

Vol. IV.

JULY, 1897.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORIGIN 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. STROETER, SECRETARY.



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OF ISRAEL MOVEMENT.**

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THE HOPE OF ISRAEL MISSION TO THE JEWS

A. C. GAEBELIN, SUPERVISOR
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.**

Announcements of week-day services will be given later on.

Contributions should be sent to **Rev. A. C. Gaebelin, or to F. Stroeter, at 128 Second Street, New York.** To every donor we send a numbered receipt.

Our accounts are audited every three months.

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Vol. IV.

JULY, 1897.

No. 1.

PUBLISHERS' ANNOUNCEMENT.

The present issue is number one of our fourth volume. Will all our readers kindly remember that NOW is the time to renew their subscriptions. We are sending this first number to all our former subscribers, but shall drop from our lists all names whose renewal is not received before the publication of the next issue.

May we not bespeak again renewed efforts on the part of our friends in the matter of securing new readers and subscribers? We are not publishing this little magazine for the money there is in it. There is none in it whatsoever. We shall gladly send any number of sample copies to those who desire to make an effort to get us subscribers. We also promise a liberal commission for all new names thus secured.

To all new subscribers we shall send FREE the back numbers of Vol. III. containing the first three of Dr. Nath. West's excellent articles on Daniel's Great Prophecy. These papers alone, we venture to say, are worth many times the price of subscription for OUR HOPE.

We are also in a condition to promise to our readers that in the future they will find more frequent original articles from the pen of a number of well-known and well-beloved Bible teachers, such as Wm. J. Erdman, W. G. Moorhead, Geo. C. Needham, and others, brethren who have been for years associated with our departed brother, James H. Brookes, in the editorial work on "The Truth," and who have assured us not only of their full sympathy with the tone and teaching of OUR HOPE, but also of their own co-operation in the work of setting forth the truths which are especially needed in this our day.

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EDITORIAL NOTES.

With grateful heart and humble dependence upon the grace and help of the Lord of the harvest, we enter upon the fourth year of editorial work in connection with this publication. We have endeavored in all sincerity of purpose to stir up the minds of God's children in the matter of the study of prophecy, and especially of our (the Gentiles') great obligations to God's chosen people Israel. We have no other purpose now. By the grace of God we expect to continue in this blessed work until the Master come or bid us drop the pen.

Several weeks of delightful service in the truth, and of blessed fellowship with beloved brethren, were spent by the editor recently. First a week of Bible teaching in German at the Hall of the German Y. M. C. A., of Buffalo, then the ever blessed and unique gathering of believers around the word at Niagara, of which we bring an account from the able pen of Mrs. G. C. Needham*, followed by another week's teaching in German at one of the churches in Scranton, Pa., and finally an address before a large gathering of young people at Cincinnati on the subject: Israel and the Nations. In the meantime, our dear brother Gaebelain has been holding the fort during the heated term at New York, and he reports blessed meetings with our Hebrew friends.

Speaking of the Niagara Bible Conference we are authorized by its Secretary, Rev. W. J. Erdman, to announce that "the Conference will probably meet next year at Point Chautauqua, two miles across the beautiful lake from the well known Chautauqua Assembly Grounds." A change from lovely Niagara-on-the-Lake has been contemplated for some time. The committee appointed at the last meeting to visit Point Chautauqua and look into its advantages, found everything—location, accommodations, railroad facilities, etc., so favorable that the invitations to next year's gathering, if the Lord tarry, will very probably read to Point Chautauqua, N. Y.

Let all our readers keep their eyes upon the approaching Jewish Congress, at Munich, August 25. Unless we are very

* For reasons beyond our control this article did not reach us in time. We may bring it later.

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much mistaken, this gathering will mark an epoch in the history of the Jewish nation. To be sure, this Zionist movement does not in itself constitute anything like an approach even to the national conversion of Israel to their Messiah. It is conceived and being carried forward rather in avowed unbelief. Yet in this very fact we clearly recognize the exact fulfillment of the prophetic Scriptures. For, when the Seer beheld the dry bones of the whole house of Israel assuming the shape and form of organized bodies again, the statement is made explicitly that there was as yet no life in them. A reconstruction of the Jewish national body politic is thus clearly predicted, yet in unbelief. Israel must be a nation again in their own land before even he can be revealed whose coming is after the working of Satan, with all power and signs and lying wonders, and whom the Lord shall destroy with the brightness of His coming. 2 Thess. ii. 8, 9.

Our Question Drawer has been remembered, and several very important and interesting subjects have been made matters of inquiry. But for want of space we must forbear bringing these questions and answers in the present number. In our next issue the department will be re-opened.

HOW THE HOPE OF ISRAEL WORK BECAME UN-DENOMINATIONAL.

OFFICIAL REPORT.

We have announced to our readers, in a recent issue, the fact that the Hope of Israel work is no longer connected with any existing church or other religious organization, but has become entirely independent. To-day we place before them the official report, adopted by the New York City Church Extension and Missionary Society of the Methodist Episcopal Church, the organization with which we have been in administrative relations thus far. We rejoice in the fact that all during our connection with that body of Christian workers we have enjoyed very pleasant fraternal relations with them, and that these relations have not suffered the slightest loss now

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that we are no longer administratively connected with them.

"The Committee on Hebrew Work beg leave to report as follows:

"The Board of Managers, at its regular meeting in December, 1894, adopted the following basis for the Hebrew work under its care:

"1. Inaugurated and thus far largely sustained by the New York City Church Extension and Missionary Society of the Methodist Episcopal Church, and aided by the funds appropriated by the General Missionary Society of the same church, the Hope of Israel Mission has a denominational basis and is in administrative relations with this Society.

"2. While this is true, we recognize the primary importance of such an attitude toward the Hebrew nation on the one hand, and on the other to the general Christian body, as shall repel neither by any effort to proselyte the Jew, so as to lead them to reject their nation or to become simply members of a sect. We therefore endorse the principles advanced by the Hope of Israel Mission that converts to Christ from among the Jews shall not be asked to lay aside their national customs, save so far as these are contrary to the spirit and commands of the Gospel. And to members of other religious bodies, who are interested in the salvation of God's ancient people, we extend an earnest invitation that they co-operate with us, as far as they may find it possible, in the effort we are making to apply these principles to the evangelization of the Jews.

"3. As an evidence of the catholicity of our purpose, and an earnest of our intention to deal with this unique problem upon broad principles, we recommend the appointment of a special treasurer for the Hope of Israel Mission, to whom all contributions, whether made directly or through the representatives of the work, may be sent, with the definite assurance to the donors that all such funds will be devoted to the development of this work for the Hebrews upon the lines here indicated, and that exact account of the same shall be rendered at stated times.

"In harmony with this plan the work has been successfully conducted for over two years, under the leadership of Rev. A. C. Gaebelien and Dr. E. F. Stroeter and the supervision of this Committee. The accounts have been regularly au-

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dited by the special treasurer, Mr. Bowles Colgate. The work has enlarged upon the lines laid down. Among its results are the evidences of a changed attitude on the part of large numbers of Hebrew hearers, the wide diffusion of a literature which is now circulated over this entire country and in Oriental Europe, the conversion of many souls, and the widening interest of Christian people in the evangelization of the Jews. Our personal interest in the work has in no wise diminished, but has rather increased. But it is the judgment of the Committee that in the future development of the Hope of Israel Mission it should be entirely freed from the trammels of denominational patronage and criticism, and, on the other hand, that it is no longer in any true sense dependent upon the support of this Society, since its large constituency of friends assure its future. Moreover, as our funds are strictly denominational, it would seem that the enlargement of the work in the direction above indicated must now release us from any obligation for its future maintenance. Its leaders are no less our Methodist brethren, and their work enlists no less our interest and prayers, but it is their conviction, as well as our own, that the Hope of Israel Mission should no longer appear as one of the Missions of our Society, nor any further appropriation be made to it from our funds. And so we recommend.

CHARLES S. HARROWER, Chairman.

We had hoped to be able to present to our friends in this number the names of a number of Christian gentlemen from different denominations who have consented to act as our Advisory Council in the management of the work, but we were disappointed in this. However, we can announce to-day that, in full conformity with the spirit and letter of the above report, Mr. Bowles Colgate, of the Methodist Episcopal Church, has kindly consented to continue to act as our treasurer and auditor. Our financial accounts will, as heretofore, be regularly submitted to him.

A. C. GARRETT, Sup't.

E. F. STROETER, Sec'y.

CHRIST'S COMING ACROSS THE STORMY SEA.

Matth. xiv: 22-36.

BY REV. A. C. GAEBELEIN.

The Gospel of Matthew is the Jewish Gospel. It was probably written originally in Hebrew. The characteristic thoughts in this gospel are the King and the kingdom. Jesus appears in it as King of the Jews, and thirty-three times we find the phrase "kingdom of heaven." The first chapter gives us the legal genealogy of Jesus of Nazareth, which clearly establishes His title to be the Son and Heir of David. In the second chapter we see the Gentiles coming first to worship the King, while Jerusalem is ignorant and troubled.

The sermon on the mount is the "magna charta" of His kingdom. Then comes the manifestation of the King and His rejection; after which He teaches the mystery of the kingdom in parables. Matthew xiv. 22-36, records incidents which are highly typical and give us much food for blessed and instructive thoughts. We have probably often listened to sermons and addresses on the closing verses of Matthew xiv., and have found much comfort and strength in its uplifting lessons and inspiring teachings. Have we ever looked at this Scripture passage from a dispensational point of view? We will do so now, and take the facts recorded as a type of this present evil age and the age to come.

Jesus had been rejected in His own place Nazareth. This points to the coming greater rejection by His own nation as foretold by the prophets. They rejected Him, the King, and with Him the promised kingdom, and not till He cometh again will the kingdom be restored to Israel.

We notice in Matthew xiv. Jesus in a two-fold attitude. First the rejected One appears in the wilderness, and the people come out to Him and are met and ministered to by His miraculous grace. And in the second place we notice that He has gone away from His disciples. The evening had come, the dark and dreary night is approaching, and Jesus went up to the mountain, where He spends the night in communion with His Father. No doubt His prayer there was the prayer of intercession. This teaches us that, after His people rejected Him, He left them to take His place at the right hand of God,

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the Father. He has gone to His place, the place which is not made with hands, the holy of holies, of which the tabernacle and the magnificent temple were only shadows. He is now in the Father's house, where there are many mansions, and stands there as our Advocate, engaged in prayer as He was praying that night on the mountain-top alone.

And where are His disciples while He is absent from them? Jesus has left them and they are alone. Their eyes do not behold Him as He holds up His hands in prayer to the Father—they are on the lake, and their little ship is tossed by the angry waves, the wind ever against them. And oh, what fear they have! How frightened they are in this tempest! Even when their own Kinsman, their Brother, their mighty Master comes near the ship, walking over the stormy sea, they know Him not, and their awful cries mingle with the howling storm.

May not this boat with these disciples, so troubled and seemingly endangered, be taken as a type of the people to whom Jesus belongs according to the flesh? The Jewish people. These disciples were all Jews. Yes, poor Israel, ever since they rejected Him and wished His blood upon their heads and the heads of their children, their history has indeed been like a ship on a stormy sea, tossed hither and thither, swept by menacing, angry waves, wind ever contrary—helpless and hopeless from a human standpoint. Other nations have had experiences less severe; where are they to-day? Many a nation sailing proudly over the ocean of time has been wrecked and sunk, passed out of existence, but the Jewish ship, the Jewish nation, though the masts are broken and the sails flutter in the wind, yet it is sailing on with its crew of tried and storm-lashed people. Why is it that old ship is kept above the waters and outrides every storm, coming up again after the sweep of disastrous waves? Because after a while the Master will step into that ship and bring it to rest, while all these fearful, yea, still unbelieving people, will welcome Him as the Son of God and fall worshipping at His feet, as these disciples did.

But we can also use this scene as typical of the dispensation in which we are living. What a true picture, this stormy sea, with its high, towering waves and the endangered ship, what a true picture it is of the present evil age in which we are liv-

ing, the dispensation in which Christ is personally absent! It is a dispensation in which the wind is contrary. Satan, that mighty prince of the power of the air, still rules; he is still the prince of this world. He has been raising all these storms of persecution, all these false doctrines and dreadful delusions which prevail to-day; he is the master of the wind contrary. And what a silly notion it is to believe it is getting better in this respect! The worst is still future. Before the Prince of Peace cometh, whose right it is, there will be an overturning (Ezekiel xxii. 27). Satan is to be cast out of heaven, and woe then to the inhabitants of the earth. How utterly foolish it is to try to bring about a calm on this wild sea. How senseless to undertake to counteract the influence of this dark, fallen angel by ballot-box or other schemes. No—the wind contrary will not cease—the prince of the air will not be chained till Jesus comes and is received into the ship.

Now it was in the fourth watch when Jesus came walking over the sea. Jesus speaks of the faithful servant whom He finds doing His will, in the third watch, when He, the Master cometh. Here it is the fourth watch, still later. The night was now far spent and the day at hand. Jesus left His place there on the mountain-top, where He had been praying during that awful, stormy night, and now, as the fear and the danger of the struggling disciples is at its height, He arises to come to their help. Majestically He is seen walking across the stormy waves, now up and then down, but He is coming. Yes, He is coming over these stormy seas of our present time, and while the world trembles, and fear takes hold of him who is without God and without hope, the believer rejoices when he sees the waves mountain-high and hears the storm howling worse than ever, for these waves and this dark night of storm and disaster tell the believer that He is coming.

The worse the storm the nearer He is.

He came near the ship in the fourth watch, walking over the sea. Yes, He has triumphed over all the storms of Satan, over all the waves and winds contrary, over all the temptations. The deep cannot swallow Him up. He is victor over all circumstances and conditions. He is mighty to save. The disciples see Him. He appears first like a dim shadow, which they did not recognize—they knew some one was coming. We do not

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see Him yet, the coming One in His blessed form, but we know He is rapidly approaching the earth again. As He comes nearer His comforting voice is heard, "Be of good cheer, it is I, be not afraid." Glorious words! May we hear them above all the tumult and noise of the closing moments of this present evil age—"Be of good cheer, it is I."

But there is one in the ship and this one, Peter, recognizes His coming Master. He recognizes Him through the mist of the storm and the vanishing shadows of the night. He desires to leave the ship and to walk as His Master over the stormy waves, and Jesus bids him come: "Jesus said, Come." And now really Peter leaves the ship and steps on the uncertain restless waves. He does not sink—he walks on the waters to come to Jesus.

Have we not here the true position of the believer, and especially the true believer of the last times, the perilous time? Yes, Peter stands as such—a fit type of the bride who is to meet the bridegroom—the body which is to be united to the head. Peter knew the Master, and in his heart the desire is kindled to walk over that sea as He walks. But he could not do that except he first left the ship. Separation first, then the walk as Jesus walked. And this is our true position. He has called us "come." He has called us with a holy calling; we are to follow Him, and triumph over sin, the flesh and the world, over all the storms of Satan, even as Jesus triumphed—to overcome as He overcame. That means separation, "Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." If you wish to lead a holy life, live and walk like Jesus, we must separate ourselves, and that means death to self, crucifixion with Christ.

Peter saw his Lord coming, therefore he goes out to meet Him. And so to-day the Lord is coming, is preparing and calling His own together that they may go out to meet Him, the Bridegroom. Some of us have heard Him calling "come." We not only wait for Him, but we go out to meet Him.

But what made Peter sink after he stepped out so boldly and walked on the stormy waves to meet his Lord? It was a boisterous wind; and Peter, instead of looking to Jesus only, was frightened by that boisterous wind and began to sink.

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Has this not been repeated in our own experience? We heard His voice, we separated ourselves, we followed Jesus, and then the enemy raised some boisterous wind. He always does when we desire to follow Jesus in all things and trust not only the soul but also the body in His hands. Oh, how often we made the same mistake which Peter made! Looking away from the coming One, the One who is able to save to the uttermost, our feet began to sink, sink, and to slip back into the old life. But Jesus lifted Peter up, and he stood again on the waves, triumphing now through Jesus' power over the boisterous wind, and then he walked not towards Jesus, but he walked with Jesus. Even so He deals with us in His great mercy, never leaving nor forsaking us, saving us out of the tempestuous sea.

How beautifully this fits into the dispensational picture we have already given. Will not the waiting bride, the little flock, have a like experience before Jesus comes? Yea, there is a time coming when Satan will bring on a very boisterous wind. It is called the "hour of temptation" in Revelation. Satan stands ready to devour the Man-child—the mystical Christ. That old serpent is even now getting ready for it. But Jesus will never let His own sink. In that coming boisterous wind there will be salvation. Jesus stretched forth His hand and caught Peter. He takes him by the hand, and both go now to the ship. So will He catch up His waiting bride and will return with His saints to the ship on the storm-tossed sea.

And as they were come into the ship the wind ceased. Satan's power was at an end as soon as Jesus was in the ship. When Jesus comes back to earth again there will be peace, and not before. The great need of the world is to have the King back. What a glorious picture that must have been—Jesus and Peter coming to the ship! The sun was now shedding her first rays over the sea, the dark night was over, the anxiety of the little flock was turned into joy and laughter, while the raging sea became as calm and smooth as if there had never been a storm. How much grander it will be when Jesus comes back with His saints, and the sun of righteousness will rise with healing under his wings!

Then they that were in the ship came and worshipped Him, saying, truly Thou art the Son of God.

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It seems they had never believed this. The great stumbling block with the Jews is yet, "He made Himself God." Again and again we are being asked by them, "Can God have a Son?" Many of the Jews acknowledge Jesus to-day as a reformer and a good man, but never as Son of God. They will know Him when He comes, and a nation will fall at His pierced feet and worship Him as their King and the Son of the living God.

The closing verses of the fourteenth chapter of Matthew speak of Jesus going to the opposite shore, where He healed the diseased. This may be taken as a true type of the blessed work of redemption, salvation and restoration, which will take place during the millennium.

DANIEL'S GREAT PROPHECY.

BY REV. NATHANIEL WEST, D. D.

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Chapter VII.

As to the "Little Horn," in vii. 8, 11, 20, 21-26, it is evident that he is the chief party among all the criminals arraigned in the judgment. Like the rest, he is a king, the head of a kingdom, both symbolised in one. Bad as the rest have been, this one is worse, transcending them all in his crimes. The hostility of all the ancient empires to Israel is here. The principles, policy, selfishness, pride and antichristianity of all the horns find here their highest expression. He is the product of his times. Little at first, yet he mounts to greatness among his fellows, his first achievement, the subversion of "three kings" who stand in his way, viii. 24. He differs from the rest, having "eyes," the symbol of wisdom, science and circumspection, and of craft and cunning withal, a "mouth" and "voice" arrogant against the Most High, viii. 11, 25, and a "look" stouter than that of his fellows, viii. 20. He "makes war with the saints," and for three and a half years "wears them out," and "prevails" against them, "changing their times and laws," viii: 21, 25. He is "slain, destroyed, his body given to the burning flame," and his "dominion consumed and destroyed to the end," viii. 11, 26. In all these respects he is "diverse" from the rest, viii. 23, 24. If his rise is rapid, his reign is short and his ruin complete.

The different names under which he is known are many. He

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is "the prince that shall come on wing of abomination, a desolator," ix: 26; the concluder of a treaty or "covenant" with the masses of the Jewish people, for "one week," and breaker of the same, permitting their ancient worship, then causing it to cease in the middle of the week, ix. 27; one who sets up "the abomination" that causes desolation, foretold by our Lord, Matt. xxiv. 15; "that wicked" in Isa. xl. 4; the "enemy that invades like a flood," Isa. lix: 19, and whose end is in the "overflowing," Dan. ix: 26. 27; He is "the King" who comes to his end at Jerusalem with "none to help him," Dan. xl. 36, 45; he is Paul's "man of sin," to whom the apostle applied the title given by the Maccabees to his prototype—"ainful man," a "root of sin," 1 Macc. i. 10; ii. 62; 2 Thess. ii. 3. He is "the Antichrist" of John, 1 John ii. 18; the personal "beast" that "ascends out of the bottomless pit," wars with the saints and slays the "two witnesses" of Christ, Rev. xi. 7, 3; "Apollyon," the destroyer, Rev. ix: 11; the "beast" in Rev. xiii: 5, to whom Satan gives his "power, throne and great authority;" a mysterious person, of whom it is said that he once "was" on this earth, but "is not" now, yet "shall ascend out of the abyss," "he present," then "go into perdition, Rev. xvii. 18, a very "son of perdition;" a "lawless one," whose coming is with all the "energy of Satan," and "with signs and lying wonders, and with all deceit of unrighteousness for them that perish," teaching "the lie" that both Christ and Christianity are a fraud, 2 Thess. ii. 9-12, and whom "the Lord Jesus shall slay with the breath of His mouth, and destroy with the brightness of His coming," 2 Thess. ii. 8. As by plucking up "three" of the Ten Horns, he thereby became "an eighth," so is he described again as "an eighth" in Rev. xvii. 11, one who stands out above all his fellows in bad pre-eminence, as not only a "Beast" and a "Devil," but as a "God," sitting "in the temple of God" in Jerusalem, "showing himself that he is God," the self-exalting "opposer" of God, 2 Thess. ii: 4; Dan. viii: 11; xi. 36, but is a "Man" whose secular and anti-Sabbatic monogram is "666," the number of his name," Rev. xiii. 18. Such the "Little Horn" Daniel saw in vision—a Satanic re-appearing military leader, atheist, antichrist and supreme imperial ruler of the last times, in whom, by consent of the Horns, is vested the whole power of apostate governments in Europe, Asia and Africa, within the limits of the old Roman territory; himself and his allies the destroyers of Rome, Rev. xvii. 12-18, and whose last campaign, following Rome's destruction, is his invasion of the Holy Land where he comes to his end, Dan. xi. 40-45; Rev. xix. 11-21.

This Horn is the Hero of the "Great Tribulation" foretold not only by Daniel, vii. 25; xii. 1, but also by Moses, Deut. xxxii. 36-43; Balaam, Numb. xxiv. 23, Isaiah, xxvi. 13-21,

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Jeremiah, xxx. 7, our Lord, Matth. xxiv. 15-21 (and parallels), by Paul, 2 Thess. i: 6. 7; ii: 8-12; and fully pictured by John, Rev. iii: 8. 9; vi: 9-11; vii: 14; xi: 2, 7; xii: 6, 12. 14. 17; xiii: 1-18; xiv. 12; xx. 4. It will be a tribulation sorer than any yet preceding under Manasseh, Antiochus, Nero, the Caliphs and Popes, or Sultans of modern days, a time of world-wide trial and sore temptation for the people of God, a time of suffering, death and martyrdom for Jesus' sake, a time "such as never was since there was a nation, even to that same time," Dan. xii: 1, "such as never was since the beginning of the world, no, nor ever shall be," Matth. xxiv: 21. By such intense expressions, so indecribably solemn, and full of faithful warning, we learn the unparalleled importance of this epoch for the Kingdom of God. It is the crisis of the Kingdom of Christ in its final struggle with the apostate powers of the earth, and with the kingdom of Satan under the lead of the last Antichrist. Nor are the indications of its approach obscure. "Coming events cast their shadows before." When the so-called "Christian Powers," the "Horns" in their present distribution, are in concert with antichristianity for the sake of gain, and Mammon sways the sceptre over moral righteousness, and national churches, the stilled stipendiaries of the State, have become a salt that is savorless, powerless to compel their rulers to enforce justice, or defend the inalienable rights of man grounded in his personality, or protect the saints of God from massacre, when the kings and rulers of the earth and Christian governments panoplied for war, are partners with Mammon in orgies of blood for selfish ends, binding oppression on the necks of the poor, seeking by force to wrench from the weak their lawful possessions, the heart steeled to human sympathy, the ear deaf to every appeal for help, and conscience dead, it is only a step or two till Sin comes to its height, and Sin's last leader must appear. International politics will generate events subversive of all existing international relations, and create new alliances and new combinations leading up to the final crisis no summer sunshine nor pleasing landscape in nature can avert. The "Day of the Lord" will steal in like a thief, and the "Great Tribulation" come. Viewed from a human standpoint, it can only be the necessary evolution of modern statecraft, a Nemesis the apostate powers have vainly hoped to avoid. From the Divine standpoint, it means the Judgment of the world.

God's true people everywhere will be called to their best witness-bearing and most honored trial of their patience and faith in behalf of Christ. Intensity of suffering, however, will not avail to divert them from their fidelity. As in Manasseh's day, in Maccabean times, in Nero's day, in Moslem and Papal times, and as in Bulgarian, Armenian and Cretan times, so,

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once more, will their steadfast love, their endurance and martyrdom only prove that He who calls them to such a trial has "counted them worthy of the kingdom of God," 2 Thess. i. 5. The patriot's consecration of his life as an offering on the altar of his country will be more than surpassed by that ardor of love for Christ which will make His saints "rejoice" even to be "killed all the day long" for His sake, and to "glory in tribulation," Rom. viii. 36. "Here is the patience of the saints." "Here are they who keep the commandments of God" in opposition to the orders, and "hold fast the testimony of Jesus" in opposition to "the lie," of the Antichrist, Rev. xii: 17; xiii: 10; xiv: 12. Divine grace supports their souls with strength according to their day, and confirms their faith by rich promises of glory and honor made to the overcomer, by the example of Christ, the memories of the past, the sealing of the Spirit, the election of God and the certain knowledge that the Coming of the Lord is near. The sweetest of all the notes they will sing is this:

"Oh, what, if we are Christ's,
Is earthly shame or loss?
Bright shall the crown of glory be
When we have borne the cross."

As to the "Ancient of Days," literally "One ancient in respect of Days," older than all the late-made gods of the heathen, transcending all time, He is "Jehovah" Himself, the Eternal, in the absolute Unity of His essence, God. It is He, according to Old Testament representation, who constitutes the Judgment (1) by descending from heaven to earth, (2) by placing the thrones, (3) by seating the judges upon them, (4) by opening the books. The white garment denotes His majesty, rank, holiness, righteousness; the white hair His antiquity, even Eternity; the throne of enveloping flame His avenging justice; the revolving wheels of fire the rapidity of His advancing judgments, and the stream of radiating flame the persistence of His judicial activity till His strange work is done. It is said, He "did sit," but not after He "came," vii: 9, 22. This is of first importance for the interpretation, as we shall presently see. It was not needful to say that the "Ancient of Days" came "in clouds" since that is the Old Testament view of the descent of Jehovah to judge the nations and His people. He is always spoken of as "coming down" in glorious epiphany with fire-flame and "in clouds," and attended by "angels," Exod. xix: 16; Ps. xlvi: 6; Zech. ix: 14; Isa. xxvii: 13; Exod. iii: 2; xix: 18. "He bowed the heavens also and came down," Ps. xviii: 9-15. He "came down on Mount Sinai," Exod. xix:

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16-20. He "rideth into Egypt on a swift cloud," Isa. xix: 1. "Our God shall come and not keep silence: a fire shall devour before Him," Ps. 1: 1-5. The same is said of Jesus Christ in the New Testament, 1 Cor. iii: 13; 2 Thess. 1: 7-10; Matth. xxiv: 30; Rev. 1: 7; xiv: 14. Here, in Daniel's vision, it is God the father, the "Aged One," who first descends, and constitutes the judgment in the cloud-region overhanging the earth. He "sits" in flame and storm.

As to the Judges who sit on the thrones, the vision is silent, because the New Testament church was not yet a fact in history, although there is enough in the Old Testament, elsewhere, to indicate who some of the Judges are, Ps. 1: 5. It is in the New Testament, however, we learn without mistake who the co-assessors are. In the Revelation to John which develops the Judgment-Scene in Daniel, the Second Coming of Christ is placed under the Seventh Trumpet and after the Sixth Vial, at which time the resurrection of the holy dead occurs, Rev. xi: 15-17; xvi: 15, 16, therefore before the judgment upon the Antichrist, the Beast. It is immediately before the final slaughter in the valley of Jehoshaphat, "outside the city," the reaping of the holy living ones by holy angels, and the rapture of the saints, occur, just before the Seventh Vial is poured out, Rev. xiv: 14-16, 17-20. It is therefore at the close of the Antichrist's 1260 days the Advent occurs. The same representation is given in 2 Thess. ii: 1-3, and in Matth. xxiv: 29-31, 40, 41; xxv: 1. In Daniel the same order of events is seen. The resurrection of the holy dead at the Second Coming of Christ occurs at the close of the last 1260 days, the end of the "Great Tribulation," Dan. xii: 1; vii: 13. Then, just prior to the last stroke of judgment is the "gathering" of God's saints by angelic ministry, Ps. 1: 1-5; Matth. xxiv: 29; 2 Thess. ii: 1; 1 Thess. i: 14-18. Clear, therefore, it is that the co-assessors in the "Great Assize," Dan. vii: 9, are the *Risen and Glorified Saints*, since the "thrones" on which they sit in Rev. xx: 4, are the same "thrones" Daniel saw in vii. 9. Paul declares "the saints shall judge the world," 1 Cor. vi: 2, his authority being the text in Dan. vii: 9.

As to the Angels, the whole angelic world is here as "executors" of the Judgment by the Son of Man, Jude 14, 15. Their innumerable number is given as 10,000 times 10,000 and thousands of thousands," Dan. vii: 10; at the very least 204,000,000, but more, since the extent of the multiplication is impossible, "a multitude that no man can number," Rev. v: 11; vii: 9; Heb. xii: 22, because of the indefinite terms "thousands of thousands." All these, seen standing before the throne, wait on the "Ancient of Days" to minister judgment on the allied millions of the "Horn," "angels of might," 2 Thess. i: 7. Already they have reaped the righteous, and now

stand ready to reap the wicked, and "take out of the kingdom all things that offend and them that do iniquity," Matth. xiii: 41. Gabriel is there, and Michael is there, erect for Israel in the last crisis, Dan. xii: 1; Rev. xii: 7, and Raphael, Israfil, Ithuriel and Uriel standing in front of the light of the sun, Rev. xix: 17. Over against the wailing concert of Europe the embattled hosts of God will stand, ready to make the last charge with "lightnings and thunders," "hailstones a talent's weight," "snares, fire, brimstone and a horrible tempest, the portion of the wicked," and turning the swords of the wicked "against themselves," will approve the righteous judgment of God. Solemnly they will intone the words, "Righteous art Thou, O Lord, who wast and shall be, because Thou hast thus judged; for they have shed the blood of saints and of prophets, and Thou hast given them blood to drink!" Rev. xvi: 5, 6. "Fowls of the air, come, gather yourselves together to the supper of the great God, that ye may eat the flesh of kings and of captains, of mighty men, of horses and riders, free and bond, small and great!" Rev. xix: 17, 18. This is apostate Christendom's cup—blood for blood, massacre for massacre, the righteous judgment of God, the end forever of bloodshed and war!

The solemnity of the scene is augmented by the fact that "the Books were opened," Dan. vii: 10. These "Books" are the records of the crimes of the Horn, the Beast and his allies, the sins of the ten confederate kingdoms of the last times in Europe, Asia and Africa, and the sins of which they are heirs at law, the sins of misgovernment, the sins committed against the saints of God. Wherever else the Judgment will strike so far as this particular scene is concerned, it strikes the nations of Christendom within the limits of the old Roman territory ruled by the Horn. They are the records of the living nations, of the kings, judges and rulers of the earth, Ps. ii: 10, who have taken counsel against the Lord and His Anointed, Ps. ii: 2,—the books, papers, files of their Gentile cabinets, their concert and their ruptures, their treaties and diplomacies, their guilty apathy, procrastination and vepality when action was demanded in vindication of the right, their deeds, words, joint-notes, protocols and scheming policies, the motives of all supporting or opposed to the Horn. They are the archives, angel-kept, wherein are registered the noon-day iniquities and secret midnight work and devices of the "Powers," whose conduct paved the way for the "Great Tribulation," and made imperative a judgment to punish, in order to save, the nations and rescue the kingdom of God from extinction. The whole history of the Last Times is here: the encouragement of anti-christianity for the sake of gain, the coalition of Christian governments with the guilds of Mammon against justice,

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truth, religion, humanity and liberty; their covenants made and broken; their rivalries and envies, highway robbery and rapacity; their greed of gold and lust of supremacy; their defiance of Christian sentiment and of every appeal to virtue; their despotism, pride, misgovernment, duplicity, oppression of the weak and guilty trade with the strong,—and most of all, their shedding of innocent blood. All are here recorded with a pen unerring. No injustice is forgotten, no massacre or devastated homes, no crimsoned fields strewn with the upturned faces of the dead. Nor is the name of one who took part in producing such scenes, or consented to the wrongs that begat them, misspelled, or the place of his residence misread. The whole apostacy of Christendom, the Horn's loud-mouthed arrogance and the words of the cry, "We will not have this man to reign over us," are written in the "Books," and judgment by the records must pass on the kingdoms whose boast was their Christianity, culture, civilization. Such the solemn scrutiny.

As to the "Son of Man" (Bar Enosh), to whom the "Ancient of Days" commits this judgment, modern criticism has attempted to show that the expression, "One like a Son of Man," imports no more than a figure of speech, "personified Israel," or "the personified people of the Saints"; at best the abstract "idea" that the kingdom of the Saints will be humane in contrast with the beastly kingdom of the Horn. By such means the doctrine of the literal, personal Advent of Christ to gather His Saints, redeem Israel, destroy the Antichrist, judge the nations and introduce the millennial age, is sought to be set aside, and His Second Coming declared a spiritual one, already a fact in history. This dust is easily swept away. The word "like" in no way denies a proper personality, but simply states in what form the object seen in the vision appeared to the Seer. So the Chaldean king saw "four men" walking in the furnace, and "the form of the fourth was like to a Son of God," Dan. iii: 25. In the one a human, in the other a superhuman or Divine personality is seen, and these two are one. Our Lord's identification of Himself under the most solemn adjuration before the supreme counsel of his nation, with the "Son of Man" in this vision, and as "coming in the clouds of heaven," Matth. xxvi: 63-67, and again as the "Son of Man," to whom the "Father hath committed all judgment," John v: 22, 23, and the whole New Testament use of this phrase when dealing with the "Last Things," Matth. xvi: 27; xxiv: 30, 31; xxvi: 64; Acts i: 9-11; Rev. i: 7; xiv: 14, rebukes sufficiently this assault on the vision which is the Old Testament source of the title. The glorious person who appears in the scene is none other than the son of Mary, son of David, son of Abraham, the incarnate, crucified, exalted

Son of God, Israel's own Messiah, the Redeemer of the world and Judge of all mankind.

The Sanhedrin and the whole Jewish nation so understood it. Before the Lord made use of the title the "Book of Enoch" called Messiah "Bar Anani," the "Son of a Cloud." The Targum of Jonathan called Him "Bar Nibli," the "Son of a Cloud." Jacchides said, the "Son of Man in the clouds is Messiah our Righteousness." To the question, who is Bar Enosh (the Son of Man), Rabbi Simeon answered, "He is Messiah of whom it is said, He came with the clouds of heaven." It was to Him, a frail man, yet begotten by the Holy Ghost and born of the virgin. Jehovah said, "Sit thou at my right-hand," Ps. cx: 1. David's son was David's Lord, God and Man, two natures in One Person forever! It is He who comes to judge the Horn, the nations and the world, and deliver Israel from the grasp of the last Antichrist,— their own "Kinsman-Redeemer" and royal "Brother" according to the flesh.

Post-millennialists have undertaken to show that the Judgment-Scene here "has nothing to do with the Second Advent." They take their stand on the preposition "to" in the verse, "One like a Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they (the clouds) brought him near before Him," vii: 13, and maintain that what is here meant is the *Ascension* of Christ in clouds "to" the Father at the close of His First Advent and ministry. By this means it is hoped to destroy "the doctrine of the pre-millennial coming of Christ." It is clearly seen that the "Kingdom," as predicted, comes to victory on the earth and is given to the Son, vii: 14, and the Saints, vii: 27, only after the Son has "come with the clouds of heaven," and that, if by this coming the Second Advent is meant, the doctrine of the pre-millennial advent of Christ is irrefutable as the word of God. The effort, therefore, is to show that by the expression, "came to the Ancient of Days," is meant the *Ascension* from the Mount of Olives, A.D. 33, and that the kingdom of the "1000 years" dates from that event. The argument is as plausible as the ignorance of biblical prophecy is palpable. As already stated, Old Testament prophecy always represents "Jehovah," the absolute God, as "coming down" from His throne far above all heavens to the cloud region overhanging the earth, to hold Judgment. It is He who "descends" and makes the fire-lit thunder-heaps His throne. The peculiarity of the amazing Scene in Dan. vii: is this, that neither the name "Jehovah," nor the name "God" is employed, but that two parties, the Father, or "Aged One," i.e., the "Ancient of Days," and the "Son of Man," who by His relation to the Father is also the Son of God, appear in the same Judgment at the end of the

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1260 days of the Horn's career, vii:25, 27; xii: 7. The vision assumes the incarnation or birth of Christ foretold in ix: 25, His crucifixion in ix: 27, and His ascension to the Father's throne, from where, long concealed, He now appears revealed. It is the Second Advent of Christ that is first made known to Daniel, since only then is the kingdom given to Israel. Though using the phrase, "Ancient of Days," the prophet remains true to Old Testament representation—rather the vision does—and presents the Father as first of all descended to Judgment in clouds overhanging the earth, angels attending. The new thing Daniel beheld was the entry of "One like a Son of Man" into the same scene, also coming with the clouds of heaven, and coming "to," where the Ancient of Days was already seated, viz., over the earth, both angels and clouds bringing him "near before Him." And this in order that then and there "dominion" involving judgment might be given to the Son, and a "kingdom" besides. It was needless to tell a Hebrew that this coming "to" where the "Aged One" sat was the Return from heaven to earth of a "Son of Man," born of woman, and previously exalted to the highest, even the heavenly throne. The preposition "to" is a perfectly correct text, and so far from teaching the Ascension of Christ, is absolutely indispensable to establish the fact that here the Second Advent is meant. Such the way the Holy Spirit taught Old Testament saints the great truth that by the Father's will the "Son of Man" exalted to heaven, should return to judge the world. If in the New Testament the "Aged One" is not seen in the Advent visions, it is because the "Son of Man" was already in the world, and appealed to this very vision, saying, "The Father judgeth no man, but hath committed all judgment to the Son," and "hath given Him authority to execute judgment also, because He is the Son of Man," John v: 22, 27. "Behold, He cometh with clouds and every eye shall see Him," Rev. i: 7. Therefore does the "Chilistic doctrine" stand, impregnable as the truth of God, confirmed by the mouth of Christ Himself, and by both Testaments.

What we have here, therefore, is the glorious King of the Fifth Kingdom to succeed all others, and be succeeded by none. In prophecy, kingdoms are defined by the titles of their founders. "The great Beasts are four kings that shall arise," vii: 17, Nebuchadnezzar, Cyrus, Alexander and Cæsar. "The ten Horns are ten kings that shall arise," vii: 24, the monarchs of the last days. "The little Horn is another that shall arise after them," vii: 24. So does the "Son of Man" appear in the vision as the *Founder of the Fifth Kingdom*, the successor of the four, a kingdom universal over all the earth, unsucceeded and everlasting. It is the Kingdom of the "Son of Man" in victory at His Second Coming. All the solemn scenery sur-

rounding the "Ancient of Days" surrounds the "Son of Man." It is the *Monarch of the Fifth Empire* we have here, who comes in the clouds of heaven, seated in royal splendor and solemn pomp on the "throne of His glory," Matth. xxv: 31, angels His escort, encircling flame His illumination. Flashes of glory alternate with blackness of midnight, attended by trumpet, storm, fire and deep-rolling thunder. It is as a Warrior and Judge that Daniel sees Him. He comes, not to consume the nations, but the wicked among them, who know not God nor obey the gospel of His Son, to smite the Antichrist, destroy the Horns, their governments and dynasties, wipe out all Gentile politics and power, make the Colossus as "the chaff of the summer threshing-floor," and set up His own kingdom in righteousness and peace, wide as the world, all crowns on His head and on the heads of His saints. It is what we have in Psalms ii: and lxxii:, and in the thrilling group that ends with "Old Hundred!"

As to the last party named in the Judgment-Scene, they are called the "Saints," with whom the Horn "makes war," vii: 21, 25, the "Saints of the Most High" who receive the kingdom, and possess the kingdom forever, even forever and ever," vii: 18, 22, the "People of the Saints of the Most High," to whom is given the kingdom and the greatness of the kingdom, not in a super-earthly or celestial sphere, but "underneath all heavens," vii: 27. Incontrovertibly, these are Daniel's people, the Jews, whose land the Horn has invaded, and who have suffered under the Antichrist during the Great Tribulation. It is their fortunes the prophet foretells, their relation to the world-power from the time of their captivity till the Son of Man comes. For them, pre-eminently, this Old Testament apocalypse was given, forecasting their sinful and weary way, and the glorious end of the election of God, xii: 1. They are New-Born Israel of the last times, "delivered" when the Son of Man comes, the converts from apostacy in Jacob, saith the Lord, Isa. lix: 20; Rom. xi: 26. Their holy dead have already been raised from their tombs, and made co-assessors with Christ on His throne. To the holy living, reserved in God's counsel to be the local and sustaining center of the Messianic Kingdom in victory on the earth, and whose "acceptation" is to be as "life from the dead" to the nations, Rom. xi: 15, and their "fulness" the greater "riches of the Gentiles," xi: 12, "the kingdom and the greatness of the kingdom under all heavens" is given. Under Christ, they lead the world. The Gentile Powers have had the "Times of the Gentiles," and answered for their conduct. Israel's times in the kingdom now begin, the world a witness of the difference of administration in the new and better age from that which obtained in the age just buried with its crimes. It means that, by the will of

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God and the gift of the Son of Man, earth's sovereignty shall pass to the hands of God's ancient people, the kingdom be restored to Israel, and all the promises to Abraham and his literal believing seed be at last fulfilled. The "gifts and calling of God" to them are irreversible, a boon their own apostacy could not invalidate, Rom. xi: 29, the gift of primogeniture, the gift of the land, the gift of their mission to be the bearer of the promises and collective mediator of salvation to the world. Their elect remnant was the nucleus of the church. Their elect remnant augmented to fullness, shall be the nucleus of the Kingdom in the coming age. Their gathering, last struggle, conversion to Christ, regeneration by the Holy Spirit and political establishment in their own land as a "righteous nation," and their transcendent blessing to the nations are guaranteed by the covenant, promise and oath of God, and by a hundred most decisive scriptures in both Testaments, Ezek. xxxvi: 24-28; xxxvii: 21-27; Zech. xii: 10-14; Rom. xi: 25, 33; Rev. vii: 4-8; xi: 3, 7, 13, 18, 19; xii: 10, 11; xiv: 1-5. Whatever expansion the New Testament gives to the idea of the "Saints" as heirs of the kingdom,—and it does widen the term to embrace all who have Abraham's faith, whether Jews or Gentiles,—still the contrast, nationally and politically, between Jews and Gentiles is a standing one, while earth endures. Spiritually one body in Christ, yet economically in God's purpose and plan the contrast remains for David's sake, for Abraham's sake and for Israel's sake, "of whom Christ came, who is over all, God blessed forever," Rom. ix: 5. To deliver them, baptize them with a fresh aspergence of Divine grace, give them the victory and establish them in glory and honor in the kingdom, the "Son of Man," their own "Brother" and ours, will appear in the clouds of heaven.

And this has ever been the one interpretation of the best Hebrew Doctors in all ages of the world. "The time will come," said David Kimchi, "when Jacob shall prosper and be redeemed and exalted, though now he is scattered and very low, and a wonder to the nations. When the nations are gathered against Jerusalem, God will give to Israel the victory." So the renowned Rabbi Solomon Isaac: "The time will come when Jacob shall overcome the Horns of the nations that scattered him, and be exalted to dominion in the kingdom." So Aben Ezra teaches that "the Judgment in Daniel is the Judgment of the living nations: when Israel shall be avenged, as Moses taught in Deut. xxxii: 39-43; Zech. xiv: 1-5. The nations will then believe what they do not now. At last, they will recognize the truth that Israel shall see deliverance, a people smitten for their sins, they will say that the stroke fell on Israel for their benefit." So Abarbanel, saying, "God will not only give to Messiah but to Israel a portion

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with the great, even to Israel the wealth of the nations that have afflicted him, and who will assail him in the last days." The Targum of Jonathan is no less explicit: "Israel shall see the kingdom of Messiah, and from subjection to the nations the Lord shall deliver him. He shall see the punishment of his enemies, and be satisfied with the booty of kings." Such are the "People of the Saints of the Most High," to whom the kingdom will be given "underneath all heavens,"—even New-born Israel turned to repentance and faith, and beholding their long-rejected King, the "Lord Himself from heaven." Nor will a greater day have ever greeted the nations than this, "when the Lord will take away the reproach of His people from off all the earth," Isa. xxv: 8, and "Israel shall blossom and bud, and fill the face of the world with fruit," Isa. xxvii: 6.

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WHO ARE THE "ESCAPED" IN ISAIAH LXVI:
18-21?

By W. J. ERDMAN, D.D.

1. The "escaped" might be Gentiles who surviving the destruction of their armies at Jerusalem return to their lands to report what they have seen. But

1. "The escaped of the nations" are the delivered, the "remnant of Israel" in Isa. xlv: 20; xxxvii: 31; iv: 2; Joel ii. 32.

2. The "sign," lxvi: 19, in the parallelism corresponds to "those that escape."

3. The "glory" corresponds to "lame," i.e., the act of deliverance through the "glory of Jehovah" appearing in wrath on His enemies is to be the theme of the report or "lame."

4. In Ezek. xxxix: 21, whose context is similar to Isa lxvi: 18-21, as to the destruction of Jehovah's and Israel's enemies, it may be said the key is found in its parallel words, "And I will set my glory among the nations, and all the nations shall see my judgment that I have executed and my hand that I have laid upon them; so the house of Israel shall know that I am the Lord their God from that day and forward."

To set "the glory" of Ezek. xxxi: 21, is the same as to set "the sign" of Isa. lxvi: 19; it is the announcement to the

* See "hand" and "standard" in Isa. xlix: 25

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nations of the deliverance of the remnant through the judgment of the mighty "hand" of Jehovah. (See "hand" in Ex. vii: 4; Isa. xlix: 22; lxvi: 14; Ps. lxxviii: 42. And it is the delivered remnant that announces such judgment and deliverance, the twofold effect of the "glory of Jehovah.")

5. This deliverance will be preached by the remnant saved at Jerusalem to their kinsmen, who also are saved among all nations receive the name "remnant;" the remnant of Judah and Jerusalem form the nucleus to which will be added the remnant once scattered among the nations. Only regenerate ones return. Isa. x: 20-23; Amos ix: 9, 10.

6. The preaching of this deliverance will result in the conversion of the nations and in their bringing to the Holy Land the once dispersed and outcast people of God, as a grateful offering to Jehovah. Isa. xi: 12; lx: xxxi: 4-9; xlv: 14, 22, 25; xlix: 22; xviii: 7; Zeph. iii: 8-10; 18-20; Jer. xxx-x cxlii.

7. The wrath poured out at Jerusalem will be felt both there and throughout the whole world, and will fall upon godless Jews and Gentiles, and prepare the survivors to receive the messengers announcing their salvation at Jerusalem by the visible interposition of the Glory of Jehovah in that day of wrath and the destruction of lawless men. Isa. x: 20-23; xlix: 16-21; "wrath on the islands," "fear glory;" Isa. xxvii: 12-13. Even the ellipsis of lxvi: 18, is significant of the "indignation" felt (and to be expressed, Isa. xxvi: 20, 21.) by Jehovah, "And I—their works and their thoughts—I come to gather all nations." But the end of all "this work, this strange work" (Isa. xxviii: 21, 22) shall be peace and righteousness, and the knowledge of the glory of the Lord over the whole earth.

11. The "escaped" are the "sign." A "sign" attracts attention, it tells of something beyond itself. A banner-pole, an ensign was used as a beacon or signal. Ps. lxxiv: 4; Isa. xxx: 17.

1: The "signs" of God are miracles and generally of deliverance, redemption; so "the delivered," the "saved" are the sign of what God has done, or can, or will do. Isa. viii: 18; vii: 14. Jonah was such a sign to the Ninevites; or, the Deliverer is the sign. Isa. xi: 10-12.

2. In the latter passage "the root" is the "ensign," and "to it the Gentiles seek" after "the escaped" have preached to

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them, "lifted up the ensign," i. e.: that "the root of Jesse" saved them at Jerusalem, and is the savior of all men, Isa. lii: 10; and the result will be the conversion of the Gentiles and, through them, the restoration of Israel. In briel, lxvi: 18-21. is the link between predictions of a judgment on the nations and a return of Israel from their world-wide dispersion; i. e. the preaching of delivered ones of Jerusalem follows the judgment on the nations and precedes the restoration of the "dispersed" and "lost" through Gentiles who now acknowledge the God of Israel and return them as a thankoffering to Jehovah.

The mould of the preaching of the days of the first Advent holds good in that Jews saved at Jerusalem go forth to preach deliverance, themselves the "sign," among all nations, to Jews first and also to Gentiles.

III. To sum up: 1. A great deliverance of Jews from enemies at Jerusalem awaits that people; Isa. lxvi: 6. 15. 16; xxv: 9-12; 1-8; Joel iii: 2. 11. 14; Zeph. iii: 8-10; Zech. xiv: 2.

a. This deliverance will be through the coming of the Messiah in great power and glory; Isa. lxvi: 15. 16; xxix: 6; Zech. xiv.

3. This deliverance will be twofold, spiritual and national. Isa. xl: 5. compared with Luke iii: 6. shows how "glory" and "salvation" are interchangeable terms; but while "salvation" suits the subjective experience in the deliverance from sins since the first advent, the word "glory" fits rather an objective experience of deliverance, and so most fittingly the full final twofold salvation of Israel from sins and from enemies at the second and all-accomplishing advent. This twofold deliverance of His people will be the supremest manifestation of grace toward them who thus become "His glory," "His sign," "His witnesses" to all nations.

4. This deliverance will be the final great proof to the nations that Jehovah is the God of Israel, and none other than Jesus their Messiah, the Lord of all. Joel iii: 14-16; Jer. iii: 14-26; Ezek. xxxviii: 18-23; xxxix: 7. 22; Ps. ii: cx.



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THE TIMES OF THE GENTILES.

By REV. MR. CRIOR, Albert Lea, Minn.

The expression "Times of the Gentiles" means the opportunity of the Gentiles. The plural is probably used because to the nations these opportunities do not come all at once, but at different times to different nations, as the great commission is being fulfilled. The very expression signifies a passing away. Israel alone is the abiding factor in God's eternal purpose, for to them "pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises." Who "as concerning the gospel are enemies for your (the Gentiles') sakes, but as touching the election they are the beloved for the Father's sakes; for the gifts and calling of God are without repentance." We are to be guests at the table of Abraham, Isaac and Jacob in the kingdom of our Father. These times are our opportunity. They will not last forever. What now are their characteristics?

1st. They are "calling out" times, for "Simon hath declared how God at the first did visit the Gentiles to take of them a people for His name, and to this agree the words of the prophet." It is the time when God is gathering out of the nations the church, the glorious bride of His Son, by the electing power of His grace. The doctrine of election which the world to-day needs to destroy the un-Scriptural hope of universal salvation, can never be preached with effect until the premillennial truth that these times of the Gentiles are calling-out times, shall be accepted by the church and preached, as it may be, with resistless power. It makes the church a called-out body, a separate body, a waiting body, and draws the line sharply between the church and the world. This electing process is not arbitrary, but is going on by the preaching of the gospel. It is preached to persons sitting in the same pews, living in the same house, belonging to the same family. To some it is a savor of life. They accept and are saved as much as if Christ had already come. To others it is a savor of death unto death. They reject and are lost as much as if already damned. Thus the calling-out process is going on and will go on unto the end of the age. Could we but realize this, could men be made to see that gentiles are now having this

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opportunity which no future age or world will ever restore to them! Could that awful illusion of universal salvation, which is robbing half the church of its power, be dispelled, men would wake to an agony of effort for salvation. This age needs the doctrine of election from this premillennial standpoint.

ad. These times of the Gentiles are times of decadence. Just what is meant by this, we must be careful to make plain, for on the question, *Is the world growing better or worse?* turns the battle of post- and premillennialism. If it were a matter of sentiment or opinion, one man's idea might be as good as that of another. It is a matter of fact and of revelation. That the world is more cultured and civilized than ever before, there can be no doubt. Never was there so much knowledge, never so much culture and refinement as now. It is the ripest civilization ever seen; but its ripeness is bordering on rottenness. There are not wanting, says Pierson, those who boldly assert that the millennium is here. In these days of popular education and rapid locomotion many run to and fro in the earth, and knowledge is increasing. In the marvelous triumphs of electricity, in telegraph and telephone, the lightning is literally coming out of the east and shining unto the west. In the grand achievements of artificial irrigation "the wilderness and solitary places are already glad, and the desert rejoices and blossoms like the rose." In the Atlantic cable and trans-oceanic steamship lines there comes to be "no more sea." In the peace societies and courts of arbitration "the nations learn war no more," and so on to the end of the fanciful and strained interpretations of God's Word. But do these inventions and achievements of material civilization prove the world to be better? It all turns on what is meant by better. In the answer we must take God's definition and not man's. He says, without faith it is impossible to please Him; and so without faith a man or a nation does not grow better, no matter what its wealth and culture may be. That a man lives in a house with modern improvements, reads his daily paper by an electric light, or rides in a Pullman sleeper or in an ocean palace, does not prove him to be a man of faith.

The history of nations shows that the high points of culture and knowledge have been the times of deepest infidelity and ungodliness, and we have reason to believe that when this

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world is most cultured, most selfish, most self-satisfied and most God-forgetful, that the trumpet will sound. God says, that which is born of the flesh, is flesh, and neither culture nor education, nor civilization, nor all material good can change it. It is still regenerate and lost, unless born again. The ages prove it. God tried man under knowledge in Paradise, and he failed in the fall. God tried man under conscience without law, and his course ended in the flood. He tried him under covenant, he ended in idolatry. Tried under law and separated, protected and taught by priest and prophet, he ended in the murder of the Son of God. The natural man has been a failure up to date, and we have no reason to suppose that he is different in this age. Hence all this civilization which we admit to be the greatest ever seen, is no answer to the question, "is the world growing better?" God says plainly in His Word that it is not. "This know also that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." (2 Tim. iii: 1.) It is immaterial to the argument whether we have reached these last days or not. An age that culminates in such an awful catalogue of sins cannot be growing better. Again, in 1 Tim. iv: 1; "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." Again in 2 Tim. iii: 13, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Again, 2 Peter iii: 3, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of creation." And 2 Tim. iv: 3, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned to fables."

In line with these words of the New Testament prophecy considering the last days are the symbols of Old Testament prediction. Nebuchadnezzar sees the world kingdoms represented by a great composite image, having a head of gold, breast of silver, thighs of brass, legs of iron and feet of iron mingled with clay. To Daniel is given the interpretation to make known unto the king and to all the ages following what should be in the latter days. From this interpretation we learn that this image represents the world kingdoms till the coming of the King to set up His eternal kingdom. This, represented by the little stone cut out of the mountain without hands, falls on the toes of the image and grinds the whole to powder till it becomes like the chaff of the summer threshing floor, and the wind carried them away, and no place was found for them. We learn also that we must begin with the head and go down to the feet in the chronological order of these nations or kingdoms. In this we have a marked decadence. Gold is followed by silver, silver by brass, brass by iron, and iron by a mixture of iron and clay. Was there ever such decadence from gold to mud, from the head, the noblest, to the feet, the ignoblest part of man? So, too, with Daniel's vision of the beasts, which cover the same period, reaching to the time when one like unto the Son of Man comes in clouds to the Ancient of Days, and there is given Him dominion, and glory, and a kingdom that all people, nations and languages should serve Him. These beasts begin with the lion, the king of animals, and run down to a frightful nondescript monster emerging from the mud, half hippopotamus, half something else, indescribable. If there be any meaning in symbolism it means decadence. But the most startling evidence of this decline is found in the Scriptural accounts of the closing scenes of this dispensation, in Anti-Christ and his judgment.

(To be concluded.)

ISRAEL.

REV. T. M. CHALMERS.

The two oldest peoples on the earth to-day are Israel and the Chinese. They trace their history back continuously through nearly forty centuries of toil and struggle. They

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alone have survived the wreck of four millenniums of history. The grinding crash of nations has left them with their primitive vigor unimpaired. And facing the future with undaunted spirit, they seem destined to a large place in the coming age of life and glory.

There is something marvelous in the contrast and parallel between these two peoples. When God called Abraham out of Ur of the Chaldees, the Chinese tribes were already settled in the fertile valleys of eastern Asia. They have lived ever since in those ends of the earth, far from man and far from God. Israel, on the other hand, ran her national career in the central land of earth, amid the clash and struggle of imperial powers. China, with her stupendous population, has been unprogressive, and has contributed nothing of importance to the advancement of mankind. Israel, though a small people, has vitalized human history through her contact with the God of history. The Chinese have retained to this day their land and their seclusion. Israel was given a home under the care of the Almighty himself, yet for more than half of her existence has been scattered, like leaves before the blast of God, into all the corners of the earth.

In view of all these parallels and contrasts, the following letter, quoted from the *Morning Star*, is tenderly pathetic and suggestive. It was written by Christian Chinese women to Dr. John Wilkinsoo of London, a noted Gentile missionary to the Jews. The following is a translation:

"Peace be to the Jewish Pastor 'Wa' (Wilkinson) and the church (of Jews.)

"We have heard here about the Jewish affairs. How many of them know not the name of the Lord Jesus, and how those who believe in him suffer persecution. Therefore we here also pray constantly for our brethren and sisters, and we have compassion on them. Would that they stand fast! The Lord will come quickly to receive his people, that we might be eternally with him together. We also have received his grace. We long to see the Lord's face. We also desire to see your face.

"Would that the Jews might quickly go back to the 'Jews land', Palestine, and acknowledge their Messiah. We sisters here have collected money—one thousand and fifty cash (about five dollars)—that you may buy New Testaments, that they

OUR HOPE.

may understand the Lord's grace; also it is for those who are persecuted.

"We wish Pastor 'Wa' peace. We heard thou lovest the Jews. 'They who bless thee will certainly receive blessing.' Please see 'Creation of the world record,' Genesis, 27th chapter, 29th verse. We constantly pray for you, and pray you also—will you always pray for us?"

A letter by the Hun-chong-fu Church, on the 13th day of the sixth moon.

You Christian ministers and church members who seldom or never pray for Israel, listen to those Chinese women. "We pray constantly for our brethren and sisters." What grace has touched their hearts that we in America know not of? Who will follow the example of these women lately come out of heathenism? Read that letter over again, and see their love for Israel. "We have compassion on them." These words are commended to the church members and ministers who despise the Jews, and think little of the Chinese. Would the grace that has wrought such love in these Chinese hearts, might be permitted to reach the hearts of these despisers, and to move also the great editors of the religious papers of America, who care not to publish any news of missions for Israel.—From "The Midland."

 COME, LORD JESUS!

"Lord, our longing hearts grow weary,
 Waiting for our souls' loved choice;
 Every hour seems sad and dreary,
 Till we hear Thy welcome voice:
 Come, Lord Jesus!
 Come and bid our hearts rejoice.

Thou hast promised Thou wouldst take us
 To Thy everlasting home;
 Greater still that Thou wouldst make us
 Sit with Thee upon Thy throne.
 Come, Lord Jesus!
 Come, and claim us as Thine own.

Blessed Lord, behold Thy promise,
 See, we hang upon Thy word;
 Thou hast spoken, 'I come quickly';
 Thou hast spoken, we have heard.
 Come, Lord Jesus!
 Come, our own, our faithful Lord."

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REPORT OF THE WORK.

Our dear brother Rosenweig has sent us a very encouraging report of his blessed work in Russian Poland. We wish we had the space to reprint it here in full. He visited with Pastor M. a number of Jewish towns in Poland where he distributed several hundred New Testaments and witnessed to large numbers of people concerning Jesus. We are sure the scattered seed is bringing a harvest. Several months ago we received a card from the village of K., a Hebrew asking for back numbers of our Jargon monthly. We did send to him besides a number of other papers and tracts for distribution among his friends. We just received a long letter from this Hebrew friend. He praises God that he ever received through His leading the "Hope of Israel," and then tells us that now his blindness has been removed and he has awakened from his sleep and is now trusting Jesus. Then follows a story of suffering. He distributed the tracts and papers we sent him and spoke to some fanatical Jews about Jesus, which enraged them very much. A few nights later they broke into his room while he was asleep and beat him unmercifully, besides destroying all his papers, books, and even his passport, which is such a necessary article in Russia. The Lord bless this brother and make him a true witness for his brethren.

Our Jewish meetings continue to be very well attended by a class of Hebrews who seem to be deeply interested. One of the largest meetings, and most attentive, we had for a long time, was recently addressed by Mr. Gaebelin on the seventh chapter of the Book of Daniel. The exegesis of the word was followed by an earnest exhortation to accept now this Son of Man, the Coming One, and trust in His precious blood. There were evidences that the Holy Spirit touched many hearts.

It has been the privilege of the Superintendent during the past month to visit many places in the interest of the Jews, and he had the privilege to address many large and deeply interested gatherings of Christian people on the things to come. The places visited are Chicago, Ill., Pittsburgh, Newcastle, and Williamsport, Pa., Brockton, Lawrence, Haverhill, Mass., Man-

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chester, N. H., Mountain Lake, Md. Our calendar is full with engagements till late in the fall. Next in order are several of the summer conventions of the Christian and Missionary Alliance, and in September we hope to meet with a number of brethren in Kansas.

The distribution of tracts and of the Hope of Israel literature continues on a large scale. Thousands of tracts and papers have been sent by us through the mails to all parts of the country. What encourages us most is that so many of the friends who wrote us write again and tell us of the success they had in distributing the tracts and paper, how gladly the Jews received them, how eager they are to get more, and how the Lord has made this work a blessing to their own souls. We have now received nearly four hundred letters with requests for literature, and still they are coming. We feel that many earnest prayers are being offered up for this special work and for a blessing to rest on the papers sent out. Such a movement indeed is in itself a wonderful sign of the times. It is the coming Lord who lays His neglected and despised people thus upon the hearts of His own children.

The following tracts have been issued by us during the past months: "Exegesis of Isaiah liii.," "The Holy Spirit," "Behold, He Cometh;" these three are written in Jargon by Mr. Gaebelin. We also published in Jargon an address of Joseph Rabinowitsch and "The True Messiah is Jesus," by Prof. F. Delitsch. Mr. Stroeter's article, "Life from the Dead," has been reprinted in tract form and finds ready readers among the English-speaking Jews. And now another tract is in the press. It is in Jargon on the question still so important, "What Think ye of Christ?"

Our fourth annual Jewish open-air meeting is to be held the third week in July. As we go to press with this note we are making preparations to leave and trust the dear Lord will give us another opportunity to witness for Him in the little village of Rosenhayn, N. J., and to the Jews in the surrounding settlements.

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FINANCIAL REPORT FROM MARCH 1, TO JUNE

30, 1897.

RECEIPTS.

Balance on hand, March 1, \$105.41	1264 Subscriptions	15.00	
1222 G. H., Mass.....	25.00	1265 C. D. E., Mo.....	15.00
1223 N. J. M., Cal.....	50.00	1266 E. S. L., Col.....	4.66
1224 W. H. K., N. Y.....	5.00	1267 B. F., City.....	.75
1225 J. H., Kan.....	10.00	1268 E. S., Conn.....	10.00
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1227 Rev. W.....	7.04	1270 Mrs. B., Cal.....	5.00
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1228 L. T., Mass.....	500.00	1272 Grace, Pa.....	5.00
1230 Rev. L., N. Y.....	10.09	1273 Tracts30
1231 Rev. H., N. Y.....	5.21	1274 Tracts15
1232 Rev. A. V., N. Y....	7.00	1275 E. M., Switzerland..	100.00
1233 Rev. H. M., N. Y....	2.00	1276 Presbyt., Mass.....	27.33
1234 E. E., N. Y.....	5.00	1277 M., Mass.....	5.00
1235 Mrs. S., N. Y.....	1.00	1278 Friends, Mass.....	25.00
1236 Mrs. S., Ill.....	1.00	1279 Jugendbund, Mass..	5.00
1237 Alliance, Pa.....	8.00	1280 J. B., Pa.....	11.00
1238 T. W. B., Pa.....	50.00	1281 Subscriptions	7.00
1239 A. W. W., Cal.....	2.00	1282 W. A.....	1.00
1240 Subscriptions	21.70	1283 C. D. E., in part....	200.00
1241 Tracts	6.72	1284 Fraocovercio	5.50
1242 J. C. W., Ohio.....	25.00	1285 H. V.....	2.00
1243 Subscriptions	7.00	1286 A. W., Col.....	5.00
1244 Subscriptions	5.00	1287 A. B., Col.....	15.00
1245 Rev. D., Pa.....	5.00	1288 J. G., Col.....	17.00
1246 Ph. P., Ill.....	5.00	1289 G. W. R., Col.....	9.25
1247 Bible Class, Pa.....	10.00	1290 Rev. H., Mo.....	2.25
1248 Friends, Mass.....	16.25	1291 J. C. D., Mo.....	17.00
1249 Mrs. K., Mo.....	40.00	1292 F. H., Mo.....	1.00
1250 A. E. L., Mo.....	100.00	1293 Subscriptions	9.00
1251 C. D. E., Mo.....	100.00	1294 Tracts	1.00
1252 Miss B., Mo.....	25.00	1295 Jugendbund, Mass..	9.10
1253 S., Ill.....	2.00	1296 C. D. E., balance....	400.00
1254 Subscriptions	10.00	1297 Mrs. M. G. Sch.....	25.00
1255 Grace Church, Pa..	5.00	1298 Rev. S., Mino.....	5.75
1256 J. L. T., Ohio.....	41.75	1299 Christ Alliance, Pa..	20.00
1257 N. J. M., Cal.....	50.00	1300 T. P. H., Pa.....	20.00
1258 Tracts15	1301 D. Th., Pa.....	2.00
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1310 Minneapolis	4.33	1340 F. C. J., N. Y.....	5.00
1311 J. H. B., Minn.....	5.00	1341 Cash10
1312 R. P., Minn.....	5.00	1342 Subscriptions	4.00
1313 E. H., Minn.....	5.00	1343 O. K., N. Y.....	5.50
1314 J. P., Minn.....	1.00	1344 Mrs. L. T., Mass.,...	10.00
1315 E. G., Minn.....	5.00	1345 Olivet Church.....	15.00
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1317 J. M., Minn.....	3.00	1347 S. P., Mass.....	5.00
1318 W. A. B., Minn.....	12.00	1348 S. R., Mass.....	1.00
1319 Rev. B., Ky.....	2.25	1349 Warren Ave., Mass.	3.16
1320 G. E. H., Ky.....	2.00	1350 Mr. M., Mass.....	3.00
1321 C. G., Ohio.....	5.00	1351-1362 Friends in Mass.	32.50
1322 Subscriptions	27.50	1363 Presb., N. H.....	5.40
1323 S. R.....	1.00	1364 Tabernacle, N. H....	13.00
1324 C. D., Mo.....	2.00	1365 C. D. E.....	100.00
1325 H. V., Mo.....	1.00	1366 Miss D., Pa.....	4.60
1326 S. R., Mass.....	2.00	1367 A. E. R., N. B.....	12.00
1327 E. D. W., Pa.....	2.00	1368 K. B., N. Y.....	1.00
1328 Subscriptions	5.00	1369 F. M. V., Mass.....	3.00
1329 W. A. S., Mo.....	5.00	1370 Subscriptions	15.00
1330 J. I., Ill.....	4.00	1371 B. Sch., Ohio.....	1.00
1331 N. J. M., Cal.....	75.00	1372 R. H. D., Pa.....	3.00
1332 Oge Pearl Ring, Pa.	10.00	1373 E. K., N. J.....	1.00
1333 Subscriptions	2.00	1374 M. J. H., Mass.....	2.00
1334 McK., N. H.....	5.00	1375 Subscriptions	6.00
1335 A. E. L., Mo.....	100.00		
1336 Cash .....	.25		
			<u>\$3,096.07</u>

EXPENDITURES.

Printing of Hebrew and English papers and tracts.....	\$707.81
Work's Account to Missionaries, Russian Poland, Assistants, etc.	1907.09
Poor Account--Relief Work.....	82.15
Janitor, Gas and Coal for Madison Street House.....	163.35
	<u>\$2,860.40</u>
Receipts	\$3,096.07
Expenditures	<u>2,860.40</u>
Balance July 1, 1897.....	<u>\$235.67</u>

Examined and found correct,

BOWLES COLGATE,
per' J. O. HILLYER.

June 30, 1897.

OUR HOPE.

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THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scripture—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the gospel is "to the Jew first," Rom. i: 16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised," 1 Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezek. xlii: 7, 9).
2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxx: 11; xxxi: 35, 37; xli: 28; Rom. xi: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews, to be a true remnant, should not surrender any of the divinely ap-

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pointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments, Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men), 1. John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9; (chap. xv: 28, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.



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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, } 128 Second 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. GABBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30-11.30 A. M., and 7-9 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

Announcements of week-day services will be given later on.

Contributions should be sent to Rev. A. C. GABBELEIN, or to E. F. STROETER, at 122 Second Street, New York. To every donor we send a numbered receipt.

Our accounts are audited every three months.

OUR HOPE.

Vol. IV.

AUGUST, 1897.

No. 2.

EDITORIAL NOTES.

The editor hopes to attend during the closing weeks of August two or three conferences for Bible study, at Sioux City, Ia., Aug. 17-22, and at the Twin Cities of the Northwest, St. Paul and Minneapolis, Minn., Aug. 25-31. A very profitable and blessed season of fellowship and testimony is anticipated.

The preliminary announcement has been received of the second annual conference of the Chicago Hebrew Mission, Wm. E. Blackstone, Chairman of Committee, to be held Sept. 30th to Oct. 2nd inclusive. The leading subjects for study will be Israel and Prophecy. Well known Bible teachers have been engaged to participate. The meetings are to be held in the Chicago Avenue (Mr. Moody's) Church.

THE STATUS OF THE CHRISTIAN JEW.

THIS ARGUMENT FROM THE REMNANT, ROM. XI.: 5, BY THE EDITOR.

The indications are many that the question, "What is the Status of the Christian Jew," is receiving the earnest attention of an increasing number of Bible students. We hail this with joy, as one of the hopeful signs of the times. Too long has the church been altogether indifferent to the claim of the Jew upon the promises of the gospel of Christ, his own Messiah. And where practical interest in the spiritual welfare of the natural seed of Abraham has been shown, the above question has hardly been raised. It has been taken for granted, almost universally, that Christianity and Judaism are simply exclusive of one another, that the Jew must become altogether lost

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or swallowed up in the Christian. Strangely enough, no member of any other race or nationality, among the Gentiles of the earth, is ever expected, by missionary or preacher, to be "lost or swallowed up" as such, when becoming a Christian. No one thinks for a moment that an Englishman, e. g., on being converted must lose his nationality, or strip himself of every vestige in speech, manner and conduct, that might betray his being a Briton. The Jew alone is made to enjoy this remarkable distinction—an unwitting testimony to the fact that his is, indeed, a peculiar people, not to be reckoned among the Gentiles. The same Jew of whose nationality alone it has been true, is true now, and ever shall be true, while the earth abides and the heavens rule—that it is imperishable!

Does it not appear as if Gentile Christianity were trying to avenge itself on the Jew for the attempts made during the early days of the church, on the part of the Judaizing to compel all Gentile believers to embrace Judaism first? Unmistakably, this Judaizing has been more than offset by the Gentilizing methods on converting the Jews. With most Christians the supreme test for the genuineness of the conversion of a Jew is the readiness or zeal with which he drops and puts away everything distinctively Jewish: The idea seems to be, the less of the Jew the better the Christian. However, a reaction is setting in. The reawakening of the national feeling among the homeless masses of the sons of Jacob is causing many earnest Christians to think soberly whether, after all, the Christian Jew, even in this age and dispensation, has not a peculiar mission to fulfill to, and a Divine principle to represent before, his own people and the nations. This principle and mission we believe to be plainly stated by Paul, our (the Gentiles') apostle, in Rom. xi: 5, "Even so then at this present time also there is a remnant according to the election of grace." Text and context make plain the following:

1. These words are spoken, not of Gentile, not of all, but only and exclusively, of *Jewish believers, as such*. The apostle is writing to Gentiles. He treats on this and the preceding chapters of Israel according to the flesh. There is no room in this passage for any thought of Gentile believers. Whatever else, therefore, may be said, exegetically, of Scripture passages like the familiar one in Col. iii: 11, "There is neither

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Greek nor Jew, circumcision or uncircumcision, etc."—it is very manifest from Paul's words here that the idea of a complete loss or urging out of all national Jewish distinctiveness in the Hebrew believer is entirely foreign to the apostle's mind. If true membership in the body, the church, as many insist, means (especially for the Jew) the complete abandoning of all such distinctiveness, how can Paul here proceed to make such a clear distinction, predicting certain things of Jewish believers in relation to their own nation which are not applicable to all to any other class of believers? It is evident, the theory of the complete loss of all national distinctiveness in the Christian Jew cannot be harmonized with this Scripture.

2. These words are applied to the believing portion of the Jewish nation, as contrasted with the great, unbelieving body of the people. "Israel (i. e., the nation at large), hath not obtained that which he seeketh for; but the election (the "remnant" v. 5) hath obtained it, and the rest were blinded," v. 7. The terms "election," "remnant," have no force whatever, unless they contrast a portion with the whole of which it forms a part. Not only so, but the term "remnant" is scripturally well known and well defined. It always carries with it the idea of true representation. A "remnant," in the Scripture sense, cannot be conceived of unless the persons composing it faithfully represent that which the whole body originally stood for in the purpose of God. Thus when Elias pleads with God against Israel, as a nation. He claims, mistakably, to be the only representative Israelite remaining at that time. The answer of God is, "I have reserved to myself seven thousand men," a "remnant." This is the term here applied by Paul to the believing portion of the Jewish nation, not in spite of, not in opposition to, but by reason of their justifying faith in Christ. Were they not true believers, they could not hold this peculiar relation to their own nation. Only their faith constitutes them the true "remnant" of Israel, naturally. So far, then, from faith in Christ wiping out national destructiveness in the Jew, it is faith in Christ alone which preserves, amid the utter wreck and desolation of the people at large, the Divine conception of a Jew. In other words, only those Jews who by grace, through faith, have obtained the righteousness of God, are thereby constituted the true representa-

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vives of God's chosen people in the earth, the "Israel of God," (Gal. vi: 16), the "Israelites indeed," the true "Jews." It is in this representative "remnant" sense, undoubtedly, that Paul says of himself with emphasis, v. 1: "For I also *am* an Israelite, of the seed of Abraham, of the tribe of Benjamin." No twisting of exegesis can make Paul say here, "I *once was* an Israelite." The verb (*eimi*), in the present tense, is in the text.

3. Whatever the meaning and bearing of the word "remnant" is, that which Paul has in mind concerning them applies unmistakably to "this present time," i. e. to the gospel age or dispensation. It is, dispensationally, church truth, "body" truth. Its application cannot be pushed back into the Jewish age. That would be absurd in view of the fact that they are believers, members of the body of Christ, of whom Paul speaks. Nor can it be projected into the coming age. For then the mournful contrast between a believing Jewish "remnant" and an unbelieving nation will find its happy solution by the conversion of the nation as such. Manifestly, then, the truth of the "body of Christ," in whom on the spiritual and Divine side, there is neither Jew nor Greek, neither male nor female, neither bond nor free—on the human or earthward side does not antagonize, nor do away with, the national "remnant," distinctiveness of the Jewish believer, any more than it does with sexual or social distinctions on the part of believers. "In Christ," spiritually, all true believers are "seated with Him in the heavenlies," and God so regards them; but earthenward and manward they are "in the world," though not "of" the world, and have a distinct mission and calling toward those who are "outside." In the same way the Jewish believer in Christ. God sees in him *not* the Jew. He does not want to see the Jew in him; he utterly repudiates the Jew in him, as such "in Christ." *But toward Israel, his brethren, according to the flesh, the Lo-Annis, the broken-off branches, and toward the nations of the earth, believers and unbelievers—the Christian Jew, as such has a distinct mission and a unique testimony to bear to the faithfulness of the "God of Israel." This he can do effectively only in so far as he recognizes the force and scope of Paul's teaching concerning the "remnant according to the election of grace."*

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A STRANGE "INCONSISTENCY."

Will you permit me to point out to your Jewish readers a fact well worthy of their thoughtful consideration, and which may be helpful to them by the blessing of the God of their fathers, in determining the extent of confidence due the claims of Christianity.

They will remember that of the four Gospels recording the life of Jesus, the first, written by Matthew, was expressly and professedly designed peculiarly for them. It states the claims of Jesus to the Messiahship, tracing up his genealogy to David the root of the royal line, and then back of him to Abraham, the father of the nation. Now permit me to point out the strange "inconsistency" apparently on the surface of the narrative. In the first chapter it is recorded that the angel Gabriel, appearing to Joseph, tells him that his espoused wife "shall bring forth a son, that he shall call His name Jesus, for He shall save the people from their sins." To this is added, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us."

We may safely assert that the birth of Jesus was either natural or supernatural, one or the other. We will assume it to be natural, and that the whole scheme was simply a fraud on the part of father and mother, which must have been entered into by a wide circle of participants, amongst which the recorder Matthew must surely have had his place. But mark how strangely the "fraud" is shown up on the very surface at once! Shown up, too, still more strangely, by the very people who are trying to foist it upon the world. His name is to be called Jesus in order to fulfill the prophet's word that His name should be Emmanuel! Did ever conspirators engaged in a most delicate conspiracy, call attention at the very outset to what overthrows all their claims? If the prophet has said that Messiah's name shall be called Emmanuel, then Messiah's name must be Emmanuel surely, but "Jesus" is not "Emmanuel," and therefore anyone called Jesus cannot fulfill the prophecy. That would seem very clear. Yes, it is just one of those "clear"

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things that unbelief rejoices to get hold of, but often finds that it has grasped more than it can carry. For, in the first place, it surely passes all credulity to think that people would be so simple as thus to call attention to what apparently upsets their claims, without one word of explanation. Was ever such a case known in history? What easier than to call this babe which was born, Emmanuel, and then claim that all this was done that it might be fulfilled as it was spoken by the Lord through the prophet? The name of the child would have been the simplest basis for the claim. Surely on the very surface it is enough to make one question whether there is not some true, real, clear explanation that will prove both satisfactory and convincing. If such be the case (mark it well) there is no possible escape—the birth of Jesus was not natural but supernatural.

Now, look at it a moment. Our first parents were driven out of Eden, having sinned, but ere they were driven out the sweet promise of deliverance was whispered to their hearts; for as they stood by and heard the serpent's sentence, the words, "I will put enmity between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel," would awaken inquiry and consolation. So when Eve was given her first-born, and the first babe that uttered its cry in this world lay on a mother's breast, she looked down upon it and called it Cain (meaning gotten or acquired), saying, I have gotten the man from the Lord. She expected that here was the promised Seed, that here was the Saviour, the Deliverer. But how bitterly disappointed was she! No saviour is there in Cain. Surely he needs a Saviour rather, and proves it by raising his hand against his brother Abel and slaying him. Abel, too, is no Saviour, and finds acceptance only by owning his need of a Saviour, the firstling of his flock slain telling out the need, and God accepts him in the confession of it. And so all through the weary ages, myriads of babes give hope to human breasts, but of none could it be said "there is a Saviour," none, oh, mark it well, none could be Divinely called "Jesus," i. e., Saviour, none. Is it not written, "There is none righteous, no not one; there is none that understandeth and seeketh after God," Pa. xiv. Not one of such could be Divinely, truly called "Jesus," absolutely none. Well, then, dear reader, if there

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should be one at last whom God could call "Jesus," Saviour; a babe born who could be Divinely called "a Saviour," can He be like the rest? Impossible. Must He not be absolutely apart and separate from all the rest? Indeed, yes. He must be God. But "born of a woman" He is "with us," that is *God with us*; but what is that but "Emmanuel," which is by interpretation "God with us?" Thus then, indeed, Emmanuel and Jesus are not so far apart. They are in their deepest meaning absolutely identical. The human babe that can be a Saviour is "the mighty God," who says, "Beside Me there is no Saviour," Isa. xliii: 11. Oh, think of it, dear Israelite reader, is it not all in grand and precious harmony? The apparent inconsistency is most happy consistency. The apparent discrepancy, far from indicating a deep-laid plot, is the most irrefragable proof that in that lowly Jesus we have God with us, Emmanuel, beside Whom there is no Saviour. His birth is supernatural. He is the Messiah indeed; and that because He saves His people from their sin, beware how you, my reader, trifle with such a salvation, such a Saviour! F. C. J.

 DANIEL'S GREAT PROPHECY.

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CHAPTER VIII.

Chapter viii. contributes another striking proof of the truth of our thesis, viz., that the kingdom of Christ cannot come to victory over all the earth until the Second Coming of the Son of Man. Precisely here in this vision we look in vain to find the "Kingdom" which constitutes the goal of Daniel's predictions and the final triumph of the ancient people of God. The fulfilment of the prophecy lies historically in pre-Christian times, a century and a half before the birth of Christ. At the same time its typical "meaning," as an organic and mediating link in a complex chain of prophecy, having one end in view, points to higher fulfilment in the far "Time of the End," and is in harmony with the visions in chap. ii. and vii. This is confirmed by the fact that though, first of all, the "Time of the End" denotes the near horizon at which the prophet looks, viz., the close of the third empire, B. C. 165, it yet reaches to the "Last Indignation" of God against the Jewish apostasy; viii: 19, an "End" not yet apparent in history, and which

comes alone with the destruction of the last Antichrist, the Horn in vii: 8, and "prince that shall come" in ix: 27, and the wilful and atheistic "King" in xi: 36, 40-45. Just because the "Time of the End" in the present vision was historically B. C. 168-165, no mention is made of the "Kingdom" as set up at that time: a fact that throws the mind forward to the close of the fourth empire to find it. Here, as everywhere else, even from the very first prophecy in chap. ii, it becomes clear that no part of Daniel's predictions can be fully understood or interpreted, without a knowledge of the whole. The fulfillment of the prophecy in chap. viii., concerning the Horn that afflicts the Holy People, points to a higher fulfillment in future days when the Jews will no longer be apostate, but a people whose apostasy is "finished," and "sins" sealed, a "righteous nation" forever. Then the kingdom comes with the "last end of the indignation," viz., the close of the Great Tribulation.

As chap. vii. was supplementary to chap. ii., so chap. viii. is supplementary to both. Great space was given to the affairs of the fourth empire, the Roman, in chap. ii. and vii., while only four verses had been given in both to the second and third empires (ii: 32, 39; vii: 5, 6), the Persian and the Grecian. The vision, therefore, in chap. viii., treats more largely of these, yet rapidly runs over them in order to reach the "Little Horn" of the third. Henceforth the whole interest of the book of Daniel circles round Messiah and His relation to those Two Horns, and to the Jews. As the Horn in chap. vii. is the last Gentile oppressor of Israel, viz., the Antichrist, still future to us, so the Horn in chap. viii. was the last Gentile oppressor in pre-Christian times, viz., Antiochus Epiphanes, at the close of the third empire. As in chap. vii. all the introductory predictions led up, as introduction, to the Horn there, in like manner all in chap. viii. to the Horn here. The one important purpose of all such introductions in every chapter is to show that amid all changes of empire, Israel remains indestructible, that the continuity of the Hebrew race, without a kingdom, outruns all kingdoms; that Babylon, Medo-Persia, Greece and Rome may pass away, but Israel lives, and that he is scarce less than denuded who can doubt that, in the end, Israel's Kingdom will rise on the ruins of every other. The period covered by chap. viii. is that section of the "Times of the Gentiles" from the capture of Babylon, B. C. 538, to the death of Antiochus Epiphanes, B. C. 164, a period of 374 years. The whole chapter has to do (1) with the temporal and local circumstances connected with the vision, viii: 1, 2; (2) the vision itself, viii: 3-12; (3) the Angelic Dialogue, viii. 13-14; (4) the Unseen One hovering over the Ulai, and the prophet's physical condition under the power of the vision, viii: 15-18; (5) the Interpretation of the Vision concerning the "Little Horn," by Gabriel, viii:

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19-25; (6) the certification of the Truth of the Vision, viii: 26; (7) the subsequent effect of the vision on Daniel and his companions, viii: 27.

I. As to the Date of the vision. It is in "the third year of the reign of the King Belshazzar," viii: 1. Assuming that Belshazzar is the "Bel-sar-usur" of the monuments, and according to Oriental usage, a "King," the date of the vision is B. C. 538, the year of Babylon's fall and of his feast, v: 1-30, first year of Darius, the Mede, to whom Cyrus had given the rule over Babylon, the year when Daniel was thrown to the lions' "Den," the second year before the edict of Cyrus, B. C. 536, releasing the Jews, sixty-eight of the seventy years of the captivity having passed away.

II. As to the Place of the vision. The prophet, though bodily in Babylon, was transported in spirit to Susa, whose Assyrian name was "Shushan," the city of the lily and the lotus-flower, once the capital of the Elamite kings far back as the days of Abraham. Situated on the river Ulai, whose waters alone the Persian monarchs drank—the Eulaeus, or Choaspes, or modern Karun—it was conquered by Sardanapalus, B. C. 765, afterwards by Cyrus, and became one of the capitals of the Medo-Persian empire, the chief city in the province of Elam. The province lay in the lower valley of the Euphrates, called by the ancients "Anzan," over which Cyrus reigned before his conquest of Media, Lydia and Babylon. On the south is the Persian Gulf. The city of Shushan is memorable in Scripture as, not only the scene of Daniel's vision, but as the home of Nehemiah, who was "Cup-bearer" to Artaxerxes, and as the scene of the whole book of Esther. Modern English and French explorers have excavated from its tumuli relics of its ancient "Apadana," or "palace," magnificent in Assyrian, Egyptian and Corinthian architecture, and brilliant with colors of crimson, and gold, silver and blue. At Shushan stands the tomb of Daniel, venerated by the Moslems, and sacredly guarded. The Holy Spirit chose the place as the locality of the vision here, because the vision itself foretells the overthrow of the empire of Cyrus, by Alexander, who occupied the city. The prophet's position in the vision is not "in the palace" (as our English version reads), but "near the fortress," encircled as it was by the river.

III. The Vision itself. It is no less than that of the "East Question," a vision of conflicting civilizations, the Asiatic and European struggling for the mastery of the Old World. Daniel sees a "Ram," starting from the East, and pushing Westward, Northward and Southward, an effort of Asia to over Europe and Africa, the effort of the Medo-Persian empire. He sees, in turn, the counter-effort of Europe to overrun Asia and Africa, the effort of the "Goat," or Græco-Macedonian

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empire. It is Oriental and Occidental civilization in collision, contending for universal rule. On the one hand is an invading host crossing the Tigris and Euphrates and rolling like a tide westward to the Mediterranean; on the other a less numerous but more intelligent, active and efficient one crossing the Hellespont and darting eastward, conquering everything before it; in both cases tribulation for the Jewish people, and Gentile down-treading for Palestine, the union-point of three continents. These great world-movements, like those afterwards between the north and south, are mirrors of like collisions to occur in the last days, marking the "Time of the End"—the East seeking to control the West, the West the East, Palestine at last the scene of the hottest conflict; and furthermore, the same international struggles involving not only the North and the South, but all the semi-civilized nations and barbarous tribes outside the limits of the old Roman territory. It is the fixed law of history, ancient, mediæval and modern. There is something very impressive in the thought that the Holy Spirit, an angel from heaven, and inspired prophecy, should so splendidly anticipate the inductions of the ablest modern scientific study in the field of history, and forecast, two thousand years ago, the very laws of historical movement, whose recent mention has crowned with laurels the supposed discoverers of them. And the thought that Daniel wrote his book, not only in the face of his apostate countrymen, but in the face and front of Babylonian and Persian supremacy, announcing the doom of both, and of all world-empires and kingdoms, adds grandeur to the heroism of the prophet, as it adds ten-fold interest to his predictions. The prophet, so glorious, has merited the title of both an "Anarchist" and "Pessimist" in our day. The disease of "modern progress" ill brooks any hint of its failure. But prophecy is a light and a lesson. The great world-movement of history is planetary motion. "It returneth again according to its circuit." The End-Time will renew the Old-Time, though under new conditions. "That which hath been is that which shall be, and what is done is that which shall be done, and there is no new thing under the sun!" Eccl. i: 6, 9. Empires and kingdoms must "go" that the Kingdom of Christ may "come."

Lifting his eyes, entranced, the prophet sees the two-horned Ram standing in front of the Ulai on its opposite side, the horns of unequal height, the higher nearest the stream, denoting the superiority of the Persian over the Median element in the Medo-Persian empire of Cyrus. The duality of the dynasties is merged in the unity of the empire. The Ram's motion indicates the conquest of the whole Medo-Persian succession; for two hundred years. Invincibly the Ram butts

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westward, toward Babylonia, Lydia, Asia Minor and Greece; northward toward Armenia, the Caspian, Bactria, Scythia; southward toward Egypt, Lybia and Ethiopia, viii: 14. A bounding goat with projecting horn, interocular, comes leaping from the West, and with unexampled speed skipping across the face of the earth, as if spurning the ground, rushes with irresistible and mad onset into the Ram, breaking his horns, casting him down, stamping upon him; no ally able to save him out of the goat's power. That "Notable Horn" is young Alexander, first king of the Græco-Macedonian empire, but twenty years of age, whose first leap at the Ram was across the Hellespont, B. C. 334, with 40,000 men, and whose rapidly-fought battles from the Granicus, 334, to Arbela, 331; thence to the banks of the Indus and the Nile, thence again to Shushan, 325, and dying at Babylon, 323, broke the horn of the Ram, cast him down, stamped on him, paid him in full for his invasion of Greece, and ended forever the Medo-Persian empire. "Notable Horn!" In the words of Napoleon, "Alexander deserved all the glory the world has given him." By such symbols the Holy Spirit foretold the fortunes of the Persian and Greek empires.

While the prophet is gazing he sees the notable horn "broken," reads therein the premature death of Alexander, and beholds the "four notable horns" rising in its place, toward the four points of the compass. They are the four kingdoms into which Alexander's empire was parted, Syria, Egypt, Macedonia and Asia Minor, viii: 8, all of which have been ruled and are now claimed by the Turk. "Out of one of them," Syria, he beholds an upstart waxing to greatness, a "Little Horn," pushing southward toward Egypt, eastward toward Persia, Media, Armenia and Babylon, and toward "the Beauty," i. e., the Holy Land, viii: 9. That "Little Horn" sprung from one of the four kingdoms of Alexander's divided empire, is Antiochus Epiphanes, born B. C. 221; the eighth king of the Seleucid dynasty, usurping the Syrian throne, B. C. 175, and reigning eleven years, the Greek Antichrist, whose capital was Antioch; the brother of Cleopatra, the mother of all the Cleopatras, the tyrant and oppressor of the Jews, and called by the nickname "Epimanes," i. e., "the Madman."

The vision presents to the eye of the prophet a scene of sacrilegious horror enacted in the temple-court and city of Jerusalem; an attempt to exterminate the holy people and the religion of Jehovah, and substitute for both a heathen colony and the Greek idolatry; the first attempt ever made in history to force a people to forswear their faith, or suffer death for disobedience. The God-defying insolence of the Horn was till then, without a parallel. Other conquerors of the Jews had, at least, respected their religion. This one had no re-

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spect. Nebuchadnezzar, Cyrus and Alexander, paid homage to "God, Most High," and bowed before the holy oracles. This one pays none, and tramples the "Truth" to the ground. With self-magnifying egotism he invades the Holy Land, and raging in hate against the Holy Covenant, takes the Holy City, assails the "Host of Heaven," i. e., Israel, casts a part to the ground, "stamping" on them, among them the "Stars" of the host, the princes and priests of Israel. Even to the "Prince of the Host," i. e., the High Priest, Onias III., he opposes himself, "doing great things," taking away the "Daily," the stated morning and evening service at the altar; polluting and degrading (not "destroying") the place of the sanctuary, erecting a pagan altar upon the Altar of Burnt-Offering, sacrificing a swine upon it, sprinkling with swine's broth the holy places, and setting up beside the altar a statue of Jupiter. Yet more, in his madness, he continues his work, introducing the youth of Jerusalem to the Greek gymnasia, customs and games established for their recreation, weaning them away from their religion, supplanting the practice of virtue by the lewd sports of Hercules, the Feast of Tabernacles by the festival of Bacchus, and teaching them to undo, by artificial means, the token of their national distinction. With those who "forsake the Holy Covenant," xi: 30, he enters into a new "covenant," 1 Macc. i: 11, 12, putting up the high-priesthood for sale to the highest bidder, farming out the mitre, breast-plate and robes of Aaron's office for 440 talents of gold as annual payment for the dignity; the apostate bidder selling the golden altar of incense, the golden candlestick, the table of shewbread and the sacred vessels, in the market of Tyre, for 1,800 talents, to pay Antiochus the annual sums demanded. To crown the infamy, he winks at the assassination of the lawful High Priest, Onias III., because protesting against the sacrilege, defaces, by obscene pictures, and casts to the ground, the Pentateuch and the Prophets, the authoritative law and sanction of the Hebrew worship, forbids Jewish rites, orders the erection of idol altars in every town and city, massacres 80,000 of God's saints in his first attack, 20,000 at the second, devastates the city, and with abominations surpassing those of Manassah, and lust beyond that of a Sardanapalus, defiles the place, the holiest known on earth since the beginning of the creation of God. Thus does he "do." The full story of his deeds, here recited only in part, is found in the books of the Maccabees—a picture of horror symbolized in outline, in the vision here given to the prophet. Using the language of the Levitical law, in Num. iv: 23; viii: 24; in which the word "Host" is employed to denote the Hebrew sacrificial "Service," the prophet states that "a host was given" to the tyrant, i. e., allowed to him by God's permission; because of Israel's transgression in forsak-

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ing God's covenant—a heathen "Service" ministered by heathen priests within the temple-court, in place of the daily offering, and that the Horn "practiced and prospered" in unhindered activity—the Jewish worship abolished, the sanctuary and Jewish Host trodden under foot; apostasy installed in the form of an abomination in the very precincts of the temple. To the soul of the prophet the vision was appalling, viii: 10-12.

IV. The Angelic Dialogue. While the prophet is gazing at the horror, suddenly he hears "One Holy One speaking, and another Holy One saying to that Certain Holy One," as yet unknown—"Palmoni," or "Peloni Almoni," that "Some One or Other," a "Wonderful Numberer"—"How long the vision of the Dally, and the transgression of the desolation, giving both the sanctuary and the Host to be trodden down?" viii. 13. We have here a glimpse into the angel world, which rationalists use to discredit the Book of Daniel as a spurious production, deriving angelology from the Zoroastrian system with its "Amshaspanda," or fairy beings, analogous to the Sylphs and Fauns of the Greeks! Nothing is more false. The Biblical angels are the "Holy Watchers," Dan. iv: 13, 17-23; vi: 22; whose vigils remain unbroken, the sleepless sentinels of heaven who take interest in all the affairs of the earth, among whom are Gabriel, vi: 22; viii: 16; ix: 21; x: 10, 14, 18, 21; xi: 1; and Michael, x: 13, 21; xli: 1; and over whom the Unslumbering Keeper of Israel presides, Ps. cxxi: 4. Daniel hears Gabriel asking Palmoni "how long" the horror shall be. Palmoni answering "Until 2,300 evening-morning; and the Sanctuary shall be justified," restored to its lawful use, since so long as profaned it lay under condemnation. The dialogue is evidently meant for the benefit of Daniel, to whom the vision was given. If the "2,300 evening-morning" are whole days, they are six years, for months, twenty days; if half days, the recurring times for morning and evening sacrifice, they are three years, two months, ten days, the time of the Maccabean tribulation, B. C. 168-165, at whose close the sanctuary was "cleansed" by Judas Maccabaeus, and the Jewish worship restored—the death-year of Antiochus being 165.

V. The Apparition of a Man. The holy prophet is still perplexed. He betrays his confusion and anxiety to understand the "meaning" of what he had seen. It was not enough that the duration of the horror should be determined. He would know the import of the scene itself. "I, even I, Daniel, would know the meaning." The Lord regards his distress and commands immediate relief. "That Certain Saint," the "Holy Some One or Other," ("Palmoni," as yet unseen, utters his voice. With a tone of superior authority and dignity, such as belongs only to One made higher than the angels, He bids

the questioner in the dialogue make known the "meaning" to Daniel. If we really desire to know the "meaning" of God's revelation, God will grant our desire. From between the banks of the Ulai, where hovered the form mysterious above its waters, the order comes, "Gabriel, make this one to understand the vision." Holy angels are admitted to the secrets of God, and reveal to mortals His mind. The prophet, affected by his environment, and overborne by more than magnetic power, and weak as a child, passes into a "deep sleep." The angel "touches" him, imparting strength to stand erect and receive the revelation. Gabriel bespeaks his closest attention, since the vision relates to the "Time of the End" and God's "Last Indignation" against Israel, for their apostacy from His holy covenant. "Understand, O son of man, for at the Time of the End the Vision shall be." "Behold, I will make thee know what shall be in the Last End of the Indignation, for at the appointed time is the End," viii; 19. Solemn is the thought, that nothing happens by chance, not merely by man's free will, but that all history eventuates at the "time appointed" of God. The angel proceeds to interpret.

VI. The Interpretation of the Vision. Much of this has already been anticipated. First of all, the "Ram" and the "Goat" represent the kingdoms and kings of the Medo-Persian and Graeco-Macedonian empires. These are the second and third, and correspond to the Silver and Brass of the Colossus in chap. ii., and to the Bear and Leopard (or Panther) in chap. vii.; viii: 20, 21. Here we have Divine authority against the rationalism that substitutes wrong empires in the sacred text. We know that the first empire in the Colossus is that of Babylon, ii: 38, and the second and third those of Medo-Persia and Graecia, or Javan, viii: 20, 21. The fourth, therefore can only be the Roman, since all history shows that it succeeded Alexander's broken empire, and the Revelation by John demonstrates the fact that the ten-horned Beast in John is the Roman Beast, identical with the ten-horned beast in Daniel. The Median empire was destroyed by Cyrus in B. C. 549, or eleven years before his capture of Babylon, and to the empire of Macedon, founded by Philip, Alexander added his conquest of Graecia. It is absolutely certain, therefore, that the fourth empire, in chap. ii. and vii., is the Roman. Of the four kingdoms of Alexander's parted empire, and the rise of Antiochus Epiphanes "out of one of them," sufficient has been said. The angel adds that none of them should equal in strength that of Alexander; "not in his power," viii: 22. Gabriel's interpretation of the rise and career of Antiochus is full of political significance, and might be applied, with perfect justice, in most respects, to the rise and career of the Moslem power, and in fact to the international politics of Europe. The

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Horn, as to his personal aspect, will be "a king of fierce countenance," viii: 23, a cruel-faced man, yet most master in diplomacy, quick to detect and skillful to frame and understand dark sentences," viii: 23, i. e., a man of double-dealing, expert in obscure and ambiguous propositions, a political intriguer, intelligent as a Macchiavelli, a Talleyrand, a Sultan, a Vienna, London, or Berlin congress, dealing deceitfully, uttering lies while pretending to speak truth, entering into covenants and treaties—not purposing to keep them, promising but not performing. A power among "Powers," he will be "mighty," yet "not by his own power," viii: 24, but by the help of other powers, maintaining him, aiding him, and entering into compact with him—the mode by which Antiochus arose, acquired and kept his throne; xi: 21-23, 27. By such means, he should wax to greatness, and persecute God's saints, leagued with apostates from the true faith, men who should espouse his own in order to save their lives. "He shall destroy wonderfully," the world astonished at his cruelty—80,000 massacred during his first assault upon the Holy People at Jerusalem, B. C. 170; 22,000 during his second, B. C. 168—men and women "of whom the world was not worthy," Heb. xi: 35-40; 1 Macc. vii: 1-20. Practicing and prospering he should "destroy the mighty and the Holy People," viii: 24, by means of his policy, viii: 25. Affecting to favor peace, while preparing for war, he should "cause craft to prosper in his hand," i. e., his own intrigues to be successful, viii: 25, "by peace destroy many," creating confidence in his promises, then betraying his victims, and thus possess and hold, as did Antiochus, Palestine, Egypt, Macedonia, Syria and Asia Minor, "for an appointed time," viii: 19. His self-exaltation and deification will be not a momentary passion but an abiding conviction "in his heart," viii: 25, leading him to stand up defiantly even against the "Prince of princes," viii: 25, the God of Israel. Nevertheless he "shall be broken," not as other horns are broken in the day of battle, but "without hand," viii: 25, by some mysterious judgment of God. So did it happen to the tyrant who, by the strange judgment of God, was struck with loathsome and mortal disease while returning from the plunder of an ancient temple, and died at Tabae in Persia, B. C. 164. The awful vision and its interpretation, Gabriel certifies to Daniel as "true," commanding him to "shut up the vision," because its time of fulfilment was yet "many days," i. e., years, viii: 27.

Five different expressions are used to mark the time when the vision would be accomplished. (1) The "Time of the End," viii: 17; (2) the "Last End of the Indignation" of God against Israel's apostasy, viii: 19; (3) the "Latter Time of their Kingdoms," i. e., the time of the decline of the four king-

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doms into which Alexander's empire was divided, viii: 23; (4) "when the transgressors are come to the full," i. e., when Israel's apostates have filled up the measure of their sins; (5) "for many days," i. e., many years after the date of the vision, viii: 26. By the "Time of the End" is not meant the end of time, nor the end of the world, but the closing days of a period of "many days," i. e., years preceding; a long time elapsing between the giving of the vision and its fulfillment. Here is proof conclusive that the prophecy was not written in Maccabean times, by a Maccabean Jew, but long years previously. xii: 4; vii: 1; xi: 21. The phrase "Time of the End" is a technical expression in prophecy, indefinite and general in itself, including (1) a near horizon of fulfillment, and (2) a horizon more remote, as in all typical prophecy. Here, it denotes, first of all, the "a,300 evening-morning" at the close of the third empire in its four-parted state, "the latter times of the four kingdoms," when the Jewish apostasy would come to its height in pre-Christian times—"many days," i. e., 370 years after the date of the vision. History has proved the truth of the prediction. On the other hand, the "Indignation" is a technical term in prophecy, denoting God's judicial wrath against Israel for their transgression of His covenant, and the "Last End of the Indignation" that final stroke of punishment on all apostates from the covenant immediately preceding the final deliverance of the Jews, Deut. xxxii: 35-43, and of which the previous strokes, Isa. x: 23; xxviii: 23; and the Roman destruction of Jerusalem, Rom. ix: 28, are types. It is the period of the "Great Tribulation," Dan. xii: 1; Matt. xxiv: 21; Rev. vii: 14; xiii: 5. It is clear, therefore, that not only was the period B. C. 168-165 not the "Last End of the Indignation," since the Jews "filled up the measure" of their fathers' sins by crucifying Christ, Matt. xxiii: 32, and the "Indignation" again fell upon their city and upon themselves, but that, once more, in the far "Time of the End," it will fall upon them in the last crisis of their history, vii: 26; ix: 27; x: 14; xi: 40-45; xii: 1, 7, 9. Therefore the "meaning" of the prophecy is not limited to the times of Antiochus, but looks to the close of the last 1,260 days of the Horn in chap. vii. In this sense, again, the vision is "for many days." Every child of Abraham knows the "meaning" of the great phrase "the Time of the End." It is the time of the cessation of Israel's last suffering and unbelief, and their enjoyment of the Kingdom when Messiah comes. To that the eyes of Daniel were directed, as were those of Moses and dying Jacob—a goal the desire of all the patriarchs, the transport of the prophets, and the expectation of all the ancient people of God.

Modern false criticism has labored hard to identify the two "Little Horns" of chap. vii. and viii. in order to arrest the

scope of Daniel's predictions at B. C. 164, and so deny the Messianic character of the book, and its eschatological value. Vain effort has been made to equate the 1,150 days of Antiochus with the 1,260 days of the Antichrist, and to insert an independent "Median Kingdom" between the fall of Babylon and the alleged rise of the Persian under Darius Hystaspes. By this means the second empire becomes the "Median," the third the Persian, and the fourth that of Alexander and his successors. This is done because of the "Similarities" that exist between the two Horns. These are the invasion of the Holy Land by both, the persecution of the Jews, the profanation of the Temple, a defined career for both, an egotistic, self-magnifying and self-deluding character for both, and a tragic end. But the "Differences" between the Horns are so great, the identification becomes impossible. The Horn in chap. viii. rises out of one of four kingdoms into which the third empire was broken in pre-Christian times, persecutes during 2,300 evening-mornings, and dies at Tabac, in Persia, B. C. 164. The Horn in chap. vii. rises among ten kingdoms into which the fourth empire is divided, plucks up three, and persecutes during 1,260 days, next preceding its destruction at the Second Coming of Christ. One expires at the close of the forty-fifth of Daniel's seventy weeks, ix: 24, the other expires at the close of the seventieth week, ix: 27; vii: 26; xii: 7. Other points of similarity and difference, it is needless to mention. The "Similarities" are as undeniable as are the "Differences," and as necessary, too. For this reason, Paul gives the title "Man of Sin"—"Aner Hamartolos"—which the martyrs of the law gave to Antiochus, to the future Antichrist himself, and paints the last in the colors of the first, but with features also different from the first. The Horns are morally one, historically two. One is past, the other is to come.

The deep ground of the "Similarities" lies in the fact that the Ages and Ends are all prearranged in the counsel of God, each a mirror in which the other is seen, and that the World-Power is an organic growth of essentially the same nature in every age, and producing essentially the same characters at the end of each age, only in higher development. It lies in the fact that a law of degeneration runs parallel with a law of improvement, evil ever waxing to its height, coming into closer and deadlier antagonism with the good that seeks to restrain and hem it in. The more energetic the forces of good, the more powerful and persistent the aroused and excited forces of evil, and but for the intervention of God, the evil overcoming finally the good. Sharper, and deeper, and wider becomes the conflict. Wholly by the supernatural power of God is the life of His Kingdom maintained. Its supremacy is not due to human agencies. Civilization is not grace.

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Ethics, better laws, science, sociology, never eradicate sin, bind Satan, or remove the material objects that tempt men and nations to aim at self-aggrandizement regardless of justice, truth, humanity and liberty, and the equal rights of the weak and oppressed. The moral wickedness of the World-Power in its social, civil, political and international relations, its lust after wealth and supremacy, its opposition to the spirit and the truth of God, and its alienation from righteousness, precipitate the last struggle between evil and good, and make the dissolution and the "End of the Age" a necessity, in order to save the Kingdom of God. And with the "Time of the End," the old personalities reappear, according to an ever unerring law of history and of nature, like producing like, deepening opposition to God and His Kingdom here, intenser devotion there, the world-kingsdoms ever more deaf to the appeal of the people of God. And the nearer the "End" of any dispensation, age, or period, to the "Last End," the more "Similar" to the last Antichrist appears the one that preceded him—Belshazzar pointing to Haman, Haman to Antiochus, Antiochus to Antichrist. Such is the law of development along the ages, and such the grounds of the "Similarities" between the two Horns. Only with the ruin of the last, and of all Gentile politics and powers, come Israel's redemption and the Kingdom of Christ in victory "underneath all heavens."

This vision was given to unveil the future of the Jewish people subsequent to their return from Babylonian exile, to warn apostates and prepare and comfort the faithful in view of the tribulation to come upon them. It is a signal proof of the fidelity, care and compassion of God. Though severe, yet the tribulation should be short, and the outcome as glorious as the conflict was painful. In any case, "the righteous are in the hands of God," and "their blood is precious in their sight." The vision is elaborated in chap. xi., where the several campaigns of the Syrian tyrant are exhibited and the grand resistance of the Maccabean heroes is immortalized: a resistance in behalf of the "Truth" and "Covenant" of God, which, with a perfect knowledge of their history, fired the soul of Paul to re-immortalize their deeds, and celebrate their faith as worthy to stand beside the faith of an Abel, Enoch, and Noah, an Abraham and all the patriarchs, a Moses, Joshua and all the Judges, supported alone by the promises of God, and cheered by the hope of the resurrection from the dead. But for this prophecy, the history might have been otherwise. It shows what a power the hope of Messiah's Second Coming had even with Old Testament saints. And how the example of the Maccabees inspired New Testament believers to witness a good confession. "looking unto Jesus," the words of Paul suffice to show. They are set forth as an example for us. "They, without us, are not made perfect."

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THE TIMES OF THE GENTILES.

By REV. MR. CRIOP, Albert Lea, Miss.

That Antichrist is a person I have long since ceased to doubt. As the church is to head in Christ, so the world is to head up in Antichrist. Whatever in human speech betokens personality is employed by the prophets and apostles to designate him as an individual. According to Daniel he obtains supremacy over the final kingdom, magnifies himself above all, speaks stout words against the Most High, persecutes the saints and thinks to change times and laws, according to Paul. He is the son of perdition, the man of sin. He has a parousia, or coming, as much as the Christ, and is His personal antagonist. According to John, Satan gives him his seat and authority, for he ascends from the bottomless pit. Many of the great fathers of the primitive church believed he would be a Satanic incarnation. Augustine said, "He will be born as other men, but the devil will descend on his mother, and fill her totally, surround her totally, hold her totally, and possess her totally within and without, and the thing that shall be born of her will be altogether sinful, altogether damned." Prof. Moorehead says: "Rome has an extraordinary history, divided into three stages. It was, is not, and yet shall come. One of these stages is past. We are in the second. The third is yet to be. The deadly wound shall be healed; the sovereign colossus shall reappear; its head shall stand the peerless, Satan-inspired man, the man of executive capacity, military genius, intellectual brilliance, and savage ferocity, surpassing Alexander of Macedonia, Augustus of Rome, and Antiochus Epiphanes of Syria. It is the man of sin, the Antichrist, from whom the stupendous confederacy takes its name and its laws, to whose will it bows, whose away it owns—the Beast. It is the time of the end, the closing scenes of our age. "Then shall that wicked one be revealed, whom the Lord shall consume by the spirit of His mouth and destroy by the brightness of His coming. But the mystery of iniquity does already work. Even now, as all down the waiting centuries, there have been premonitions of the coming Antichrist. There are principles now at work in our modern society, which, if unchecked, will soon make the advent of Antichrist not only possible but certain.

1. The Antichrist is called the lawless one. Was there ever a time in the history of the world when the characteristics of the time could be expressed by the word "lawless" more strikingly than to-day? Are not forces already loose in the world that tend to the disintegration of the social fabric? Would not socialism, nihilism, anarchy and communism have been unintelligible terms 100 years ago? Yet to-day they fill every land of so-called Christendom, and kings' and rulers' hearts are failing them for fear and for looking for those things which are coming on the earth. The simple story of crime will tell it. W. F. Round, Secretary of the New York Prison Association says, that the last census shows that the criminal class of New York has increased 13 per cent. faster, according to the last census, than the population of that great state; and the story for the rest of the country is not much different. America, the most humane, enlightened and freest nation on earth, leads the world in the record of murders, having one thousand to every ten million of her inhabitants; while Spain, the next highest, has only six hundred. Crime is on the increase; intemperance is on the increase; Sabbath desecration is on the increase. The world has advanced, say the critics. But measured by God's standard of spiritual life and thought, it has been toward Antichrist, or the Lawless One.

2. Again, the spirit of Antichrist is essentially infidel, for, says John, he is anti-Christ that denies the Father and the Son, and every spirit that confesses not that Jesus Christ is come into the flesh, is not of God. This is that spirit of Antichrist whereof ye have heard that it should come. All that tends to rob Christ of the reverence due His name, by belittling His claim or setting aside His authority, or openly avowing unbelief in Him or His Father, is Antichrist. Atheism, that blankly asserts that there is no God; agnosticism, that seems to think that highest achievement of man is a mental imbecility that is incapable of knowing anything; materialism, that would abolish immortality, and make the universe a blind force, grinding man as powder between the upper and nether millstones of a resistless fate, of injustice and wrong from which there is neither compensation nor retribution, except such as the individual makes for himself; infidelity, that openly denies or politely refuses to acknowledge Christ's kingship

while recognizing His human life and character as an historic fact; in short everything that makes against Christ's claim and rights, is the spirit of Antichrist. Is this spirit abroad? Have the Gentiles ought to boast of above the Jews? Has this age "continued in God's goodness," or is it anti-Christian? Remember, Christ is no easy-going, time-serving, policy-seeking man. He is truth in the inward parts, fearless, faithful, not seeking to save His own life, but willing to loose it for the truth and right. Are even the people in this age who have His name, alter His stamp? "When we consider the unrighteousness, the avarice, the lustfulness, the untruthfulness, the hypocrisy, the impiety, the crime, the hollow-heartedness, and the untold hidden iniquities which prevail in circles of church, business and state; when we consider the wickedness perpetrated by people who call themselves Christians, and the shameless worldliness of professors of religion, the wreck of all distinctive doctrinal belief, the prostitution of the house of God to vanity, and pleasure, and base trickery practised in the name of Jesus; when we look at the insubordination that runs riot in a great many so-called Christian families, and the secret vices and blood-curdling crimes of so-called Christian husbands and wives, we are led to believe that the Gentiles have not "continued in God's goodness," nor kept faith any more than ancient Israel, and are in danger of being cut off. The restlessness under restraint, the revolt against authority and law, the spread of socialism; the growth of agnosticism; the prevalence of materialism, fostered as it largely is by both the science and the politics of our time, the enormous greed of those who have and who want still more, the deep venomous growl of those who have not and who want and will have—all this and much more betokens the breaking down of barriers, the overthrow of restraining influences and the speedy advent of the great adversary. . . And when he shall come, "whose parousia is after the working of Satan with all power and lying wonders," then shall come

3. Judgment, swift and sure, and the times of the Gentiles shall end; and is this the end of our boasted culture, our education, our civilization, Antichrist and the judgment? A forbidding outlook, you say; prophesy to us smoother things than these. Yet one whose love for man is deathless, has said

with sadness greater than any you can feel, "as it was in the days of Noah, so shall it be in the coming of the Son of Man." How was it in those days? Godlessness, violence and universal apostacy with only eight souls fit to be saved from a deluged world. Again the same blessed lips said, "Likewise as it was in the days of Lot, so shall it be in the coming of the Son of Man." How was it then? A deep and awful degradation, revealed to us in the glimpse of Sodom, that vexed the righteous soul of Lot daily. And the voice of inspiration from the lips of Paul warns his Gentile hearers that the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe, in that day." "But ye, brethren, are not in darkness that that day should overtake you as a thief, for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." And in that day men shall say to mountains and rocks, "fall on us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?" This is a painful picture, but it is drawn by the hand of God Himself. Why cry, Peace, peace, when there is no peace? Why do men of God flatter men by praising a material and intellectual progress away from God and towards an unholy self-rule. There is coming a storm in a night of unutterable woe before the dawning of a day of peace. The heathen are indeed to be given to the Son for an inheritance and the uttermost parts of the earth for a possession. But they are to be broken as with a rod of iron, and dashed to pieces like a potter's vessel. The apocalyptic angel is indeed to fly through heaven, bringing the everlasting gospel to preach to them that dwell on the earth. But his proclamation is, "Give glory to God, for the hour of His judgment is come." The angel on the cloud is to thrust in his sickle to reap the vintage of the earth. But it shall be cast into the wine press of the wrath of the Almighty. Can any one read the awful woes of Revelation, deepening and darkening as

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God's trumpets and winds and thunders follow each other in rapid succession, each growing more dire, as we hear the angel proclaim, Woe, woe, woe to the inhabitants of the earth by reason of the trumpets which are yet to sound—can any one read this and doubt that this age is to end in judgment?

The student of prophecy is looking intently on passing events, and peering into the future for the coming storm that must precede the morning of peace and righteousness on the earth. Pessimists? A thousand times No! We cry to the watchmen, What of the night? And the answer comes back from prophetic watchers, The morning cometh and also the night. And while we wait for that morning, we need, as no age of believers that have gone before more so, to live soberly, righteously and godly in this present age, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. The lesson of the hour is in the words of the blessed Master, Blessed are those servants whom the Lord when He cometh shall find watching, lest coming suddenly He find you sleeping. And what I say unto you, I say unto all. Watch!

 THE HATED JEW.

By S. M. VERNON, D.D.

Christendom has no greater shame, no deeper sin, nor a better proof of low spiritual life and poverty of thought, than its hatred of the Jews. Without doubt he is a sinner, but the sins committed against him far outnumber and outweigh those committed by him. A robber and a thief he may have been, but history is a record of countless robberies and wrongs perpetrated against him. Hatred has lashed itself into cruelty by the conscious wrongs it has inflicted on its helpless victim. It is so general and so unquestioned in its dominance of the public mind, that few are conscious of how bitter, unreasoning, and unchristlike it is. It gives a most impressive example and full license to pagans and Mohammedans for all manner of cruelties and injustices to people who are disagreeable to them, or who chance to hold opinions or customs different from theirs.

From the eternal snows of Sibiria to the orange groves of

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Sicily this poor man is set upon, robbed and killed by people professing a religion of love, and for no better reason than that he is disagreeable to them. If that justifies violence, why may not our next door neighbor resort to the same measures if he conceives a dislike to us? Granted that the Jew is unlovely; if that justifies Christian hate, wherein is the boasted excellence of Christian love? If we love only agreeable people, do not even publicans and sinners as much? If the Jew is viler and baser than the rest of mankind, he is thereby entitled to more tender compassion and loving ministry from the followers of the compassionate Jesus, who was Himself a Jew after the flesh. If he does hate us, he has our example and conduct to justify it; and that he hates us is not a good Christian reason for hating him. Hated, proscribed, driven abroad, over the face of the earth, there is no other lost sheep so much needing the tender Shepherd's seeking and the loving shelter the Master has provided in His Church, yet for him there is scant welcome anywhere save at the Master's feet.

This temper of mind is without justification in reason or fact. He is not a mover of sedition or rebellion among the nations; he does not endanger life and property by drunkenness and rioting; no other race burdens the community with as few paupers in proportion to numbers; he does not figure largely in our criminal courts; he does not neglect his family nor throw them on the community for support; there is little to be said against him, only that we do not like him, and that he persists in thriving.

In this country, I grant, his case is not so desperate as elsewhere. He is barely tolerated, allowed to exist if he can and will, but if there was any vaccination that would keep him off, we would gladly submit to its pains for the riddance. We allow him to live among us, but a polar air blows on him from all Christian society. The summer hotel that will accept him as a guest may as well close its doors, unless willing to submit to an ostracism that leaves it to cater to him alone.

The farther East we travel, the deeper is this enmity to the son of Abraham, till in Jerusalem, his holy city, it reaches its culmination. In Jerusalem it is most intense in the streets of the "Holy Sepulchre," where a Jew died a voluntary death for all mankind. It is a common saying in Jerusalem that no

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Jew ever enters that street, and that if one should he would not get out alive, but would be torn in pieces by infuriated Christians, as a testimony of loyalty to Him who did no violence, and who laid down His life for Jew and Gentile. In the cities of Germany, and of continental Europe generally, he is hailed as "the Christ-killer," and is subject to insults and indignities of the vilest kind. If this aversion is not so positive in this country, it is not less manifested in its negative character, in studied neglect and in social ostracism.

He may be the shyllock and the Judas of all history; we may be able to lay charges against him for a long list of sins with abundant proofs, but when the proofs are all in and established beyond doubt, the Master rises up and says, "Let him that is without sin cast the first stone at him;" then conscience begins to fling stones at us, and we go away in confusion. His business methods may not be the best, his social peculiarities may be distasteful, and his nomadic habits may not please us, but he is to be redeemed and lifted as we were, by Gospel ministries rendered in brotherly love. To despise and cast him off because of these things is to prove ourselves more unworthy than he of the Divine mercy. Woe to them that use the lash where ministries of love are needed!

It may be true that God's providences seem to indicate anger against the Jews; He has indeed scattered and driven them hither and thither, as the chaff before the wind; on their track the avenging Nemesis seems ever to hover on sable wing, as if urged by some measureless sin against all humanity and against God, while earth and sky seem to combine for his destruction. But that Providence has been as distinctly merciful as severe, as powerfully protective as destructive, as persistent in keeping as in dispersing, as certainly loving as angry, as clearly pointing to a glorious destiny as to a guilty past. Who does not stand in awe of this picture spread on the canvas of history? Who is not thrilled by the aspect this people present to-day, standing in all the high places of the earth, swept by storms of commingled Divine and human wrath, and yet unwasted by their fury? Who can have the temerity to utter a harsh word or perform a rude act to a people so certainly kept of God to a glorious destiny?

Consistency with our professions and integrity of character,

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as well as the spiritual needs of this people, demand a different spirit in Christendom toward the Jew than that which has marred the history of eighteen hundred years. Nothing can be more touching and pathetic than their position before the world. Disappointed in their great Messianic hope, blotted out as a nation, living in the shadow of a magnificent history of which their condition is a standing reproach, hated of all people, yet tenacious, persistent and unconquerable in spirit. Every consideration of humanity and of Christian Spirit and duty calls for the warming of the heart of the world toward the Jew. He needs the Christ love, he has a right to it, and who knows but he would respond to it? After this long, wintry night of hate and suffering, if he should awake some morning to find this sun of Christian love actually shining upon him with healing in his beams, who knows but that he would hail the genial light with gladness? He does not need to be lectured and argued with so much as he needs to be loved and made to feel that he is a brother in God's great household. He has so long been anathematized as the Christ-killer, denounced as a cheat and robber, and his manifest calamities pointed to as proof that he is the offcast of heaven, that it is not strange if at first he seems to be hard, stolid, and slow to move.

When Christians rise to the plane of Christ's love, so that they will look on the Jew with tenderness, the world will feel the greatest life-throb that has come to it since Pentecost. Evidently God is waiting for this, the Jew is waiting for it, and the dispensation is waiting for it. When they take the crucifiers of the Lord to their hearts, for their good and salvation, then will all the world be ready to say, "See how these Christians love!" It would be the climax of magnanimity, the perfection of Christian love, and the unanswerable vindication of the Gospel.

God has given the present generation the opportunity for the noblest act in history, that of turning in blessing to the race that is guilty of the greatest sin in history; the race that has brought more blessing as well as more sin into the world, and that has suffered more wrong from it than any other. If the whole Christian world would turn the light of its face upon the Jew, all humanity would leap with gladness into a new day of higher development and broader life, and one of the

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most hideous blots on the fair face of the world would disappear. Until Christianity has character enough to love the Jew, not in cold theory at a respectful distance, but in tender, loving gospel ministrations, it does not seem in good taste for it to go about the world in missionary exploits. The very pagans may well say, "Physician heal thyself."—From "The Christian Advocate."

QUESTION DRAWER.

1. L. K., Texas.—You brought an article recently entitled, "The Rapture of the Church Invisible." Does not Rev. xii: 11, 12, prove that it will be visible?

Ans. We do not think so. The two witnesses mentioned there are manifestly not the church, as we have it in this present age. They are witnessing in Jerusalem before the Antichrist; their surroundings are Jewish; they are Jewish witnesses themselves. We do not think that they will or can appear until after the rapture of the Church has taken place. There is more than one rapture taught in the Scriptures.

The language of 1 Thess. iv: 16, 17, contains nothing to indicate that the rapture of the Church—for that is the subject of Paul's teaching there—will be visible to the world. The outward signs there given are only such as appeal to the ear, not to the eye at all; with the exception of the "clouds," and they would seem rather to serve for concealment from the eyes of the world.

2. J. B. G., Wis.—Do you mean to teach that Jewish Christians should observe the commonly called ceremonial law? Why observe types and shadows when the substance has come?

Ans. As a matter of duty or obligation, as "unto righteousness," No. As a matter of privilege, and of testimony to the circumcision, that Christ does not antagonise Moses, Yes. Are not baptism and the Lord's supper "types and shadows" as well? Still their proper observance does not militate against the fact that we have the "substance."

3. By the same.—Why do you not use the Psalms of David as the matter of praise in your work? They are the songs of the ages, and the only songs that have Divine appointment.

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Ans. As a rule, we have no singing in our evangelistic meetings for Jews. The time for the Jew to sing has not yet come. His harp is still "hanging upon the willow." But when we meet for prayer, praise and testimony, with those who have believed in Christ, we have often felt the need of a collection of spiritual songs that would be free from all objectionable features, more especially from all that is unscriptural in sentiment and doctrine. We hope that in the millennial age we shall have such songs, and no others, *i. e.*, wheat without tares. As concerning the Psalms, we often have one of them chanted in the Jewish fashion. They are not the songs of and for the Church, *i. e.*, the Body of Christ. They will one day be sung, as never before, by Israel, when redeemed as a people. While believers now have full liberty to use them, since "all things are ours," yet it would not seem proper to limit Christian praise to the (Jewish) Psalms. Most of the renderings and adaptations of the Psalms for Christian worship, made as they are by Gentile Christians, are tainted or spoiled by the attempt to make them apply to the "Church."

4. J. L. L., N. J.—In our desire to have people accept a literal interpretation of Scripture concerning Christ's pre-millennial coming, Israel's restoration, His reign on the earth, etc., how shall we best answer questions like the following: (a) Why insist on such literal interpretation when so many Bible scholars disagree on these points? (b) Why not spend all effort in the salvation of souls, a present duty? (c) What difference do these views make in the practical life of a Christian?

Ans. (a) In the first place, we would say, because God Himself insists upon the literal interpretation of His Word. In examining His dealings with Israel, which stand out in bold relief before the eyes of humanity for two ages of the world, there is no escaping from the tremendous fact that all things have come upon them in literal fulfillment of God's threatened judgments. Again, in the records of Christ's first appearance on the earth, whoever believes them as God gave them by the evangelists, must be impressed with the fact that the Holy Spirit emphasises again and again, even in matters of detail, such as the casting of lots about His garments, and the like, that the Scriptures of the prophets were fulfilled to the very

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letter, and not only in a "spiritual" sense. Thus God has shown Himself to be, in history and in Scripture, the greatest "literalist" in connection with His own Word: He is a safer guide to follow, we take it, than all the scholars of all the ages. Moreover, there is not a truly Christian scholar, i. e., one who trusts for his salvation in the stoning blood of Christ alone, but must and does subscribe, absolutely and without reserve, to the literal fulfillment; in Christ's stoning work, of the Scriptures concerning the "Lamb of God," the "Great High Priest," etc. There is no saving power in the belief in a mere "spiritual" fulfillment of the "Messianic ideal." Saving faith cannot be conceived of apart from the most intense literalism of interpretation. How utterly inconsistent, then, for true believers to rest their faith unto salvation in the literal fulfillment of God's word in Christ, and to decline, nay, to spurn, the same interpretation as the only ground and basis for our "blessed hope!" If "spiritualizing" God's Word is applicable to one portion of it, it ought to be equally so to every portion. But when applied to the past, i. e., to Gospel history, evangelical Bible scholars are not afraid to call it "rationalism" and "unbelief." Even so, it is nothing else when applied to the future, i. e., to the unfulfilled portion of Scripture.

(b) While effort in the salvation of souls is "a" present duty, it is by no means all of "present duty." God's purpose in this age is not limited to the "salvation of souls," but His Spirit is engaged in forming and completing a "Body" for Christ, a communion of believers which are to be fashioned into likeness with the very Son of God, and who are to be His co-heirs in the ages to come. To this "end" the salvation of souls is only one "means." But not the only one. These "saved ones" have the right and ought to be "led into all truth" For this the Holy Spirit of Sonship is given to them. With this in view all Scripture is open to them for instruction. They are to partake, one day, in the glorious fullness of execution of God's marvelous plan of the ages. They should take every opportunity now, as sons and heirs, to equip and prepare themselves for the position and glory that awaits them. This is "present duty," as we see it.

(c) The third question finds its answer, in part at least, in

the foregoing. Let the true believer, in all simplicity, enter into God's plan of the ages, let him think God's thoughts after Him, let him, by faith, realize and boldly take his position "in Christ" now; let him consider Israel's place in the Divine programme, which is "without repentance," let him fall in line with God's working by ages and dispensations; and he will speedily cease asking, "What difference do these views make in the practical life of a Christian?" The writer will be pardoned if he adds a word of testimony. To him "these views" have been of infinite practical value. Ever since he came under their power his whole Christian life and activity became transported. In long years of ministerial, educational and missionary work he has been delivered and kept from that bane of Christian workers—despondency, discouragement—"the blues." They cannot thrive in the atmosphere of "these views," when once they have become the motive power of one's life in and for Christ. Furthermore, the Bible, prized highly from childhood, vastly more so since a believer, has become an altogether new book since read according to the simple law of literal interpretation. The joy, the charm, the beauty, the power, the assurance of its Divine origin and authority, are inexpressible. "These views" are the best antidote known to the writer against the insidious poison of "criticizing," i. e., sitting in judgment upon, the Holy Scriptures. There are no "higher critics" among those who believe that the Bible is the very Word of God, and that He always means just what He says, and always says just what He means.

NIAGARA BIBLE CONFERENCE!

By MRS. GEORGE C. NERDHAM.

The twenty-first annual meeting for Bible study has again convened at the familiar, lovely and restful spot, Niagara-on-the-Lake, Ontario.

Truly, salvation purifies the meek, and they who trust in the Lord renew their strength as the eagle; and even in old age are full of sap and green. Those who thus met again, after twelve months' separation, saw little outward change in one another, save that each had mellowed and ripened under

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the sunshine of grace, and through the shadows of sorrow; and all seemed closer drawn to one another in fellowship than even in former years. Each had known the personal experience of chastening, and each had bowed their hearts before a common sorrow, in the loss of Dr. J. H. Brookes, the beloved President of the Conference. But courage was blended with seriousness on every well-known face; for God their Rock was unchanged, and Jesus Christ their coming Lord was the same yesterday, to-day and forever.

From the opening day it was manifest that the tokens of favor with which the Spirit had stamped this gathering in former seasons were to be repeated and renewed this year.

In the first testimony from the platform, based on the Epistle to the Philippians, Dr. H. M. Parsons, of Toronto, gave the key-note. It was laid upon the conscience of each believer that they were to recognize the unity of the body of Christ; and in an especial manner, while thus assembled together, personally endeavor to preserve that unity. If the Convention was to result in profit and edification, each was to remember that himself was a channel for the Spirit's manifestation to the whole congregation. If the teachers were to teach with clearness and power, each listener was responsible to aid in furthering this by prayer for one another, and mutual forbearance towards one another.

The important exhortation was manifestly sealed to many hearts; for from the commencement of the meeting a beautiful spirit of unity, tenderness and yieldingness seemed all-pervasive. It was easy to realize that brethren were interceding for one another.

Clear and helpful expositions have been given, covering a wide range of topics drawn from the prophecies, the Gospels and Epistles. Studies in the minor prophets were made the special feature of this year's programme, with daily studies on the Holy Spirit. All have been so profitable it would be difficult to designate which should take precedence.

Dr. Erdman, the faithful Secretary of so many years, has presided as usual, directing affairs with graciousness, modesty and patience. What the orient is to a pearl, what the brilliance is to a gem, is Dr. Erdman's Lord's Day morning Bible class to the whole Convention. It is a point of light that brightens all the other days.

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Around Dr. Erdman, on the public platform, or in the secluded grove, where business is wont to be transacted, have been seen the familiar faces of the teaching brethren, Doctors Parsons, Moorehead, Stroeter, Munhall, Cameron, Needham, Wardrope, Stewart, Norton, Kyle, Congdon, Bates and others whose fellowship is of more recent date.

Several faces were missed among the teachers of former years. Greetings were received from them, and they were remembered in prayer. One session of the Convention was devoted to a memorial service in memory of James Hall Brookes, the deeply revered President, who had been called into the presence of his Lord a few months previous. It was a tender and remarkable service, conspicuously characterized by the absence of personal eulogy of the departed, but emphasized by thanksgiving for what the grace of God had wrought in and through His servant. Many brethren contributed touching incidents of their acquaintance with Dr. Brookes, all showing that in a singular degree the lamb and the lion were combined in his nature. Fearless and outspoken on all that concerned the honor of his Lord, or the spiritual integrity of His Word, he was, in all personal dealings with men, simple and gentle as a child.

To an uninitiated onlooker, Niagara Convention must be something of a mystery. In the quietest and sweetest of retreats, without ostentation, and with only the nearest semblance of advertising; with no attractions of singing or musical instruments, without badges, salutes, mottoes, sensational oratory, or any of the usual accessories of a modern conventicle, a large company of sober, cultivated, well-mannered people, come together year after year, ostensibly to study concerning "the things of the kingdom of God." In private they utter no shibboleth; in public they cultivate no hobby. What, a stranger might ask, is the invisible bond which draws all these people from their respective homes to this common centre? Advent conventions, Keswick conventions, Healing, Holiness, Missionary, Temperance conventions, all bear marks for easy diagnosis. But what is Niagara Convention?

To answer is both hard and easy. In apostolic days the name "Believer" stood for all that involved separation unto Christ, and the reproach of His cross. The name "Christian"

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to-day, is lost in an accretion of worldly maxims and practices. The Niagara company are simply aiming to manifest the primitive, New Testament idea of an ecclesia.

Looking, all of them, for the speedy, personal return of the Lord Jesus, makes its members unworldly. Recognizing the blood as the only ground of redemption, makes them distinctly evangelical. Discerning their common standing as sons of God, suppresses all show of denominationalism. And, realizing their call out from the world, to walk in Christ in separation, hinders them from following any of the carnal ways of modern conventicles, or resorting to any worldly devices for capturing the masses.

These brethren may not, and do not see eye to eye in all minor points of truth, particularly prophecy. But as all are agreed on the major facts of a literal and pre-millennial return of Jesus Christ, and a restoration of the Jewish Commonwealth, their harmony in the Spirit is unbroken and remarkable. They most thoroughly apprehend their duty as saved ones, to give the Gospel to the unsaved, hence missionary zeal, and missionary benevolence is a strong feature of the conference. But this principle, like the undertow of the sea, is so quietly exercised, that the day of judgment alone will reveal how many foreign or home missionaries were born under the Niagara pavilion.

Such is the Niagara Conference, an unattractive mystery to the worldling, but as precious rubies to those who have felt the power of its teachings. To have sought to write it up other than in a general way, to have attempted to delineate the graces or the gifts of the different speakers individually, would be contrary to the whole tenor of the meeting and a grief to the Spirit, from whom alone these teachers have received their endowment of utterance.

 THE WAITING ONES.

There are some among the blessed
 Waiting, watching every day,
 Peering through the misty shadows
 To the clear and lighted way;
 Listening in the dusky twilight,
 Waiting even to the night,
 'Mid the toil and heat of noonday
 Bending forward to the light.

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And they speak in eager whispers—
 "Can we see His chariot yet?"
 "Will the Master come this evening?"
 "Will the heavenly Friend forget?"
 So they stand, these earnest servants,
 Waiting, watching evermore
 For the clouds to part asunder,
 And reveal the open door.

There are dark-browed ones among them,
 Looking through their eyes of night;
 There are fair-haired little children
 Peering up with faces bright;
 There are aged pilgrims, longing
 For the Master's spoken word;
 There are some in every country
 Waiting, watching for the Lord.

But they take their daily duties,
 And perform them as for Him;
 And they read His loving message
 When their eyes are tired and dim.
 They are living lives of blessing—
 Lives of love for His dear sake,
 While they wait with eager longing
 For the morn of joy to break.

He will come, and will not tarry;
 He will fold them to His breast;
 He will make His watchers happy
 In a calm and holy rest;
 He will give them satisfaction
 For their days of waiting here;
 He will fill them with joy unceasing
 When the Master shall appear.

—Selected.

WATCH!

"What I say unto you, I say unto you all, watch."

Watch for the swiftly coming morn,
 Watch for the opening day,
 Watch for the glimmering eastern dawn,
 Ere the darkness melts away.

Watch for the hour when the light of God
 Shall flood the earth and skies;
 When the living church shall greet their Lord
 And the sainted dead shall rise.

Watch! for that hour no man may know,
 When from heaven's eternal throne
 The One who endured earth's bitterest woe
 Shall return to claim His own.

Watch! for the glorious day of days
 Shall burst on the sleeping world
 As swift as the lightning's sudden blaze
 From the thundercloud is hurled.

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NOTES OF OUR WORK.

We have issued several thousands of copies of a new tract in Jargon, written by us. The title is, "What think ye of Christ?" Already about one thousand copies have found their way into the hands of the Jewish people all over the land, and we have evidence which shows that the tract is a blessing to the Jews. We had electrotypes made and hope to print many thousands more and circulate them far and wide. Our friends who circulate our literature are living in every State of the Union except Utah, Wyoming and Montana, even from Arizona Territory a sister wrote us to send her tracts for three Hebrews who settled there of late. Many of these friends speak in glowing terms of the willingness with which the Jews accept the offered literature and are much encouraged in their labor of love. We are sure a blessed harvest will yet come from the scattered seed.

Our dear Bro. Rozenzweig has sent us several letters since the last issue of OUR HOPE. He has been visiting a little town by name of Konak, and the Lord has touched there several Jewish hearts who yielded themselves to Christ. He has also been several times in Lodz, where an open door among the Jews is given. Our brother writes that many of the Jews are anxious for us to come to Poland and Russia, and that our Jargon literature has made a deep impression upon many minds. We do hope the way will open soon for a second visit to Russia and other countries in Eastern Europe.

Our Brother Emanuel Jospe, who witnesses among his brethren in Cleveland, Ohio, has gained the confidence of many Hebrews. Mr. Gacheleio met him lately in Cleveland, where he also found a number of interested Hebrews. The outlook in Cleveland is encouraging.

The fourth annual meeting with the Jewish settlers in Southern New Jersey was held the third week in July in the village of Rosenhayn. The weather was partly unfavorable and the thousands of clever New Jersey mosquitos we shall never forget. Mr. Gaebelein addressed a number of Jews in the church.

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and in the grove; the last meeting was largely attended. We also gave several Bible readings in English. Many of these Jewish settlers have been much blest through our coming there, and the work of our two sisters has brought already much fruit.

Notwithstanding the trying hot weather, our Jewish meetings in down-town New York are regularly attended by our Jewish friends. In all these years since we commenced, we have never stopped holding these two preaching services on Saturday, and thousands and tens of thousands of Hebrews have thus heard the Gospel from our lips. It is encouraging that in many places we visit we find Jews who know us or heard of us, and are well disposed towards us. Our new headquarters on Second street are very well adapted for our offices and publication department, and we trust the Lord will soon give us a place where we can hold all our services during the coming fall and winter.

Miss M. York has for two months been working under our direction in the uptown district of New York City called Harlem. Here probably 50,000 Jews are living and hardly any work has been done among them. Our sister has had already encouraging tokens of God's approval. Several Jewish homes have been opened to her. We hold now every Wednesday evening at 8 o'clock, at 32 West 125th street, a prayer meeting for Israel, and heartily invite all our friends and all friends of Israel living in Harlem to attend this little gathering.

Much interest has been stirred up in God's ancient people at the different summer conventions visited by us. Old Orchard especially was made a blessing to us, and many new friends for Israel were raised up by His spirit. The same is true of the other Alliance conventions.



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Vol. IV. SEPTEMBER, 1897.

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."
יְהוָה הוֹשִׁיעַ אֶת הַיִּשְׂרָאֵל

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E. F. STROETER, SECRETARY.



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THE HOPE OF ISRAEL MISSION TO THE JEWS

**A. C. GARDNER, SUPERINTENDENT.
L. 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.

Announcements of week-day services will be given later on.

Contributions should be sent to REV. A. C. GARDNER, or to L. F. STROETER, at 128 Second Street, New York. To every donor we send a numbered receipt.

Our accounts are audited every three months.

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No. 3

PLEASE, TAKE NOTICE!!!

This will be the last number of "Our Hope" for a large number of our subscribers, unless they renew their subscription. We have been very lenient, but must insist now upon renewal, or we shall stop sending the paper.

Examine the date on the little printed label on the wrapper of your paper and send your renewal at once, if you find that you are delinquent.

PUBLISHERS' ANNOUNCEMENT,

It is very desirable that all remittances for subscriptions, in checks, drafts, or money orders, be made payable to "Our Hope," and not to the editors individually.

EDITORIAL NOTES.

Both the editor and his colleague, Mr. Garbelein, have been privileged to attend a large number of blessed Bible Conferences during the past weeks. It is manifest that the Lord is laying it upon the hearts of his own children, as never before, to search the Scriptures, especially the word of prophecy, concerning His return, Israel's future and the approaching crisis of the world. It means special preparation for the coming "change." And what a blessed and glorious change it will be! From weakness to power, from frailty to glory, from earthly to heavenly, from mortality to immortality.

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WE have not brought the second article on the subject of The Status of the Christian Jew, in this number. We have given more space to Zionism instead. Our readers will not blame us for thus calling their special attention to the sign of the hudding fig tree, Israel. Let all read carefully the account of the recent Congress of Zionites, as well as the very able presentation of the aims of Zionism by Rshbi Perelra Mendes. The subject of The Status of the Jew in Christ finds considerable space in our Question Drawer this time. The question is *drawing more and more attention to itself* on the part of earnest students of the Word. We hope to continue our presentation of the subject in the next issue.

THE Lord willing, the editor expects to sail for Europe some time in the near future, possibly the month of October. The Lord is opening many doors for aggressive work among His own people on the other side of the water. He seems also to have opened the way for a visit to His own land Palestine, in the early spring of next year, a privilege which is prized most highly, and for which we feel devoutly grateful. Should all these plans, as they seem to unfold according to His leadings, be realized, we are in a condition to promise to our readers for the coming year some interesting accounts of our travels and observations among God's chosen people in Europe and the Holy Land. May we not ask for the earnest prayers of our friends that God may use us in all these things to the glory of His own name and people Israel?

THE omission from this number of a Report of the work is due to the absence of Mr. Gaehlein from the city during the last few weeks before going to press.

ZIONISM.

BY THE EDITOR.

The first Zionist Congress has passed into history. It convened during the last three days of the month of August. It had been appointed to meet at Munich, the capital of Bavaria. But local opposition was too strong. So Basle, in

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Switzerland, the cradle and stronghold of human liberty, was chosen. There, under the shadow of the Alps, two hundred delegates of the people of the wandering host assembled to deliberate on the future of the nation that is to be born, and of the land that is to be possessed again by its own people Israel. There can be no question that the Congress was a truly representative gathering. All parts of Jewry were represented. Europe and America, Asia and Africa, had sent delegates. The purpose for which the Congress had been called was accomplished. Zionism has become a definite and clearly recognizable factor in human and national affairs. It can no longer be called a shapeless dream in the heated brain of some Utopians or idealists. Idealism, indeed, is a most prominent factor in Zionism. And justly so. It is its greatest strength and most hopeful feature, in our estimation. There is a manifestation of as lofty idealism as was ever born of human aspiration and hope. If Zionism should never serve any other purpose, it would be of incalculable value for this alone, that it brings out the fact that the Jew is not, after all, merely a solid lump of sordid materialism. As such Zionism must be a revelation to both friend and foe of the Jew. The latter have never ceased to charge, and the former have often suspected and feared, that the Jew was not capable of any high idealism. One needs only to read Dr. Herzl's new paper "Die Welt," the organ of the new movement, to be convinced that there is a most wonderful current of the purest and loftiest idealism in this movement.

Following are the resolutions passed with unanimity by the Congress. They express, in very concise form, the aim and object of the Zionist movement.

"Zionism aims to procure for the Jewish people a rightfully secured home in Palestine. To attain this end the Congress has in view the following measures: 1. Immigration into Palestine of Jewish agriculturists and artisans. 2. The organization and union of all Judaism by all proper means and by such general institutions as are compatible with the laws of nations. 3. The strengthening of the Jewish national consciousness. 4. Preparatory steps to obtain from the interested governments the necessary consent to the aims of Zionism."

It is evident that the leaders of this movement are men who

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know what they want, and who are not afraid to say it in plain language. And they are going about the accomplishment of their purpose in a very businesslike manner. One of the first things they did was to send a telegram to the Turkish Sultan, in which this monarch of the bloody hand received the thanks of the Congress for "the solicitude which he has manifested toward his Jewish subjects." And it must be acknowledged that the "unspeakable Turk" has not been as much of an anti-Semite by way of persecuting and oppressing the Jews in his domains, as the majority of the so-called Christian monarchs of Europe and their subjects. This telegram was received with great applause, and ordered by a rising vote. To us this is strikingly significant. How it foreshadows the fulfillment of those Scriptures which plainly foretell that a certain powerful monarch will one day make a covenant with the Jews, pretending great friendship for them and granting to them great privileges in his domain, their own land.

An executive committee of twenty-one, with headquarters at Vienna, has been chosen, which is charged with (1) propaganda, (2) diplomatic and financial negotiations, and (3) practical colonization. Enough to keep these gentlemen pretty busy during the year. But enough also to show that they are in earnest, and did not merely pass resolutions on paper after the manner of many Gentile and Christian conventions. Enough likewise, to furnish an excellent opportunity for testing the real strength and solidity of the movement during the weeks and months to come. And enough, again, to furnish abundant occasion for the various interested governments of Europe and Asia to express their sympathies or antipathies to the Zionist scheme. In short, the Congress could not well have proceeded along more practical lines than it has. And the leaders have given evidence in all this that they are capable of true leadership and of efficient management of affairs.

The proposition to acquire possession of the land by purchase from the Sultan will strike the student of the Scriptures as most peculiar. The prophets do not contain the slightest intimation that it will require fifty million dollars (the sum it is proposed to raise), nor five hundred million dollars, to secure for Israel the possession of the land. And it is this feature in the Zionist programme which is stoutly opposed by some who are in all other respects its most earnest advocates and support-

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ers. Rabbi Mendes, of New York, whose excellent paper on Zionism we bring in this issue, takes exception to this idea of acquiring the land by purchase. It is claimed, rightfully, that no power on earth has a good title to that land, except Israel. At this point it becomes manifest that the Zionist leaders are not men who are inspired by strong religious convictions on the subject, but who view it simply from a humanitarian and purely national and political standpoint. And so they unwittingly furnish another evidence of the truthfulness of their own prophetic Scriptures, which clearly indicate that the restoration of the nation in the land will be in uobelief. Ezekiel sees bone coming to bone, i. e., the body politic re-organized, but there was no life in them. Ezek. xxxvii: 8. Whether the Sultan will accept this or any other offer of money for the land remains to be seen. The condition of the Turkish finances would make it very probable that the proposition find favor in his eyes. And since the interests of the Turkish bondholders are of far greater importance, manifestly, than the claims of common righteousness or humanity (Armenia!) in the decisions of the great Christian powers of Europe, it would seem that a replenishing of the Turkish treasury might go very far toward removing any diplomatic objections from them. The Zionist leaders are shrewd and practical men. They have correctly gauged the tone and temper of modern European diplomacy and statecraft.

One is very forcibly struck with the evidences of moderation which are manifest on every hand in the programme of these men. There is not a demand nor a proposition the justness and fairness of which is not apparent to every unprejudiced mind. Whatever one may think of Zionism and its future, the men who are at the helm of this ship have been steering with cool and clear heads, unmindful of the hundred-voiced shouts of derision, and of the myriad forms of discouragement which met their eyes on every side. They have not made a single proposition the feasibility of which may not be granted by the careful student of the situation as it stands to-day in European and international politics. And when it is remembered that the century now fast sinking into eternity has been marked, among other things, by the ascendancy, in European politics, of the national principle, which gave to the Germans

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a united empire, to the Italians a united kingdom, and to a number of smaller tribes—Roumania, Serbia, Bulgaria, Greece—their recognition as nationalities, then. It becomes apparent that the scheme of the Zionists is not only feasible, but is exactly in line with the general drift of things in the formation of states and nations. If the Zionists can make it appear that of the ten or twelve million Jews, at least one-half are earnestly desiring to be recognized as a nation, and are eager to obtain a home land of their own, there is no reason why this request *should not find at least as much consideration as the demands of less than two million Greeks in 1832.* In addition to this, the Zionist scheme offers to some of the powers, who are struggling with the Jewish question, an easy way out of the growing difficulties. If a renter wants to move, and the landlord wants his premises vacated by the renter, both can be suited easily. This is the situation of the homeless Jew, who lives in rent among the Gentile nations of south-eastern Europe. They are not very anxious to keep him, and he wants to move—why should not both parties be accommodated?

It is barely ten years ago that the first slight impetus was given to this Zionist movement. It was then but a little snow ball which might melt in the hand. To-day it is assuming the shape of an avalanche, which seems destined to sweep before it every obstruction and hindrance to the fulfillment of its remarkable object—the rehabilitation of a Jewish state in the land of Israel. Palestine for the Jews! He would have been considered mildly insane who ten years ago would have ventured to predict what in August, 1897, actually occurred at Basle, Switzerland. Never, since the day when Titus broke down the pride and loftiness of Jerusalem and turned her joy into ashes and mourning, has there been a Jewish gathering comparable in significance and importance for the future destiny of that wonderful people, to the first Zionist Congress held a few weeks ago. Next year the Congress is to meet at Jerusalem! *Nomen est omen.* What's in a name? Ah, there is no other name on earth as potent for kindling enthusiasm in the Zionist cause as Jerusalem. The leaders of the Zionists are shrewd men. They know what registers to draw in the Jewish organ. The eyes of all Christendom will be on Jerusalem in 1898, as never before. Thank God, the eyes of the

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Lord have been on Jerusalem all along these weary centuries of poor Israel's exile, and the time, the set time to favor Zion, will surely come speedily. For the mouth of Jehovah of Hosts hath spoken it. Surely His thoughts are higher than those of the Zionist leaders, and His ways than theirs—but He will bring all to pass in His own way, and His name shall be sanctified before all the nations round about.

DANIEL'S GREAT PROPHECY.

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CHAPTER IX.

Chapter IX. affords a fourth and signal confirmation of our thesis, viz., that the Kingdom of Christ can never come to victory over all the earth, till the Coming of the Son of Man in the clouds of heaven. The great prediction, here, is the answer to a prayer of the prophet, and is found in the last four verses of the chapter, ix: 24-27. The angel speaks in plain and obvious language, although sometimes of difficult construction, owing to its brief and lapidary style, piling clause upon clause, and even of various interpretation. The first necessity is that of a good translation, King James' version being both obscure and defective, the Revised Version itself not without fault. Twenty different events are here foretold, in four verses, extending over the Times of the Gentiles, and relating entirely to Jewish affairs. Among these are the Return of the Jews from exile under the edict of Cyrus, the Building of the Second Temple and the City in times of distress; the First Coming of Christ, His Crucifixion, the Destruction of the Rebuilt Temple and City, and subjection of the land and people to war and desolations down to the end of Gentile times. Still further, the coming of the Antichrist is again predicted as that of "a prince, the one that shall come," (alluding to chap. vii: 8,) a Desolator, on wing of abomination, invading the Holy Land, having previously enacted a covenant, for a Week of Seven Years, with the masses of the Jewish people while in their unbelief, granting the practice of their ancient worship for financial consideration, as did Antiochus, and as matter of political necessity; then, in the middle of the "Week," breaking his covenant by causing "oblation and sacrifice" to cease, and inaugurating the Great Tribulation. Finally, his end is announced as "in the flood," i. e., in the military overflowing of the Holy City, and under the outpoured vials of the wrath of God. Everywhere

in the Scriptures a military invasion is compared to the rising of a flood advancing on the land. Still, again, the angel predicts that, so far from the withdrawal of the divine mercy from the seed of Abraham, the Lord will crown their last struggle with a sixfold blessing, the sum to them of all salvation. Six great events shall occur, viz., (1) the finishing of Israel's national apostasy, called "the transgression, or breach of God's covenant; (2) the cessation or end of their "sins;" (3) the covering of their "iniquity;" (4) the introduction of enduring "righteousness;" (5) the sealing or verification of "prophecy and vision" concerning them, and (6) the consecration of a new "Holy of Holies," or Sanctuary, unto God. In short, Israel will never more be apostate from God, but pardoned, renewed and restored, will serve Him in "newness of the spirit and not in the oldness of the letter," nor even wander from His commandments. Reconciled to God by atoning blood and sanctified by the Holy Spirit, they shall be His people, He their God. The whole prediction is given under the terms of a definite chronological scheme of definite periods of time, with their included intervals, stretching from Daniel's day to the Second Coming of Christ.

1. As to the Date of the Prophecy. It was "in the first year of Darius, the son of Ahashuerus of the seed of the Medes, ix: 1, who was "made king," by Cyrus, "over the realm of the Chaldeans," ix: 1, 2, and from whom he "received (not "took") the kingdom" when Babylon fell. No exegete denies the difficulties of the problem here presented, and the Higher Criticism has made the most of them, in disparagement of Daniel's book. Even Professor Sayce, imagining that the monuments have told us all they have to tell upon the question, has concluded that a stupendous error is here, and that the supposed Maccabean writer of the book has "reflected" the times of Darius Hystaspes into the times of Cyrus, and Farrar with a keen zest for anything that tends to make Daniel a myth, and his book a nursery-tale, leaps at the unguarded concession. Scholars and archaeologists, of equal authority with Sayce, earnestly dispute his conclusions. It is refreshing to hear a life-long student of such problems as the one here presented, Professor Hommel, say this present year, "I see signs of the approach of a new era in which men will be able to brush aside the cobweb theories of the so-called "Higher Critics," and leaving such now old-fashioned errors behind them, attain to a clearer perception of the real facts." What we need is more "Fresh Light from the Monuments," and a better knowledge of ancient history. This much is certain, that it was the custom of Oriental kings, Egyptian, Assyrian, Babylonian and Persian, to associate with themselves a co-regent, and of history to date the reign of the associate, not from the date of his sole

reign, but from that of his *co-regency*, and to honor the associate with the title of "king." In the words of Beswick, "The reigns of the kings were counted from the date of co-regency, so that the total length of a dynasty is greater than the actual length would be by counting the sole reign of each. The associate became the heir apparent, and was henceforth regarded as king and successor to the throne." Thus Daniel calls Nebuchadnezzar "king" before his father's death, and Belshazzar "king" before the death of Nabonaid. What he teaches as to Darius the Mede is that Cyrus, having captured Babylon, and being king of Babylon as well as of Persia, delegated the rule of Babylon to Darius the Mede, he Cyrus remaining in the field to pursue his conquests. Thus B. C. 538 was the "first year of Darius, the son of Ahashuerus, of the seed of the Medes." With a masterly hand, Lenormant, Düsterwald, Unger, and many others have defended the verity of Daniel's statements. The objection that "Darius the Mede" is, by this name, unknown to history and to the monuments, is absolutely worthless, since ancient history omits, in various authors, the names of many kings whose reigns were brief, and the names of Abraham, Pul, and Sargon, were unknown to the monuments till recent excavations. Equally vain is the objection that Darius and Ahashuerus are not Median, but Persian names. It is set aside completely by the facts (1) of the common origin and affinities of the Medes and Persians, and of their languages, their contiguity and intercourse, the use of the same words and names under different forms, and the plurality of royal titles used as proper names and applied to different persons; (2) the fact that both Cyrus and Xerxes were called Ahashuerus, a name derived from the old Persian "Kahayarsha," which is the Median "Uvakshatra," Persianized in form into "Kshayarsha," Hebrewized into "Ahashverosh," Graecized into "Kyaxares," and Latinized into "Assuerus;" (3) the fact that Darius, both a title and proper name, is the Median "Dareh," a "holder" or "actual ruler," its old Persian equivalent "Daravesh," its Hebrew form "Darjavesh," nr Darius, its Greek "Dareios." Again, in the works of Rawlinson, "The language of the Persians was almost identical with that of the Medes. The remnant left us, of Median speech, bears out the statement that substantially one and the same tongue was spoken by both people. Many Median names are absolutely identical with Persian. Others are merely variants. Kyaxares (Cyaxares) is the Persian form of the Median Uvakshatara." (4) The fact that notwithstanding all criticism, Xenophon's account is still trustworthy, and that Astyages the Mede was the Ahashuerus in Dan. ix: 1, his son Cyaxares II., no other than the Median Daravesh, to whom Cyrus, as a stroke of policy, committed the rule over Babylon, in lieu of the overthrow of the

Median empire, the Median and Persian dynasties now united in one; (5) that the temporary appointment of Gobryas, the general of Cyrus who entered Babylon, as governor of the city, in no way conflicts with this; (6) that the intermarriage of the royal houses confirms it, and (7) that the statements of Daniel, so long familiar with all the details of Median, Persian and Babylonian history, are not to be discredited by any haste, rashness, ignorance or speculations of modern critics, at whose blunders in deciphering many inscriptions, and at whose conclusions, Daniel, were he alive, could only smile. "Darius the Mede" is as historical as Daniel himself, and the date of the prophecy is 538 B.C. Time will solve whatever difficulties attach to the discussion of the question.

II. As to the Place of the Prophecy. That it was Babylon is clear from the fact that the exiles had not yet been released from captivity, that in this year, under Darius, Daniel was thrown into the Lion's Den, and that the whole prayer of the prophet assumes his presence in the heathen capital on the banks of the Euphrates, pleading for the restoration.

III. As to the Occasion of the Prophecy. It was the fact (1) that Babylon had fallen, (2) that 68 of the 70 years of the captivity had expired, (3) that Daniel had betaken himself "by prayer and supplications with fasting and sackcloth," ix: 3, to plead with God, if so be that he might advance the hour of Israel's deliverance, and not delay their release, and (4) that, although he "understood," from Jeremiah and the sacred books, "the number of the years the Lord would accomplish," even 70, "in the desolations of Jerusalem," ix: 2, yet, peradventure, the time might be conditional in God's purpose, and the Lord, full of mercy, might shorten it just a little, and now; even now, end the captivity; all the more since Babylon had already fallen! He knew well the enormity of Israel's transgression, for he had the Pentateuch before him, and had read "the curse; and the oath written in the Law of Moses," ix: 11, 13. He had the prophets before him, the whole extant canon of the Old Testament, "Hasssepharim," the "Biblia," or "Books," and saw the mighty promises of mercy and love even to a sinful people not forsaken, ix: 2. He was himself a writer of Holy Scripture, vii: 1; viii: 26; x: 21; xii: 4, 9; Matth. xxiv: 15; a deep "searcher" of the Word of God, 1 Pet. i: 10-12; 2 Pet. i: 19-24; and if any had a claim on the ear of God, it was he. Therefore did he plead. In pressing his suit he confesses the crimes of the whole nation of Israel from the day of its birth, and pleads with his mouth in the dust—the crimes of "Judah," "Jerusalem," "all Israel near and far," their "kings, princes, judges, and fathers," the nation God had delivered "out of the land of Egypt," and implores "forgiveness and mercy" for the sanctuary, city and people, even "the People of the Saints of

the Most High," "Thy City Jerusalem," "Thy Sanctuary," "Thy People," the whole organized nationality of Israel, as one body, now broken and scattered, and made a "reproach." And the burden of his prayer is this, that God will end Israel's apostasy, i. e., the great "transgression," pardon their "sins," and cover their "iniquity," closing their "rebellion" against Him, and make haste to restore them, and rebuild Jerusalem, and "do," and "defer not" for His own name's sake, ix: 3, 19. He pleads with a "covenant-keeping God," for those who had broken the covenant, ix: 4, 11, 13.

IV. The Answer to the Prayer, the Prophecy Itself. It is in the last four verses of the chapter. It came at 3 o'clock in the afternoon, or "about the time of the evening oblation," ix: 20, 21. At such a time "Gabriel," whom he "had seen in the vision," in chap. viii., "being caused to fly swiftly," sped his way through the constellations, entered the earth's atmosphere, and alighted near Daniel, with a message from the throne of God, and "touched" him. He accosts him: "O Daniel, greatly beloved!"—man filled with holy desires after the kingdom of God—"I am now come to give thee skill and understanding." "The order came to me, at the beginning of thy supplication, and I am come to show thee, for thou art greatly beloved. Therefore understand the matter," i. e., the import of my appearing here, "and consider the vision," ix: 23.

V. 24, "Seventy sevens (of years) are decreed upon thy people (the Jews) and upon thy holy city (Jerusalem) to finish the transgression, and to make an end of sins, and to cover over iniquity, and to cause everlasting righteousness to come, and to seal (verify) vision and prophet, and to anoint a holy of holies."

V. 25, "Know, therefore, and discriminate; from the issuing of a word to restore, and to build Jerusalem, unto Prince Messiah, shall be Seven Sevens (of years), and Sixty and Two Sevens; she shall be restored and built as to street and rampart (street and wall), and in distress shall be the times."

V. 26, "And after those Sixty-two Sevens, Messiah shall be cut off, and there is not to Him (no guilt and no just judgment); and the city and the sanctuary shall they destroy (viz., the people of a prince, the one that is to come); and his end shall be in the overflowing; and unto that end shall be war, a decreed (measure or limit) of desolations."

V. 27, "And he (the prince to come) shall cause to prevail a covenant for the many, One Seven; and he shall cause sacrifice and offering to cease, Half of that Seven; and upon wing of abominations (he shall come) a desolator, even until the consummation and (until) that which is decreed (God's wrath) is poured upon the one desolator."

This marvelous prophecy and answer to the prayer covers

every point made in the prayer itself, as to the Jew, Jerusalem, the Sanctuary, unveiling the whole future of Israel down to the Destruction of the last Antichrist. The restoration of the Jews pursuant to "a word" or order, issued by Cyrus, B.C. 536, the Building of the Second Temple, and the City, the First Advent of Messiah, His Rejection by the Jewish Nation, and because of it, the Destruction of Jerusalem and the Temple by Titus, and the Times of the Gentiles following, full of war and desolations; all these, with the conversion of the Jews to Christ, a pardoned and righteous nation, apostate no more, but serving God in their own land, in a new sanctuary, all are here predicted in the clearest manner. That all this mercy to Israel is grounded in the atoning work of the Messiah at His first advent, and that in Him personally—that "Holy Thing" born of the virgin, Himself a "Temple," "Altar," and "Sacrifice" anointed by the Spirit—and that in each believer "a temple of the Holy Ghost," and in the whole church collectively, a "spiritual house," the prophecy has been fulfilled, is beyond all question. As little to be questioned is the fact that the six-fold blessings promised to Israel, in verse 24, as the outcome of the 70 weeks with their intervals, are applied, in the New Testament, to the literal seed of Abraham according to the flesh—Israel in the Old Testament sense—and eminently so in Paul's epistles and in John's Apocalypse. There is, therefore, a glorious future for the ancient people of God. That the Jews will be gathered again to their own land, be born of the Spirit, converted to Christ, and established as a holy nation, at the second coming of Christ, and be as "life from the dead" to the nations, is as certain as the word of God is true. The wealth of the proof is amazing. We read it in Isa. lix: 21, 22; Rom. xi: 25; Acts iii: 19-21 (R. V.) Isa. lxvi: 5-16; xi: 4; 2 Thess. ii: 2, 8; Dan. vii: 21-27; xi: 40-45; xii: 1-3, 7; Mic. iv: 8; Ezek. xxxvi: 24-28; xxxvii: 1-28; Jer. xxxi: 33-40; Zeph. iii: 8-20; Zech. xii: 2-14; xiii: 1; xiv: 2-11; 16-21; Matth. xxiii: 39; xxiv: 25-28, 29-31; Rev. vii: 4-8; xiv: 1-5; xx: 9; and scores of other texts too numerous to enumerate. And "the strength of Israel will not lie," Deut. xxxii: 36-43; xxxiii: 26-29. The six-fold blessing foretold in Dan. ix: 24, is simply the sum of the whole Messianic hope of Israel, to be fulfilled in them, literally, in the "Time of the End."

V. The Interpretation of the "Seventy Weeks." The understanding of the weeks is indispensable to every student of prophecy. Neither our Lord's Olivet Discourse concerning the End, nor Paul's Thessalonian letters concerning the Tribulation and the Antichrist, nor John's Apocalypse can be understood without them. It is no objection that men have failed, so long, to understand them. They were given to be understood; "Know, therefore, and understand," ix: 25. The angel

declares that in the "Time of the End" they shall be understood, xii: 4. From the bosom of the prophecy a sun-burst of surpassing brilliancy will break forth, as Israel's deliverance draws nigh. The book is not an undecipherable hieroglyph, a Sphinx whose riddle is insoluble, least of all an apocalypse whose apocalypse is unapocalypted, but an effulgent unveiling of the future, whose light is obscured only by our ignorance.

The "Seventy Sevens," or "Weeks," selected from the whole course of time, as weeks relating entirely to Jewish affairs, are Weeks of Years, each day of each Week regarded as a year. As seven days constitute a week, so seven years constitute the prophetic week. All the weeks are of equal chronological measurement, each week consisting of seven literal years, or 2,520 literal days. The sum is, therefore, 490 years. These weeks are distributed into three divisions of 7,62,1, that is, into 49, 434, 7, years respectively, and, excepting Babylon, span the whole height of the Colossus in ch. ii., and the lives of the Four Beasts in ch. vii., i. e., from B. C. 536, to the second coming of Christ. They cover the whole subsequent period of Israel's national prostration under the Gentiles. They are said to be "Nihtak," ix: 24, "severed off," "decided," "determined," along the course of Gentile time, and given entirely to Jewish affairs. Two *Intervals* come in between them, one unseen and undefined between the third and fourth weeks, the other stated as between the 69th and 70th weeks. They are, therefore, not to be counted unbrokenly. The first group of seven falls into two groups of three and four, i. e., of twenty-one years and twenty-eight years, as the history of the time shows. The true starting-point of the 70 weeks is the Edict of Cyrus, B. C. 536, or "going forth of a word to restore and build Jerusalem," Dan. ix: 25; Ezra i: 1, 4; 2 Chron. xxxvi: 22, 23; Isa. xlii: 26-28; xlv: 1-6. The beginning of the 21 years was that Edict, their end the completion of the Second Temple, in 6th Darius Hyetaspes, B. C. 515. Then came the first Interval of 57 years. The beginning of the 28 years, following this Interval, was the commission of Ezra, in 7th Artaxerxes, B. C. 458, their end the close of Nehemiah's activity or end of the Restoration-period, B. C. 430, in 34th Artaxerxes, Ezra vi: 15; vii: 1-7; Neh. xiii: 6, 7; v: 14. The Interval of 57 years consists, therefore, of the following periods, (1) from 6th Darius to the end of his reign, 515-485, a period of thirty years. (2) The entire reign of Xerxes the Great, 485-464, a period of 21 years. (3) Six years of the reign of Artaxerxes, 464-458, a period of six years ending with 7th Artaxerxes, Ezra vii: 1-7.

The sum of this Interval, 30+21+6 is 57 years. The Restoration-period was a Double-period, the total secular time being 106 years (21+57+28=106) of which the 21 and 28 were the

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first "Seven Weeks," or 49 years, assigned of God for Restoration-work, the uncounted Interval being one of open apostasy from His covenant. The diagram of the time stands thus:

THE RESTORATION PERIOD.

B.C.	3	B.C.	(Interval)	B.C.	4	B.C.
536	21	515	(57 yrs)	458	28	430

the first section, that of the "Days of Zerubbabel," Neh. v: 49; the last that of the "Days of Ezra the Scribe and Nehemiah," Neh. v: 26, 47."

The rest of the interpretation is not difficult. The 62 weeks reach from the close of the Restoration to the birth of Christ, A. D. 1. These united to the seven preceding are 69 weeks, or 483 years, to which adding the 57, the result is 540, the excess of four years due to the error in our common Dionysian reckoning, the true date being B. C. 536. Thus, by the discovery that the Interval of 57 years was really concealed in the breast of the "Seven Weeks," the perplexing problem, unsolved for 2,200 years is satisfied at last, and Biblical and secular chronology brought into perfect harmony.

The second Interval lies between the 69th and 70th weeks, with two great events at its head, the Crucifixion of Christ, A. D. 30, and the Destruction of Jerusalem, A. D. 70. It is called "Unto the End," Dan. ix: 26; interpreted by our Lord as meaning, "Until the Times of the Gentiles be fulfilled," Luke xxi: 24. During this period, 1,826 years of which have passed away since the legions of Titus camped on Mount Olivet, Jerusalem has been "trodden down of the Gentiles," unable to rise to her glory because of the unbelief of her sons, and the occupation of the Holy Land by a "European Concert" that

Note. "Silently the book of Ezra passes over the time following the dedication of the second Temple, and a gap of more than fifty years yawns unbridged before us." Rabbi Rosenzweig, "Das Jahrhundert nach d. Bab. Exile," p. 50.

"The times of Zerubbabel are not connected with the times of Ezra, in the book of Ezra, except by the phrase "after these things," Ezra vii: 1, i. e., after the dedication of the Second Temple, Ezra vi: 15. But it would be ridiculous to conclude that no Interval separated these two great epochs. We know that more than 50 years flowed between them."—D'Enviou, Le Livre du Propbete Daniel, Tome II., li., p. 1454.

After patient study, I have been led to this solution of this age-long problem, and have given it in full discussion in a previous work. Reviewed widely, and accepted by all who have tested the proofs, it remains unassailed from any side. See "The Thousand Years in Both Testaments," by Rev. Nathaniel West, Pref. VII., pp. 152-161, 175-197. F. H. Revell, Chicago and New York. It has remained a secret, till now, that the Interval, here mentioned, lay concealed by the angel in the bosom of the first seven weeks.—N.W.

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gives to the Turk his power. Upon the Holy City "war and desolations" are decreed and upon the people "dispersion" till the "End" of their weary way, when, under the providence of God, yet after severe conflict, Palestine will become the asylum of the Hebrew race, reclaimed from Gentile hoofs, a land "married to the Lord," her city a "city sought out, not forsaken," her people "the redeemed of the Lord," a holy nation of which it is said, "In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh thee." Isa. ix: 1-22; lxi: 1-11; lxii: 1-12; liv: 1-17.

But prior to this glorious outcome, lies the "70th week." It coincides with and closes the "Times of the Gentiles." It is the last "7 years," or "One week," in Dan. ix: 27, the Antichrist's week, the week of the "Little Horn" in ch. vii., the week of "the prince that shall come on wing of abomination," ix: 27, invading the Holy Land, and swooping like a vulture on its prey. His last campaign is given in Dan. xi: 40-45, and elaborated in Zech. xii: 2-8; xiv: 1-4, 12-15, and in Joel iii: 9-17. The week is opened by the advent of the Antichrist and his "covenant" with the Jewish masses, Dan. ix: 27, a treaty whereby the power holding Palestine will concede a peaceful *modus vivendi* with the Jews, tolerating their ancient worship, and obtaining from their magnates financial help as in the days of Antiochus. The week is divided into two equal parts, each "Half" a period of 1,260 days, or 42 months. The first "Half," unfilled in Daniel, is filled in John, Rev. xi: 3, with the preaching of the "Two Witnesses" sent to form the Jewish Christian Church of the "Time of the End" and prepare the Jews for the Second Coming of Christ. The "covenant" with the Jewish masses is broken in the middle of the week, the revived "oblation and sacrifice" being caused to cease, ix: 27, an event contemporating with the slaughter of the "Two Witnesses," Rev. xi: 2, 7. This violation is, doubtless, due to some signal event in the history of the Jews, at that time, to all appearance their conversion, and which leads the Antichrist to vent his rage against all Jews, believing or unbelieving, and all Christians. The second "Half" of the week is the "Great Tribulation," when the Desolator, on wing of abomination, shall devastate everything before him, occupy Jerusalem, sit in the temple, then in process of completion, Rev. ix: 1, Isa. lxvi: 1-6, claiming divine honors for himself, 2 Thess. ii: 4, persecuting "the people of the saints of the Most High" and all God's saints everywhere, vii: 25; xii: 7; Matth. xxiv: 15-28; Rev. ix: 2; xii: 6, 14, 17; xiii.

It is the final testing for both Jews and Gentiles who believe in Christ, the "Great Tribulation" spoken of in Jer. xxx: 7,

as that of "Jacob's trouble," in Matth. xxiv: 15-28, as that of "Christ's Elect," in Rev. vii: 14, as that out of which the election of Israel, vii: 4-8, and the election of the Gentiles, vii: 9, shall come; and in Dan. xii: 1, as that which is followed by Israel's deliverance and the resurrection of the holy dead. The close of the last 1,260 days of this week is the close of the "time, times, and dividing of a time," i. e., $3\frac{1}{2}$ years, in Dan. vii: 25; xii: 7, which is, signalized by the overthrow of the Antichrist at the Second Coming of the Son of Man. The same scene of the Lord's intervention is pictured in Joel iii: 16, 17; Isa. lix: 19-21; lxiii: 1-6; lxvi: 14-16; Zeph. iii: 14-20; Zech. xiv: 1-5. With these mighty events the "70th week" terminates, viz., with New-born Israel, the Second Advent, the Resurrection of the Holy Dead, the Destruction of the Antichrist, the Downfall of the Colossus and the setting up of the Kingdom of Christ in victory over all the earth. Then are fulfilled to Israel the six-fold blessings predicted in chap. ix: 24, viz., the termination of Israel's apostasy, the pardon of Israel's sins, the reconciliation of Israel to God, the introduction of enduring righteousness, the verification of all prophecy, and the consecration of a new Holy of Holies. This is the glorious goal at the "End" of Israel's long and painful way.

Here, then, in ch. ix., we have attained a view of the world framed in a chronology of the world, in connection with the Jewish race, and their relation to the empires and kingdoms of the world, which entitles Daniel to the proud distinction of being the founder of the true philosophy of history, the first writer on universal history itself. The four great conceptions of "Welt-Anschauung," "Welt-Geschichte," "Welt-Gericht," and "Welt-Chronologie," are here represented. The second, third and fourth empires, Israel's pathway full of sorrow, and Israel's end full of joy, the doom of Gentile politics and power, and the kingdom of God in victory, all are here. In the most solemn manner Gabriel informs the prophet that the history of God's people courses its way through different periods of time, all determined by the immutable measurements of God; that as the road-surveyor determines his track with culvert, tunnel, curve and grade, or a landscape painter sketches his plan on the canvass, draws its lines, fixes its measurements, projects the long perspective, the gloomed defiles and shining end, so God has constructed here the way for Israel's feet to walk and reach their rest. For wisest reasons, one point, alone, is undefined, impossible by us to be determined, until we come to it, the point when the "what withholdeth" is "taken out of the way," and the 70th week begins. 2 Thess. ii: 6, 7. Still, all is "Nishtak," decreed, determined, decided of God; the 70 weeks, the 7,62, and 1, the 2,300 eve-

ning-morning, the twice 1,260 days, and, as we shall see, the 1,290 and 1,335 days, xii: 11, 12, all measured by Palmoni, the Wonderful Numberer, that Certain Holy One, whose voice came from between the banks of the Uiaí, viii: 13. To "know" and "understand" the true interpretation of the 70 weeks is the first necessity of the student of Old and New Testament prophecy, and apart from which, ignorant of God's plan, he will flounder and wander in darkness, the victim of a hundred false time-reckonings, and of expectations born of enthusiasm worse than these.

With perfect confidence we may rest in this interpretation. Great diversity of opinion has existed during the last 2,200 years as to the proper reckoning, owing (1) to defective chronology and history, and (2) to the unseen gap between the third and fourth weeks. Le Long enumerates 56 different views, Grætz 107, as far as to the 15th century, and Reusch, Fraidi, and D'Envieu, have tabulated all the views of the church fathers, the middle age, and of modern times. Three different hypotheses exist as to the scope of the 70 weeks, (1) that they end with the times of Antiochus, B. C. 164, (2) with the times of Titus, A. D. 70, (3) with the Second Coming of Christ to destroy the Antichrist. The first is impossible, since our Lord declares that Daniel predicts the Roman fall of Jerusalem. The second is deficient since our Lord declares that the "abomination" will stand "in a holy place" in the time immediately preceding His Second Advent. He thereby makes Dan. ix: 26, 27, a double prophecy, looking first to the end of the Jewish age, A. D. 70, and next to the end of the Christian age, at the Advent. The third is, therefore, the only correct one. The inverted Hebrew text and construction of ix: 26, viz., "and the city and the sanctuary shall destroy the people of a prince, the one that is to come," an inversion intended to connect as closely as possible the future "prince" with the subject of the verb "confirm" in the next verse, and to show that neither Antiochus, Titus, nor Christ can be that prince, finding "his end" in the military overflowing, establishes this beyond all doubt. The 70th week is the last Antichrist's week, both by prophecy itself and our Lord's own teaching. The use of the definite article "the" in the phrase "the one that is to come," i. e., after the destruction of the city by Titus, points back to the "Little Horn," in ch. vii., as to a character already well-known to Daniel, and which was the object of his interest in a previous vision. The translation "his end," instead of "the end thereof," and "unto the end, war," instead of "unto the end of the war," in ix: 26, rest upon an absolutely correct text, and are now conceded by all exegetes. The laudable spring from Jerusalem's destruction to the times

of the last Antichrist, by means of the inverted Hebrew construction in ch. ix: 26, is in perfect harmony with the manner of Daniel's predictions. The English rendering, "and for the overspreading of abominations he shall make it desolate," ix: 27, must at once be discarded and the correct rendering, "and upon wing of abominations he shall come, a Desolator," put in its place. The idea that by the word "wing" (kenaph) is meant the "top of the altar," or "top or extremity of the Temple," rests upon the false Septuagint rendering of the Hebrew word (kenaph) by the word "temple" (hieron) and must be rejected. What the Hebrew text foretells is that "the prince to come" shall invade the Holy Land, coming on the "wings" of his army like a vulture swooping down on his prey, himself, his army, and its military ensigns an "abomination," xi: 40-45. These corrections are vital to the understanding of the text.

While it is true that, for 2,200 years, none have seen the gap between the third and fourth weeks, yet nearly all the early church fathers saw the gap between the 69th and 70th weeks. Of this the vast majority were certain, viz., that the 70th week is the last Antichrist's week, at the "End" of Gentile times, and that the starting-point of the 70 weeks is either the "first Darius the Mede," or "first Cyrus as sole king of Babylon." So Justin, Irenaeus, Clement of Alexandria, Tertullian, Eusebius in one of his calculations, Origen, Hippolytus, Hilary, later on Polychronius, and Bruno of Asti; still later, Calvin, Oecolampadius, Bullinger, L'Empereur, Cocceius, Bernaldus, Dathe, Blayney, Uri; later still, Jungman, Koch, J. D. Michaelis, Pringle, Hauenkamp, Velthusen; yet later, Kliefoth, Keil, Koch, Christiani, Fraidi, D'Envieu, Tiefenthal, Dornstetter, Düsterwald and many others, Brigga holding also to the Cyrus date. Farrar's distortions of the evidence, and his special pleading, only repeat, second-hand, the efforts of the Higher Criticism to limit the prophecy to the times of Antiochus. It was not till the fourth century that the Artaxerxes date, invented previously by Africanus, was fastened upon the church, viz., 20th Artaxerxes as the beginning of the 70 weeks, and a "lunar" reckoning adopted, supported by the mistranslation of the word "decreed," "determined," in ch. ix: 24, as if it meant "abbreviated," a retrograde mode of reckoning from the crucifixion of Christ, working backward on the theory that the "middle of the 70th week" means the death of Christ! It was meant also to close the Gap between the 69th and the 70th weeks, unmindful of the fact that our Lord had opened it out so luminously in Luke xxi: 24, when interpreting the words, "and unto the end war," in Dan. ix: 26 (R. V.), and thus to smite "Chiliasm" by removing from the Church the idea of a Great Tribulation at the end of the Gentile Times, followed

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by Israel's restoration in the kingdom of God "underneath all heavens" at the second coming of Christ. The idea that time, history and the planet ended with the advent, and that the promises of God related to nothing earthly, began to prevail. A crass Chiliasm, held by some Judaizing sects, abusing the true doctrine, assisted the anti-chiliasmic movement. The spiritualising method of interpreting Old Testament prophecy, applying all the "curses" to the Jew, and all the "blessings" to the Church, came into vogue. A Pope of Rome headed the movement—Pope Damasus. The subject and the contents of the prophecy were changed to mean the "Church," whenever Israel, Zion, Jerusalem, Jacob, the land, were spoken of as destined to latter-day glory, and God's covenant with the literal believing seed of Abraham, and Israel's whole future, were wiped out from the faith of the Church. Such was the origin of Post-Millennialism—a fact which nearly every modern Church historian, outside of Rome, has emphasized. It placed the 70th week at the beginning, instead of at the end of our age. It was part of that tremendous revolution in the interpretation of prophecy, during the fourth century, when the Church emerged from the martyr-flame, and, united to the State, prosperous in temporal affairs, began to dance around the tranquility of the empire, supported by the State, and turned to politics and ethics, philosophy and science, and the reform of the world. It bred the fearful condition of affairs that gave to Mohammed his opportunity, to the popes of the Middle Age their pretensions and career. So much, in brief, for the Artaxerxes date and its environment. It involved the Church for fifteen centuries in hopeless confusion.

If ever any people on earth kept time, they were the Jews. From Daniel's death to Maccabean times there was no possibility of ignorance as to the number of years elapsing. The date of the completion of the second temple was imperishable. The long-aged High-Priests made daily, monthly, and annual observations, and registered the years, as part of their official duty. Still more, the Seleucid Era, B. C. 312, they knew occurred in the 25th of the 70 weeks of Daniel, reckoned from the Edict of Cyrus, B. C. 536. That Era was accepted by them. It is the only Era from which the reckonings are made in the Maccabean books. Still more, the assassination of the High Priest, Onias III., impressed the whole nation profoundly, and its date was never forgotten, B. C. 170. It was in the 45th of the 70 weeks. The continuity of the priesthood was unbroken, and its official relation to the calendar and to history made its entries authoritative and conclusive. The chain of tradition was complete. Nehemiah, when young, knew Daniel, and lived to a "high old age." The high priest Alexander, when

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young, knew Nehemiah, and also lived to be "very old." Simeon, who held the infant Jesus, had known many men whose fathers had seen Judas Maccabaeus. The same was true of Zacharias to whom Gabriel came. It was also true of the teachers of Gamaliel, the teacher of Paul. All knew, perfectly, that the 69th week did not end in the times of Antiochus, much less the 70th. None of the blessings in Dan. ix: 24, had been realized. Messiah Himself had not come; how could they be? They knew perfectly that the awful vision concerning Antiochus, in Dan. viii: 9-14, and xi: 21-35, had been fulfilled, and as certainly they knew that the prophecy in ix: 26, 27, had not been fulfilled. They knew that no such campaign as that described in Dan. xi: 40-45, ever occurred in their history. When Cæsar was assassinated, in B. C. 44, they knew it was in the 62d of the 70 weeks, reckoning from B. C. 536. When Augustus was made emperor, they knew it was in the 66th week, B. C. 28, and but three more weeks had to run "unto Messiah the Prince." Carnal Judaism was in revolt shouting for a Maccabean Cæsar. The few who were godly, like a Simeon and Anna, waited in hope for "Israel's Consolation." The counting of the years was daily. As the time wore away, the excitement grew, and false Messiahs appeared. The perverted reckoning in the Septuagint, of the 70 weeks, the Palestinian Jews rejected. They had common sense enough to know that the 70th week had no more to do with the 2,300 evening-mornings, B. C. 168-165, than Julius Cæsar had to do with David, and that the 69th week was even then impending.

That the 69 weeks ended with the birth of Christ, is confirmed by the world-wide expectation of His coming—an expectation held by Jews and Gentiles alike. It pervaded pagan literature as well as Jewish. It found an echo in the Sibylline books, and was sung in the "Secular Song" of Horace, and in the 4th Eclogue of Virgil—a Christmas carol before the time. It was discussed in the Senate House of Rome by Lucius Cotta and the friends of Cæsar, insisting that the "King" predicted in the oracles was Cæsar himself, and resisted by Cicero and Brutus to the last extremity. By order of the Senate, the Sibyl was remanded to her chest, under lock and key, the question left undecided, till the Star shone over Bethlehem. On no other ground can this universal expectation be accounted for. Only the knowledge of Daniel's predictions by the Magi, at the head of whose order Daniel stood for 70 years, and the currency of Balaam's prophecy among the Gentiles, concerning the "Star out of Jacob," brought the "Wise Men" from Babylon and Persia, with the question on their lips, "Where is He that is born King of the Jews, for we in the East have seen His star and are come to worship Him?" Matt. ii: 2. They reckoned well! Significant

for faith in prophecy, is the fact that the heathen were the first to bring to the Jews in their capital, the announcement of the birth of their own Messiah! It is the strongest confirmation that B. C. 536, is the true starting-point of the 70 weeks. Gabriel moreover, who gave the prophecy, had already come to Zacharias and to Mary, Luke i: 11, 26, 27. It was the "fulness of the time when God sent forth His Son," Gal. iv: 4. The events that follow the birth of Christ; viz., (1) His Crucifixion, and (2) the Destruction of Jerusalem, Daniel has predicted with the same unerring clearness. The Roman Times of the Gentiles succeeding that catastrophe, even "unto the end, war," have been literally fulfilled as far as to A. D. 1808. What remains of these times is known only to God. At their close comes the 70th Week, the Antichrist, the Second Coming of Christ, Israel's Deliverance, the Resurrection of the holy dead, and then the "Kingdom." Our thesis is the one thesis underlying the whole book of Daniel and is invulnerable. To know this and see it, is a blessing. To teach and to preach it, is to teach and preach the Word of God.

THE SITUATION.

FROM THE GERMAN OF A. ADAM.

Society is to be likened to the globe on which we live. A thin crust around an immense, fiery-fluid, volcanic, revolutionary mass. Outwardly all seems order, peace, flourishing and prosperous. But one moment, and the elementary, titanic forces of the lower world have engulfed all this glory in ruin and utter destruction. The few represent society, i. e., those which possess, rule, enjoy and take part in public affairs. The mass represents the burden-bearer, at once the mightiest foe of society. Thus it has been at all times. Society flattering itself that it was the people, and that its interests were identical with those of the masses, until a revolutionary earthquake showed that it was not the people, but only a thin crust around a fiery, seething mass.

At one blow the whole structure of mediæval society, which consisted only of nobility and clergy, went down before the onslaught of the third estate in the revolution of the eighteenth century. Since the close of the last century this third estate has become more and more dominant in society. Clergy and nobility have been merged in its ranks. It fancies

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itself as equivalent to, and identical with, the people. When its rights are guaranteed in the state, the height of national and political development seems to be attained.

And yet this third estate is not the people. It is a prey to the same self-delusion which once held nobility and clergy. The third estate are but ten per cent. of the population. Over against it stand the ninety per cent. of the "dispossessed," the great masses of the people. The third estate also is nothing but a thin crust around a tremendous mass. The proletariat are the people! And this fourth estate has already seen itself and recognized itself as the real people. The battalions of the laboring men are in process of formation, to cast the monarch of the present, the third estate, from his throne. Louder and louder becomes the rumbling of the great movement, whose aim is the destruction of the entire social order, state, church and family, because the leaders of the masses behold in all these but the instruments of power by which the classes have ruled them. Will the third estate be able to resist the attack of the fourth any better than once did the other two its own? In other words, will the revolution of the nineteenth century, toward which we seem to be drifting, have a different outcome from that of the eighteenth? One thing is certain, that the decision will not depend on bayonets or outward measures of repression, but rather on the attitude which we shall occupy toward the spiritual tendencies of the age, toward the ideas which control history and society.

The nineteenth century has made a discovery, as its predecessor did. It has discovered matter. And that "matter" is God. This wonderful universe, with its millions upon millions of suns, and stars, and worlds, who has created them? Matter. We ourselves, more wonderfully formed than all these, full of mysterious and mighty forces, a world of love and of hate, of sin and of inextinguishable longing after God, who has created us? Matter, again. Our life, who guides it? Our destiny, who controls it? Our happiness or misery, life or death, who will decide these? Only matter; pitiless, inexorable, dead, unconscious, absolutely insensible matter. A play of atoms, that is all. Mechanical evolution has created us, another mechanical evolution will annihilate us. We are nothing but a wave in the

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endless ocean of matter, rising to the surface only to disappear forever.

A new moral law has been born from this frightful conception. Voices are not wanting which openly defend it. It is the law of the struggle for existence, and the survival of the fittest. By it that which is weak and small is crushed out as unworthy of existence. The great and the strong alone have a future. So then, into this struggle with all our might! If you conquer, you are the better, the nobler, the one fit to survive. The individual has its strength not to save his neighbor, but to destroy him. He who survives in the struggle was in the right. *Might alone is right.*

How can matter be moral? How can irresponsible atoms be subject to binding moral obligations? At this point materialism and atheism become popular. *Egotism is the only recognized principle of life, and earthly happiness the sole aim of man.* This new gospel of the nineteenth century has its millions of adherents. The marseillaise of the laboring man has this refrain: We will be happy in this life, and we will no longer starve! This is the idea of the fourth estate, by which we are attacked. Shall we be able to resist? This means, shall we be able to withstand and conquer the billows of that materialism which the masses of the people are rolling up against us like a flood? Social reforms and political economy are of great importance, no doubt. But the decision will not be with them. It will be only in the ideas which govern and control society as it is constituted to-day. The only almighty, all-conquering power which is able to protect and shield us is Christianity. But the question is: Are we still Christians? The answer to this question is our verdict. In other words, Is society, the third estate, the broad layers of the possessing and ruling classes, still Christian? Are we still pervaded and borne up by the world-conquering power of the Christian faith? As soon as this question is put, the awful fatality of the moment is seen.

For, whence did this materialism arise? From the ranks of the third estate. Where is atheism, veiled or unveiled, preached the loudest? In the circles of the cultured and the possessing. That which is written in the books of the cultured and the scholarly is now preached to the masses in the

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streets. Thus in our own midst that infidelity has been reared and nourished which is fomenting the coming revolution. And no prophet has arisen who, in the strength of the Lord, might hurl this monster into the pit. Thus we all share in the responsibility, and the judgment of our sins is hanging above our heads. The culture of the nineteenth century is preaching its own destruction. Like that of the eighteenth, it bears revolution under its heart. When it shall give birth, the child will devour its own mother. This is where we stand. Only a thin crust between us and the fiery abyss.

 ISRAEL'S HOPE.

A Bible Study on Psalm cxxx.

BY REV. DAVID BARON.

The 130th Psalm is one of the psalms of "degrees," or psalms of ascendings. They have been called the little Psalter. There is a tradition that between the outer and inner court of the temple there were fifteen steps, and that on each of the steps the people used to repeat one of these psalms. We do not know whether this was so, but we see steps not to a literal Jerusalem, but the steps by which Israel will ascend to communion with God.

Psalm cxxx. begins, "Out of the depths have I cried unto Thee, O Lord." That is the first step of ascent to the mount of communion. We must descend first. Pride is the great hindrance with Israel, but they will be humbled. The previous psalm tells of outward deliverance in spite of their enemies. The cry: "Many a time have they afflicted me from my youth," but the outward trouble is one of the things God will use to bring them down. The 130th Psalm speaks of inward deliverance.

Whenever a man or a nation is brought down he is very much in earnest, and wants to be quite sure that he has God's ear. This is what we have in the second verse: "Lord, hear my voice: let Thine ear be attentive to the voice of my supplications." Throughout the Psalm there is a frequent repetition of the name of God, eight times over they use one of His titles, and this is always a mark of earnestness, as though they

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could say nothing but "O Jehovah, covenant Lord; O Adoni, sovereign Lord; O Jeh, eternal God."

"If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" There has been only One who could stand before God on the ground of His righteousness. "Iniquity" is sin in the radical sense, not what we do, but what we are, yet this is the word used in Psalm xxxii., "Blessed is the man to whom the Lord imputeth not iniquity." Israel tries to stand before God on their own merits, or on the ground of the merits of their ancestors, on anything but the ground of His grace.

"There is forgiveness with Thee." The definite article is here used, "There is *the* forgiveness," as if when God opens their eyes to see the Messiah's pierced side, they see the one redemption. We learn to read forgiveness written over Calvary's cross for as many as will put their trust in Him, "in whom we have *the* redemption through His blood."

"I wait for the Lord, my soul doth wait." There is similar language in Isaiah xxv: 9, and xxvi: 8. The 24th chapter and onwards deal with the events of the last day. In the midst of the depths of darkness and trouble during the great tribulation they will wait for the Lord, and the psalm goes on to say what is the ground of their hope. "In His word do I hope." We must take care ourselves that, for whatever we wait, we too have God's word.

"My soul waiteth for the Lord more than they that watch for the morning." I believe that this has reference to the custom well known in connection with the temple ritual. The morning sacrifice had to be offered between the first indication of dawn and the actual rising of the sun. A party of Levites used to be stationed on one of the highest parts of the temple, and when they saw the first streak of dawn they called to the priests standing by the altar. The words of their cry have come down to us, "The sky is lit as far as to Hebron," and when this cry arose, the morning sacrifice was slain, and the daily ritual of the temple began. We too, are watchers, we also are looking, hoping: "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus, in this passage, speaks of the two advents, the first marked by grace, and glory characterizing the

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second. I wonder if we are like these "watchers for the morning," straining our eyes to see those indications that morning is approaching.

"Let Israel hope in the Lord." This shows that the previous speaker is Israel. "For with the Lord there is the mercy," again the definite article is used. It is all concentrated in the person of Jesus Christ. "And with Him is plenteous redemption." The promises were not exhausted when they were brought out of Egypt and Babylon.

"And He shall redeem Israel from all his iniquities." There is no if. It is a wonderful prophecy and promise combined.

At the end of the 25th Psalm, David, looking on Israel, sends up a prayer, "Redeem Israel, O God, out of all his troubles." That is how we pray. There seems no end to the trouble, and we pray "send deliverance." The answer is here. *God puts it in the right way.* "He shall redeem Israel from all his iniquities." The underlying cause of Israel's trouble is his iniquity, and so God begins at the right end. He always puts first first. In the 103d Psalm there is a catalogue of blessings, and that which leads the list is forgiveness. The greatest need of Israel is to know the forgiveness of God. — From "Things to Come."

 RABBI MENDES ON ZIONISM.

(Abridged.)

To the Editor of the Sun—Sir: What does this quickening of Hebrew sentiment mean? All great national or religious movements take many years to crystallize into purpose and acts.

It is difficult, if not impossible, to state when Zionism began to be more than an aspiration. An aspiration it has always been, from the day that the brand of the Roman soldier lit the temple flames, whose tongues told the world that Zion's children were deprived of fatherland. And within the last decade the establishment and remarkable growth of such societies as Hoveve Zion and Shoveve Zion, Jewish Colonization Society, etc., are extremely significant, especially in connection with the revival of interest in Hebrew letters and the colonization of Palestine by Jews with such success.

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It is remarkable that all prominent Hebrews are in favor of Zionism as an institution, though they are not united in favor of methods proposed by leading Zionites. But in a movement of this kind it is to be expected that much debate, many diverse opinions must be heard. Perhaps the whole impulse in the direction given to Zionism by Dr. Hertzl and Max Nordau, the leading spirits of the approaching Zionist Conference, is wrong. Perhaps much of it is right. It must, however, be here stated that earnest Hebrews protest against the promulgation of any ideas which will interfere with the faithful discharge of the duties of citizenship in the land of their adoption or residence. Not that Dr. Hertzl or Dr. Nordau propose any such. The feature in their programme which calls forth objection from leaders of Hebrew thought is the idea of obtaining Palestine by purchase from the Sultan of Turkey. But the Jewish question being presented to the world now by the present Zionistic agitation brings to the fore certain points on which there should be a clear understanding. True Zionism is founded on the Bible. Any idea at variance with the teachings, direct or indirect, of the Bible, will ever be rejected by the vast majority of Hebrews as not being true Zionism. It is for this very sufficient reason that the purchase idea is rejected. The "Ye shall be redeemed not by money" of the prophet (Isaiah lii: 3) is taken literally in this connection, even though the inadvisability of obtaining possession of Palestine by such methods must be apparent. For a part of the programme of the re-establishment of a Jewish state is the gradual abolition of war, and the Hebrews would not or could not be expected to be prepared for war to defend a possession of their land. And, to avoid this, there must be an understanding between all the great powers and the Hebrews. It must not be a private arrangement with Turkey alone. The question of the possession of Palestine must not be brought forward at this juncture. The time is not ripe. It is a question that must be left for the guidance of the higher Power, which has shaped, does shape, and ever will shape, the destinies of the Hebrew nation.

We may be sure that when the time comes, the restoration of the country to its original owners "by Divine right" will be effected on the lines laid down in the Bible, i. e., by the co-

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operation and intervention of the nations. "Behold, I will lift up to the nations my hand, and to the peoples will I raise up high my standard; and they shall bring thy sons in their arms, and thy daughters shall be carried on shoulders. And kings shall be thy nursing fathers and queens thy nursing mothers." (Isaiah xlix: 22.) "And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee." (lx: 10.) "And they shall bring all your brethren out of all nations as an offering," etc. (lxvi: 20.)

It is sufficient for the present to emphasize here the following facts to indicate what Zionism means:

I. That Hebrews will continue to reside in all lands, recognized and respected. "And among the nations shall their seed be known, and their offspring in the midst of the peoples. All that see them shall recognize them that they are the seed whom the Lord hath blessed." (Isaiah lxi: 9.) "Israel shall bud and blossom, and shall fill the face of the earth with fruit." (Isaiah xxvii: 6.) "And the remnant of Jacob shall be in the midst of many peoples like dew from the Lord, like showers upon the herbs." (Micah v: 6.)

II. Greece has given to the world art, Rome jurisprudence, England enterprise, America invention—though all nations have contributed as well as those named, undoubtedly the Hebrew has given to the world religion. This is his *raison d'être* on the stage of human history. The "Be a blessing" to Abraham (Gen. xii: 2), the "Through thee shall all nations be blessed" (Gen. xii: 2; xxvi: 4; xxviii: 14), to the patriarchs only introduce the world mission announced at Sinai, "Ye shall be to Me a kingdom of priests," i. e., to minister to the spiritual wants of all nations. In order to minister, one must be in actual contact. This Sinai declaration (Ex. xix: 6) is, in turn, only the prelude to the declarations of prophets and psalmists. Thus the Hebrew nation is called "my servant" (see Isaiah xli: 8 and again v: 9), and the mission of that servant is announced in the next chapter (verses 1-7) to be exactly this ministering to mankind's spiritual wants. And he, that servant, must go to the nations to establish righteousness on the earth, and the isles shall wait for His law (of Sinai).

III. The Hebrews in all lands can be citizens of the land of

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their adoption without any *arrière pensee*. They will owe absolutely no political duty to their own state in Palestine. Palestine will have only a spiritual claim upon them. But this spiritual claim will in no sense and in no way be associated with any claim to any temporal power, or with any wish or right to interfere in any way in any temporal affairs of any nation.

IV. Palestine will have no political aspirations. It will not need even a Monroe doctrine, for its bounds are distinctly limited by the Bible to extend from the "river of Egypt" on the west "to the Euphrates" on the east; from Lebanon (the white because snow-capped) Mountains on the north, to the wilderness on the south. It can have no territorial clashings, no colonial entanglements, for it will have no territory outside these bounds, and it will have no colonies.

V. The spiritual claim or claims of Palestine will be based only upon Bible teachings, and their development to meet modern exigencies will be by methods described by the Bible, i. e., a council composed of men mature in age, erudite and of high character. The spiritual claims will be thus endorsed by the highest reason.

VI. In all and any spiritual uplifting all mankind will be free to participate. The Hebrews repudiate with the most energetic intensity any selfish thought in this connection. There is no protectionist policy, no Monroe doctrine; there are no duties to be levied in connection with any spiritual wealth productions which the Hebrews in Palestine or anywhere can offer the world. And if the world does not care to accept such, it can refuse. Men need not believe as the Hebrews believe to be good men. "The good men of all nations will enjoy eternal happiness," is the old doctrine of Judaism. It will continue to be Jewish doctrine. Only when public morality is threatened does the Jew cry "Halt, or I will compel you."

VII. If there are Jews who do not live up to high ideas, they are no more Jews than the convicts at Sing Sing are Christians.

VIII. If there are Hebrews who reject the Bible as an authority and who oppose any idea of a Jewish state, even as a religious influence, they may be born in the race, but they

are not inspired by the spirit which moved our prophets to preach, our psalmists to sing, our poets and philosophers to write, and our martyrs to die.

IX. Zionism, therefore, means Palestine for the Hebrews, "as a spiritual help for the world," and that spiritual help is to be illustrated and proffered to the world by the Hebrews residing in all countries. This, the main object, is beyond man's power to hasten. "I, the Lord, will hasten it in its time." (Isa. lx: 22.) The intermediate steps in our power are to interest the righteous of all nations to work for human rights for the Jew in all lands where equal rights are denied; to rescue our brethren from countries where they suffer from unjust laws—as in Russia, Roumania, Morocco, etc.; to encourage colonisation in Palestine, the only country where colonization has achieved speedy success; to foster Hebrew literature; to further the Jewish world programme, which stands for universal peace by the recognition of arbitration; for universal brotherhood, by the recognition of the Fatherhood of God, and for universal happiness by the uplifting of man to spiritual conception of God, man and human duty.

From the New York Sun. H. PEREIRA MANDOS.

A PLANTATION OF RENOWN.

BY MRS. GEORGE C. NEEDHAM.

"And I will raise them up a plant of renown, and they shall be no more consumed with hunger in the land." Ezek. xxiv: 29.

The explanation usually attached to this passage fails to bring out the full richness of the promise it contains. There is a charming analogy running throughout the entire chapter, which only reaches its grand climax at the twenty-ninth verse. To apply the expression "Plant of Renown" to Jehovah-Jesus, in a sense similar to which He is designated as the Rose of Sharon, or the Lily of the Valley, does violence to this beautiful analogy, and derogates from the honor of Him who shall be everlastingly adored as Prince and Shepherd of Israel.

The word here rendered "plant" occurs but six times in the Scriptures. In Ezek. xvii: 7, it is translated "plantation." In each instance where the noun is found, it may be grammatic-

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ally defined as a collective noun. It implies collection in unity, as we understand many people to constitute a congregation, many trees to form a nursery, many plants to make a plantation. It will be in exact accordance with chapter xvii: 7; if this passage be translated "plantation of renown," or a "plantation for a name," as the margin puts it. The contrast of the chapter is between the false shepherds who have nourished themselves in selfish disregard of the flock, and the True Shepherd, who appears to rescue the sheep from perishing. To introduce here the idea of a solitary plant, exalted and personified into a *Leader*, is foreign to the sentiment of the context. But to introduce the promise of a plantation, or an inheritance, a delightful pasture wherein the sheep of Israel may roam at will, without bondage or fear, and feed in peace or blessing, this is the glorious climax of the whole discourse—because the prominent thought of this chapter is not *their* feeding on Him, but *His* precious care and provision for them.

A brief consideration of the habits of oriental shepherds may unfold this Scripture more forcibly. After the rainy season, when the grass is abundant and the herbage tender, the shepherd has little to do beside watching his flock, leaving them to feed for themselves. But when the winter arrives, and the pastures are dry and barren, the loving watchcare of the shepherd is put to its utmost tension. For him there is then no idleness. He must accustom his flock to pasture, or must lead them to plantations sheltered and preserved for the purpose. There he often toils all the day, cutting down the tenderest branches, and distributing the freshest fodder. And but for such special attention, his flocks must perish with famine. In the light of this illustration, let us turn again to the connection of the passage. "I will raise up for them a plantation of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."

Under the guidance of their human shepherds, Israel had been consumed with hunger and taunted by the reproach of the heathen. Even while the summer time of Jehovah's favor was upon them, the unfaithful shepherds had trampled down the pastures and fouled the waters with their feet. But when the winter of God's displeasure came, sadder yet was their condition. Pastureless, foodless, strengthless, they were scat-

tered in the desert, and lost upon the mountains, and hunted of the evil beasts. Then was it that their weakness stirred Jehovah's pity. Then poured He forth the current of promises with which the chapter abounds, culminating in this, "I will set up one shepherd over them, and He shall feed them, even my servant David: He shall feed them, and He shall be their shepherd. . . . And I will raise up for them a plantation of renown, and they shall be no more consumed with hunger in the land."

Blessed, blessed promise! Faithful echo of the words of another prophet: "I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead." "He that scattered Israel will gather him, and keep him as a shepherd does his flock. Therefore, they shall come and sing in the height of Zion. . . . And their soul shall be as a watered garden, and they shall not sorrow any more at all," Jer. 1: 19; xxxi: 10, 11. All the prophecies are burdened with descriptions of that "plantation of renown," unto which Jehovah-Jesus shall finally gather His now scattered flock, and establish them in His land forever. But even now, while all true lovers of David wait to see the consolation of Israel, they may rejoice in the daily consciousness that this future Shepherd of Israel is likewise a present Shepherd and Bishop of souls.

Thrice comforted are they, who, famished by human shepherds, have fled from the trampled pastures and muddy streams which these false leaders have defiled, unto Him who by His Spirit alone ministers the tender herbage and sweet waters of life-giving truth. For those whom Jesus feeds can never want for pasture. In heat He is their shelter, in cold He is their comfort, when drought prevails He is their fountain, when calamities assail He is their rescuer.

QUESTION DRAWER.

W. P., G., M.—Did Jesus never offer sacrifices, such as thank or praise offerings? Ans. Jesus undoubtedly was in all respects obedient to the law of Moses, and, of necessity, must have brought such sacrifices as the law required. Of course.

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he never had occasion to bring any sacrifice for personal sin or trespass.

By the same.—Whence did the children of Israel take the meal or flower in the wilderness required for the making of the shewbread? *Ans.* We do not know, unless they either used the manna for this purpose, or purchased some grain from neighboring tribes or passing caravans. Do any of our readers know of a better reply to this question?

T. W., Phila.—Please explain, through OUR HOPE, Matt. xli: 43-45, the parable of the unclean spirit, applied to the Jews by Christ. *Ans.* The Lord spake these words at the time He arraigned the rulers of His people in a most terrible manner. It had now become manifest to Him that He was finally rejected of them. This is clearly seen in chapter xlii., where He begins to teach in parables the mysteries of the kingdom of heaven. We think that the Jewish nation is likened to the man who had an unclean spirit. They were an idolatrous nation all the time from Egypt to the return from Babylon. The spirit of idolatry, however, was removed from the nation, and never, from that day to this, have the Jews, as a people, been guilty of the worship of strange gods. They have been, as all history shows, the staunchest defenders of monotheism. But, the Saviour implies, this same spirit will return and bring with him seven others, more wicked than himself, and the last state of them shall be worse than the first. We think that this refers, in particular, to the future of Israel, when restored as a nation in their land, they will enter into covenant relations with Antichrist, whose great high priest, the second beast, of Rev. xliii., will cause an image to be made to the Antichrist, and will give life to this image, so that it shall speak, and then will cause all that will not worship this image of the beast, to be killed. This is that other, who shall come in his own name, whom the Jews will receive, John v: 43. They will then become guilty of the very worst abomination ever witnessed in the Holy Land. And so their last state shall be worse than the first. This is the time, also, of Jacob's greatest trouble; but he shall be saved out of it, praise the Lord!

J. F. D., Kas. C'y, Mo.—What is the position in glory of a faithful Jew of the dispensation before Christ? *Ans.* We find the best answer to this in Dan. xii: 2, 3.

By the same.—(1) Does the Jew who accepts Christ in this age lose his place in God's purposes for Israel as a nation? Ans. We do not so read the Scriptures, for the Lord declares to His twelve Jewish disciples, Matt. xix: 28, "That ye, which have followed me, in the regeneration (of the Jewish nation), when the Son of Man shall sit in the throne of His glory (as the true Messiah and King of Israel), ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." These were the men, who, in this present age, form the very foundation of the church, the mystical body of Christ. Nor would there be any question, if we only could take this truth of the body of Christ in all its wonderful consequences. For, if the Head, even Christ, is to rule and reign as an historical monarch and potentate over the twelve restored tribes of Israel, what else can the church, His body, do but to share in this? And why should not the Jewish believers, members of His body, occupy peculiar kingly and priestly positions over their brethren according to the flesh, in that age, and believers from the Gentiles occupy the same, without any friction or jealousy, over the then living Gentile nations of the earth. The church is a body of priest-kings, who are to rule with Him in the ages to come. Each one in his own order. There will be Jews in that coming age, and there will be Gentiles. The twelve apostles have the distinct promise of judgeship over the twelve tribes in that day. May this not be safely taken as a sample of the general arrangement of the government in the millennium?

(2) Is he (the Jew who now believes in Christ) to be caught up at Christ's coming? In other words, is his relation to Christ the same as that of a Gentile believer? Ans. Most assuredly. For in Christ Jesus there is neither Greek nor Jew, neither circumcision nor uncircumcision, etc. But this does not mean that his distinctiveness as a Jew is lost, any more than that the distinctive character of Jesus as the Son of David and Son of Abraham was lost by His resurrection and ascension. He will return from heaven, claiming and substantiating his rightful claim to all that is implied in these Scriptural appellations, which mark the Lord's peculiar relationship to His own people according to the flesh.

(3) Please explain, "blindness in part," "elect remnant,"

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"all Israel," of Rom. xi. Ans. "Blindness in part" indicates that there is a limitation in extent to Israel's unbelief. It is not total, i. e., not all Jews are hopelessly blinded and hardened even in this age. Witness the many conversions from among God's chosen people. This present century has seen more Jewish conversions to Christ than any preceding one, except, possibly, the age of the apostles. The other limitation is as to time, "until," i. e., even this partial blindness is not to be forever, but only for a certain specified time. When this is accomplished, Israel's blindness, partial as it is, will cease altogether. Then "all Israel," i. e., the entire living nation, shall be saved. For thy people shall all be righteous, says the Lord. And the inhabitants of Jerusalem restored shall have the forgiveness of their sins. Isa. iv: 3; lx: 21.

(4) Please explain the meaning in Ephesians ii: 13-19, "broken down middle wall of partition," "making of twain one new man," "reconcile both in one body." Who are the "saints" of verse 19? Ans. Paul had just made plain, in verses 11 and 12, the contrast between Israel, God's covenant people, and the Gentiles, who were without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. Israel had all these things. But now, in Christ Jesus, he continues, ye who sometimes were far off, are made nigh by the blood of Christ. He made both Jew and Gentile, that believe in Him one, though they were naturally, and by the law of commandment in ordinances, widely separated, the law forming a middle wall of partition, which no Jew dare break through, and which no Gentile ever could surmount except by becoming circumcised, i. e., by becoming a Jew and ceasing to be a Gentile. That this applies, not to all Jews nor to all Gentiles, is self-evident from the context. It applies only to those of either party who are, by faith, in Christ Jesus. Nor does this make a Jew or an Israelite of the believing Gentile, but it leaves him a Gentile nationally. Nor does it convert the believing Jew into a Gentile, but it leaves him a true Israelite, the only true Jew, indeed, according to Rom. ii: 28, 29. It makes of the twain, whom the law had hopelessly separated, one new man (one with Christ, the head), so that the Jew in Christ has now full fellowship in all spiritual things with his fellow-believer

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from the Gentiles, and the latter does not require circumcision or any such thing in order to a full share in all the glorious heritage which God had covenanted to the seed of Abraham. And all this by the precious blood of Christ, which was, in the marvelous providence of God, shed, not by Jewish, but by Gentile hands. Luke xviii: 32, 33. They, ignorantly, were the agents used in accomplishing the hidden purpose of God concerning the body of Christ. We repeat once more, that all this is blessedly true only of those who are in Christ. All of Christendom has no more part in this than all of Jewry. The middle wall for them is not broken down, nor can there be any fellowship between them. Judaism, as such, is not done away with by Christianity. It is only on the basis of saving faith that the blessedness of this oneness in Christ is realized, so that the Jew, in Christ, is no longer separated from his Gentile brother; and the latter is a full sharer with the former of all the covenant blessings in Christ. The "saints," in verse 19, are the faithful Israelites who have accepted Christ the Sent of God. With these the believers from the Gentiles are fellow-citizens, fellow-heirs, one body, partakers of His promise in Christ. Chap. lii: 6.

(5) Is the condition of a Jew who is still looking for a Messiah, but who rejects Jesus as such, the same as that of an unbelieving Gentile? How about their future? Ans. To the first part of this question we would answer, Yes, provided his opportunity for accepting Jesus as the Messiah has been the same. The answer to the second half of the question is given in Acts iii: 23.



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

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
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**A. C. GARBELEIN, SUPERINTENDENT.
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A WORD OF CAUTION.

From two of the Western States information and proof have come to us that one Benjamin Frankenstein is representing himself, on printed cards and letter-heads, as a representative and connected with the Hope of Israel Mission to the Jews. We desire to state that we do not even know this unscrupulous person. Let Christian people be very careful in trusting or receiving those who claim to be authorized by us. Always insist upon being shown letters bearing our personal signatures in writing. Do not be misled by printed cards or letter-heads.

We shall also give due notice in the columns of this paper whenever we appoint authorized agents or representatives anywhere.

A. C. GABELEIN, Superintendent.

E. F. STROETER, Secretary.

EDITORIAL NOTES.

Mr. Stroeter's Departure for Europe.

In the kind providence of God it has become possible for the editor to undertake a second trip across the ocean together with his companion. They expect to sail on the steamship Kaiser Wilhelm der Grosse for Bremen October 26th. Their headquarters while in Europe will be at No. 15 Schanzen-gasse, Zurich, Switzerland, where they can be addressed. It is hoped to enter many doors—both among Jews and Christians—which Mr. Stroeter found ready to open last year, but could not attempt for lack of time. The fall and winter will

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most likely be spent in Switzerland, Germany and portions of Austria. In the early spring a kind friend has promised to take both Mr. and Mrs. Stroeter on a tour through Egypt, Palestine and Syria. This will be the privilege of a lifetime, the fulfillment of an ardent desire from boyhood, the opportunity for studying personally many phases of the Jewish question, such as colonization in Palestine, &c. If the Lord tarry, we hope, after the tour through the Holy Land, to undertake an extended missionary journey through southeastern Europe, Russia, Roumania, Galicia and Poland. In this we greatly desire and pray for the companionship of our dear Superintendent. The Lord has given plain tokens of His good pleasure in this undertaking. We trust Him fully with the successful carrying forward according to the good pleasure of His will.

We earnestly desire the prayers of all our dear friends in the Lord that we may be used both to Israel and the Church of God in these journeyings.

**The Editorial
Management of
"Our Hope."**

During the absence of Mr. Stroeter the editorial management of *Our Hope* will be in good and competent hands. We are not yet prepared to announce the name of the dear brother who will kindly step in to do this work for us. Of course this does not mean that Mr. Stroeter will sever his connection with the paper altogether. He expects rather, from month to month, to send editorial articles and correspondences from across the sea. But our substitute will see to the detail of proof reading, arrangement, etc. All contributions of articles are to pass through his hands. They should be addressed "Editor *Our Hope*" in order to receive proper attention. All matters relating to business, such as subscriptions, renewals, back numbers, sample copies, etc., should be simply addressed "Our Hope, 128 Second street."

**Zionism to
the Fore.**

Again we have devoted considerable space in this number to the subject of Zionism. Our readers will find two very interesting and instructive articles, both translated from the German original in "Die Welt," the Zionist organ.

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A Capital Suggestion and Cordial Invitation. It has been suggested that we throw open our headquarters at 128 Second Street, second floor, to all Christian workers, missionaries, evangelists and other friends that may be passing through New York, as a convenient place for leaving their grips, attending to their correspondence, getting needed information about the city, and for acquaintance and fellowship in daily prayer with us and with those whom they may meet there. We extend a very cordial invitation to all our Christian friends when in the city to act upon the above suggestion and to drop in at our offices. They are convenient to the elevated and surface roads. First Street station of the Second Avenue Elevated Railroad is within a block and a half. Our Superintendent, when in the city, is generally at his office from 9 A. M. till 5 P. M. In his absence our brother, Dr. Zeckhausen, will bid our friends welcome.

Mr. Gaebelstein Withdraws from the Christian Alliance. We are authorized to announce that Mr. Gaebelstein has severed his official connection with the Christian and Missionary Alliance. His resignation as one of the managers of that body to take effect October 1.

 THE STATUS OF THE CHRISTIAN JEW.

The Argument from the Remnant, Concluded.

BY THE EDITOR.

In our first paper on this subject (in the August number) we found three facts clearly established by the Apostle's statement concerning the "remnant according to the election of grace" in Rom. xi: 5. First, that the words there spoken apply only to Jewish believers as such; not to Gentile, nor to all believers indiscriminately. Second, that the term "remnant," as applied to the believing portion of the Jewish people in contrast with the unbelieving mass, is meaningless, except to express the divinely purposed preservation, in the Jewish believers, of Jewish national distinctiveness. And third, that what the Apostle says of these Jewish believers refers and belongs to the present age or dispensation: not to the past, nor to the future.

And with this agree the words of the Lord by the mouth of the prophet Jeremiah, xxxi: 35, 36, 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 stirreth up the sea, that the waves thereof roar; the Lord of hosts is His name: If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. So far, then, from teaching that, to the Jewish believer, faith in Christ means the loss, the putting away, the denial, of all national Jewish characteristics, we find that this "remnant" truth furnishes, on the contrary, the most conclusive argument for the position that Jewish believers as such have the prerogative of perpetuating in the world the true and divine conception of the Jew, and that they are, as believers, the Divinely recognized representatives of the nation—its holy seed for the glorious harvest in the ages to come.

We now turn to the practical and experimental side of this question, and ask, If that be the true status of the Christian Jew, how does this affect the presentation of the gospel to the Jews? and secondly, how does it bear upon the every-day life and walk of the Jewish believer?

1. As to the presentation of the Gospel to the Jews. Often the fear has been expressed that a logical and consistent application of the above-stated principle would or might "compromise" the true gospel. The representatives of the Hope of Israel movement have even been suspected and openly charged with being "Judaizers." They rejoice in the implied acknowledgement that they are, at least, not "Gentilizers" nor "proselytizers" of the Jews to whom they preach the riches of grace in Christ Jesus. But all this fear arises from a misconception. As soon as the question of circumcision comes up, in connection with the gospel, the minds of most Christians, preachers and missionaries, turn at once to passages like the following: Behold, I say unto you, that if ye receive circumcision Christ will profit you nothing (Gal. v: 2). And because but few Christians have learned to rightly divide the word of truth, it is taken for granted that this saying, being in the New Testament, is therefore intended for all believers indiscriminately. This is erroneous and misleading. Galatians is not, like Hebrews or James, addressed to Jewish, but to Gentile believers. To them

these words apply. This is in full accord with the very prominent and apparent fact that the theme in Galatians is that great controversy of apostolic days over the question whether Gentile believers must be circumcised. There never was a controversy in those days, whether Jewish believers might remain circumcised, i. e., Jews! For the Gentile believer, of course, who would crave admission to Judaism first in order to become entitled or fitted for salvation in Christ, this would signify a practical denial of that marvelous display of free grace manifested toward the Gentiles when the Holy Spirit descended upon and dwelt in them as in Jerusalem at the first. And after God had, through Paul, clearly revealed and taught that, by the blood of Christ, the "middle wall of partition" between Jew and Gentile had been completely broken down, it was nothing short of wilful reconstruction of that "middle wall" to teach Gentile believers that they must be circumcised. This is what Paul, the apostle of the Gentiles, contends for against the Judaizers of his day, in Galatians and Romans.

But this is an entirely different matter from teaching a Jewish believer that he may receive the gospel in all its fullness *even as a Jew*, and may retain circumcision for himself and his children, just as Father Abraham did at the first, after that he had believed unto justification. For this is what the Holy Spirit did from the beginning when He came upon the Jewish disciples and believers at Jerusalem. There was never a suspicion, never an intimation, never a hint, that the baptism of the Holy Ghost meant "un-Jewing" them.

Most Christians seem to be laboring under the impression that that "middle wall of partition" which was broken down by the blood of Christ consisted in national, sexual and social distinctions. This is erroneous. That "middle wall" is not nationality, sex, or social position. That "middle wall" is the separating enmity, introduced by the law in commandments. That law, on the basis of the Divinely-appointed and eternally-fixed distinctions between Jew and Gentile, between male and female, bond and free, raised a separating barrier of ordinances between them. But for the law, the Jews would never have been a peculiar people. But for the law, feminism would have sapped the foundations of the Jewish family, state and church, as it is doing in Gentile Christendom to-day. There was Divine wisdom manifested in the raising of that middle wall!

But now comes the glorious gospel of Christ and reveals a new order of things. It does not annul or destroy the law. But it introduces a higher law, the law of the Spirit of life in Christ Jesus. It leaves the Jew a Jew, the Gentile a Gentile; the man a man; the woman a woman; it only does away, once and forever, with all enmity and separation between them. No matter what their sex, their nationality, their social standing—all these, in Christ Jesus, form *one new man*. That is the true and abiding glory of the wonderful gospel of the grace of God. It is not that these national, sexual, or social distinctions are incompatible with it or in themselves hostile to it. No; but they are of no consequence or import whatsoever, either to admit to or to bar from, the full fellowship of the body of Christ. How, then, can it possibly be "compromising," the gospel if it is insisted that it does not aim any more at un-Jewing the Jew than at unsexing man or woman?

2. As to the every-day life of the Jewish believer there need be no more concern or anxiety than is called for in the life of any believer, whether Jew or Gentile. As a true believer, he will understand and realize, of course, that Christ is the end of the law for righteousness. This will not be more difficult for him than it apparently is for thousands of Gentile Christians who were never brought up as Jews, but are constantly worried and hampered by observances, abstinences, rules and regulations for conduct. With the Jew, the bearing of that yoke was legitimate, of Divine appointment. With Gentile Christians it is a mere matter of self-appointment, of will-worship. Thus, for the Jew, deliverance by the gospel from the grievousness of legalism comes in the normal and appointed way—the law having been his pedagogue to Christ. While the self-appointed sanctity in observances with the Gentile Christian is a far more insidious foe to contend against. Witness Paul's letter to the Galatians and Romans.

He will also readily see, now that he beholds in Christ the true Messiah of Israel, and the true Fulfiller of all the Law and Prophets, that the preservation and future of Israel as a nation, are absolutely guaranteed in Him whom God raised from the dead, the seed of David. That it is not Israel which can and must work out its own national destiny, but that He, whose right it is to reign, will surely deliver Israel and accomplish His glorious purposes with them. This will not make

him indifferent to, but more appreciative of, those peculiar marks of distinction which the God of Israel hath put upon His own people and which were also borne by their own Kinsman-Redeemer—Christ the Lord. In other words, he will apprehend that Israel was not and will not be preserved because of circumcision; but that every true Jewish follower of Jesus can well afford to preserve in his own body and family the mark of circumcision which their own Saviour shared with them.

Again, he will rejoice in the privilege of manifesting to his own brethren according to the flesh, that, however much they may be moved to consider him an outcast or an apostate from Judaism, his faith in the Messiah does not require him to eat swine's flesh, nor to trample upon any of those things which are held sacred by his people, nor to flaunt it into their faces that he does not care that much for their Jewish prejudices and narrowness. He will, like Paul, glory in the fact that to the Jews he can really *become* as a Jew, without sacrificing or compromising his Lord Christ. And thus he will be in a position to counteract much of that baneful teaching which has so long been prevalent in Christian missions to the Jews, and which aims directly at un-Jewing the Jews, and which has done much to needlessly increase the stigma put upon the Jewish convert to Christ as a "Meshummad," an apostate from the faith of his fathers, while he is, in truth, the real, true Jew of God's appointment.

He will remember, likewise (and it were well for many of us Gentile believers to remember it!), that the same Christ who condemned the Jewish scribes and pharisees unaparingly for putting tradition, i. e., the ordinances and interpretations of man, above the law of God (Matt. xv: 1-9)—that he, in turn, sanctioned and perpetuated at least one Jewish custom which is based, not on the law, but on tradition merely, namely, the use of the cup at the passover. Moses had not spoken of wine at that feast. The custom had a mere traditional origin. Christ not only followed it, but has passed it on, in new form and meaning, to be sure, to all that would commemorate His death. This fact should forever keep the Jewish believer from that wholesale and indiscriminate condemnation of all Jewish tradition and custom, as such, which many good Christian people mistakenly imagine to mark the highest degree of liberty in Christ Jesus.

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IS MR. DIMBLEBY RIGHT?

A considerable number of Christians are reading Mr. J. B. Dimbleby's works on prophecy, and, without in the least understanding his extraordinary calculations and assumptions, the majority of them appear to take for granted that his statements as to eclipses, transits, etc., are reliable.

As it is made to appear that a large number of dates point to the spring of next year as the time of the Lord's coming, it is most essential that a thorough investigation of the foundation of these statements should be made.

I much regret the necessity for exposing the fallacies in the writings of a brother Christian, but I much fear that if next Easter does not bring with it the event anticipated, the true investigation of prophecy will receive a great check. In any case the statements purporting to be astronomical in character are so erroneous that I feel constrained to address this to you.

Mr. Dimbleby professes to calculate the exact number of years from creation (Gen. i.) to the 1st of February, 1897, by an eclipse cycle of 649 years, which, he says, repeats itself nine times in that period with fifty-four years over; thus making the present year, $649 \times 9 + 54 = A. M. 5895$.

He assumes that the first eclipse of the cycle took place on the first day of the fourth month (the first of the first month being the autumnal equinox) in creation year, and the fact that a solar eclipse took place on the first of February (called the fifth month), 1897, he brings forward as a proof that his calculation is correct, even to a single day.

In the foregoing statement there are two radical errors, either of which would completely vitiate the date arrived at. The first is a confusion of the Hebrew lunar month with the English modern one. Mr. Dimbleby starts the so-called eclipse cycle by the former and terminates it by the latter. This causes an error of about twelve days; and even assuming there did not exist any other blunder, it would render impossible the identification of this particular eclipse. It might just as well be an eclipse in February, some ten or eleven years later (vide diagram of eclipses in "All Past Time"). The error of twelve days above mentioned arises thus: The first day of the fifth month (Hebrew reckoning) would be $30 + 29 + 30 + 29 = 118$ days

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after autumnal equinox; but the 1st of February, erroneously called the fifth month, is 130 days after the 23d September (assumed as autumnal equinox) made up thus:-

September,	7 days.
October,	31 days.
November,	30 days.
December,	31 days.
January,	31 days.
	130 days.

Deduct 118 days, leaving 12 days error:

so that the eclipse in this year ought to have taken place on January 20 instead of February 1.

All mention of the fact that the date of the autumnal equinox has decreased more than a month since creation has been omitted. A blunder of this magnitude shows at once the absurdity of claiming correctness to a single day.

The entire system of dates built up by Mr. Dimpleby depends upon the supposed identity of the eclipse of February 1, 1897, with that of the creation year. From the above it will be seen that this identification is an impossibility. So far as the cycle is concerned, it might just as well repeat itself ninety or nine hundred times as the nine times claimed for it. Thus the starting-point for a series of cycles has no foundation in fact.

The chief error, however, lies in the assumed length of the 649 years eclipse cycle. Mr. Dimpleby arrives at this number thus: He assumes that a line of eclipses repeats itself in eighteen years and ten days. Multiplying this number by three, the line of eclipses will be repeated in 54 years and one month; this again multiplied by twelve gives a definite number of years ($648+1=649$ years) in which the cycle will be complete. The error in this case can be understood by anyone having a knowledge of arithmetic. Mr. Dimpleby assumes an incorrect period for a repetition of the eclipse cycle. Instead of being eighteen years and ten days, it is nearer eighteen years and eleven days. This small difference repeated often—no less than 324 times in the total period of his calculation—altogether stultifies any attempt at accuracy in dealing with eclipses. Mr. Dimpleby sees the difficulty and tries to avoid it by saying that

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he works in "Bible" years; but he does not give a definition of what these years are. If he claims to work by a cycle he must keep to it; and as a matter of fact the large error of over half a day he makes in each cycle of eighteen years would throw out his eclipse more than one day in 36 years; and yet he has the daring to tell us that his eclipse cycle holds good, even to a single day, throughout a term of 6,000 years!

In dealing with earlier dates in Genesis, Mr. Dimbleby invariably makes use of solar years (vide "Antediluvian" Solar Cycle" in "All Past Time"). It is only when driven into a corner he introduces the term "Bible" years. The following figures, taken from the "Nautical Almanac," show the exact intervals for a repetition of eclipses at the present time:

Solar Eclipse.

A. D. 1898 July 18th, 8 hrs. 6 min.
18

A. D. 1880 July 7th, 1 hr. 34 min.; diff. 11 dys. 6 hrs. 32 min.
18

A. D. 1862 June 26th, 18 h. 58 m.; diff. 10 dys. 6 hrs. 36 min.

The mean difference, as deduced from a large number, amounts to 10 days, 19 hours, 43 minutes and 30 seconds; and if this interval be employed instead of the ten days wrongly assumed by Mr. Dimbleby, it will be found that the cycle is one of 594 years (very nearly) instead of one of 649 years.

We thus see that both the starting-point and the measuring line are absolutely worthless as data from which to determine the creation date, so that all the A. M. dates, so confidently put forward by the author, are most misleading and mischievous. I am astonished at the credulity of Christians who swallow so-called facts without either testing them for themselves or getting them tested by reliable authorities.

The only correct date in "The Appointed Time" is that held in common with all historical interpreters, viz: A. D., 637—Omar's capture of Jerusalem. Reckoning forward from this date, we arrive at A. D. 1897-8, when we may expect to see a further loosening of the hold of Turkey over Palestine; not necessarily the end of the "Times of the Gentiles," as Mr. Dimbleby's figures would indicate.

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What gives Mr. Dimbleby's dates a *prima facie* appearance of correctness is the fact that he makes his creation date closely agree with that found in the margin of the authorized version of the Bible. It is well known, however, that this date as calculated by Archbishop Usher is erroneous, and should be, from the evidence of the Bible itself, about 100 years further back.

"What I say unto you I say unto all, Watch!" — By Lieut.-Col. F. Roberts, in the *Morning Star*.

 DANIEL'S GREAT PROPHECY.

No. VII.

Vision of the "Time of the End."

(CHAPTERS X.—XII.)

BY REV. NATHANIEL WEST, O. D.

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These chapters form one continuous prophecy, the longest in the book, and furnish the last and crowning proof of the truth of our thesis, viz, that the Kingdom of Christ can never come to victory on this present earth until His Second Advent in the clouds of heaven. The time covered by them is the entire future, from the date of the vision to the Advent, i. e., the whole time of the Colossus, save the Head of Gold, and of the Four Beasts, save the Lion, therefore including the time of the Ram and the Rough Goat, the Four Horns and Little Horn of the Fourth Empire; in short, the period of the 70 weeks together with their Intervals. The Two Tribulations are here, that under Antiochus, xi: 28-35, and that under the Last Antichrist, xi: 40-45; xii: 1, the great prophecy ending with the final Deliverance of the Jews, the Resurrection of the holy dead, and the blessed time in the victorious Kingdom of God on earth, xii: 1-13.

Chapter x., which gives us the Christophany and a wider glimpse than before into the unseen world, is the Prologue, or introduction to xi. and xii., which contain the proper "Revelation" made to the prophet concerning the "Time of the End," including the near and far horizons of the third and fourth empires. The Epilogue is xii: 5-13. The theme of the prophecy is the "Warfare Great," the Eastern Question and its solution. Each of the chapters, x., xi., xii., forms a general separate section of the whole prediction, the first verse of xi. properly belonging to the close of x. All the way from x: 1 to xii: 13. we stand on the banks of the Hiddekel.

see the vision, watch the actions of the prophet, hear the Lord, the Angels, and Daniel talk, and listen to the revelation given. At xii: 4. the scene changes, final explanations are made, and the prophet is dismissed to his rest.

I. As to the nature of the Revelation itself. The prophet says, a "Thing," literally a "Word," was revealed to him by means of a "Vision," and that the word was true, and related to great and long-continued military struggle. The translation of the clause in King James' Version, "and the time appointed was long," is simply a defective paraphrase of the Hebrew text. The correct rendering is, "and Truth is the Word, even Warfare Great," i. e., the Revelation he records is that of Israel's long struggle with the World-Power in its successive empires and kingdoms, from the third year of Cyrus down to the final deliverance of the Jews from Gentile hands, and the consummation of the Kingdom of Christ at His Second Coming. In a somewhat similar manner, Virgil and Homer began their great epics with "Arms and the Man I sing," and Thiers and Macaulay their histories with "I propose to write" so and so. If, imitating the title to John's Apocalypse, we might affix one to this section of Daniel's book, it would be this: "The Revelation of the Angel of Jehovah which God gave to Him to show unto His servants the things which must come to pass in the latter days, concerning the destiny of Israel and the World-Powers; and He told this word by His angel Gabriel, whom He sent to His servant Daniel, commanding him to shut up and seal the book unto the Time of the End. Blessed is he who waits and comes to the end of the days."

II. As to the Date of the Prophecy. According to Babylonian reckoning, the "first year of Cyrus" was that of the overthrow of Babylon, B. C. 538. For this reason, it is said that Daniel "continued to live" in his official activity under the king of Babylon, i. e., under all the Chaldean kings, "to the first year of Cyrus," when their empire expired, Dan. i: 21. He also "prospered in the reign of Darius" (the Mede), vi: 28, who "received" the kingdom or rule over Babylon from Cyrus himself, verse 31, and "was made king" over the Chaldeans at that time, B. C. 538. Upon the death of Darius, B. C. 536, Cyrus assumed the sole reign over Babylon, issuing his edict for the emancipation of the Jews. According to Jewish reckoning, as seen in II. Chron. xxxvi: 22, Ezra i: 1, "the first year of Cyrus" was regarded as the first of his sole reign, the year of Jewish liberation. The "third year of Cyrus," therefore, according to this first post-exilic prophecy, Dan. x: 1, was B. C. 534, or the fourth year after Babylon's fall, or two years after the Edict of Cyrus. Cyrus is called the "King of Persia," first, because he was "King of Persia" first of all, and as such conquered both Media and Babylon;

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and, second, because in 536 Darius, the Mede, having passed away, the Persian dynasty, the higher of the two horns of the Medo-Persian empire, was now in the ascendant. Dan. viii: 13-20. If, as the best tradition reports, Daniel was seventeen years old when carried captive, B. C. 606, his age was eighty-nine when this last revelation was made, B. C. 534.

III. As to the Place and Time of the Vision. The place was by the banks of the Tigris, whose Accadian name was "Iddiklat," called biblically "Hiddekel," the third of the four great rivers into which the river of Eden parted, "that which goeth toward the east of Assyria," Gen. ii: 14. Daniel's definite statement, "I was by the side of the great river Hiddekel," taken in connection with his description of the conduct of his companions, "the men that were with me," makes it certain that the prophet was not visionally transported there, but was bodily present, x: 4, 7. The Euphrates and Tigris, Nineveh and Babylon, were now the possessions of Cyrus, and Daniel's official duties doubtless required his presence in this part of the augmented empire. The special time of the vision is given as the "four and twentieth day of the first month," i. e., the 24th Abih, called Nisan by the post-exilic Jews, our March-April, the Passover month whose feast commemorates Israel's deliverance out of Egypt. Yet, further, the vision was given at the close of "three full weeks" of fasting, the fast commencing on the 3d and ending on the 24th of Nisan. Some deep significance lies here, in the association of this vision of Israel's deliverance from their last oppressor, with the Passover month that commemorates their deliverance from their first oppressor, the Egyptian. Already, one seems to hear the "Song of Moses and the Lamb" united. All the more impressive is this association since in xii: 5, in the Hebrew text, "the River" is called by the name of the Nile—"Yeor"—one of those quick-glinting intimations we often meet in prophecy when least suspecting it, to tell us that, hereafter, in the End-Time it will be with Israel "as it was in the day that he came up out of Egypt" Isa. xi: 16, Rev. xv: 2-4. The Holy Spirit's prophetic glances, fore and aft, are wonderful!

IV. As to the Occasion of the Vision. It was the sad intelligence received concerning the state of affairs at Jerusalem. Babylon indeed had fallen, and 45,000 exiles had returned, pursuant to the order of Cyrus, to build the temple and the city. The "foundations" had indeed been laid, but the old men had "wept with a loud voice" as they contrasted the present poverty of structure with the grandeur of the ancient house, Ezra iii: 11, 12. Worse than all, the temple-work had been suspended, through the machinations and accusations of Samaritans against the Jews, and Persian sympathy had been withdrawn, Ezra iv: 4-16, 23, 24. Moreover, a scheme was con-

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tried to build a counter temple on Gerizzim, in Samaria. Dejected in sorrow, the prophet gives himself to "mourning, fasting and prayer for three full weeks," even in joyous pass-over-time, during which he "ate no pleasant bread, neither came flesh nor wine into his mouth, nor did he annoint himself," x: 3. At the close of this period, the venerable saint, burdened with the weight of years, and enfeebled by his long fast, received the Vision and the Revelation, 24th Nisan, B. C. 534.

V. The Vision itself. It is a Christophany, or appearing of the Angel of Jehovah in human form. The prophet lifts his eyes and sees in open day a "Certain Man" of supernatural presence hovering over the waters of the Hiddekel, a man wearing the white "Talar," or shining byssus garment of a Jewish High-Priest, his loins cinctured with "gold of Uphaz," his body in color like a "Tarshish," or brilliant Chrysolite such as sparkled in the pectoral of Aaron, his face "flashing like the lightning," his eyes like "torches blazing," his arms and feet like "polished brass," and his voice as "the voice of a multitude," x: 5, 6; or, as the word imports, like surges breaking on the shore, or the noise of shouting armies in the distance, or as of deep, low, hursting thunder. Omnipotence and sublimity are here. It is a vision of Jesus Christ before His incarnation, yet symbolized in the dignity of His royal, priestly and prophetic offices, in the terror of His judicial majesty, the forecast splendor of His exalted humanity, and the glory of His deity; a "Man," both Man and God, incomparable in the mystery of His person and His natures—a face above the brightness of the sun, a voice vocal as the thunder. His transparent body means His sanctity and glory. His white robe means that He is a priest, His golden girdle that He is a King, His uttering voice that He is a prophet. His eyes like searching fire mean omniscience. His arms and feet, like burning brass, mean judgment for His enemies. His face effulgent means that God is there! Elsewhere in the book of Daniel this same glorious person, who is the central figure of it all, is presented as the "Stone" detached from the mountain, ii: 34, 45; "One like a Son of God" iii: 25; a "Watcher and Holy One" who cares for Israel iv: 13; "One like a Son of Man," "sitting in the clouds," v: 1; a "Certain Holy One, Palmoni" wonderful Name, whose voice Daniel heard coming from between the banks of the Ulai, viii: 15, 16; "Messiah" born and crucified, ix: 26, and now the "Linen Clothed Man" hovering sublime above the Hiddekel. In all these forms and relations He appears as the Crusher of the Colossus of earthly politics and power, the Companion of His suffering saints in the furnace and the den, the Judge of all the earth, the Measurer of the Ages and the Ends, the Seasons and the

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Times, the Revealer of the truth and Unveiler of Israel's pathway and goal, the atoning Redeemer of His people, the Destroyer of the Antichrist, the Deliverer of the Jews, the immortal Monarch of the Fifth Empire, and Bringer of the Kingdom of God to victory over all the earth. Here, in the present vision, x: 5, 6, He appears in His greatest splendor and is that Glorious One John saw "in the isle that is called Patmos," 630 years later; the Walker in the midst of the golden candlesticks, the Lamb on the Throne, the many-crowned Warrior on the white horse, and, as in Moses and John, so here, the Oath-Swearing Angel with uplifted hand to heaven, Deut. xxxii: 40; Rev. x: 5, 6; Dan. xii: 7. He is the "Angel of the Covenant," Israel's "Savior" and "Hope in time of trouble." He ate in Abraham's tent, saved Isaac from the altar, was the Mystic Ladder Jacob saw. He spoke to Moses at the Bush, and from the Pillar of Cloud by day and Fire by night. Ezekiel, Daniel's contemporary, calls Him the "Glory of the Lord," Ezek. i: 26-28, and saw Him lingering, then departing from Jerusalem, yet returning to the eastern gate. Zechariah, alluding to the very time the present vision closes, says of Him, "The Lord my God shall come, all the holy ones with Thee and His feet shall stand, in that day, on the Mount of Olives," Zech. xiv: 1-5.

VI. The Persons in the Scene. They are (1) the Linen-Clothed Man, (2) Daniel and his companions, (3) Gabriel, (4) Michael, and (5) "Two Others," referred to in chap. xii: 5, 6. Whether the companions of Daniel were Zechariah, Haggai and Malachi, or Shadrach, Meshach and Abednego, or some servants of the prophet, is indeterminable. Conjectural is every view as to who the "Two Others" are. Michael is expressly named, ix: 13, 21. Gabriel is not named, but the characteristic mode of addressing the prophet as a "man greatly beloved," and of "touching" him to strengthen him, and the fact that he who addresses and touches is the revealing angel, leaves no doubt that the "hand" in contact with the prostrate prophet, x: 10, 16, 18, is not that of the Linen-Clothed Man, x: 5, 6, but is the "hand" of Gabriel. Compare chapter x: 21-23, with viii: 15, 16. There is nothing in the expression, "one like the similitude of the sons of Adam touched my lips," x: 16, to indicate otherwise. The expression is not the same as that in chapter vii: 13, "One like a Son of Man," coming in the clouds of heaven. The action and speech of the angel in chapters viii. and ix., and here in chapter x., in connection with all these prophecies, prove that Gabriel is the Toucher, the Speaker and the Revealing Angel, all the way from Dan. x: 10 to xii: 4, and—save chapter xii: 7, where the Linen-Clothed Man answers a question—is the Speaker and Revealer of the whole prophecy. The prophet does not say that the Linen-

Clothed Man laid "His hand" upon him, as John says of Christ in Rev. i: 17, but simply "a hand" touched me, Dan. x: 10, viz., the hand of Gabriel.

VII. The Effect of the Vision on the Prophet and his Companions and the Circumstances of his Recovery. (1) On his companions. Like those of Saul, when the Lord appeared to him on the way to Danasens, they "saw not the vision of the man." They heard "a voice," but not articulate. To both, a flash and a sound were the whole phenomena. To those who have no eyes to see, the glory of God is but as natural lightning. To those who have no ears to hear, the voice of Christ is only as rolling thunder. Unbelieving science neither sees nor hears anything supernatural. Unlike Saul's companions, who "fell to the ground," Daniel's ran away "quaking," and "fled afrighted to hide themselves," x: 7. Acts ix: 7, xxii: 9, xxvi: 14. (2) On the prophet himself, left "alone," the effect was utter physical and mental prostration. The supernatural shock suspended all normal functional activities of mind and body, destroying not only the power of locomotion, but of erect position, producing nervous and muscular paralysis and semi-consciousness and threatening dissolution. At the age of eighty-nine years, and after three weeks' fast, it seemed to be apparent death. So John, of nearly the same age, when narrating the effect of the Christophany in Patmos, says, "When I saw Him I fell at His feet as dead" Rev. i: 17. Into the mystery of the necessity of such phenomena, when protracted, minute, and mighty revelations are about to be given, we may not pry. Doubtless the purpose was to strip the prophet of all human strength and cause him, in the strength of God alone, to receive and record the great communication.

He describes his condition. Pathetically he narrates that his "strength" had departed, his "comeliness" been turned to "corruption," and that, as soon as he heard the "voice of the words" of the Linen-Clothed Man he was thrown into a "deep sleep," prostrate, his "face toward the ground" x: 8, 9. Haggard, withered, disfigured, the freshness of his countenance gone, stupefied, overpowered by the Divine presence, he fell comatose and heavy to the earth. The awful splendor and voice of Jehovah had shattered him. Once before, under a vision less powerful, he says he was "astounded," "fainted," and was "sick for many days," viii: 27. Nevertheless the power that prostrated him re-invigorated and recovered him. The mysterious Form that hovered over the Hiddekel withheld himself now from the eyes and ears of the prophet unable to endure more, and sent an angel to succor and support him. Thrice the prophet is "touched" and addressed by Gabriel x: 10-20. At the first touch, x: 10, he is raised from the ground, resting on his "knees" and the "palms of his hands."

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Like a quadruped, he stands on all fours. His crouching position is that of one endeavoring to rise but too feeble to succeed. The angel comforts and instructs him. "O, Daniel, man greatly beloved!" tells him he has a message for him, desires him to understand it and bids him "stand upright." Weak, yet obedient, the prophet rises. "When he had spoken this word to me, I stood, trembling" x: 11. The angel assures him that, from the first day he had "set his heart to understand and chastened himself before God," his prayer had been heard, and that now, in answer to prayer for his sake, he, Gabriel, had come to him, x: 12. He explains the delay and gives the prophet a glimpse into the conflicts of the unseen world, showing what interest the angels, good and evil, take in the affairs of human governments. He says that for twenty-one days following the beginning of Daniel's prayer, he had stood at his post counteracting the influence of the evil angel-prince of Persia, who was responsible for all the mischief and machinations at Jerusalem, and for the cunning schemes to change the Persian policy adversely to the Jews; that Michael, the guardian prince of Israel and commander of the heavenly hosts, had come to his help, that both had won a victory over the evil influence at the Persian court, and that thus relieved from his watch he, Gabriel, had hastened as rapidly as possible to cause the prophet to understand not only this but future things, x: 13, 14. Herein the prophet is assured, first of all, that, in spite of all opposition, the Temple should be built, although in troublous times, and, so far, the prophecy in chapter ix: 25 be fulfilled; that the lost edict of Cyrus would yet be discovered and reenforced by a new decree of Darius, the son of Hystaspes, and the court-demon, whether at Babylon, Shushan, or Achmetha, be soiled, Ezra v: 13, 17; vi: 1-7, 8-12, 15-22. Here was comfort, indeed. But, as the prophecy in both chapters viii. and ix. looked into future times beyond the Persian rule, even into Greek and Roman times, and on to the end of Israel's long pathway, even to the 70th week in chapter ix, so had he hurried specially to tell the prophet what should "befall his people in the latter days, x: 14. He uses an expression—"acharuk hoyyamim," "the aftermath of the days"—well known to Daniel, a technical expression including all near and far horizons, but eminently the remote, Dan. viii: 17, 19, 23; ii: 28. He tells him, in sum, that the message he brings is no less than a prophecy in detail of "Warfare Great," x: 1, covering all Persian, Greek and Roman times, reaching to the last crisis and the last deliverance.

This solemn word is too much for the trembling prophet to endure. If indeed he had been comforted and strengthened somewhat by the angel's word and touch, yet deeply affected by what he now heard, he seems to relapse. The thought of

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further tribulation for his people overcomes him. He becomes dejected again and "dumb." "When he (the angel) had spoken such words to me, I set my face to the ground, and I became dumb," x: 15. A second time the angel commiserates his frailty and touches his "lips," signifying that he wishes him to speak. The prophet opens his mouth and pleads in plaintive tones his incapacity, "O, my Lord, by reason of the vision my pains came upon me, and I retained no strength. For how can the servant of this my Lord talk with this my Lord, for, as for me, no strength has remained in me, no breath left in me," x: 16, 17. Stricken prophet! Old man, weak from years and from fasting, overpowered by the sight above the Hiddekel, and now weighted afresh with the burden of Israel's future woes, how could he "talk"? A bruised reed and smoking flax, trembling, flickering, bent, breathless and powerless, how demean himself otherwise than in silence, as befits the sorrowing, or how charm into cheerfulness the countenance made sad, or into utterance the chords made mute, by the vision and the voice? "I was dumb, I opened not my mouth, because thou didst it!" A third time the angel touches him and addresses him. "O man, greatly beloved! Courage! Peace be unto thee! Be strong and be strong!" Behold how angels salute the suffering saints of God!—"Ish hemdot! Tiryeh lo! Shalom leka! Hazak ve-hazak!"—words powerful enough to comfort the saddest, encourage the faintest and doubly confirm and strengthen the weakest. Almighty energy revived his almost exanimated frame, sent new pulses through his blood and stiffened into strength his palsied limbs. The color returns to his face. "Be strong and be strong!" Courageously he "talks." He is ready now to receive the Revelation of the "Tsaba Gadol"—the "Warfare Great." "Let my Lord speak, for thou hast strengthened me," x: 19. And yet the angel would be certain that the mind of Daniel is clear and his memory still faithful to its function. "Knowest thou wherefore I am come to thee?" x: 20. Rememberest thou the words I spake before the second touch? my mission? the object of my coming? the victory won over the evil angel-prince of Persia? x: 14. Satisfied that Daniel's mind is clear, the angel resumes his exordium, broken off by Daniel's weakness, and meant as a preliminary word to his revelation of the "Warfare Great." Doing so, he continues to comfort and strengthen the prophet by making known two things, viz:

(1) That, as in the past, so in the future, Daniel's people are under the special guardianship of the angels of God. In the midst of their trials, angelic power shall defend the faithful. For this reason, Gabriel informs him that he must "return" to the Persian court to maintain the advantage already gained, x: 13, and continue to

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"fight with the angel-prince of Persia," x: 20, during the whole period of the Persian supremacy, and so incline the kings of Persia to favor Israel—a fact *nude evident* in all the Persian history and particularly so in the times of Esther. He adds, however, that there will be a time when, after he is gone away and is at his post of watchfulness, another enemy, the evil "angel-prince of Grecia shall come," x: 20. The Persian supremacy will pass away, the Jews shall fall under Greek dominion and again experience tribulation. Nevertheless, the angel will stay long enough to "show," i. e., explain, to the prophet "what is noted in the Scripture of Truth" concerning not only the times of Persia and Greece, but the end of Roman times also, even the end of the "Warfare Great." He further adds that, although the sufferings of the Jews will be severe, yet the outcome will be victory for the people of God. All the more evident is this since but twenty-one days ago, he, Gabriel, stood up against the evil angel-prince of Persia and foiled the intrigues at the Persian court, x: 13; Michael, his only help, and "none but Michael," the archangel and guardian prince of Israel, was needed then or would be needed hereafter, to "exert himself against these," i. e., the powers of Persia and Greece, or against the "Powers" in the closing struggle of the "Warfare Great," x: 21. No human allies will be needed even in Israel's last extremity. Still further, the angel reminds the prophet that, in a great crisis only four years ago, he, Gabriel, Michael assisting, x: 13, "stood up in the first year of Darius, the Mede, to strengthen and confirm" that weak-minded vacillating monarch, Dan. vi: 4-27, against the machinations of the satraps, stopped the mouths of the lions in the den where Daniel was thrown, delivered Daniel and caused his promotion under the Persian empire; in fact, that two angels of God, he, Gabriel and Michael, had been all-sufficient to sway the minds of both Cyrus and Darius to execute God's judgment on Babylon and defend triumphantly the interests of Israel. The inference is irresistible that, in coming days under the Greek tribulation, and in the "Great Tribulation" that will close the Gentile times, xiii: 2; Rev. xii: 7; Zech. xii: 8, Israel will not be overwhelmed by the "Powers," nor forsaken by a covenant-keeping God. Jacob's hope will not be in human allies, always a curse to him, but in the "Lord of Hosts" alone. Hereby he recalls to the prophet the memories of the Hebrew history. What allies, in any crisis, ever saved Israel from their enemies? What victories did Israel ever win by foreign aid? What battle ever lost when Gabriel and Michael "stood up" in Israel's behalf? One angel, alone, smote the firstborn of Egypt; another laid low in a single night the entire army of Sennacherib. Was it not enough that the "Captain of the Lord's Host" appeared to Joshua? What allies had the

Judges? The murmurs of the Red Sea, the tumbling walls of Jericho, the sun standing still over Gibeon and the moon in the valley of Ajalon, can these be forgotten? The glittering hosts of Mahanaim, whose quivers are filled with lightnings and whose step is in the thunderstorm, are more than a match for all the helmeted battalions of all the "Powers." "Courage, Daniel. Be strong and be strong!" No fear for the future! (Of Israel it is said, "The Eternal God is thy Refuge and underneath are the everlasting arms, and He shall thrust out the enemy before thee"—Greek, Cossack, Turk or Persian—"and shall say, Destroy them! Happy art thou, O Israel, O people saved of the Lord who is the Shield of thy help and the Sword of thine excellency!" Deut. xxxiii: 26-29) Thus in "words" and in substance, not less than by "touches," does the angel revive the memories of the past, kindle the hopes of the future and reinvigorate and comfort the mind of the prophet.

(2) The final comfort given is the solemn Sanction of the angel, soul-assuring and inviolable, to all the revelations Daniel has received, and to the "Book" in which, from the first, he had recorded them. He calls Daniel's book the "*Kitab Emeth*" or "*Writing of Truth*," i. e., "True Scripture," and not fiction, x: 21, and in xii: 4, calls it "Hassepher," "The Book." This "Writing of Truth" is not any unwritten book of God's decrees, nor of His providence, nor is it the "book of life," nor of "God's remembrance," nor any archives of angels in heaven, but is the visible and manual "Scripture" of the revelations given and recorded by Daniel in human alphabetic characters, Hebrew and Aramaean. It was something in Daniel's possession—a "Sepher," or "Book" which, when completed, was to be placed among the "Sepharim" or canonical "Books" of the Jewish people, like the "Sepharim" or "Books" in ix: 2, of which "Hassepher," "the Book" of Moses was one, Exod. xvii: 14; Dan. ix: 11, 13. Already, from B. C. 603 to 533, the prophet had received various revelations, viz.: those in chapters ii., vii., viii. and ix., and with the histories connected with them, i., iii., iv., v., vi., had faithfully recorded them in "the Book," xii: 4. He "wrote" them, vii: 1, at the time of their occurrence, as did other prophets, Isa. vii: 3; Jer. xix: 14; Hos. i: 2, and "shut up the vision," viii: 26, and he tells us, as a prophet, and in view of his account, that what he wrote was "Truth," not fiction, and "Truth" given by an angel from heaven, and by the Spirit of God, in answer to prayer, ii: 17, 18; ix: 4; not a human invention, or production of his own will, or private interpretation of the mind of God; nothing of a psychological genesis, or even of a logical conclusion from any premises, nor a pious imagination, but an

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"Apocalypse," a "Secret Revealed" by the "God of Heaven," ii: 18, 22, 27, and much of which he could not understand, viii: 27. These revelations contain the forecast outline history of the World-Power and of the Jews, with a chronological clock of the Ages down to the Second Advent of Christ—an apocalypse in which the Holy Land, the Holy City, and Israel, the Holy People, endure persistently, from first to last, in spite of all adverse fortune, reserved for a glorious destiny in the "Time of the End."

And now the angel comes to add one more "Revelation" and "Word of Truth," showing more particularly certain great events in Persian, Greek and final Roman times, to be added to Daniel's "Book," so completing it, sealing it officially and transmitting it to be read and studied in the "Time of the End," xii: 4. This final revelation the prophet solemnly declares is "Truth" because the angel so declared, x: 1-21. Gabriel also calls Daniel's whole "Book" a "Kitab Emeth," a "Writing" or "Scripture of Truth." Thus, from chapter i. to xii. inclusive, all is "Truth," not fiction. By friend and foe alike, the unity of the book and its authorship is conceded. Upon the supposition of the author's piety and honesty, his repeated statements that the predictions were a "revelation" from God at the dates and places specified, and that an angel from heaven pronounced the words he brought, to be "Truth," and Daniel's book a book of "Truth," its prophecies to be fulfilled only "after many days," x: 14; xii: 4; upon this supposition the modern critical hypothesis, that it originated near 400 years after Daniel was dead, and was composed by a Maccabean novelist, is eternally excluded. Otherwise, no man more wicked, sacrilegious or insane, than he who, making such statements as the author of this book has made, and knowing them to be mendacious, would palm them off as true. Doubly insane, and cruel with a mocking sympathy, for writing a book like this, January, B. C. 164—as the critics say—after the tribulation was past and gone, December, 165 B. C.—the Temple cleansed—in order to arm beforehand and comfort with a fiction, God's people, in view of that same tribulation yet to begin B. C. 168!—still more, attributing the book to Daniel who, for the Maccabean writer, was no more than a myth! Therefore, did the Holy Spirit use, purposely, the designation "Scripture of Truth," warning against the false criticism which, in all ages, would assail the "book," and especially in ours, when the time for its last fulfillment approximates. Knowing that the scoffer would come in the last days, curling his crest against the Pentateuch, the Prophets, the Sacred Books of History, and eminently against the Book of Daniel, the wisdom of God fore-issued this divine declaration against the un-

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belief that would account it a "fiction," and so would fortify God's people everywhere in opposition to a scientific skepticism that sports with a "Revelation" from heaven, an angel-spoken "word of Truth," recorded by a holy "prophet," and sanctioned by Christ and His apostles. "O, Daniel, greatly beloved, be strong and be strong!"

ADDRESS OF WELCOME TO THE ZIONIST CONGRESS.

BY DR. THEODORE HERZL.

As one of the callers of this Congress I have the honor assigned to me to bid you welcome. I shall do it in few words, for each of us will do good service to the cause if he uses sparingly the precious minutes of the Congress. In these three days we have many important matters before us. We mean to lay the foundation for the house that shall one day shelter the Jewish nation. The cause is so great that we can speak of it only in simple language. We shall hear reports on the condition of the Jews in the various countries. You all are aware, if perhaps only vaguely, that this condition, with few exceptions, is not a happy one. We should hardly be here were it otherwise. The community of our misery has suffered a long interruption, although the various scattered portions of our people had to endure the same things everywhere. It has been reserved for our day, with its marvels of communication, to render possible a reunion and a mutual understanding between the separated ones. And in this our time, so exalted in other respects, we find ourselves surrounded on all sides by the old hatred. Anti-Semitism is the modern name, only too well known to you all, of this outbreak. Its first effect upon the Jews of to-day was surprise, which changed into pain and anger. Perhaps our enemies do not know or realize at all, how deeply they have hurt in our inmost soul those of us whom possibly they did not intend to hit mainly. Modern Judaism, refined, cultured, which has outgrown the Ghetto, and has become disused from trafficking has received a stab to the heart. We can say this calmly to-day without raising the suspicion as though we wanted to appeal to the tear-glands of our opponents. We understand ourselves.

The world has always been poorly informed about us. The feeling of solidarity, with which we have been reproached so often and so fiercely, was in full process of dissolution when this anti-Semitism attacked us. It was the means of strengthening it again. We have come home, as it were. Zionism is the return back to Judaism, even before the return into our Jewish home land. We returning sons find many things in the parental home which call for improvement. More especially, we have brethren in the lowest depths of misery. However, we are bidden welcome in the old home, because it is understood and known that we do not presume to rudely shake that which is venerable. This will appear as the Zionist program becomes developed.

Already Zionism has accomplished something remarkable, which has been considered impossible ere this, to wit: the close affiliation of the most modern elements in Judaism with the most conservative. Since this has come about without unworthy concessions from either side, it is additional proof, if such were needed, of the fact that we Jews are truly a nation. Such a union is possible only on a national basis.

There will be discussions over the matter of organization, the necessity for which is apparent to all. Organization is the evidence of the reasonableness of any movement. And here is a point which cannot be emphasized too strongly: We Zionists desire for the solution of the Jewish question, not an international association but only international discussion. This distinction is for us of the highest importance. It also justifies the calling of this Congress. There can be for us no secret intervention, no clandestine and underhanded dealings, but only the fullest and freest discussion under constant and perfect control of public opinion. The next result of our movement, already perceptible in grand outline, will be that we shall transform the Jewish question into the Zionist.

A national movement of such magnitude must be approached from many sides. This Congress will, therefore, also occupy itself with the means for awakening and strengthening the Jewish national consciousness. At this point, also, we have to contend with misconceptions. We do not dream of abandoning so much as a hair's breadth of our acquired culture, but aim at further deepening and enrichment of the same. How-

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ever, the intellectual life of the Jews, as is well known, has always been more highly developed than their physical activities. This the practical forerunners of the present Zionism have well perceived when they began to bring to life a Jewish agriculture. Of these attempts at colonization in Palestine and Argentina, we shall always speak only with sincere feelings of gratitude. But they were only the first, not the last, word of the Zionist movement. This must be greater if it is to be at all. A people can only help itself. If it cannot do that then there is no help for it. We Zionists want to stimulate our people into self-help. This does not mean the awakening of immature and unhealthy hopes and expectations. For this reason, also, public discussion, such as our Congress stands for, is of great value. Whoever considers the matter calmly must admit that Zionism cannot attain its end except by unreserved exchange of opinion with the interested political powers. The confidence of a government with which negotiations are to be had concerning the settlement of great masses of Jewish population, can be obtained only by frank speech and loyal procedure. The advantages which a whole people may offer in return are so great that they mark the negotiations from the beginning as serious ones. On which rightful basis the agreement is finally to be reached, it would be premature to discuss to-day. This only must be held fast and maintained: the basis can be only a condition of right, not merely of tolerance. With tolerance and a protectorate over the Jews we have had about enough experience.

Our movement, consequently, in order to be rational, has to aim openly at rightful guarantees. Colonization thus far has attained what it could. It has demonstrated the fitness of the Jew for agriculture. But the solution of the Jewish question it is not and cannot be in its present form. That is the reason why it has not found very many sympathizers. Why this? Because the Jews can calculate and can do it well. If there are nine million Jews and if it were possible to colonize annually ten thousand of them in Palestine, the solution of the Jewish question along that line would require nine hundred years. That does not look practical. But the idea of settling ten thousand Jews annually in colonies is simply preposterous. The Turkish government would in that case resume at once the

old prohibitory policy, and that would be what we like. To think that the Jews could be smuggled into the land of their fathers is a delusion. Nor would it be in our interest to go there prematurely. The immigration of the Jews signifies a mighty infusion and afflux of new forces into the land now impoverished and into the whole Ottoman empire. His majesty, the Sultan, has had, however, the best experiences with his Jewish subjects, as he has been to them a kind sovereign. These are conditions, therefore, which are likely to lead to good results under wise and proper management. The financial aid which the Jews might render to Turkey is not inconsiderable and would tend to the removal of many disadvantages under which the land is now suffering. And if a part of the Oriental (Eastern) question is solved in the solution of the Jewish problem it will be to the advantage of all civilized nations. The settling of the Jews in their country would also mean a betterment of the condition of the Christians in the Orient.

But it is not from this quarter only that Zionism may look for the sympathies of the nations. You know that the Jewish problem in many states has become a vexed one and a calamity for the government. To take the Jews' part means opposition from the inflamed masses. To antagonize the Jews is calamitous economically, by reason of the peculiar influence of the Jews upon the commerce of the world. Of this there are a number of examples. Finally, if the government remain neutral toward the Jews, the latter find themselves without protection in the existing order of things and take refuge in anarchism. Zionism, or self-help for the Jews, forms the outlet for these various and grave difficulties. Zionism is simply the peacemaker. To be sure its lot will likely be that of most peacemakers—it will have to do the most fighting.

A complete exodus of all the Jews is out of the question. Those who can and will be assimilated will stay behind and become absorbed. If, after the proper understanding with the political power in question, the emigration of Jews begins in perfect order, it will last for each country only as long as that country is willing to give up its Jews. How is this outflow to come to a stop? Simply by the gradual ebbing out and the final exhaustion of anti-Semitism. Thus we understand and thus we expect the solution of the Jewish problem.

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All this my friends and myself have said often. We shall not weary of saying it over and over until we are understood. On this solemn occasion, when Jews from all countries are assembled here in obedience to the old call of the nation, to-day let us solemnly repeat our confession. What an inspiration to think that at this moment the hopes and expectations of hundreds of thousands of our people are centered upon our gathering. To distant lands, even across the ocean, the next hour will carry the tidings of our deliberations and resolutions. Therefore, let instruction and reassurance result from this Congress. Let it be known everywhere what Zionism, considered by many a kind of chiliastic bugbear, is in reality, to wit: a civilized, lawful, humane movement toward the realization of the old hopes and aspirations of our people. What individuals among us have said or written could be passed over unnoticed; not so with the results of the Congress. May the Congress, therefore, which is now master of its own debates and discussions, proceed as a wise master. And, finally, let this Congress look to its own continuity, that we may not scatter again and leave no trace behind. In this Congress we are creating an organ for the Jewish people which it did not have hitherto, but which it needs greatly for its own life. Our cause is too great for the ambition and the arbitrament of individuals. It must be above that if it is ever to succeed. And our Congress shall live forever, not only until the deliverance out of our distress, but afterwards also. To-day we are on the hospitable soil of this free city. Where shall we be next year? Wherever we may be, and whatever time may be needed for the accomplishment of our object, let our Congress be earnest and aspiring for the weal of the unfortunate, with malice toward none, to the honor of the Jews, and worthy of a past, the renown of which is distant but imperishable.

DR. BODENHEIMER (COLOGNE) ON ZIONIST ORGANIZATION.

Address in Abstract before the First Zionist Congress, Basle, August 20th, 1897.

The fact of this Congress is the beginning of organization. The Congress idea has shaken Jewry everywhere out of the

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slumber of a thousand years and brought them to a consciousness of their own being. Wherever the Zionist movement found entrance new life resulted. This Congress is the first Jewish National Assembly. The organization should not be a merely Zionistic one, however; it must have the entire Jewish people for its basis. The Jewish people as such have had no part in the assimilatory movements of the past.

We have to prepare those institutions which are considered essential for national organization, namely, the organization of the people and its intimate connection, by cultivation, with a specified country. The foundation for such organization must be a short and clear general program, which includes the Zionistic groups of all countries. We do not mean to attack any nation, party or religion. We only desire to create a home-*stead for Judaism where it can develop according to the laws of its own being.*

In order to carry out the organization a fund is required. Various propositions concerning such a fund have been received, all of which deal with tremendous figures. There is sufficient capital. Voluntary contributions may be sufficient to begin with for the promotion of our agitation. It is proposed to found a Jewish Bank, which would invest these monies carefully and profitably. The National Fund, created by *subscription and donations, might be employed at first in the planting of model colonies.*

Propaganda is one of the chief means for obtaining the ends of the Zionist movement. Libraries for the people and editions of Hebrew classics are to be prepared. The appointment of wandering lecturers is to be commended, who are to give information to the Jews of all countries about the aims and objects of Zionism. Special attention is to be given to the use of the press. Pamphlets and leaflets are to be issued in large numbers and to be scattered among the masses. The best and most effective means, however, will always be personal effort for the propagation of our idea.

In conclusion, the languishing people of Israel shall recover and grow mighty again to bring to the world rich gifts of its free spirit.

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THE COMING KING.*

BY PASTOR FULLER GOOCH.

There may be some who are inclined to say that this is a new doctrine. Well it may be to many Christians; but the precious truths about the Coming King, the Parenthetical Dispensation, the coming revival of the Jews, and a pre-millennial coming of the Lord to claim for Himself the kingdom of the whole earth, are not new.

From apostolic times you find that this truth has been continuously before the Church. For the first three centuries at least this was the one hope, expectation and testimony of the whole Church. John Knox said, "To reform the face of the whole earth is a thing that will never be done, until the King and Heir appears for the restitution of all things." Just what we believe: you can never expect to see the world right toward God, or between man and man, until the King comes. You can never have a government to satisfy the rightful requirements of humanity until it is upon the shoulders of Him who is the heir of all the earth. Milton speaks in clear language, and teaches that the character of the age will go on from bad to worse until the King comes.

These well-known leaders of thought and Christian truth show that all through the Christian era the hope and expectation of the coming of the King, which takes its rise in the Word of God, has been kept alive in the minds of thoughtful, earnest students of the Word. It is no chimerical idealism or useless theory. Oh, what a mistake it is to think that we are dealing with the speculative!

(1) In its light the Word of God is seen in its full significance. To take the one-half of the Word and leave the other, is not to get the view in its clearness.

(2) The harmony of mind and thought with God in his plans is produced by this truth. It is practical to have minds running along God's line of thought, to be thinking as God thinks, and aiming at what He aims at—running on something which God's Word sets forth.

(3) Sympathy with Christ in His rejection is produced. In

*Notes of an address given at the Glasgow Second Advent Conference.

England and Scotland we have religious liberty; but, while that is the fact, let a man come right out for Christ, take up His cross daily and follow his Master, be true to the Word of God, and uncompromising in his testimony to the truth as it is here put, how soon will he find that his lot is to be cast out with his Master? When we see that until He comes the worldly element will still deny and reject Him, our hearts are with Him. We can bear to be cast out, and there is no doctrine more calculated to lift up Christ than this truth—waiting, longing for Him, and seeing that He is soon to come.

(4) The natural and spiritual yearnings of our nature are met. Don't you see the sufferings of the animal creation to-day? Are our hearts not sad as we see that the whole "groaneth and travaileth together in pain until now?" We see from the Word that this will be altered, that the whole groaning creation is waiting to be delivered into the liberty of the glory of the sons of God. When we see that the animals will be the better for His coming, it makes us long for it. When we see the injustice and tyranny of unjust government, our sympathies are stirred with indignation. How blessed to say: "A little while, and instead of the unjust reign of man, there will be the gentle, just, peaceful, righteous reign of Christ!" No tyranny when the thousand years are running their course; no oppression, no iron heel of the great treading down the weak, but all men in one great brotherhood.

(5) The whole range of view in the study of Scripture is different since many Christians had their eyes opened to see this truth. The Bible has become a new book. They thank God that this teaching has enabled them to understand as never before. Difficulties pass away; the unity of the Word is set forth in its fullness. If you are not expecting the King and the Kingdom, multitudes of passages must be mere conundrums; but once see it, and your range of view is so extended in the revelation of God that you can enjoy the Bible—Minor prophets as well as Psalms and Epistles.

(6) The mind is fixed on God and Christ rather than on man. One of the most ominous signs of the times is the way in which the minds of Christians are set on human developments of thought. But we wait for the Son of God from heaven, and where this is understood and realized the whole

man goes out after Christ. The cry goes out, "Lord Jesus, come quickly."

(7) The value of present opportunities is more vividly realized. Some say the doctrine militates against missionary effort; but the missionaries I know best have gone with this very stimulus and anticipation as the great power working within them. Instead of lessening Christian zeal, it increases it. If I have a thousand years to evangelize the world, I need not be in a great hurry; but if to-morrow my opportunity may be over, do not let me lose a minute.

If He comes and you are found unsaved, yours will be a terrible condition. There is no time to lose. Beloved who are Christ's, let us come closer to Him. Are your vessels filled with oil?

THE FLAG OF THE JEWS.

SYMBOLS OF KING DAVID'S BANNER NO LONGER UNDERSTOOD.

King David's banner, so called for want of a better name, has been formally adopted as a standard by a little band of Jews in Chicago, says the "Tribune" of that city, and the sight of the flag has raised in many hearts a hope that the old dream of a re-occupation of Palestine by the tribes of Israel may become a reality. It is a simple affair, this flag; merely a double triangle of blue worked in the centre. There is no Jew in this city who knows the true significance of the symbol. Even such learned men as Rev. Dr. Emil G. Hirsch and Dr. Bernard Felsenthal, the latter a past master in the science of archaeology, are unable to satisfy themselves as to its meaning or origin. There is nothing in Biblical, talmudic or national literature by which its history can be traced. Despite this the double triangle of blue is recognized and revered by Jews the world over. The symbol is seen in many places and used in many ways, but so far as known the flag now owned in Chicago is the only one of its kind in existence.

This banner was first unfurled last week at a session of Uniformed Rank Lodge No. 43 of the Independent Western Star Order, held at the Lessing Club House, on West Taylor Street. On that occasion it was referred to as the Jewish

national flag, but exception is taken to this by intelligent Jews, for the good reason that history fails to show that their people, even in the height of their power and glory under the leadership of King David, ever had a national banner. Tradition leads the antiquarians to believe that some of the tribes, and notably that of Judah, may have had standards of their own, and there is warrant for this in the references to "the lion of the tribe of Judah," which are accepted as indicative of the tribal emblem. In the days of the ancient Jews, however, mysticism flourished, and there were a number of orders, strong in membership and influence, each of which had its own particular symbol. Among these was the Order of Kappalaar, of Kappalists, a sort of ancient free masonry. This was one of the most widely diffused and powerful of the mystic organizations, and it is not improbable that the double triangle is a modernized adaptation of their ancient sign or emblem.—From "The Christian Israelite."

THE LATEST THING IN RELIGION.

A number of young people in very high circles, indeed, have been setting themselves to found a new religion, and we shall probably hear a great deal about it presently. Here are some extracts from a manifesto, which has been printed on vellum for very private circulation:

"The Kingdoms of the Earth are unhappy, because they have forsaken the worship of their ancient Gods.

"When the peoples forgot those Gods, who had made the world beautiful and happy, the Gods, in their divine displeasure, quitted our planet, abandoning it to the outer darkness of despair.

"But their celestial mercy is infinite, and they have now condescended to lavish their divine effulgence once more upon the earth.

"And mankind shall be led back to the Gods of a great world, of great nations, and of great deeds; to the Gods of the divine Caesars. . . .

"Let us then turn to Olympian Jove, Father of Gods and men, sublime upon his ivory throne; to Phoebus Apollo, the Lord of poetry and light, etc. . . .

"Let us proclaim to the sons of men the glad tidings that their ancient Gods have returned to bless and sanctify the err-

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ing and disconsolate, to give new light to them that sit in darkness, to restore an age of golden happiness and plenteous joy.

"Given at the Chief Temple, which is in Britain," etc.

The High Priestess is a very charming and beautiful lady, who is quite one of the autocrats of society, and is likely to secure as much adoration as any of the gods and goddesses she seeks to proclaim. A very fine temple has been fitted up near Holborn, and very pleasant little dinner parties are given from time to time in honor of Bacchus.

As the new religion does not seek proselytes, but, being fashionable, waits to be sought out by proselytes, it should soon become the rage.—From "Things to Come."

BEULAH.

By Mrs. Geo. C. Nassham.

— Isaiah lxli 4.

O, Beulah! sweet prophetic name,
Fair bud enfolding flower,
Restoring Jacob's night of shame
Unto a day of power;
In thee is promise for the land,
Trod down by Gentile toes,
The Lord shall cause it in His hand
To blossom as the rose.

O, Beulah! married, lovely thought!
Thy Husband's grace adore;
By all thy sons shalt thou be sought,
Left desolate no more;
Rejoice, for God delights in thee,
With fondest favor now,
No more of widowhood to see,
For Heph-zibah art thou.

O, Beulah! bearing lamp of light,
Before the nations set,
Around the glory of this sight,
Great Gentile kings are met;
This oath is from the mouth of God,
New name He gives His bride,
The budding Branch of David's rod,
In fruit shall long abide.

O, Beulah! hosts of children thine,
Thou once forsaken land;
Their beauty shall forever shine,
Their praise in ages stand;
Awake! for God decrees, nor will
His watchmen rest in peace,
Till all thy borders He shall fill
With plenty of increase.

THE HOPE OF ISRAEL MOVEMENT.

REPORT OF THE WORK.

The great Jewish holidays—New Year, Day of Atonement and the Feast of Tabernacles—have just been kept by our Hebrew brethren. The New Year's days are, according to the Talmudical belief, days when Almighty God ordains the fate of every person, whether they shall live or die, shall be drowned or hanged, poisoned or crushed, etc. But God does not seal their fate; it can be changed if the person seeks by prayer, repentance and good works the favor and mercy of God. The Day of Atonement is the day when the fate is sealed. The Ram's Horn (shofar) is blown on New Year. Different tones are produced; one tremblingly to call attention to the coming Day of Judgment, another note joyously, the sound of it is to bring healing for the wounded hearts and stricken consciences. Allusion is also made to the blowing of what is termed "the great trumpet"—when the dead shall rise and scattered Israel is again to be gathered. One of the remarkable things on New Year is the reading from the law of Isaac's birth and Isaac's sacrifice. Prayer is then made "for the sake of the lamb which was slain on the Mount Moriah."

We had a well-attended service on the first day of Rosh Hashonah—New Year. Mr. Gaebelin called attention especially to the fact that the belief of God ordaining the fate of every person was unscriptural and also that prayer, repentance and good works are insufficient to atone for the past or obtain mercy for the future. He explained also the blowing of the trumpet, dwelling on the joyous Gospel sound, which heals the broken-hearted and sin-sick souls. It was also shown that the Jewish belief of the great trumpet was correct, because the New Testament speaks of it in 1 Thea. iv., when Jesus comes again, then that great trump will be heard, the dead in Christ shall rise and in God's own order scattered Israel will at last be gathered. Mr. Stroeter followed with a very good address on Isaac's sacrifice, a type of Christ. A number of our hearers thanked us very heartily for the messages we had given to them, and we felt that God indeed had blest our testimony once more.

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On the Day of Atonement a still larger number gathered at No. 91 Rivington street and listened to a sermon on the true atonement for sin. We have not yet a suitable place for holding services during the week, but it is our intention to have a little prayer meeting for our Hebrew brethren once a week at our present headquarters.

We praise God for the blessed work of tract distribution which is going on through so many of His praying children. We have sent thousands of tracts all over this land. Nearly one thousand packages were mailed from our office during the last seven or eight months. A few days ago a letter came to us from far Alaska asking for tracts. We have had letters from Mexico, Palestine, Africa and Burmah, for tracts and have sent liberal supplies to all. Already we find that God is blessing this work. A number of Hebrews have written to us for more literature, while our faithful friends also report to us much blessing, which the Lord has pleased to put upon their labors. It is reported from many places that Jews are very anxious to get hold of our literature. We have published eight new Jargon tracts and four in English. For several of these we had plates made and can supply all who desire good literature for distribution among Hebrews. Please inclose the postage. The tracts are free.

The Jargon monthly, Hope of Israel, now in its fifth year, is being read by Jews all over this land, and it goes every month in large numbers of copies to Russia, Roumania, Germany, Palestine, England, France, Sweden and Austria. Instead of an edition of 2,000 copies a month we could readily and profitably make use of at least 10,000 or more. May our dear Lord continue to give us the increase to His own praise and glory.

Our dear Brother Rosenzweig, our representative in Warsaw, Russia, has sent us several very encouraging letters. The Lord has blessed his labors, especially in the city of K., where quite a number of Hebrews have accepted Jesus as their Messiah. What an open door there is in Eastern Europe! Should Jesus tarry we hope to have another opportunity of making a longer visit to those lands where millions of Hebrews dwell and are

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Many Jewish homes have been visited by our sister in the upper district of New York City. It is estimated that 50,000 Hebrews live there, and, while all efforts to reach the Jews are generally made among the poorer classes, the wealthier class has been neglected. We have found enough encouragement uptown to continue the work.

We are glad that friends in different parts of the country are anxious to have us visit them, and besides giving our message and testimony from the sure word of prophecy, to reach also the Hebrews in special meetings. Mr. Gaebelin hopes to visit the Southern States in January. Our friends in Georgia, Tennessee, Alabama and South Carolina who desire a visit, will please correspond with us as soon as possible.

FINANCIAL REPORT FROM JULY 1 TO SEPTEMBER 30, 1897.

RECEIPTS.

Balance on hand, July 1st, \$235.67	1410 Rev. G. B., Pa.....	30.00	
1376 Miss E. B. K., Va....	5.00	1411 Sales and Subscriptions	27.60
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1409 W. J. E., Sec'y.....	12.00	1444 C. W.....	2.00

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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. 3: 16. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקוותנו

ERNEST F. STROTTER, ARNO C. GABELEIN, Editors,
128 Second St., N. Y.

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

A. C. GABELEIN, SUPERINTENDENT.

E. F. STROTTER, SECRETARY.



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The Hope of Israel Movement

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

HEADQUARTERS: NEW YORK CITY, 128 SECOND STREET.

MEETINGS.—Preaching to the Jews every Saturday morning, 10.30, and afternoon, 2.30, in the Allen Memorial Church, 91 Rivington Street, near Orchard. Friday evening, at 128 Second Street, Bible Reading and Prayer Meeting. Daily Prayer Service at 10 o'clock, noon, except Lord's Day. Office Hours of Mr. Gaebelain, every afternoon, from 2-4 o'clock, except Saturday and the Lord's Day. Preaching Services in other cities from time to time.

PUBLICATIONS.—Our friends will find a list of our publications in different languages on the outside cover of this magazine. New Tracts are published from time to time. The Jargon Hope of Israel is especially suitable for free distribution among Hebrews. These tracts and papers are mailed free to anyone who wishes to distribute them among the Jews. Stamps, to cover the postage, should be had with the order.

The Hope of Israel Movement is not connected with a denomination, missionary society, or any other organization. Contributions should be sent to Rev. A. C. Gaebelain, 128 Second Street, New York City. A numbered receipt is sent to every donor, and our accounts are audited every three months.

OUR HOPE.

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Vol. 1 V.

NOVEMBER, 1897.

No. 5

EDITORIAL NOTES.

Editorial Management.

We are very happy to be able to announce to our readers that Rev. W. J. Erdman, D.D., of Germantown, Philadelphia, Pa., has kindly consented to undertake the editorial management of OUR HOPE in the absence of Mr. Stroeter, beginning with the next (December) number.

Mr. Stroeter's Correspondence.

We hope to begin in our next issue the first of a series of editorial correspondence from Mr. Stroeter, who sailed with his companion on the *Kaiser Wilhelm der Grosse* for Bremen, Germany, October 26. Mr. Stroeter's address in Europe will be at Schanzengasse 15, Zurich, Switzerland.

invitations.

The Superintendent has received many invitations from different parts of the country to preach and give addresses on prophecy, etc. We wish to say that we will endeavor to fill as many as we can. The Secretary being away from this country, Mr. Gabelein has, of course, besides the editing of the Jargon paper and tracts, the larger part of the work connected with the publishing of OUR HOPE upon his shoulders, and his correspondence is very large, while the work in New York City demands much of his attention. He visits during November a number of New England towns. We will gladly correspond with our friends who desire our service in the future. It will be a favor to us to hear of proposed meetings as early as possible.

**God Supplied
their Needs.**

In the September issue we gave a question in the Drawer of a brother to the effect, Whence did the children of Israel take meal into the wilderness for the making of the shewbread? We suggested in our answer that either they might have used the manna or purchased meal from passing caravans or neighboring tribes. To our request for a better answer the following has been sent: "Moses went out by faith" (Heb. xi: 27), and from that very moment God was responsible that all their needs were supplied. Their first need was the large number of lambs and kids for sacrifice (Ex. xii: 3). One of the higher critics has said 'That it was impossible for the Israelites to have obtained the number needed.' But if we read Ex. xii: 21 we find that they were commanded to draw out a lamb. It must have been out of God's store. Hence, through all their journey God supplied their needs; not even their clothes or shoes worn out. So the flour or meal was supplied in the same way."

Bellavers in the Blessed Hope classed with Social Democrats. At a "Missionsfest" (missionary anniversary) held several years ago in the city of Stettin, Germany, one of the preachers said in his missionary sermon:

"Social Democrats and infidels are dangerous enemies of Christianity, but more dangerous than these are those who speak much of the last things, and especially of the speedy coming of our Lord and His kingdom on earth."

After this speaker the famous court preacher, Stoecker, talked in a similar strain and cautioned earnestly against such "fanaticism."

We would counsel the Rev. Stoecker, adds the "Brüderbote," to take to heart the words of Acts iv: 19-21. In the days of such court preachers shall the God of heaven set up a kingdom which shall never be destroyed.

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NO MILLENNIUM BEFORE THE SECOND COMING OF CHRIST.

A BIBLE READING BY REV. W. J. EEDMAN.

(Reprinted by Permission).

The two things taken for granted—a Millennium and the return of the Lord Jesus in great power and glory. The Millennium, too, not of man's device, but according to the prophetic Word.

OBJECTIONS AND ANSWERS.

1. Such belief dampens the ardor of preacher, missionary, evangelist, Bible worker.

Ans. St. Paul, the great missionary, looking for the Lord from heaven. Difference between our having hold of the doctrine and the doctrine having hold of us.

2. It dishonors the Holy Spirit.

Answer. The Holy Spirit accomplishes perfectly, in each dispensation, the purpose of God. First, find out that purpose in the Word.

3. It would prove the Gospel a failure.

Ans. The purpose of God between the first and second coming in Acts xv: 13-17, will not fail; so neither the Gospel. The divine prophecy is the mould of human history.

Fact 1. The fullness of the Gentiles (Rom. xi: 25; Acts xv: 14).

Fact 2. The fullness of Israel (Rom. xi: 26-29; xi: 12; Acts xv: 15, 16).

This order man cannot reverse.

4. *The kingdom is spiritual.*

Ans. Does spiritual exclude visibility? Ideas embody themselves; sovereignty, law in visible rulers and subjects. Difference between preparation for Kingdom and its manifestation. No one can go into the Kingdom into whom the Kingdom has not come (Rom. xiv: 17, the essentials).

1.—No Millennium until Christ comes again, because of the Nature and Character of the Kingdom to come.

1. The universe organized as a Kingdom of Kingdoms; sub-kingdoms; an empire; autocratic.

2. This earth a rebellious, unsubdued province; the prayer, Thy Kingdom come: on earth.

3. The Hebrew theocracy a sub-kingdom (I. Chron. xxix: 10-12, 22-24). "The throne of the Lord."

4. The Christocracy will be such an under-kingdom, but greater (Luke i: 32, 33; Heb. ii: 5-8).

5. The peculiar character of the Kingdom of God to come is in that the Son of Man is to reign over it (Heb. ii: 5-9; Phil. ii: 10, 11), and that He is waiting in glory for a body of glorified men to reign with Him (Heb. ii: 5; i: 6; ii: 10, 11; iii: 14; Rev. iii: 21; Col. iii: 4).

6. This Kingdom of God in its heavenly form belongs to glorified saints; in its earthly form and manifestation to restored and regenerate Israel (I. Tim. iv: 8; I. Cor. xv: 50; Acts i: 7; Isa. i: 26; Acts iii: 19, 21). Every human and earthly, every divine and heavenly name of the Kingdom shall be made visible in historic realization. Kingdom of God, Heaven. Christ, Son of God, Son of Man, Abraham (Rom. iv: 13). Israel, David, Jerusalem, Zion.

7. The Millennial Kingdom of God is itself a transitional form of the Kingdom finally established on the new earth (Rev. xxi: 5; Psa. cx: 1). The Davidic is its type (Acts iii: 19-21; Heb. ii: 8; I. Cor. xv: 24-26). So, then, while waiting for His fellow-heirs and rulers, no Millennium can come until Christ comes with His saints.

II.—No Millennium until Christ comes again, because of the predicted imperfect condition and sorrowful experience of the Church until He returns.

1. The good and evil are mingled together until the end. Jesus, in Matt. xxviii: 20, uses the same phrase, "end of the age," as in Matt. xiii: 34-47, 49, tares, bad fish (I. Tim. iv: 1; II. Tim. iii: 1-5; II. Thess. ii: 7-8).

2. False teachers to the end (Matt. vii: 22, 23; Luke xiii: 26, 27; II. Tim. iii: 13; II. Pet. ii: 1).

3. Persecutions to the end (Mark x: 30, with persecutions; John xv: 20; Heb. x: 32-37, not tarry).

4. Sufferings to the end, when the glories begin at the Lord's return (I. Peter i: 6-7, 11; v: 1, 5; I. Cor. iv: 8; Rom. viii: 17-19).

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III.—No Millennium until Christ comes again, because of the predicted character and course of this present age as evil unto the end (Gal. i: 4; Eph. ii: 2).

1. The hearts of men rebellious to the end (Matt. xxii: 1-14; Luke xii: 49, 53; xix: 12-27; Rev. xi: 18). "The nations were angry."

2. The Jewish people unbelieving to the end (Luke xxi: 24; Matt. xxiii: 38, 39; Rom. xi: 25-27).

3. The condition of the civil and natural world woeful to the end (Luke xxi: 9-11, 25-27; Rom. viii: 22, 23; Heb. xii: 25-29).

4. The power of the devil continues to the end (Eph. ii: 1, 2; Rom. xii: 2; vi: 11, 12; I. John v: 19; II. Thess. ii: 7-12; Rev. xx: 1-3).

5. The days of Noah and of Lot the mirror and likeness of the end (Luke xvii: 26-30).

IV.—No Millennium until Christ comes again, because of the character of the age to come, and of the great events associated with that age.

Three of these events or classes of events come under the head of Resurrection, Judgment and Restitution or Regeneration, and all in the Scriptures are seen to coincide with the time of the Kingdom. If any one of them has come, all have come. All four—the Kingdom, the Resurrection, the Judgment, the Regeneration—exist to-day in principle, in veiled, unmanifested form; but when the Lord returns and the new age opens, all four shall be made manifest in visible form and experience.

1. Resurrection now (John v: 25); hereafter (John v: 28, 29); from the dead (Luke xx: 35; Acts iv: 2; I. Cor. xv: 23, 24); of the rest (Rev. xx: 6; Acts xxiv: 15; Dan. xii: 1, 2).

2. Judgment now (John iii: 18), and yet four judgments to come:

(1) Of risen and glorified saints for reward and manifestation (John v: 24; II. Cor. v: 10; Rom. xiv: 10; I. John iv: 17).

(2) Of living nations (Matt. xxv: 31, 32; I. Cor. vi: 2; Jude xiv: 15).

(3) Of the unrighteous dead (Matth. xii: 41, 42; Rev. xx: 12).

(4) Of angels (II. Pet. ii: 4; Jude vi: I. Cor. vi: 3; Acts xvii: 31; a day like; II. Pet. iii: 18. "Forever" is "for an age's day."

3. Restitution or Regeneration in principle now (John lii: 3). *Palingenesis* or *palingenesis* is found in Matt. xix: 28 and Titus iii: 5, the present and subjective and the future and objective, and in Acts iii: 21 ("spoken of by the prophets"); though a different word is found, yet the same event as a renewal is implied. The verb "restore" in Acts i: 6; Matt. xvii: 11; Mark ix: 12). And such times of restitution and measure are the Millennium.

4. And so as coincident with all three, the Kingdom is now in principle and essentials here (Rom. xiv: 17), and as coincident with their manifestation it, too, will appear, and in power and glory at the coming of the King (Luke xix: 12-15, xxi: 28, 35; II. Tim. iv: 1, 2).

The Gospel according to Matthew, Mark and Luke sets forth all these great events as future; that of John as present, but germinal and veiled; it looks into the seeds of divine things, and tells that they will grow; "In to-day already walks to-morrow."

Our labor for the salvation of souls is then ever-urgent; the purpose of God in this present evil age is evident; the gathering out will end sooner or later (I Thess. i: 3; Titus iii: 11-14; II. Tim. ii: 10-13; Rom. xiii: 11, 12).

And so all is in waiting. The Father is waiting in the mystery of His will to manifest His Son in the glory of His kingdom; the Son is waiting for His fellow-heirs; the Spirit is waiting to complete the number and consummate the redemption of the Sons of God; the creation is waiting with eager expectation for their manifestation to glory; Israel is waiting during this church period for the fullness of the Gentiles; the Gentiles as nations are ignorantly waiting for the restoration of Israel to the place of imperial power and blessing; all things in heaven and earth, and under the earth, saints with Christ, saints on earth, angels fallen, kept in chains of darkness, evil spirits in terror of judgment, buried nations forgotten and unknown, all are waiting; and the prayer, "Thy Kingdom come," is for its fulfillment in answer to the promise, "Surely, I come quickly. Amen. Even so, come, Lord Jesus!"

THE MESSIAH AND THE REVELATION OF A DUAL ADVENT.

The Jewish Scriptures prophesied of a Messiah in terms so contradictory in themselves that it was impossible that the "Holy One" of whom they spoke should be able to perform both of the offices which they called upon him to perform during the same period of his experience, for they required him to be both victor and vanquished, both "Lion" and "Lamb."

We shall consider how the Christian's Bible reveals the fact, which the Jewish Scriptures do not make clear, that duality of advent was a part of the divine plan for the Messiah.

The following will serve as a sample of the manner in which the Messianic prophecies conflict.

Several of the glory prophecies identify Him as the Son of David and invest Him with all the obligations and responsibilities of kingship—"Behold, a king shall reign in righteousness"—and yet several of the humiliation prophecies, especially those found in Isa. xlii., prohibit the exercise of any kingly function—"A bruised reed shall he not break, and the smoking flax shall He not quench"—a figurative way of saying that He shall not assume any judicial authority.

Now the record shows that Jesus the Christ clearly apprehended the fact that in His coming as "the meek and lowly" he must not perform any act which would be a literal fulfillment of any of the prophecies pertaining to His coming in glory, and hence we find it recorded of Him that when they sought to make Him a king He withdrew from among them (John vi: 15).

When they endeavored to entrap Him into an expression of political judgment, which, had He come as a king, it would have been His duty to express, He, with a wisdom which astonished them beyond measure, silenced them without answering their question (Matt. xxii: 17-22).

When a certain disciple, misunderstanding His mission (as they all did), came to Him seeking to secure His authoritative assistance in the settlement of a question of equity (a king's duty), He flatly refused to render any decision (Luke xii: 13, 14).

When they brought to Him a woman taken in adultery, in order that they might force Him to assume the kingly obligation of condemning her to death under the law, He utterly confounded them by His wisdom and dismissed her with the simple words, "Neither do I condemn thee: go and sin no more" (John viii: 3-11).

The only prophecy relating to His kingship which He fulfilled was the one in Zech. ix: 9, "Behold, thy King cometh unto thee; He is just, and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass" (fulfilled in Matt. xxi: 5), a prophecy which evidently could be fulfilled only in humility.

Now consider how He Himself manifested His clear apprehension of this distinction as to the time between His glory-work and His humiliation work, and understood that the former was not to be undertaken until His coming in glory. No mere impostor could have known this, for the Jews had no knowledge of a divine Messiah, nor could they conceive of a resurrection as the connecting link between the humility and the glory of their Messiah. Hence an impostor, if he had endeavored to fulfill any prophecies, would doubtless have chosen to fulfill the "lion" prophecies rather than those of the "lamb;" or would at least have been unable to avoid one set of prophecies while He tried to fulfill the others.

This apprehension by Jesus of the duality of His advent is revealed in Luke iv: 16, 21: "And He came to Nazareth, where he had been brought up, and, as His custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when he had opened the book, He found the place where it was written, *The Spirit of the Lord is upon me, because He had anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.* And He closed the book and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue, were fastened on Him,

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And He began to say unto them, This day is this Scripture fulfilled in your ears."

On reference to the prophecy of Isaiah, which He thus read from the sixty-first chapter, it will be found to consist of three parts or divisions. The first part has reference to a work of love and mercy for man in general, which could manifestly be better done in humility than in glory.

The second part consists of a single terrible statement, "To proclaim . . . the day of vengeance of our God." This also is applicable to men in general.

The third part begins with "to comfort all that mourn," and from that point on the entire prophecy has to do only with "them that mourn in Zion," i. e., the Jews.

The first part is the Lamb's work. The second and third parts are the Lion's work. It was for this reason that He stopped so abruptly in the reading and shut the book "and began to say unto them, This day is this Scripture fulfilled in your ears." Just so much as He had read and no more was "fulfilled in their ears," and all the balance of that wonderful chapter remains to this day unfulfilled.

Again, it is to be observed that when John the Baptist in Luke vii: 19-22, sent to Him to ask: "Art Thou He that should come? or look we for another?" "In that same hour" He performed many miracles of mercy and sent back the messengers with the words, "Go your way and tell John what things ye have seen and heard."

Upon comparing the things which John's messengers had "seen and heard" with those ascribed to the Anointed One in Isaiah's prophecy above referred to, it will be found that they correspond as exactly as could be required.

It will be seen, then, that He was Himself conscious that the integrity of His first, or "lamb" coming depended upon His deferring all fulfillment of the glory prophecies until His second or "lion" coming. Hence we find Him say: "Then shall they see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv: 30). And "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations" (Matt. xxv: 31, 32).

DANIEL'S GREAT PROPHECY.

No. VII.

"Tsalia Gadol," "Warfare Great."
(Chapters X.-XII. continued).

BY REV. NATHANIEL WEST, D. D.

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In chapter xi. the angel resumes and unfolds the prophetic history of the Medo-Persian and Græco-Macedonian empires, and, after a transition-section, in which both type and anti-type are blended, springs from the "Time of the End" of the 3d empire to the "Time of the End" of the 4th, i. e., from Antiochus Epiphanes to the last Antichrist. Such the manner of prophecy. By this means he brings the close of his "Revelation" concerning the "Warfare Great" into harmony with the close in ii., vii. and ix., and terminates in xii. his amazing apocalypse of the future of the Jews and of the kingdoms of the world. Chapter xi., therefore, busies itself with (1) the Ram and Rough Goat of viii., expanding their history; (2) with Two of the Four Horns by which the Notable Horn in viii. was succeeded; (3) with the Little Horn that rose out of one of the Four, viz.: with Antiochus Epiphanes; (4) with the Little Horn that shall rise among the final Ten Horns of the 4th empire, viz.: the last Antichrist represented here as "the King," xi: 36, the Antitype of Antiochus. Thus the angel "shows," i. e., explains, by amplification, "what is written in the Scripture of Truth."

Modern criticism has specially attacked this chapter, (1) on account of the minuteness, multiplicity and exactitude of its details, and (2) on account of its perfect historical fulfilment, as far as xi: 35, and partly as far as xi: 39. It is regarded as a spurious introduction, the work of a Jew who, under the mask of prediction, wrote the history of his own times, nearly 400 years after Daniel was dead, attributing the same to the prophet of the exile who, for him, had no existence. The clearness and precision of the prophecy are used as arguments against its genuineness and authenticity, and the perfection of the prophecy is made a ground of objection against its inspiration. This modern reproduction of Porphyry, "the bitterest enemy of Christianity," B. C. 233-303, 1500 years ago, met its unanswerable refutation in the same antiquity from the pens of Jerome, Eusebius, Apollinarius, Methodius, Chrysostom and others, as it has again from the most eminent scholars who have replied to the modern assault.

The criticism is worthless when once the reason of the prophecy is remembered, in connection with the fact that pre-

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ciously for want of further details the vision in viii. was "not understood," viii: 27: th.:, because of the suspended work at Jerusalem, the prophet had "mourned and fasted" and seemed to think that the prediction in ix. might not be fulfilled, x: 2, 3; and that having now received the details he declares that he came to "understanding of the vision," x: 1. If such statements are the fabrications of a novelist it is a crime to retain the book in the canon, and, moreover, the whole New Testament eschatology founded upon it is false. They are not fabrications. The reason of the prophecy is all-sufficient. It was in the purpose of God that prophecy should cease with Malachi, and that during 400 years, next ensuing, no prophet should arise to guide God's people in a crisis that threatened to sweep away their new-built city, temple, religion, and even their existence. What wonder, then, that, commiserating the plight of the prophet who desired more details concerning the future, and knowing well the thunderbolt that would strike the Jews for their apostasy, the Lord, in xi., should repeat and amplify what had been begun in viii., just as He repeated and amplified in viii. what had been begun in vii. and ii.? What wonder that He should thus forewarn the faithful against the sophisms and seductions with which the spread of Greek culture would ensnare them, and by the very details of forerunning events cause "them of understanding among the people," xi: 33, to see approaching danger, and so prepare and arm the faithful with the courage and the constancy that made the Maccabean victory so glorious? The forecast events, as year after year, they were realized in history and the day of trouble drew near, could only incite those "who feared the Lord to speak often one to another," Mal. iii: 16, and confirm their own and their children's faith. And as to the far-off "End" on which the hope of Israel rested, what other termination could be given to this prediction of the "Warfare Great," than that which crowns the whole complex prophecy of this "Book" with Israel's ultimate and full deliverance, connected with the Resurrection of the holy dead at Messiah's Second Coming? In both respects, xi. and xii. are an illustrious proof of the love and care of God for His people, a monument of His unchanging faithfulness to all generations. The objection to minuteness and multiplicity of details may be brought with equal force against the prophecies in ii. and vii. concerning the close of the 4th empire, and in ix. concerning the chronology and close of the 70 Weeks. It is wholly worthless. It would rule out the apocalypses of Ezekiel and John, and the minute predictions of all the prophets.

It is no man-made narrative, under the mask of prophecy, we have here, but true prediction, the tone, sense, language, style

and manner of prediction, its organic and typical relations. It is a prophecy of "Warfare Great" not only between the nations, but between Israel and the nations. There is not, in this chapter, a line, movement, campaign, alliance, intrigue, succession, victory or defeat, by sea or land, that does not in some way, affect the fortunes of the Jews and Palestine. There is not a movement of the Jews that does not in some way affect the empires and the kingdoms of this world. It is a long "Warfare," whose final action is decided alone by the Second Coming of Christ; a "Warfare Great" made necessary by the laws of history, the moral order of the universe, but, more than all, by the Kingdom of God and the relation of Israel and the Nations thereto. With clairvoyant gaze, the eyes of the angel see the world-movements of Persia and Greece, from East to West and from West to East, and of the kingdoms of Syria and Egypt, from North to South and from South to North, involving Europe, Asia and Africa, Palestine now quivering like an aspen leaf in the wind, now crushed like a grape cluster in the winepress. A deep philosophy of history is here, a mystery great, an age-long contention by rival powers for Palestine, involving a Jewish History that even Hegel confessed could not be explained on principles of natural evolution, a riddle whose solution is Israel hated by all nations, at last the master of all. The angel sees in the situation at the close of the 3d empire a type of the situation at the close of the 4th, the Jews being the last bone of contention among the "Powers." He shows how the nations hold each other at arms' length while professing friendship; how vain are the intrigues of kings and courts, the schemes of diplomats, merchants and explorers, revenue raisers and colonizers; how alliances and crowns are no effective pledge of national stability, and armies and fleets no guarantee of national security; how the reasons of defeat or victory lie deeper than tactics and strategy, even in a plexus of causes social, moral, religious, civil and political, all under the controlling hand of God, and in a purpose of God with respect to the Jewish race which the whole concert of earth's "Powers" is unable to thwart. He selects and unveils momentous crises and epochs in the drama of the age next following the Exile—pivotal events around which the fortunes of the Jews and Palestine with all its destiny revolve—all of them prefigurations of the last crisis that ends with Israel's victory and the triumph of the Kingdom of God.

The geography of the prophecy is easily determined. It is that of the empire of Cyrus, eight times greater than the empire of Babylon, stretching from Thibet and the Indus to the Mediterranean and Aegean seas, and from the Danube, Black Sea, Caucasus, Caspian and the Jaxartes, to the Indian Ocean,

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Persian Gulf and the deserts of Arabia and Nubia—the empire of one who struck the fetters from the Jews, restored the exiles and enabled them to build their temple and their city. It is the empire of Alexander who carried his conquests still farther southward to the cataracts of the Nile. It is the empire of Rome extended yet farther westward to the British Isles. It is the territory covered by the Colossus of Gentile politics and power in its—~~is~~ the scene of the "Warfare Great." Having glanced at the earlier world-movements East and West and the fortunes of the Jews under Persian and Greek supremacy, the angel specially unveils the movements North and South, his eyes ever resting on the Holy Land, the middle union-point of the three Old-World continents, the envy of all kings from the beginning of the world. Nor even here does he narrow the scope of his vision, as the crisis for Israel comes on: He causes to pass before us the whole East and West, North and South, the Syrian, Egyptian and Roman powers contending in Asia, Europe and Africa, Scipio in the field, Popilius on the sea; Evergetes marching not merely to Antioch but to the Euphrates and trundling homeward images and statues once the booty of Cambyses. The expulsion of Antiochus the Great out of Europe, the ruin of Epiphanes in Persia, are here, both connected with the fortunes of the Jewish people—a vivid illustration of that "ever-recurring law" of historical movement, which a Rawlinson, Stanley and Creasy have noted—invasion from North to South, and East to West, provoking counter movements, and regularly so at fixed, though unequal intervals of time. The Euphrates, Babylon; Persia, Armenia, Syria, Egypt, Asia Minor, Italy, Greece, Crete, Cyprus and always Palestine, are here; the Persian Gulf, the Caspian and Black seas, the Aegean and the Mediterranean, all that pertains to the Turkish empire, are here; the Dardanelles, the Bosphorus and old Byzantium. The shore-line of Palestine, the fortresses of Sidon, Gaza, Seleucia, and Pelusium are here; Antioch, Jerusalem, Damascus and Aleppo, the Orontes, the Jordan, the Nile and the Tiber—all clear to him who studies the "meaning" of the vision. We hear, as we read, the shouts of encountering hosts, and see the assaults on beleagured citadels, the sea-fights at Ephesus and Chios, the battles of Raphia, Magnesia, Mount Panium near the sources of the Jordan, the horrors at Jerusalem, and sit beside diplomats and kings intriguing in their palaces to unite their kingdoms, with Palestine as the dowry of their royal brides. It is the "Eastern Question" that is here, a question not limited or local, but ubiquitous, affecting to-day the deepest interests of Russia, England, France, Austria, Germany, Egypt, Greece, Turkey and Palestine, in their relations to each other, to India, China, and

Japan, and to Africa, affecting the whole world; an age-long contention between conflicting civilizations, with creeds and forms of government, and prejudices of race and tradition diverse and opposed as the poles; that "*mache athanatos*" of Plato, the "immortal conflict" between truth and error, right and wrong, which endures till a "new cycle" of time shall bring its close. What statesman in any cabinet or chamber of modern legislation has ever lifted his voice to tell the world that, as in Moses, Isaiah, Ezekiel, Zephaniah and Zechariah, so here Daniel has exhibited, in chapters viii. and xi., the "*Eastern Question*" in terms impossible to be misunderstood, or that the waters of the Hellespont, the Ægean and Mediterranean seas, with the Isles of Greece and Asia Minor, and the mainlands washed by them—the storm-centre of the Eastern Question in every age—form for the prophet the geographical theatre of his vision of the "*Warfare Great?*" or that here the fleets of the nations must meet to sink and sail no more, in that final crisis when "Heaven, Earth, Sea, Dry Land, and all Nations" are "shaken?" It is the light of prophecy that enables us to see and understand the immense significance of the recent acts of the "*Powers*" in reference to Crete, Greece, Turkey, Armenia, and what the parallel Jewish movements forebode. In the words of a great and deep writer in our day, "International politics, the world over, are resolvable into some form of the Eastern Question. It haunts the history of civilized mankind."

But to come back. It belongs to the very perfection of the prophecy, whose compactness and lapidary brevity are without a parallel, that volumes of detail can be crowded into its exposition. It is a "*Scripture of Truth*" covering the fortunes of the Jews in contact with the nations, from 3d Cyrus, B. C. 534, to 11th Antiochus Epiphanes, B. C. 164, a period of 370 years, together with the scenes and events preceding and during the 70 Weeks in chapter ix., the near horizon of the 3d empire, a type of the far horizon of the 4th.

GENERAL DIVISION.

The division of the chapter is not difficult. It falls into the following sections: (1) verses 2-4; (2) verses 5-9; (3) verses 10-20; (4) verses 21-35; (5) verses 36-39; (6) verses 40-45.

I. Verses 2-4. The Persian and Greek supremacies. The angel first of all unrolls the Persian succession after Cyrus, as far as to the fourth in the line. Three kings, the false Smerdis omitted, shall arise after Cyrus, the fourth one the proud invader of Greece, 11:2. These are

- (1) Cyrus to Cambyses, B. C. 538-529.
- (2) Cambyses to Darius Hystaspes, 529-521.
- (3) Darius Hystaspes to Xerxes, 521-480.

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(4) Xerxes' Invasion in 5th year, 480, a period of 58 years. Overleaping next a period of 148 years, filled by a succession of eight Persian kings, he unveils the empire of Alexander the Great and his counter invasion of Persia and the East, 11:3.

(1) Alexander's empire, B. C. 334-323.

(2) Alexander's death, 323.

(Overleaping a period of 21 years, he unveils the quadripartition of Alexander's empire, B. C. 302, into the

DIAODOCHIAN KINGDOMS.

(1) Egypt and Palestine ruled by Ptolemy.

(2) North Syria ruled by Seleucus.

(3) Macedonia and Thrace ruled by Cassander.

(4) Asia Minor ruled by Lysimachus.

These four generals of Alexander are called "Diadochi" or "Successors," yet "not of his posterity," 11:4. Of these kingdoms the two selected by the angel for special prophecy were chosen because Palestine lay between them. Under the title "King of the North," i. e., of Syria, seven Seleucid kings, and under the title "King of the South," i. e., of Egypt, six Ptolemies, are included, as follow, according to the times of their reigns:

PTOLEMIES AND SELEUCIDS.

(1) Ptolemy I. Soter, B. C. 323-285; Seleucus I. Nicator, B. C. 312-280—11:5.

(2) Ptolemy II. Philadelphus, B. C. 285-247; Antiochus II. Theos, B. C. 261-246—11:6.

(3) Ptolemy III. Euergetes, B. C. 247-221; Seleucus II. Kallinikos, B. C. 246-226—11:7-9.

(4) Ptolemy IV. Philopator, B. C. 221-205; Seleucus III. Keraunos, B. C. 226-222—11:10-12.

(5) Ptolemy V. Epiphanes, B. C. 205-181; Antiochus III., the Great, B. C. 222-187—11:13-19.

(6) Seleucus IV., B. C. 187-175—11:20.

(7) Ptolemy VI. Philometor, B. C. 181-146; Antiochus IV. Epiphanes, B. C. 175-164—11:21-35.

that is, six Ptolemies and six Seleucids prior to Antiochus Epiphanes; twelve in all, or thirteen in all, the reign of Antiochus I., B. C. 280-261, being overleaped and unnoticed.

THE INTERVALS.

Remarkable are the *Intervals* or *Gaps* in this prophecy of the future from 3d Cyrus to 11th Antiochus Epiphanes, 534-175=359 years. The angel chooses the events he foretells as stepping-stones to the crisis. Prophetic history is one thing, ordinary secular history another. No uninspired writer would

write history as here forecast. (1) An interval of 146 years lies between verses 2 and 3, from 5th Xerxes 480 to Alexander 334, including eight Persian kings. (2) Another of 21 years, between the clauses in verse 4, from Alexander's death to the partition of his empire, 323-302. (3) Another of 30 years, between 5 and 6, covering the omitted reign of Antiochus I., 280-261, and on to the alliance with Berenice, 250. (4) Another of three years, between 6 and 7, from the murder of Berenice to the invasion of Syria by her brother, Eugertes, 250-247. (5) Another of 20 years, between 9 and 10, from Eugertes to the sons of Seleucus II., 247-227. (6) Another of 13 years, between 12 and 13, from the defeat of Antiochus III. at Raphia to his second invasion of Syria, 217-204. (7) Another of eight years, between 17 and 18, from the alliance with Cleopatra in the last campaign of Antiochus III., 198-190. The sum of the intervals is 241 years, out of a period of 359 years covered by the prophecy. The great interval of 2061 years already gone between verses 39 and 40, will be seen hereafter. No "historian" would write history in this way. No "forger" would. The intervals are proofs of the supernatural origin of the prophecy. The angel unveils the

WARS OF SYRIA AND EGYPT.

The warfare wages from Ptolemy I. and Seleucus I. to the death of Antiochus Epiphanes, 11:5-35, B. C. 306-164, a period of 142 years, somewhat more than the whole of the 3d and somewhat less than the half of the 2d century before the First Advent of Christ. The angel gives us a picture of the "Warfare Great" at the close of the 3d prophetic empire, the struggle of the Northern Power to gain Coelo-Syria, Palestine, Phenicia and Egypt, then Macedonia and Asia Minor, in order to form one undivided empire, and so control the world's commerce and acquire supremacy over the three great continents of Europe, Asia and Africa, the type of a scheme yet to be, under the last Antichrist before the Second Advent of Christ.

II. Verses 11:5-9, B. C. 306-247, a period of 59 years, from Ptolemy I. and Seleucus I., "one of the princes" of Ptolemy, and founder of the Syrian kingdom, 11:5, to the first invasion of Syria by Ptolemy III., 11:7. Overleaping the reign of Antiochus I., 280-261, or 20 years, the angel foretells the disastrous alliance between Syria and Egypt, by the betrothment of Berenice, daughter of Ptolemy II. to Antiochus II., Antiochus divorcing his wife in order to unite the two kingdoms with Palestine as the dowry of Berenice; the scheme ending in the assassination of the latter, 11:6. He foretells also the invasion of Syria under Seleucus II. by Ptolemy III., "a branch" out of Berenice's "roots," i. e., by her own brother, sprung

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from the same parents, in order to avenge her death; an invasion reaching to the banks of the Euphrates, Ptolemy returning with "captives," "gods" and "gold and silver vessels," and surviving Seleucus four years, 11:6-9, B. C. 247.

III. Verses 11:10-20, B. C. 227-175, a period of 52 years.

(1) Overleaping 20 years, 247-227, down to the "sons" of Seleucus II., viz.: Seleucus III., 227, and Antiochus III. the Great, 224, the angel foretells the invasion of Egypt by the latter and his overwhelming defeat at Raphia by Ptolemy IV., a victory, however, thrown away, 11: 10-12, B. C. 217. (2) Overleaping 13 years, called "certain years," 217-204, the angel unveils the second invasion of Egypt by Antiochus III., his stupendous victory over Ptolemy IV. at the battle of Mount Panium, near the sources of the Jordan, the élite of the Egyptian army unable to withstand him, his recovery also of the fortress of Sidon and the "fenced cities," and his conquest of Palestine, "with destruction in his hand," 11:13-16, B. C. 198. Irresistible force, a rich military chest, and strong allies should accomplish this. But more, the "Robbers" of the Jewish people, the "Violent among the Jews," the revolutionists of the Holy Land, should league themselves with the King of the North to aid him, *hoping thereby to win the independence of Palestine, but signally fail*. Hereby they should only bind on themselves the Syrian yoke, pave the way for the horrors to come under the Greek Antichrist, and so, without intent, help "fulfil the vision" of the "Warfare Grat," 11:14.

(3) After an imposing military demonstration there should be a second alliance between Syria and Egypt, a scheme again for the union of the two kingdoms, based on what Eastern monarchs would call "equitable negotiations" (not "upright ones"), all the more so since Egypt should be in her conqueror's power; the scheme this, viz.: the marriage of Cleopatra, the daughter of Antiochus, to Ptolemy V., in order to betray Egypt into her father's hands, a scheme foiled by her wisely fidelity to her husband; Cleopatra or ruin, the "equitable negotiations!" 11:17, B. C. 195. (4) Finally, Antiochus should undertake an expedition against the coast islands of Asia Minor, B. C. 190, but suffer a fair and honorable yet lasting defeat by Scipio Asiaticus at the battle of Magnesia, losing also his fleet at Ephesus, and thus, punished for his insults, be driven to retreat toward his own stronghold, compelled to surrender all his European possessions, his eastern ones also west of the Taurus, forced out of Europe by the Romans, loaded with indemnity, killed while plundering the temple of Jupiter at Elymais, and so disappearing forever from human history. 11:18, 19, B. C. 187. His successor—Seleucus IV., a "Revenue Raiser"—causing Heliodorus to go through Palestine,

and attempting to plunder the temple,—should enjoy a brief reign, and suffer by poison at Heliodorus' hands a death as ignominious as that of his predecessor, 11:20, B. C. 175. Thus, in his own way, in 11:5-20, the angel foretold the founding of the Syrian kingdom, 11:5; unveiled two diplomatic scenes, one in the palace at Antioch, 11:6, the other in the palace at Alexandria, 11:17, one invasion of Syria, 11:7-9, two invasions of Egypt and the conquest of Palestine by the King of the North, 11:10-12, 13-16. Also his last campaign and ignominious end, 11:18, 19, with that of his successor, 11:20—the whole intended to lead up to the advent of the "Madman," or Greek Antichrist, viz.:

ANTIOCHUS IV., EPIPHANES.

IV. Verses 11:21-35. B. C. 175-164. Of this wild beast in human form the angel foretells that a "Vile" or "Contemptible Person" should, in the place of ("the state of") Seleucus IV. stand up in his pride, a younger son of Antiochus the Great, born B. C. 221, dying B. C. 164, the "Little Horn" in 8:9, 20 years a hostage at Rome, and without title to the throne, and should, at the age of 58 years, effect a successful *coup d'etat*; usurping by craft the Syrian crown, 11:21, B. C. 175; that, under him, the same playing fast and loose with truth and treaties, which distinguished his house, and now prevails in modern times, should continue, the same diplomacy in foreign affairs, the utter absence of good faith and presence of dissimulation, the pretence of peace while preparing war, the promise of reforms for Israel while effecting none, the practice of menace, intrigue, and force, to secure dynastic interests, a policy in which financial and political would be the first and justice, truth, humanity and righteousness, the last considerations—that, true to the traditions of this house, he would establish his kingdom (1) by leaguings with apostate Jews, Palestine now in his possession, breaking a pre-existing covenant to give the Holy Land to Egypt's queen as her dowry, and in which Ptolemy Philometor was "prince of the covenant," 11:22, repelling by superior force "the arms of a flood;" Ptolemy's invasion of Syria to enforce a treaty right, and entering into a new treaty; and, that "after the league made with him," he, Antiochus, would "work deceitfully," 11:23; (2) by taking advantage of the wars in Macedonia, Greece and Southern Europe, he would endeavor to conquer Egypt, uniting both kingdoms in one, then Macedonia, Thrace, Greece and Asia Minor, so forming one mighty empire out of all, controlling the Mediterranean and acquiring supremacy over the three continents. The angel predicts that his

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would be three, and in the following order, viz.:

(1) The *First Campaign* would be a crafty entrance into Egypt with a small force, "in time of security," marching along the rich provinces of Lower Egypt—the Nile Valley—coming up as far as Memphis, simulating friendship yet plundering the country, and, in order to become "strong" with the Egyptians, distributing wealth and spoil to the people, contrary to the custom of his house, and plotting against the fortresses, 11:23, 24, B. C. 173.

(2) The *Second Campaign* would be in force, courageously, defeating the great army of Ptolemy betrayed by his own courtiers into the hands of Antiochus; that, then, forming a new treaty, one king in the power of the other, "both these kings' hearts would be to do mischief," both "speaking lies at one table," yet unsuccessfully, because God had set a time-limit to their intrigues. The angel here draws a picture of modern diplomacy also, true to the life. He paints Gentile politics and power in living costume, the code and cunning of the great Colossus, the inner life of the Beasts, 11:25-27, B. C. 170.

(3) The *Third Campaign* should be in force again; but disastrous to Antiochus, since Popilius Lenas and the Roman fleet from the naval stations at Cyprus and Crete—"the ships from Kittim"—would compel him to vacate Egypt at once and try his hand elsewhere, 11:29, 30, B. C. 168.

Still more, the angel predicts that his

CAMPAIGNS AGAINST PALESTINE

would be two, and in the following order, viz.:

(1) The *First Campaign* would be upon his return northward from his Second Expedition against Egypt. Furious because of distraction and excited by rumors of revolt in Jerusalem, he would assail the "Holy Covenant"—a technical expression for the Holy City, Temple, People, Worship and Mosaic institutions—invading the Holy Land, devoting to destruction 80,000 Jews, taking 10,000 prisoners, rifling the temple of 1,800 talents equal to \$3,250,000, set up a High Priest to suit himself, the mitre, robes and breast-plate of Aaron already sold for 440 talents, 150 more given him for the right to erect a Greek Gymnasium to please young men of Jerusalem weary of their covenant with God. Thus should he "do" and go home to Antioch, 11:28, B. C. 170; I. Macc. i: 16-28; II. Macc. v: 11-21.

(2) The *Second Campaign* would be upon his expulsion from Egypt by the Roman fleet under Popilius, 11:30, when, humiliated, and raging like a madman, he would return northward.

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with indignation against the "Holy Covenant," and, in league with the apostates, devote 20,000 more to massacre, pollute the bulwarked sanctuary of God, abolish the Daily Sacrifice, set up "the Abomination causing desolation"—a pagan altar on the altar of Jehovah—violating mothers and daughters and hanging infants, increasing by corruption the number of apostates and giving orders to his generals if failing to Hellenize the Holy People, then to "root out the seed of Abraham," "root out their religion," "root out the whole race of Jews" and "make Jerusalem a common burying-ground," 11:31, 32. All which he would "do" or attempt to "do," B. C. 168-165; I. Macc. i: 29-64; iii: 32-37. The climax of horror was reached 15th and 25th December, B. C. 168. The vision of it is given in chapter viii: 9-14, 23-25.

But, though ground between contending empires, God would not forsake His people. His covenant stands fast. Evermore there shall be "a remnant according to the election of grace," a company of overcoming souls, faithful to death, ordained to wear a crown brighter than David wore and jeweled with gems more lustrous than the stones on Aaron's breast. If Antiochus can "do," God's people also shall "do." The angel foretells

THE MACCABEAN TRIBULATION.

He depicts the unsurpassed courage of a holy Mattathias and his five sons, among whom Judas Maccabæus, the "Hammer" of God—a Charles Martel before his time—and all his Asmoncan heroes, should stand forth strong in the strength of God, resisting the commandments of the Greek Antichrist—God's own, who, though faith should "obtain a good report," when persecution would be the greatest, the tyrants rage the hottest. "The people who know their God shall be strong and do!" 11: 32. Soul-thrilling is the record of their deeds, in I. Macc. ii: 1-70. He predicts that the holy Teachers, the "Mas-kilim," or men of understanding, should instruct the people to stand for the truth, God, and the religion of their fathers in the midst of captivity and martyrdom by flame and sword, spoiled of all things, their only raiment sheepskins and goat-skins, their home the battle-field, their shelter the dens and caves of the earth; that a little band of pious souls, the faithful "Chasidim," would rally to their help, when all seemed lost; that a crowd of cowards, deserters in time of danger, hypocrites and flatterers in time of victory, would cleave to them; that among the slain should be some of the brave hero-leaders who would win the martyr's crown; that God's design was to "try, purify and make white" His loved ones, show to the world the indestructibility of grace, the power of faith and patience of

hope, and that neither tribulation nor distress, nor persecution, famine, nakedness, peril or sword, could separate them from His love; and, finally, that though severe, the tribulation would be short, even "for an appointed time"—the 1750 days mentioned in viii: 14. So does the angel unveil the "Warfare Great" at the close of Old Testament times! That the illustrious heroes of the Maccabean age were sustained by the Hope of the Resurrection, which their holy prophets, from Moses to Daniel, had set before them—yea, from Abraham's day—their history most touchingly attests. Thrilling, beyond description is the story of the martyrdom of the Maccabean mother and her seven sons—a story without a parallel for pathos and effect upon the heart, save in the case of Him who was the Author and Finisher of their faith. The "Seven," tortured and slaughtered, one by one, before the eyes of her who bore them and nursed them in their infancy, died with her under God's covenant of everlasting life, their noble mother cheering and sustaining them amid their agonies, then crowning the aceldama with her own triumphant death. With what calmness, holy resolution and courage of faith, they met their fatal "Thou, O persecutor, takest us out of this present life, but the King of the Ages will raise us up to life everlasting"—an allusion to Dan. xii: 1. "These bodies, this corruptible, we lay down for the sake of His laws, hoping to receive them again." This they knew, that "God will restore to His saints their bodies when He shall raise to life the dead men of this nation, even the slain of His people"—an allusion to Isa. xxvi: 19. Sublime in moral heroism are the words of the seventh son, the other six already waltering in their blood: "And thou, O godless wretch, of all men most abominable, be not lifted up. Our brethren, having now suffered a short pain, have died under the covenant of everlasting life, but thou shalt receive, through the judgment of God, the just punishment of thy presumption." Already the fourth son had as calmly and solemnly spoken, "It is good being put to death by men, to look for hope from God, to be raised again, but, for thee, there shall be no resurrection to eternal life"—an allusion to Isa. xxvi: 14. Then, lastly, the immortal mother who, in the ecstasy of immolation, poured forth the full tide of her unbosomed love and faith, and, slaughtered, fell on a sleep to wake with her sons in the resurrection of the just. "Blessed are the dead who die in the Lord." Rev. xiv: 13; 2 Macc. vii: 1-12; 5 Macc. i: 13.

The holy Apostle Paul has embalmed the memory of these martyrs of the Law, and extolled their exploits with the mention of his inspiration. His heart heaves and his pen burns as he presents them to us for our imitation, crowned by the example of the blessed Jesus. "They waxed valiant in fight and

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turned to flight the armies of the aliens," as did Judas Maccabæus, scattering at one time 9,000 of the foe with only 1,500 men, at another 110,000 with only 8,000, the battle-cry on their lips. "God our Help!" "Victory from Jehovah!" "The Kingdom Forever!"—proof that the modern maxim, "God is on the side of the strongest battalions" is a lie! "Out of weakness they were made strong." "They were tortured, *not accepting deliverance* (as was the fact with the mother and her seven sons) *that they might obtain a better resurrection!*" Others had trial of cruel mockings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, they were slain with the sword. They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, *of whom the world was not worthy!* They wandered in deserts and in mountains, and in dens and caves of the earth! And all these—the Old Testament heroes of the faith—"having obtained a good report through faith; received not the promise (of life everlasting, never to die), God having provided some better thing for us (even Christ at both His comings) *that they, without us, should not be made perfect*" Heb. xi: 34-40.

These glorious martyrs of the Law at the close of the 3d prophetic empire—twice immortalized in the Scriptures—the prophet Daniel teaches us are the fore-runners of martyrs yet to be, at the close of the 4th empire, under the last Antichrist. Dan. vii: 25; ix: 27; xii: 1, 7. The apostle Paul set them before the New Testament saints as examples to inspire their *courage and lead to imitation of their fortitude*—"a cloud of witnesses," then beholding and now beholding our warfare and our race. He adds to them "Jesus," the Christian proto-martyr, the Author and Finisher of the "faith" by which those heroes obtained a good report.

By such examples and the love of Christ, that "cloud" has been expanded to 20,000,000 martyrs more in New Testament times, the latest the brave Armenians who were "slain with the sword" rather than abjure their faith and accept the creed of Islam. The holy John assures us that the early Christian martyrs, also, were the forerunners of martyrs yet to be in the Time of the End, who will cheerfully drink—as did they—the Cup the Saviour drank, and be baptised with the baptism He was baptised with. And foremost shall be their glory, as foremost was their suffering. In that galaxy of saints shine a Stephen, Peter, Paul and James; a Polycarp, Ignatius, Irenæus, and Justin; a Wickliffe, Huss and Jerome of Prague; a Wishart and Hamilton; a Rogers, Cranmer, Latimer, Ridley and holy Bradford; with millions more, the victims of Antiochus, of Nero, of Torquemada, the Duke of Alva, Claverhouse and "Abdul the Damned"—a happy fellowship, whose effulgence

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in the resurrection shall correspond to the suffering by which they testified their loyalty and love. To comfort such, in view of the tribulation to come upon them, every apocalypse in both Testaments was given, without exception. To be among that blessed company, Paul desired that literally he might "be made conformable to the death of Christ, if by any means he might attain to the resurrection out from among the dead" Phil. iii: 10-11, and nobly won his desire. 2 Tim. iv: 6. Of such, with special emphasis—shareers with the Maccabean heroes—the Holy Spirit has said "the world was not worthy"—peerless souls whom God Himself has "counted worthy of the Kingdom of God," Heb. xi: 38; II. Thess. i: 5; while the "timid and unbelieving," who "love their lives" and seek to "save" them, shall "lose" them and have their portion among "them that are without." Rev. xxi: 8; xii: 11.

 OBADIAH.

BY PROF. W. G. MOOREHEAD, D. D.

There are four of the minor prophets that are known to us by their names alone. One of these four is Obadiah, the other three are Habakkuk, Haggai and Malachi. Not one word is uttered with reference to their ancestry or genealogy, no hint as to the time when they lived; simply the name of each one.

Obadiah means servant of Jehovah, or worshipper of Jehovah. It is somewhat difficult to say when he lived and uttered his prediction. Some think he is identical with the man, Obadiah, who lived in the times of Jezebel, and fed the Lord's prophets. Others think he was a little later, but, nevertheless, that he lived in the time anywhere from 600 to 700, B. C., which would place him among the older prophets. I have the belief that he lived much nearer to the time of the Babylonian captivity than either of the dates which have been mentioned. Obadiah is a very common name among the Jews, as Abdallah is a common name among the Arabs.

There are two parts to this prophecy of Obadiah. First, the prediction of the overthrow of Edom, verses 1-16, inclusive. Second, the restoration of Israel, verses 17-21, inclusive.

First, the overthrow of Edom. The Edomites were relatives by blood of the Israelites, the descendants of Esau, the brother of Jacob, and the prophet in the first part of this prediction

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gives the reasons for their overthrow. There are seven of them that may be enumerated. But a word, first, about the opening statement in the book: "The vision of Obadiah." There are three ways indicated in the Old Testament whereby God communicated His mind to men. One was by the dream, one by a vision, and the third by direct oral communication. It is believed that in the vision the reason of the prophet, and the imagination likewise, as well as the natural senses, were all quiescent, and the spirit of the prophet became a sort of eye, seeing and perceiving, and he thereby received the name of seer, because he saw God's will revealed in a way that we may not understand fully. Inspiration enters when the prophet writes down the revelation or vision received. Revelation is a direct communication of the mind or will of God to the prophet. Inspiration is the infallible guidance of the prophet when he writes down the revelation received.

Now for some of the reasons why Edom was to receive this tremendous judgment exhibited in the prophet, Obadiah:

First, because of their pride (verse 3), national pride. The reasons given in Daniel again and again for the overthrow of the Babylonian empire was pride. Pride in the Alexandrian, pride in the Roman empire, pride in the nations of to-day. It is a characteristic of the nations to-day.

Second, false security (verse 4 and part of the third). This is the feeling of Great Britain, the United States, German empire, Italy—false security.

Third, unholy alliances was another cause for judgment (verse 7). There was a time in the history of Edom, about the era of the overthrow of Jerusalem and the downfall of the throne of David by the arms of Nebuchsdnezzar, that Edom formed alliances with nations round about, the Moabites for example, and Arabians and others, and that by these alliances she expected to win great advantage and have much plunder in the overthrow threatening Jerusalem and Judah. God says the unholy alliances shall come to naught, and the confederates of Edom will prove treacherous and traitors in Edom's trial. In Chron. ii. we read: "Shouldst thou hate the Lord and love them that are His enemies." The same principle holds to-day. A nation that professes to belong to God, that will form un-

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holy alliances with idolaters or Moslems, or anybody else of that sort, will fall at length under the judgment of God.

Fourth, boasted wisdom and confidence (verses 8-10). Teman was a place synonymous for wisdom, knowledge, prudence, diplomacy. It is remarkable that the three comforters that visited Job in his distress had for their chief speaker and their first orator, Eliphaz, the Temanite, an inhabitant of Edom. Jeremiah speaks of Teman as being the centre of wisdom and knowledge. Edom depended on its wisdom, sagacity, intelligence, refinement, wealth, but God says their wisdom would not stand in that day.

Fifth, their treachery (verses 10, 11). It is as though the prophet had said, because of blood relationship you ought to have been moved with compassion for them, but instead of that there was treachery and gladness when Jerusalem fell. A tremendous indictment.

Sixth, cruelty (verses 12-14).

Seventh, sure recompense for Edom because of her evils (verses 15, 16). That is one of the first principles of God's government of the earth in this world. The reprisals of sin, how tremendous they are!

Now let us turn to Israel's future (verses 17-21). Three great things are promised for Israel in verse 17: Safety, sanctity and sufficiency. From the Nile to the Euphrates was God's ancient promise to Israel, enough territory to accommodate all the Jews on the earth to-day.

Second. Israel's final triumph over Edom and the adjoining countries (verse 18). In Daniel xi: 41, Edom, Moab and Ammon are included in the countries that shall escape the conquests of the anti-Christ. Why? I suppose that this word of Obadiah should hold fast.

Third. Enlargement. Israel is to be enlarged (verses 19-20). The prediction is that Israel will be enlarged in that day in her territory and possessions until all that is promised to her will belong to her absolutely and finally.

Fourth. Saviours and judges for Israel in that day (verse 21).

Lastly, the kingdom shall be the Lord's. Notice the order of events in connection with Israel's future: first, restoration; second, conversion; third, sufficiency of possessions; fourth,

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the presence of deliverers raised up by God in their behalf. Finally, the kingdom itself, God's kingdom established in this earth.

This little book of Obadiah is a genuine prophecy relating to the distant future. There is an ultimate purpose in the prediction, the great future announced respecting the chosen people of God. The definite signs connected with the end is not to be found or sought for among the Gentiles, but the one dominant sign of the end is Israel. There is a wonderful movement going on among that people now, and the strange thing about it is that the great mass of our ministers and Christian people everywhere seem to be almost totally blind to the fact.

—Watchword.

"THE PECULIAR PEOPLE" ON MISSIONS TO THE JEWS.

We reprint below an editorial on some of the difficulties and hindrances in Jewish mission work from our sister journal, "The Peculiar People." We wish to say that we most cordially approve of all the positions therein taken. The article is very timely, thoughtful, sober, and to the point. We bespeak a careful perusal on the part of our readers.

"When Christians talk of hindrances to the Gospel among the Jews, they sometimes find a sort of comfort in meditating upon certain obstacles insurmountable by ordinary human methods or reasoning. The overcoming of these must be left to the Spirit of God or to the voluntary yielding of the will of the individual. We do not here have in mind the philosophical difficulties which encounter the Jew when he approaches the consideration of Christianity, for these vary according to the type of Christianity which addresses itself to his intellect. The open-minded Jew who comes to the simple claims of Jesus and His apostles will find no philosophical difficulties greater than meet any devout-minded man who tries to reconcile faith and reason. But the difficulties which are often referred to lie in the qualities supposed to be possessed by the Jewish people more than others, though they are very human characteristics indeed, and we hardly think that Jews can be said to have a monopoly of them.

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"For example, the Jew's pride stands in his way. He is proud of his history, his race, his learning and his pure monotheism, with the sublime ethics of the religion of Moses and the prophets. This pride is justified in a general way, but in the individual it takes the form of a pride that would be wounded or humbled by an admission that Jesus is the Messiah. Then the blindness of Israel is proverbial, and this attribute is warranted by prophecy as well as by New Testament wisdom. To induce a blind man to see is hardly possible, whether by persuasion or other means. The inherent hardness of heart or the obstinate character of the Jewish race, is also an easy solution in itself of the problem why the Gospel makes its way so slowly among them. Then, too, we are reminded again of the persecution which the Jewish believer is compelled to undergo when he avows his faith in Christ. Now there is much truth in all this. It would be surprising if the Jew were not proud. He has some reason for pride. And while pride has its good side it has also its bad side. In every age, in every nation, in almost every home of every people one can find instances where a foolish pride has been a cause of loss to some individual. And we may well believe that often the Jew loses the treasure of the Gospel through this very human quality, for we hardly think the Jew a superhuman character in this respect. And that he is blind and obstinate makes us sympathize with him, for we all have such errors to mourn. Who has not sometimes been wilfully obtuse and obstinate? And so persecution must be found at times where one who is highly esteemed by friends espouses a cause which is hateful or unreasonable to them. The perverse child needs to be given an occasional drubbing to bring him to his senses, and we are all too prone to undertake by some decided measures to show our disapproval of the course pursued by those whom we would induce to reconsider it. These are natural hindrances to the Gospel among the Jews, and they are such as are found in the progress of any good cause among any faulty people—and who is faultless? Possibly from the nature of the case and the peculiarly strained relations existing for centuries between Jews and the confessed followers of Jesus, these hindrances may be especially great in this cause.

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"We may safely leave these hindrances to be overcome by the gracious Spirit of God, doing what we can to obviate them and relieve their severity; but there are other hindrances, not so often mentioned by Christians, the removal of which lies more in the power of Christians themselves. One of these is the virtual bribery of Jews to accept Christ. Although not so universal as Jewish critics affirm, nor so often with sinister intent, yet, nevertheless, the inducement of Jews to confess Christ by making it easy or materially well worth his while to do so is all too common. Christians do not intend this, but this is the result frequently of the mission work carried on with the best intentions in the world. Now this must act to repel thousands where it attracts one, and what true Christian would really desire that even one should be so attracted? We can easily remove this. Of course if a sincerely inquiring Jew suffers because of his faith, it is only common humanity to grant him a helping hand in his distress. But this is vastly different from making it an advantage to every idle and indigent Jew to inquire or pretend to inquire into the truth of Christianity. If the removal of this difficulty will be thought to interfere with the reports of numbers seeking Christ and thus to kill the interest of Christian people in the cause through a meagreness of results, then we say, fie upon such a falsely stimulated interest and upon a money support thus maintained! Deception, too, of any sort is a hindrance which can easily be removed. Let all mission work be open and above board. If a school is established, let it be understood that it is a Christian school. If a report is published, let it be a truthful report. Better any amount of loss, of money or attendants or whatever, rather than that such a wrong should be done as now and again appears in the mission field, and that its becoming known should alienate the minds of all honorable Jewish people and of right-minded Christians as well—a result sure to follow sooner or later.

Another hindrance is one on which we have lately uttered our views, but it will do no harm to refer to it again. We mean the harm done to the cause of Christ among the Jews by the employment of missionaries whose attainments and character are not what are plainly requisite for the purpose. It is

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not necessary that a missionary to the Jews should be a walking Talmudic cyclopædia nor to be able to solve every insoluble Scriptural difficulty that the cavilling critic may raise, but he should certainly be able to give a reason for the faith that is in him and to be acquainted with the essential teachings of Christianity as well as sufficiently familiar with the history, literature and institutions of this people to labor efficiently among them. We do not here ignore the power of the Holy Spirit, but we believe that the Holy Spirit chooses well-fitted instruments through whom to carry on His work. He chose the perfectly equipped Saul of Tarsus, even though there may have been some fairly pious ignoramuses at that time already in the new-born church whom some people might have thought were more likely subjects of Divine grace than the apostle to the Gentiles. But more than learning or suitable endowments in the way of knowledge, is that of sterling Christian character, which is indispensable to any minister of Christ, but especially to one who is to preach to the candid and truth-loving Jew the way of life in Jesus Christ. If the ethics of Christianity is proven superior to that of Judaism without the teachings of Christ, if the spirituality of Christianity is to be proven deeper and fuller than that of the religion of the Old Testament alone, it is by the life and character of the teacher that these things are to be most surely declared. That the work of missions to the Jews has suffered in this regard one does not need to go far into ancient history to see. This difficulty can be remedied, but not without devotion and self-sacrifice. May God lead true and noble men, of both Jewish and Gentile blood, to go to the house of Israel with an earnest and convincing message which shall come out of the fulness of lives which shall carry their heavenly nature revealed in every thought, word and deed! So will some of the greatest hindrances to the Gospel work among God's ancient people be removed.

Watch for the day we long to see,
 Nor the armour of God unbend;
 For blest for aye shall those servants be
 Whom their Lord shall watching find.

J. T. SPAVIER.

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TILL HE COME.

Till He come, whose right it is
 O'er a ransomed world to reign;
 Till He come, and all be His
 That He gave Himself to gain;
 Till He come, and pain and woe
 Flee like night before the day;
 Till He come, and all things go
 That unworthy are to stay;
 Till He come, whose hand alone
 Can arrest the flow of tears;
 Till He come, whose tenderest touch
 Shall dispel our latest fears;
 Watchful let us work and pray,
 Hastening the joyful day.

Till He come—so runs the line—
 Marking off the term of ill,
 Darkest hours of powers malign
 Never more an hour to fill;
 Till He come, the might of hell
 Still against the saints may rage;
 And, beneath the tempter's spell,
 Men in strifes and sins engage;
 Till He come, wrong may prevail,
 And the right be done in vain;
 Truth's confession still entail
 Toil, and obloquy, and pain;
 But our hope can brook delay,
 Waiting such a glorious day.

"Till He come!" 'tis sorrow's sigh,
 Upward borne by hope to tears.
 "Till He come!" 'tis faith's reply
 To a thousand doubts and fears.
 "Till He come!" it is the groan
 Of creation in her pangs.
 "Till He come!" on this alone
 Earth her expectation hangs.
 "Till He come!" the words return
 Echoing from the world again,
 Where the weary nations yearn
 For a righteous king to reign.
 Thus for man and earth we pray,
 "Hasten, Lord, the joyful day."

—"The Christian."

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JEWS ARE GOOD FARMERS.

Despite all arguments to the contrary, it has now been practically demonstrated that the Jew is a success as a farmer. In Woodbine, N. J., a band of Israelites, who have only recently learned to farm, have transformed what was a veritable wilderness into an agricultural district, "overflowing with milk and honey."

Here is what the "Cape May County Gazette" says:—

"No feature of the exhibition attracted more attention than did the display made by the people of the Jewish colony at Woodbine. No one exhibitor—excepting possibly Anthony Felton—ever before occupied so much space at our fair, and every foot of this space was covered with something that was well worth the attention of visitors, not only because of the variety of the products and articles shown, but on account of the excellent taste and skill with which the exhibit was installed. There were many large and finely executed photographs (taken by L. D. Johnson, of Vineland) showing the abnormally loaded fruit trees, grape vines, etc., on the experimental farm, the interior of greenhouses, the flower beds, etc., and there were mammoth vegetables, green and preserved fruits, including peaches, pears, grapes and plums; there were beautiful palms, tropical plants and cut flowers, nursery stock from seed and graft, and some of the finest mechanical work, done by the Woodbine Machine and Tool Company. The willow basket exhibit was very large and fine. Many people who never before saw the inside of a modern bee hive were entertained and instructed by the demonstration of the manner in which the bee of the present day is aided and assisted in his work by man. This and other features of the Woodbine exhibit were fully explained by Prof. Sabowick, Superintendent of the colony, and Mr. Fred Schmidt, Farm Superintendent, their assistants; and Cape May County now comprehends as never before the great scope of the work the Jews at Woodbine are going in what five years ago was but a wilderness."

THE HOPE OF ISRAEL MOVEMENT.

The last month has brought us much encouragement in the blessed work entrusted to us by the Lord. We have had a number of very interesting conversations with intelligent Hebrews in their homes, while others called on us for religious talks. Our public preaching services have also been blessed. The greatest encouragement to us is the evidence which comes to us from many quarters that the thousands of tracts scattered are a blessing to the Jews everywhere. Nearly all these tracts are written and published by ourselves. We do this with much prayer, and likewise sent them forth, trusting God that these leaflets will be like bread cast upon the waters. The following letters will fill the hearts of all our readers with joy and praise. The first one comes from Odessa, on the Black Sea, in Russia. Dr. Zeckhausen translated the letter for us.

Highly esteemed Sir and Pastor Gaebelein:

Dear Friend of the Jews—Several months ago I received from you the Jargon tracts, "Behold, He Cometh." The joy it brought to my heart and to the heart of my brothers, I cannot describe, and I at once sent you a letter of thanks; but how pained I was when I noticed that your address was changed and you probably have not received my letter. But now I am in receipt of a still larger package of tracts on the Holy Spirit, the third day. Who is the suffering servant of the Lord? your monthly paper, etc., and my pen is too weak to write you our thanks. My brethren in Jesus and myself have celebrated the receipt of this package like a holiday, and we all wish to Pastor G. long years of life, that he can continue to behalf of Israel, and that the Holy Spirit, The Third Day, Who is the Suffering Servant of the of Israel is. Amen.

Beloved Mr. Gaebelein, let me now describe to you our little band of believing Israelites in Odessa, Russia. We are fifty Israelites who believe in the Lord Jesus Christ and are living in true love, as true brethren, and are living in accord with the command of our dear Saviour; "even a new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that ye are my disciples, if ye love one another." But, dear pastor, what can we do with a stiff-necked people? They persecute us on every step and from every side; they throw stones at us, and when we show ourselves in the street they cry, "cherem, cherem!" (Excommunicant.) I need not tell you all, dear pastor, for you know what a stiff-necked people they are and how they persecute us. What can we do among such a stiff-necked people? On account of the pain and shame many

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of my brethren have left Odessa. Some have gone to London, others to Switzerland, while several will remove to Kishinev to be baptized by Pastor Faltin. Twenty of us, however, will remain to suffer shame and pain. Dear pastor, what can be done with this little flock? We have no one to comfort us with good and comfortable words; we have no one to lead us the right way. I am thankful to brother Joseph Rabnowitz that he sent us some of his writings. And dear pastor, you desire more and more to bring salvation to Israel; if you are a true lover of Israel, then I beg of you do not release your hand from helping our small and poor flock. You have begun to help us; oh, please continue to send us the Jargon Hope of Israel and many of your tracts.

The God of Abraham will help you and bless you with many years, and your prayers for Israel will be answered.

Your servant in Jesus the Messiah,

C. J. R.

This letter has given us much encouragement and we will continue to send to our dear Jewish brother in Odessa our Hebrew literature. There are now a number of places like this in Russia, outside of Warsaw, where our dear brother Rosenzweig is doing such a blessed work, where believing Hebrews assemble themselves for worship and the study of the Word. They have no organization and have nothing to do with denominationalism. This is a most hopeful sign and shows us that the remnant is being called by the Holy Spirit. From another part of Russia we received a week before we got the above letter from Odessa the following request:

"Can you send me a larger quantity of your pamphlet in Jargon, 'What think ye of Christ?' I will be very thankful to you. It is also necessary that you send here to this place a much larger number of copies of the Tiqueth Israel (our Jargon monthly). The Jews here love to read it and are always asking for it. Please do as soon as possible."

We send this brother regularly 50 copies a month and we are sure he could use at least 500 if we could send him as many.

In our own country in nearly every State much of this work is being done by praying, loving hands. We copy here only two letters received from readers of *Our Hope*:

B., Mass.

Enclosed please find stamps to send me more suitable literature for jack peddlers. I have given away nearly all you sent me. These men always ask me, "where did you get them?" It has more than gladdened my heart to see how eagerly they look them over when

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they recover from their surprise at my having such papers. One man asked, are you interested in this? Then he said, "Oh, he is trying to make Jews into Christians." I explained a little, and then happened to think of the number of Our Hope, which has the principles of the Hope of Israel. When he looked it over, he said, "That is good, that is right." He was then very eager and wanted all the different kind I had.

P., Oreguo.

You have at my request generously been sending Yargon papers and tracts to Mrs.—. A letter yesterday from a friend through whom I am enabled to keep track of the Hebrew lady, writes concerning her this way: "She seems perfectly delighted with the papers sent her, and says it is the best reading she ever had. One paper especially pleased her, and she wanted me to read it, but as I could not read it in Hebrew, I could not understand it. It was No. 4 of the Yargon paper. Now, if you can get it for me in English, kindly send it to me, her in English, so that her sons may also read them. Now, do what Mrs.—, the Hebrew lady, wishes to have the same papers sent to you can to get them for her, and also for three other Jewish families I am working for."

So much for the letter. Now I beg of you continue in Christ's name to send Mrs.— those papers, and send her something in English for her boys.

We could fill many pages with letters just as interesting as the ones we quoted from. Of course we continue in this good work as long as He carries and it pleases Him to send us the means for so doing. We are sure He will permit us to continue and to enlarge this work. Our dear brother Rabinowitz sent us a few days ago an excellent work of his on "Jesus of Nazareth, the King of the Jews," and we have at once undertaken to publish it in our paper and in pamphlet form. Please continue to write to us for tracts and scatter them among your Jewish friends and neighbors.

At the Tabernacle, Nineteenth and Morgan sts., St. Louis, Mo., a large supply of our tracts, sample copies of OUR HOPE, New Testaments, etc., are always on hand, and our friends in St. Louis and vicinity can obtain them there. We expect to do definite work there in the near future and give our testimony to the Jews and churches wherever the Lord gives an opening.

A meeting for Bible study in Hebrew and German is now held every Friday evening at 8 o'clock at our headquarters,

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No. 128 Second street. This meeting is especially for our Jewish believers. The larger services on Saturday—the Jewish Sabbath—continue in the church, No. 91 Rivington street, at 10.30 A. M. and 2.30 P. M. We have rented the lecture-room for the Saturday services.

Our dear brother, J. Ch. Reines, has fallen asleep in Jesus. We met him six years ago and for several years he assisted us in our work, both in this city and in Baltimore, Md. He was a good brother, loving the Lord with his whole heart. Under much sacrifice he studied medicine in Baltimore and graduated last spring in that city. Already in the spring he was ailing. His disease developed into consumption, from which he died.

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scriptural—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the gospel is "to the Jew first," Rom. i: 16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as

of the believing Gentile, Rom. iv; 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes; "Is any man called being circumcised? Let him not become uncircumcised," 1 Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezek. xlii: 7, 9).

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxx: 11; xxxi: 35, 37; xlii: 26; Rom. xi: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews to be a true remnant, should not surrender any of the divinely appointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments. Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men), 1 John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9 (chap. xv: 28, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as

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

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A. C. GAEBELIN, SUPERINTENDENT.

E. F. STROETER, SECRETARY.



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PUBLICATIONS.—Our friends will find a list of our publications in different languages on the outside cover of this magazine. Many Tracts are published from time to time. The Jargon Hope of Israel is especially suitable for free distribution among Hebrews. These tracts and papers are mailed free to anyone who wishes to distribute them among the Jews. Stamp, to cover the postage, should be paid with the order.

The Hope of Israel Movement is not connected with a denomination, a church, missionary society, or any other organization. Contributions should be sent to Rev. A. C. Garbelin, 128 Second Street, New York City. A numbered receipt is sent to every donor, and our papers are mailed every three months.

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DECEMBER, 1897.

No. 6.

EDITORIAL NOTES.

With this number will close the series of articles by Dr. West on "Daniel's Great Prophecy." These articles have attracted the close attention of many students of prophecy who have followed the learned and graphic interpretations with increasing interest and profit. Some themes pertaining to Antichrist, in Dan. xi: 36-45, and the final "Summation of the Whole Book." have not been discussed, but all the articles will shortly be published in book form.

In succeeding numbers will be given brief notes, and hints, and suggestions on the study of prophecy, and also interpretations of various Scriptures.

The first installment of "Editorial Correspondence," by Mr. Stroeter, suggests how many and various topics of engrossing interest touching Israel in these days will be found in this department of "Our Hope" from month to month.

INTERESTING LETTERS.

We call the attention of our readers to the encouraging communications the Superintendent has received from abroad. They are to be found under the Hope of Israel Movement, page 213.

EDITORIAL CORRESPONDENCE.

Here we are in the dear old Fatherland, at Frankfurt-on-the-Main, memorable in the history of the German empire in the middle ages, the home of the famous Rothschild family. While

the old homestead of the hanker-prince still pointed out to the traveler, the "glory" (?) of the "dengasse," of Frankfurt's Jewish-Ghetto in former days, has departed. Modern buildings occupy the place of the old and dingy rookeries where the Jews of the "Free City" were shut in always after nightfall. All this is changed. But the Jew is still hated in Frankfurt, as in other places, and we have now in our possession hotel cards, on which in plain German the statement appears, that no Jews are ever admitted there. "Nur für Christen!"—Only for Christians!—such Christians! Our departure for Zurich has been unexpectedly delayed, partly on account of the light illness of my dear companion. However, in a day or two, we expect to continue our journey southward, and hope soon to be "tied"—after the fashion of pilgrims and strangers—in the ancient city of Zurich. The journey thus far has been safe and delightful, because signally prospered of the Lord. The violent hurricane which swept the Atlantic coast just previous to our sailing on the 26th of October, seems to have been the last outburst of equinoctial fury for the season. With the exception of the waves in the wake of that storm, we had, from Sandy Hook until Bremerhaven, quiet seas and favorable skies. The captain and officers of our magnificent ship, the "Kaiser Wilhelm der Grosse," of the North German Lloyd, were, on that account, all the more chagrined at the slight mishap which befall one of the powerful engines of the vessel on the first day out from New York. For, with a sea so calm and everything else so favorable, they might have accomplished their great desire to make that trip another record-breaker, i. e., the fastest ever made across the Atlantic. Instead of that, we had to travel all the week with only about seven-eighths of the engines' full power. We were kept safe from all harm, and had the additional privilege of seeing our giant ship high and dry in the great dock at Southampton, where its bottom was painted before it proceeded to the end of the journey. Thus we obtained a fine view of the immense hull in which we had been safely carried across the sea. Our British cousins manifested considerable interest in the big German liner. But it must have been slightly aggravating that they only had a dock big enough to hold it, but no ship quite as large and fast as this giant "Kaiser."

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Among the passengers on board not a few were Hebrews. One day, on deck, a passing remark by one of them, about the grandeur of the ocean, led easily and naturally "from nature up to nature's God." There was a feeble attempt at a show of agnosticism; but it was unsuccessful, if genuine. My reply, that an unbelieving Jew to me was a walking self-contradiction was received with evident appreciation. Soon the conversation is turned into serious channels. Zionism, the Messiah, the future of Israel and the world, all come in for a full share in the discussions, which now are repeated almost daily, as long as we are together on board. On Sunday morning it became my privilege to open the Word, first in German, in the second cabin, and immediately after in English in the first. Among my hearers, on both occasions, none were more attentive and appreciative, than these same Jewish gentlemen, some of whom never entered a Christian church, and most of whom were professed "Reformers." Not a few followed me from one salon to the other, and listened to the message in both languages. It became very manifest, in the course of the discussions and conversations with these Jews that they can be approached quite readily with the story of the cross and resurrection, if it is done with kindness and consideration. As soon as these gentlemen understood my position toward Judaism, as such, and that I did not in any way antagonize their being Jews, they not only listened more eagerly to all I could say, but they expressed their delight at hearing a Christian minister talk thus of Judaism and the destiny of Israel. They assured me that what I had told them, from the New Testament, was a revelation to them. They had never imagined that Christians held any such views, or that they believed, as I did, in the future of their race. And when I upbraided them for their "reform," i. e., their rationalizing and unbelieving Judaism, they took it in excellent grace, and acknowledged quite readily, that underneath the garb of assimilation and reform, the genuine, national Jew was still very much alive. They were frank enough to admit that the influence of "reform" was, after all, not very strong over the Jewish mind and heart. The Jew is stronger than the "reformer." So, when the question of Zionism was up, they at first were

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very shy in committing themselves either for or against the movement. But when they saw my earnest conviction of the providential character of this remarkable sign of our times, and my deep interest in the awakening of Jewish national consciousness, it did not take them long to discover that they all were, in the depth of their hearts, real Zionists. I could only thank the Lord for the blessed opportunities of presenting very fully and at considerable length, the claims of our Lord and Christ to these His own brethren according to the flesh. He will bless the seed that was sown. The parting invitations of a number of these Jewish friends to see them either at Vienna or in New York were very cordial. Two or three parties of them went to the same hotel in Bremen with us on our account, to be with us as long as possible.

Here in Frankfurt I have had two opportunities of speaking on behalf of Israel, so far. There is a promise of more in the near future. One of the first things that came into my hands in the way of literature on Israel, was a recent pamphlet by Prof. F. Heman, of Basle, Switzerland, entitled, "The Awakening of the Jewish Nation—The Way to the Final Solution of the Jewish Problem." Prof. Heman is well known as a lover of Israel, and has had exceptional opportunities for studying the recent Jewish Congress at Basle. He gives a very clear and able discussion of the Zionist movement. We shall bring copious extracts from his brochure in the columns of "Our Hope."

Several invitations have also been received to visit places in Switzerland this winter in the interest of God's work among His ancient people. Others will undoubtedly follow. In spite of a very strong anti-semitic feeling, especially in Germany, from which even true believers are not always free, the Spirit of the Lord is impressing the heart of God's children everywhere more and more with the fact that Israel's crisis—and that means the world's—is near at hand.

Before we came to Frankfurt, some happy days were spent at Dorsten, Westphalia, at a beloved sister's home. With her we also visited the graves of father and mother at Bonn, on the Rhine. There we also found the grave of the sainted Christlieb, with whom fifteen years ago, many blessed hours were

spent in speaking of the things of God and His church. It was Christlieb, who expressed his surprise and perplexity, how our American, evangelical theologians, in all other respects sound on Biblical questions, such as inspiration, atonement, etc., could logically and consistently with their own principles of exegesis, manage to have a church millennium before the return of the Lord Jesus. I told him then, as I would tell him to-day, that it was incomprehensible to me as well.

Frankfurt-on-the-Main, Nov. 16, 1897.

E. F. STOEHR.

SOME EVENTS OF THE END OF THE AGE.

W. J. KROMAN, D.D.

1. First, in general, are three events; (1) the fulness of the Gentiles, or the complete number of the elect Gentiles of the Church. (2) The return of the Redeemer to turn away the ungodliness from Jacob; the fulness of Israel, or the salvation of all the elect of Israel who inherit the Messianic Kingdom. (3) *The conversion of the nations through the fulness of Israel*, the final blessing on the world greater in every way than that which the gospel brought these past centuries since the fall and temporary rejection of Israel. "For I would not, brethren, that ye shou'd be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Rom. xi: 25-27. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? Rom. xi: 12. *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*" Rom. xi: 15.

This same order is given in Acts xv: 13-18. (1) The election of the Gentiles. (2) The return of the Lord, the re-establishment of David's throne, the restoration of Israel. (3) The seeking after the Lord of the residue of men or the con-

version of the nations. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth these things. Known unto God are all his works, from the beginning of the world.*" Acts xv: 13-18.

In these scriptures the conversion of Israel is connected with the return of the Messiah; but this conversion, according to many prophetic words, begins in a time of great trial and sifting, when the nucleus of the fulness of Israel is formed; and the return of the Redeemer is preceded by such preparatory purification of the people prepared for him. It has been supposed that not any Jews of whom the future Messianic nation is to be formed will be converted before the Lord appears to destroy the Wicked One; and that their conversion will take place when they behold the Lord of glory coming in the clouds of heaven; but the mourning predicted is rather a proof of their previous conversion, and also a sign of preparedness to greet him with the greeting, "Blessed is he that cometh in the name of the Lord." Matth. xxiii: 39; Zech. xii: 13, xiii: 1. Conversion, mourning, the opening of a fountain for sin and uncleanness, at the coming of the Messiah, are but parts of a varied national experience in those days of a world-wide crisis. Joel speaks of a remnant in Jerusalem delivered, the called of Jehovah; if delivered, it was from both their enemies and from the wrath of the day of the Lord, and as having believed in the Messiah before the day came.

The Son of Man comes also to Israel in relation to events which are of a diverse kind; events like the previous hiding away from Jerusalem of some of Israel during both the Tribulation and the Wrath, and the open vision of the Advent by others when Jerusalem is taken by the armies, Zech. xiv: 1-5; the fighting of Judah against the foe and the deliverance of

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Jerusalem by the Lord himself, Zech. xii: 1-9; the coming in the clouds like the lightning at the appearing in wrath at Armageddon and the subsequent session on the throne of glory and deliberate judgment of the nations; the coming of the Redeemer to Zion to them that look for Him to begin the great deliverance, and the coming out of Zion of the Deliverer to complete it; the prior purification of some of "the elect" in their land and of others in foreign lands.

II. The preparatory preaching. The conversion and mourning are also preceded by or inseparable from a preparatory preaching. This is in accordance with the past dealings of God. The mould and order of the divine procedure at the opening of a new epoch is as follows: (1) A crisis, or judgment, or great change is about to take place in a guilty world. (2) Men of God, specially endued, appear, announcing wrath to come, and preaching salvation from the wrath for all who believe and repent; signs also attest their preaching, "the powers of the age to come." (3) A people for the Lord begins to be gathered. (4) A time of trial and testing follows. (5) The day of wrath comes heralded by great signs. (6) The people of God are saved, the ungodly perish. (7) The Spirit of God is afterward poured upon all the unbelieving, and through them universal blessing comes upon man and nature. So was John the Baptist sent from God to make ready a people prepared for the Lord at His first coming; and so now, after Jewish failure, the Church, composed of Jew and Gentile alike, is like the heavenly people of God preparing for Christ as His fellow rulers. But what was not nationally fulfilled by Israel at the first coming, will be at the second, according to the unchanging and unchangeable purpose of God, whose judgments are unsearchable and whose ways are untraceable. Rom. xi: 25-33.

A turning to the Lord on the part of a sufficient number who shall represent the nation before Him as its nucleus and first fruits, is one of the conditions of His return. The kingdom once offered before His crucifixion to the "house of Israel" and rejected, and offered again after His ascension, and rejected, will at last be received. Matt. x: 1-42; Acts i-vii.; Rom. xi: 12-15.

Words similar to those once spoken by the apostle Peter to the unbelieving nation, and at that time attested by signs of mercy, will be declared to them again by men sent from God, and attested this time by signs of judgment as in the days of Moses and of Elijah. "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who 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 since the world began." Acts iii: 19-21. The times of restoration will now have come and the Lord be ready to appear. The work of national conversion and restoration, interrupted centuries ago, will again be taken up, but attended by fearful trials and judgments. According to analogy also, the true signs of the men of God will be counterfeited by their adversaries and dying wonders shall abound, just as Moses and Aaron were imitated and withstood by Jannes and Jambres.

The words of the prophet Malachi are specially significant in this connection: "Behold I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." iv: 5-6; 1 Kings xvii: 37.

John the Baptist did not so succeed in bringing the nation to the faith and obedience of the fathers; the restoration of all things promised did not begin with him; though coming in the spirit and power of Elijah, he was not Elijah; he would have been Elijah had the nation so received him, said Jesus, and have done the work of Elijah; but in his rejection lay the rejection of Jesus, the postponement of the Kingdom, the introduction of the Church, the destruction of temple and city, the dispersion of the nation until the times of the Gentiles are fulfilled, and therefore there is need of another advent of the Messiah to fulfill the prophecies of the Messianic Kingdom, and of the coming of an Elijah to turn the hearts of Israel back again, and to fulfill the appointed mission of preparing a people for the Messiah "before the great and terrible day of the Lord come."

This preaching is inseparable from a time of testing and purifying to discover the true and faithful who shall be worthy to enter the Kingdom, and is a protest accompanied by miracles against the usurpation and ungodliness of the Beast. Rev. xi: 1-13.

(II. The Tribulation of Israel world-wide. This experience of great trial and purification will be both in their own land and among the Gentiles. Isaiah predicts and Paul reiterates a future Great Tribulation of Israel, a "decreed consumption" out of which a remnant only is saved, but finishing and cutting it short, ("for the elect's sake those days shall be shortened") "the remnant shall return, even the remnant of Jacob, unto the mighty God." Isa. x: 21-23.

The prophet Zechariah describes the trial *in the land*: "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire; and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Zech. xi: 8-9.

Of the tribulation and winnowing of Israel *outside of their land*, and who shall thereby be made ready to be added to the purified and regenerated nucleus *in the land*, other prophets speak. Says Amos: "I will not utterly destroy the house of Jacob, saith the Lord. For, in, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Amos ix: 8-10.

The prophet Ezekiel predicts the same purifying. "I will bring you into the wilderness of the peoples and there will plead with you face to face.

"Like as I pleaded with your fathers in the wilderness in the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels and them that transgress against

me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." *xx: 33-38.*

Likewise Malachi speaks of the same time of Israel's trial and purifying as associated with the preaching of Elijah the prophet, and assigns both the preaching and the purification to a time immediately preceding the coming of the great and dreadful day of the Lord. *Mal. iii: 4.*

So John the Baptist came, the messenger of "the Lord," (*Mark i: 2; Malachi iii: 1*) in the spirit and power of Elijah, and would have done the work of Elijah, had Israel so received him; but their rejection of John was the earnest of their rejection of Jesus, in the violence offered them, the Kingdom of heaven suffered violence; and this two-fold rejection not only fulfilled the prophecies of the sufferings of the Messiah, but also postponed the time of Israel's final purification, when the threshing floor shall be cleansed, the wheat garnered and the chaff burned with unquenchable fire. *Luke iii: 17.* Also involved in this rejection of John and of Jesus was the postponement of the "day of the Lord" of Malachi, the "wrath to come" of John; and the Kingdom of Messiah; and likewise the way was opened for the present calling out of the Church as the body of Christ to reign with Him in that coming Kingdom of peace and righteousness.

IV. The National Salvation of Israel. Israel, alone of all nations, has the promise of salvation from enemies. The warring nations and governments of Christendom have for centuries misapplied to themselves and against each other the psalms and prophecies pertaining exclusively to Israel and his deliverance from the hands of his enemies; and believers have changed these enemies into personal sins or hosts of Satan; but such an inspired song like that of Zacharias, the father of John the Baptist, clearly distinguishes between the forgiveness of sins as one kind of salvation common to Jew and Gentile alike, and salvation from enemies as quite another and promised to Israel alone. The former is, however, the necessary antecedent of the latter, the Messiah saves a repentant people only; not because they have the blood of Abraham, but the faith of Abraham, shall his children dwell

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in their land forever. Spiritual salvation for Jew and Gentile is through the atoning blood of Christ, national, for the Jew, is through the manifested power and glory of the Messiah.

Zacharias, in his prophetic song (Luke i: 67-79), repeats the substance of all the covenants and oaths, promises and prophecies made to Israel and the patriarchs from the beginning. In it salvation from enemies and from sins appear as connected events; and so shall they yet coincide in the time to come, but the unbelief of the nation while postponing both to a future day, did, nevertheless, in the sufferings and crucifixion of Jesus, their rejected Messiah, lay the foundation of their own future forgiveness, and that of all believers before he came, and now, and in the age to come.

The spiritual and national redemption shall at last come together, as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob"; and "the Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Rom. xi: 26; Joel iii: 16-17.

V. The Future Outpouring of the Holy Spirit upon Israel.

This critical time of Israel has also a peculiar relation to a future outpouring of the Spirit of God. The promises of the gift of the Spirit, the great blessing of the Messianic age, were not exhaustively fulfilled on the day of Pentecost; another outpouring remains for Israel. This in consonance with the secret purposes of God; for now it can be seen that to one part of the divine plan belong the first coming to suffer, the temporary rejection of Israel, the gift of the Church by the Father to the Son, and the gift of the Spirit by the Son to the Church as His co-heirs and co-regents in glory; and to the other part belong the second coming to reign, the restoration of Israel, the exhaustive outpouring of the Holy Spirit on Israel, and the conversion of the nations. The anointed of Jehovah was to suffer, and the anointed of Jehovah is to be King upon Jehovah's holy hill of Zion. Acts iii: 17-18; Ps. ii: 1-12.

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This future gift of the Spirit is attested by the unfulfilled context of the various Scriptures containing the promise. The text can not have been completely fulfilled if the context has not been.

Stress might be laid on the word "pour" in this passage from the prophecy of Isaiah, "until the Spirit be poured upon us from on high; and the wilderness become a fruitful field, and the fruitful field be counted for a forest," xxxii: 15. This word is quite unlike that for "pour" in kindred promises; it signifies emptied out, completely poured out.

The context of the above passage requires a restoration of unexampled fertility to the land of Israel, the Spirit breathing new life and fruitfulness into all nature.

Such a change in the soil was not the accompaniment of the outpouring at Pentecost. The condition of the land has been more one of unfruitfulness and of a desolation in sympathy with its outcast owners. It has been a dead land, lacking its soul and spirit, its people and its glory. And this promised fertility is no more a figure of speech than the gift of the Spirit has been and again shall be. Neither can the Church formed at Pentecost be the people of Israel, or their land some Gentile country.

Another passage in Isaiah promises the everlasting continuance of the Spirit with Israel, but not until the nation has obtained both spiritual and national redemption. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn away from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever." lix: 19-21.

And yet another promise in the same prophet foretells how after the forgiveness of sins this gift of the Spirit shall make Israel pre-eminent among all peoples, as trees are higher than the grass. "Fear not, Oh Jacob; and thou Jerusalem whom I have chosen; for I will pour water upon him, and shall give thirty

and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thy offspring; and they shall spring up among the grass, as willows by the water courses." xliii: 25-45.

Ezekiel foretells their restoration from all lands in connection with this gift which shall sanctify Jehovah in them before all nations.

"When I have brought them again from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, then shall they know that I am the Lord their God which caused them to be led into captivity among the nations, and have gathered them unto their own land; and I will leave none of them any more there; neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, asith the Lord God." xxxvi: 24-27; xxxix: 27-29. But unto this day Jehovah hides his face from them and they are still in the lands of their enemies, but as no jot of God's word can remain unfulfilled, there abide for them a great outpouring of the Spirit on their return to that land which is theirs by an inalienable right as the free gift to their fathers, Abraham, Isaac and Jacob.

The promise in Joel, the earliest of all, associates the pouring out of "the Spirit upon all flesh" not only with the preceding "day of the Lord," "the great and terrible," and with the return of the captivity of Judah and Jerusalem and the cessation of the downtreading of the holy city by Gentile feet, but also with the dwelling of Jehovah in Zion, at which time Ezekiel says, "The name of the city from that day shall be Jehovah Shammah, the Lord is there." Joel lii: 17; xx: 21; Ezek. xlviii: 35.

In a word, so intimately in the prophecies is the establishment of the Kingdom of God connected with this gift of the Holy Spirit to Israel, that the disciples asked the question most naturally and far more intelligently than some of their critics would have us understand: "Lord, wilt thou at this time restore again the kingdom to Israel?" For the Lord Jesus had been telling them the baptism of the Spirit would be given before many days.

His answer does not deny the fact, but postpones the time,

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Israel up to the stoning of Stephen had the Messianic Kingdom offered them over and over again by the Lord Jesus, who, had they received Him, would in due time have returned; but in that stoning they consummated their sin of resistance to the Holy Spirit and of the rejection of Jesus, their Messiah, and so through their fall salvation came to the Gentiles, and as a nation they must wait for the Kingdom and the complete outpouring of the Spirit until the fulness of the Gentiles has come in. When at last after the day of Jacob's trouble is over, the fulness of Israel appears, this people of God will become according to the wonderful purpose of God the national head and heart of a reorganized world. "When the Most High gave to the nations their inheritance, when he separated the children of men, he set the bounds of the peoples according to the number of the children of Israel." Deut. xxxii: 8. However this word may have been fulfilled in the past, it awaits its largest and deepest realization in the future. "Great" was the day of Jacob's trouble; great shall be the day of Jezreel." Hos. i: 11.

It is also written, "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. xi: 12, 15. No longer shall the sorrowful confession of failure be heard from the lips of Israel's prophet; all nations shall then turn to the Lord; deliverance shall be wrought in the earth; the inhabitants of the world shall come to the light; the regeneration of the race and of all things shall then begin in the presence of the glory of the Son of Man. Isa. xxvi: 1-21; Matth. xix: 28. "There remaineth a rest for the people of God," both for the heavenly and earthly. Heb. iv: 9.

"Comfort ye, comfort ye my people, saith your God." Isa. xl: 1.

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THE SHUNAMMITE.

2 Kings iv. 25-37.

BY MRS. GEO. C. NEEHAM.

This is the story of one in distress going to the right source for comfort. She does not even tell her husband; like the Christian who does best when he "confers not with flesh and blood." They who would retain public power must pursue private prayer. Elisha easily saw her coming because of the flat plain. The true man of God is more ready to run to us than we to him. God is ever exhibited as instantly reciprocating the least holy desire towards Himself. Luke xv: 20. There was something in the haste of the woman's approach which suggested evil tidings to the prophet. Gehazi waited on Elisha with a view, perhaps, of being his successor. His antecedents we do not know. He was clever and crafty. Elisha frequently passed through Shunem on his way to Samaria, seventeen miles distant. Hence the acquaintance with this family. The godly can say, "Peace, peace" even in sore trial. John xvi: 33. The woman in her grief forgets her dignity, and holds Elisha by the feet. This act draws out the opposite natures of the two men. Stir a serpent, and it hisses. Crush a flower and it yields perfume. Mark xiv: 4-6. Verse 28 is better read, "Do not disappoint me." There is here implied some promise given by the prophet concerning the future welfare and destiny of the child. The mother had no faith in the staff, but she had in the prophet. The same language is used of Eutychus as of this child. Acts xx: 9, 10. They who are nearest to God, will put themselves closest to the object to be helped. No dead soul can be brought to life without somebody's prayer and faith and conflict.

There are five great things in this study:

I. *The woman was great in six ways.* (1) Great in her high position socially, and in her kinship as a daughter of Abraham. (2) In her uncontaminated dignity and purity, which had not been corrupted by Jezebel's foul ways. (3) Great in her womanly delicacy, and sweet pity; studying the wants, rest and communion of the man of God, and providing a chamber of lodging for him. (4) Great in her humility, seeking not, when the grand opportunity is put before her, any promotion

for herself or her husband. (5) Great in self-control; hiding from her husband and Gehazi her bitter grief. (6) Great in her husband's confidence. Without jealousy he provides her an ass, and allows her to go on her secret errand to the man of God.

II. *The gift was great.* Elisha was the prophet of life. Creative life and resurrection life both came at his command. It was a reproach to have no son; she appears to have borne it meekly. Like Hannah, she may have asked of God; she did not ask from Gehazi. 1 Sam. i: 11. He was born according to the word of promise. Scripture has other instances of this mark of favor to the aged. There was Abraham, Manoah, Elkanah, Zacharias. These are types for us of God's method in the new birth. The flesh in man is dead and profitless. No good thing can be born or it till the power of God overshadows the weakness of nature. Thus grace ever acts contrary to nature, and above nature. John iii: 6; vi: 63.

III. *The sorrow was great.* Especially because the stroke fell on such a child, extinguishing all earthly joy. The mother learned in truth what Sarah only learned in type—the power of the resurrection. She laid her child where the man of God was wont to lie. She prepared him for resurrection, not for burial. Beautiful New Testament truth! We are dead. We are required to acknowledge practically what God has declared. Our life, our gifts, our opportunities must be laid where Jesus lay, in voluntary, conscious crucifixion. Then, and then only, will the same power that raised Him raise us to walk in newness of life. Rom. vi: 4.

IV. *This great faith* has its imperishable record in Hebrews eleven. Faith is tested that it may appear unto praise and honor and glory. 1 Pet. i: 7. Her husband tried her; Gehazi tried her; Elisha tried her. Her faith swept all aside, and compelled the man of God. Mark vii: 27, 28.

V. *It was a great joy.* Who can estimate it? It was a joy to the prophet also. It will be joy to Jesus when His saints are delivered from the grasp of death. The dead boy represents our condition. The staff, like the law, only emphasizes our helplessness. Jesus, like Elisha, who came into touch with our dead humanity, alone can give life. John x: 10, 11.

And what of dead Israel? Have we not the promise "Behold, oh my people, I will open your graves." Israel is now a dead nation. The Jewish people have individual but not national life. Israel's revivication will surely take place, for Israel is a beloved child unto God. Great will be their joy when Messiah's hand shall touch them, and great will be the joy of nations, for "Israel shall blossom and bud, and fill the world with fruit."

DANIEL'S GREAT PROPHECY.

(Chapter XII.)

Head of the "Warfare Great."

BY REV. NATHANIEL WEST, D. D.

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(Concluded.)

The chapter falls into three divisions: (1) the Conclusion of the prophecy, xii: 1-3; (2) The Completion of the Book of Daniel, xii: 4; (3) the Epilogue or closing Vision, xii: 5-13.

(1) The Conclusion of the Prophecy, xii: 1-3. These verses disclose in what way the constancy and faith of God's people will be tried in the final crisis, by what means the Lord will separate converted Israel from their apostate brethren, Isa. lxvi: 5, and how he will break in pieces the oppressor and redeem from deceit and violence the souls of the poor and needy, Ps. lxxii: 4, 13, 14. The fate of Israel and the world will not be decided by the diplomats and kings of Europe, Asia, and Africa, nor by the bankers of Antwerp, Berlin, Paris, London or Vienna, but by the hand of God. The doctrines of the "Balance of Power," and the "Sceptre of Mammon," will perish together. It will be decided at Jerusalem by the Coming of the Son of Man. The solution of what is called the *Eastern Question* requires a higher power than all the baffled sovereigns of the world, a solution only possible upon the overthrow of all the Gentile Powers themselves, of the corrupt forms of religion by which they are supported, of antichristianity everywhere, and of Antichrist, the last leader of Satan's kingdom on the earth. Whatever power the Jews may have acquired by means of their wealth, influence and alliances, among the nations; in the last times, or in Palestine, will be unavailing here. The struggle to gain their independence while in their unbelief will be signally defeated. It is not by force of arms, alliances or wealth that Israel is delivered, but

by the wonder-working power of God, when their own power is utterly annihilated. Deut. xxxii: 36; Dan. xii: 7. This final act in behalf of the faithful is connected with the resurrection of Israel's holy dead, waked from their graves to meet and greet the delivered ones, and to shine as the sun and the stars in the Kingdom of God. What we have here is

(1) The Definition of the "Time" of these events. It is "at that time," xi: 40, when the Antichrist camps on Mount Mothiah, xl: 45, hence neither in the times of Antiochus, nor of Titus, since it is immediately followed by the "Great Tribulation" that next precedes the Second Coming of Christ. Dan. vii: 13, 25; xii: 1-3, 7; Matt. xxiv: 15-29; II. Thess. i: 6, 7; ii: 1-12; Rev. xiii: 5; xix: 11-21; xx: 1-6. It will be "such a time as never was" prior to A. D. 33, when our Lord made this statement, therefore not in the times of Antiochus; "no, nor ever shall be" prior to the days immediately before His Second Coming, therefore not in the times of Titus. The character of the time is faithfully delineated by our Lord as corresponding to Amediluvian and Sodomite times. "As it was in the days of Noah," and of "Lot," Luke xvii: 26-37. The Gospel will have gone, as a testimony, to all nations, and Christendom, the field full of Tares and Wheat, will be burdened with "scandals" to be "taken out" by the sickle of judgment. Matt. xiii: 41. Modern Culture and Civilization will have done their best and worst, and amid antichristianity, lawlessness, church-defection, and a world in war, Israel's problem will demand solution.

(2) The intervention of Michael in behalf of Israel. "At that time, Michael, the great prince standing over the children of thy people (the Jews), shall stand firm," xii: 1. By Michael is not meant the "Angel of Jehovah," nor "Jesus Christ," but the guardian angel-prince of Israel, who with Gabriel exercises a protectorate over God's ancient people. He is the "archangel Michael" who contended for the body of Moses, Jude 9, and who, with Gabriel, "stood up" for Israel in the days of Cyrus and Darius the Mede, and in the days of Antiochus, to give the victory to Judas Maccabæus, Dan. x: 13, 20; xi: 1. Once more he "stands up," "over," and "firm for" converted Israel, "the holy people," xii: 7; "these my brethren," Matt. xxv: 40; the 144,000, Rev. vii: 4-8; xiv: 1-5; xii: 10, 11; Isa. lxi: 5, l. e., "the people of the Saints of the Most High," vii: 27. Here again we have a glimpse into the angel world. Satan is still the "god of this world" (age), and "prince of the power of the air," and has the right to "accuse" before God the Jewish people as apostates from their covenant so long as they remain in unbelief, and even to "accuse" believers before God, because of their sins. Job ii: 1-5; Zech. iii:

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1. The significant fact here is that when Michael stands up, at the time specified, Satan and his angels—till then allowed to roam the air—are “cast out” from their aerial spheres and dejected to the earth. Rev. xii: 9. With this dejection of the Dragon the great tribulation begins, the cause of Michael’s standing up being Israel’s conversion to Christ, at the middle of the 70th week. Rev. xii: 1-11. The ground of Satan’s accusation is cut away by the Jewish acceptance of Jesus Christ preached to them by the “Two Witnesses,” Rev. xi: 3, and by the Church, to whom the “open door” of missions to the Jews is given,” Rev. iii: 7-11; Acts iii: 19-21; Rom. xi: 26. The battle of Michael and his host is, first of all, in the air, where Satan roams and sends his evil angels and his influence to sway the powers of the earth adversely to the Jews. Then there is “War in Heaven,” i. e., in the aerial regions. John describes it. “Michael and his angels fought against the Dragon; and the Dragon and his angels fought and prevailed not, neither was their place found any more in heaven.” Rev. xii: 7, 8. They are cast down to rage on the earth a “short time,” viz., during the last 3½ years of the 70th week. Rev. xii: 12; Matt. xxiv: 22. The conversion of the Jews, at least, of their first instalment, and the dejection of the Dragon, are simultaneous events, at the middle of the 70th week. This overthrow of Satan in the air is the preliminary action on the skirmish line, as it were, the assault of the advanced-guard on the outposts of Satan’s kingdom, viz., on “the hosts of the high ones on high,” Isa. xxiv: 21. It is intended to clear the air from the evil angels and prepare the region for the Rapture of the Saints at the Coming of Christ in the clouds of heaven.

But if the conflict is aerial, it is also terrestrial, and chiefly in the Holy Land, where “the nations are gathered against Jerusalem.” Here also angelic intervention shall occur in Israel’s behalf. “Thither cause Thy mighty ones to come down, O Lord!” Joel iii: 21. The “War of the Great Day of God Almighty” includes “the kings of the earth on the earth,” as well as “the hosts of the high ones on high.” Isa. xxiv: 21. Angels execute the “Harvest” and the “Vintage” orders. Rev. xiv: 12-20; Zech. xiii: 8; xiv: 5; Jude 15. Great, however, as is the help of Michael, the destruction of the Antichrist is reserved for Christ alone, Isa. xli: 4; II. Thess. ii: 1; Isa. lix: 19, 20; Dan. vii: 13; Rev. xix: 11-21. There is rig and propriety in this. It is when the Lord himself appears in person to raise His saints, and smite the Antichrist, that “Warfare Great” is terminated and Israel is delivered. Him belongs the victory, the kingdom, the power and glory.

(1) The Great Tribulation: “There shall be a time

Trouble such as never was since there was a nation, even to that same time," xii: 1. Of this, much has already been said. It is that period of affliction described so graphically and so frequently in both Testaments, by Moses, Deut. xxxii: 39-43; by Balaam, Num. xxi: 23, 24; by Isaiah, xxvi: 8-21; lix: 16-21; lxvi: 5-16; by Jeremiah, xxx: 7; by Ezekiel, xxxviii: 1-23; xxxix: 1-29; by Joel, iii: 9-16; by Zephaniah, iii: 8; by Zechariah, xii: 1-14; xiii: 1; xiv: 1-5; by our Lord, Matt. xxiv: 15, 28; by Paul, II. Thess. i: 6, 7; and by John, Rev. iii: 10; vii: 14; x: 7; xii: 12; xiii: 1-18, covering the second half of the Apocalypse from chapter xii. to xx. Here is found the formal condemnation of all the modern optimistic schemes, social theories, and wide-spread false teaching, that looks for the reform of the whole world and conversion of the nations before the Second Coming of Christ. If we ask the Prophets, Christ and His Apostles, *what they expected in the Future*, after the Gospel seed had been scattered over all the earth, their reply will be found to be one and harmonious. By the side of the Wheat, Satan's seed, the Tares, will occupy the field of the world "together" till the Lord comes. During the Times of the Gentiles Israel will remain in unbelief. Along with the progress of Christianity, externally waxing to a power in the world, and allying itself with governments and states, shall go prosperity, internal corruption and decay, a deepening departure from the faith, as the last times draw near—antichristianity at last ascendant, the world controlling the Church, false teaching, false Messiahs, false culture and civilization, crime universal, the faithful a "little flock" to whom it is "the Father's good pleasure to give the kingdom." The great apostasy in Christendom shall culminate in the Antichrist, and bring the crisis of the "Warfare Great," viz., the "Great Tribulation," the world still "lying in the Wicked One." They looked for all this, and for the return of the Jews to their own land, their conversion in the midst of the crisis, and the Second Coming of Christ to put an end to the whole disorder and bring His Kingdom of righteousness and truth to victory. No other future than this is found in the Sacred Scriptures, save the Millennial Age and the final New Heaven and Earth, both which follow the Advent of the Son of Man in clouds. The triumph of the Kingdom comes only to those who, faithful to Christ, pass through this Tribulation, and, sealed by His Spirit, are "overcomers" who have "gotten the victory over the Beast and His Image, his Mark and the Number of his Name," even as before in early times, Rev. xv: 2; xx: 4. The unwritten in the Book of Life "worship the Beast" and perish in his punishment. Rev. xiii: 8. The conversion and reform of the whole world before the Second Advent is a human fiction, contradicted by both Testaments.

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In Daniel's Book the Tribulation, though universal, is confined to the Jews and the Holy Land, the election out of Israel being prominent, as in Rev. vii: 4-8, but not the election out of the Gentiles, who yet pass through the same Tribulation, Rev. vii: 9-17. Territorially, the vision covers Europe, Asia and Africa, within the limits of the old Roman empire, yet Palestine is the centre of the drama. For the Jews the Holy Land will be a furnace seven times hot, and a lion's den. As in Maccabean days, they shall fall "by the sword, by flame, by captivity and spoil." Tried the faithful will be, as were the first Christians, as were the martyrs in Papal times, as were the faithful Armenians in our own day. Tried they will be by apostates of their own race who will cast them out, as the Jews go on building their Temple, Isa. lxvi: 1-5; Rev. xi: 1-3; and by the Antichrist, doubly enraged because of their conversion on the one hand, and the effort of apostates on the other to gain the independence of Palestine. Both these events are the cause of the Antichrist's breach of his covenant, of his sitting in the Temple as God himself, demanding homage from all, pain of death for disobedience. Tried they will be by the Rabbiniism of the magnates among them, who seek to develop Judaism in opposition to Christianity, ejecting them from their fellowship, ostracised socially, destroyed commercially, persecuted personally, and, if scorned to be bribed, then betrayed, manacled, and left unburied in the streets—victims, not only of the sword of the Ottoman, but of the "Cherem," or "curse," of the Jew, pronounced upon them. Isa. lxvi: 5; Rev. xiii: 7-10.

(4) The Deliverance. "Thy people shall be delivered," xii: 1, i. e., at the close of the Great Tribulation, xii: 7; vii: 25-27; ix: 27. Here is proof conclusive that the final gathering of living Israel, and the resurrection of Israel's holy dead, are contemporaneous events at the close of the Great Tribulation. Dan. xii: 1-3; and that "our gathering together unto Christ" is at the same time-point of Israel's Deliverance, viz., at the close of the 70th week. II. Thess. ii: 1-3. This promise of Deliverance of the "Remnant" is ancient as Moses and runs through both Testaments. Not exempted from trial, or even martyrdom, yet the "Remnant" shall not be destroyed. Sealed of God, kept safe from the power of temptation, delivered out of all their troubles, as were their fathers before them, they shall be overcomers through the blood of the Lamb. "Alas, for the day is great, so great that none is like it; it is the time of Jacob's trouble but he shall be saved out of it." Jer. xxx: 7. Accounted worthy to escape the licentiousness, drunkenness, surfeiting, cares of this life and snares of the antichristian time, and the judgments to fall on the ungodly, they shall stand, a

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faultless company, with their Redeemer, on the earthly "Mount Zion," where He promises to come to them. Isa. lix: 20; Rom. xi: 25, 26; Rev. xiv: 1-5.

The deliverance will be miraculous, (1) by the personal appearing of the Son of Man, first of all in the clouds of heaven. Dan. vii: 13; (2) in the next place, "His feet shall stand on the Mount of Olives," and a way of escape for the Jews be provided by earthquake shocks, sundering the mountain. Zech. xiv, 10; (3) by the tripartition of the city previously, its fall of "one-tenth" of it, and the engulfment of "7000 men of name," the supporters of the Antichrist; Rev. ii: 13; (4) by the destruction of his Antichrist and his hosts "outside the city," Rev. xiv: 20; Dan. ix: 27; vii: 26; xii: 7; 2 Thess. ii: 8; Rev. xix: 11; (5) and, as stated, by the coming of the Lord to "Zion," the last military station where the Antichrist encamped, Dan. xi: 45. It will be an elect deliverance even of "as many as are written in the book," Dan. xii: 1; "the holy, every one written among the living in Jerusalem," Isa. iv: 3; the surviving. We who are alive and remain unto the coming of the Lord, even as in the case of Gentile believers, who have just been caught away, 1 Thess. iv: 17. It will be a spiritual deliverance of Israel new-born and penitent, accepting Christ and trusting for pardon through His blood, Zech. xiii: 1; xii: 9-14; Ezek. xxxvi: 24-29; Acts iii: 19-21 (R. V.); Rom. xi: 26; Isa. lix: 20-21. It will be a political deliverance from subjection to the Gentile Powers, to restoration of long lost sovereignty, and of an absolutely independent kingdom which no sword or diplomacy shall ever wrest from their possession,—a kingdom in which Judah and Israel shall be one and undivided forever, Zech. xii: 3; Ezek. xxxvii: 22—an Israelitish kingdom, the centre of Messiah's kingdom, wide as the world, Luke i: 32, 33; i: 70-74. It will be a jubilant deliverance; the ransomed of the Lord returning to Zion "with songs and everlasting joy upon their heads," Isa. xxxv: 10. It will be a deliverance, God-glorifying and irreversible. "They shall dwell in the land, even they and their children, forever," Ezek. xxxvii: 25, God's sanctuary among them, He their God and they His people—His Name, "magnified among all nations." Ezek. xxxvii: 27, 28; xxxviii: 23; xxxix: 27-29; Dan. ix: 24. If the Tribulation is great, the Deliverance is greater still. It gives birth to the first time in history when God's name is universally "hallowed" by the nations, and profanity expires,—and when the will of God is "done on earth as it is in heaven," Rev. xv: 4. Of such importance is Israel for the kingdom of God.

(5) The Resurrection of the Holy Dead. Not only shall living Israel's election be delivered, but the holy dead be

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waked to share the joy. Decisive and clear are the words of the angel, "At that time," when Israel is delivered,—"many shall awake (literally, be separated) out from among the sleepers in the earth-dust; *these* (who awake at that time) shall be unto everlasting life, *but those* (who do not awake at that time) shall be unto shame and everlasting contempt," xii: 2. The "those" include two classes (1) the wicked, long-buried in the earth, (2) the slaughtered wicked, still unburied on the field, "an abhorrence to all flesh," Isa. lxvi: 24; Rev. xix: 17-21; Ezek. xxxix: 11, 17-20. A simultaneous resurrection of all mankind, good and bad, is nowhere taught in the Scriptures. It is the resurrection of the holy, and of Israel's holy dead (that is here predicted, as in Isa. xxvi: 19, and the non-resurrection of the wicked, "at that time," Isa. xxvi: 14. The resurrection here taught is the "First Resurrection," Rev. xx: 3-6; that of the already spiritually raised, John v: 24, 25; that of "the just," Luke xiv: 14; the "out-resurrection," Phil. iii: 11; the hour when Old and New Testament saints are together "made perfect" in their communion and in the consummation of their blessedness, both waked from their graves by the voice of the Son of God. Heb. xi: 35-40. No greater epoch has earth ever known. Its time-point is given with the utmost precision in the Scriptures. It is the time-point of the Second Advent for the salvation of the righteous and destruction of the wicked, even as at the one time-point Noah and his family entered the Ark, and the ungodly perished in the Flood; and Israel was redeemed when Egypt was whelmed in the sea; and the Church fled to Pella when Jerusalem was destroyed. It is a time-point for both Judgment and Salvation. Asaph calls it the "showing" of the Lord, Ps. l: 1-6. Isaiah calls it His "Appearing," lxvi: 5, in order to raise the holy dead, deliver Israel, destroy the Antichrist, and bring to victory the kingdom. Five times in the Old Testament this illustrious *Parousia* of Christ is described as (1) the Coming of the Son of Man in the Clouds of Heaven, Dan. vii: 13; (2) of the Conqueror from Bozrah, descending over Edom, Isa. lxiii: 1-6; (3) of the Coming of the Lord to Olivet, Zech. xiv: 5; (4) and to Zion, Isa. lxx: 20, and (5) in Clouds for both Judgment and Salvation, Ps. l: 1-6; xcvi: 13; xcvii: 2-8; xcviii: 1-9; cx: 1-7; lxxii: 2, 4, 9-14, 18, 19; cii: 13-17. Not less great does it appear in the New Testament, and precisely for the same events, with others added. Ten times again this time-point is fixed at the close of the Great Tribulation, and is described (1) as the Lord's Coming with His Saints, the Holy Angels, for His Saints the Holy Living and the Holy Dead—a "Gathering of His Elect," universally, involving first of all, the resurrection of the holy who sleep in the dust of the earth;

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then the rapture of these and the Holy Living ones, and their meeting of the Lord in the air. Matth. xxiv: 29-31, 40, 41; xxv: 1; these scenes, followed by the deliverance of converted Israel,—“these, my brethren,” Matth. xxv: 40, the Judgment of the Nations, xxv: 31-46, and the welcome to the kingdom; (2) as the time-point for—“Our gathering together at Christ,” 2 Thess. ii: 1, “in the air,” 1 Thess. iv: 17; (3) as the “*thief-time*,” Matth. xxiv: 43; (4) as the Coming to judge the World-Power, Rev. vi: 12-17; (5) as His Coming, under the Seventh Trumpet, to vindicate the holy dead by their resurrection, Rev. xi: 15-17, 18; (6) as His Coming to reap the holy living, Rev. xiv: 14-16; (7) and at the “*thief-time*,” Rev. xvi: 15; (8) and after the Sixth Vial, Rev. xvi: 12; (9) and to destroy Babylon, Rev. xvi: 19; (10) and the Antichrist, Rev. xix: 11-21; (11) and to enthrone and reward His Saints, Rev. xx: 1-6. So great is this greatest of all time-points in the history of the world, when the Jews are restored, and the *politics and power are destroyed*, and the holy dead are raised from their graves. From Moses to Malachi, and from Matthew to the Apocalypse of John, the Resurrection of the Sleeping Saints is placed at no other epoch than the close of the “*Tribulation Great*,” and of the “*Warfare Great*.”

(6) The Splendor of the Risen Saints. They that be wise shall shine as the brightness of the firmament, and they that have turned the many to righteousness, as the stars forever and ever,” xiii: 3. The angel employs two words nowhere else found in the Old Testament, (1) *Hayi Olam*, life everlasting, i. e.: to die no more, and (2) *Hishir*, shall shine, from *Zohar*, splendor. This last one is beautifully rendered by the German word *Himmelglanz*, the gleam of Heaven. Moses describes the firmament as a “sapphire pavement” beneath the feet of the God of Israel, “the body of heaven in its clearness,” Exodus xxxiv: 10, and Elihu compares it to a “molten mirror,” shining with undimmed resplendency. Job xxxvii: 18. Ezekiel describes it as “an appearance of brightness as the look of the brightness of burnished gold,” Ezek. viii: 2. To the golden sheen the angel adds the incandescent glory of the “stars,” literally of the “glitterers.” Our Lord and Paul allude to these expressions in their brilliant language when speaking of the resurrection and its different degrees of glory, Matth. xiii: 43; 1 Cor. xv: 41. An instance of the reality, we have in the Transfiguration of the Lord in the “holy moment.” when “His face did shine as the Sun, and His raiment was white as the light,” Matth. xvii: 21, “white as snow and glistening,” Mark ix: 3; Luke ix: 30. What the angel teaches is that the wise shall shine like the crystal sheen of a sunlit firmament, and the converters of the many to righteousness

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shall glow with the glitter of the stars in a cloudless canopy. Still more, their effluence shall be eternal—a glory unobscured forever, xii: 3. This their *Zohar*. Degrees of glory there will be, even as the three in Orion's belt excel in magnitude and glory the lesser stars of the constellation. The transfiguration of the living will equal that of the dead. The Lord extends the splendor to all the "righteous." Matth. xiii: 40. Allusion is here doubtless to the Maccabean teachers of the law, in xi: 33-35, but the prophecy includes the whole sacramental host of God's elect, who share the glory ready to be revealed. All who are instrumental in the salvation of the many will be clothed with a surpassing brightness. Eminent, the martyrs of Jesus will shine, saints who have not deemed as dear to them their lives, for Jesus' sake. Rev. xx: 4; xiv: 13; 2 Thess. i: 5; Heb. xi: 35-39; Rev. xii: 11; 2 Tim. iv. 5-8. Such the "out-resurrection." Phil. iii: 11. If a splendor so great and enduring, for the body alone—even to be glorified like Christ, whose brightness Paul tells us eclipsed the Sunday sun—is the reward of a Tribulation so brief, then indeed the sorest afflictions are but as the puncture of a pin, and the longest but as a moment—not worthy to be compared with the "far more exceeding and eternal weight of glory." Rom. viii: 18. Earth never wore a diadem so royal as that composed of risen saints. The eloquence of all antiquity, or modern times, has furnished no description equal to this conclusion of the prophecy; a scene so imposing, majestic and impressive; so sanctifying and sublime; so solemn and subduing! We have seen the rainbow braided on the brow of the dying storm, but here a glory-crown of saints, the jeweled diadem of God, is placed upon the head of the dark Tribulation itself—a vision that can never vanish from the soul of the believer. How quick the transit from the cross to the crown, from shame to honor, from suffering to glory! The end of the "Warfare Great" is the outburst of an illumination which celebrates a victory for the Kingdom of God that is everlasting. Time cannot dim its brightness. Eternity will only enhance its greatness.

II. The Completion of Daniel's Book. The great prophecy of Daniel is now ended. The whole future has been disclosed to the Second Coming of Christ, and now the angel issues his order to the prophet. "But thou, O Daniel, shut up the words and seal the Book, even to the time of the end." xii: 4, i. e., (1) to the end of the third empire, and (2) to the end of the fourth. By the "words" is meant the words of the last revelation just given, viz., chapters x, xi, xii: 1-3. By the "book," the whole Book of Daniel, from first to last. By "shut up the words" is meant, bind them with the rest of the parchments,

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as part of the Book. By "seal the book" is meant, attach to the roll the official seals of its authentication, and deposit the same in the archives of the Jewish nation, as part of Holy Scripture. Preserve it for the warning and comfort of God's people. This does not mean that its contents shall remain inaccessible to the High Priest or to teachers of the people. The order relates alone to the preservation of the original text. It was the custom of the prophets, before binding the separate parchments, to transcribe copies for the public use, from which still others were transcribed by official hands, under penalties for error. Thus the Book of Daniel descended to the Jews, in a standard text, with which all copies could be compared as the near "time of the end" approached. The order of the angel implies no less than this, that Daniel was the author of the whole book; most of which was written during the exile, and its finisher in post-exilic times, during the Persian reign.

III. The Prediction of the Study of the Book in the "Time of the End." "Many shall run to and fro, and the knowledge shall be increased." Dan. ix: 4. This explains the reason of the order. A long period will intervene between now and then, and only then will the contents of the book be completely understood, therefore "seal the book," that a sure and standard text may be preserved. Proof conclusive, again, that the book was written long before the Maccabean times. That it existed then and was studied with unabated interest, is established by indisputable testimonies. That it is studied to-day, yet more than ever, is a sign of the nearing "time of the end." By the words "run to and fro" is meant, not "modern locomotion," nor "missionary enterprise," nor "rushing here and there," but the diligent perusal of the book with intensity and earnestness, by the method of turning forward and backward its pages, comparing prophecy with prophecy, in order to understand its contents. The angel means that, as the "time of the end" approaches, whether the near or far horizon, "multitudes" will devote themselves to a study of the book, and come to the "inner perception" (the knowledge) of its meaning. Light will burst forth as Israel's day draws near. The definite article "the," before the word "knowledge," in the original text, is conclusive against the idea of modern locomotion and knowledge of every kind. It means the knowledge of the prophecy.

IV. The Epilogue or Closing Vision. xii: 5-13. With the termination of the order, what we have is (1) the sudden change of the scene; and not without some deep significance. The linen-clothed man reappears, hovering over the Hiddekel to which the name of the Nile—"Yeor"—is given, as if to re-

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again as it was "in the day when he came out of Egypt," Isa. xi: 14-16; xix: 21-25; xxvii: 12, 13. Besides Gabriel and Michael, "two others" appear in the scene, one on this, the other on that side of the river. Clearly, they are introduced as two witnesses of the oath about to be made by the linen-clothed man. Expositors differ greatly as to who these "two others" or "other ones" are, whose names are purposely withheld, and whose position alone is indicated. As angels, they are supposed to be Michael and Gabriel—an impossibility, since they are expressly called "two others," (a) as two of the holy watchers over Israel, but of rank subordinate; (3) as the "two" who afterwards appeared at the sepulchre of our Lord, and again as sent from the ascension-cloud to comfort the apostles. As men, they are supposed to be either (1) Enoch and Elias, or Moses and Elias, foretold to appear at the time to which the vision here refers, therefore "the two witnesses of me," of whom the Lord speaks as testifying to the Jews in the first half of the seventieth week, Rev. xi: 3, viz., the "two" who appeared on the Mount of Transfiguration, Luke ix: 30. Most regard them as angels. The question still remains an open one.

(a) The dialogue between the linen-clothed man and one of the "two"—a conversation introduced for Daniel's benefit. One of the "two" asks the linen-clothed man "How long shall it be to the end of these wonders?" xii: 6, i. e., "how long from the invasion of Palestine by the Antichrist, xi: 40, to the Resurrection, the Deliverance, and the Kingdom and Glory? The two-fold answer is (1) that "a time, two times, and half a time," 1260 days, shall be the length of the time, and (a) that the end will be signalized by the fact that whatever "power" the Jews may have in the last days, it shall be broken, the Jews helpless in the hands of the Antichrist, with whom they make alliance. Anti-semitism will wax to triumph among the "powers," in spite of the counter movement to rehabilitate the Jewish state. Deut. xxxii: 36-44; Dan. xii: 7. Both hands uplifted to heaven, the Linen-clothed Man swears in the presence of the "Other Two," and "by Him that liveth forever," that not one syllable of the prophecy shall fail, but that all shall be accomplished. The last Invasion of the Holy Land shall take place, the Great Tribulation shall come, the Jews shall be driven to the wall, Michael shall stand up, the holy dead shall be raised, Israel be delivered, and the Antichrist destroyed. *By the life of God, these things shall be so!* This is tremendous adjuration. See Deut. xxxii: 40-43; Rev. x: 5-7. It was not without intense significance the angel had said in viii: 26, that "the vision is truth;" in x: 1, that "the

word is truth; " in x: 21, that Daniel's book is a " Scripture of truth;" and declares in xi: 2, " I will show thee the truth." And not without the same deep significance does he further admonish the prophet, yea, command him, to "close the words," and "seal the book," xii: 4, and declares them "closed and sealed till the time of the end," xii: 9. Yea, more, he crowns the whole with an oath, "by the living God,"—both hands held up—that all these things shall be accomplished," i. e., *that none of them is fiction!* In the name of all that is sacred and solemn, why does the angel thus repeat himself, exhausting all sanctions, angelic human and divine? If the writer of the book is not a pious impostor, the whole book is true as God is true, and not a Maccabean novel, as our modern Higher Critics would have it. No other book in all the Bible, save John's apocalypse, has such a weight of attestation, Rev. xii: 18, 19. The "Vision" is "Truth," the "Revelation," the "Writing" of it, the very "words," the "book" itself,—all is "Truth," God-sent, angel-given, Spirit-breathed, everlasting "Truth," closed, sealed, authenticated, and attested by angels, sworn to by the Lord Himself, and transmitted to our times to be studied with the intensest interest. Had criticism any conscience or fear of God before its eyes, it would quail in the presence of such transcendent confirmation. God the Almighty, thundering from heaven, could give no stronger demonstration of its verity. It has the sanction of Father, Son, and Holy Ghost, angels, prophets, Christ and His apostles, to its Chiliastic doctrine, and is established by no less than 2,500 years of human history.

(3) The Perplexity of the Prophet. "I heard, but I understood not. Then said I, O my lord, and what shall the *Afterness* of these things be?" xii: 8. What was it he did not understand? Expressly, he declares, he "understands the vision," x: 1. What perplexed him was the definition of the time, given by the Linen-Clothed Man in xii: 7. His soul had been riveted upon the Maccabean persecution, xi: 30-35; the tyrant's character, xi: 36-39, and the invasion of the Holy Land, xi: 40-45. He knew that the "Time" of that horror was to be "2,300 evening-mornng," or 1,150 days, 8: 14. But now the announcement of the time, as 1,260 days, xii: 7, confounded him. He could "not understand" how 1,150 could be 1,260, or how the "Little Horn" of the third empire could be the "Little Horn" of the fourth. No Higher Critics were present to show him how things so different are identical. Intent only to hear the angel talk, he had failed to see the *double personality*, type and anti-type, in xi: 36-39, or understand that the great *interval* lay between verses 39 and 40, and so missed the

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transition from the one to the other; from the third empire to the fourth. Therefore the "1260," xli: 7, confounded him. Confident that the vision in VII was "truth," he leaves the mystery to God, and to the ages, to solve his perplexity, and only begs to know what the "afterness" of the 1260 shall be? the "afterness" of the "wonders" in xii: 1-3—what shall follow the Resurrection and Israel's deliverance. It is one of our questions to-day. Curious of the future, his pious interest would keep the angel talking forever.

(4) First Dismissal of the Prophet. "Go thy way, Daniel, for the words are closed up and sealed to the time of the end," xii: 9. Tenderly the angel declines to protract the Revelation. He recurs to the thought in xli: 4, expanding it. "Many shall be purified, and made white, and tried, but the Wicked shall do wickedly. And none of the Wicked shall understand, but the Wise shall understand," xii: 10. Two classes of persons there shall be in the time of the end, the "Wicked" and the "Wise." The world will not all be converted to Christ. Moreover the Wicked, in spite of the Day of the Lord, will continue to practice wickedness. The tribulation that refines the saints will only incrustate the ungodly. The fire that purifies the gold will only harden the clay. For that reason the Wicked will neither study nor understand the Book of Daniel, but the Wise will do both. Clear to their "inner perception" will be the necessity of the tribulation to sift God's saints from the world-loving and unbelieving professors of religion, and to test their fidelity.

(5) The Extension of the Time. "And from the time that the daily sacrifice shall be taken away and on abomination that maketh desolate be set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days," xii: 11, 12. This much the angel concedes to Daniel's further curiosity. The italicized words here, and in the section above, are found also in viii: 12, 13, and xi: 31, 35, where the vision treats of Antiochus. From this fact certain interpreters, both evangelical and rationalistic, conclude that the whole section in xii: 8-13, refers to the times of that tyrant. Undoubtedly, there is an allusion here to time past, since the angel has already carried the prophet, in xii: 7, into the remote future. But a prediction of the future in terms of retrospective allusion to a prophecy, which itself is typical of the far future, in no way loses its own futurity. Gabriel's answer, in xii: 9-13, to Daniel's question in xii: 8, is a word explaining something of the "afterness" of the 1260 days. Moreover, the angel has already told Daniel, in ix: 27, that "a prince to come," at the seventieth week, would come "on wing of abomination," after allowing to the Jews, by treaty, the practice of their "daily

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sacrifice," and would break his covenant in the middle of the week. The deeds of Antiochus would be repeated, substantially, yet in variant form. "An abomination"—not *the* abomination—would be set up, perhaps the image of the Antichrist himself, Rev. xiii: 14. The "time of the end" would be extended first to thirty than to forty-five days more beyond the 1260. Then the "blessed" time would come. That no "blessed" time, such as is here predicted for Israel, followed the "cleansing of the temple," either 1290 or 1335 days after the act of Judas Maccabaens, is evident from the Maccabaean history. The citadel remained in the hands of the foe. Two whole years foreign armies, 100,000 strong, assaulted Jerusalem. Alliance with Rome became a necessity for Jewish protection. Israel's apostasy continued and culminated in the crucifixion of Christ, the second destruction of the temple, and dispersion of the nation. The six-fold blessing in ix: 24 were never realized.

Even more increasingly, the ablest interpreters regard the thirty days, following the 1260, as the period of Judah's national repentance, Zech. xii: 10-14; xiii: 1, their baptism by the Spirit, the turning of their mourning into joy, and the destruction of the last remainder of Gentile power. The forty-five days, yet further, are regarded as the period of the return of the residue of the "dispersed" and the "outcasts," brought back by Gentile hands after the Judgment-scenes at Jerusalem, and by those who have "escaped" from that catastrophe. Isa. lxvi: 20; Zeph. iii: 10, 19, 20; Zech. viii: 20-23. Here comes the consecration of the wealth of the Gentiles, to rebuild, enlarge, and beautify the Holy City, Isa. lx: 18-22; lxi: 1-12. This the "comfort" for Zion at the close of her long warfare. Isa. li: 1-4; Mica iv: 1-4, 8, 13; Isa. lxvi: 10-14. Here belong "the times of the restoring of all things," and "the season of refreshing," forespoken by the prophets, Acts iii: 19-21 (R. V.) the period of the six-fold blessing in Dan. ix: 24, the epoch of the complete reunion of all Israel in their own land, and their recognition, by the nations, as an independent kingdom, the local and sustaining centre of the millennial age. It is the time of the new sunrise over Jerusalem. "Arise, shine, for thy light is come, and the glory of the Lord hath risen upon thee!" Isa. ix: 1. Here belong the multitude of glowing prophecies, in the Old Testament, concerning Israel's latter-day glory.

How "blessed" the time will be, and "blessed" the man who lives or wakes to see it, when the Lord will "appear in His glory and build up Zion," "gathering the outcasts, healing the broken in heart, and binding their wounds," only a pen dipped in prophetic fire can describe. The angel pronounces a bene-

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diction and beatitude on the heirs of the kingdom, whom he calls "waiters" for it. And myriads such there are to-day, notwithstanding "blindness in part has happened unto Israel." "Hope springs eternal in the Hebrew breast." There is for Zion a love tender and sacred in the heart of Israel, such as we Gentiles little feel. Magnificent was the unstaggering faith of Sir Moses Montefiore: "I know it! I am certain of it! Palestine, the beauty-land, now desolate, shall yet be restored to Israel. The Lord has spoken it!" Touching, the words of Judah Hailevi, as he entered the city: "Prostrate thou art, O Zion, but thy glory is forever! The Eternal has chosen thee. We suffer for our sins, but the blessed time draws near when the Lord will appear in His glory. Blessed he who waits in faith to behold thy rising light!" And tender and sweet, and enough to make the heart-strings of a Gentile vibrate, are the words of Judith Mendelsohn, as with tear-washed cheeks she uttered them when taking leave of the city: "Blessed be the Lord, the God of Israel, forever! Farewell, my loved Jerusalem! The fountain of our tears shall ever run in the current of our prayers and our thanksgiving. Peace be within thy walls! One day we shall meet again. The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads!" What tenderness! What faith! What hope! What love and devotion! Courage, oh Israel! The Lord will yet have mercy on thee—sinful, but not forsaken! "Blessed be he that blesseth thee, and cursed be he that curseth thee!"

(6) Second Dismissal of the Prophet. "Go thou thy way till the end shall be, for thou shalt rest." xii: 13. The lingering prophet, loth to leave, is again admonished to retire. It is hard to part. But "Go thou!" The Glorious One who hovered over the Hiddekel has gone! The "two others" are gone! The vision fades. "Go thou thy way," the way of the righteous. "Go till the end shall be—the end of life, with all its cares—"for thou shalt rest"—a holy repose, entering into peace, thy body in its bed, thy spirit—"walking in uprightness before God." Isa. lvii: 2. Rest till the end of Israel's weary way. Finish thy Book. Discharge what remains of the duties of life. Dismiss all anxious thoughts. Messiah will come, and though rejected, will come again and be accepted. Israel shall be saved with an everlasting salvation, never to be ashamed or confounded, world without end! Be comforted, and "Go!"

(7) The promise of the Prophet's Resurrection. "Thou shalt stand in thy lot at the end of the days," xii: 13. The transition from a reclining posture to one of standing, implies a resurrection. By the term "lot" is meant the portion of the

righteous. The allusion here is to the redistribution of the Holy Land, as given by Daniel's contemporary, Ezekiel. Judah's "portion," to which tribe Daniel belonged, lies next to the "Holy Oblation," near the sanctuary from whose threshold the "living waters" flow, and near the "portion of the Prince," under the beams of the Shekinah-Cloud. Ezek. xlvv: 1; xlviii: 8; Isa. iv: 5, 6. By the "end of the days" is meant the end of the 1335—not the time-point of resurrection, but that of the enjoyment of the assigned reward. There Daniel shall "stand," justified, sanctified, glorified, body and soul, a witness of the truth of his predictions. So vanished the vision of the Hiddekel, as a tableau dissolves before the gaze of the beholder, and nothing remains of all that enchanted his eyes. The prophet is left alone—yet not alone, for the sanctity and memory of that scene never faded from his heart. He died in hope of the First Advent to atone for sin, and of the Resurrection at the Second Coming of Christ. How blessed to him was life's end! How glorious the hope that pillowed his aged head! His body rests to-day among the "sleepers in the dust of the earth," at Shushan. One day, when Jesus comes, he shall rise again and shine in the glory! May it be ours to share with him that blest transfiguration! His "lot" may not indeed be our "lot," but if we are Christ's, the glory, though of different degree, shall be the same, for "we know that when Christ shall appear we shall be like Him, for we shall see Him as He is!" 1 John, iii: 2. This is "Our Hope."

JEWISH NOTES OF INTEREST.

Here is an interesting advertisement, which we took from one of the Hebrew Newspapers of Jerusalem which comes to our office: "Grand New Hotel. The days when travelers in the Holy Land were obliged to stay in monasteries, are over. Jerusalem, now reached by railway from Jaffa, boasts of a grand, palatial hotel, such as are met with in Paris, London, or Rome. It is a really luxurious home." In the same paper an appeal is made for the building of a lodging house for the many poor Jewish emigrants. Surely, this does look like restoration.

The new persecutions of the Jews breaking out here and there are surely a sign of His coming. They point towards the great and last tribulation which will come before Jesus comes again. Anti-Semitism is on the increase almost everywhere.

With profound grief we learn that measures of an alarming nature have been taken against our Hebrew brethren in Persia. A "Mujtahid" informed the chief rabbi of Teheran that he was determined that Jews should accept the Mahomedan faith, or extermination should follow their refusal to be "converted."

From Tripoli recently bad news came. The Jewish Synagogue was pillaged, the sacred books were torn to shreds, and the Jewish community threatened with massacre. Dr. Adler, chief Rabbi of London, on receiving the news, at once put himself in communication with the foreign office. The foreign Under Secretary at once telegraphed to the British Consul at Tripoli. The next day reassuring news came. Arrests have been made, and the Governor-General promised that justice would be done.—*Morning Star*.

THE HOPE OF ISRAEL MOVEMENT.

The preaching services in New York City were well attended during the last month, and much blessing rested upon the word. The weekly Bible reading which we hold now every Friday evening, at 128 Second Street, is very interesting. Almost every one of the attendants is a believer in our Lord.

Miss M. York, who commenced to work with us last June, has done faithful work in the upper part of the city. She distributed large quantities of tracts, and a number of Hebrews have become deeply interested in the truth as it is in Jesus. The Superintendent has called on a number of them, holding very profitable conversations with them; one of these friends, a Rabbi, returned the visit by a call at Mr. Gaebel's house. We hoped to secure a place in Harlem to hold regular meetings, and laid it much before the Lord, but no opening was given. We have now sent Miss York to St. Louis, Mo., where so many thousands of Hebrews are living and so little is being done. Our sister has arrived there already, and has entered upon her new work in that Western city. Mr. Gaebel hopes

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to spend a week in St. Louis in December, and several weeks in January, preaching to Jews and Gentiles. We have shipped a large box of tracts and New Testaments in different languages there, and trust that God's blessing will rest upon this new undertaking. The work done in St. Louis will be in connection with the Tabernacle at Morgan and 19th streets. We invite our readers living in St. Louis and vicinity to call at the Tabernacle and attend the meetings.

It is a matter of great encouragement to us to find that at the different places we visited to give our testimony from the Word concerning the blessed Hope, the restoration of Israel and other topics, some Hebrews have been in the audience and thanked us heartily for our words. We are convinced if the Word would be preached more in the evangelical churches, and especially the sure word of prophecy, that many inquiring Hebrews would be drawn to attend. The Lord tarrying, we hope to hold meetings in different parts of our land this winter, and especially the sure Word of prophecy, that many inquiring to the Jews, many will attend the services. We have communications from a number of places where loving hands distributed our tracts and where the Hebrews desire a visit from us. Our principles and non-proselyting methods are opening the way for the truth to many hearts.

Every reader of Our Hope has received a copy of our new Jargon tract on "Jesus of Nazareth, the King of the Jews," written by Joseph Rabinowitz. Please hand the tract you received, with a loving word and a good, warm handshake to any Jew you may meet. He will read it and he will receive light and joy through it. We have thousands printed and will gladly supply you with more copies, if you think you can place them with some of the Hebrews in your locality.

Here is an interesting letter from India:

My Dear Mr. Gaebelin: I have read of your new tract in Jargon on "What think ye of Christ?" Have you any copies of it in English? If so, I wish you would send me a dozen. I would be glad to have it translated into Marathi and Hin-

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duantani, to distribute among the Arabic Jews and the Beni-Israelites of this city. And please send sample copies of any other tracts you have in English. I have been visiting among some of the Beni-Israelitish families lately, and find them very ready to listen to our explanation of Jesus as their long looked for Messiah, but they are not as yet convinced. Pray for them. They are looking for the Messiah's coming most longingly, and as we tell them of Jesus' speedy return to establish His Kingdom, they say, "we have never heard Christians talk like that before. They always say He has come, and say nothing about His coming again, and our return to the Holy Land."

Yours in Him,

K. G. P.

This is interesting. These Beni-Israelites are also called the Black Jews, because they are almost as dark as the Hindus. When they were discovered years ago, they knew not that a second temple had been built, and were ignorant of the house of Judah returning from the captivity, and the coming of Jesus of Nazareth. They are no doubt a remnant of the so-called "lost tribes." We have written a special message for them in English, and forwarded the same to India, where the tract will be printed in the above languages, at our expense. Please pray for these people in that distant land.

Communications from Russia and Eastern Europe reach us every week, and bring much encouraging news. The following is part of the last letter of our dear brother Rosenzweig, in Warsaw:

Beloved Brother, in Jesus, the Christ: To-day I returned to Warsaw from a missionary journey, and find your kind letter with the monthly check inclosed. I thank you for this. I have visited the town of K. The Jewish brother, Mr. R., who has written to you and professes to have found Jesus, the Christ, is a noble and earnest man, though very poor, and has to suffer much. If you will help him, you can do so through me. Concerning my work here in Warsaw, all I can say is, "Praise the Lord." Mr. S. Wilkinson, of the Mildmay Mission, from London, was here and visited one of my meetings with our believing brethren. You can ask him what he saw here.

On my last Missionary journey I visited the following places: Rodocitz, Dzarnow, Praedborz, Wloszcowa, Stecasin

and Chantain. Everywhere I was received with open arms. I have everywhere preached the Crucified One, and the Hope of Israel. Oh! my dear brother, my whole heart rejoices and praises the God of Israel through Jesus, the Christ, for His infinite grace He has given upon this my last Missionary journey. Many of these Jews do no longer cry, "Crucify Him, crucify Him," but shout "Blessed is He!" Oh! my brother, our Hope is being fulfilled. We are living in earnest times. The new birth of Israel is quickly approaching. I am very glad of the prospect that you may come to Poland and Russia soon.

Yes, do come soon. It is indeed of the greatest importance that you should come here. And now I will close. Please send me more literature. Remember me to all the dear believing brethren in New York City.

Your brother in Jesus Christ,
Moses Paul Rosenzweig.

No doubt this letter warms the heart of every reader of OUR HOPE, as it has filled our heart with much joy and praise. We should pray more for this brother, and the work over there. We mention in this connection our daily noon-day prayer we have in the office of the Superintendent, at 128 Second Street, when we praise God and pray for the peace of Jerusalem, and lay all these matters before the Lord. Will you not from time to time join us, and though absent in body, yet in spirit meet with us before the mercy seat?

A dear brother who is doing faithful work in a large Pennsylvania town, and who is successful in reaching the Jews there, writes us:

The work here in this city meets with much opposition, in fact, the Jews are aroused so that they tell me they are going to publish a paper to oppose us. Those that are friendly, are afraid of the others. But Glory to God! we are not discouraged. My dear brother, when you come here, you must not expect any encouragement from the churches, however, there are a few here who pray for the peace of Jerusalem.

Yes, God has a few here, and a few there, who pray for Israel, and love the seed of Abraham. Dear reader: Do you belong to these few?

Mr. Gaebelin has in preparation a volume containing studies in prophecy with an appendix on the Jews, Statistics, the Lovers of Zion Movement, remarkable Statements from the Talmud, etc., etc. We hope to issue the book some time in February. The price of the book will not be over 75 cents.

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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 תקומתנו

ERNEST F. STROETER, ARNO C. GAEBELIN, Editors,
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A. C. GAEBELIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.



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The Hope of Israel Movement

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

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PUBLICATIONS.—Our friends will find a list of our publications in different languages on the outside cover of this magazine. New Tracts are published from time to time. The Jargon Hope of Israel is especially suitable for free distribution among Hebrews. These tracts and papers are mailed free to anyone who wishes to distribute them among the Jews. Stamps, to cover the postage, should be sent with the order.

The Hope of Israel Movement is not connected with a denomination, missionary society, or any other organization. Contributions should be sent to Rev. A. C. Gaebelein, 128 Second Street, New York City. A numbered receipt is sent to every donor, and our accounts are audited every three months.

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No. 7.

EDITORIAL NOTES.

WE CALL special attention to the article by B. F. Rawlins, "Is the Millennium an Evolution?" It was published in the November number of *The Methodist Review*. Nearly the whole article is given in this number of *OUR HOPE*.

It sets forth in strong statements what in some quarters has been called the "catastrophic theory" as opposed to the "uniformitarian." The latter has certainly no support in such a scripture as 2 Pet. iii: 1-18. It is a solemn word, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His kingdom? for since the fathers fell asleep *all things continue as they were from the beginning of the creation.*"

IT GIVES us much pleasure to announce that the *Hope of Israel Movement* is publishing for our friend, the Rev. Dr. N. West, his able articles on Daniel's Prophecy, as they appeared in *OUR HOPE*, in book form. Several articles which did not appear in the *HOPE* have been added, one especially on the Antichrist is very valuable. We hope to have the book out about the end of this month. It will be nicely bound. The price is \$1, in cloth, and 75 cents in paper cover. It will be well to send orders for the book to us at once as the edition is not very large.

THE *Hope of Israel Movement* report in this issue is especially interesting and calls for much praise to God. We are much encouraged in all our work and see before us, as long as the Lord tarries and it pleases Him, an open door which we doubt not, no man can shut.

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WE ARE glad to receive such good news from the Secretary of the Hope of Israel, Brother Stroeter. The Lord may continue to lead and use our brother through these coming months and make him a blessing to Jews and Gentiles in Europe. We are sure his editorial correspondence will be enjoyed by all our readers.

 HERE AND THERE.

MRS. DOROT C. NERONAM.

"Here we have no continuing city."

Yes, here no continuing city have we,
 For strangers and pilgrims God chose us to be;
 But there the inhabitants settled abide,
 In Salem above where the righteous reside.

Down here there are trials with conflict and sin,
 Distresses without, and forebodings within;
 Up there is true holiness, harmony, peace,
 And pleasures eternal whose raptures increase.

Whilst here to these temples, we groan day by day,
 Made subject to vanity, doomed to decay,
 Yet waiting that clothing which hands have not made,
 In which all the righteous shall stand arrayed.

Ah! here there are partings that break the fond heart;
 Sore wounds never healing, that cease not to smart;
 But there will be soundness, with never a pain
 To mar that sweet rest which the blood-washed attain.

Why struggle we then for possessions in earth?
 Frail tenures or vapor, so transient their worth;
 This world at its grandest can never compare
 With glories awaiting the saints over there.

Then we'll gird up our loins and dry every tear,
 And with courage afresh begin the New Year;
*Forthance this last cycle shall finish the page,
 And bring us our Lord and His own Blessed Age.*

 EDITORIAL CORRESPONDENCE.

II.

At this writing we are in beautiful Switzerland, beautiful even in the rigors, and in spite of the frequent fogs, of winter. After an involuntary delay of some days at Frankfurt, caused by the temporary illness of my dear wife, we made direct for

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Zurich, where we arrived two weeks ago. The settling down for the housekeeping of two "strangers and pilgrims" took but little time. And just as I was preparing in good earnest for the winter's campaign of lecturing and preaching, and had made several engagements to that effect, Satan, who never did like Israel, and always had opposed God's gracious purposes concerning them, made a very violent attempt to hinder me. For four days in succession I was attacked by the most intense pain I ever suffered in my life. It came upon me without the least warning, in the dead of night. But the Lord proved Himself faithful, and in the midst of the greatest agony was exceedingly precious and caused joy and peace to abide in my soul. He enabled me to rest in Him, and to kiss the rod which did smite me so sorely. He also answered the many earnest prayers that were offered to Him for my speedy recovery, and He blessed the simple remedies that were applied so signally that the physician who had diagnosed my case as kidney colic, caused by gravel, was greatly surprised. The Lord had been the true physician. Though considerably weakened by the paroxysms of intense pain, which lasted, most of them for over an hour and a half, the Lord enabled me in His strength, the day after I had "shown myself to the priest" (here the physician) that I was healed, to go and fill an engagement to preach on a very stormy night at some distance from our lodgings, and to speak with great liberty for over three quarters of an hour. After this service I felt much better and stronger than I had before. The name of the Lord alone be praised! I can only thank Him for the chastening. It was a richly blessed experience in many ways, a time for deep heart searching.

On the day following my first discourse in Switzerland, I at once proceeded to mature plans for a tour through western Switzerland, including Berne, Lausanne, Geneva, Neuchatel, La Chaux-de-Fonds, Biencoe, Solothurn, and a few smaller places. The Lord is opening many doors, and I am assured of a most cordial reception by a considerable number of pastors who cheerfully yield their pulpits for addresses on prophetic truth in general, and on Israel in particular. There is among the pastors of the free churches in Switzerland, and also among

some of the evangelical men in the established churches, considerable intelligent sympathy with premillennial teaching. The influence of the sainted Bengel, that prince of German commentators, is felt in theological circles in Switzerland all over the Protestant cantons, as much nearly as in Wurttemberg itself. Thus the ground is, in a measure, prepared for the reception of much of this precious truth from the prophets. While this is true, it is manifest, however, that Israel has not had the consideration and attention of Bible students and believers that it should. There may not be in this little country, with a very small percentage of Jewish population, either so much nor so intense outspoken anti-semitism as in Germany and Austria. But there seems to be, even among premillennial believers, a great deal of stolid indifference, a lack of appreciation for Israel's part in the divine programme of the future.

An incident may illustrate this in a measure. It was given to me by one of the pastors for whose people I had been lecturing on Israel last year. One good faithful Swiss brother, a devout Christian, revealed the state of his mind after the lecture in this wise. He had listened very attentively to the word of assurance with which I had dwelt on the coming restoration of Israel to the divine favor and the return to their own land "out of all countries whither the Lord has scattered them," and this must have awakened an echo in his breast. For he was a merchant, and had of late been much vexed by sharp Jewish competition in business. Said he, in his Swiss German, "I wolit' a' nur, dass die alte Ketzere' scho' all do werrel (I wish too, that all those old heretics—meaning the Jews—were there already!) No doubt, he voiced the sentiments of many.

At dinner, quite recently, in the Deaconess Home of the Bethanleverein in Zurich, one of the sisters, speaking for all of them, acknowledged frankly, "Professor, last Sunday in your address on Jewish missions you have given us a home thrust. We must confess that we have prayed for all the heathen nations of the globe, but we have never thought of praying for the Jews, that they might be saved. But," she added, "much to my joy, we have begun to do it now." "Well," I said, "that is the best repentance."

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In Langnau, Canton Berne, where I lectured a few nights ago in a room crowded with attentive listeners, I found blessed memories and clear traces of the faithful evangelistic activity of a Jewish Christian, Johann Rubanowitch (not to be mistaken for Joseph Rabinowitch). The brethren were full of praise of the zeal and fervor, the eloquence and spirituality of this servant of the Lord. From a stenographic report of some of his discourses (a series of ten on "Diverse Prayers") I gathered enough to make me still more desirous of meeting this brother of the house of Israel. He has his home in Westphalia, near the home of my boyhood, where I hope to spend the approaching holidays. There I hope to have an opportunity of learning more of him personally. Having learned to esteem this Jewish evangelist's labors in the gospel of Christ, the people were the better prepared to listen to an exposition of God's revelation concerning the future mission of the Jewish people, than they otherwise might have been.

At Langnau I was likewise privileged to have the fellowship of a dear brother who has for some time been deeply interested in God's work among His ancient people, and who is—which goes almost without saying—an earnest student of prophecy. Being quite familiar with the English language, he has translated my tract, "God's purposes in this Age," into German, and intends to have it printed. May it please the Lord to bless richly this effort to open the eyes of the German-speaking Christians more fully to the importance of dispensational truth, without which it is impossible to "rightly divide the word of truth." The rare and wonderful sight of the *Alpenglätze* (Alpine glory) in winter, with a clear sky and a glorious sunset, was also had from a height near Langnau, where the entire chain of the Bernese Alps, Jungfrau, Eiger Mönch, Finsteraarhorn, Wetterhorn, Schreckhorn, and other snow-clad giants came into full view. Great and wonderful are the works of Lord, the Maker of heaven and earth. What a heaven is this poor earth would be, if sin were only banished, and its sad pain, and sorrow. Well, one day it shall be even so. Lo, I make all things new, saith the Lord, even the Christ God.

In my next I hope to give an account of my experiences and observations in the work in western Switzerland. E. F.

Zürich, Dec. 7, 1897.

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EXEGETICAL NOTES.

THE DAY OF CHRIST.

The day of the second advent has two phases; one towards saints, the other towards sinners; the latter is spoken of as "the day of the Lord," the other as "the day of Christ," or "the day of our Lord Jesus Christ." 1 Cor. 1: 8; v: 5; 2 Cor. 1: 14; Phil. 1: 6, 10; 11: 16; also 2 Tim. 1: 12, 18; 4: 8.

On examination it will be found that "the day of Christ" relates to saints and their reward, and "the day of the Lord" to sinners and their punishment. The idea of "the day of the Lord," "the day of Jehovah" is developed in the Old Testament; that of "the day of Christ" in the New Testament. Paul distinguishes the "day of Christ" from the "day of the Lord" for widely different purposes. The transactions associated with "the day of Christ" in every scripture where it is found, pertain exclusively to the risen and transfigured church, and though presenting solemn judicial aspects to His saints, they are nevertheless radiant with holy joy and triumphant blessedness; the events associated with "the day of the Lord" in the Old Testament concerns the Jews and their Gentile enemies; in the New they concern also an apostate Christendom.

It is a day dark with the wrath of God upon the wicked world. The exclusively blessed significance of "the day of Christ" has apparently an exception in 2 Thess. 11: 1, 2, but the words, "the day of Christ is at hand," are changed in the Revision to "the day of the Lord is now present;" and then Paul goes on to speak of the lawless and ungodly sinners who shall be punished in that day. 2 Thess. 1: 8, 9; 11: 8.

"THE REGENERATION."

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix: 28; Luke xxii: 28-30.

Note the comma after "me;" it locates the "regeneration" in the future and not in the present. The same promise in Luke makes the time of its fulfilment when "the twelve" shall be associated with Christ in His kingdom. That is, both the "kingdom" and the "regeneration" are future. So the mother

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of John and James made her request with an eye to the future and the kingdom of glory in saying, "sit on Thy right hand and Thy left hand in Thy glory." Mark x: 37; Matt. xix: 21. The regeneration, the kingdom, the glory, are all to come, but not until the King comes.

The Syriac translates, "in the regeneration," "in the new age" or "world."

If, as some claim, the "regeneration" or millennial day and kingdom, exists now and is going on in power, what must the persecuted Jew think of such a "new age," his long expected "age to come," and of such a kingdom of his promised Messiah, and of such a "glory?" Of what has not the Gentile robbed the Jew?

THE VIOLENT AND THE KINGDOM.

"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Matt. xi: 12.

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And (but) it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi: 16, 17.

The correct translation of these texts, and the teaching of their contexts and that of the following passages, establish this truth, That the violent rejection of John, the herald of the Messiah, was the beginning of the violent rejection of the Messiah Himself, and that in the violence committed against the Herald and the King, the kingdom of heaven suffered violence; and also, because of such violence, the coming of the kingdom has been postponed unto the second coming of the Messiah. Matt. xvii: 10-13; xxii: 25, 26, 32; Mark ix: 11-13. The violent were not sinners seeking salvation, but impenitent Jewish rulers and leaders opposing the Baptists and the Messiah. "Every man" did not "press into" the kingdom, but rather, as the sequel of utter rejection, death and crucifixion showed, was violent towards it. "But" (R. V., not "and") the kingdom, in spite of all this violence, shall come, and every tittle concerning it shall be accomplished; another herald, an Elijah shall come, and prepare a people who will receive the King Messiah at His second coming.

THE DAY OF THE LORD AND THE MESSIANIC AGE.

W. J. EROMAN.

There is a popular opinion concerning the "Day of the Lord" (Jehovals) which would leave a number of predictions concerning that "day" unfulfilled. It is based on an interpretation of the following text and its context, "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works therein shall be burnt up." 2 Pet. iii: 10.

The inference is that after such a day neither place nor time is left for a millennial reign of Christ.

A number of reasons and explanations may be given to show that such a "day" is really in accord with the predictions of "the age to come."

It might at once be answered that this "day of the Lord" can be shown to be a *long* day, having both a fiery opening and close, and these separated by the interval of the Messianic kingdom. The word "day" (Tag, Landtag, Reichstag) in the names of European legislative assemblies stand for a period of time.

Diet comes from the Latin *die*, a day. The day did not determine the duration of the judgment, but the judgment the length of the day. "The last day" is a long day. It is the time of many events. Accordingly, in the prophetic Scriptures the common measures of time as an hour, a day, are made to stand for centuries. This is seen in the use of the word "hour." The "hour" in which the Son of Man gives spiritual life is now and has been for more than eighteen hundred years, and is equal to the "day of salvation;" and the other "hour" in which at its opening He raises the just and at its close the unjust, is at least a thousand years long. John v: 25-29; vi: 39-54; xii: 48.

But whether a period of time or not, it can be shown that the day of the Lord is not the final, all-consuming day of fire and popular opinion, but one followed *on earth* by the Messianic judgment, kingdom and age.

In general, this day of the Lord is the day of the wrath of

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God on His enemies and of the deliverance of His people. His enemies, however, may be also of His own professed people, who have become ungodly and idolatrous, and will be visited with just punishment, while the meek and righteous among them will be "hid in the day of the Lord's anger." Zeph. ii: 1-3; Amos v: 18-27. When the prophet Joel, predicting the invasion of an army of locusts, calls upon guilty and sin-stricken Judah and Jerusalem to repent, this visitation in a "day of the Lord" is beheld as a type and symbol of "the day of the Lord," "the great and terrible," in the latter days when Jehovah shall avenge His scattered Israel and deliver repentant Judah and Jerusalem from the invading armies of the Gentiles in the valley of Jehoshaphat. ii: 30, 31; iii: 1-21.

Its judgments are world-wide as "the day of the Lord upon all the nations;" Ezech. xxx: 2; Jer. xxv: 30-33; and it reaches to the powers of heaven: "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isa. xxiv: 21. As the great and terrible day, its accompaniments are darkness and earthquake, and pestilence, lightnings and great hail.

In the New Testament is more fully revealed the fact that this "day of wrath and the revelation of the righteous judgment of God" is followed by those prolonged judicial proceedings which involve the eternal destiny of Jew and Gentile. Rom. ii: 1-6. The Messianic judgment precedes the Messianic kingdom; the King comes with His saints, and *sits* on His throne of glory decides who of Jews and Gentiles shall enter into that kingdom, and who shall be shut out from it; and this judgment is not in the heavens but on the earth to which the Son of Man descends at His coming; and this kingdom is not in the heaven, but on the earth, "under the whole heaven;" Deut. vii: 27; Matt. v: 10; and both the judgment and the kingdom follow the day of the Lord, and, therefore, on this day the earth will not utterly be destroyed.

The foregoing statement may be discussed in detail in the light of various Scriptures in order to explain and harmonize the prediction of Peter.

1. The Spirit speaking through Peter on the day of Pente-

cost and quoting the words of the prophet Joel said, there would be "wonders in heaven above and signs in the earth beneath; blood, and fire, and vapor of smoke, the sun turned into darkness and the moon into blood *before* the great and terrible day of the Lord" came. In the second epistle of Peter this great and terrible day is followed by "the new heavens and the new earth wherein dwelleth righteousness;" but in his other sermon (Acts iii: 11-26) Peter tells his hearers that the return of the Messiah (and His return coincides with this great day) would be followed by the seasons of refreshing and times of restitution foretold by the prophets; accordingly, the new heavens and earth of his epistle correspond to the times of restitution of his sermon.

But what is foretold of such restitution? the land of Palestine to the seed of Abraham, the return of Israel from all countries, the re-creation of the kingdom of David, and the rebuilding of Jerusalem; and all these after the very day of the Lord. Joel iii: 14-21. Either this day of fire predicted by Peter is a long period, a partial change taking place at its beginning and an entire at its end, or it is one great day of wrath, described by words which but repeat the Scriptures of the old prophets who foretold the fiery dawn of the Messianic age.

Like Peter's day of the Lord is the mysterious one of Zechariah: "And it shall come to pass in that day, the precious light is not; it is dense darkness (the bright ones will withdraw themselves); and the day shall be one, it shall be known to Jehovah; not day and not night; and at evening time there shall be light." xiv: 8, 9. But according to this same prophet, after fire and earthquake have done their fearful work, the earth remains, the Nile flows to the sea, and the nations from year to year "go up to Jerusalem to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." xiv: 1-21.

It should be added that the alternative reading of 2 Pet. iii: 10, "the earth and the works that are therein shall be discovered," or laid bare, is adopted by Tregelles, Westcott and Hort, and given in the margin of the Revision; and that "the elements" are heavenly bodies loosened and falling as "the stars" spoken of in other descriptions of this same day of fire and earthquake, convulsion and catastrophe.

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2. In the gospels the Lord Jesus predicts the same signs foreboding the day of His advent in wrath, and "the regeneration" or "times of restitution" as following that day. In "the regeneration" the apostles have the promised rule over the twelve tribes of Israel and as tribes restored to their land from the ends of the earth. Matt. xix: 28; Luke xxii: 28-30. When, a few days after this promise was given, the request was made by the mother of James and John that one might sit on His right hand and the other on His left in His kingdom, no other than a kingdom on earth could have been understood by Jesus and the apostles. As such, on earth, the Lord, as narrated by Luke, connects it with the preceding signs, and the day that was to "come as a snare upon all them that dwell on the face of the whole earth;" Luke xxi: 29-36; and as such the Lord confessed Himself to the high priest to be its King, who would come in the clouds of heaven, as Daniel foresaw, having received "dominion, and glory, and a kingdom, that all peoples, nations and languages should serve Him;" even the very peoples, nations and languages that survive the fiery judgments on the Beast and his ungodly adherents to the great day of the wrath of the Lamb. The day of the coming of the Son of Man foretold by the Lord Jesus, and predicted by Joel and Zechariah, and forewarned by Peter as the day of the Lord, is one and the same day.

3. Paul affirms the same truths. The day of the Lord comes like a thief for the destruction of the Man of Sin, but the kingdom and glory follow, and the same kingdom on earth Paul beheld, for in his letters to the Thessalonians it is evident he had been explaining to them the things concerning that kingdom and the prior destruction of the Lawless One who would oppose and exalt himself above all that is called God or that is worshipped. Or does the apostle, in consonance with all Scripture, speak of this present evil age on earth as followed by the blessed age to come, he also declares the one cannot end and the other begin until the Lord comes in flaming fire; but in so coming, Paul also knows it is to an earth not made in vain, but to be inhabited by peoples, and tribes, and tongues who shall bless themselves in the Son of David.

It should be added, in the Revelation signified to the apostle

John, the same day of wrath on the lawless, angry and embattled nations is followed by the Thousand Years of nations no longer deceived by Satan, but whose kingdoms have become the kingdom of Jehovah and His Anointed. The day of the Lord, then, of the predictions of Peter and Paul and John and the Lord Jesus leaves an earth purified and renovated, but not destroyed.

4. A number of passages of the Old Testament may also be considered to confirm the foregoing conclusion. They would be both needless and unaccountable if the day of the Lord closes the whole earthly scene, for the fulfilment is foretold as following that day. In Ps. xvii., one of a cluster of similar psalms, it is written that when the Lord comes again "A fire goeth before Him, and burneth up His enemies round about; His lightnings enlightened the world, the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth;" but probably from this very psalm is taken the quotation in the Epistle to the Hebrews, "And when He again bringeth in the First-born into the world (margin, "the inhabited earth") he saith, And let all the angels of God worship Him." Heb. i: 6; Ps. xvii: 2. After this coming in flaming fire not only does the inhabited earth remain but the sea also; "Let the sea roar and the fullness thereof." In brief, the flaming fire of wrath upon His adversaries but prepares the way of the Lord for the establishment of His Messianic kingdom, when the sea, and heavens, and earth, and field, and forest shall "rejoice before the Lord, for He cometh, for He cometh to judge the earth; He shall judge the world (the inhabited earth) with righteousness, and the people with His truth." Ps. lxxvi.-lxxviii. Of this same inhabited earth and of this same prolonged day of judgment Paul on Mars Hill speaks, using the words of these very psalms, how God, "commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world (the inhabited earth) in righteousness, by that Man whom He hath ordained." Acts xvii: 30, 31.

And while Paul in this passage doubtless employs the word "judge" in its judicial sense, its other meaning of subjection and rule is implied in the following verse of the epistle to the

Hebrews, and which refers back to the one already quoted concerning the second coming of the "First-born into the world;" "For not unto the angels did He subject the world to come (the coming inhabited earth) whereof we speak; not unto angels but unto Jesus and His glorified brethren. ii: 5; Ps. viii: 1-9. Such coming is, therefore, inseparable from an earth inhabited, and the very same into which the Son of Man came the first to suffer and to redeem.

Likewise Isaiah speaks of an earth new and yet the same, "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." Isa. lxvi: 22-23. This earth of Isaiah with its Nile, and Euphrates, and Mediterranean Sea is the same one of all preceding prophecies; and the time the same, when the Lord has come with fire and whirlwind, and all the nations have been judged; and Jerusalem, purified and exalted, is the capital of the restored tribes of Israel and the joy of the whole renewed earth. Accordingly, the "day of the Lord" spoken of by Christ as that of the coming of the Son of Man, and which Peter foretells alike with Paul and Isaiah, Joel and Daniel, Zechariah and Malachi, while attended by fiery purifications and mighty convulsions, does not usher in the final new heavens and new earth which appear later at the end of a thousand years, the day of an aeon.

It hardly needs to be noted that the nonexistence to-day of such a renovated earth, proves of itself that there is not now nor ever has been, any "millennium" of universal peace and righteousness, for the latter is inseparably connected with the former, according to the prophetic Scriptures.

IS THE MILLENNIUM AN EVOLUTION?

B. F. RAWLINS, D. D.

It is astonishing to behold the narrow and hazy views not unfrequently met with on the subject of the millennium. The doctrine pervades all the Bible, as does that of salvation, but perhaps the Old Testament more than the New; and yet many

never seem to discover it until they find it specifically mentioned in a single passage in the Revelation of St. John. The millennium is as much a part of the plan of God for man as was the call of Abraham, or the giving of the law, or the preaching of the gospel; indeed, all these are preparatory to the grander event. It is the ulterior and consummating purpose of all previous divine operations, the end aimed at from the beginning of time, in God's plan for the race.

No one may describe the millennium before it comes to pass. In general, however, it may be represented as a time when great changes will take place, not as natural sequences, but from the immediate action of God, like that which took place on the day of Pentecost. It will be a time when there will be more immediate government of God than has ever been known, even surpassing the theocracy of the Jews. It will witness Jerusalem restored and enlarged and glorified as never before. It will mark the time of the fullness of the Gentiles and the return of the Jews from all lands to the home given them of old. It will be a time when all nations, some wholly and some partially, shall become submissive to the faith "once for all delivered unto the saints." Most beneficent conditions will prevail, rendering a state of happiness possible on a scale never before known. The physical creation will undergo a change as radical as it did at the fall of man. Man's physical and intellectual nature and his moral powers will also be correspondingly changed. It will be a time of the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." It will be a time of the immediate personal presence and reign of Christ, "whom the heaven must receive until the times of restitution of all things." It will be a time of immense, universal and rapid progress by the human family back again to its Edenic state. The grand realization of the Lord's Prayer will appear, and the will of God will "be done in earth, as it is in heaven."

The question before us is, Will all this tremendous consummation be brought about by evolution? By evolution in this connection is meant the currently received notion of that

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natural progress in things by which they proceed from incipient stages to their perfection, such as is found in the case of the leaven and the mustard seed. By such a law, it is maintained, that there is to be a gradual development of Christianity until the whole mass of humanity is reached and the whole world converted to Christ and "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ." This is the view that has always been held, and is now held, by all the Protestant Christian churches of the world. We are not aware that any single Christian organisation antagonizes this view, though many devout and learned men in all the churches dissent from it and, we think with large reason, stoutly maintain the opposite belief. Indeed, we sorrowfully concede that this evolutionary view underlies all the missionary operations now carried on from Europe and America.

We shall venture to call this view in question. We believe it is radically erroneous. Moreover, we believe the whole cause of God in missionary matters would possess new life concede that this evolutionary view underlies nearly all the missionary operations now carried on from Europe and America.

That the evolutionary view here considered is not the true view is evident, we think, from many considerations. Our limits will allow the presentations of only a few of these:

1. If we look at the system of Christianity we see at once that it has not an evolutionary character. It is not a part of the course of nature. It is a power of God introduced into the world in the interests of mankind as against all other interests. Its ultimate aim is the regulation of all things. The incarnation of Christ was no nature process, and in no sense was his resurrection or ascension. Nor was Pentecost an evolution, in any of the senses that may be attached to that term. Nor did the conversion of St. Paul have in it a single element of evolution; on the contrary, it was accomplished in opposition to all the forces of evolution. The power that came upon the first band of Christian believers and that remained upon the apostles and preachers of the gospel was a power which uniquely belonged to Christianity, which came down from on high, and which was above all nature. The Old Testament

is a part of the Christian system, as well as the New. Here, all the characters are utter strangers to the principle of evolution. The call that came to Abraham was no nature call. The burning bush before which Moses stood and from whose lambent flames he received his commission, was no nature process. The whole line of leaders under this dispensation are such by a special call of grace, and the principle of evolution nowhere touches their sublime lives.

2. If the millennium, which must be regarded as one of the greatest of God's works on earth, is an evolution, then it is out of harmony with all previous methods of divine work in conserving and forwarding the interests of the human race. The beautiful scene at the beginning of human life on our planet had none of the features of a formative process of nature. On the contrary, it had all the appearance of an immediate divine creative work. If God's plan in the universe is evolution, there is a signal departure from it here. Man and paradise are not parts of long processes; they are immediate-divine works, not unworthy the Maker of the world.

3. And then, the great dispensations in their origin and development do not seem to have any of the traits of evolution about them. The one with which our world commenced possessed no such trait, unless evolution is something that works backward as well as forward. Man started gloriously with an endowment only less than angelic; yet from this state he lapsed, whereas, if evolution be the law of development, he should have gone forward. After sixteen centuries the whole race was swept away by a dispensation of the Creator that made the world. The confusion of tongues at Babel, which so largely affected all subsequent human history, was an immediate divine judgment with not the remotest trait of evolution. In the overthrow of the Egyptian empire, one of the greatest events of all ancient history, there is something stupefyingly unique, with reference to which evolutionists must perforce be sceptical. The rise to power of the emancipated people, so that they became a dominant force in the world, is beyond explanation on the principle of evolution. And, in all the long history of this people from Abraham to

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John the Baptist there is to be observed only an extraordinary divine providence as the key to their history.

4. We next direct attention to the thought that, if we are to depend upon evolution for the millennium, we must fix the event at a hopelessly distant period in the future—at a point, indeed, where it is utterly useless as a motive power to present action. To reason and faith this great event in matter of time is hazy enough now; but, on the theory of evolution, its occurrence takes all belief in itself as a coming event. The gist of evolution is slowness of movement. In "Vestiges of Creation" the thought is that practically the universe has been in eternal process of formation. And all the evolutionists tell us that man, as a part of universal nature, is under the same law. If so, no estimate can be formed as to the period of the millennium. From the operation of all forces yet seen no approach to it is apparent, and no basis of reckoning is possible. The natural law of progress does not indicate that we are approaching a state of human blessedness.

5. For we come to a still graver consideration. The general aspect of present conditions, especially of things more immediately about us in Christian lands after nineteen centuries of Christianity, does not favor the supposition that we are coming, by the operation of evolution in human life, to a universal happy state of any kind. The aggregate wickedness of mankind and the aggregate wretchedness were never more widespread or intense than at the present time. They seem to be on the increase, with the multiplied population of the globe. Adherence to facts compels this observation and makes its statement a necessity in any full discussion. We grant that these are the grandest centuries which have ever passed over our planet. They include the rise and growth of influences that have changed the face of society, and exhibit the perennial power of laws which show signs of exhaustion.

And yet, after these many and splendid centuries of Christianity, where is the sign that society is graduating into the millennium? After the long duration, the protracted conflict, the splendid march, there ought now to be — if the theory of gradual development be true—somewhere, on some island,

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on some of the great continents, in some of the great cities of the globe, some harbingers of the millennial dawn. But can evolution point to a sprig, a floating weed, a flower from any quarter that tells of an embosomed Eden on the earth? Or, to put it differently to our Christian friend who is a devotee of the theory of gradual development, where is there one Christian nation upon the earth? Surely, if this theory be correct, there ought to be by this time, somewhere, a leopard and a kid lying down together, and a wolf and a lamb living peaceably in some fold. There ought to be, somewhere, a land where they do not hurt or destroy. On the bosom of this great globe there ought to be one land by this time that is full of "the knowledge of the glory of the Lord." In the heavens above, in all the wide world beneath, not one sign of such a State can be found. In our own country, the best the nineteen centuries have looked upon, nine hundred millions of dollars are expended annually for intoxicants from which our government receives an immense revenue. In this best government—the light of the nations, the star of mankind—there is bold and open violation of the great principles of righteousness and the divinely established institutions of religion which Christianity in vain seeks to correct. The country to-day is far worse morally than when she commenced her career, and the wisest fear we cannot stand the ever-increasing strain of unrighteousness. And is there a country on this planet where the gospel has had a fairer chance?

6. The Scriptures all converge on this point that the millennium is to be a consummation of the kingdom of heaven, under the immediate and extraordinary act of Jehovah. It will not, therefore, come to pass by evolution of any kind. Then the handful of corn upon the top of the mountains "shall shake like Lebanon," and "they of the city shall flourish like grass of the earth." Then idols shall be utterly abolished, and their devotees shall "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when He ariseth to shake terribly the earth." Then, "on the seacoast"—undoubtedly the Mediterranean is here referred to—shall be "dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the rem-

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nant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity." And then shall be fulfilled the promise, "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." This is also the time our Lord describes when, "after the tribulation of those days," the sun shall "be darkened, and the moon shall not give her light, and the stars shall fall from heaven;" when, upon the earth, there shall be "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth;" and when "the powers of the heavens shall be shaken." "And then," he continues, "shall appear the sign of the Son of Man . . . coming in the clouds of heaven with power and great glory."* Now, no evolution is traceable in these tremendous and extraordinary proceedings. The power that created the world, that originated all the dispensations, that promised eternal life to mankind before the foundation of the world, originates and presides over the millennium.

It is curious to note the genesis of the kingly idea in the Scriptures: (1) The first government ever organized on the earth was a government by Jehovah. (2) This was not related to the world, but to Israel. (3) After the deliverance Moses calls the ruler who guided him a king "forever, and ever" (Ex. xv: 18). (4) The real beginning of the kingly rule was after the giving of the law (Deut. xxxiii: 5). (5) The king was the one who was the creator of Israel (Isa. xliii: 15). (6) This King will not be a King over the nations until a yet further time, when He comes in the times of the final consummation (Zech. xiv: 9-16; Isa. xxiv: 23; Ps. xciii; xcvi: 10; and xcvii: 1; Obad. 21). (7) The references in all these cases is to one and the same king. (8) In prophetic diction there is a

*Further corresponding Old Testament views are: Joel iii: 15; Ezek. xxxii: 7, 8; Joel ii: 10; Zech. xiv: 13. Further New Testament views are: Acts ii: 19, 20; 2 Pet. iii: 13, 14; 1 Thess. i: 10; ii: 19; iii: 13; iv: 16; Mark xiv: 62; Jude 14; Matt. xvi: 27; Rev. i: 7; xiv: 14; Acts i: 9-11; 2 Thess. i: 7-10; Mark viii: 38; Luke ix: 26; Matt. xxv: 31.

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time that marks the consummation of redemption.* (9) The king referred to in these passages is the same as the one referred to in the New Testament (Matt. ii: 6; Luke i: 31-33; and many other places). (10) In prophetic dictum, also, a David sits upon the throne in the last times, ordering all things and securing the triumph of the kingdom. The divine kingship abides in the house of David forever (2 Sam. vii: 16-25; Ezek. xxxiv: 24). Oehler says that 2 Sam. vii. forms in two respects the starting point for the more definite form of the Messianic idea: first, because the consummation of the kingdom of God for which Israel was chosen is from that time forward connected with a king who, as the Son of God, is the representative of Jehovah and—fitted by Him to be the depository of the divine sovereignty on earth—stands in the relation of most intimate connection with God; and, secondly, in that it is established for all time that the King is to be the Son of David. In a note on the above Oehler says that "the continued right of the race of David to the throne is never called in question by prophecy, though often passes sentence of rejection upon individual kings of Judah." (11) This King in person sits upon the throne in the millennial period. This is a crucial point. Let the reader who is anxious to reach correct conclusions judge whether this is David—Solomon's predecessor and the son of Jesse—or Jesus Christ. One or the other is to sit upon the future throne of the world forever. The Scriptures alone can settle the matter.† And, from them is it not evident beyond possible doubt that it is the Lord Jesus, the Creator of all dispensations, who is at last to be manifested in transcendent glory? If so, how far away are we from all ideas of evolution, in this advance of the human race?

7. We hear much about the preaching of the gospel in all the world "for a witness," as if that were the key-point determining the coming of the kingdom of God. This is a splendid half-truth. The other half is the conversion of the Jews: In

*In addition to the above references see the following: Isa. xi., entire; Micah iv: 1-7; Jer. xlviii: 47; Ezek. xxxviii: 16.

† See the following: Amos ix: 11-15; Micah v: 2; Hosea iii: 4, 5; Jer. xxx: 9; Ezek. xxxiv: 23, 24, and xxxvii: 24, 25; Rev. v: 5; Gen. xlix: 9, 10; Isa. xi: 1-10; Rom. xv: 12; Rev. xxii: 16; Ps. cx: 1, and Rev. xi: 15, should be read together.

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the order of providence they are connected with each other, and will attain completion in the same great consummation. Isaiah, after picturing the happy effects of the preaching of the gospel in chapter xxxv., immediately adds: "And the ransomed of the Lord"—the Jewish nation—"shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." When the apostles asked the question, "Wilt Thou at this time restore again the kingdom to Israel?" the Master replied, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was all the reply, and the last reply the Saviour gave to His ever-recurring inquiry. Before this He had foretold of the fall of Jerusalem and the dispersion of the Jews to the uttermost parts of the earth. He knew the greatness and duration of that dispersion. He could give no other answer to the anxious apostles. His thought seems to be: "No, not at this time. Not till the hour strikes for the return of the scattered and rebellious people. The gospel world, in the meantime, shall be a witness for me—at length a powerful and overwhelming witness to the obdurate Jew. Then the kingdom shall be restored, and not till then."

The preaching of the gospel is to have its direct and its reflexive effects upon the Gentiles and upon the Jews. But the conversion of the Jews is the key to the final consummation. It is not until both events are effected that the Lord makes a feast unto all peoples, "A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined;" destroys "the face of the covering cast over all people, and the veil that is spread over all nations;" swallows up "death in victory;" and wipes away "tears from off all faces," and "the rebuke of His people . . . from off all the earth." The happiness of all the kingdoms of the earth is connected with the regathering of the Jew. God's purpose in the human family is bound up in this race. His benediction upon all cannot be pronounced until His purpose in the Jew is

fulfilled. The Jew is forever first in God's thoughts, and His gifts and calling to them are irrevocable forever. Can they, then, be cast aside by the Christian church with the same cold feeling with which the world discards them? The last question the apostles asked our Lord, as we have seen, was, "Lord, wilt Thou at this time restore again the kingdom to Israel?" In our hurried study of the Scriptures we fail to note that this was a most natural question. Their prophets had given them the hope of restoration. Isaiah had said, "I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city." Amos, one of their earlier seers, had said, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the day of old." Daniel, one of their latest prophets, had said, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." There was a deathless animation in their hopes, gathered from the fascination of the prophetic diction: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The kingdom is to be restored. If the Scriptures do not teach this truth—both the Old and the New Testament—then they teach nothing that can be relied upon. And it is to come as a consummation of the divine plan and purpose in mankind upon the earth, and not as a capricious evolution. How the eye of the church ever lost sight of so conspicuous and stupendous a teaching is passing strange. How it is there are no large organizations in Christendom devoted to the conversion

of the Jews is also strange. No grander work before the kingdom comes in its full splendour remains to be done. And it is "high time to awake out of sleep." For now is the salvation of the world not only nearer in time, but nearer in purpose, than when it was undertaken by the preaching of the apostles. If preached now with due intelligence and intensity, the church soon sing as never before, "The morning light is breaking." — "Methodist Review."

ALARMING SITUATION OF THE JEWS IN PERSIA.

Side by side with the signs of the gathering of Jews to their land, there are others which show that they are "a burdensome stone" in other countries, which are making their life unendurable, and so helping to thrust them out.

Official information has reached London of the alarming situation of the Jews in Teheran, Persia. Part of the details given refer practically to the normal condition of affairs in Teheran, to improve them several memorials have within recent years been submitted to the Foreign office.

Sayid Rayhan Allah, one of the petty Mostahed of no popularity or distinction, has planned a plot for the extermination of all the Jews in Persia. Recently he summoned the chief rabbi and informed him that either all the Jews must accept the Mohammedan faith, or he will do all he can to oppress and exterminate them, should they refuse his offer. All that could be done was done to quiet him, but with no result. He has now formulated the following restrictions to oppress the Jews:—

1. That every Jew must have all the hair of his head cut off.
2. That the Jews must never ride any animal throughout the city or elsewhere.
3. That a Jew is not to wear rizam (a European style of dress).
4. That every Jew must wear a mark on his clothes so that he may be distinguished from a Mohammedan.
5. That no Jewish woman must put on a veil.
6. That a Jewish woman is not to wear chadoc or chagh-choor (an outdoor dress which the Persian manners and etiquette expect every woman to wear out of doors).

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7. That a Jew must not build a house higher than that of a Mohammedan neighbor, and that the entrance to his house must be so peculiarly constructed as to be distinguished from that of a Moslem.

8. That no Jew is to come out of his house on a rainy day.

9. That no Jew is to touch any articles of food.

10. That when a Jew dies, any relative who has become a convert to Mohammedanism may possess all his property.

11. That any Jew who, having once accepted Islam, renounces it, is to be put to death.

The government has been appealed to for protection, and the Jewish quarters have been for the last nine days guarded by soldiers despatched by the authorities. The persecution has grown so terrible that it seems to be almost beyond the power of the government to protect us. We are left at the mercy of these fanatics. We, helpless and hopeless, lying in sackcloth and ashes, cry to heaven for help. . . . The present situation is considered so grave in official circles that the Shah has abandoned his intention of coming to Europe, and the government has ordered a mark with the word "Moosa-ib" (a follower of Moses, a Jew) written on it to be worn by every Jew, to distinguish him from a Moslem.—"Things to Come."

 TO THE JEW FIRST.

The duty of leading the Jew to Christ need not here be insisted upon. Its obligation is self-evident. The whole tenor of the New Testament shows that the gospel should be carried "to the Jew first." What we wish to suggest is what will in a measure overcome this difficulty and remove in part this hindrance. Cultivate the acquaintance of Jews. Try to know them as friends. If you happen to have any prejudice against them, strive to conquer it and really learn to know them personally and without constraint, if possible. Learn well the Jewish Bible, by which we mean the Old Testament. Do not think that the New came to supplant the Old, or that the New is superior to the Old in any special quality. The Old without the New is incomplete, a revelation only in part. The New without the Old is a bride robbed of her husband; only by

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means of the Old will you learn to know the New. Learn other Jewish literature as far as you can. There is much of it which ought to form part of any complete education, but yet which few Gentiles know anything about. Study also the relation between Judaism and Christianity, the true history of the early Christian church, which is incomprehensible without an understanding of the Judaism of that day. Reflect upon the fact that Jesus and His apostles were Jews, and that with the possible exception of St. Luke, every New Testament writer was a Jew. Think what historically and providentially we owe to the Jews, and may God grant that an interest will be awakened in this people which, if you are true believers in Jesus and His gospel, will prompt you to do what is in your power to lead them to Him who loved them and wept over Jerusalem, and who has bidden us who acknowledge Him to carry His gospel to every creature.—“The Peculiar People.”

MADAM GUYON.

(Written while in prison.)

A little bird I am,

Shot from the fields of air;

And in my cage I sit and sing

To Him who placed me there;

Well pleased a prisoner to be,

Because, my God, it pleases Thee

Naught have I else to do,

I sing the whole day long,

And He whom well I love to please,

Doth listen to my song.

He caught and bound my wandering wing,

But still He stoops to hear me sing.

Thou hast no ear to hear,

A heart to love and bless;

And though my notes be ev'n so rude,

Thou would'st not hear the less;

Because Thou knowest us they fall,

That love, sweet love, inspires them all.

My cage confines me round,

Abroad I cannot fly;

But though thy wings are closely bound,

My heart's at liberty.

My prison walls cannot control

The flight, the freedom of the soul.

Oh, it is good to soar,

These bolts and bars above;

To Him whose purpose I adore,

Whose providence I love,

And in Thy mighty will to find

The love, the freedom of the mind.

MATERIAL FOR THE TEMPLE ORDERED.

To the ordinary observer there does not appear to be at the present moment any indication of a speedy return of the Jews to Palestine, but in the sacred and profane writings of the East there are many prophecies that point to an early disruption of the Turkish empire, especially as far as concerns its sway over Syria, and it is a fact that much of the land included in ancient Palestine is heavily mortgaged; that those mortgages are in the hands of Jews, and that a large number of them expire, subject, of course, to renewal, in the early part of next year. This is held to give the Jews a favorable opportunity of making a treaty with the Sultan based, of course, on financial considerations which have always proved powerful at Constantinople. To this end there has been some talk of forming a huge syndicate with a capital of five millions sterling, and it is difficult to realize the concession that such a sum would not wring from the Yildiz Kiosk. As may be imagined, this proposal has met with considerable opposition as being of too mundane and commercial a way of fulfilling a spiritual prophecy; but in the community there is a strong conviction that a fitting way will be found of acquiring the Holy Land, and that the time is at hand. So strong is this conviction, that preparations are actually being made for the rebuilding of the Temple, which would unquestionably be the first act of the restored nation. Orders have been given in England and Italy for material that would be required in the work of restoration, and at the present moment marble is being carved in Italy for the capitals of pillars, and wrought iron is being produced in England for outer gates, together with work of other kind. No doubt, when matters have progressed somewhat, orders will be given in other European countries, but at present there is no indication that any part of the new temple will be made in Germany. Though some of the work has been completed, it will readily be imagined that none has yet been consigned to Palestine, but when the time arrives there will be no great difficulties of transit. The railway from Jaffa to Jerusalem will simplify the collection of materials, although the company seem to have followed the English railway companies in country districts, and constructed their stations a half mile outside the walls of the town.

—"Pall Mall Gazette."

THE HOPE OF ISRAEL MOVEMENT.

A Note of Praise. Our hearts are full of praise for the rich blessings which have come to us during the past year in the work among His own people. It has been a very busy year. The Superintendent traveled in the past twelve months about 35,000 miles, preaching in fifteen different States. We praise God for His protecting hand and for the many doors He has opened to us, not only among the Jews but also to give the blessed truth to the church. The last months of the year have been especially blest to the writer. They brought some trials but led him deeper into His death and into a sweeter union with Him who is the Head, the Saviour of the body. We are sure the following pages will move all our friends with us to "thank God and take courage."

New York City. The heart of our operations has been and still is New York City. Here we have stood nearly six years, and our voice has reached the ears of thousands and tens of thousands of Hebrews. We know many hearts have listened to the Spirit's voice. From His Word we have faithfully and prayerfully preached. It is a fact that to-day many believing Jews, who found Him of whom Moses and the prophets speak, in our meetings, are scattered in many lands. Now and then some reach New York again and always call on us. Last month two of our former attendants were with us, one of them had traveled all over Russia, giving his testimony in different places. He assured us that many Jews in that land are thankful for our labor of love and read our literature with much profit. The good work goes on. The meetings have been attended of late by increasing numbers and are deeply interesting and spiritual. We are in the right place to distribute God's truth to His people, and we trust it will be as long as He carries.

**St. Louis, Mo.,
Our Western
Headquarters.** Mr. Gaebelstein spent another week in St. Louis, Mo., in the middle of December. We are glad to report that St. Louis has now become, under the leading of our Lord, the Western

Headquarters of the Hope of Israel Movement. Our sister Mrs. Clara D. Ely, who has been used of God to bring this about, has given us the following encouraging communication, which will be read with much interest:

"The work at 19th and Morgan Streets, St. Louis, which has now become the Western headquarters of the Hope of Israel Movement, has during the past years been wonderfully blessed and used by God as a distributing station for the deeper truths of our redemption in Christ, making the people hungry for the Word of God, and seeing if these things be so concerning the baptism of the Spirit, the surrendered life, the indwelling Christ, the healing of the body, and the imminent coming of the Lord. We desire to praise God for the blessing of this lighthouse in that city and for these precious truths which are so dear to our hearts in these days of lukewarmness, and we praise Him that it is His will to continue still to give them forth as He may lead.

We also thank Him that to this work has been added now the witness concerning these truths to His own people Israel in St. Louis and the South-west, believing that all former work and testings have been given us of God for the purpose of strengthening our faith and perfecting His own life in us, and now we have really found the work God wants us to do in these last times is the giving of a full and complete Gospel to the Jew first, beginning in Jerusalem, and to all the Jews yet in dispersion among the nations.

Misa York, who was sent here by Mr. Gaebelain last month, has done already faithful work among the Jewish people. She will remain here and continue in visitations among the Hebrews. A large supply of tracts in different languages, as well as New Testaments, has been sent here from New York City, and we hope soon to have them all in the hands of the Jews. Special services for Hebrews will also be arranged. We trust the Lord will lead us from this western centre to the many large cities in the West and South where certainly our testimony for Jew and Gentile is much needed.

The object of this new undertaking is not organization, or building up something, but it is the scattering of the blessed truths for the glory of God and the hastening of the coming

OUR HOPE.

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of our Lord Jesus Christ. I desire to ask all friends of Israel to pray for us in this blessed work."

MRS. CLARA D. ELY.

We wish to add that our last visit to St. Louis was much blest by God. Nowhere during the past year did we have so much joy and liberty in giving our testimony in preaching the Word as we had in the Tabernacle, 19th and Morgan Streets. The two meetings we held daily for six days were well attended, and much blessing rested upon the Word.

The Lord tarrying, Mr. Gaebel in hopes to have another eight or ten days' meeting in St. Louis, commencing with Monday evening, January the tenth. Two meetings will be held daily, at 3 P. M. and at 8 o'clock in the evening. We will be glad to see all friends of Israel living in St. Louis and to unite with us. From St. Louis Mr. Gaebel in hopes to visit different places in Missouri, including Kansas City.

Our New Tract.

We suppose all our readers are anxious to know something of the success our last Jargon publication, written by Joseph Rabinowitz, on Jesus the King of the Jews, has had. We sent to every subscriber of "Our Hope" a copy of the tract with a circular letter announcing that we are willing to send copies of the tract for free distribution. We prayed much about it, but the Lord did, as He often does, more than we asked. Order after order has come in. Some sent for 1,000 copies, to be faithfully distributed; others asked for 500, 200, 100, down to a copy or two for some small village where only one or two Hebrews reside. We have been kept busy mailing these packages and still they are coming in—orders for the tract. The tracts have been sent to many States, so far, as well as to Canada. The first large edition is almost exhausted, and we gave order for a second edition of 10,000 copies. This edition is now ready to be sent out. We are told that many Jews came during the second week of December, right after the tract was issued, to 91 Rivington Street, and asked for a copy. But what fills our heart with joy is the fact that a number of people have written us already that the Lord has blest the tract to some of our Jewish friends. Surely, this is a noble seed sowing, bread cast upon the waters. Our brother Rabinowitz.

whose letter to us is printed in the next paragraph, will be glad when he hears of the success of his work. We have encouraged him to write more for our Jargon paper, the *Tiqweth Israel*.

**Letter from
Joseph
Rabinowitz.**

My dear brother Gaebelein:— Many thanks for your kind letter of the fourth inst. It was a great pleasure for me learning from it regarding your readiness to publish a large edition of my little work, "Jesus of Nazareth, the King of the Jews." The distribution of this book among the American Jews, I believe, will be a work in its season, for it is impossible to describe the great commotion which at the present time is going on in the camp of the Jews on account of the congress of the Zionists in Basle. At first glance it seems as if Zionism is a sign of the times by which the work in the Lord's vineyard could be helped, because they feel their national need. But, alas, it is a pity to say, the Jews in general become very arrogant under the speeches of ungodly leaders of the congress, and one can see from the Jewish papers that Zionism is at present very hostile to Christianity, leaning entirely towards Turkey and Islam. The Zionists desire to be a kind of Messiah themselves, to possess a State, a land, and a Zion, but without Jehovah.

I pray that my little book may remind the Jewish masses that Zion must have there her own King, the God of Abraham, the Shield of David, the God that says: "I set my King upon my holy hill Zion," and that the children of Zion should be joyful in their King, and He is Jesus of Nazareth. I hope soon to receive from you copies of my work. The work of the Lord here is going on very well. Blessed be the name of the Lord. I shall be very glad to embrace you once more in my home. My family joins me in Christian love and best wishes to you and to your family.

Yours truly in the Hope of Israel,

JOSEPH RABINOWITZ.

**Letters from
Eastern Europe.**

Every week during the past month has brought us a number of letters from Eastern Europe. It is amusing to see that some of them are addressed in the following manner: "Edited

OUR HOPE.

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by A. C. Gaebelcin, N. Y. City." While it is amusing, it is at the same time encouraging, for, it is a proof that our Jargon truly does a good work in Russia and Austria. The above address stands at the close of every paper in Jargon we issue. It is proof, therefore, that our paper is read. Most of these letters ask for more literature or the back numbers of the paper.

Poland. It is evident that in Poland a deep interest has been awakened among the Jewish people in the gospel of the Son of God. Our brother Rosenweig reports in his last letter *new openings*. We hope the Lord will open the way for us to visit brother R. some time and make a tour with him through Poland and Russia, giving our time entirely to the direct work among the Jews. There is no doubt that this is an open door.

Answered Prayer. We have made many blessed experiences during the five years of labor among His people. The Lord has again and again answered our prayers and thereby put the seal of His approval upon our work in His name. However, there has never been a time when this was so general, so marked, and so blessed as it was during the last two and a half months. There was first a time of testing and trial, then not only personal prayer but united prayer, after which came the blessing.

Please bear in mind, dear friends, that the noon hour has been set apart each day for united prayer for Israel in general and for the *Hope of Israel Movement* in particular. Meet with us in the Spirit at that hour and pray for the peace of Jerusalem.

Cleveland, Ohio. Brother Emanuel Jospe, an old Jewish believer of many years' standing, who has now been several years in connection with us, has done quiet but faithful work last year in Cleveland, Ohio. His work consists mostly in tract distribution and personal conversations.

**Maranatha
Cottage.
Rosenhayu, N.J.** Miss A. Snow, who has stood so faithfully at her post during the past four years, is at present visiting her people in Cambridge, Mass. Miss Moore is now alone in Rosenhayu. She writes of some antagonism which was of late stirred up among our Jewish friends. We shall continue in this field, and the Superintendent hopes to spend a few days there in the near future.

There are now quite a number of periodicals published in different languages exclusively in the interest of Israel. The Superintendent enjoys them all, and mentions especially the following periodicals which reach his office regularly: "Peculiar People," edited by Rev. Daland and Rev. Powell; "Saat auf Hoffnung," published in Leipzig, Germany; "Le Reveil d'Israel," published in French by our friend, Pastor Krueger; "De Hope Israels," in Dutch, coming to us from Amsterdam; the Swedish Jewish Missioo organ from Stockholm "Missionstidning foer Israel"; the Jargon publication of Dr. G. Dalman "Brith Am," and a number of others. We call also especially attention to the publication of the "Eduth," which is in Hebrew, and is published occasionally in Stanislaus, Galicia, by Mr. Lucky.



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FINANCIAL REPORT FROM SEP. 30 TO DEC. 29, 1897.

RECEIPTS.

1534 C. F. H.....	\$12.00	1579 B. F.....	.50
1535 Tracts	1.00	1580 Tracts	10.00
1536 Misses D.	5.00	1581 Cash	900.00
1537 J. M. S.	10.00	1582 Cash	186.00
1538 F. V. H.....	10.00	1583 Subscriptions	2.00
1539 Mrs. B.	4.00	1584 Mr. T.....	1.00
1540 J. H. C.	2.00	1585 Old Gold.....	5.00
1541 C. L. A.....	1.00	1586 W. W. D.....	6.00
1542 S. B. M.....	3.00	1587 Tracts	1.00
1543 Mrs. I.	1.00	1588 A. T.....	2.00
1544 Miss J. R.	1.00	1589 Mrs. L. T.....	200.00
1545 J. L. L.....	1.16	1590 Collection.....	30.25
1546 Subscriptions	90.00	1591 Mr. N.....	1.75
1547 Subscriptions	14.00	1592 Mr. T.....	1.00
1548 T. E.....	50.00	1593 Olivet Church.....	6.00
1549 D. Y. M. C. A.....	21.00	1594 C. & J.....	2.00
1550 Collection; St. Louis..	25.00	1595 W. C.....	19.00
1551 Cash.	35.00	1596 Miss K. C. L.....	10.00
1552 Grace R. E. Church..	16.00	1597 Cash	2.00
1553 Mrs. A. F.....	5.00	1598 A. K.....	5.00
1554 C. M. A.....	132.00	1599 Subscriptions	23.00
1555 J. E. F.....	13.00	1600 Mr. S. P.....	5.00
1556 A. E. F.....	5.00	1601 Mrs. S.....	1.00
1557 Mrs. A.....	5.00	1602 S. R.....	1.00
1558 J. M. M.....	6.00	1603 A. W.....	1.00
1559 Mrs. T.....	1.00	1604 German Church.....	27.00
1560 Mrs. K.....	7.00	1605 Friends	26.00
1561 Mrs. H. V.....	2.50	1606 Mr. M.....	3.00
1562 Mrs. S.....	1.00	1607 Mrs. S.....	1.00
1563 Mrs. N.....	3.00	1608 Friends	6.00
1564 H. R.....	1.00	1609 W. P.....	25.00
1565 Subscriptions	12.50	1610 Subscriptions	12.00
1566 Tracts .....	.15	1611 Cash	90.00
1567 Subscriptions	7.00	1612 Miss E. B.....	2.00
1568 O. H.....	1.00	1613 W. W. D.....	6.00
1569 Tracts .....	.25	1614 Rev. F.....	1.00
1570 Prot J. M. S.....	25.00	1615 Mr. S.....	5.00
1571 Two friends.....	1.00	1616 Cash	15.00
1572 Subscriptions	4.75	1617 Mrs. Dr. J. T.....	63.00
1573 Mr. K.....	1.00	1618 Friends	5.00
1574 Subscriptions	3.00	1619 J. H.....	1.00
1575 Cash .....	.25	1620 Subscriptions	4.00
1576 S. B. C.....	50.00	1621 Tracts	1.00
1577 Dayton Y. M. C. A..	10.36	1622 Miss A. I.....	25.00
1578 E. P.....	2.00	1623 Mr. A.....	5.00

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1624 Subscriptions	5.00	1644 Subscriptions	6.00
1625 J. L.....	1.00	1645 Rev. Mr. A.....	5.00
1626 Mrs. L. K.....	1.00	1646 Boston friends.....	10.00
1627 C. H. D.....	2.00	1647 Miss McC.....	5.00
1628 W. W. D.....	5.00	1648 Subscriptions	5.00
1629 D. W. M.....	100.00	1649 Mrs. L. T.....	1.00
1630 Cash	150.00	1650 Mrs. J. C.....	1.00
1631 Subscriptions	6.00	1651 Mr. J. B.....	25.00
1632 Tracts .....	.25	1652 Mrs. L. K.....	2.00
1633 Cash .....	.30	1653 Subscriptions	7.00
1634 Tracts .....	.10	1654 Miss S.....	10.00
1635 Tracts .....	.50	1655 L. R. T.....	5.00
1636 Subscriptions	2.00	1656 Tracts .....	.25
1637 J. H.....	1.00	1657 God's purpose.....	.13
1638 Subscriptions	5.00	1658 A. K.....	5.00
1639 Collection, Phila.....	3.00	1659 Subscriptions	3.00
1640 Collection.....	5.00	1660 Tracts .....	.20
1641 Mr. F. D.....	6.50	1661 Miss A. L.....	100.00
1642 Miss C. K.....	2.00	1662 Cash	25.00
1643 C. P. C.....	10.00		
			<u>\$2427.13</u>

EXPENDITURES.

For Hebrew printing, Jargon Hope, Rabinowitz tract, mailing, etc.	\$305.10
Printing Our Hope, tracts and mailing.....	505.96
Salaries; rent, 128 Second Street, 91 Rivington Street, Rosen- hayn, N. J., work in Russia, Rosenhayn, traveling expenses, etc.	1496.52
Relief for the poor.....	60.00
Balance against treasury, Sept. 30, 97.....	5.70
	<u>\$2372.88</u>

Balance on hand, Dec. 29, 1897..... \$14.27

Examined and found correct,

**BOWLES COLGATE,
J. O. HILLYER.**

New York City, Dec. 29, 1897.

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scriptural—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the gospel is "to the Jew first," Rom. i: 16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision, as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised," 1 Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezek. xlii: 7, 9).

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxxi: 11; xxxiii: 25, 27; xlii: 28; Rom. xi: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews to be a true remnant, should not surrender any of divinely ap-

pointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments. Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men), 1 John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9 (chap. xv: 28, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending so high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.

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OUR HOPE.

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

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

ERNEST F. STROETER, ARNO C. GAEBELEIN, Editors,
128 Second St., N. Y.

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

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



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OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
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All communications, business or editorial to be addressed to

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128 SECOND ST., NEW YORK CITY.

The Hope of Israel Movement

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

HEADQUARTERS: NEW YORK CITY, 128 SECOND STREET.

MEETINGS.—Preaching to the Jews every Saturday morning, 10.30, and afternoon, 2.30, in the Allen Memorial Church, 91 Rivington Street, near Orchard. Friday evening, at 128 Second Street, Bible Reading and Prayer Meeting. Daily Prayer Service at 12 o'clock noon, except Lord's Day. Office Hours of Mr. Garbelkin, every afternoon, from 2-4 o'clock, except Saturday and the Lord's Day. Preaching Services in other cities from time to time.

Rosenhayn, N. J., Maranatha Cottage—Miss A. Snow and Miss C. Moore. Warsaw, Russian Poland—Mr. Moses Paul Rosenweig, missionary. St. Louis, Mo., Tabernacle, 19th and Morgan Streets—Miss M. York.

PUBLICATIONS.—Our friends will find a list of our publications in different languages on the outside cover of this magazine. New Tracts are published from time to time. The Jewish Hope of Israel is especially suitable for free distribution among Hebrews. These tracts and papers are mailed free to anyone who wishes to distribute them among the Jews. Stamps, to cover the postage, should be paid with the order.

The Hope of Israel Movement is not connected with a denomination, missionary society, or any other organization. Contributions should be sent to Rev. A. C. Garbelkin, 128 Second Street, New York City. A numbered receipt is sent to every donor, and our papers are mailed every three months.

OUR HOPE.

Entered N. Y. Post Office, June, 1894, as 2nd Class Matter.

Vol. IV.

FEBRUARY, 1898.

No. 8.

EDITORIAL NOTES.

WE HAVE already received quite a number of orders for Dr. West's book on Daniel's Great Prophecies. It is hoped that the book will be ready for mailing toward the end of this month. Kindly address all orders for the book, Hope of Israel, Publishing Department, 128 Second Street, New York City, N. Y.

WE ARE very glad to supply all our friends with sample copies of Our Hope. Several persons have made good use of our former offer, and their kind efforts resulted in a number of new subscribers, for which we are, indeed, very thankful. As soon as we have a sufficient number of subscribers we hope to increase the number of pages.

BIBLE CONFERENCE IN ST. LOUIS, MO.

WE HAVE arranged for a Bible Conference to be held in St. Louis, Mo., Feb. 15, 16, 17, and following days, to be held in the Tabernacle, corner 19th and Morgan Streets, the headquarters of The Hope of Israel Movement. Three meetings will be held daily at 10:30 A. M., 3 and 8 P. M. The Bible Conference will be addressed by the following speakers: Rev. R. A. Torrey, D. D., Rev. W. J. Erdmann, D. D., and A. C. Gaebelein. The topics will be "The Holy Spirit," "The Deeper Christian Life," "The Coming of the Lord," "Israel's Restoration" and other Kingdom Truths. We hope that all Christian friends in St. Louis who are interested in these subjects will come and attend these meetings. We expect great blessings to rest upon this conference. Prof. Morhead, of Xenia, O., has also been invited, and we hope to have him with us.

EDITORIAL CORRESPONDENCE.

III.

The closing days of the parting year find me in my native city, Barmen, in the valley of the Wupper, a small tributary of the Rhine. This "Wupperthal" has long been well known as one of the few oases in the dreary desert of rationalistic and ritualistic clericalism of the State churches of Germany. From the days of my early childhood, I remember well that the pulpits of all the churches both in Barmen and Elberfeld, were always occupied only by positive, i. e., believing pastors. No rationalistic denier of the faith once for all delivered to the saints, could gain a foothold here. Famous preachers, not a few, are among those who have stood in Wupperthal pulpits. Men like F. W. Krummacher, Stier, Emil Frommel, and many others. Barmen is the seat of the Training Institute of the Rhenish Missionary Society, and also of the Johanneum, a school for evangelists and lay-workers, founded at Bonn, by the sainted Christlieb, but now transplanted to this warmer and more congenial soil. The neighboring town Elberfeld, has the headquarters of the Rhenish Westphalian Society for Israel. It was here in Barmen, during the "Fastwoche," i. e., the week of the great Missionary and other religious anniversaries, in the summer of '96, that I was privileged to address a large gathering of Christians on the subject of Israel. The present holiday season being unfavorable for the holding of special meetings of any kind, I shall have to look to a repeated visit later on for another opportunity to present Israel's claims to the hearts and minds of Gentile believers. How much need of this there is even here, in the circles of very earnest and devout believers in God's word, I learned again yesterday. A very dear brother in the Lord confessed frankly that he had not fully made up his mind whether natural Israel was utterly reprobate or not, and whether all that appeared to be spoken concerning the seed of Jacob, would not, after all, find its only exhaustive fulfillment in the ingrafted branches, the spiritual seed of Abraham!

But I promised in my last letter to give in this some of my experiences and observations during a twelve days' lecturing tour through Western Switzerland. It was a time of much earnest and prayerful labor among God's children in Israel's

behalf. At several places Israelites were also present in the meetings, for which I praised the Lord especially. In spite of some severe and trying weather, snow and slush, the Lord enabled me to preach and lecture seventeen times in eleven days, and to do a good deal of walking and climbing besides. Many hundreds of earnest and truth-loving people listened gladly and with deep interest to the expositions of God's word. On one occasion, I was especially surprised at the large attendance. It was at Chaux de Fonds, among the Jura mountains. The place is famous for the watchmaking industry which is carried on by more than one half of the population. It is also distinguished as being the largest "village" in Europe, if not in the world. Though it has 32,000 population, fine wide streets, several trolley lines, beautiful public buildings, half a dozen colleges and high schools, it has no city organization or government, but prefers to remain a "village." The snow was several inches deep in the streets. Sleigh bells were jingling on every side. Then a thaw with rain set in on the afternoon before my meeting. If I had been in America I would have counted on no audience at all for such a night as that. But to my great surprise and joy, when the hour came the chapel was more than two-thirds full of eager listeners. It is a pleasure, indeed, to break the bread to such hungry souls.

At Berne I was the guest of a dear couple, Brother and Sister Dendliker, well-known and abundant in labors for the Lord in the Deaconess work at home and abroad. On two mornings, I was privileged, in the beautiful House Chapel, to open the word at an early hour, seven o'clock, to the assembled household of deaconesses, helpers and servants. Beginning thus early on the Lord's day it was possible to speak in one day to five different gatherings. The Lord supplied the needed strength and gave sweet rest afterwards.

At Geneva, I shared the hospitality of another Christian family, happy in the service of the blessed Lord, and full of warmest interest in all things pertaining to the kingdom of God, at the home of Brother V. Lombard, whom we had known for a number of years through correspondence only, and with whom we now had blessed fellowship in prayer and praise around his hearth. Several of the German pastors received me very cordially. But the time for holding a large

meeting was deemed inappropriate, and I was invited to return home in February, which I hope to do. Besides the cities and "village" mentioned, I also visited and spoke at Lausanne, St. Imier, Biel, Solothurn and Herzogenbuchsee.

On the third day after my return from this tour we started on our Christmas journey to Germany. The first Sunday, Dec. 19, we spent at Basle, where the Zionist Congress was held during the closing days of last August. Prof. Heman, whose pamphlet on Zionism was mentioned in a previous letter, gave from a full heart some of the impressions he had received on that memorable occasion. A conversation with another Christian gentleman, the head of one of the largest and oldest publishing houses in Switzerland, revealed the fact that the interest awakened in the hearts and minds of those who had come into close touch with the congress and its leaders, is by no means ephemeral or slight. This Christian publisher is now in correspondence with some of the more prominent Zionists and is preparing for an earnest and active campaign, through the printed page, in behalf of Israel's national regeneration.

There is, on the part of those who felt the pulse beats of that memorable gathering of Jews at closest range, but one voice as to the remarkable skill and moderation, coupled with deepest conviction and unbounded enthusiasm, on the part of the Zionist leaders.

A busy and blessed Sunday was spent in the service of the Lord for His people Israel. The acquaintance of a young Hebrew Christian who had but recently found his Messiah and Saviour, and who also, from his study of the Scriptures, fully shared our convictions as to the non-proselyting principle in the evangelization of Israel, was another very happy incident of our stay at Basle. A gathering in one of the larger halls of the quaint old town, a "neutral" locality, the same place where the Zionist Congress was held last August, is contemplated for our return. May it please the Lord to turn the hearts of many more of His dear children lovingly and prayerfully toward Israel, and to open the eyes of many in Jacob to the blessed light and joy of His salvation.

For the first two weeks of the New Year, a tour through Northern Germany, touching Oldenburg, Bremen, Hamburg, Hanover and other places is now projected. Of this more in a following letter.

E. F. S.

Barmen, Germany, Dec. 31st, 1897.

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THE INCREASE OF ANTI-SEMITISM A SIGN OF THE TIMES.

BY A. C. GAEBELEIN.

The sufferings of Israel in Egypt under the cruel regime of the King who knew not Joseph are typical of their sufferings up to the time of their last and greatest deliverance. In the midst of their woes the God-appointed deliverer came. It was Moses. Stephen in his inspired testimony before the Jewish Council gives us the commentary to Moses first coming to his brethren. He says in Acts vii: 25: "For he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not." Moses first coming to his people and his rejection is typical of the first coming of the Messiah and His rejection by His own nation. Moses then left his suffering people and went away from them to dwell with the Gentiles, where he also took to himself a Gentile wife, and after forty years he returned. The people then at his second coming received him. While he was away from them and at the time of his second coming for their deliverance the sufferings of Israel were more severe than ever before. They became a nation full of sighs and woes (Exodus ii: 23) and they cried, and their cry came up to God by reason of the bondage. Then God remembered His covenant with Abraham, Isaac and Jacob, and He looked upon the children of Israel and had respect unto them. Before Jesus, who is the King of the Jews, comes again for the salvation of His people, Israel, the same is to take place—increased persecution. One last great tribulation, even the time of Jacob's trouble (Jeremiah xxx: 7) is to come upon the nation. The storm centre of that last great tribulation, after the Lord has already come for His saints, will be in Jerusalem and in the land. It will be under the reign of the last false Messiah received and worshipped by the Jews. Then will God once more listen to the cry of His people and remember the covenant made with the fathers, and arise for the deliverance of His chosen people. How near we are to these last great events of this dispensation and that the coming of the Lord is at hand is seen by many signs.

One of them is the increase of Anti-Semitism in many

lands, not only in uncivilized countries, but also in the very midst of nations who boast of a so-called civilization. The Jew is still despised, and Europe seems to be preparing for a general outbreak against the seed of Abraham.

Lately infuriated mobs wrecked the property of their fellow-citizens who are Hebrews in the city of Prague, Bohemia. A number of them were killed and others wounded. There is no doubt at all but Anti-Semitism is on an increase in the Austrian-Hungarian monarchy. We were startled a few weeks ago when we read of the riots in Paris and of the cry of the students as well as others, which was "Down with the Jews!" Persons with a Semitic cast of countenance were attacked in the streets of Paris, while houses of prominent Hebrews were stoned. Is it not remarkable that such scenes can take place in these countries? Do they not contradict the often repeated phrase when we speak of such a coming time of persecution. "Ah, our time is too far advanced for such a thing"? Many Hebrews feel themselves very secure in our own land, which alas many of them in unbelief call their promised land. Let them not be too secure. Many of them boast of an assimilation of themselves and their children. Balaam's prophecy, "This people shall dwell alone and not be reckoned among the nations," includes this country. Anti-Semitism is even in this so-called free country and Christian (?) land on the increase. We have ample proof for this statement.

The Anti-Semitic movement in these countries is not exclusively aimed at the poorer element, but it concerns the better class as well. Enough is known already of Israel's woes and persecutions in Russia, in Persia, in Morocco. In the French colony of Algiers Anti-Semitic riots, being a kind of echo from the scenes in Paris, took place recently. Property belonging to the Jews was destroyed and bodily harm done to many. Surely this increase in Anti-Semitism is one of the signs of the times and foretells the near approach of the time of Jacob's trouble. However, we must also notice that while the evil spirit works in the children of disobedience, and while a Christendom, whose awful apostacy becomes more and more evident, is in and through Anti-Semitism following the Prince of Darkness in opposition to God's plans and purposes; while this is all true, it is likewise true that there have

never been so many true lovers of Israel as there are at this present time. The Holy Spirit has during the last years given all true believers through the Word much light concerning the chosen people of God, and the same Spirit has filled Gentile hearts with a burning love for Israel and given the prayer of faith for the peace of Jerusalem. We expect this will be more and more so as He Himself draweth nigh. Woe unto the man, and woe unto the nation, that despises at this present time the Jew and in hating him hating God's eternal purpose. Blessed is the man and the woman who obeys the Spirit of Love and loves the Jews, the brethren of our Lord, who surely has not cast away His people.

EXEGETICAL NOTES.

(Luke xvii: 20-25.)

"And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, 'The kingdom of God cometh not with observation.' (Careful watching.) Neither shall they say Lo here! or Lo there! for behold the kingdom of God is within (among) you."

1. Note. Pharisees asked the question: the kingdom was surely not in them: but it was among them, in the person of the King.

2. Note. the Kingdom comes with the King: receive the King, and you will enter into the Kingdom, reject the King and you will be rejected from the Kingdom.

3. But note. the actual entrance into the Kingdom is not now: the King must suffer first, and the disciples must first go through tribulation before the King sets up the Kingdom. xvii: 22-25.

In anguish of soul they shall desire to see one of the days of the Son of Man to deliver them, but they shall not see it: the time however will come, and the delivering King will come like the lightning.

4. Note how Jesus answers the Pharisees curtly, leaving them to the signs and evidences of the presence of the Messiah, and then turns at once to the disciples in loving sympathy as being those who would themselves or in later representatives, suffer for the sake of the Kingdom of God.

Not with a Lo here! or Lo there of congratulation would the Kingdom come and ever advance in the progressive conquest of the world, but rejection, cross-bearing, tribulation, would ever precede it until the hour struck for the King's return, when His coming would be in that day like the lightning with world-wide flash.

It is evident that such self-interpreting Scriptures cannot be wrested to teach the presence of the Kingdom of God to be within men, seeing 'within' is a mistranslation, and that the Kingdom of God here refers to its future earthly Messianic form and phase.

JOHN THE BAPTIST AND HIS MISSION.

BY W. J. EDMAN, D. D.

To a Jew who is investigating the claims of Jesus of Nazareth as the Messiah, the great prophetic Voice, which heralded the coming of the King of Israel should be an object of special interest. It is difficult to see how one could explain John and not concede the claims of Jesus. The seeming failure of the Baptist was but the fit prelude to the supposed inability of Jesus to prove Himself to be the Messianic King. The Jews then as now, knew not that a suffering herald was to precede a suffering Messiah.

An Elijah indeed came, but not the Elijah victoriously preparing the way of the great King.

But John, "all the people" being judges, was a great prophet, and for 1,800 years no similar "man from God", has appeared to call the Jewish people to repentance. They have no land now where such a one could appear, no temple with its lamb, altar and priest, to which he could refer; all is silence and mystery unexplainable unless it is seen that John was the last God-sent prophet before the Messiah came, and that the Messiah has come.

Explain John and his mission and it follows that Jesus is the Messiah.

Consider, then, in brief outline, the time, man, mission, preaching, testimony and peculiar experience and confession of this greatest prophet, as a proof that the Messiah has come.

A great change was about to take place in human affairs, an

hour of momentous meaning had come, and, according to his wont, "a man was sent from God," (John i. 6), thoroughly possessed with the idea of the great change, and becoming in himself, in his life and experience, its very embodiment and symbol.

John the Baptist so came, in his eventful day. He was *the last link between Moses and Christ*. In his recorded preaching and testimony, he condenses and confirms the teachings and promises of the Old Dispensation, and describes in miniature and outline the vast realities of the New. In him is heard the voice of law and prophecy vanishing in the fulfilling Word. "All the prophets and the law prophesied until John."

The mission of John the Baptist was that of all the prophets in days of apostasy. It was to turn Israel back to Jehovah, to restore and uphold the law, to renew the covenant, and to prepare the people for blessed visitations from Jehovah. The history and writings of all the prophets before John illustrate this truth. Luke i: 16, 1, 76-79; Malachi iv: 5, 6; Matt. iii: 1-3; Mark i: 1-4; Luke i: 3-6; Amos v: 15; Hosea xiv: 1-9.

In John's day, however, repentance toward God, and an expectation of a coming blessing, meant more than ever before in the history of Israel. If the greatest of prophets had come, it was also because, in his day, the greatest blessing was coming; the greatest of kings is preceded by the greatest of heralds; the most profound repentance and the most illumined hope accompanied the preparation for Him, for whose coming the ages had been waiting.

He closes the day of Israel's failure and hope,—he opens the day of fulfillment and joy. No word was to a Jew more suggestive of every blessing than that of John: "The kingdom of heaven is at hand." It intold the great realities of the forgiveness of sins, eternal life, the gift of the Holy Spirit, the sonship, the inheritance, the sovereignty, the glory, and all as national.

2. In Matthew, Mark and Luke is found specifically the *preaching* of John the Baptist to the people as law-condemned, and so prepared for Christ; in the gospel according to John is found *the witness* of the Baptist concerning the person of Christ. In the latter is heard more the sound of the Gospel, in the former that of the Law.

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(On the preaching read Matt. iii: 1-12; Mark i: 1-18; Luke iii: 1-18. In this preaching of "The kingdom of heaven is at hand," the following parts are easily seen.

1. Repent, for the forgiveness of sins is nigh; 2. Repent, for the gift of the Holy Spirit is about to be bestowed; 3. Repent, for so the way of the Lord will be prepared; 4. Repent, for so a people will be prepared for the Lord; 5. Repent, for the wrath is coming and nothing of the flesh, like Abraham's blood, can avail; 6. Repent, and be baptized, confessing your sins, and looking for Him in faith who is coming to take away sin; 7. Repent, and bring forth fruit meet for repentance.

As to the testimony concerning the person and work of Jesus, read John i: 19-36 and iii: 23-30. In this testimony from one of priestly blood, is heard the inmost truth of the Levitical system, "Behold the Lamb of God which taketh away the sin of the world."

Here, too, the word—"This is the Son of God," goes with an all-interpreting power to the heart of psalm and prediction. And then, in his final farewell, all the past from Moses on is seen vanishing and yet fulfilled in the One who came from above.

3. John the Baptist, in his birth, manner of life, confessions and death, was himself a symbol of the idea of his mission. His name John, the gift or grace of God was prophetic of a greater gift and grace. He was of aged parents, and in answer to prayer (Luke i: 13), and so was the gift of the old Abrahamic resurrection—faith: the old and evermore the new, of all who believe in Jesus crucified and risen. He sprang from the old and dying, so did the dispensation of grace and glory. The old priesthood in dying gave birth to the new; the last priest, like Moses in his last wilderness act, pointed to the one to be lifted up.

1. The names of John's parents,—Zacharias (the Lord remembers) and Elizabeth (the oath of God), are typical. See Luke i: 72, 73.

The food and raiment tell us what the flesh-humbling, sin-revealing law affords: life in a moral desert, dry and herbless, sad, and peopled with fears and terrors, is what life under law is.

2. If under Divine Law we write Human Failure, and under

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Divine Prophecy Human Hope, in John pre-eminently, above all before him, had been wrung out the most terrific and humbling experience of such failure, and also the most clear-eyed knowledge of such hope. It was John, the last and greatest of prophets, who lifted up his voice in tones most pathetic, in the denunciation of sin and in the confession of the weakness and frailty of the flesh. He had gathered up in his lonely life in the desert the deep and searching significance of holy law, and came forth conscious of the vanity of the flesh and all its glory; but he also saw most clearly the glory which had illumined all prophecy, and rejoiced in the hope at the salvation so near at hand. Isa. xl: 1, 2.

3. The names which John wore illustrate his own final confession, iii: 30—"He must increase, but I must decrease." He was a man not God, with men, i: a prophet, not the revealer, iii: 31; a forerunner, not the king, iii: 28, a witness, not the truth, i: 34; a friend, not the bridegroom, iii: 2; a lamp, not the light; and so Moses' face, the old covenant, shone with reflected glory,—a Cor. iii: 1-18; a voice, not the word; a voice of the old covenant temporary, transient. In the lonely desert life, John studying the prophecy of Isaiah, saw himself therein as in a mirror. Doubtless he understood he must become in himself an utter nothing. His death by violence could not have been wholly unexpected. He said, and knew in deepest heart, he was but a voice. His life and career had been symbolic, would not his death be? So Jesus said; a suffering Messiah must be preceded by a suffering herald. See Matt. xvii: 11-13.

A voice arrests the attention, introduces the Word, and is gone; a voice is made not for itself, but for the fulfilling word; a voice wordless dies away without significance, or freighted is lost in the permanent, transmissible word; the voice is human, of the earth; the word is divine, from heaven; before the voice became the word is.

In the mystery of John the Baptist lies hid the mystery of Messiah.

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STUDIES IN LUKE.

BY MRS. GEORGE C. NEEDHAM.

FORETASTES OF THE KINGDOM.

Luke iv: 33-34.

During our Lord's presence upon the earth, demoniacal manifestations appear to have been greatly intensified. These demons were actual supernatural beings. All Scriptures dealing with them, give the impression that they are very numerous, and in essential characteristics similar to Satan their leader: Mark v: 9. He is crafty, and they are brutal. They evidently lack the courage of their principal; for while he dared hold converse with God (Joh i: 9), and assault Jesus (Luke iv: 3), they trembled at Christ's presence, and shrank from His displeasure.

Demon possession usually involved some symptoms of physical illness. Yet in a number of instances the Bible makes careful distinction between forms of disease and demonology; thus establishing the fact of demonology as something greater and more mysterious than any phase of disease: (Acts xix).

So common was the belief in *demonio* in our Lord's day, that the profession of *exorcism* found abundant material for flourishing. Exorcism, from the Greek, to conjure, was the practice of expelling evil spirits by the use of the *Name of God*. *Exorcism* and *conjuring* were formerly synonymous terms. We now, according to modern usage, understand an exorcist to be one who drives away demons, while a conjurer invokes them. This power of exorcism legitimately prevailed in our Lord's time. He made recognition of the fact (Matt. xii: 27. Luke ix: 49. 50). He bestowed the power upon His own disciples. Luke x: 17. Mark xvi: 17). The early church so fully believed in the necessity for exorcism, that it was practiced over catechumens before they were admitted to the privileges of the ordinances.

We nowhere read of demons underestimating the authority of the Lord Jesus. They knew the dignity of the Incarnate One, and they dreaded Him. (Mark i: 24; James ii: 19). Their apprehension was keener than the wisdom of the scribes and rulers. They clearly understood that wherever God's Anointed assumed the government of the world, He would displace

their leader, Satao, the present prince of this world. They seem also to have expected He was then speedily to establish His royal kingdom, which would of course bring their day of visitation and judgment; hence the cry of dismay in the study before us: "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?"

Why demons are permitted to vex mankind we do not know. Their final judgment is linked to the "finishing of the mystery of God." Hence as this age draws to an end, they will act an important part in its closing delusions. (1 Tim. iv: 1; 2 Tim. iii: 1-18).

With these preliminary thoughts on the study in our minds, we are prepared to gather the lessons which the incident in the synagogue of Capernaum teaches.

1. *The Authority of the Man Christ Jesus.*—This putting forth of His power was something very awful. It startled all who beheld. The word rendered "amazed" is not a frequent one in the New Testament. It implied *terror* rather than *admiring wonder*. We cannot fail to see, with such overwhelming evidence of His Godhead present, how dreadful was the unbelief of that day. But how much more dreadful, with our present light, and the accumulated witness of the Spirit through myriads of believers for nineteen hundred years, is the sin of those who now deny the equality of the Son with the Father, and derogate from His essential deity.

2. *The Tender Compassion of the Lord.*—It was nearly always the suffering, and miserable in worldly conditions, who were the recipients of His benefits. There was as much charming variety in His methods as in the flowers of the field. The urgent case of the demoniac is promptly and terribly rebuked, without any recorded intervention on the part of the man's friends. But the relatives of Peter's mother-in-law, are allowed to beseech for her. The Lord seemed to delay awhile before He complied, in order to provoke a deeper longing, and establish a blessed encouragement to prayer. *Indignation* at demon power, may have been the motive which moved the Lord to the first miracle in our study. But it was clearly *tender compassion* which led to this second miracle. A stormy fever had prostrated a weak woman. She was beloved; she was useful; she was essential to the hearts of that home. They are per-

mitted to plead on her behalf. This necessity was their most blessed opportunity. We often forget this when troubles come, that by them, and through them Jesus is brought into closest touch with ourselves. Four details of the healing are recorded; He stood over her; He charged the malady to depart; He touched her hand; He lifted her up. These stages furnish four broad outlines for the spiritual work He will do for every soul. He has come where we lay helpless in sin. He has spoken the word of emancipation. He has touched our infirmities. He has imparted life and strength.

3. *The Variety of Our Lord's Methods.*—The story at Capernaum is full of suggestive figures. First, Jesus stood as a conqueror stands, with conscious power over an enemy. But immediately the figure changes from war, to a storm at sea. He rebuked the fever precisely as a little after he rebuked the raging sea of Galilee (Luke viii: 24, 25). Immediately again the figure changes. The woman is represented as a captive bound with chains. The fever left her. She is loosed from it. A lovely expression. The same word is used about another woman; she who anointed the Lord in Simon's house; whose sins were all forgiven. (Luke vii: 47, 48).

All these changes took place *instantly*. This is the most remarkable circumstance of all. A raging fever leaves the subject very weak, with a period of gradual convalescence. The wind upon the sea naturally subsides slowly, with a season of decreasing swell. But she, who a moment before was *helpless*, becomes suddenly *healthful*. She who was lying inactive, stands serving. She rises and prepares the after-Sabbath meal. For *food* is the idea implied in the text. Singular and beautiful it is that the same word translated "minister," is afterwards used about another woman, Martha, who was "cumbered with much serving." (Luke x: 40.)

When most laborers rest, at the cool of the day, the Lord Jesus began His most arduous duties. He exemplified what was afterwards urged upon His followers: "Be instant in season, out of season." (2 Tim. iv: 2). Varied as were the diseases, one hand, one faith healed them all. The work was thoroughly, immediately, and manifestly done. All went away quite sure of their healing; and the observers were quite sure also. There was no vagueness, no carrying away of "earnests" in hope of some later blessing; no tortuous exercises of mind. The Messiah was giving foretastes of what He shall grandly and universally accomplish when He takes the kingdom. For its coming let us earnestly pray.

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THE FUNDAMENTAL PROPOSITIONS OF PRE-MILLENNIALISM.

BY S. H. KELLOGG, D. D. INDIA.

Extract from an article in "Bibliotheca Sacra."

The great and increasing interest in eschatology is one of the most conspicuous features of the religious life of our times. It is manifest even in the secular sphere. The various schemes of socialism, communism, and even anarchism, are all essentially eschatologic in their character, in that they all seek to produce an ideally perfect state on earth, the absolute ultimatum of human progress.¹ In the religious sphere the same interest is evinced by the activity of discussion concerning the future of the individual,—conditional immortality, restorationism, future probation, and so on; as also in the increasing study of unfulfilled prophecy regarding the future of the race on earth. Under this last head specially noticeable is the evidently rising interest in the question of the premillennial advent. As on the doctrinal side the question has come up in connection with the interpretation of Scripture by eminent exegetes like Alford, Tregelles, Lange, Ellicott, and others, so it no less naturally emerges on the practical side of Christian life, in connection with the great revival of active interest in the evangelization of the world. For the more that this work demands of men and money, the more urgent it is felt to be that, if possible, the church should be assured beyond doubt as to the Scripture teaching concerning the purpose of the Lord in this work. Hence interest in the controversy steadily increases, and, more and more, men among the ablest in the church are coming out as participants in the discussion on the one side of the question or the other. While there are many by whom premillennialism is, to say the least, exceedingly disliked, and who would that, if it were possible, the present agitation of the subject might die out, yet when the generation has brought forth men such as Alford, Godet, Delitzsch, Birk, Auberlen, Van Oosterzee, and many others of like standing, as advocates of one form or other of premillennialism, it is felt more and more that the subject cannot well be ignored, as if it were merely a fantastic dream of weak-

¹ See Auberlen, *Der Prophet Daniel*, etc., p. 813.

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mind and fanatical enthusiasts, or of ill-balanced and ill-educated theologians.

And yet because many have been accustomed all their life to associate in their minds such views with such a class of persons, and have therefore not thought it worth their while to examine into the subject closely,² one often has occasion to observe that many otherwise intelligent Christians, and even some learned theologians, labor under the most erroneous impressions as to what those beliefs really are which premillennialists commonly regard as essential to their eschatology, and naturally also entertain no less imperfect or mistaken views as to their bearing on Christian doctrine and practice. It is proposed in the present article to indicate what appear to be the essential elements in the premillennial eschatology, so far as it may be possible to gather these from the teachings of its most competent advocates; then briefly to state the leading arguments which they adduce for their beliefs; and, finally, to point out the apparent doctrinal affinities and practical bearing of this type of eschatology.

The propositions which seem to be essential and fundamental to premillennial eschatology, in all its various forms, may, we believe, be stated as follows:—

(1) The Scriptures teach us to expect on the earth a universal triumph of the gospel, and a prolonged supremacy of righteousness and truth.

(2) They also teach that we are to expect a personal, visible return of the risen and ascended Christ, in the glory of His Father.

(3) The teachings of the Scripture forbid us to place the predicted reign of righteousness on this side the personal advent; they therefore compel us to place it on the other side of that event. Whence it follows that we must conclude that—

(4) The purpose of the return of Christ to the earth is to

² Even Dr. Charles Hodge in his "Systematic Theology" begins the discussion of the Second Advent by remarking that "the subject cannot be adequately discussed without taking a survey of all the prophetic teachings of the Scriptures," which "cannot be satisfactorily accomplished by any one who has not made the study of the prophecies a specialty;" and then with admirable candor tells the reader that he himself "has no such qualifications for the work" *Op. cit.*, Vol. III., p. 790.

set up and administer the promised kingdom of righteousness, by establishing over the whole earth a theocratic government, vested in the Son of Man and His risen and glorified people who shall have believed on Him up to the time of His appearing.

Obviously, in the first two of these propositions premillennialists are at one with most evangelical Christians. The controversy centres on the latter two, and primarily on the third. As is well known, there are many other beliefs, more or less closely and universally connected with these, upon some of which there is a difference of opinion among premillennialists themselves. Such are the doctrine concerning the restoration of Israel, and the position of that nation in the expected new order of things; the interpretation of the prophecies concerning the Antichrist; the distinction in time between the resurrection of the righteous and that of the wicked, etc. But we believe that none of these, even the last named, is so inseparable from the premillennial system as to be entitled to a place among its fundamental affirmations. On some of these, indeed, many of their opponents have agreed with them.*

In this connection it will be desirable to advert to certain points upon which one often meets with misconception as to premillennialist beliefs. In the first place, it should be emphasised that it is not involved in the system that a time is fixed for the second advent. This was done by Mr. Miller, among the first in recent times; and to this day, in arguing with premillennialists, reference is often made to the disastrous mis-

* Thus Prof. Moses Stuart, of Andover, so millenarian, as every one knows, in his (preterist) "Commentary on the Revelation of John," criticises Vitrings and others for regarding Rev. xx: 5 as "doubtful" ground for the doctrine of a literal first resurrection, and thinks any exegesis which would make it teach anything else "incongruous." See *Op. cit.*, Vol. I., pp. 176, 178, 179; II., pp. 360, 471-477. More lately, Duesterdieck, in his anti-millenarian commentary on the same book, also maintains on exegetical grounds the literal sense of Rev. xx: 4-6, as predicting a resurrection of saints before the rest of the dead; but thinks that in his conception of the thousand-years' reign the writer of this book erred, and teaches what is opposed to the analogy of Scripture. See "Hand-Book to the Revelation of John," translated by H. E. Jacobs, D.D., pp. 465, 85. In the recent "Symposium on the Second Advent," in "The British Weekly," Principal Edwards, arguing against millenarians, also affirms his own belief in the same interpretation of Rev. xx: 5, so far as regards a literal resurrection before the millennium.

takes of himself and his followers in this matter. But Mr. Miller was not a premillennialist, in the sense in which the term is now commonly used. In common with post-millennialists he expected that the appearing of the Lord would bring the history of the race on earth to an immediate close, which premillennialists, with scarcely an exception, deny. And although here and there individual premillennialists, in direct opposition to Christ's plain words, have ventured to name a year in which the Lord might be expected, it would be difficult to name a man of representative standing who has done so. On the contrary, their testimony against this error has been in general as outspoken as that of their opponents. A bare reference to such names as those of the Bonars, Canons Fausset and Birks, Tregelles, Alford, Godet, and many others, will suffice to show how groundless is the vulgar impression on this matter. It is true, indeed, that not a few, agreeing with the principles of interpretation adopted by Mede, Newton, Páher, and other interpreters of the historical school, both premillennialist and post-millennialist, have believed that the limits of certain dispensational periods were revealed in Scripture, after the analogy of Daniel's prophecy of the seventy weeks in connection with the first advent. But no one, that we are aware, among reputable interpreters of this class, has ventured, even on this hypothesis, to maintain that the beginning, or, by consequence, the end, of such periods could be certainly known to a year; and still less that any such supposed terminal date indicated the year in which the personal advent was without doubt to be expected.

The belief of premillennialist interpreters of this school is no more than this: that such chronological data indicate "the approaching end of the age."⁴ A large part, however, of modern premillennialists are of the futurist school of interpretation, and insist that we have no chronological data in Scripture which indicate even the approach of the end.

⁴ Such is, e.g., the position of Mr. Gratten Guinness in his recent work so named, in which he says: "According to the testimony of the sure word of prophecy, the end is near, but none can say how near, or determine its actual epoch." *The Approaching End of the Age*, p. 471. To the same effect writes Professor Birks, of Cambridge University, in "Thoughts on Sacred Prophecy," pp. 105, 119; Elliott, "Hore Apocalypticæ," 5th ed., pp. 238, 239, *et passim*; and many others.

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Again, it is important to understand that modern premillennialists do not believe that the second advent of Christ will immediately end the existence of men in the flesh upon the earth. While others believe that the present dispensation is final, and that its end will be the end of history and of the progress of the race upon the earth, premillennialists, with the exception of a small School of the "Adventists," deny this, and agree that for at least a long time after the advent and the resurrection of "the church of the first-born,"⁶ human life on earth will continue.⁶ Through a failure to understand their belief in this respect, the objection is often made to what is imagined to be premillennialism, that it is incredible that with the resources of the earth yet scarcely touched, and human progress, as it would seem, scarcely begun, the second advent should occur, and the world and all upon it be destroyed, possibly in the near future. To this it is sufficient to reply that premillennialists generally have no expectation that the advent will put an immediate end to the progress and development of the human race on earth, but only that it will place that progress under new conditions, and those far more favorable than the present.⁷ The appearing of Christ, in their belief, marks the end indeed of the *aión*, or "age," but not of the *kósmos*, or "world." It is true that we read of a destruction of the world by fire in "the day of the Lord"; but premillennialists understand that phrase to denote a prolonged period of time, after the analogy, for instance, of the "days" of the creation; nor do they believe that the Scripture language is such as to compel us to believe that even the fiery catastrophe predicted as to occur in "the day of the Lord," must occur

⁶ Heb. xii: 22.

⁷ See, e.g., Birks, "Four Prophetic Empires," pp. 310-326; and his "Commentary on the Book of Isaiah," pp. 317-319.

⁸ So, e.g., Professor Godet says that after the Parousia "all will go on as it was before; only the mind of humanity will have been transformed by this divine manifestation. . . . Then will begin what is called, in the Revelation, the reign of a thousand years. This reign will be the great period of Christian civilization." *Symposium on the Second Advent*, in "The British Weekly," July 15, 1887. See also, "Lange's Commentary on the Revelation," Am. ed.; "Excursus on the 'New Jerusalem,'" by the Am. Editor, Rev. E. R. Craven, D.D., p. 391; Ebrard, "Christliche Dogmatik," pp. 748, 749; Luthardt, "Lehre von den letzten Dingen," pp. 34, 35.

at its very beginning, or shall of necessity destroy the planet though it shall issue in the appearing of "a new earth."⁸

From this it follows, and is of consequence to observe, that the most of modern premillennialists believe that the coming age which the second advent shall introduce, will be marked by a twofold order of humanity: (1st) The saints of the first resurrection, to whom, jointly with the Son of Man, the government of the race shall then be committed; and (2d) The nations in the flesh,—the then converted remnant of Israel and the Gentiles,—who shall be the subjects, as the former class shall be the rulers, in the coming kingdom. Through a failure to apprehend this distinction, beliefs have been imputed to premillennialists which they utterly repudiate. It is, for instance, a great mistake to represent them as believing that in the resurrection the saints "shall rise and reign in the flesh."⁹ In opposition to such a gross imagination they agree with all Christians in maintaining the obvious sense of those words of our Lord, that the sons of the resurrection neither "marry nor are given in marriage, but are as the angels of God."¹⁰

It should be further said that it is not even essential to the premillennial eschatology that one shall maintain the continued and local presence of the Lord and of His saints in resurrection life at any particular place on earth during the millennial period; nor do we know of any reputable authority who would insist that because Christ and the risen saints shall in that age administer the government of the world, therefore they must mingle with men in the flesh after the manner in which we mingle with one another now.¹¹ In reference to

⁸ 2 Pet. iii: 13.

⁹ Even the late Professor A. A. Hodge, D.D., strangely fell into this misapprehension. See his "Outlines of Theology," rev. ed., p. 571.

¹⁰ Matth. xxii: 30.

¹¹ Professor Godet's words deserve to be noted here. He says, after affirming that the Parousia will be pre-millennial, "There will be no mingling here below of immortal men ones with sinners who have still to die—an opinion which Professor Beet wrongly ascribes to millenarians. The living may perhaps be able to hold more free communion with them than is now possible between the dwellers in earth and heaven. But neither in the Epistles of Paul nor in the Revelation is there the least indication of the visible and permanent presence of the Lord and His elect on earth during all that period." "The British Weekly," July 15, 1887, p. 162.

this question, premillennialists often refer to the relation which the risen Lord sustained to His disciples still in the fleshly life, during the forty days before His public ascension, as very possibly a suggestion of the state of things which may exist in the days of the coming kingdom.¹⁸ However opinion may vary on this matter, we believe that most intelligent premillennialists would regard no more as essential to their eschatology than simply the personal return of the Lord and the resurrection of the righteous at the beginning of the new age, and the establishment therewith of theocratic rule over the whole world in the place of the present earthly politics.

Recent controversy on this subject makes it necessary to add that, however here and there some premillennialists may have expressed themselves in a way that may have justly laid them open to misapprehension, it is nevertheless not true, as some have supposed, that the premillennial eschatology involves the denial of the present exaltation of the Lord Jesus Christ on the mediatorial throne. No stronger declarations of this vital truth can be found than we meet in the writings of the strongest premillennialists.¹⁹

THE PARTIAL RETURN OF ISRAEL.

BY J. S. (FROM THE GERMAN.)

The partial return of Israel is nowhere directly foretold. Yet certain events are predicted for the end of this age, which cannot come to pass unless a partial return of Israel take place first. These are:

1. The doing away of the daily sacrifice (Dan. xi: 31) by a King (and his confederates), namely a King of the North (Dan. xi: 40), who shall "come to his end" (v. 43) in a manner mysterious if not miraculous, while he is at the head of an army and a fleet (v. 40, 41) in the land of Israel. And at that time Daniel's people shall be delivered. (Dan. xii: 1.) Since

¹⁸ So, e.g., Ebrard, "Christliche Dogmatik," Vol. II, p. 737.

¹⁹ Illustrations of this fact may be found on every hand. See e.g., Van Oosterzee, "Christian Dogmatics," Sec. CXIII, and especially the admirable chapter in "The Image of Christ" on The God-Man in the World; also, Delitzsch, "Commentary on the Epistle to the Hebrews," Vol. I., p. 109; Ebrard, "Christliche Dogmatik," pp. 291-292.

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Jerusalem is still trodden down of the Gentiles, it follows that a partial return of the Jews is to take place, who will rebuild the temple and restore the daily sacrifice.

2. The invasion of the land by a king named Gog. Ezek. xxxviii., xxxix. The time for this is clearly designated as immediately preceding the restoration of the whole house of Israel. (Ez. xxxix: 22-25.) It is quite evident, that at that time, the time of the invasion, the land is inhabited of Jews who live in a state of peace and prosperity and fancied security. And yet it appears from v. 25, that all Israel is not yet returned at that time.

3. The temple which John had to measure, (Rev. xi: 1), with regard to the king who is called the Beast, and who is to be destroyed by the presence of the Lord (Rev. xix; Dan. xii: 13-28) points clearly to the last days of this age. This temple must be the same as the one mentioned in Dan. xi: 31.

4. The events foretold in Zechariah, ch. xii., xiii., xiv., in all probability refer to the same time, the same place and the same persons and occurrences, as those mentioned above. They point to a time when Palestine will be inhabited again, but a time previous to the end of Gentile dominion; previous, therefore, also to the time when all Israel will have returned to their own land. The above mentioned details admit of no doubt that the King, (under whatsoever name), the land, the people and the time are the same.

It seems to be in harmony with Scripture, therefore, if the exposition of these passages is correct, that they require for their fulfillment a partial return of Israel into Palestine. It is hardly necessary to state, that the final complete return of the whole house of Israel, which will prove an inestimable blessing to all the nations of the earth, cannot take place before the dominion is taken away from the Gentiles. (Dan. xi: 44.)

THE LOST PORTMANTEAU.

The snow was lying thick upon the ground as the stage coach drew up in front of the principal hotel in the town of Stroud in Gloucestershire. In those days travelling was not so pleasant as it is now, nor did people get across the country with the speed to which the railway now attains. Some few of the passengers, half-frozen and wearied with their long and

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fatiguing journey, had alighted, and were busily engaged in looking after their luggage. Amongst them was a young man in the dress of a clergyman, who, after looking in vain for his portmanteau, was struck with dismay at finding that it had been put down with some other luggage at the last halting place. Just then the Vicar came up, and gave the young stranger a hearty welcome, and hearing about his guest's difficulty, he bade the hostler see that the portmanteau be brought to the vicarage immediately on its arrival.

That young clergyman was the Rev. William Marsh, who had come to Stroud as a substitute for the deputation for the Jews' Society. The clergyman who was to have preached was taken suddenly ill, and was quite unable to fulfill his engagement. In his dilemma he appealed to Mr. Marsh to go in his stead. "But I have never studied the subject; I know little or nothing about the Jews," was the excuse. "Oh! as to that, if you will condescend to use them, I will give you the notes I have compiled for the sermons I intended to preach," said the clergyman. After a little further talk Mr. Marsh consented to go. And now we behold him arriving in Stroud, but without his portmanteau, in which had been packed most carefully the precious notes of the sermons. What was he to do?

Feeling the difficulty which had befallen him, shortly after his arrival at the vicarage he retired to his room, and with earnest prayer to God for guidance, began to search in his Bible for something to help him in his perplexity. He had thought but little before this of the peculiar claims of Israel on our sympathy and our prayers, or of the promises of God made to them as a nation; but he remembered that something is said on this important point in the 11th chapter of the Epistle to the Romans, so he turned to that chapter and read it. The thought struck him, "It is very possible that the Jews may be converted, 'For God is able to graft them in again.'" (ver. 23.) He read again; he meditated further, and he thought, "It is not only possible, but it is probable, for in verse 24 it says, 'How much more shall these, which be the natural branches, be grafted into their own olive tree?'" Again he read; still more fully he understood the matter. Without any doubt remaining in his mind, he cried, "It is not only

possible and probable, but it is CERTAIN, 'For all Israel shall be saved' (ver. 26). 'The gifts and calling of God are without repentance' (ver. 29). 'God hath concluded them all in unbelief, that He might have mercy upon all' (ver. 32)." Thus he arranged his sermon under these three heads, and went to church the next morning fully prepared to bring the subject before the people. During the service the portmanteau arrived, but the notes were left to rest in peace, and ever after that, Mr. Marsh advocated most ably God's purposes of mercy and love concerning His own ancient people Israel.—*Selected.*

DUTY OF STUDYING THE UNFULFILLED PROPHECIES.

BY THE REV. DR. TODD, M. R. I. A.

No man who believes in the inspiration of the Scriptures will venture to assert that a knowledge of what holy men of God have been moved by the Holy Ghost to speak on the future destinies of the Church can be unnecessary or unprofitable to the Christian. For what purpose else were such predictions given, if the people of God are not to read them, or the ministers of religion to teach them from the pulpit? Will it be said that the prophecies were intended only for the use of those who may live during or after the events predicted, and that the subsequent ages, to which the prophecies were given, are to receive no benefit whatever from the long series of unaccomplished prophecy which is entrusted to their keeping? Will it be said that knowledge of such glorious hopes as the universal triumph of the Christian faith, the conversion of the Jewish people, the resurrection of the dead, and the coming of the Lord,

IS BARREN OR UNPROFITABLE?

The resurrection of the saints and the future appearance of the Lord in glory are unfulfilled prophecies, the knowledge of which the Church deems so essential that she has put them in every, even the shortest, summary of her faith; and assuredly the expectation of living in the body forever, of seeing the Lord, of seeing Him as He is, of sitting down with Abraham, and Isaac, and Jacob in the Kingdom of God, has been found,

by the experience of all ages, to elevate the soul, teaching us to realize, even in the dark places of our earthly pilgrimage, "the substance of things hoped for, the evidence of things not seen."

And that very different class of prophecies, wherein not the final triumph of religion but the prosaicy of the Church, the judgments which are to be her punishment and the reign of Antichrist are predicted, though less elevating from its very nature, is not the less profitable or necessary for the edification of the Christian. Such predictions were intended to prepare the faithful followers of Christ for the season of trial, of rebuke and blasphemy, which is at hand, when iniquity shall abound, and the love of many shall wax cold—a season of which it is written that "except those days should be shortened, there should be no flesh saved" (Matt. xxiv: 22). And must the Church refuse to hear the voice of Holy Writ, that is sent to strengthen her against this fiery trial? Is she to be told that the knowledge of what awaits her in the destinies of Providence is forbidden knowledge, although it has been written for her learning in the Scriptures of truth, and although she has been expressly commanded to give heed to it by the words of Him who said to His disciples, "Behold, I have told you before!" and who sent and signified to the beloved disciples the Apocalypse of His Father's will, for the express purpose of showing unto His servants "things which must shortly come to pass"? (Rev. i: 1).

IN A BOOK ENTITLED "REUVIN"

the following just remarks are made:

"It is not true—nay, it is most openly and absolutely untrue—to say that the prophecies were not given to enable men to foreknow things, but that, after they were fulfilled, they might be interpreted by the event. Let us try the truth of this statement by one or two prophecies, fulfilled or unfulfilled. Was the prophecy of the Deluge given only that after it had been fulfilled it might be interpreted by the event? or was it given in order that men might foreknow the Divine purpose? Again, were the prophecies of Messiah's first advent given only that they might be interpreted by the event? Did not God vouchsafe those prophecies to gratify the 'curiosity' (if it must be so called) of those who waited for the consolation of

Israel, and to enable them to foreknow the things belonging to their peace? Were the prophecies which our Lord uttered only to be 'interpreted by the event,' in order that His own providence might be manifested, or did He mean His disciples to foreknow that they should be beaten in the synagogues, and brought before kings and rulers for His sake? Was our Lord's prophecy of false prophets only intended to show His own foreknowledge? Was not the Apocalypse given to Him that *He might show unto His servants things which must shortly come to pass?* To recur to what has been said—are not the various prophecies of the day of judgment given that man may foreknow the fact and be prepared for it?"

It is, therefore, not only lawful, but it is the express duty of the Christian Church to seek in the prophecies of the Scriptures for the light that is to guide her amidst the dark trials and painful sufferings that are foretold; to be ever on the watch for her Master's coming; to have her loins girded about and her lights burning, and to take heed lest, like the first disciples, she should at any time be slow of heart to believe all

THE PROPHEETS HAVE SPOKEN (LUKE XXIV: 25).

Difficulties in the arts and sciences which to a past generation were mysterious and insuperable have now yielded to long and laborious experiments, or to patient thought and calculation, and as in natural science we cannot say how far man's knowledge may, in the end, be permitted to reach, or what are the phenomena whose real causes he shall never know—so, also, in the knowledge of God's Word, we can never tell how far the obscurity in some prophecies is removable by sober study and careful comparison of one portion with another, or how far it was intended that this or that prediction should be dark forever. If God has put within our reach the means of removing the difficulty that now conceals from us the true meaning of any prophecy of Scripture, it cannot be said to be presumption in us to use them, nor can it be asserted that that obscurity was intended to remain, if the means of removing it are at hand or attainable. I maintain, therefore, that it cannot be unlawful—nay, that it is the duty of the Church—to know what it is that holy men of God have spoken, and, whether we can understand it now or not, to keep the saying in our hearts, that when the time of its fulfillment comes we may remem-

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her with humble faith and thanksgiving that our Lord and Master had told us beforehand all that should come to pass.—
"Prophetic News."

THE VERDICT OF THE HIGHEST AUTHORITY ON
THE SUBJECT.

I may claim that in the discharge of my duties for forty years (as professor of Sanskrit in the University of Oxford) I have devoted as much time as any man living to the study of the sacred books of the East. And I venture to tell this meeting what I have found to be the one keynote—the one diapason, so to speak—of all these so-called sacred books—whether it be the Veda of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zendavesta of the Parsees, the Tripitika of the Buddhists—the one diapason, the one refrain that you will find through all, is *salvation by works*. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings. Our own Holy Bible, our sacred book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East, but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying worthy to be received of all men, women and children, and not merely of us Christians, that "Christ Jesus came into the world to save sinners."

FOR WORKERS AMONG THE JEWS.

So many Christians are to-day engaged in an activity which is nearly all in their own strength, and which is almost aimless.

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God's thoughts and purposes for Israel and for the world are so little understood; this is one reason why there is so much confusion to-day. In working for God's ancient people we must understand God's plan concerning them, and if we truly are His children, taught by the Holy Spirit from His Word, we will soon understand the place He has for Israel, and both the Word and the Spirit will make these at once very real to us. But knowledge is not enough. How sad it is that so few who name the precious name of Christ and have knowledge of Him as well as confessing Him with their lips, do confess Him with their lives. The living Christ is not found in them, or the Christ life would be seen in their daily walk, and they would indeed be living epistles to be read and known of all men. Dear friends who profess to love Israel and are trying to work among the Jews, do you know that the half-hearted, unsundered life of Christians is one of the stumbling blocks the honest Jew has in his way to look into the truth? In our city a very well-known Hebrew citizen expressed himself of late, saying: "Christ's teachings are all right, but where do we to-day find His followers?" There is no better way to commend the glad tidings of our salvation to the Jews than by living it. Be filled with the Spirit, let Him abide in you and fill you with His life and with Christ's own fullness. You will then go in the Lord's own strength to His beloved people, Israel, and they will find soon that you have been with Jesus and learned of Him, and that He is dwelling in your soul.

Mrs. C. D. ELY.

Josua Ben Levi was taken sick and had a vision. When he awoke his father asked him: "What did you see?" He answered: "A world upside down I have seen. They which are here high are there low, and they which are here low are there exalted." His father said: "Thou hast seen the world to come." In this present world we say in hearing bad news: "Blessed is He that judgeth aright," and in hearing good news we say: "Blessed be the good," but in the world to come there will be no bad news, and all will be praise.—From PESACHIM, Talmud, Bahl.

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"AND I SAW HEAVEN OPENED."

(Rev. xix. 11.)

BY ELIZABETH SERR.

Closed are the gates of heaven,
Hidden in burning gold,
Curtained with clouds of crimson sheen
Hanging in glowing fold.

But radiant hands ere long
Those curtains apart shall draw—
Oh, God! can it be, our eyes shall see
What the loved disciple saw?

How did he live in tall,
That old apostle John,
Of the awful sight of the charger white,
And Him that sat thereon!

Diadems, dazzling bright,
Blazed on the Victor's head!
Oh, eyes of flame! Could we see the same,
Nor fall "at His feet as dead"!

Millions on a toothless steed,
White as the drifted snow,
With loud acclaim, praise the awful name,
None but Himself may know.

Thronging the vault of heaven
They follow in a silent train;
But only the King, whose plaudits ring,
Doth the blood-stained vesture wear.

Blazoned in burning gold
Proudly His titles shine,
Written in light on the baldrick bright
Of the Warrior divine.

"Faithful" and "True"—
Saviour, we join Thy train!
Creation sings—Thou art King of kings!
We echo the sweet refrain.

Yes, Thou art "Lord of Lords"—
Swiftly Thy kingdom take!
Come to destroy what mars earth's joy:
Come and ease hearts that ache!

Come and make all things new,
Ending the sin and strife;
And count us all, at Thy feet who fall,
Heirs of eternal life.

THE HOPE OF ISRAEL MOVEMENT.

The Work in New York City,

The Superintendent spent several weeks away from the New York work. During his absence the services and all the work were kept up and all the meetings were held. Rev. B. Angel, a Hebrew Christian, preached three times for us, and our brother, Dr. Zackhausen, led the other services. Dr. Zackhausen did a good share of the work in our absence, and reports having visited quite a number of families and distributed between four hundred and five hundred tracts and papers.

It was a great pleasure to us on the first Saturday of our return to address two excellent meetings in Rivington street. The day was stormy, but nevertheless the morning attendance was about fifty adults and the afternoon meeting was over twice as large. We praise God that among our regular attendants are a number of new faces, who are evidently not only deeply interested, but moved and touched by the blessed truth and by His Spirit.

St. Louis, Mo.

We spent ten days again in St. Louis during January. The meetings which we held at our Western headquarters were even larger and better than the meetings we had in December. Much blessing rested upon the preaching of the Word. Although the Hebrews were invited to attend, not many accepted the invitation. Our friend Mrs. C. D. Ely has herself done some personal work among the Hebrews in that city in tract distribution and conversation, while Miss York has made many visits among them. We are now establishing a weekly service for Hebrews exclusively in 19th and Morgan Streets, and the Superintendent hopes to continue in personal work in that city from time to time.

Peoria, Ill.

This thriving city has likewise a strong Hebrew population. We spent two days there holding a Prophetic Convention in the Y. M. C. A. building. Several Hebrews attended the services. The

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Christian friends, however, became very much interested in Israel, and we are sure those who are now distributing our literature among their Jewish fellow-citizens will do it not only intelligently but prayerfully, and out of a heart full of love for His own people.

**Kansas City and
Carrollton, Mo.,
Visited.**

The secretary of the Hope of Israel Movement spent a few days last year in Kansas City, having a very profitable and blessed time. We were privileged to visit that Western city after our meetings in St. Louis. The Prophetic Conference lasted over four days and we addressed nine audiences. The services on the Lord's Day were very large, and God gave His blessing upon His own Word. The Jewish population of Kansas City is quite large, though we could not ascertain how many thousands are living there. We intend to ship there a large amount of our literature as well as New Testaments. Several responsible parties have promised us to see that they are faithfully distributed. It is also desired that we visit the city again and address, if possible, meetings exclusively for Hebrews. In Carrollton we addressed a large meeting in the Baptist Church. Mrs. Ely had also come over from St. Louis to Kansas City and Carrollton to attend the services, and gave a number of addresses, which were much blessed by God.

**Much Blessing
through the
Rabinowitz Tract.**

We have been very busy sending out large numbers of the tract concerning which we already reported in our last issue. It is a great joy to us to know that this tract is being made a blessing to the Jews in many localities. We have received quite a number of letters from our Christian friends telling us how eagerly the Jews ask for the tract, and how some of their objections to Jesus of Nazareth were entirely removed after they had read the pamphlet. Still better, a number of Jews themselves have written us, telling us of their conviction, after having read the tract, that Jesus is the one of whom Moses and the prophets

spake. One of these writers even offers to give up his business and go about among his brethren preaching that Jesus is truly the Saviour and the coming King. Of course, this is very encouraging to us, and while we always say that we will continue in this work until the Lord comes, even if we should not see any result of our labor, we do not object to such evidence, and are thankful to God for these encouraging letters and incidents.

Wilkes-Barre, Pa.

A dear brother has done much work among the Hebrews of that city, as well as the surrounding towns. He writes us a long letter, from which we quote a paragraph: "I have been going here and there distributing the papers among them with hardly any opposition, but it seemed to be impossible to enter into conversation with any. On Christmas afternoon I went, accompanied by a believing Hebrew, Brother S., and distributed some of the pamphlets, Jesus of Nazareth, King of the Jews. The way we generally work when we go out together is one goes in one place and the other in another, and in that way we are able to cover more ground. Brother S. was in a tailor shop and I was waiting outside for him when a Jew came out of the side entrance. I spoke to him and asked him if he would like a paper, but he refused it, making a few remarks not very encouraging, but I felt led to persevere with him, and he commenced to talk for about twenty minutes without giving me a chance to say anything, and at last he invited us inside the tailor shop, where we continued the conversation. I told him I would like to come down some night and talk over some Messianic passages. He said he was willing, but finally said I might write to him what I had to say. I wrote to him a long letter, dwelling mostly on Isaiah liii., mentioning several other passages. I thanked the Lord when on the following Friday I received a letter from him requesting me to come down and bring my Bible. I went down the next night, taking with me a Hebrew-English Bible and my own. He was delighted when he saw the Hebrew Bible. I loaned it to him when I went away, and I asked God that it may be a blessing to him. I believe it will. We had a very interesting conversation on the 22d Psalm and Isaiah liii. When I left I told

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him I would see him again. He was willing that I should come again. I am going to write to him to-night and ask him to come to my house some evening. When I was there two other Jews had come in, and I think he maintained his position mostly on their account. I thank God for opening a door. This man is very devout and earnestly looking for Messiah. He told me that he saked the Lord that day that he might live till Messiah comes."

New England.

Our sister Snow, who has done such faithful work for four years in Southern New Jersey, is now in New England. We are very glad that she has undertaken the work we often felt ought to be done in the factory towns in the New England States. She hopes to visit the Jews, distribute literature and address meetings in different churches in behalf of Israel. Her address is Miss A. A. Snow, 7 Vestry Street, Haverhill, Mass. In case any of our New England friends desire a visit from her, they will do well to correspond with her.

Letters from
Russia.

We receive letters from Russia every week. They are very encouraging, to say the least. We give two translated verbatim from the Jargon:

"Dear Sir and Pastor A. Gebelin:—While visiting a Jewish friend of mine in the city of Kishineff last week I had the opportunity and pleasure of reading your Jargon paper, 'Tiqveh Israel.' It was the first number of the fifth year. I very much like the article entitled 'The Witness of the Midrash Concerning the Messiah.' I would therefore request you to be kind enough to send me the paper every month. There are many Jews in this city who would be very glad to read and study such literature that would prove the Messiahship of Jesus of Nazareth. I also beg you to send me the paper published by Mr. Lucky and send me his address. I will be glad to pay for both of the papers.

"Hoping that you will fulfill my wishes as soon as possible,
I am yours very truly,
J. M."

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"Highly Esteemed Pastor A. Gaebelein:—Through God's divine guidance I became acquainted with Mr. Rosenzweig, the representative of the Hope of Israel Movement of this city, and through him I learned the principles of the above named movement. After reading and thinking over them I was shaken as by electricity, and have found our Jewish Messiah, the Hope of Israel and the Desired One of all nations. My heart is full of gladness and praise to the God of Israel that in His great kindness He has given me a share in so great a salvation. The desire now of my heart is to become a true and faithful disciple of Jesus Christ, the righteous, and to keep His commandments. But I am sorry to say that this is almost impossible to carry out, being with my parents, who are only mocking me, as you will surely understand. I am therefore ready and willing to follow the words of our Messiah and leave (until a certain time) parents, wife and child to learn the mysteries of the Kingdom of Heaven, so as to be able at some future time to bring my poor blinded Jewish brethren to a saving knowledge of Jesus, our Lord.

"The Almighty has blessed me with a great gift, the capability of learning and teaching. I feel I must learn first, so as to be able to make myself useful to my blinded brethren in leading them to the Saviour. Should you be able to do something for me, you will, by the help of God, in the future win the hearty thanks of many saved souls. Should not my plea interest you (God forbid) I will be lost as well as all of my great hopes and expectations. I will therefore keep on believing that words going out of the heart will enter into the heart, and that you as a Christian pastor and lover of Israel will answer my letter and advise me what to do.

"Please send me the *Tiqweth Israel*, if possible all five volumes, or as many of them as you can spare, which will be a most wonderful treasure to me."

"Hoping that you will oblige me with an early reply, I am,
Yours very truly in the Messiah, S. Z."

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THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scriptural—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the gospel is "to the Jew first," Rom. i: 16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised," 1 Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezek. xlii: 7; 9).

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxx: 11; xxxi: 35, 37; xlii: 26; Rom. xi: 4, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews to be a true remnant, should not surrender any of the divinely ap-

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pointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments. Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men), 1 John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9 (chap. xv: 28, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.

Our Hope 4 (1897-1898)

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OUR HOPE.

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

I TIM. II 1. "The Lord Jesus Christ, which is our hope,"
יְשׁוּעַת הַמָּשִׁיחַ יִקְוָה

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

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A. C. GARBELEIN, SUPERINTENDENT.
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MEETINGS.— Preaching to the Jews every Saturday
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PUBLICATIONS.—Our friends will find that the movement
is published in various languages on the outside edge of the
Year is published from time to time. The movement
is especially suitable for free distribution. The
tracts and papers are mailed free to workers and
preachers among the Jews. Stamps to cover the cost of
the order.

The Hope of Israel Movement is a part of the
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of the North in New York City. For more
information and orders to receive these papers

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MARCH, 1898.

No. 9.

ANNOUNCEMENTS.

The publication of Dr. West's book has been delayed by the printing of a very valuable appendix, which has been added to the book. It will be ready in a short time, when all orders will be filled.

The number of pages of Our Hope has been enlarged with this number. We hope soon to make another addition of 8 pages, so that the monthly will have 48 pages instead of 36. The price of the paper will remain the same. We furnish sample copies to our friends who desire to send them to non-subscribers.

EDITORIAL NOTES.

A FRIEND spoke to us concerning our article in the last number of OUR HOPE on the "Increase of Antisemitism." He thought an Antisemitic uprising among civilized nations an impossibility. Since our last issue there have appeared in the American monthly, "Review of Reviews," three very important articles on the Anti-Jewish crusade. We call the attention of our readers to these articles, contained in the March number. The possibility of a new St. Bartholomew in France is discussed. Count Esterhazy is quoted to have said, on Feb. 14, "If Dreyfus (the unfortunate Hebrew) were ever to set foot in France again, there would be one hundred thousand corpses of Jews on the soil. The people will put me at their head in a massacre of the Jews."

In an interview, M. Dumont, the French Anti-Semitic leader, said to M. Grihayedoff: "It seems a serious statement to make, but, to tell the truth, as things are, I see no way out

of the present awful situation, excepting by a general revolution, which will sweep away our present masters and will replace them with some form of one-man power—not necessarily an emperor or a king, but some kind of dictator, a strong, patriotic man, who will put an end to Jewish supremacy and clean out our Augean stables of vice and corruption." Dr. Max Nordau blames the Roman Catholic Church for the present outburst, and shows that two significant articles appeared in the official organ of the Vatican. "The first article was directed against Zionism, and the argument of it was that the Jews must always be outcasts—a scattered and homeless race, so that prophecy may be verified."

These statements certainly endorse our article. Is it not a very important sign of the times this increase of Anti-Semitism? That "one-man power" may soon be revealed—the man of sin, the son of perdition: He, whom the Lord will destroy with the breath of His mouth and the brightness of His coming, the Antichrist, will be an Anti-Semite.

AND WHEN these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. Luke xxi. 28.

THE ARTICLE on the "Momentous Crisis of Judaism" is very significant. It proves to what a sad and impotent conclusion unorthodox Judaism must logically come, and it also furnishes a testimony in its blindness to the real and more momentous crisis which confronts the Jews, as foretold in prophecy, and adumbrated in modern history, with its Anti-semitism and its Zionism.

THE HOPE OF ISRAEL MOVEMENT report in this number, which is to be found on page 324, is again of deep interest for all lovers of Israel. We praise the Lord for all the blessings He has given us and for the testimony we can give to Israel concerning their coming King and to the Church on Israel's future glory. Brethren, pray for us.

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EDITORIAL CORRESPONDENCE.

IV.

E. F. STROETHER.

The close of the third month of our absence from the homeland finds us in Basle again, en route for Zürich. A busy and blessed month lies behind us. Many and great were the opportunities for presenting God's truth concerning Israel to large audiences of earnest and prayerful Christians, and to not a few of God's chosen people. The tokens of Divine favor have been unmistakable, the Lord's leading very plain and satisfying, His providence in supplying all our needs most gracious. Our health has been very good. Speaking nightly even on Saturdays and generally three times on Sunday caused no business.

After a few days' rest with dear old friends in my old home, Barmen, I set out on the 4th of January on a ten days' tour through Northern Germany, visiting Leer, Oldenburg, Bremen, Hamburg, Hanover and several other smaller places. This was followed by another tour of two full weeks in Southern Germany, on the way toward Switzerland again.

The skies were generally dark, and the sun invisible most of the time. However, the winter had been remarkably mild and without snow. But the brightness of God's goodness and mercy was above me all the while. At every point the pastors in whose churches or chapels I spoke were somewhat doubtful as to the number of people who would care to come and hear about Israel. They knew very well that there is no surplus of kindly feeling toward the Jew among the Christian people of Germany. But they were surprised at the crowded audiences that did come, without knowing either the speaker or the character of the lecture they would hear. It was manifest that the Lord Himself is laying the subject of Israel's redemption upon the hearts of His children.

At Neuschoo, in Ostfriesland, the Lord gave me a most happy surprise and a very plain mark of His favor upon the work that I have undertaken. The weather was very forbidding. The chapel lay out in the country. The roads were muddy and slippery. After the meeting the good pastor, an earnest believer in the Lord's coming and deeply interested in Israel, brought in the collection plate with the contributions.

of the people. He remarked how sorry he was that it was unt many times more. I told him that we looked to the Lord only for the supplying of all our needs, and that the size or color of the collection did not affect my peace of mind at all. He listened quietly. Then he looked on while another brother and myself were piling together the nickels and coppers. All at once he stepped up to the table again and remarked, "Well, here I have something more for your work, anyhow." And with that he counted out, one after another, slowly and deliberately, five bills of a hundred marks each. There lay five hundred marks before me! I knew enough that such a sum was a considerable amount even for wealthy people in Germany to give to a missionary object. He saw and took delight in my surprise. Then he went out and brought into the room a tall, ruddy Ostfriesian farmer's widow, whom he introduced as the giver of that noble gift. When I expressed my gratitude to her and wished her God's blessing for blessing the Lord's people, Israel, she remarked quietly, "The silver and the gold are all the Lord's." The good woman had come an hour and a half across the dark marsh land through the rain. After she had gone I learned that the money had not come at all as a result of my efforts on Israel's behalf, for she had handed the money quietly to the brother *before the meeting began*. He had simply kept it to surprise me. And she was not even a member of his church. I had, of course, never seen or spoken to her before in my life. Nor had any one else spoken to her about this. But the Lord had. The brother remarked that this was the clearest and most manifest demonstration of God's immediate and direct provision for the special needs of His servant that he had ever witnessed. And so it was to myself. It has wonderfully cheered and encouraged me to go forward, looking only to Him who is abundantly able.

At Hamburg it was my privilege to renew the acquaintance of Rev. Aston and to make that of his colleague, Rev. Frank. Both brethren labor among Israel under God's blessing, and are sent and sustained by the Presbyterian churches of Ireland. Jerusalemkirche, where I had spoken in the summer of '96, was again well filled with attentive listeners.

At Hanover I had some blessed fellowship with Sister Wibr., who for a number of years was a faithful laborer with

ua, both in New York and in Rosenhayn, N. J. She is an invalid at present, and came back to her motherland in search of health. While she has improved very much, she is still unable to be active in the work. But she serves the Lord and Israel, both with her prayers and her pen.

For the meeting which I addressed at Hano for the consent of the "Polizei Inspektor"—the Chief of Police—had to be obtained. I keep the remarkable document as a memento.

The largest and most inspiring meeting the Lord gave me at Bielefeld. In former years this place and the neighboring towns were a very desert, spiritually. For years none but unconverted and rationalistic pastors occupied the pulpits. All this has happily changed. Pastor von Bodelschwing's wonderful work in behalf of the "Innere Mission," i. e., the work of Christian love and charity at home, has become a life-giving stream, by which the former desert has been watered. And now the religious life of Bielefeld is on a par with that of the most evangelical districts of Germany, such as the Wupperthal and others. One of the city pastors, from the State church, had become interested in our work. He is a young man, only 31 years of age. But he is a man of God and greatly used of the Lord, both in and out of the pulpit. He gave me the free use of his "Volkshalle," with a seating capacity of over 800, and announced my lecture from his pulpit. Nevertheless, when the hour came, he told me that I must not be disappointed if the hall was not full. But when we entered, it was his turn to be happily disappointed. We had some difficulty in wedging ourselves through the crowded aisles to the platform. Standing room was at a premium. There was no mistaking the fact that the interest of God's people in the subject of Israel's future, according to the Scripture, was very great indeed. No collection was asked from that large audience, at which some who were present expressed disappointment. But it was thought best, under the circumstances, to omit it. However, the next morning I received from two Christian gentlemen donations fully equivalent to a good collection, if one had been asked. The Lord did again provide in His own blessed way.

During my former visit, in January, a year and a half ago, I had lectured one weekday evening at the Methodist Chapel in Pirmasens, a growing factory town in the Bavarian Palat-

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inate. The official board of the Methodist society at the time had sent a kind and official invitation in writing to the officers of the Jewish Synagogue, whose building stands across the way from their chapel. Several of the "Vorstand" had accepted the invitation. And after my lecture these gentlemen expressed regret at my inability to spend another evening in their town.

A few weeks ago a friend living near the place informed me that the Jews of Pirmasens had been inquiring if I were not coming again soon to lecture. They were anxious to hear more. So I arranged to spend Sunday, January 23, in that place. Three services were arranged. In the morning the chapel was well filled with Christian people. For the afternoon and evening a large hall had been rented. The attendance at night was between four and five hundred. The brethren who served as ushers gave it as their estimate afterward that fully one hundred Jews of both sexes were present. I spoke on Jer. xxx. and never had more attentive listeners. May the Holy Spirit richly bless the seed sown in those services! The brethren are very desirous to have me come to Pirmasens again.

At various points in Germany volunteers offered their services in the distribution of suitable literature among the Jews of their towns and cities. Greatly to my regret, I was not able to supply them, since the Jews in Western Germany are not familiar with the Yiddish Jargon nor with the literature printed in Hebrew characters. It has thus been laid on my heart to make as careful and thorough a survey, first, of the existing tract literature of Germany; and then, if need be, by translating into German some of the publications in Yiddish of the Hope of Israel to begin supplying the want in that direction. Thus I do not expect to be travelling quite as much during the month of February, but to be engaged more largely with my pen. However, two or three engagements for next month are already on my calendar, and if the invitations continue to come on as they have been, a whole year will barely suffice to meet them all, including the journeys in the East and in Russia which are planned. But, as the Lord directs. We are happy and blessed in His service for Israel. We greatly desire the earnest prayers of all our friends across the sea.

Basle, Jan. 29, 1898.

LYING SPIRITS AND STRONG DELUSIONS.

1 Chron. xviii: and 2 Thess ii.

BY A. C. GARRELEIN.

When Israel, God's chosen people, had been divided into two kingdoms, ruled over by pious and wicked kings, the apostacy foretold by Moses had commenced, and was soon to end in disaster and dispersion. The sad history of the house of Judah and the house of Israel pictures to us the end of a dispensation, for His people were to be judged and the times of the Gentiles to commence. One of the strangest occurrences in that remarkable history is the episode described in the second book of Chronicles, in the eighteenth chapter. Jehoshaphat, the King of Judah, and Ahab, the King of Israel, had formed an alliance to go to Ramoth-Gilead to battle. The King of Judah advised to ask the Lord about the move, and Ahab's prophets tell him to go up, and promise that God will deliver the land into the King's hand. But Jehoshaphat was not satisfied, and one more prophet, whom Ahab hated, was asked. Micaiah was sent for, and in the presence of the many prophets, who had all, with one accord, foretold victory, Micaiah saw Israel scattered like sheep, and prophesied defeat and disaster. He describes to the Kings and all their prophets a wonderful vision he had. He said: "I saw the Lord sitting upon His throne and all the hosts of heaven standing at His right hand and on His left. The Lord said, Who shall entice Ahab, the King of Israel, that he may go up and fall at Ramoth-Gilead? And one spake saying after this manner and another saying after another manner. Then there came out a Spirit and stood before the Lord, and said I will entice him. And the Lord said to him, wherewith? And he said I will go out and will be a lying spirit in the mouth of all his prophets. And the Lord said thou shalt entice him and shalt prevail; go out, and do even so." Micaiah is put into the prison, but soon his prophecy is fulfilled, and Ahab, in spite of his disguise, is killed by the arrow of a soldier shot aimlessly in the direction of the retreating army.

This event is very important to study. During the time which preceded the judgment of the nation in their being led away captive false prophets appeared, who spoke peace when

there was no peace. Evil spirits had taken possession of them. God permitted lying spirits to seduce them, and thus to hasten the punishment of a disobedient people.

The very same event took place at the end of the first dispensation, as described in Gen. vi: 1-4. The sons of God in that passage were undoubtedly evil spirits, who mingled with the daughters of men.

When our Lord preached the Kingdom of Heaven to be at hand, he found demons in powerful possession of many human beings, destroying the body as well as the soul.

The remarkable fact, however, is that the inspired Apostle predicts for the end of this dispensation likewise an influence of demons upon this world, and makes the same statement which is contained in the vision of Micalah, that it is God who will send strong delusion that they should believe a lie. In the first epistle to Timothy, chapter iv., Paul says: "The Spirit says expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils."

In the second chapter of the second epistle of Paul to the Thessalonians the Apostle pictures to us the conditions which will prevail before the day of the Lord cometh. There is to be first a falling away, and then the revelation of the man of sin, the son of perdition, will follow. But before that Lawless One will be manifested the one that restraineth now is to be taken out of the way. There is only one true restraining power in the world, and that is the Holy Spirit. We believe that, with the removal of the Church to meet the Lord in the air, the Holy Spirit will also have His ascension, and the manifestation of Satan's power in a person will then follow. His coming will be with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing, because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie, that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

The same took place at the close of the first dispensation—"My Spirit," said the Lord, "will not always strive with men."

And are there not at this present time very strong indications

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that the lying spirits are mysteriously and openly at work, and have commenced their preparations? Have we not already among us the beginning of the strong delusion? Undoubtedly this is the case. Spiritualism, Theosophy and so-called "Christian Science" are lying spirits from the bottomless pit, anti-Christian, for they deny that Jesus Christ is the Son of God. These three—Spiritualism, Theosophy and Christian Science—are so closely linked together that they form a kind of trinity of error and delusion. In travelling much over our land we find them increasing at a frightful rate, deceiving many. These delusions are found in different forms in many church organizations throughout the land. We believe they are only the beginning of stronger delusions which are soon to come upon the world, and which will at last be complete in the appearance of the Antichrist. And all this is permitted by God because the world does not receive the love of the truth. Surely the so-called higher criticism of the Bible, which is so common in our day, is one of the delusions, and is a powerful factor in diminishing the love of the truth. A more fitting name would be lower criticism, for every criticism which belittles or destroys any part of God's Word does not come from above, but it comes from below. Woe unto these teachers who, in denying the inspiration of any part of God's revelation, are undermining the foundation upon which our faith rests, and are preparing thus the way for the apostacy and the man of sin! There may be others, who call themselves ministers of the Gospel, and who have their ministry in evangelical churches, but the Word of the Lord is not in their hearts and upon their lips; political events, novels, science and art are their choicest themes. Many of their churches become religious clubs, full of worldly ambitions, often upheld by the plea to save the young.

Are they not helping in the same direction?

Thus our time has its teachers and preachers, who cry, "Peace, peace, when there is no peace." "The world is getting better and advances gradually to its perfect state." "The new religion, the ideal religion, the Fatherhood of God and the brotherhood of men, a religion for Jew and Gentile, is coming," and similar errors, springing up from not believing the Word, are preached.

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These are sad facts, and foretell that falling away which has already commenced. The true believer, who waits for the Saviour from Heaven, will know by these lying spirits and delusions that the coming of the Bridegroom cannot be far off. He will be safe from the attacks of the enemy as long as he lives in the Word of His Lord and is guided by the Holy Spirit in and through the Word into all truth. The Word and the Spirit will surely keep the little flock without spot and blemish till that glorious moment comes when we shall see Him as He is.

 THE GREAT TRIBULATION STILL FUTURE.

W. J. ERDMAN.

There are two theories concerning the "great tribulation," which assign it to the past or to a "continuous present."

The one fixes its beginning at the capture of Jerusalem by Titus, and the other makes its duration terminate with the destruction of the Papacy. The following study is intended to show certain contradictions inseparable from them, and to prove that the "great tribulation" is still future:

I. *The Tribulation*—a time of great trouble and trial before the Day of the Lord—is plainly foretold by the prophets and the Lord Jesus.

"Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. xxx: 7.

"And at that time shall Michael stand up, the great prince which standeth for the children of Thy people; and there shall be a time of trouble, such as never was since there was a nation even to this time, and at that time Thy people shall be delivered, every one that shall be found written in the book." Dan. xii: 1.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved, but for the elect's sake those days shall be shortened. But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. xxiv: 20, 21.

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"And I said unto him, Sir, thou knowest. And he said to me, These are they which came (come) out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. vii: 14.

II. From various Scriptures *in order of events* can be shown as preceding and succeeding this time of trouble, and most fully on the prophecy on Olivet is the order of events given by our Lord, in answer to the questions of His disciples:

1. The preaching unto all nations. "The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv: 14. "And the Gospel must first be published among all nations." Mark xiii: 10.

2. Great wars, famine, pestilences and earthquakes; "all these are the beginning of travail." These follow the preaching, and are not to be confounded with those of the past and present long before the time of the end, for Luke says, "before all these" the preaching takes place. "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. xxiv: 7, 8. "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." Luke xxi: 12.

3. The great tribulation. This, as opened by the "abomination of desolation" in the temple area of Jerusalem, differs from the ordinary tribulation during the previous time of preaching. It is the consummation and completion of the travail begun in the time of wars and famines. Matt. xxviii: 15-18.

4. The time of great signs in heaven, earth and sea, "immediately after the great tribulation." Matt. xxiv: 28, 29; Luke xxi: 25, 26.

5. The special sign of the Son of Man in heaven." Matt. xxiv: 30. This may be the cloud and throne of glory seen through the parted heaven. Rev. vi: 12-17.

6. The coming of the Son of Man "in a cloud" in great power and glory, to punish the ungodly. Matt. xxiv: 30; Luke xvi: 7, 8; xxi: 27.

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7. The redemption of "the elect," and their gathering together from the ends of the earth. Matt. xxiv: 31; Luke xxi: 28; Jer. xxx: 7-11.

All these are events predicted as belonging to a well-defined time, which our Lord called the "end." He spoke also in earlier predictions of the "end of the world," or consummation of the age. Matt. xiii: 36-50; xxviii: 20. This tribulation will be worldwide, but its focal point of intensest trial will be Jerusalem and Judea, where the great Oppressor and his armies will be destroyed by the appearing of the Lord to "punish the host of high ones that are on high and the kings of the earth that are on earth. Isa. xxiv: 21.

III. The theory which assumes the "great tribulation" to have begun at the capture of Jerusalem seems untenable for various reasons.

It springs from a confounding of the "distress" and "wrath" foretold in Luke xxi: 22-24 with the "tribulation" of Matt. xxiv: 21-31.

On a comparison of the predictions in Matthew and Luke it will become evident that they do not refer to the same time or the same trouble. That the "great distress in the land and wrath upon this people" foretold by Luke cannot be the same as the great tribulation of Matthew and Luke is shown by the one test—that the latter, just as Daniel and Jeremiah, predict deliverance in this time of trouble, and a deliverance of Jacob, Daniel's people, Jews, while Luke foretells a captivity of Jews and a treading down of Jerusalem of more than 1,800 years, for the "times of the Gentiles" are not yet fulfilled." The Lord Jesus is quoting Daniel, but Daniel associates this time of trouble with the deliverance of the living and with the resurrection of the just; neither of which has been true of any siege under Roman rule. The great tribulation of Daniel and Matthew cannot therefore have yet begun. In Matthew the oppressed are regarded as the "elect," and in Daniel called "the holy people," and therefore promised deliverance; in Luke they are merely called, in a distant way, "this people." In Matthew nothing is said of a destruction of Jerusalem in connection with the time of trouble; in Luke the trouble comes to its height when the city is taken and the inhabitants are led captive among all nations, the city being trodden under

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not for an indefinite period. In Matthew the days are shortened, or else "no flesh should be saved," an expression wholly inapplicable to a time of trouble now measured by eighteen centuries; in Luke the days are prolonged into centuries. In Matthew the questions answered are concerning the end of the age and the coming of the Son of Man; in Luke concerning the destruction of the Temple and, therefore, of the city; the latter events are past, the former future.

It should especially be noted that in this theory, though some of its advocates introduce Him at its end, the Antichrist or the Beast does not appear at all in the beginning of the time of trouble, whereas both in Daniel and John such tribulation is due altogether to the Beast; it could not begin without him; he is the cause of it; accordingly, the trouble in Luke, the dire distress and dreadful persecutions of the Jewish people, begun 1,800 years ago, is not that of Matthew.

IV. The other theory begins the existence of the Beast with the rise of the Papacy; but the tribulation is not then, but later in the centuries, and its subjects are not all Jews but Christians.

In view of the fact that the Lord Jesus in Matthew expressly connects such a tribulation, not with the course of the centuries, but with "the end of the age," and when the preaching of the Gospel for a witness to all nations is about concluded, and a tribulation specially of God's people, represented by Jewish disciples, and in close connection with the first resurrection, it seems strange that it should ever have been assigned by any to past centuries and to other people.

This theory, which views the Tribulation and the Antichrist as of the past and of the present has its truth, but it cannot, without self-contradiction, adopt and adapt certain Scriptures which expressly pertain to Israel. Its foreshadowings are not fulfillments. Each system and theory touching the Beast, whether pagan and past, or Papal and present, has had its foreshadowing truth and its use, and it has been of comfort to suffering saints in their day; but a complete and final fulfillment must incorporate experiences which are peculiarly Jewish, while not excluding those of a people of spotless Christendom.

Much of historic material may be pertinently adjusted to

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the "Myster, Babylon the Great," but its application to the "Beast" does not meet all the requirements of the prophetic Word. The principle of interpretation that a day stands for a year in prophetic Scriptures has not been proven. Daniel's sevens are sevens of years, not sevens of days. The time measures of the "Beast" are also without warrant transferred to the "Woman," who is nowhere seen in the visions of Daniel, and is introduced into the scenes of the Revelation in a timeless way. The measure of the duration of "the Beast" cannot be true of the "Woman," for he outlives her. As an undated but previously persecuting power, she is destroyed by the "Beast" and his allied kings, and then succeeded by him as the oppressor, whose times are exactly given by both John and Daniel. Whatever blasphemous names and arrogant titles the "Woman" may claim, and try to make good in the use of the world's power, it still remains true that the spirit of lawlessness may yet be embodied in another and final form, when not only the "Woman," but also her "Daughters" have all disappeared, and a lamb-like, dragon-tongued "beast," the "false prophet," becomes the mouthpiece of the other "beast," the Man-God.

It is self-evident, from the language used, there cannot be two such tribulations; one in the past, with the rise of the papacy, and to go on until Christ comes to destroy the "Beast," and which has to do with Christians only, and another in the future, which has to do especially with the Jews and the "Beast," who beads up in himself all lawlessness, and with his confederate kings sets himself against Jehovah and His Christ, saying, "Let us break their bands asunder and cast away their cords from us." The inexcusable persecutions and martyrdoms of Christians during the papal centuries belong rather to a time and spirit thoroughly Babylonian, and not to the brief day of an autocratic imperialism dominant over the Jews in Jerusalem and over Gentiles in all lands.

It should be recalled that not only Jeremiah and Daniel connect this time of trouble especially with their own people, and locate it in the time of the end, but that the Lord Jesus reaffirms this. Jacob's "trouble" and "the end of the age" are inseparable; no other people can Jacob represent, no other time can be named; and Daniel's people are the same whom

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Michael represents, and for whom he stands up when their time of trouble and of deliverance comes. xii: 1.

That Gentiles also out of every nation and of all tribes, peoples and tongues would be in the Great Tribulation is the revelation of a later day, but no such tribulation has yet been. Believers out of all nations were not so oppressed under an emperor and ten allied kings at the destruction of Jerusalem, A. D. 70. Neither had emperor and kings previously destroyed a persecuting religious system and power, the "Babylon." The Great Tribulation involves a great oppressor and a great deliverer, and a great day of wrath, but also a brief trouble, or no flesh would be saved, and not a tribulation extended through twelve centuries, and the deliverance needless, at least to-day, from loss of power to oppress.

If the prophecy of the Great Tribulation is fulfilled in the papal persecutions of Christians, then there is none for Israel; if, however, it can be shown that a great tribulation awaits Daniel's people, and also for Gentiles with them, then it cannot have been in the past, for there was to be but one such time of trouble.

In brief, a consistent interpretation of the governmental metals and the clay of the image of Nebuchadnezzar's dream, the image being the measure of the duration of the times of the Gentiles, compels to the conclusion that, since there were ten "toes" of democratic clay in the early papal years, the equivalents of the ten horns out of which an eleventh horn could rise, the saints to be persecuted by an eleventh horn, belong to a time of trouble yet to come.

Nor were there ten toes of clay in the first century, when Christianity arose, nor in the seventh, when the Papacy arose, upon which the Messianic stone could then fall and grind the whole image to powder, and itself become a great mountain and fill the whole earth. The toes, the horns, the Horn, the martyrs, the Beast and the Stone are yet to appear. The saints the Woman persecuted are not the saints the Beast persecutes, for the Beast destroys the Woman.

Neither are the Woman and the Beast as incorporate as the Papacy and the Papal Church have been, and are; nor can they be confounded with each other, for the Beast and his allied kings exist as the world-power after the church-power has passed away.

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"IN A MOMENT."

1 Cor. xv: 52.

A moment more and I may be
Caught up in glory, Lord, with Thee;
And, raptured sight, Thy beauty see
For evermore!

A moment more, Thy chariot cloud,
Thy voice of power, Thy summons loud;
Ah! then the vault of heaven shall crowd
With myriads of saints!

A moment more—earth left behind,
Our bodies their redemption find,
Our souls the prize for which they pined
With great desire!

A moment more—what joy, to wear
Thy likeness, Saviour, and to share
With Thee the place prepared there,
Where Thou art gone!

A moment more—upon Thy throne,
Thy place by right then made our own;
Thou wilt not fill that seat alone,
But with Thy saints!

A moment more—Thy loveliest bride
In Thine own beauty glorified;
Thenceforth forever at Thy side,
To crown Thy joy!

A moment more—Ah! can it be—
One moment bring such joy to me?
Yea, joy of joys, yield them to Thee!
Our Saviour, Lord!

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JEHOVAH OUR RIGHTEOUSNESS.

(Jer. xxiii: 6; 1 Cor. i: 30.)

BY CHAS. L. ABELL, SPRINGFIELD, ILLS.

Rom. vii.

Men not under law but under grace.

1. Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man so long as he liveth?

2. For the woman, which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.

6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

The context shows that Paul had in mind the Sinaitic covenant when he speaks of law, and in the understanding of which we are to consider two things: First, that the parties addressed are his brethren according to the flesh as well as in the Lord, and, second, that they were so well informed as to the nature of that covenant, that an allusion to it was all that was necessary to enable them to adjust in their minds the truth he would convey.

He reminds them of the binding obligation of the law, and how its rule can be ended only by death; but the sentence: "The law hath dominion over a man as long as he liveth," has in it much more than is expressed in the simple statement, which he proceeds to illustrate by a reference to the marriage state, in which he finds a type of a great truth connected with the giving of the Sinaitic Law.

The relation of husband and wife, he would have them remember, is a symbol of the relation existing between Jehovah

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and Israel, so that the oneness⁴ of the man and woman, and the acknowledged lordship⁵ of the husband, and the duty of the wife in reverence and obedience⁶ is a standing lesson of the oneness of Jehovah and His people and their duty to Him as He has made it known in the law.

We are able to anticipate by the illustration, that which is written in the Scriptures, that they regard the covenant of Sinai as a marriage contract entered into by Jehovah and Israel, for it is written in the prophets: "Behold the days come, said the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was as a husband unto them,"⁷ and, again, "Now when I passed by thee, and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee (Ruth iii: 9) and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord (Jehovah) God, and thou becamest mine."⁷

Now, as there is no separation in the marriage state until death,⁸ the people of Israel were never loosed from their obligation to law,⁹ but were continually called back to their allegiance under it.¹⁰ Spiritual Israel, or Israel born after the Spirit, while kept to the terms of the covenant, did look forward by faith¹¹ to a day when deliverance and blessing would come, and in that condition, though children¹² (nepios), they were given only the place of servants until such time as they would be redeemed¹³ and set in the Son's place¹⁴ (uiosthesia).

The prophets present Israel as an unfaithful wife,¹⁵ and, consequently, her children were not Jehovah's;¹⁶ in fact, that arrangement was productive of no fruitage to God, according as it is written: "Agar is Mount Sinai * * * and answereth to Jerusalem which now is, and is in bondage with her children."¹⁶ These are not the children of God.¹⁷

In the death of Jesus the marriage contract of Sinai is "done away,"¹⁸ because He is none other than Jehovah, who announces to Israel when He would bring her to Himself, again under the new contract: "Turn, O backsliding children, saith the Lord (Jehovah); for I am married unto you." (Comp.

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(Deut. xxiv: 1-4. with Jer. iii: 1-8, and notice the blessings which follow the declaration, "I am married unto you," Jer. iii: 14.)

John the Baptist proclaims that his ministry is to be followed by a Mighty One, who is Jehovah, as it is written by the Prophet Isaiah: "Prepare ye the way of the Lord (Jehovah), make straight in the desert a highway for our God,"¹⁹ and Peter, on the day of Pentecost, quoting from the sixteenth Psalm, plainly says that Jesus of Nazareth is the one concerning whom David spake when he foresaw the Lord (Jehovah) on his right hand that he should not be moved, and in the interpretation of which he explains that this Jehovah is the Christ raised up to sit on David's throne.²⁰

John the Apostle writes that when Isaiah saw the King,²¹ the Jehovah of hosts, sitting upon a throne, high and lifted up, whose glory is the fullness of the whole earth, it was Jesus of whom he spake and His glory.²¹

The death of Jesus, then, is the death of the husband of the Sinaitic contract, and, because the wife is inseparably united to her husband, she dies with him,²² in so far as she is bound by that arrangement, being loosed from the law of her husband.²³

Spiritual Israel find their deliverance and freedom, not in the terms of the old covenant, but in the death of Christ.²⁴ The new covenant is also a marriage state into which Jehovah enters with His people, as it has been pointed out before in Jer. iii: 14.

John the Baptist, conscious that he was in the morn of a new order of things, which was foretold by the prophets, speaks of himself as the friend of the Bridegroom, whose voice fills him with joy, and Jesus, also, calls His immediate followers the children of the bride chamber.²⁵

In the first three chapters of Hosea Israel is spoken of as an unfaithful wife²⁶—an adulteress,²⁷ which Jehovah disowns with her children,²⁸ who are not His people,²⁹ nor objects of His mercy,³⁰ with threatened judgment at the door;³¹ yet He does not wholly give her up, but forces her back to Himself as the first husband;³² but, since a wife put away for some uncleanness found in her cannot be taken again by her former husband, Israel can never be received on the basis of Sinai

(Deut. xxiv: 1-4). She is allured into the wilderness and betrothed to another, even to Him who is raised from the dead, who speaks comfortably to her,¹³ making the wilderness fruitful,¹⁴ and giving her the valley of Achor for a door of hope,¹⁵ thereby reminding her of the time when the death of one man and all that he had¹⁶ turned away the fierceness of Jehovah's wrath.¹⁷ Then she sings the triumphant song of salvation, as she sang in the days of her youth, when she came up out of the land of Egypt,¹⁸ and Jehovah is owned as "Ishi"—my husband¹⁹—who betroths her to Himself in righteousness and in judgment, and in loving kindness, and in mercies,²⁰ and Israel shall know Jehovah when they come into blessing under the new covenant,²¹ being married to Him who is raised from the dead to bring forth fruit unto God,²² and she who had not obtained mercy obtains mercy, and they who were not the people of God hear the assuring words of Jehovah: "Thou art my people, and they shall say: 'Thou art my God.'"²³

¹³Rom. vii: 7. ¹⁴Rom. vii: 1. ¹⁵Rom. vii: 1. ¹⁶Gen. ii: 23, 24; Eph. v: 31-33. ¹⁷Eph. v: 22, 23; 1 Pet. iii: 5, 6. ¹⁸Jer. xxxi: 32; ii: 2. ¹⁹Ezek. xvi: 8, 32, 38; Ex. xx: 17. ²⁰Ex. xxii: 20; xxxi: 15; xxi: 15-17. ²¹Deut. iv: 1, 2; viii: 1; comp. Gal. iii: 23, 24. ²²Jos. viii: 30-33; 2 Kings xvii: 12; Jer. xlii: 10, 23; Ezek. ii: 16. ²³Heb. xi: 11-16. ²⁴Gal. iv: 1-3. ²⁵Rev. xxv: 47, 49; comp. John viii: 30-36; Gal. iv: 4-7. ²⁶Jer. iii: 8, 20; Ezek. xv: 32. ²⁷Hos. ii: 4. ²⁸Gal. iv: 25. ²⁹Rom. ix: 8. ³⁰2 Cor. iii: 11. ³¹Isa. xi: 3; Mark i: 3, 7. ³²Acts ii: 22, 25, 30, 31; Psa. xvi: 8-10. ³³John xii: 38, 40, 41; 1 Sam. vi: 1-5. ³⁴Rom. viii: 6. ³⁵Rom. vii: 2. ³⁶Rom. vii: 4. ³⁷Matt. ix: 15; Mark ii: 20; Luke v: 34; John iii: 29; Rev. xix: 7; Rev. xxi: 9; Eph. v: 23-33; Jer. xxxi: 34; comp. Hosea ii: 20. ³⁸Hosea ii: 2. ³⁹Hosea iii: 1. ⁴⁰Hosea ii: 2, 4. ⁴¹Hosea i: 9. ⁴²Hos. i: 6. ⁴³Hos. i: 4. ⁴⁴Hos. ii: 7. ⁴⁵Hos. ii: 14. ⁴⁶Hos. ii: 14, 15. ⁴⁷Hos. ii: 15; comp. Josh. vii: 24-26. ⁴⁸Josh. vii: 34. ⁴⁹Josh. vii: 26. ⁵⁰Hos. ii: 15; Ex. xv: 3, 9. ⁵¹Hos. ii: 16; Rom. vii: 4; comp. Deut. xxiv: 1-4. ⁵²Hos. ii: 19, 20. ⁵³Comp. Hos. ii: 23, with Jer. xxxi: 31-33. ⁵⁴Rom. vii: 4; Hos. ii: 23. ⁵⁵John xx: 18.

THE BIBLE contains its solemn "mysteries" concerning "Jew and Gentile and the Church of God," but to him who can read each is an "open secret," while to unseeing politicians, philosophic statesmen and to worldly churchmen all remains hidden and dark. Their future of the world is not that of prophet, psalmist and apostle.

'THE "MOMENTOUS CRISIS" THAT CONFRONTS JUDAISM.

For several years the Jewish scholar and author, Dr. Isidore Singer, has been making arrangements for the construction of an elaborate "Encyclopedia of the History and Mental Evolution of the Jewish Race." In the prospectus of his proposed work Dr. Singer makes an interesting statement of the situation of modern Judaism, as he conceives it to be at the present time. He finds that situation to be a very critical one indeed from the Judaistic standpoint. We quote directly from this prospectus:

"The great question of the day among Jewish writers and thinkers, as well as among those who have at heart the best interests of the race is: Can and ought Judaism to continue its existence in modern times upon those bases which have served as its foundation in the past?

If this question be answered in the negative, the important inquiry is and must be: What new form shall Judaism be made to assume in order to advance both the general progress of humanity and the welfare of our children and grandchildren? The latter are, and will be, disinclined to espouse and, above all, to suffer for those principles which were so dear to our ancestors. Indeed, it must be confessed that we ourselves are attached to those principles mainly by filial respect, whereas for the new generations, the generations which are to be champions of the Jewish race and religion in the opening decades of the coming century, those principles will have ceased to be more than mere historical memories, more or less obliterated.

"The complex and undeniably serious question above indicated has for many years engaged the attention of all minds truly solicitous for the future of that system of religion which our forefathers have bequeathed unto us. In the course of the thirty and odd centuries which bridge the gulf between the Exodus from Egypt and the present day, the Jews and their religion have undergone many vicissitudes, one more dangerous than the other, for the preservation of their very existence.

At times faithfully grouped about their Torah and Talmud, upon each of which, they bestowed an equally profound and divine regard, and, again, disturbed by the hatred and miscon-

receptions of their compatriots who offered no alternative but baptism or absolute isolation, our ancestors, despite all obstacles, succeeded in maintaining their autonomy both as a race and as a religious community.

"Well may it be said that to-day Judaism is anew confronted with a momentous crisis in its history. Our situation is, however, radically different from that of our fathers. The political and, in part, the social emancipation of the Jews, inaugurated by the French Revolution in 1791, and continued some decades later by most European governments, has gradually enabled our race to emerge from its long-continued seclusion. We are no longer the hirelings of princes, but full-fledged citizens, recognizing naught but the laws of our country, to which we bow in joy and gratitude.

"But this entry into Christian society, this active part which we now take in the commercial, industrial, scientific and artistic life of the nineteenth century, and of which we are justly and to the very highest degree proud, has necessarily dealt a mortal blow to the religion of Judaism. Let us not deceive ourselves. The Sabbath and other holy days, as well as the numerous and oftimes charming religious rites, have, for the vast majority of Israelites of Western Europe and of the New World, become heavy burdens, or, at best, mere ceremonies, devoid of all pious sentiment.

"Moreover, natural science and the critical study of the Old Testament and of the comparative history of religions have violently shaken those convictions regarding the origin of our sacred books, which were instilled into us in our youth, and have thus weakened the foundations of our religious system.

"Parents, for the most part too slightly versed in the vast literature of the scientific theology of the nineteenth century, find themselves unable to answer the specious arguments of their children, and the latter, tossed about in uncertainty between their religious skepticism, their pious filial devotion, and their sincere love for the Jewish race as such, frequently find it impossible to extricate themselves from this labyrinthine maze.

"It is for us who still belong to a generation which has both seen and lived the ancient religious life of the parents, to determine whether we shall, in our turn, transmit to our off-

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spring that 'Ez Chayim,' that 'Tree of Life,' which served as the mainstay of our ancestors in the darkest periods of their existence, or whether we shall base the religious education of our descendants upon the famous 'help thyself' principle. If the latter be our choice, let us at least have the courage to carry out that principle to its logical conclusion; let us then say to our children in all frankness: 'Our religion, the religion of your elders, does not accord with your ideas. We have neither the power nor the desire to impose it upon you. Make your peace with your God and your conscience as best you can,' and, that said, let us cease to erect new synagogues, let us close our seminaries of theology, and let us disintegrate, little by little, our ancient communal organizations.

Such, rapidly sketched, is, in my humble opinion, the situation of our modern Judaism—a situation which is but the natural outcome of the contest between the modern spirit and the traditions of the past.—Lit. Digest.

 ZIONISTIC ACTIVITY.

Whatever may be our individual opinions on the merits of the various Zionistic movements now agitating the world, 1897 will long be regarded by all lovers and adherents to our cause as the Zionistic year. The Basle Congress made complete, as it were, an electric current. Such agitation as took place before that event cannot be compared with what has taken place since.

There have been held since September 1 four conferences, the first in New York, by which the fifteen Zionist societies of New York were federated, and steps taken to form a federation which shall cover the whole of the United States. Next, there has been a "delegate day" in Frankfurt, which resulted in the passing of a common programme for Zionistic work in Germany; a conference has been held in Kieff in the second week of December, and the fourth at Lemberg in the closing week of 1897. These results indicate to some extent the Zionistic activities of the last three months. Not a town in Galicia but has its Zionistic society, and we read that the beggars are shareholders in the prospective Jewish Palestinian colonies!

Vienna now possesses three students' societies, all Zionist, and probably every one has read of the rash courage of the students who recently defended the national idea.

Rumania seems literally overrun with Zionist societies, central and local organizations under the leadership of the "old man with a young heart," Dr. Lippe, and they are issuing a "Zion" journal, besides much propagandist literature.

The one country in which something like a real split in the Jewish camp has taken place is Germany. Though the Zionists have passed a common programme, something like personal jealousy is dividing them into sections, whilst an anti-Zionist camp is being formed. On two occasions the Berlin Zionists have shown their power, and the Frankfurt and other protests simply prove that the Zionists are making rapidly headway in *das Reich*. Returning from Palestine to the Congress, from the Congress to his native city of Magdenburg, full of love for Palestine, Dr. Heinrich Loewe has used his persuasive eloquence to some purpose, and has been stumping round Prussia, Hanover and the Baltic provinces, and even Denmark, to some purpose; while that equally clever leader, though slight of figure and a mess of nerves, Dr. David Farbstein, of Zurich, has been doing similar work in Switzerland, where there now exist half a dozen Zionist societies. What, however, is more remarkable—I have not the space here even to catalogue the names of men and places of Zionist interest on the Continent—is the remarkable activity being displayed in our own land. In town after town, north, south, east and west, on the boisterous Atlantic, and equally so on the gentle Pacific, Zionist societies have been founded, so that in far Texas and better known Washington the movement is receiving the attention it deserves. New York, as already noted, is moved by the movement, and that most materialistic of cities, Chicago, numbers its powerful Zionist body, and English, German, Yiddish and Hebrew journals, all advocating the national ideals, have recently been founded in the United States. A move is being made in Canada; interest is being manifested in Australia and in India.

In all Europe I know but one country which possesses no Zionist society—Holland—and even here the Germans have

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been planted anew; a sign here and there tells that even Holland will not be left in the cold.

The combatants of Zionism may probably recognize from the above brief and hurriedly written sketch that it is a reality, that the National Idea has triumphed in so far that Israel, suddenly and swiftly roused from sleep, has learnt to be epnacious of its national existence.—From Palestine.

 STUDY OF THE NEW TESTAMENT.

A few months ago, in the Goro, or market, in Mogado, a number of Jews were standing round and listening to one of the company who was reading to them from a copy of "The Old Paths." A Hungarian Rabbi, who was passing by, stopped and, having listened to the reading for a short time, said to the reader: "The book which you are reading is quite as dangerous to you as the New Testament, and if you continue reading it you will cease to be a good Jew—you will be perverted."

One of those standing by answered him, "But, Rabbi, we read the New Testament now and then, and yet we are not perverted."

The Rabbi shook his head and said: "I am old now and have traveled far, but believe me in all my life and during all my journeys I have never yet found a Jew who, having read the New Testament, has not become a Christian in heart, although he may still attend the synagogue."—Jewish Missionary Advocate.

THE SO-CALLED blind national instincts of the hated Jew are a surer intimation of what the world-future may be than any optimistic dreams, with which the prophets of a corrupt Gentile civilization delight and deceive themselves and others.

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BIBLE READING.

PRACTICAL POWER OF THE HOPE OF OUR LORD'S RETURN.

Preface:—1. It is not a matter of choice to be a Christian of any pattern we please; the model has been given; the graces and excellencies have been clearly set forth.

2. It is not a matter of choice to draw the motives for the conduct of life from any source we please; the ground and source exist in the Word; among them the prospect of a speedy death is not found, nor made the equivalent and substitute of the Lord's second coming.

3. As the Christian is viewed in Christ as already in heaven and as waiting, whether serving or suffering to go where he belongs, it is therefore the most natural and inevitable thing for him to look for Christ to come again to take believers to the place He prepared for them. Rom. vi: 1-11; Eph. ii: 1-10; Col. iii: 1, 2; Phil. iii: 21.

I. The coming of our Lord, the hope of the church as one body. 1 Tim. i: 1; Titus ii: 13; Col. i: 27; 1 Thess. i: 9, 10; John xiv: 1-4.

II. The coming, the source of motives for holiness, in contrast with worldly motives, ways, hopes and desires. Titus ii: 11-14; 1 John iii: 1-3; ii: 28; 2 Pet. i: 13; Phil. iv: 5; Rom. xlii: 11, 12.

III. The Coming, the incentive for faithful service. 1 Cor. i: 4-9; vi: 1-4; xi: 26; xv: 59; 1 Tim. vi: 14; 2 Tim. iv: 1-8; Heb. xii: 25-29; 1 Pet. v: 3-4.

IV. The coming, the ground of endurance in trials and troubles, sorrows and sufferings. Jas. v: 7, 8; 1 Thess. iv: 18; 1 Cor. iv: 8; 1 Pet. iv: 11-13; 2 Pet. iii: 1-4; Jude 14, 15; 20, 21; 1 Thess. i: 3; 2 Thess. i: 6, 7; Rom. viii: 18, 19.

CONCLUSION.

We please God, therefore, when in every respect we conform our lives and character to every truth He has revealed. Heb. xi: 5-10; 13-16; Rom. xii: 1, 2.

W. J. E.

THE WORLD'S true civilization and national supremacy belong to long-exiled Israel: "He shall cause them that come of Jacob to take root; Israel shall blossom and bud and fill the face of the world with fruit." Isa. xxvii: 7.

EXEGETICAL NOTES.

THE N. T. USE OF THE GREEK AORIST TENSE.

The hand of God in human history is nowhere more clearly manifest than in the preparation of the Greek language to be the vehicle for conveying the great truths of the Gospel to mankind. The soul of the Greek, as in every other written language, is in the verb. It has been well said: "In respect to the verb, the Greek is the most wonderfully precise of all languages wrought out by Providence, for the purpose of being employed as the instrument of revelation in those portions of Scripture which require the nicest distinctions, and in these portions, especially, in order to clear understanding and sound theology, no distinction of tense must ever be overlooked." (The Revised Version of the New Testament has done good service in this respect.) Among the Greek tenses the aorist stands unique, having no exact parallel in any other language. This tense has this striking peculiarity, that it expresses an action or event rounded out and completed in itself—"a point in the expanse of time"—whether in the past, the present or the future. A few examples of the use of this tense will be sufficient for illustration.

1 Cor. ii: 10.—The Apostle is speaking of the things God prepared for them that love Him, unknown to the natural eye and ear and heart, and he adds: "But God" (not "has revealed," as if it were a present and continuing revelation, but) "He revealed them unto us." Both verbs, "prepared" and "revealed," are in the aorist, which point to a definite revelation, made once for all, viz., the written Word.

Again, the common interpretation of the petitions in the Lord's Prayer, "Thy Kingdom come; Thy will be done," etc., is that of a gradual advancement of the kingdom, a process now going on. If this had been our Lord's meaning, He would have used a present subjunctive or imperative; but the tense used is the aorist, indicating some one, definite, finished point of time, when the subjects of the petitions will become fact. Alrio to this, and relating to the same event of the future, is that passage, several times quoted in the New Testament, from Ps. cx: "Sit thou on my right hand, till I make thy enemies," etc. The popular interpretation of this is that Christ is sitting

on the right hand of God while the process of subduing His enemies is going on, but the phrase "till I make" is an aorist subjunctive, which limits the event spoken of to one specific act and point of time, as if it read, "Sit on my right hand till when the time may come to make (by one complete act) thy enemies thy footstool."

St. Paul constantly makes use of this tense (the aorist), especially in connection with the great, essential doctrine of the Gospel.

For illustration, take that great passage, Rom. v: 12-21, the theme of so much theological discussion, and which is so unhappily translated in our common version, verse 12 should if it referred to our personal transgression, but "death passed upon all, for (or because) all sinned." Both "passed" and "sinned" are aorists; the sin and the death sentence are events of the past, finished and completed once for all. So, also, verse 15 says not "if through the offence of one may *be dead*," but many died." In other words, man died and is under condemnation, not for his own personal transgression, but because of Adam's sin. We have here the great doctrine of the "federal headship" of the first Adam, whose sin issued in death upon all descended from him, and over against it is the "federal headship of Jesus Christ, the second Adam, whose one obedience unto death issues in life to all who by faith are "in Him." The doctrine of "original sin" is not a question of theology or philosophy; it is a simple question of correct Scripture interpretation, and the Holy Spirit's use of the aorist tense settles it. The converse of the awful truth of man's death in the sin of the first Adam is in an equally emphatic manner set forth in those passages which present the fact of life and salvation through the one finished act of the second Adam. (See also Rom. iii: 23.) Especially Rom. viii: 29, 30, is a striking illustration of St. Paul's use of the aorist tense, "whom He foreknew," He "predestinated," He "called," He "justified," He "glorified." Here are five magnificent aorists, teaching that in the divine, eternal purpose of God in Christ Jesus, all that concerns the believer is looked upon as already accomplished. So sure is it—complete, unimpeachable, eternal.

Of a similar character is Eph. ii: 5, 6, not "hath" quickened us together with Christ, and hath raised us up," etc., but

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"quicken'd," "raised up" and "seated us in heavenly places in Christ Jesus," all the verbs being in the aorist tense. Rom. vi: 6, "Knowing this, that our old man" (not "is crucified," as if it were still going on, but) "*was crucified with Him.*"

The same is true of the Holy Spirit's relation to the believer, e. g., Eph. iv: 30, "Grieve not the Holy Spirit of God, whereby ye *were sealed* unto the day of redemption." 2 Cor. i: 21, 22, not who *hath* anointed us," etc., but "anointed, sealed, and gave us the earnest of the Spirit." So, also, 1 Cor. vi: 11, "Ye were washed, sanctified, justified in the name of the Lord Jesus by the Spirit of our God. The tense is in every case the aorist, designating one, finished, definite act. Also 1 Cor. i: 30, "Of Him are ye in Christ Jesus, who of God (not "is made" but) was made unto us wisdom, even righteousness, sanctification and redemption. Citations might be multiplied, but these suffice to show how exact is the language of Scripture, and that we are not to work *for* salvation, but to work *it out*, in a word to *be* what we *are* in God's sight and purpose.

I need only suggest what a convincing argument all this is for the doctrine of plenary verbal inspiration; how perfect and complete is the relation of the believer to Christ, and how supreme is the place in the whole, wide scheme of redemption assigned to the person and work of our Lord Jesus Christ, "to whom be the glory forever. Amen."

Morristown, N. J.

ALBERT ERDMANN, D. D.

 NATURE'S MILLENNIUM.

BY REV. GEO. C. NEEDHAM, GERMANTOWN, PHILA., PA.

Creation now groans. We inquire shall her agony continue, or shall there be deliverance? Shall her end be like that of a wornout and useless machine, fit only for the junk shop? Has not God promised to renew the earth? As the bare grain cast into the soil gives birth to the new plant which springs forth into abundant life, and as our mortal bodies, which fall in death, shall rise in glory, so also will this physical globe emerge out of her terrestrial ruin and become a glorified planet, evermore bathed in the effulgent light of her original Creator, who will eventually make all things new.

The earth was beautiful in her virgin days, comely as a

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bride adorned for her husband. But she has had her days of sorrow, for she hath been divorced from her royal partner, the Shekinah Cloud—the outward visible symbol of God's presence on the earth. These ages long Ichabod has been written over against her, as formerly against Israel, "the glory has departed." But the days of her divorcement shall end. God will revisit the earth, and there shall be "a new heaven and a new earth, wherein dwelleth righteousness."

He who has told us of the *birth of the planet by creation* hath also told of its promised *new birth by a resurrection from the dead*. The Word of God, which gives us veritable history, also gives us reliable prophecy. We know somewhat of the end, even as we know somewhat of the beginning. When the Lord Almighty has spoken distinctly, how dare we be Agnostics!

The theories which set aside *creation*, and, per consequence, the *Creator*, we regard as the insane ravings of the maddest of mad men; instigated by hatred of God's sovereignty and rebellion against His supreme authority.

What, then, is earth's predicted future? "And Jesus said unto them, 'Verily I say unto you that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'" Matt. xix: 28.

The word translated *regeneration* is found again in Titus iii: 5, which very plainly refers to the new birth of a believer. It is not a figure of speech, nor is it brought imagery, but literal statement. The believer is made new; he is a new creation in Christ Jesus. He also shall the earth be made new according to the working of Him who hath so purposed it. Those who are converted, through grace, are brought out of darkness into light, and from Satan unto God. Satan is now prince of the power of the air, the god of this age; but the planet will be wrested from his grasp, while he himself shall be hurled into the great abyss, and so our earth will be brought from darkness to light and from the power of Satan unto God.

Again, we read, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts iii: 21. Our Lord has gone into the heavens, where He

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fulfills His priestly ministry until the time arrives when He shall again come forth for His glorious work of restitution foretold in Old Testament prophecy. The Pentecost revival foreshadowed the times of refreshing, of which Moses and Samuel and other prophets had spoken. Acts iii: 23, 24.

And this is in consonance with that sublime "evangel of creation"; "for the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii: 19-23.

Here is depicted both *Agony and Expectation*; agony because of the dread curse; expectation because of the promised blessing. The earth, brought under the captivity of corruption through the sin of the first Adam, shall be redeemed, regenerated and restored; her centuries of groaning will cease, for she shall be delivered from her bondage through the redemptive agency of the second Adam. For thus it has been prophesied of him: "For, behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind." Isa. lxxv: 17. The exceeding glory of earth's future will so completely overshadow her present condition that any beauty which she now possesses will wholly fade out of mind. Marvelous is Nature's power, even under restrictions, for in her laboratory she can transmute her charcoal into diamond. As another hath said, "Her crystals and pearls and gems and silver and gold are but shining dust and glorified slime."

Her translucent alabaster she now forms out of common earth, and in her servile state she produces gems of exquisite grace. What, then, may she not do when free from the bondage of corruption, and *reinvigorated by the Spirit of Christ*? What wonders, glories, miracles may she not then perform! When heaven and earth are united in holy alliance, the magnificence of the one shall be shared in by the other. "And

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I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write; for these words are true and faithful." Rev. xxi: 1-5.

How much is implied in this *predestined renewal* we do not know. But we do know that *moral* and *physical* evil will be banished from our planet; that the god of this world, by whose craft and malice and strength the race has been deceived and destroyed, will be hurled, a conquered enemy, into the deep and fiery abyss; that the full consequences of the curse which man's sin entailed in its most virulent form will be removed, and the ground, blighted and blasted by its fell power, will be purged from its results, when thorns and thistles will cease their spontaneous growth, and weeds shall no more usurp the soil. In view of such a hope for weary, exhausted nature, well may we pray "Thy Kingdom come."

No, there is no complete physical deliverance for the earth until she is fully regenerated by *Christ's own presence here*. Nature's deadly wound must be healed. She is now disabled, but her cure will then be accomplished. With nature's cure will follow the even working of her laws. Her administration will then be merciful, as well as just; her government will be righteousness and peace. Ps. lxxii: 17-19.

Between the earth in her present condition of humiliation and her prospective exaltation, there will be many striking contrasts, but chiefly this: the *entire substitution of righteousness for sin*. The globe will continue a solid sphere surrounded by its blue expanse of sky, but not a stain of pollution will disfigure her fair face. She shall be like the ransomed, glorified Church, "without spot or wrinkle, or any such thing."

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THE STATUS OF THE JEWS.

"The Antisemitic moba in Paris give coldr to the charge that the French are not in heart and brain a republican people. The belief in 'liberty, equality and fraternity,' or, as our own Declaration of Independence less frothily puts it, that all men are created equal—meaning equal before the law—involves the Semitic as well as the Arian race.

"The Jew is a man and a brother—not less than a man, not more than a brother. Neither vassal nor lord; just plain man. The Jew has his record, and it is not a bad one. Everywhere throughout the Old World, and always until within a century, he has been oppressed. But nowhere and never, since the Babylonian captivity, has he been enslaved. He delivered himself alike from Egypt and from Babylon. No ruler of a foreign race wrote his proclamation of emancipation. He decreed himself free, and enforced his decree by and of himself. Such a race is among the manliest of men.

"In the better days and in the better countries, in Britain and in the United States, the Jews have done well. They have given to Great Britain its greatest Premier since the time of Pitt, and to-day they give to British letters the strong individuality of Zangwill. In our own country the Jew has not been active in the lower strata of politics. He is not a place-hunter. But the Jews of the United States have been a steadfast force, working for the survival of the fittest theories of grand politics. They were patriots during the war for the Union. They have been sound-money men all but universally and protectionists by a large majority. As a race, they are at once conservative and progressive. Their charities have been magnificent and unostentatious.

"The Jews are not a sect or a race in the United States; they are just citizens. If they are otherwise in France, it is because French society has been anti-Semitic, and therefore has forced the Jews to be strongly pro-Semitic. Where the Jews are left free to act as men they act as citizens of the world; where they are denied their natural freedom they combine, as all strong races do, for the purpose of self-preservation."—The Inter-Ocean. Chicago.

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JUDAIZED RUSSIANS.

The most remarkable Jewish village in the world may be found at Helenowka, on the lake of Gokacha, Russia. All the Jews who live here, about 200 families, were once Christians. They look exactly like Russian peasants. Their ancestors belonged to the Russian sect called Subodniki, that is, "Sabbatarians" who believe that Christendom has made a mistake in keeping Sunday instead of the Sabbath. Formerly the Subodniki were tolerated in Russia, chiefly because the wife of the Czar Ivan, surnamed "the Terrible," belonged to their sect.

But about sixty years ago all the disciples of this sect were banished from the interior of Russia to the Persian frontier, and forbidden to return on pain of death. Outwardly, the people soon became prosperous. They are industrious, honest peasants, and established flourishing villages in the midst of the poor and idle Tartars and Persians. Quite cut off from communion with any Christian denomination, Christian influence gradually disappeared among the Subodniki of this district. These people have been for twenty-five years completely orthodox Jews, and they use the Jewish prayer books, compiled throughout Russia, Hebrew on one page and Russian on the other. They keep all the Jewish fasts and feasts very strictly. It is a remarkable sight to see these Russian peasants robed in their Tallith (praying shawl), swaying to and fro, according to the universal custom of the Jews, thronging their small synagogues on the Sabbath evening to fulfil the Jewish rite of worship. Though no notice of it has been taken in Europe, more than 5,000 Christians have become Jews during the last twenty-five years in Russia. "We are, of course, Goyim, and not descendants of Abraham according to the flesh, but we hold to the Jewish religion as firmly as any Jews in the world," said one of the elders of this Russian Jewish village to me. The Subodniki practice circumcision as strictly as real Jews. The Jewish proselytes of the village of Helenowka on the lake of Gokacha are the most fanatical of all the Jews I have met on my travels, which have led me through almost all European countries and a large part of Asia. All their worship is in the Russian language, but it consists only in the singing of a literal translation of the Hebrew prayer book of

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the Jews. These Judaized Russians often marry Jews. Whereas ten years ago Jews in general did not recognize these proselytes as Jews, they are now genuine Jews in the eyes of most Jews. Jews who come through Heienowka or the neighboring village of Simonowka, which is also inhabited by these proselytes, always take part in their services.—W. F.

STILL UNFOLDING.

BY MRS. GEORGE C. KERHAM.

Still unfolding! Saints have told it,
Told the good news of the Cross;
Sought to faithfully proclaim it,
Christ's abasement, shame and loss;
Yet their message was not ended,
After all that tongue could say.
These had only half commended
Him who is the Living Way.

Still unfolding! Aeron taught it
By each sacrificial beast,
To the Jew, who, trusting, brought it,
And in every solemn feast;
Yet no type of all the ages,
Nor the rites of Moses' laws,
Written on inspired pages,
Could reveal what Jesus was.

Still unfolding! David sang it
In each sweet prophetic psalm;
From his tuneful harp he rang it
While he soothed fierce Saul to calm;
Oft he showed Messiah's glory
And His triumph o'er the grave;
Strains of prelude to that story
Still to swell like wave on wave.

Still unfolding! Hosts announced it,
Abel, Isaac, Prophets, Paul;
Martyrs in their rapture named it,
Jesus, Saviour, Lord of all;
Yet the mystery remaineth,
How He took the sinner's place;
To eternity pertaineth
The full telling of this grace.

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New York. Our brother, Dr Zackhausen, preached during the absence of the Superintendent to good and appreciative audiences in 91 Rivington Street. It is quite an encouraging fact to know that a considerable number of our Hebrew friends feel it a necessity to worship with us every Saturday morning and Saturday afternoon. This proves that the work is not built around one man, but it is the Word and the Living Christ which is the attraction in these services.

Our Bible Conference in St. Louis. The Bible Conference in St. Louis which we advertised in the last number of "Our Hope," was held from Feb. 15th to the 20th. The Conference was very well attended, and much blessing rested upon the teachings of our brethren, Dr. W. J. Erdman, R. A. Torrey and others. Our sister, Mrs. Ely, held a noonday prayer meeting every day, which was not only well attended, but of great spiritual power and blessing to the people and the entire conference. We are sure a great deal of good has been done, and many people became interested in the sure word of prophecy and the deeper Christian life. Several Hebrews, attended the Conference. Mr. Gaebelain did some work among them, and visited quite a number, and had personal conversations with them. The work at 19th and Morgan is indeed in a very blessed and prosperous condition, and we hope to hold another Conference there some time in April. All our readers in St. Louis and vicinity will receive a notice of the second Conference.

Chattanooga, Tenn. For some time we have desired to visit the beautiful Mountain City, Chattanooga, but the way had not been opened. Through the interest of Bro. Frater it was made possible for the Superintendent to visit the city and to hold a Conference for the study of prophecy in the First Presbyterian Church South. From the very beginning the meetings were very well attended, and the

attendance increased until Sunday night when we had the privilege of preaching the Word to about eight hundred persons. Many people thanked us for coming, and the invitations which were given to return as soon as possible were quite numerous. The Sunday afternoon meeting was held in the Chattanooga Y. M. C. A. What made our hearts especially glad was the fact that a number of Hebrews attended, and we had some conversations with them. They expressed themselves very thankful for what they had heard. The editor of the principal paper in the city is an Israelite, and reprinted verbatim the entire Principles of the Hope of Israel Movement and seemed to be very much interested in them. We trust the Lord will lead us that way again when we hope to have more time for a second Conference.

**A Visit
to Atlanta.**

From Chattanooga the Superintendent went to Atlanta, Ga. Here we also held meetings for two days in the Central Union Mission. We are sure it was the Lord's leading for us to go to Atlanta, as so many of His children were greatly blessed by the Word, and expressed gratitude for the teaching after the Wednesday afternoon meeting. The noonday meetings for prayer were of great power. A dear brother had for several months distributed fifty copies and sometimes more of our Jargon monthly among the many Jews in Atlanta. It gave us much pleasure to meet that brother and to meet with a number of the readers of our paper. They were very glad to welcome the editor, and several promised to correspond with us. They expressed themselves delighted with our teaching and with our love for their people, and more than one indication showed that our labor in tract distribution is much owned by the Lord.

**One of Many
Letters.**

We receive many letters from Hebrews who read our tracts and English and Jargon publications. We only reprint one which comes to us written in English. A brother in the South had sent the writer, who is a Hebrew merchant, a copy of "Our Hope." This is the reply of the Hebrew friend:

"Dear Sir—

"Your two letters and copy of 'Our Hope' duly received and

read. I like 'Our Hope' very much. Have given the same to a friend of mine, also a Jew, and he likes it. It is the best little pamphlet of its kind I ever read. Whenever you receive more of them, you will kindly send them to me, and I will read them with pleasure.

"Thanking you a thousand times for the same, I am,

"Yours very respectfully, M. R."

The Rabinowitz Tract will be issued in English.

The Jargon tract, written by Joseph Rabinowitz, which has been issued by us in two very large editions, will be translated into the English language and be issued in a large edition for free circulation among the English-reading Hebrews of our country. We are sure many of our friends who have written to us and requested the translation of the tract will be delighted with this. The tract will be ready in about four weeks. Please remember that, while we do not charge anything for this kind of literature, which is for free distribution, we request our friends to pay for the postage.

The Jews in Russia.

During the last three weeks we received nine communications from Hebrews living in Russia. Each one of them shows that there is among the Jews in Russia a decided spiritual movement toward the person of our Blessed Lord. The desire for Christian literature in that land is simply enormous. It is impossible to reprint here every letter which we receive, but our friends will be deeply interested in the following, which we have translated from the Jargon:

"Highly Esteemed Sir and Pastor Gaebelein.

"Dear Sir:—After the grace of God has led Pastor Gaebelein to work among and for Israel, we can surely see that the *God of Abraham, Isaac and Jacob is not dead, and that He wants Israel to be saved.*

"You will understand, my dear sir, that I, as a true believing Jew write you this with great joy, and I hope to be honored with an answer from you. Through a providential leading of God your valuable paper called 'Tiqweth Israel!' How great are the works of our God, and how wonderful is the power

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of His dear Son Jesus, who was crucified with a crown of thorns upon His head, and who is now the King of the Jews, the Lord of all worlds, the Lamb of God that taketh away the sins of the world. He is calling, saying, 'Learn my ways. Stretch out your hand and take hold of me.' Yes, I found Him, and I received Him with great joy and He is dwelling in me. But, dear sir, we have no one to teach us the ways of God, we have no preacher except the power of God, who has so graciously opened my eyes and the eyes of a few other Jewish honorable men who love Jesus the Messiah, although we have to suffer shame and are persecuted by our own brethren. But for all that shame and suffering we cannot leave Him or go away from the truth. We know that Jesus said, 'And ye shall be hated by all men for my name's sake, but there shall not a hair of your head perish.' So we are not afraid, because God is with us.

"But, dear sir, the help of God must come through a messenger, and it is, therefore, the wish of all believers here that you send the paper, 'Tiqweth Israel,' and other periodicals published by the Hope of Israel Movement, so that we may be able to learn more of the truth and love of God. The Apostle says: 'Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear.'

"We, therefore, desire to hear from you again, and that you will kindly fulfill our request by sending us the 'Tiqweth.'

"Yours, a servant of Jesus, who came to preach good tidings to the meek, heal the broken-hearted.

"Jehovah be with you. A. S."

Warsaw.

Our dear Brother Rosenzweig reports to us every two weeks, and writes of a continued blessing which rests upon all his labors and upon the witness of the Word. We trust that Brother Stroeter will in a few months reach Brother Rosenzweig, and that many openings will be given to them for their joint labors among Israel in Poland.

Jerusalem,
Palestine.

The Lord has laid it upon the heart of one of His children to support a missionary in Palestine in connection with our

work. We have up to the present time not yet found the right person, but Mr. Stroeter during his visit in the Holy Land will look over the field, and the Lord may bring him in touch with a suitable person already on the field, to whom we can entrust our testimony now to be given in the Land of Promise. Please pray for this new undertaking.

Foreign Countries. The Jews are in all lands and among all nations, and we feel that they must be reached in the uttermost parts of the earth. Quite a number of Hebrews live in China, and we hope to reach them in the different cities through a brother missionary who is now on the field, and as one of God's waiting ones he is deeply interested in Israel, and will distribute our literature and the New Testament among the Jewish merchants. In Italy another brother will do the same. In this way we hope to scatter the blessed seed of the Word in many countries. Surely this witness is as important as anything at this present time.

**A New Pamphlet
in Jargon.**

Mr. Gaebelein has written a pamphlet on the life of Joseph as a type of Christ's first and second coming. This pamphlet contains a number of sermons which Mr. Gaebelein recently preached to the Jews on the life of Joseph. Many of the Hebrews who attended these meetings desired to have the discourses in print, and we have undertaken to publish the book. It will be ready in a few weeks for distribution.

Our Hope 4 (1897-1898)

Our Hope 4 (1897-1898)

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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 תקוות

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



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A. C. GARBLIN, SUPERINTENDENT.
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Rosenhayn, N. J., Maranatha Cottage—Miss A. Saxon and Miss C. Saxon. Warsaw, Russian Poland—Mr. Moses Pikel Rosenzweig and family. St. Louis, Mo., Tabernacle, 19th and Morgan Streets—Rev. J. H. York.

PUBLICATIONS.—Our friends will find a list of our publications in different languages on the outside cover of this magazine. New issues are published from time to time. The largest Hope of Israel is especially suitable for free distribution among Hebrews. Tracts, books and papers are mailed free to all who write to the headquarters among the Jews. Stamps, to cover the postage, should be sent with the order.

The Hope of Israel Movement is not connected with a General Christian missionary society, or any other organization. Contributions should be sent to Rev. A. C. Garblin, 128 Second Street, New York City. A numbered receipt is sent to every donor and can be used for any purpose.

OUR HOPE.

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Vol. IV.

APRIL, 1898.

No. 10.

ANNOUNCEMENTS.

Dr. West's book is now almost ready for mailing. The delay has been caused by the appendix of about 50 pages sent in by the author, which has increased the value of the volume very much.

NIAGARA BIBLE CONFERENCE.

The Niagara Bible Conference will meet this year (D. V.) at Point Chautauqua, New York, for seven days, July 20-26.

This quiet and most attractive resort is across the beautiful lake, about two miles from the well-known Chautauqua Assembly grounds.

It is easily accessible by boat and by train. Full particulars as to topics, teachers, routes and entertainment will be given in the May number of "Our Hope."

EDITORIAL CORRESPONDENCE.

v.

February has been another busy and blessed month. The tokens of Divine favor and goodness were many and clear. Of outside engagements there were not so many accepted. More time was spent at home on literary work and necessary correspondence. The want of suitable tracts and papers for distribution among the Israelites of these parts, to whom the Yiddish Jargon of the Russian and Polish Jew is not familiar, made itself felt. Very little was found among the tract literature of Germany that breathed the true Scriptural hope of Israel. So we prepared one tract in German for the press, entitled "Israel, the Wonder Nation." of which we hope to dis-

tribute a large edition both among Christians and Jews; for the subject is presented in a manner intended to awaken Christian interest in God's dealings with Israel, as well as to bring Israel to a consciousness of their hope in the rejected and returning Messiah. A society for the distribution of Christian literature in this city has kindly undertaken to assume a share of the expense of printing, so that we can hope to have several thousand copies for free distribution. Other appropriate tracts and leaflets we hope to prepare in the near future.

One week of the past month was spent with a number of German Methodist churches in Saxony. The occasion of my going there was the fact that the Lord very kindly provided a congenial traveling companion for us on our proposed tour to Egypt and Palestine. This brother is a firm believer in the pre-millennial coming of the Lord. He is by no means a *rara avis* among his brethren here in his belief. Quite a number of the Methodist ministry in the Fatherland are close students of prophecy, and do not take any stock whatever in the theory of a church millennium before the Lord's return from heaven. It would seem that German and Swiss Methodism, in this respect, is likely to follow the doctrinal tendencies of the parent body in America. German theologians, as far as they are positive, i. e., hold to the Divine inspiration and infallibility of the Bible, the Divinity of our Lord, His Atonement, etc., are not guilty of that peculiar kind of exegesis which reads and interprets literally all that has been fulfilled of the sure word of prophecy, but insists on spiritualizing all that remains to be fulfilled. Thus, in evangelical circles on this continent, the post-millennial theory finds very little favor with those who take God's Word in earnest.

Another factor has co-operated to guard German believers against the post-millennial fallacy. That is the monstrous iniquity of the State church system. It is at once the outgrowth and the judgment of that conception—which is at the root of the post-millennial dream—that the unglorified church is to exercise a controlling influence on the social and political affairs of this present age—the Constantine idea of the Church being the visible kingdom of God on earth.

Perhaps if all our American post-millennialists had been face to face for generations with this abomination—the unholy alli-

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ance of church and world power—they would have learned, too, to lift up their eyes and hearts toward another "blessed hope" than that of a church millennium. They are having a "church millennium" here, with a vengeance. Our brethren in Saxony know a story to tell about it, too. There they are still harassed and troubled on the part of the authorities in league with the "church" rulers.

Some days later it was my privilege to meet three honored servants of the Lord, well known among the brethren at home and abroad, all on one day. In the forenoon I called on Brother Markus Hauser, editor of the "Hoffnungstrahlen" ("Rays of Hope"), a monthly publication for friends and students of prophecy. We spent an hour very profitably in discussing the outlook and the indications of His speedy coming. This brother seems much impressed with the thought, that, as the Lord sent a Luther to embody, as it were, the doctrine of justification by faith, and a Wesley to be the apostle of sanctification to a worldly church, so the sending of a spirit-filled man might be speedily expected, who should gather the waiting ones in all the churches into the oneness of the true body of Christ.

At the noon hour I met dear Brother O. Stockmayer, who had sent word that he would have an hour or so with me on his way through this city. The time went by only too rapidly while we were exchanging thoughts on the impending crisis and the coming change.

And at night it was a real pleasure to hear a quaint, original, earnest discourse of Father Zeller from Männedorf on "Fasting." He spoke to a crowded house. I regretted much that it was the last of a series of addresses he gave here. I hope soon to take occasion for a visit to the well-known institutions at Männedorf, on the shores of the beautiful Zurich Sea, only 50 minutes' ride from here. - What a diversity of gifts in these three men of God! And yet what a wonderful unity of spirit! The same faith, the same aim, the same power, the same blessed hope. What a wonderful and complex organism this body of the Lord Jesus Christ is! How it will shine out and show forth, in the day of His appearing, the manifold riches of His grace and glory, His love and power to save!

At Geneva, in the middle of the month, the Lord gave me a

great joy and surprise. I had been there in December, and, at the instigation of dear Brother Lombard, had received a kind invitation on the part of two prominent and well-known German pastors to return and deliver two lectures on Israel in the hall of the Casino. There was a certain reserve about that invitation, which was made plain afterward. Thus, I was requested not to enlarge upon the prophetic aspect of the question of Israel's hope, but, rather, to present the facts of the work that was done among them at the present time. However, I did not assume any obligation in this regard, but reserved my freedom to speak as the Lord should direct. Sunday and Monday evenings were set apart for the two public addresses in German. A drawing-room meeting at the salon of Mme. de Roulet was arranged for Monday afternoon. Some thirty or forty "elect ladies," all lovers of Israel, and all conversant with the English language, were present, and listened attentively to an exposition of a part of the eleventh chapter of Romans. There were good audiences, likewise, at the Casino on both evenings. And the Lord gave great liberty to present especially the wonderful riches of glory in store for poor, downtrodden Israel at and by the return of Jehovah-Jesus.

At the close of my second address Pastor H., of the German Lutheran church, who, with his colleague of the German Reformed church, had tendered the invitation to me for these lectures, came forward for a few closing remarks, which created quite a sensation among the audience, and made my heart leap with joy and gratitude.

For this same dear brother, a most earnest and devoted servant of the Lord, had, years ago, before he came to Geneva, been engaged in the Stadtmission (City Mission) of Berlin with Court Preacher Stöcker. In fact, he had been Stöcker's right hand in the Antisemitic agitation of the latter. It was Pastor H., too, who had made those remarks in the letter of invitation concerning the prophetic aspect of the Jewish question, which I should not emphasize too much.

This brother now stepped forward and frankly told the astonished audience that they all knew how strong his Antisemitic feelings had been; that he had, indeed, officially prayed every Sunday, according to the church ritual, for the spread

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of the Gospel among Gentiles and Jews, but never with a real heart for the Jew, and that Jewish mission work had never had his earnest sympathy. Then he let out how he and his colleague had felt about writing me to come there; that they had yielded only to the earnest entreaties of our Brother L. But now he praised the Lord from all his heart that He had sent us, and especially that He had given it into my heart to dwell upon the wonderful and glorious prophecies in God's Word concerning the future of that marvelous people; how the Word had opened his eyes and enlarged his heart, and had completely delivered him from the chilling and narrowing bonds of Antisemitic sentiment. He also rejoiced that what he had heard about our non-proselyting principles in preaching to the Jews had been the "redeeming word" to him in regard to the whole question of Jewish evangelization.

His devoted wife, a warm lover of Israel, who had for years fully shared our whole position toward the Jew, as she told me, was overjoyed. For this, she confided to me, had been the only bitter drop in the cup of their conjugal happiness, that her good husband was such an Antisemite. And now, she said, we are at one in our love for Israel, too. If only his former colleague in the agitation against the Jews, Court Preacher Stöcker, she added, would experience a similar "change of heart." To which I could only say "Amen!"

Pastor H. gave me now a very cordial invitation, which was without any reservation, he said, to read a paper on our principles before the Ministerial Association of Swiss Pastors, of which he is the presiding officer, and which meets at Montreux, on Lake Geneva, during the month of May. If it please the Lord, I hope to accept it.

The closing days of the month at home were occupied largely with preparations for our approaching journey to the Orient. It was a very great disappointment, indeed, to learn that our good and kind friend to whose generosity we owe this great privilege of visiting the Promised Land, the Lord's own beloved land, the land of the future, was unable to come over and make the journey with us, as had been intended. But the Lord very graciously has sent us another congenial traveling companion, of whom I spoke above, and whose brother-in-law has been preaching the Gospel to the Jews at Alexan-

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dria, in Egypt for over twelve years. It will be not only interesting, but highly profitable, to have the advice and instruction of one so thoroughly familiar with language, customs and people, but particularly at home in the field of Gospel work among God's chosen people in the East. We hope to learn very much on and through this journey, and thus to become still better equipped for effective and blessed work in behalf of our Lord's brethren according to the flesh.

My next letter may be dated from Egypt or Palestine.

Zurich, March 1, 1898.

E. F. S.

 APRIL—NISAN.

BY MRS. GEORGE C. NEEDHAM.

Hail month of months! We welcome thee,
Sweet month of sheath and ear;
In thee each Jew was wont to see
His earnest for the year.

But to the pious Christian heart,
There comes a wider thought
Thao lamb memorial set apart,
Or fruits devoted brought.

Within thy sacred limits fell
Two mysteries of grace;
Thy feasts Messiah's death foretell:
Thy times His rising trace.

On Nisan God assuaged the flood,
And fresh creation wrought;
On Nisan Israel, by blood,
Was out of Egypt brought.

On Nisan came the Sabbath blest
That followed Paschal day;
The ordered forecast of that rest,
When, buried, Jesus lay.

Then came that "morrow," high and grand,
First-fruits of unown grain,
The pledge that would to ages stand,
The dead should live again!

Hail! Paschal Easter-tide,
Thy gifts we take amazed;
Fair moon! thy cycles shall abide

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BIBLE READING.

THE KINGDOM OF GOD IN THE GOSPEL OF LUKE.

I. The King is the Lord Jesus.—i: 30-33, 67-75, Son of the Highest and Son of David. ii: 11, the Saviour the Messiah, David's Lord. xix: 38, the King coming in Jehovah's name.

II. The Gospel of the Kingdom of God the Great Preaching.—iv: 16-19; iv: 43, "For therefore am I sent." viii: 1, "traveling through city by city, village by village." ix: 1-6, the twelve sent forth for this. ix: 10, 11, the kingdom the theme at all times. ix: 57-62, the kingdom the theme in all circumstances. x: 1-24, the seventy sent, the need pressing.

III. The Signs Tell the Kingdom is Near.—x: 8-11, It is near, but its coming conditional. xi: 19-26, It is near, and unbelief is inexcusable.

IV. The Conditions of Entrance into the Kingdom of God.—vi: 20, the consciousness of spiritual poverty. ix: 61, 62, single-eyedness, the doing of the one thing. xii: 31, the seeking the kingdom the one and only thing. xiii: 23-30, the striving to have more than the form of godliness. xviii: 15-17, childlikeness and holiness of heart. xviii: 18-30, not trusting in riches and willingness to forsake all.

V. The Kingdom of God came not, and is still future.—1. The Messiah must first suffer: xxii: 14-18, the Passover not all fulfilled. xvi: 16, 17, the kingdom will come in spite of violence done to its Herald and its King.

2. The preaching must first be completed: xiv: 15-24, all kinds must be invited. viii: 4-18, though all preaching fulfill not hopes. xiii: 18-21, and hypocrisy and corruption of the real and true be found. xi: 3, prayer for the coming of the kingdom inseparable from the preaching.

3. The Messiah must come again, having received the kingdom: xix: 11-27, gives the order of events. ix: 8-16, entrance and rejection at that time. xvii: 20; xviii: 8, when and how the kingdom comes. xxi: 25-34, how to know it is again "near"; once it was near and betokened by signs of mercy, then again and attested by signs of wrath.

VI. Application of the Foregoing Conclusions.—

1. The Kingdom of God came not at the Transfiguration save as in a forevision, and in its combined heavenly and earthly phases. ix: 23-36; 2 Pet. i: 16-19.

2. It came not at the kingly entrance into Jerusalem. xix: 37. 38.

3. The promise of joint sovereignty awaits its fulfilment. xxii: 28-30; xii: 32.

4. The great inaugural feast is future. xiii: 28-30; xxii: 14-18.

5. The feast in the kingdom after it has come will be greater than the greatest before it came. vii: 28; xxiii: 42.

VII. In this manner the words of the angel to Mary will be fulfilled. Luke i: 32, 33.

1. He shall have David's throne.

2. He shall reign over the house of Israel forever.

3. And of His Kingdom there shall be no end. Dan. ii: 44; vii: 14.

And of this kingdom Jesus spoke after His resurrection as still future (Acts i: 3), and concerning its restoration to Israel the disciples inquired (i: 6), and for Jesus, the Lord and King, while the continuous preaching is going, we should ever be looking (i: 10, 11).

W. J. EROMAN.

EXEGETICAL NOTES.

THE EIGHTH PSALM: ITS THREE ILLUSTRATIONS.

PREFACE.—The Name of Jehovah is the revelation of what He is; the Glory of Jehovah is "the manifestation of the totality of His attribute"; the heavens declare it; the earth reveals it; man still more was to make it known as the head of this lower creation; but only in Jesus the Lord, the Second Adam, are the Name and Glory fully and perfectly seen, and especially at His second Advent. Exod. xxxiii: 17; xxxiv: 9; Ps. xix: 1-6; i Cor. ii: 7; 2 Cor. iv: 3-6; Heb. ii: 5-9.

1. First illustration of the Psalm:—

1. The Glory is seen in the original heavens of moon and stars and sheen of the firmament, and the Name declared in the works on earth and man's original dignity and dominion. Gen. i: 26-28.

2. The spontaneous wonder and admiration of little children at the sight of the star-lit heavens are in contrast with the dull and unsensitive vision of men blinded by sin and Satan, the enemy of God and of man.

3. But the praises of the children, clear-eyed and worshipful, put to silence the murmurings and discontent of men, and "establish strength" for those who would serve God and trust Him in spite of the lies of the evil one.

II. Second illustration of the Psalm:—

1. The Glory is seen in the incarnate Son of God, in whom God did indeed "visit" man, and reveal His Name, and re-invest man with his lost lordship and dominion; "but now we see not yet all things put under him." John i: 14, 18; Heb. ii: 5-9.

2. The praises of the children in the Temple when Jesus the Lord made His royal entry into "the city of the great King," echoing the "Hosannas" of the multitude, are heard in contrast with the "sore displeasure" of the chief priests and scribes when "they saw the wonderful things that He did and the crying of the children." The hatred and envy of these blinded men made them indeed the "oppressors" of this psalm. They delighted not in the works of Jehovah. Matt. ii: 25; xxi: 15, 16; 1 Cor. i: 19, 20.

3. But, again, these perfecting praises of the children and of childlike men silenced Satan, "the enemy and avenger," instigating these Pharisees, and once more "established strength" for the people of God. Luke x: 17-22; Ps. xlv: 16.

III. Third illustration of the Psalm:—

1. The Glory is seen at last not only in the Son of Man glorified, the Second Adam, but also in union with the sons of men redeemed by and glorified with Him. They will show forth the Glory of Jehovah our Adon (Lord) upon the heavens, declare His Name in all the earth, and, crowned with glory and honor, have all things put under their feet. Heb. ii: 11-16; ii: 5-9; Col. iii: 4; 1 Cor. xv: 23-28; Eph. i: 19-23; Isa. xxxii: 1.

2. The wonder and praise of the inhabitants of "the world to come" in the millennial age, at this Glory of God now embodied in men (mensch), once frail and mortal, and exalted by grace to the heavens over all things, will be in contrast with the lawless, God-defying, man-deifying "oppressors" and adversaries of "man's day," who gave not God glory at the remembrance of His Name and beheld not the wonderful work of redemption which He wrought through Jesus our Lord. Eph. i: 5-6; ii: 7; iii: 10.

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3. And, then, when Satan and his hosts, "the high ones on high and the kings of the earth upon the earth," shall be silenced and shut up in the prison, the rebuke of God's "adversaries" will be effectual, and they shall cease forever. "The earth shall be full of the knowledge of the glory of the Lord," "and the Lord shall be King over all the earth; in that day shall the Lord be one and His Name one." And then, as never before, shall man wonder that God was mindful of him and exalted him to such pre-eminence of glory and honor, and exclaim:

"O Lord, our Lord,
How excellent is Thy name in all the earth!
Who has set Thy glory upon the heavens."

—Isa. xi: 9; xxiv: 21-23; Zech. xiv: 9; Rev. xx: 1-3.

 THE RESURRECTION.

Notes on 1 Cor. xv.

The great doctrine unfolded in this chapter is that of the resurrection of the body. The Apostle's argument in support of the doctrine is the most conclusive and irresistible ever framed on the subject. Let it be borne in mind that he speaks only of the resurrection of the saints; that of the wicked is not referred to in the chapter. It is taught elsewhere in Scripture, as we all well know. We will follow the line of the argument as closely and briefly as possible.

1. The fundamental facts of the Gospel are rehearsed. Verses 1-11. These are: Christ died for our sins, according to the Scriptures; that He was buried and rose again the third day according to the Scriptures; that He was seen alive after His resurrection by numbers of creditable and competent witnesses. Paul mentions six different occasions on which the risen Lord was seen by the witnesses; on three He was seen by a single individual, viz., Peter, James and himself. The testimony of one trustworthy person is generally received as true; that of three such persons increases the proof of the fact threefold, at least, and removes it from the sphere of the probable into that of the certain. It is possible, however, that even three such men as the chapter names might be mis-

taken. But what shall be said of the credibility of twelve witnesses, who affirm that twice over they saw the Lord after He was risen? Nor were they credulous and superstitious, ready to take up as true any fanatical notion that might be set going by excited and visionary people. They at first rejected the statement that His resurrection was an accomplished fact. They knew Him well, for they had been His closest companions for years. They could not be deceived. Most of them laid down their lives in attestation of the truthfulness of their testimony. Men may become martyrs for a mistaken belief. Men do not die for what they know to be false. A known and conscious lie is no soil for martyrs. (Note: I believe that Matthias is included in the number, "twelve," as held by the ancient interpreters, viz., Origen, Chrysostom, etc.) Moreover, He was seen by above five hundred brethren at once. Probably this took place in Galilee. Matt. xxviii: 16. Is it likely, is it probable, that five hundred people, at the same time and by the same event, should be deceived or mistaken? Here, then, are the witnesses summoned by Paul: One, twelve, five hundred. It is immensely more than arithmetical progression; yes, than geometrical progression even.

2. Monstrous conclusions result from a denial of the resurrection of the body. Verses 12, 20. The argument Paul employs in this section of the chapter is known in logic as "reducing the denial of a fact to an absurdity." The position of him who denies the resurrection is shown to be absurd, monstrous and incredible.

a. If there be no resurrection of the dead, Christ is not risen. Verse 13. Our Lord based His claims, doctrine and redemptive work on the certainty of His own resurrection. John viii: 17, 28; Rom. i: 4; iv: 25, etc. If He arose, then is He true, and all that the apostles affirm of Him and His glorious work is also true; if not, He is an impostor. You who deny the resurrection of the body, are you prepared to assert that?

b. If Christ be not risen, then apostolic preaching and faith are vain. Verse 14. The heart of the apostolic testimony was the mighty fact of the Saviour's resurrection. If He be not risen, then that majestic testimony is vain, empty, void, worthless, and the faith that rests upon it is so otherwise; it is a dead faith. Can you accept that?

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c. If there be no resurrection, then the apostles are false witnesses. Verse 15. *False witnesses, mark you, not mistaken. Peter, James, John, Paul, and the others—false witnesses? If you cannot believe them, you cannot believe any witnesses. Are all men liars—especially God's witnesses? Men called and commissioned by Him to tell their fellows that He hath raised up His Son and seated Him at His own right hand in the heavens—these men liars? It is incredible! For God corroborated their testimony by the power of the Holy Spirit, by signs and wonders and miracles of the most stupendous sort. Therefore it is true, it must be true.*

d. There is no pardon of sins if Christ be not risen. Verse 16, 17. He was delivered for our offenses, and raised again for our justification. Rom. iv: 25; v: 8, 9. He died for our sins according to the Scriptures. Verse 3. Through Him we have proclaimed forgiveness of sins to every one who believes. Is it all a delusion and a deception? Yes, if He be not risen; faith is groundless, baseless, fallacious (a different word here from that of Verse 14). And so God's plan of redemption is a failure, and God in Christ is powerless to retrieve the ruin of the Fall. Are you prepared to accept *that*?

e. Those who are fallen asleep in Christ are perished. Verse 18. The purest and best men of the race have perished! Stephen, with the light of heaven streaming down upon his shining face; Paul, with his victorious shout, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day;" "Henceforth there is laid for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." 2 Tim. i: 12; iv: 8. Abraham, Moses, David, Daniel, patriarchs, apostles, martyrs, perished? Can anything be more incredible?

f. We Christians are of all men the most miserable, if there be no resurrection. Verse 19. We expose ourselves to hardships, toil, sorrow, danger, death even. How pitiable, how silly, if this life is all for a part of ourselves, nay, for our very selves! Better adopt the language of the modern materialists, and say, "Eat, drink, and die! What can the rest avail us?"

g. True and certain conclusion. Verse 20: "But now is Christ risen from the dead and become the first fruits of them that

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slept." His resurrection is at once the pledge and sample of our own.

3. The time of the resurrection of the saints. Verse 23. "But every man is in his own order," or rank, or regiment—"Christ the first fruits; afterward they that are Christ's at His coming." The time, therefore, is His Second Coming. The word "first fruits" is suggestive. On the same day the Passover was killed (Nisan 14), "delegates marked out the spot in the grain field whence the sheaf of first fruits was to be reaped." On the following day (Nisan 15), at sunset, three men were sent to the selected field, and, in the presence of witnesses, cut the ears of grain before marked, and brought them to the sanctuary. On the next day (Nisan 16), the third day, the sheaf was waved before the Lord at the Temple. It is from this wave-sheaf that Paul takes his word "first fruits." The Passover feast, therefore, enclosed within it a double type—the death of Christ in the slaughter of the Pascal lamb, and His resurrection in the waving of the sheaf as the pledge and the sample of the in-gathering of the whole harvest and the resurrection of the saints. On the predetermined day Christ, our Passover, was sacrificed for us. On the third day, "the morrow after the Sabbath," the appointed "first day of the week," He arose from the dead, and became the first fruits of them that slept.

Why should men, good men, so strenuously oppose the doctrine of two resurrections—the first of saints, distinct both as to character and time from that of the wicked? One has already taken place more than 1,800 years ago—Christ's. I believe likewise that the "many of the saints" of Matt. xxvii: 52, 53, together with Christ, constituted the "first fruits." They were the sheaf, with His as centre of the whole great harvest field of the saintly dead soon to be gathered. When He comes again they that are His will be raised.

4. Is this the end? End of time and End of the race? Surely not. Read attentively verses 24-28. After the Lord's coming, it seems quite clear from these verses of the chapter, His reign succeeds—a reign in which he will put down all authority and rule and power, i. e., He will subject all things unto Himself and to His away. "The last enemy that shall be destroyed is death." Then it irresistibly follows that death, as

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such, is not destroyed at His coming! The subjugation of all rule and all authority and power lies between His coming and the destruction of death. Therefore time does not end, nor the race, nor death, at His Advent. And, therefore, the resurrection of the saints which occurs at His coming precedes the subjugation of all things, the destruction of death, and accordingly the resurrection of the wicked cannot be contemporaneous with that of the righteous.

The like order of events is seen in Rev. xix: 20. First, there is the Advent, next the overthrow of the Beast and his false prophet; third, the binding of Satan; fourth, the "first resurrection"; fifth, the thousand years' reign (all things put under Him); sixth, the Great white Throne and the dead before it, and, seventh, Death and Hades cast into the Lake of Fire—"The last enemy that shall be destroyed is death."

Xenia, Ohio.

W. G. MOOREHEAD.

 WONDERFUL ISRAEL.

Divine revelation deals with three distinct classes—the Jew, Gentile and Church of God. While some truth belongs to all alike, much applies exclusively to only one class.

God first deals with the Adamic nations *en masse*; then He calls out one man, Abraham, from the Orient, to create a new nation as the custodian and almoner of redemptive revelation. Gen. xii: 1-3.

After this the Christian, a third class, is called out for a new dispensation of redemption; but, all through the successive epochs, God's dealings and chronology pertain primarily to His ancient covenant people—Israel.

The great clock of God's chronology, starting from the decree of Cyrus, to mark the coming of the kingdom, stops at the close of sixty-nine weeks, when Messiah is cut off and Israel is cast out of fellowship, to start again and finish the last week, when Messiah returns to deal with Israel. Dan. ix: 24-27.

The Hebrew comes as a new brand of man from Assyria, but no longer an Assyrian; a stock on which to engraft the world's Redeemer. How transcendently superior to all other triumvirs of earth's noblemen are Abraham, Moses and Paul!

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The land from the Nile to the Euphrates was given to Abraham by title deed from Jehovah and weighted down by mountains. It is the most wonderful land on earth, located in the centre of God's geography, and when the latter rain fully returns, after a suspension now of fifteen hundred years, it will feed twenty millions. Ezek. xx: 6.

God located the nations at first with reference to this land and people. Deut. xxxii: 8. The land fits the Jew alone, and the Jew fits the land. Jerusalem, overthrown seventeen times, and now built on ruins seventy feet deep, is the centre of the world's peace. Hag. ii: 9. It will be the capital of the millennial earth, and then be transfigured into the Bridal Capital of the elect and glorified earth.

The Jewish economy, first paternal, and then theocratic, was anti-unrighteousness and anti-poverty, and far ahead of all modern schemes of civic reform and sociology.

God chose Abraham as a medium through which to bless the world, forgave his sins on credit and blessed him with an unconditional and an everlasting covenant. Gen. xvii: 7, 8.

The Jews defaulted at the Cross, and the heavenly position in the coming kingdom was taken from them and given to the Church, now being called of the Gentiles as a Bride between those two mountain peaks of redemption, the Cross and the Coming. Matt. xxi: 43; Luke xii: 32. Thus we have the stellar seed of Abraham for the heavenly department of the kingdom and the seed, like sand, for the earthly department. Gen. xv: 5.

The old Jewish train, put on the track to bless the world, is shunted off for a time, and the Gentile pick-up train is belting the world to gather out the Bride, and thus the Jew comes on again to bless all nations with millennial glory, in the original covenant. Study Acts xv: 14-17, and Rev. xi.

What an infinite debt the world owes to the Jew!

The house of Abraham is the most "ancient and honorable" on earth—ancient and honorable when Rome, Macedonia, Medo-Persia, and even Babylon, were born. And the Jew is ordained of God a special and spectacular witness for the Old Testament that cannot be impeached. Isa. lxxiii: 10-12. In orthodox belief or veiled unbelief, righteousness or unrighteousness, he is God's faithful witness.

The Jew is a file, on which infidelity breaks its teeth. He is the enigma of history, the burning bush of prophecy, and the ever-living miracle of divine revelation.

In a score of amazing particulars he alone fulfills the prophecies, running back more than three thousand years.

Cured radically and eternally of the idolatry of Egypt by the furnace of Babylon, he rings out his world-wide testimony, "Hear, O Israel, the Lord our God is one Lord." Deut. vi: 4.

Said a Jew to me, "I believe in one God and a hundred cents on a dollar."

According to prophecy, they are sown broadcast and world-wide, from Shanghai to San Francisco, from the snows of Siberia to the sands of Sahara, and everywhere they are hated and "peeled." They have been robbed, wronged and murdered by pagan, Mohammedan and Christian. No other people, not even the African, has suffered like the Jew.

The wrongs of all others fade out, colorless, in comparison. Jeremiah well says, "Behold and see if there be any sorrow like unto my sorrow." Lam. i: 12. Although less guilty than Gentiles now for rejecting Christ, and seldom criminal under any government, they have been hated, disabled, robbed and banished by most of the leading nations. "Their treasure was their treason." The Roman virtue of Virginius is lauded, when he thrust a dagger to the heart of his chaste daughter to save her from the pollution of an Emperor, but thousands of Jews, murdered their wives and daughters to save them from the fanaticism, cruelty and lust of the Crusaders, and then killed themselves.

The witness-bearing Jew, according to prophecy, appears on the stand, distinct from all other men, in wonderful and mated individuality. He resists all affinity for the Gentiles, like drops of water falling into the ocean and still holding their form. He has come out to stay out. The Jew-looking man presents the same stereotyped features that were cut on the tablets of Nineveh three thousand years ago. He is like a new species of humanity, defying assimilation, extermination and degeneration.

America assimilates or extinguishes all white races except the Jew, but "Jonah" is indigestible.

Other races and nations rise, flourish and fall, but he survives while seven-fold affliction passes over him.

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"Nations come and nations go,
But he goes on forever."

His original powers of mind and body still operate unspent. The degenerate Greek never wails over the relics of departed Grecian glory. No "Dago" visits the Pantheon and meditates upon the glory and decline of Rome.

Thus races have degenerated below such conceptions, but the wailing Jew at the foundation of the Temple still fully appreciates the golden age of his race, and is as capable of reproducing it as in the days of Solomon.

His very name, in fulfillment of prophecy, is a dictionary word of contempt, but the Son of a Jewish maiden sits at the right hand of God, waiting to come and claim His crown rights to the sovereignty of the world.

Jews are not drunkards nor criminals, but money lovers, beaten by none on earth except Yankees, and the masterly financiers and bankers of this modern commercial age. Nations must ask credit of the Jew before they can "let slip the dogs of war."

God declared that he would punish or make a full end of persecuting nations. Proud Egypt is now "the basest of nations," and not a single representative of Babylonia or Assyria can be found on earth.

And God declares that he shall be "the head, and not the tail," especially in the coming millennial age, when he will be the head of the nations.

Even now no other people of the same number have such influence on the affairs of the world.

The Jew has more mental and physical vitality than any other race. He lives here five years longer than we do, and in some ancient cities twice as long as the natives.

A little research will show that he rises to the head of every sphere he enters—commerce, statesmanship, scholarship, theology and the fine arts.

When Wagner, in hatred, wrote a difficult piece for his orchestra to "beat the Jew," he found that at last every man who drew a bow was a Jew.

This wonderful and everlasting nation is now raising fifty million dollars to purchase their God-given land, and they are rapidly returning in unbelief. They must "buy their way back,"

There they will wait for their Messiah, and He will invest them with the headship of the nations in their own beloved and elect city. The theocracy will be gloriously restored and extended, and Jew and Gentile will rejoice together. Study Isa. xi., Rom. xxi. and Israel's graveyard in Ezek. xxxvii.

We know that the "narrative" of Jonah was an actual "prophecy" of the death and resurrection of Christ. Matt. xli: 40.

It may also be an actual prophecy and an object lesson of the Jew expected by the nations to go and preach the preaching God bids him, and, like Jonah, produce the greatest revival ever known—even the millennial jubilee.

Lockport, N. Y.

E. P. MARVIN.

JEWISH NOTES.

A. C. G.

Over four hundred years ago the Jews were, under the most terrible suffering, driven out of Spain, but to-day the Rothchilds hold a mortgage on almost everything in Spain, and are just now seeking railroad leases for one hundred years.

"To-day here, next year in Jerusalem. Now servants, next year free." These words, full of hope, are repeated every Passover by all Hebrews who read the Hagada. It is sad to say with many these words have no meaning whatever. After a service, in which the writer addressed a large number of Jews, a Hebrew and denied that he or his people ever expected to return to the land of the fathers. It being Passover, we asked him if he had read the Hagada to which he replied in the affirmative. We asked him if he had said the above words, which he likewise acknowledged. And he had then to confess that he did not believe what he had said.

There is nothing so sublime as the Jewish prayers for these feast-days, but they are only mechanically repeated by an unbelieving people.

A new synagogue is being built in the city of Pretoria, South Africa. It will have a seating capacity for 500 persons and will cost \$30,000.

The "Jewish Chronicle" gives an interesting account of the fifth conference of the Galician Zionists. The attendance was very large. The reports submitted to the meeting showed that in less than a year the lovers of Zion Society had founded and formed 126 local committees. A resolution was adopted by the conference to the effect that the Galician Jews, in their Zionist movement, adhere to the programme of the Basle Conference, and recognize the Executive Committee as the chief guiding spirit in all Zionist affairs and submit to its orders.

A most remarkable prize has been offered for budding poets. An anonymous friend of Jewish poetry has offered 500 francs to the writer of the best Jewish national hymn. It may be written in any language, and the "winning poem" will be translated into Hebrew and into other languages.

The Jewish rabbis are already discussing the questions: "If Jewish nationality were restored, would the Temple be rebuilt; and if it were, would there be a restoration of animal sacrifice, 'as in days of old and ancient years.'"

The Chovevi Association reports progress. Recently the "Jewish Chronicle" made use of the following significant words: "The English Jews are most practical; they are not given to idle dreams when dealing with matters which demand business-like attention. We are therefore interested with the following statement: 'Jewish colonists have proved their aptitude for agriculture, their love of hard work, and their worthiness to inhabit the land of their fathers. The question of the restoration of the Jews to the Holy Land may be said to be solving itself without the necessity of resorting to fantastic schemes. We see it brought about with our own eyes by gradual and natural means. The colony "Mikvoh Israel" is doing good work, and reports encouraging progress. The colonists expected last year a bad harvest, but they were agreeably surprised. The year turned out very good. The latter rain, falling between Adar till about the middle of Nisan, made ample compensation for previous drought. The winter wheat and barley recovered marvelously. Not less plentiful were the summer crops.'"

In an article on "The growth of the Jewish Population in the United States," published for the American Jewish Historical Society, David Sulzberger, of Philadelphia, has given figures by States to show the distribution and the increase of the race in this country. According to this writer, our Jewish population has increased from 230,000 in 1880 to nearly 938,000 in 1897. The most striking features of the statistics gathered by this writer are stated by the "Utica Herald" as follows:

"The first estimate, made about 1812, gave New York State a Jewish population of 400, Pennsylvania about 300, South Carolina about 1,000, and Virginia about 100, or a total in the United States of 1,800. By 1818 the total had risen to 3,000. In 1826 it was estimated at 6,000, divided as follows: New England, between 300 and 400; Pennsylvania, about the same; New York, 950; Virginia, 400; North Carolina, 1,200; Georgia, 400; Florida, 40; Louisiana, 100; the remainder scattered or unknown. By 1840 the total had reached 15,000, while fifteen years it was fully 50,000, New York alone having one-fourth of this number.

FIRST AND LAST WORDS IN SCRIPTURE.

BY DR. RULLINGER.

We have often called attention to the first and last words, or occurrences of words, as being important and full of instruction.

The first words of the Serpent (Gen. iii: 1), "Yea, hath God said?" called in question the Word of God. This directs our attention to the great fact that the Devil is the great enemy of the Word—the Living Word and the Written Word. From that moment to this the peculiar enmity of the great enemy has been manifested against what God has said. When the Living Word came into the world, and the voice of the Father had scarcely died away, which declared, "This is my beloved Son" (Matt. iii: 17), the Serpent speaks again, and his first recorded words in the New Testament are: "If thou be the Son of God" (iv: 3).

So with the first words of Christ, both ministerial and un-

official. His human nature. He must have spoken from the

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time that all children speak. But not until twelve years had rolled by does the Holy Spirit put down one word that He uttered. When, therefore, He singles out certain words and records them, they must be full of significance, and so they are: "Wist ye not that I must be about My Father's business?" (Luke ii: 49). How wonderful is this as a comment on the object of His coming—"Lo, I come to do Thy will, O God." And when He yielded up His spirit, His last words as the Son of Man were, "It is finished." What was finished? The "Father's business" which He came to be about, and the will of God which He came to do.

So with His ministerial words as He fulfilled this office of prophet. His first words were, "It is written," three times repeated, and in His last official words in John xvii., where He commended Himself and His work to the Father, there is the same three-fold reference to the written Word. In John vi: 17, "Thy word is truth"; verse 14, "I have given them Thy word", and verse 8, "I have given unto them the words which Thou gavest Me." Truly, if we have ears to hear, this fact speaks to us and says: The beginning and the end of all ministry is the Word of God.

This takes us back to the first words of the woman, our first parent, who "being deceived was in the transgression," for "Adam was not deceived" (1 Tim. ii: 14). How and in what respect was Eve deceived? With reference to the Word of God! And her first recorded utterance is a corruption of that Word. There are only three ways of corrupting it—(1) by subtracting something from it, (2) by adding something to it, and (3) by altering something in it (Deut. iv: 2; xiii: 3; Josh. i: 7; Prov. xxx: 6; Rev. xxii: 18, 19).

In quoting to the Serpent (in answer to his question) the words of God, she first omits the word "freely," thus making God less bountiful (compare Gen. iii: 2 with ii: 16). Next she adds, of the tree of knowledge, "neither shall ye touch it," making God more harsh than he was (Gen. iii: 3, and ii: 17); and, finally, she changes a certainty, "Thou shalt surely die" (ii: 17) into a contingency, "lest ye die" (iii: 3). Thus was the way prepared for the fall of man, with all its consequent misery, sin and death, by dealing deceitfully with the Word of God.

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Again, the Old Testament ends (according to the Hebrew canon) with the command of Cyrus to Israel to build the house of the Lord in Jerusalem, saying, "Let him go up. The New Testament ends with the prayer of the Church for Christ to come down, saying, "Even so, come, Lord Jesus."

Genesis begins with the words, "In the beginning God created the heavens and the earth," but after the fall, when death was brought in through sin, the book ends with the significant words concerning Joseph, "He was put in a coffin in Egypt." Yes! but Joseph was the most remarkable example of faith's power to wait for the fulfilment of God's promise. Heb. xi: 22. "By faith Joseph remembered (margin) the departing of the children of Israel, and gave commandment concerning his bones." And so firm was his faith, that, though he "was put in a coffin in Egypt," Joseph believed that He who had created the heavens and the earth would surely visit His people and bring them up out of Egypt. His faith is expressed in those beautiful and emphatic words, "God, when He visiteth, in visiting will visit you." The first and last words of Genesis being thus at once connected and contrasted.

The subject is an interesting one, and the study of it may be pursued with spiritual enlightenment and profit.—From "Things to Come."

 THE COMING OF THE LORD.

What is the thought that day by day
Doth lighten like a sunny ray
Our pilgrim-path through shadows gray?
The coming of the Lord!

What is the blessed hope so dear,
Whose power the saddest heart can cheer—
Which brings our lost and loved ones near?
The coming of the Lord!

What causeth us earth's joys to spurn?
And when the sacred page we turn,
What makes our hearts within us burn?
The coming of the Lord!

What bids us wake while others sleep?
What prompts us vigil and to keep?
For kindred dear, to pray and weep?
The coming of the Lord!

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What urges us for souls to care,
As if there were no time to spare—
And cry—"To meet thy God, prepare?"
The coming of the Lord!

Oh, when the Blessed Spirit dwells
In human hearts—His voice foretells
In accents sweet as evening bells,
The coming of the Lord!

Alas, for those who give no ear—
Unmindful that the day draws near
When herald-voice announceth clear—
The coming of the Lord!

ELIZABETH SUGR.

WHAT IS THE SIGN "OF THE SON OF MAN?"

(From the German.)

The disciples asked: What shall be the sign of Thy coming and of the end of the world (age)? Matt. xxiv: 3. And Jesus answered (30): And then shall appear the "sign" of the Son of Man in heaven. What is this sign?

The Fathers thought of a shining cross, extending over the whole heaven, that the Jews might see whom they had pierced. Others have spoken of a lamb, or a dove. Many think of a peculiar bright light in the dark sky. But does not the Lord Himself explain it, when he continues: And then shall all the tribes of the earth (land) mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. The three evangelists mention this circumstance, that the Lord will come in the clouds, or, as Luke has it, in the cloud. Should this not be the "sign" of the Son of Man?

The cloud in the Old Testament is frequently the symbol, or sign, of the Divine presence. In a pillar of cloud and of fire the Angel of the Lord went with Israel through the Red Sea and the desert. When the Tabernacle was completed, it was covered by the cloud, and the glory of Jehovah filled it. Exod. xl: 34. And, again, Solomon's Temple was so filled by the cloud that the priests could not minister because of it. For the glory of the Lord had filled the house of the Lord. Kings viii: 10, 11. On the Mount of Transfiguration the disciples were overshadowed by a bright cloud, out of which they heard the

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heavenly voice. And on the Mount of Olives, when Jesus was taken up into heaven, a *cloud* received Him out of their sight. There is peculiar significance in the words of Daniel, concerning the Messiah, that one, like the Son of Man, came *with the clouds of heaven*. Dan. vii: 13. While the other rulers come from below, out of the sea of the nations, the Lord of the Kingdom of God comes from above in the clouds of heaven. The clouds are the signs of His coming, while the raging of the sea announces that of the others. Evidently the Lord intends to recall to His disciples this passage. From it they are able to tell what is the sign of the Son of Man.

It will be, we take it, a *bright cloud*, which will become visible in the firmament after the sun has been darkened. When it appears every one will recognize at once what is the meaning of it. Especially those who know the word of prophecy will know assuredly. Now comes the Lord; that cloud is His chariot, on which He will descend; yet a few moments and out of it He will Himself appear in majesty. The appearing of the wonderful *bright cloud* in the sky is, therefore, unlike anything else happening before, the sure harbinger of the immediate nearness of the Lord, the *sign of the Son of Man*.

AUGSBURG AND HELVETIC CONFESSIONS NOT ANTIMILLENNARIAN.

(From Notes of "The Last Times," by Dr. Sells. The Authorities Cited in Proof Omitted.—Ed.)

The Augsburg and Helvetic Confessions Against the Modern Ideas of the Millennium.

The words referring to the subject, in "The Augustana," are found in the seventeenth article: "They condemn others also, which spread abroad Jewish opinions, that, before the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place."

With this harmonizes exactly the eleventh chapter of "The Latter Confession of Helvetia," where it is written, "Moreover, we condemn the Jewish dreams, that before the judgment there shall be a golden world in the earth, and that the

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godly shall possess the kingdoms of the world, their wicked enemies being trodden under foot; for the evangelical truth, Matt. xxiv. and xxv., and Luke xxi., and the apostolic doctrine in the Second Epistle to Timothy iii. and iv., are found to teach far otherwise.

These confessions give the highest confessional authority in Christendom, and they are clearly against the doctrine of a millennium of universal triumph for Christianity and the Church previous to the coming of Christ and the resurrection of the dead.

DOES THE AUGSBURG CONFESSION CONDEMN CHILIASM?

It has been asserted by many that the quotation in the preceding note condemns all Chiliasitic or Millenarian teachings. It is a statement, however, which has been made without the proper discrimination, and which cannot be maintained. That there is a kind of Chiliasm which is condemned by the Augsburg Confession is admitted. That those are in error who say, that a temporal kingdom (weltlich Reich) will be possessed by the saints and the godly, and that by them the ungodly will be rooted out of the earth, or subdued to servitude, we sincerely believe. With equal heartiness do we refuse to assent to those who teach that the partakers of the first resurrection shall spend their millennial reign upon earth in all sorts of corporeal gratifications. There have also been people, who have been more or less identified with Chiliasitic teachings, whose views on other subjects and whose manner of life have been so reprehensible that we can by no means acknowledge fellowship or sympathy with them. From such notions and teachers the Confessors thought it necessary to separate themselves in this article, in which we fully subscribe to their testimony. But that all Chiliasm, or that Chiliasm per se, is here condemned we do not believe, and urge in support of our view the following considerations:

1. Chiliasm, or Millenarianism, is not at all named in the Confession, nor anywhere in the Lutheran symbols. This, we suppose, will not be disputed. By name, therefore, it certainly is not condemned.

2. The description of the opinions condemned does not describe proper Millenarianism. It is no doctrine of Millen-

narians that the pious are to have a separate kingdom to themselves "before the resurrection of the dead." The kingdom and administration for which they look and hope are after the resurrection. The Millennium and personal reign which Papias taught the Church to expect, he distinctly put "after the resurrection." Justin Martyr said there must first be a rising from the dead at the return of Christ. Irenæus expressed himself plainly to the same effect. Tertullian wrote: "We do indeed confess that a kingdom on earth is promised us, before the time of heaven, but in another state, because in a city the work of God, Jerusalem brought down from heaven, after the resurrection." Lactantius says, "When God shall come to judge the world, and shall restore unto life the just that have been since the beginning, he shall converse among men a thousand years, and rule them with a most righteous judgment. * * * And they that shall be raised from the dead shall be over the living as judges." And as all the Chiliasts, in all ages, who can in any reason be classed with those members of the Church to whom that designation properly belongs, have believed and taught, viz., that an essential preliminary to the installment of the saints in their future blessed kingdom and priesthood is their resurrection from the grave to immortality, and that it is only after the resurrection that they are to reign with Christ. Either, then, the Confessors knew not about what they were speaking, of Chiliasm, as such, and as set forth by its only acknowledged teachers, is not the subject of condemnation in this article.

3. It is plain from the words themselves that the Confessors here referred to a class of errorists living and active at the time the Confession was made. These were evidently the Anabaptists, who are named in another part of the article, and who well deserve all the censure that was thus passed upon them. But they were not Millennarians, at least in the sense that the Church Fathers were. Chiliastic doctrines were professed by some of them at first, but they were soon merged in enthusiastic and wicked extravagances, which presently extinguished them altogether. They denied the sufficiency of the Bible for man's spiritual enlightenment, claimed to be inspired, and put their utterances on a footing with the teaching:

of prophets and apostles. They taught, indeed, the speedy setting up of a kingdom, which they called the kingdom of Christ, but assigned it a character of outwardness and earthiness, and other features, as much at variance with Millenarians as with spiritualizers. They repudiated all human laws and magistrates, and set themselves to subvert all existing institutions, in order to realise the kingdom of their dreams, which can in no case be laid to the charge of Church Chilians. Instead of leaving to Christ to establish His own kingdom, in His own time and superhuman way, as we teach; they themselves undertook to establish it with fire and sword, and took a certain tailor, John Buekhoidt, and set him up as "King of Zion," in the name and place of Jesus, regarding him as the representative of God Himself, the Lord of all the earth, by whose administrations all worldly powers were to be rooted up, the wicked exterminated, and a kingdom of saints established in this world, without having to wait the time of "the resurrection of the just."

That these were the people whose teachings and doings the Confessors meant to condemn is shown by the terms they use, and all the surroundings of the case. That of which they meant to purge themselves and warn mankind was Münster Anabaptism—a base furor of designing or deceived people, with which Christian Chiliasm has less in common, perhaps, than Mormonism with the teachings of Jesus, or Mohammedanism with the Church of Christ.

4. The best authorities on the subject also lead us to believe that it was the seditious and infamous Judaizing doctrines, and the perverted ideas of the kingdom of God, held and disseminated by the Anabaptists, which the Confessors here intended to disown and condemn, and these alone.

The very highest authority is, of course, Luther himself. His understanding of the matter has been very well reproduced in a work called "Lutherus Redivivus," published in 1697, which professes to give authentically the opinions of Luther upon every article of the Augsburg Confession. On page 384 he is thus made to speak upon the points before us: "As no one can better say than myself what the Augsburg Confession means by Jewish doctrines, in that I myself made

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the first draft of this confession, I here give you this account: The Jews desire nothing more of their Messiah than that he should be a worldly king, who will slay us Christians and heathen, divide the earth among the Jews, and make them lords and princes, and finally, also, die like other kings, as also his children after him. For so says a Rabbi: 'Thou art not to imagine that it will be different, or go otherwise, in the times of the Messiah, than as has been arranged from the beginning of the world'; that is, there will be day and night, years and lunations, summer and winter, seeding and harvests, rearing of children and dying, eating, drinking, sleeping, growing, digesting, etc., everything as it is now, except that the Jews are to be the rulers, possess the gold and goods, joy and pleasure of the world, while the Christians are to be their slaves."

And as to these notions being put forth again at the time the Confession was written, he is made to say, further: "The celestial prophets, against whom I have written, also teach and hold that they are to reform Christianity, and rebuild it after this fashion: they are to strangle all princes, and the ungodly, in order to make themselves lords upon earth, and live upon earth among none but saints. Such things, and much more, have I myself heard from them. And as, at the time, among other calumnies, this blame was also cast upon us, as though the Gospel taught and encouraged rebellion and undutifulness toward authorities, we had, by these words of the Confession, to free ourselves of such imputations."

The next highest authority in the case is Melancthon, who was the writer of the Confession as it was finally presented. He certainly should be presumed to know what was intended by the words in question. Referring, then, to his "Variata" of 1531, we find an explanatory amplification of this article, in which he presents two propositions as containing the whole truth over against the errors therein condemned. They are these: First, that Christians are bound to be obedient to the government under which they live; and, second, that the Church in this life is never to attain to a position of universal triumph and prosperity, but is to remain depressed, and subject to afflictions and adversities, until the period of the resurrection of the dead.

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The first of these propositions was denied by the Anabaptists; but, so far from being rejected by the Millennarians, it is held and taught by them in common with all true Christians; and the second is a characteristic element of the Millennium faith over against the vast majority of their opponents. According to Melancthon, therefore, the subject of condemnation in this article is not Millennarianism at all, but rather the views of its modern opposers, and that which has no sort of connection with it.

A concurrent account of the meaning of this article of the Confession is also given by Dr. Semisch, in Herzog's Encyclopedia, where he says that, although it may be taken as preclusive, yet, properly, it rejects as Jewish dreams only that caricature of true Chilsam put forth by the Anabaptists, who abrogated the magistracy and the ministry, and set up a Zion of their own, with community of goods and wives. The same author affirms that the Church never did reject Chilsam in its (Grundgedanken) essential ideas, but only in its Ebionistic or Judaic perversions.

5. It is also a fact, which is not without considerable bearing upon the point, that some of the most intelligent, pious and conscientious theologians of the Lutheran Church, who were sworn by their ordination vows to every article of the Augsburg Confession, and who claimed to be faithful to those vows to the end of their lives, were Millennarians, and preached, published and defended Millennarian doctrines.

Pre-eminent among these was that distinguished p^{er}late and scholar, John Albert Bengel, one of the clearest-minded critics that the Church has produced, who was a most decided Millennarian, and who not only claimed to be true to the Confessions on this point, but says, in his preface to his "Gnomon," "No one has yet called my orthodoxy in question."

In the same list belongs the revered name of Dr. Phillip Jacob Spener, "the Protestant Fenelon," to whose piety and teachings the Lutheran Church in this and all other countries owes much, and who, though severely assailed by dogmatists for his cherished expectations of the better times to come, maintained, to the satisfaction of his judges, that he taught nothing contrary to the confession which he subscribed, and that what the Confessors condemn as Jewish dreams did in

no way include what he preached as the glad hope of the Church in these its days of affliction.]

Another was the excellent Christian Augustus Crusius, Professor and Primarius of Theology in the University of Leipzig, who wrote the "Hypomnemata ad Theol. Propheticam," in which Hengstenberg and Delitzsch find so much to admire and commend.

Another was the great Swabian theosophist, Frederick Christoph Oetinger, whom Auberlen characterises as a profound thinker, and concerning whom Schubart has said that an academy of learning and science expired with him.

Still another was the pious Magnus Frederick Roes, whom Delitzsch speaks of as "the great investigator of Scripture, full of quiet depth."

And to the same class belong Phillip Frederick Hiller, one of the most prolific and admired of Germany's sacred poets; Joachim Lange, the able theologian of Halle, and Dr. J. G. Schmucker, one of the most pious and learned divines of the Lutheran Church of this country, whose work on the Apocalypse, setting forth the twofold resurrection and the personal reign of Christ on the earth, also bears the recommendation of Drs. Helmuth, Lochman and D. Kurtz, who were among the most learned, pious and devoted Lutherans on this continent.

With these also might be named numbers still living, eminent as Christians, theologians and adherents to the Confessions of the Church, who yet hold and teach Millenarian doctrines.

It is hard to presume that such men and scholars were so foolish as not to know to what they subscribed as their creed, or so hypocritical as to profess to hold to what they did not receive—one or the other of which we are bound to believe: if the Augsburg Confession condemns Chiliasm.

6. And then, again, who can conceive of the blessed Reformers and Confessors as sitting in judgment upon Barnabas, and Papias, and Justin Martyr, Irenæus, Tertullian, Clement of Alexandria, Cyprian, Lactantius, and at least the great body of the orthodox Church for hundreds of years, and condemning them all as errorists of a class with the Zwickau and Munster prophets? Though refusing, as all Christians should

refuse, to be bound in their faith to anything but the inspired word, they still held the ancient fathers in high esteem as witnesses to the truth, and encouraged the careful study of them. Even with reference to some who lived much later than those named, Luther averred that he would rather die first, yea, that the Day of Judgment itself must come, before he would retract or condemn them. And as the ancient Fathers, with others who succeeded them, certainly were Millennarians, we are forced either to assign to the Confessors the absurd position of holding those to be pious and worthy Christians whom they at the same time denounce as pernicious heretics, or to conclude that it was not Millennarianism, as such, that they here meant to condemn.

Upon these considerations, we hold it to be a mistake to say that Chiliasm of all forms has been rejected by the Augsburg Confession. It is a mere assumption, made without proper discrimination in the first place, and repeated by the enemies of Millennarian doctrine without proper scrutiny. We have sought in vain for adequate vouchers for its truth, and have not seen the first tittle of evidence that it is anything more than a prevalent misapprehension.

LAMBS AMONG WOLVES.

BY PASTOR OTTO STOCKMAYER.

The world must be evangelized by lambs. "Christ also suffered for you, leaving you an example that ye should follow His steps"—the Lamb's steps, the same line of conduct, suffering to conquer, overcoming evil with good, hatred with love, injustice with blessing. "Who, when He was reviled, reviled not again; when He suffered, threatened not, but committed Himself to Him that judgeth righteously; who His own self bare our sins in His body upon the tree, that we, having died unto sin, might live unto righteousness; by whose stripes ye were healed."

The moment you are glad to let others know any wrong done to you by your brother, that moment you judge him; and the moment you set yourself up as judge you are in a wrong, not a right way, where you will never see light in God's light.

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Unless you are in God's life, you will never have God's light about the character, or intentions, of others, and you will never be in God's light unless you are in His love. He does not love us for our well-doing; He loved us even when we were sinners and criminals. You have God's love so far as there is in your heart no complaint against a brother or sister who has wronged you. God has used your brother or sister as He used Shimei when David fled from Absalom. David saw God's hand directing him. "Let him curse, because the Lord hath said unto him, Curse David." 2 Sam. xv. 10.

When an unhappy man comes to put another drop of suffering into your cup, it is God who permits him, and so you can love your enemy even when he is doing you a wrong. You are *walking in the footsteps of the Lamb; you are spreading* abroad the savor of Christ's suffering and entering into fellowship with Him. My brother, never murmur against another. Christ "is at the door," and He is using others to bring out in you the Lamb character; only in such conditions can you learn not to be anxious about anything. You will see all things in Divine light and Divine love. No guile in the mouth, no reproach in the heart, no murmuring, no complaining! Asleep, you were seeking your own way and your own life, but now you have returned to that Lamb who, though being slain, became your Shepherd, mighty to transform you into lambs. 1 Pet. ii: 25.

HEAVENLY CITIZENSHIP.

BY MRS. C. O. ELY.

Citizens of the Heavenly Country, do you realize your privileges? Do you understand what God has for you while in this world? Is there a separation in this life that brings you alone with God, and times even, when conscious you are in the world, you know also you are not of it? This is God's will for us, and His best will for us. If we know God we are not living in the flesh, and if we say we love God and love the world, His word says, the love of the Father is not in us; so we are every one bidden to choose our companionship, and expected to do so. "Choose ye this day whom ye will serve," was a command given, and people are making their choice,

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whether they say so in words or not; their lives show what choice has been made. Dear Christian friend, are you aware that your life is an epistle? It surely is, and one that is known and read whether you desire it or otherwise, and if Jesus has been crowned as King in the life, you will walk even as He walked, and suffer the same ridicule and opprobrium. You will also do as He did, live to please the Father, and your prayer will be as His was, "Not my will"; your will will be lost in His, and the only question to be asked will be, "Will this be for God's glory?" Then, again, if you are a citizen of heaven only tarrying here for a while, the things of earth will not bind you, and you will be able to look for His coming, and *live so as to hasten His coming, and the cry of your soul will be, "Lord Jesus, come quickly."* Your conversation will not be as though you were of the earth, earthy, but you'll have the mind and words of Christ. You will have His love for His own chosen people, and will love them as He loveth them. How did He love them? He laid down His life for them, and Paul, who was like Him, wished himself accursed for his kinsmen according to the flesh. Does this thought stir you to absolute surrender to Him, that he may purify your hearts by faith and fit you, by filling you with the Holy Spirit, to go to His dear ones in love, pure and holy, that they may see Jesus' own love to you, and be constrained by this love and the power of the Holy Spirit to accept the dear offering of the Son of God for them?

 CHRIST IS ALL.

BY A SAPHIR.

Christ is all. *Thus saith the Scripture.* Moses wrote of Christ, and testified that grace and truth would come by Him. In Genesis we see the promised Seed, the true Isaac, offered up on Mount Moriah; and raised up from the dead; the true Joseph, sold by his brethren into Egypt, and exalted by God to be a Prince and Saviour. In Exodus we behold Him as the Paschal Lamb; in Leviticus, as the High Priest and the Perfect Offering; in Numbers, as the Sin-bearer lifted up; in Deuteronomy, as the Prophet raised up from the grave to be the all-sufficient guide of His people. Angel of the Cove-

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nant. Revelation of Jehovah, Source of Blessing to all nations, Prophet and King, Tabernacle, Priest and Sacrifice—Christ is all.

Christ is all. *Thus saith the Father.* He has made Christ to be wisdom, and righteousness, and sanctification, and redemption. He draws us to the Son. It is His voice which saith, "This is my beloved Son; hear ye Him."

Christ is all. *Thus saith the Spirit.* As He was sent after Jesus was glorified, so is it His now to reveal Christ unto us and the things which are freely given unto us in Him.

Christ is all. *Thus testifies all Christian experience.* Hemmed in between the accusations of his past guilty life and the terrors of eternity, the thief sees that Christ is all—pardon, renewal, the hope of glory, paradise itself. Left alone with Moses—the condemnation of the law—Saul of Tarsus sees that Christ is all—the salvation of God to all helpless sinners who put their trust in Him. Christ is all is his growing experience, which enables him to glorify in infirmities, in weakness, in reproaches, with the thorn remaining in the flesh; nay, himself dying daily—Christ is all. "My grace is sufficient," is Christ's assurance. "I can do all things through Christ, which strengthened me," is his response. Christ is all, our life in life, our life in death and in eternity. He is model, object, joy and source of our life. In Him we see, and love, and have the Father; from Him we receive the Spirit. Our fruit is found of Him. In Him are all the promises yea and amen; in Him are all our good works foreordained by the Father, that we should walk in them. Christ is all.

Christ is all. *Thus say the glorified saints.* "Worthy is the Lamb that was slain" is their song. Christ is all. Thus say the angels. In Him was revealed unto them the manifold wisdom and the exceeding great love of God. Having made peace through the blood of His cross, God has by Him reconciled all things in earth and in heaven. Christ is all, is the testimony of creation, made in and for Him, groaning now in bondage, but waiting to be transfigured at the revelation of the Son of God. Christ is all, to the glory of the Father, will be the burden of the song of eternity.

If Christ is all, then let us rejoice. Everything else is fragmentary. Here alone is perfection, unity, fullness.

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"Something every heart is loving:
If not Jesus, none can rest."

Light for the mind, peace for the conscience, love for the heart, strength for the day's work, consolation for the night's sorrow, victory in death, glory in eternity—Christ is all. God has given us the greatest of all gifts, the highest of all blessings—the greatest and highest that He can give in time or eternity—His own Son. Oh, give thanks unto the Lord! Praise Him and rejoice in Him! If Christ is all, and Christ is yours, you can bear the loss of all things, and yet be rich; you can be nothing, and yet be complete in Him, in whom dwelleth the fullness of the Godhead bodily. If Christ is all, let Him be all to you. Let Him wash your feet; let Him direct your steps and control your actions; let His gentle and loving voice be heard in your words; let His meek and lowly character be reflected in yours. Above all, let Him dwell in your hearts. Let Christ be all; deny self, assert and confess Christ. Mortify the members which are on earth; give the members to the Head which is in heaven—Christ. Show forth Christ to the world. Whatever things are true, beautiful, just, pure, lovely, of good report, if there be any virtue, if there be any praise, think on these things. Let the world see your good works; for, remember, Christ is all—your righteousness in heaven and your good works on earth. You who have stood at His cross, and have known the power of His resurrection, go back now to His life in Nazareth, in Jerusalem, in Galilee, in the wilderness, in the temple, and walk in His footsteps. But remember that Christ is all; He is the way and the strength of the way; the example, and the life within you to follow His example.

The writer of this article, Adolf Saphir, is now with his Lord, whom he loved and served so well while here. Saphir was a Jewish believer. What glorious knowledge of the Word of God will come when Israel has become Spirit-filled! A Saphir and Rabinowitz are samples of it. G.

THE HOPE OF ISRAEL MOVEMENT.

Our Tract Distribution. The distribution of suitable literature for Hebrews in different languages has been an important part of our work during the last twelve months, and has increased continually. We have kept a record of many of the requests for tracts for free distribution in this country during the last year, and thought it would interest our readers if we place before them the list of the different States, and from how many places, cities, towns and villages we received these requests, and to how many persons in each State we have sent our literature. We will now give it:—

State.	Place.	Person.	State.	Place.	Person.
Alabama	1	1	Pennsylvania	24	58
Florida	3	4	Maryland	3	17
Louisiana	1	1	Delaware	1	4
Mississippi	5	6	District Columbia	1	6
Texas	6	11	Virginia	7	12
Arkansas	5	9	West Virginia	3	5
Kansas	3	9	North Carolina	3	4
Missouri	8	51	South Carolina	3	5
Illinois	19	88	Georgia	6	10
Tennessee	8	21	Iowa	4	4
Kentucky	6	15	North Dakota	1	3
Indiana	17	43	South Dakota	1	1
Ohio	19	39	Nebraska	4	5
Michigan	13	16	Colorado	3	9
Wisconsin	5	8	Arizona	1	1
Minnesota	6	28	Utah	1	1
Maine	12	24	New Mexico	1	1
New Hampshire	7	9	California	14	39
Vermont	2	2	Washington	4	11
Massachusetts	28	73	Oregon	5	10
Rhode Island	2	15	Alaska	1	1
Connecticut	6	9	Canada	9	16
New York	38	94			
New Jersey	12	32	Total	313	820

This certainly has been a good work, and the above numbers show that a deep interest among the Gentiles has been awakened for Israel. However, we wish to say that the above list is hardly complete, as many requests from readers of "Our Hope" were received which we did not put on our book. A large number of these loving friends of Israel have ordered new supplies, while a good number of them receive regularly a certain number of our Jargon monthly, which they distribute among the Hebrews in their respective places.

The account we give above shows also the complete dispersion of the Jewish people. Surely they are found all over this country, and we suppose there is hardly a village where a descendant of Abraham is not to be found.

An article by Mr. Gachelein in the "Review of Missions," the organ of the Missionary Board of the M. E. Church, South, brings at this present time large numbers of letters from Southern States asking for supplies of tracts for the Jews living in the South. A brother writes, "We have many Jews in Novasota, Tex. Some call it the Jewish city of Texas." We never knew there was such a place as Novasota, and it was quite a surprise to us to hear from this town with its many Jews. We are more and more that, next to the preaching of the Gospel, our work must consist in the distribution of pamphlets, tracts, etc., teaching the Gospel as well as the prophetic Word, and should the Lord tarry, we have no doubt that this distribution will take on even larger proportions. We have issued during the last year eleven tracts in Jargon, in all about 45,000 copies. Besides this, our monthly in Jargon, the Hope of Israel, has been published and distributed every month. We are now planning to issue tracts in English, as the demand for English literature for Hebrews is increasing, and requests reach us from many places. We published several English tracts last year. The supply is almost exhausted. These are "Life from the Dead," "A Strange Inconsistency," "Three Weeks with Joseph Rabinowitz" and "Does Christianity Annul Judaism?" The next tract in English will be a translation of the Jargon tract by Mr. Joseph Rabinowitz on "Jesus of Nazareth, the King of the Jews."

We praise God for giving us such an open door, and thank Him for the privilege we have to circulate His Word and work and pray for the peace of Jerusalem. Many of our fellow friends of Israel have written us, and informed us of the great blessing they receive in the interest they are taking in the brethren of our Lord Jesus Christ.

Literature in Russia.

The demand from Russia for our literature is increasing. A friend has made a very valuable suggestion, that of having an edition of 5,000 copies of our monthly printed in Russia to circulate in that

country. We are now corresponding with our dear Brother Rabinowitz about this. He thinks that such an undertaking is of great importance. However, before we proceed the consent of the Russian authorities has to be obtained, but we are sure if it is of the Lord the permission will readily be given.

New York Meetings. We are delighted with the good and blessed meetings we have every week with our Jewish brethren and friends. We intend to have again this year several special services during the Passover season, which is so universally kept on the east side of New York City.

Lawrence and Haverhill, Mass. Mr. Gaebelin visited Lawrence, Mass., on the Lord's Day, March 20, and preached to a congregation of over 400 persons in the morning in the German Presbyterian Church. It was a time of great blessing, and the Lord gave much joy in the preaching of His word. In the afternoon we addressed a Jewish audience of about 50, and had a good time in speaking on Hgs. III: 4, 5:—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and His goodness in the latter days."

The attention was excellent, and not a few of our Hebrew friends in Lawrence gave us a very cordial invitation to come soon again. This is not the first time we have preached to them, and our hearts were made glad by some who have accepted Jesus as their Lord and Saviour.

In Haverhill and Cambridge, Mass., the Superintendent spoke to deeply interested Gentile Christian gatherings.

Rosenhayn. Our sister, Miss Moore, has left Maranatha Cottage to return to her home in Toronto. Miss Snow hopes to return to Rosenhayn soon. Our work will therefore continue in the colony, and be carried on in the same lines as during the last four and a half years.

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FINANCIAL REPORT FROM DEC. 29, 1897, TO MARCH 29, 1898.

RECEIPTS.

Dec 29, '97, Balance on hand.	\$54.27	1697 L. T.	1.00
1663 Diamond ring	12.00	1698 Tracts	.10
1664 Old gold	15.00	1699 K.	2.00
1665 Mrs. H.	2.00	1700 S.	2.00
1666 J. M. St.	5.00	1701 M.	1.00
1667 H. W.	5.00	1702 Miss T. E.	50.00
1668 Subsc., Our Hope	15.50	1703 Mrs. B.	5.00
1669 A friend	500.00	1704 Mr. G.	5.00
1670 Mrs. F.	.35	1705 W. H. R.	25.00
1671 A friend	19.35	1706 J. J. F.	5.00
1672 Mrs. J. M. H.	10.00	1707 Friends in Chatta.	9.85
1673 C. H. Grace Church	5.00	1708 W. H.	5.00
1674 C. H. D.	3.00	1709 A. G. M.	5.00
1675 T. S. D.	25.53	1710 Cash	550.00
1676 Mrs. L. C.	50.00	1711 Mrs. V.	5.25
1677 Mrs. H. B.	5.00	1712 Friends, Atlante.	2.50
1678 K.	5.00	1713 Mrs. W.	1.00
1679 M. R.	1.00	1714 Subsc., Our Hope.	30.85
1680 Cash, through M. York	1.00	1715 G. T.	2.00
1681 Subsc., Our Hope	22.15	1716 Miss R.	1.25
1682 W.	1.00	1717 Mrs. McK.	2.00
1683 Mrs. F.	5.00	1718 Mrs. X. T. B.	1.00
1684 C. F. C.	20.00	1719 A. E. L.	100.00
1685 J. W.	2.50	1720 W. W. D.	3.00
1686 Through D. M. S.	30.20	1721 E. D. W.	4.00
1687 Cash	400.00	1722 W. W. D.	14.00
1688 Tracts	.15	1723 J. M. St.	10.00
1689 Grace Ch.	3.00	1724 C. Z.	5.00
1690 S. L. W.	10.50	1725 C. A.	1.50
1691 D. N.	5.00	1726 W. B. B.	10.00
1692 Tracts	.98	1727 Cash	7.85
1693 Tracts	.85	1728 Through Miss York	.30
1694 Mrs. H.	5.00	1729 Tracts	.15
1695 D.	1.00	1730 Tracts	.35
1696 Subsc., Our Hope	13.00		
			\$2130.78

EXPENDITURES.

Jargon publications	\$ 200.95
English printing, Our Hope, etc.	200.38
Account of Work	4356.22
Rolls for the Poor	85.20
	<hr/>
	\$2030.75
	<hr/>
Balance, March, 29	\$ 100.03

Examined and found correct.

BOWLES COLGATE.
J. O. HILLYER.

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the Gospel of Jesus Christ to His brethren according to the flesh. We hold that Scripture, not Talmudic or Rabbinical, is the law reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John 1:22. And the Gospel is "to the Jew first," Rom. 1:16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. 11:4, 5. Gentile believers are the real "proselytes," once far off, now made nigh. Eph. 2:12, 13. The root of God's good olive tree, Israel, bears not just the root, Rom. 11:17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical *i. e.*, Gentile and denominational Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. 4:11, 12—received circumcision as an everlasting covenant after he had believed God into justification, Gen. xvii:9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised." 1 Cor. vii:18. This was the ruling of the Apostles to the Gentiles in all the churches. (Compare Mark, xii: 7, 9.)

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxx:11; xxxi:36, 37; xlv:16; Rom. xi:1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the Gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi:5. These saved Jews, to be a remnant, should not surrender any of the divinely appointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision, for the truth of God, (Israel's national election.) Rom. xv:8. He came out to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments, Matt. v:17, 19. They should walk and live even as He lived among His own people, *i. e.*, as true, conforming Jews (barring, of course, those traditions of the elders and the commandments of men). 1 John 1:7.

4. On and from the Day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the Apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts 15:46, 47; 21:17; 21:20 (Chap. xv: 22, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvii: 9; xviii: 15; xx: 10; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the Church (built up of Jews and Gentiles, and the rightful and coming heir of David's throne, which He will restore and occupy at His return) from heaven. Luke 1:32, 33; Acts xv: 10; 21: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the Church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.

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

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



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The Hope of Israel Movement

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

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MEETINGS.—Preaching to the Jews every Saturday morning, 10.30, and afternoon, 2.30, in the Allen Memorial Church, 91 Rivington Street, near Orchard. Daily Prayer Service at 12 o'clock noon, except Lord's Day. Office Hours of Mr. Gaebelain, every afternoon, from 2-4 o'clock, except Saturday and the Lord's Day. Preaching Services in other cities from time to time.

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PUBLICATIONS.—Our friends will find a list of our publications in different languages on the outside cover of this magazine. New Tracts are published from time to time. The Jargon Hope of Israel is especially suitable for free distribution among Hebrews. These tracts and papers are mailed free to anyone who wishes to distribute them among the Jews. Stamps, to cover the postage, should be sent with the order.

The Hope of Israel Movement is not connected with a denomination, missionary society, or any other organization. Contributions should be sent to Rev. A. C. Gaebelain, 128 Second Street, New York City. A numbered receipt is sent to every donor, and our accounts are audited every three months.

OUR HOPE.

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VOL. IV.

MAY, 1898.

No. 11.

ANNOUNCEMENTS.

The book by Dr. West is nearly ready for mailing. It is a very fine volume. All orders will shortly be attended to.

—◆—◆—◆—

"The Messiah and His People Israel" is a booklet written by the Superintendent and just issued by the Hope of Israel Movement. The book is written for both Hebrews and Christians and will find, no doubt, many readers. It has a very valuable appendix of Palestinian statistics. The price is 25 cents a copy. We give a liberal discount when larger quantities are taken.

PROPHETIC CONFERENCES IN NEW ENGLAND.

—◆—◆—◆—

For some time our friends in the Eastern States have requested us to hold at different places conferences for the study of the sure word of prophecy. We have now arranged for a number of conferences during the month of May. The first conference will be held in the Berkeley Temple, Berkeley St., corner of Warren, May 11, 12 and 13. The Temple has a seating capacity of about 2,000, and we hope to see the place filled. The speakers will be: Drs. W. J. Erdman, J. M. Gray, F. Weston, Prof. Chapell, of Dr. Gordon's Training School, and A. C. Gaebelien. We hope to mail a number of programmes to all our readers in and near Boston. It will be well to have the Conference advertised from the different pulpits and the programmes liberally distributed.

A similar conference will be held in Brockton, Mass., May 16, 17 and 18, and in the First Baptist Church, Haverhill, Mass., May 20, 21 and 22. We cannot give the dates now when other places will be visited.

We are sure these conferences are of the Lord and that much blessing will rest upon the testimony of the Word. We hope to meet all our readers and their friends in Boston.

NIAGARA CONFERENCE.

This well-known Bible conference will be held this year, for the first time, at Point Chautauqua, N. Y. It will be for seven days, beginning Wednesday, 9.30 A.M., July 20th, and closing Tuesday, P.M., July 26th.

A full programme has just reached us. We hope to reprint the greater part of it in the next number. The programme includes a number of very interesting topics. Many of the brethren who have assisted in the teaching hitherto intend to be present. The following, among others, are expected to lead in the studies: W. G. Morehead, Xenia, Ohio; D. W. Whittle, Northfield, Mass.; A. C. Gaebelain, New York, N. Y.; L. W. Munhall, Philadelphia, Pa.; C. I. Scofield, Northfield, Mass.; Elmore Harris, Toronto; Albert Erdman, Morristown, N. J.

EDITORIAL NOTES.

For many months we have felt that our testimony to the Jew ought to be given not only in Eastern Europe, but also in the Holy Land, to which now the attention of the world is drawn on account of the Zionistic movement. A few months ago we suggested to our brother Stroeter to find, if possible, a suitable person in the Orient who could become the representative of the Hope of Israel Movement in Palestine and do work in the land of the fathers among the Hebrews on the non-proselyting and non-denationalizing principles of the Hope of Israel.

We prayed much with our brother for divine guidance, and now we have received a remarkable answer to our prayers. Brother Stroeter writes us from Alexandria that he has just met a dear Jewish Christian brother whom we have known by name for years. His name is Dr. Beo-Zion. He is a consecrated and very able scholar and commands the respect of his brethren who are still unbelievers. He consented at once

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to unite with us in our work, and will in a short time commence to work in connection with the Hope of Israel in Jaffa, Palestine. This place is, no doubt, a very wise selection. Dr. Ben-Zion is a homoeopathic physician and will work among the poor and neglected in the beloved land. He is also able to edit an Asiatic edition of our Jargon monthly.

Brother Stroeter requested an answer by telegraph to Alexandria. After much prayer and thought the Lord gave us much joy and liberty to send a cablegram containing the word "accepted." He has therefore engaged the Doctor. We know that He, our God and Israel's God, our Lord and Israel's coming King, He who has guided us to this will also supply all our needs. Pray for this, dear friends and lovers of Israel.

 EDITORIAL CORRESPONDENCE.

VI.

We are at this writing on board the Austrian Lloyd S.S. "Cleopatra" bound for Alexandria. A look through the cabin window shows the sunny slopes of the beautiful island of Zante. A rain cloud is just coming over them from the West and they will soon be hidden from view. But forward the skies are blue and the prospect is fair. Our valiant ship is headed toward the land of the rising sun.

The ship's company in its composition is almost typical of the time foretold by the prophet of Jehovah, when many nations shall come up to the mountain of the Lord and to the house of the God of Jacob. There is a couple of very devout Polish Jews on board with their curls at their temples, who can be found at prayers already shortly after sunrise. Next to them sits a small group of pious Moslems who were reading the Koran, this being Friday, the Mohammedan Sabbath. They have "pitched their tent" on top of a hatch, where the ship's crew have drawn a canvass awning over them. There they go through the daily run of their lives, eating, praying, sleeping, smoking, cleaning their guns, discussing, all in full view of the curious passengers, for whom they do not seem to care one tawthing. Over in the corner is squatted a small group of Russian peasants, elderly men and women. To Albanians in their

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picturesque garments are passing the time smoking cigarettes. A Turkish family, but in Western dress, complete the many-colored picture on the fore-castle. At Brindisi yesterday a large company of Spanish priests came on board, some from Mexico, some from unhappy Cuba; what heartrending stories they might have to tell. They have been to Rome, breathing the air and receiving the inspiration of the Vatican. Now they are on a pilgrimage to Jerusalem. Their bishop and another high dignitary travel first-class. The others are in the second cabin with us. They form about two-thirds of our contingent of passengers. Reading prayers, smoking, jesting are the order of the day. Then there are a few non-clerical Spaniards, some from Central America; some Italians, Austrians, Germans, Americans—a perfect Babel of tongues and dialects. Now it is "Parlez-vous," then "Flabla," then "Parlato," then "Sprechen Sie," and in between the guttural Arabic and Turkish. What a world this is we are living in! What confusion and unrest! What aims and strivings, struggles and conflicts! One cannot help wondering at the final outcome of it all. Truly, if we did not have the word of prophecy "more sure," there would be no satisfactory answer. The perplexities would be endless and hopeless. It is all very fine to dream of a church millennium, and to imagine how we are going to set the world right side up and to bring order out of chaos—in our home circle where we all speak the same tongue and think very much the same thoughts. But to bring into harmony elements of humanity so foreign, so hostile, so unsympathetic, so unintelligible to one another—that is quite a different matter. No body of mortal fallible men, however holy and devoted, can ever be equal to the all but Hopeless task. Thanks be to God, who will give us this victory through Jesus Christ, our coming Lord and Redeemer. Let the heavens rejoice and the earth be glad—for He cometh, He cometh!

The last few weeks before our departure from Zurich, besides the many preparations, great and small, for a journey to the Orient, brought a number of opportunities for presenting the truth of God in several places, and also blessed occasions for delightful fellowship with some of the Lord's dear servants of various nationalities. Our residence at Zurich proved quite favorable in this respect.

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On the first Monday in March I followed the kind invitation of Pastor Stockmayer to attend a conference of Free Church pastors in Winterthur. It proved to be a Niagara conference in miniature. The Word of God was honored above human opinion. The Spirit of the Lord was acknowledged as the only infallible guide into revealed truth. Theology was maid, not mistress. The parable of the talents and the judgments of the nations in Matt. xxv. formed the subject matter for exposition and discussion. For the next meeting, in May, the following topic was assigned: What does Paul teach in First and Second Thessalonians concerning the Coming of the Lord? It will be seen from these themes, how the Spirit of God is moving upon the hearts of God's faithful servants and children everywhere in the direction of special heart preparation for the speedy realization of our blessed hope.

The kind services of Miss von Hesse, whom we had the pleasure of meeting in New York last fall, and who called on us when passing through Zurich on her way to Mannedorf, led to a few more very blessed acquaintances. One day, at her suggestion, the Assistant of Father Zeller at Mannedorf, a young theologian, came on purpose to have a little talk on Israel and the prophecies. He told us how from the simple reading of God's Word, "without notes or comment," his eyes had become opened to the truth concerning Israel's wonderful future and significance for the accomplishment of God's great purposes of redemption. If only theologians the world over would act on this simple principle, and allow God's Word to be its own authoritative and exclusive commentator, how speedily *the atmosphere would be cleared of mists and fog, and the eyes of God's believing children would behold clearly the blessed truths of our and Israel's hope, even the coming of our Lord and their Messiah Jesus Christ.*

Two days later, prompted by Miss von Hesse, another dear brother called, a Danish pastor and writer, who had come to Mannedorf for rest of body and mind from overwork. He also proved to be a student of the prophetic word and became deeply interested, especially in the principles of the Hope of Israel Movement. He soon remarked that now he could understand why so much of the results of Jewish mission work had proved so unsatisfactory and disappointing: it was because of the tr

natural and unscriptural method of proselyting from Israel for the churches of Gentile Christendom. Being connected with a Jewish church paper, he requested permission to send home a literal translation of our principles and an account of our work for its pages, which was cheerfully granted. He also told of a wonderful spiritual movement, especially among the pastors of the Danish State Church, scores of whom had become truly converted to God and were now preaching the Word with power. He was very urgent that we should visit Denmark and present the truths of prophecy to thousands of his countrymen. You will be received with open arms, he said. Our people are hungering for these precious things of God. He requested that I send 200 copies of "Mittheilungen," a small pamphlet in German, giving a brief account of our aim and work, which was just then in the printer's hands; he promised to send them to pastors and other Christian friends at home to prepare the way for my visit. This seems to be another wide door of God's own opening. We had never thought of going to Denmark. But if it is the Lord's leading, we shall be glad to follow.

This letter is finished in the Hotel de la Poste, at Alexandria. We landed safely and well on African soil early this (Sunday) morning. We were met by kind friends who saw us safely and without the least annoyance first through the horde of shouting and gesticulating Orientals, all eager to pounce upon our baggage; then through the office of the passport control, where only a "carte de visite" was left; and finally through the customs where nothing had to be opened even for examination. Truly the goodness of the Lord is following us step by step.

It is too early to speak of the impressions received in this strange land of the Pharaohs. Everything is so novel and almost bewildering. One walks as in a dream these streets that swarm with life only known from pictures. It will take some time before it becomes real to the mind. We can only looking back over the journey accomplished thus far, say, "Bless the Lord, oh my soul, and forget not all His benefits."

E. F. S.

Alexandria, Egypt, March 20, 1898.

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WHAT BELIEVERS IN CHRIST HAVE IN AND WITH HIM.

I. The Righteousness of God.

1. 1 Cor. i: 30, "ye in Christ"; "of God made" . . . "righteousness."

Rom. iii: 21, 22, "the righteousness of God by faith of Jesus Christ"; "witnessed by the law and the prophets;" Deut. xviii: 15, "prophet"; Jer. xxiii: 6, "Jehovah our righteousness"; Hab. ii: 4, "just live by faith."

2. This "righteousness" believers are to become, to work out, to manifest.

2 Cor. v: 21, "we made righteousness."

II. The Life of God; the Life Eternal.

1. Rom. vi: 23, "gift of God in Christ Jesus our Lord."

1 John i: 1-3, "fellowship," i. e., partnership in the life common to the Father and the Son.

1 John v: 20, "in Him the eternal life."

John i: 12, 13, "became children (bairns) of God"; "them that believe."

2. This "Life of God" believers make known as "light," purity, righteousness, truth, etc.; 1 John i: 5, as "Love," mercy, etc., 1 John iv: 16.

III. The Love of God.

1. Rom. viii: 39, "the love of God which is in Christ Jesus our Lord."

This love is not that of John iii: 16, but more special as to believers who are loved by God as (in and one with His Son. So, Rom. v: 5, shows it is poured into our hearts by the Spirit. So believers are accepted and beloved in Christ, Eph. i: 5, Col. i: 13, and loved as He is loved, John xvii: 23-26.

2. This love begets love in believers, Eph. iv: 32; Eph. v: 1, 2; John xiii: 34; John xv: 12; 1 John iv: 7, 8.

IV. The Spirit of God.

1. To pour this love into our hearts, to nourish the life eternal, the Spirit was given; and He is giving them who are in Christ Jesus, Rom. viii: 1, 2, Rom. v: 5; who belong to Christ, Rom. viii: 9, who are in Christ one body, all one Son in Christ Jesus, Gal. iii: 27, 28.

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2. With the Spirit believers are to be filled and to bring forth the fruit of the Spirit. Eph. v: 18; Eph. iv: 30; Gal. v: 22, 23.

These four, the Righteousness, the Life, the Love, the Spirit of God, believers now have in Christ.

V. The Inheritance of God.

1. Rom. viii: 16, 17, "heirs of God and joint heirs with Christ."

Eph. i: 13, 14, "the Holy Spirit—the earnest of our inheritance."

Gal. iii: 29, "Abraham's seed * * * heirs."

2. Believers rejoice and pray for each other on this account; Eph. i: 15-18, and 1 Cor. iii: 21-23, are not envious or jealous, for "all things" are theirs. They own all with Christ.

VI. The Kingdom of God.

1. Luke xii: 32, "give you the Kingdom,"

2 Tim. ii: 12, "reign with him."

Jas. ii: 5, Heb. xii: 28, "receive a kingdom."

2. Believers should therefore walk worthy of God, Heb. xii: 28; 1 Thess. ii: 12.

VII. The Glory of God.

1. John xvii: 22, "glory * * * I have given them."

Rom. viii: 17, "glorified together with Him."

Col. iii: 4, "appear with Him in glory."

1 John iii: 1-3, it has to do with supreme excellence of spirit, soul and body; "like Him."

2. Believers should live holily in view of it, and rejoice.

1 Thess. ii: 12, "worthy of God."

2 Thess. ii: 13, 14, "give thanks."

2 Tim. ii: 10, "endure all things in service."

- Rom. viii: 18, "present sufferings."

Rom. v: 2, "rejoice in hope."

It is in Christ and with Christ believers have "all things" now and hereafter. How gracious of God, how unmerited of them.

W. J. EADMAN.

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ALL LINES CONVERGE.

The Messiah's second coming is the next great event in the world's history. This will end the present order of things and begin another dispensation. When will He come? Jesus said that "of that day and hour knoweth no one, no, not the angels of heaven, but my Father only; yet He Himself, and His inspired prophets and apostles have given us some general indications by which to recognize the proximity of His coming.

I. The Great Image, Dan. ii. The Babylonian king, Nebuchadnezzar, in his dream saw a great image. This image represents the whole course of the world's history till the setting up of the Messiah's kingdom. The image was composite—head of gold, breast of silver, loins and thighs of brass, legs of iron, and feet partly of iron and partly of clay. Now we are expressly told that these four metals signify four kingdoms or monarchies, which should bear rule in the world. The head of gold signified the Babylonian. It is easy also to identify the next two as the Medo-Persian and the Grecian or Alexandrian. The latter continued in Asia Minor, Syria, and Egypt under the successors of Alexander till about 30 B. C., when the last vestige of this third kingdom passed away and was succeeded by the Roman rule.

It is quite important to notice the historical fact last mentioned, that the Greek empire of Alexander and his successors had already passed away, and had been immediately succeeded by the Roman, before the birth of the Messiah. The Roman empire was in actual existence and occupying the field when Christ was born. This fourth kingdom was not a development from the preceding, but was "diverse from all that were before it," as it was emphatically declared it should be (Dan. vii: 7, 19, 23, parallel with chap. ii.) The image, as represented in this fourth or Roman empire, would continue until the stone cut out without hands should smite it and completely annihilate it. This Stone is undoubtedly the Messiah, and His birth is His cutting out from the mountain of humanity.

As a matter of fact this iron kingdom has continued to exist, first in its unity and then in its divided condition as the two legs, till modern times, when the toes, the modern kingdoms of Europe on the field of the old Roman empire, began to develop. These kingdoms are now in existence, and so we

are living in the times of the toes. The stone was to smite the image on the feet, not on the head, the breast, the thighs, nor the legs, but on the feet. All these other parts of the image have fulfilled their historical role and have passed away. Nothing now remains unfulfilled but the smiting. The stone is already cut out. It must soon strike and crush the image, when "the iron, the clay, the brass, the silver, and the gold shall be broken in pieces together, and become like chaff of the summer threshing floor; and the wind shall carry them away, that no place shall be found for them" (Dan. ii: 35). This event, then, must be very near.

II. The Times of the Gentiles—Luke xxi: 24. It was in the course of the Olivet prophetic discourse that our Lord said, "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." That is, the persecutions and oppressions of the Jews would continue till the end of the Gentile dispensation, the same period covered by the great image.

At the present time throughout the whole world we see the Jews almost entirely freed from their disabilities, and protected from injury. Occasionally there is an outbreak of anti-Jewish fanaticism, but such violence is infrequent and constantly decreasing. On the other hand, it may be safely said that the Hebrew race was never so influential in the affairs of the world as at present. In finance, in business, in literature, in theology, and philosophy, and even in State affairs their influence is far-reaching. But the lifting of the heavy hand of Gentile oppression completely from this race will signalize the ending of this present dispensation, and then the Lord will come. Whoever sees the removal of the last disability from the Jew, including the withdrawal of the Gentile power from Jerusalem, will also see the Lord coming in "the glory of His Father!"

III. The World-wide Evangelism—Matth. xxiv: 14. In regard to this our Lord says expressly, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations (all the Gentiles); and then shall the end come." This is a statement of a definite condition for the coming of our Lord, at the end of this dispensation, a world-wide evangelism. It is not a world-wide conversion of all the Gentiles

to Christianity, but the preaching of the Gospel to them "for a witness." In our own day at last we see this condition nearly fulfilled. The proclamation of the gospel has been made in almost all lands. It is not at all unreasonable to say that in the near future every individual in the world will hear of Jesus. According to our Lord's own words the end must be near.

IV. The Present Attitude of the Jewish Race—Hos. iii: 4-5; Isa. xi: 10-12; Jer. xxxi: 31-37, and xxxii: 37-40; Ezekiel, the xxxviii chapter entire; beside very many other passages of like import. The first thing to be noticed, upon a comparison of these passages with the present attitude of the Jewish race is, the revival of nationalism among them. They are indeed now a nation, yet without a king, a capital or a land. Now for the first time since the days of the Emperor Hadrian is there a distinct movement among them to obtain possession of their ancient capital city, and to re-possess themselves of their ancient land. There is evidently a stir among these dry bones, a revival of the old national spirit, and a turning in heart to the land promised to Abraham and his seed in the everlasting covenant.

But more than this, there is now more of the spirit of enquiry among the Hebrew people than ever before since their final dispersion. Some of them are clinging loyally to the hope of a coming Messiah. Some are plunging into Rationalism and naked infidelity. Some, and they are many, are enquiring whether, after all, their fathers did not make a mistake, and whether Jesus of Nazareth was not the Messiah. This opening up of Jewish thought, this softening of Hebrew prejudice, and this spirit of enquiry which makes them willing to canvass the claims of Jesus, all seem to fore-token the consummation so vividly described by Zech. xiii: 9, 10, and xiv: 4, and so emphatically predicted by the apostle Paul Rom. xi: 25-29.

Taking both these indications together they seem to point very strongly to a complete change in the status of the Hebrew people, soon to take place, that God will visit them shortly, to restore to them the covenant mercies which have been so long suspended, and to begin the new dispensation long ago promised to their fathers. But this change will be inaugurated by the personal coming of their Messiah, "who hath been appointed for you (the Hebrew people), even Jesus." See Acts

iii: 19-21. This change when it comes will also involve a great change in the mode of God's government over the whole world. See Ps. ii, lxxii; Matt. xix: 28; Luke i: 32, 33; Rev. ii: 26, 27; iii: 21; xix: 13.

V. The Last Day Apostacies—1 Tim. iv: 1; 2 Tim. iii: 1-5; 1 Peter iii: 3-5. In the first of these passages we are told that "in the last days" some shall fall away by being misled by "seducing spirits and the teachings of demons." That is, in the times spoken of some Christians shall listen to the teachings of beings of another world and order and forsaking the teachings of the Holy Scriptures, shall follow these spirits. This is a very accurate description of modern spiritualism and its effects, as we have seen it in the case of thousands of deluded people in our day, who have been led away to their complete undoing.

The second of these passages points to a time of great laxity of morals accompanying a denial of the spiritual power of Christianity; and all this among outwardly religious people. The people spoken of are "lovers of self, lovers of money, . . . lovers of pleasure", besides being very wicked in other ways; yet "holding a form of godliness, but having denied the power thereof". The form of godliness is undoubtedly a correct creed and form of worship. The "power" of godliness is the power of the Holy Ghost. The form without this power is the exact description of a formal Christianity devoid of the Holy Spirit.

For the last fifteen hundred years, in all the nominally Christian churches where a formal religion has prevailed, the spectacle here described has been seen in all its repulsive features. In respect to the state of christendom generally at the present time opinions may differ. But it is certain that the tendencies here described are in full operation. The whole drift in the church seems to be towards rationalism, humanism and æsthetics on the one side, and on the other towards an absolute denial of any strictly supernatural power accompanying Christianity to make it effective. These tendencies have always resulted in a low state of religion and a consequently loose state of morals in the past, and they are certain to work the same results in the future. How rapid the process will be, and how soon the complete filling out of the prophetic outlines will be accomplished, no one can tell. But the church seems

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to be plunging down the grade, and the end cannot be far away.

In the last of the above-quoted passages, that from a Peter, we are told that "mockers" shall come in the last days whose scoffings shall be directed especially against the truth of the second coming of Christ. "Where is the promise of His coming?" And their great argument against it is, the uniformity of the laws of Nature, since the fathers fell asleep, all things continue as they were from the beginning of the creation. All this is signally fulfilled in our day as never before. No truth of revealed religion has been so much scoffed and ridiculed as the Second Advent. To strongly believe it is quite generally regarded as a mark of fanaticism.

The particularly offensive element involved in our Lord's return is its Supernaturalism. It is an event entirely above Nature. In the view of the modern scientific and philosophic world, everything proceeds according to certain universal and unvarying laws, and all changes in human society are the result of processes of evolution and development. Hence the expectation of our Lord's return to accomplish great changes in the world and human race by the exercise of His strictly divine and supernatural power, is not only unscientific, but the height of absurdity. Such a prevailing attitude as this, in the light of Peter's prediction, is very suggestive of the nearness of the end.

In the opinion of many the rise, progress, decline and present condition of the Papal and of the Mohammedan power respectively are quite as significant as anything mentioned above. To the student of the historic school the present aspect of these two great systems is strikingly indicative of the imminent approach of the end. See 2 Thess. ii: 8; Dan. vii: 23-25. But in regard to these opinions differ, and it is not the intention to enter here into doubtful disputation, but only to speak of those things which are most certain. Reviewing all the prophetic lines which foretoken the end, it is certain that they converge upon some point in the near future. "Even so, come Lord Jesus!"

Wyoming, N. Y.

H. W. CONGDON.

THE THREE-FOLD GOSPEL AND THE THREE-FOLD EXPERIENCE

Faith, hope and love are often associated in the Scriptures as the three primal graces of the Christian life. Paul writing to the Corinthians says, "Now abideth faith, hope and love." 1 Cor. xiii: 13. He speaks to the Thesalonians of their work of faith and labor of love and patience and hope, and later in the same epistle describes the armor of salvation as having for its breastplate faith and love, and for its helmet the hope of salvation. 1 Thess. i: 3, 5, 8. Writing to the Colossians he speaks of their faith in Christ, their love for all saints and the hope that is laid up for them. Col. i: 4, 5. In Hebrews x: 22, 24, we are bidden to draw near to God, with full assurance of faith, while we hold fast our hope and seek to provoke one another unto love. Peter tells us (1 Pet. iii: 7, 8) that we are begotten unto a living hope and kept through faith, while we love the unseen Saviour. There are other passages where the three graces are implicitly united. Perhaps the three greatest and most familiar chapters in all Paul's epistles, or in any epistles of the New Testament are Rom. viii: and 1 Cor. xiii. and xv.; but these are respectively the chapters of these three graces. Rom. viii. tells how by faith we are brought into eternal union with God; 1 Cor. xiii. sings a hymn of immortal beauty in praise of love, and 1 Cor. xv. unfolds to us our hope in the resurrection and coming of our Lord. The three foremost members of the apostolic band are Paul, Peter and John; But Paul is in a peculiar sense the apostle of faith. Peter of hope and John of love.

Why are these graces thus linked together and made so prominent? Because they correspond to the three great aspects of Christ in His relation to the church, past, present and future; dying for us, living for us, coming again for us. These are the three fundamental relationships of Christ to His people. Christ's death comes first, "I delivered unto you first of all, how that Christ died for our sins." 1 Cor. xv: 3. Continually in the Scriptures man pointed to the cross. From the prophecy in Genesis of the seed of the woman bruising the head of the serpent to the close of Revelation, chap. xxii: 14, when they that washed their robes enter through the gates into the city, salvation by blood is the central theme. As the brazen altar

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confronted every Israelite when he entered the tabernacle, so the death of Christ confronts every person as he enters the volume of Revelation. Yet with no less emphasis is the risen Christ described in the New Testament. The resurrection is made the climax of the Gospel history. Apostles are chosen that they may be witnesses of the resurrection, Acts i: 22. The risen Saviour is one of the foremost themes of apostolic preaching. The epistles of Paul are filled with it. The present Saviour was a continuous reality to him. Not more clearly does the New Testament dwell on Christ's death than it dwells on His present life. But the third aspect of Christ is set forth with equal clearness, His coming again to take His people to Himself. Frequently Christ Himself dwells on it, and holds it up to His disciples as an event for which they are to be on the watch. When Christ vanished from the Apostles' sight, they were inspired for their work in the world by the promise that He should come again, Acts i: 11. The doctrine is reiterated all through the New Testament. It is rare to find a page in which it is not asserted or implied. The Communion Table is a reminder of Christ's coming. 1 Cor. xi: 26. The last promise and the last prayer in the Bible are with reference to it. Rev. xxii: 20. Thus the three aspects of Christ are set forth in Scripture with equal emphasis and power.

We can see, too, that they are all required to form a complete Gospel. We hardly need to dwell on the importance of Christ's death. It is the cornerstone of the Gospel edifice. Rescue from the penalty of sin, entrance into God's favor, title to eternal life are all conditioned on it. The cross is the gateway into every promise, the foundation of every hope. It is God's supremest sacrifice for man, and the crowning proof of His love for our sinful world. It is the chief motive power of personal consecration. If One died for all, then they which live should live unto Him. It is the great fact with which to knock at the door of guilty hearts and win them to salvation. "I, if I be lifted up, will draw all men unto me."

Yet a crucified Christ alone gives an imperfect Gospel. It would be a poor salvation if we were merely shown that the penalty of sin was removed, and on way pointed out by which we may be rescued from its power. We need a living Christ as really as we do a dying Christ. Weak, helpless, with evil

tendencies within us, and a tempting world and a malignant Satan without, we shall be certainly overcome if there be no living Redeemer for our daily help. The manna in the wilderness was as needful for Israel as the slain lamb in Egypt. We never can escape from the terrible bondage of Rom. vii. except as Paul himself did—I thank God through Jesus Christ our Lord. An indwelling Saviour, kindling faith and love and purpose, stirring us up to prayer and Himself answering it, is the secret of spiritual victory. The weakest saint can do all things through Christ, who strengthened him.

Still, even this is not enough. Precious as is Christ's presence in the believer's soul, it were an incomplete redemption if this be all. Christian life is only in the bud now; the full blossom time will be hereafter. Our experiences here are prophetic, and look forward to something better in the future. Good as it is to have daily mastery over sin, yet while sin remains in the soul, or works its havoc in the world, the work of Christ cannot be looked upon as perfect. We may not be content till the last vestige of sin is banished both from the believer's soul and from the world around and Christ is revealed in His glory. That is the vision on the horizon of the future. Now is the bright time of our life, and Christ hangs in our sky as the bright and morning star. We are bidden to watch for His appearing as the Sun of Righteousness ushering in the glad millennial day. Glory is the fulfilment of grace; the coming Christ will complete that which the dying Christ and the living Christ continued.

These are the three stages of the Gospel:—Past, present and future; Christ as prophet, priest and king; as mediator, intercessor, conqueror. It is a threefold deliverance from sin:—by the cross, deliverance from its penalty; by the rising, deliverance from its power; by the coming, deliverance from its presence. The three compartments of the tabernacle represent the three stages of redemption; the outer court, with the brazen altar and the taper, sets forth Christ on the cross; the Holy Place, with the candlestick, the shew bread and the golden altar, Christ risen and living; the Holy of Holies, with the ark and the (Shekinah) brightness, Christ as He will one day appear in His glory.

Thus we see the reason why Christian experience has its

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three elements—faith, love and hope. Faith rests upon the death of Christ. We have no warrant for confidence in any part of the Gospel except through this. We hold to the promises, we carry the assurance that we are sons of God, we come boldly to the mercy seat in prayer because we are certain that God, for Christ's sake, has blotted out our offenses and reconciled us to Himself. We cannot have too deep a conviction of the guilt of our sin, we cannot have too certain an assurance that Christ's death has driven that guilt away.

Still, faith in Christ crucified is only the initial step in the believer's experience. Love for the loving Saviour comes next, and is equally essential. Love is the source of all graces and the mainspring of all activities. Christian life may be summed up in love to God and love to man. Yet you cannot love a dead person. However beautiful his character may have been, or however wonderful the sacrifices he may have made, if he is dead and wholly gone, he is a memory, and nothing more. Love reaches out to one who is still alive, and who can respond to that emotion. Had we merely a dead and absent Christ, even the story of the cross would kindle only gratitude and faith; it would not awaken love. We need the living, present Saviour for that, the one who is to us now a present reality, the nearest person to our souls. To walk in fellowship with the living Saviour ushers us into the life of love.

Still, at present experience is manifestly incomplete. The most exalted Christian cannot be content with the communion with Him that he now has. The evil of flesh and sense hangs between him and his Lord, and he waits for the day when he shall see Him face to face and be like Him. The more perfect his fellowship, the intenser are his aspirations. Climbing the highest mountain peak has only shown him how far off still are the heavens. Hope is therefore as essential to the believer's experience as either faith or love.

Thus we have a Gospel in three stages and an experience in three realms. Our conception of salvation is incomplete unless we see the dying, the living and the coming Saviour, and our Lord's life is imperfect unless it is kindled by all of the three graces—faith and hope and love.

Chatham, N. J.

E. P. GARDNER.

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ABUNDANCE OF LIFE.

BY GEO. C. HEEHAM.

How rich the Gospel is in words! Careful selection was made by the author of the Scriptures in the choice of language. Think of your treasure in Christ, O believer, as abundant, inexhaustible, inexpressible. Grace is sufficient; joy is unappreciable; love passeth knowledge; peace passeth all understanding; life is abundant. Consider three thoughts concerning life more abundantly.

I. The Fount of Life.

Reader, will it not comfort thy heart to have the thought of God's unchangeableness brought to thy remembrance? As we are made conscious of our failures, of our infirmities, yes, and also of our sins, do we inquire, "Why does he not return to destroy us?" O hear His own gracious reply, "for I am God and not man." How fickle, how uncertain is man. Wonder not at the prophet's exclamation, "Cease ye from man, . . . for what is he to be accounted of." But God is not man; in Him is no change nor shadow of turning. He gave us His own Son, and with Him He freely gives all things. He gave us His Spirit that we may know the things that are freely given us of God. And He has given us eternal life. Also He hath stored for us in Christ all grace, all help, all comfort, for the enlargement and enrichment of that life. In Him is provision for its deepening and its development. Consider these precious words, "God is able to make all grace abound unto you; that ye, having always all-sufficiency in everything, may abound into every good work." How rich! how full! how precious! Observe the language; ponder every word. Our God giveth not grace with niggard hand. No scanty allowance does He dole out to His children. Riches for poverty; all-sufficiency for want. Moreover, He who was rich, became poor for our sakes, that we through His poverty might be enriched. Thus the Spirit of God leads the impoverished believer to Jesus Himself, out of whose fullness we receive grace for grace, and grace upon grace. So, then, whatever thy lot in life, however adverse thy circumstances, in old age, in sickness, or in loneliness there is an all-sufficiency for thee in our Lord, Jesus Christ. As Pharaoh said to the hungry Egyptians, Go to Joseph, so does the divine Comforter say to thee, Go to Jesus. For He

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testifies not of Himself. He glorifies the Son of God by leading to Him as the Fountain of Life. Praise to His name, this Fountain is ever flowing and overflowing. For He from whom spiritual life hath its existence is also the fountain of its nourishment. Fear not then, to commit the keeping of thy life to Him who is a "brother born for adversity," and a "friend who loveth at all times." Turn to him thy longing heart as doth heliotrope to the warm sun, so shalt thou flourish and thy life become fruitful.

II. The Light of Life.

Spiritual life has its infancy, its weaknesses, its reprises; it must therefore be nourished. The Christian is exhorted to grow in grace. The provision made for growth and strength is the knowledge of God and of Jesus, our Lord, as was made known in the holy writings. Spiritual life has its longings; it instinctively seeks after God. Have you not found some stray plant in your dark cellar, springing from a seed which had dropped into a crevice? A ray of light enters the dark place, and toward it the delicate shoot hasteth. This is its instinct. It is neither strained metaphor nor figure of speech for the believer to exclaim, "The Lord is my light!" This he knows by happy experience, and the instinct of his soul reaches out after more of God; he seeks a more complete illumination.

"Adorable Sun!" cried the sainted Bernard, "I cannot walk without Thee; enlighten my steps and furnish this barren and ignorant mind with thoughts worthy of Thee. Adorable fullness of light and heat, be Thou the true noonday of my soul; exterminate its darkness, disperse its clouds, burn, dry up and consume all its filth and impurities. Divine Sun, rise upon my soul and never set."

Oh, it is worth striving after to live continually in the sunlight of God's presence. Jacob could bear the hardship of service for twice seven years in order to secure the abiding companionship of his Rachel. Her favor was to him the wine of life. So our brief day of hardship gives zest to mirth, if, indeed, it be the mirth which results from divine fellowship. The honey tastes sweeter after the wormwood. Tears are suitable for the hours of night, but joy comes when the shadows flee away. Mourning ends with morning. Dark clouds are forgotten when the sun breaketh forth in noonday splendor.

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The storm which threatened our bark is but a memory after we have reached the haven. Our best days are ahead when no cloud shall hide from our eyes the vision of our God. We shall see His face and we shall need no sun.

III. The Joy of Life.

Those who have known the blessedness of giving have drunk from the well of joy. A selfish man may give in order to receive gratification, applause or fame. But he who gives without reckoning on compensations; who gives because he is not owner but steward; who gives because he is so directed and he loves to please his Master, hath a joy which is unspeakable and weighty with a fullness of ecstasy.

The apostle Paul in his letter to saints at Corinth declared, "You are not your own, for you are bought with a price." So soon as a sinner believes in Christ as his Saviour and Lord, he is sealed with the Spirit of God. And the seal is the mark of ownership. Christianity is, therefore, a vital thing. My confession of faith in Christ is equivalent to saying, "I now belong to another." Consecration is a recognition of the fact that we are Christ's purchased possession. He is our proprietor. If this fact were fully realized, that all we have and are belong to our Lord, His treasury would not be robbed by our misappropriation of the wealth with which he entrusts us as stewards. We are not to be stagnant pools, but fresh springs and flowing streams if we are living out the Bible idea of Christian life and love. The sea of Galilee receives and gives; the dead sea receives and retains. One is life; the other is death.

It is worthy of notice that there is no statement in the Gospel that Christ died for the soul as a distinct entity, but that He died for the sinner—for his complete personality. He came to redeem soul and body, with all their attributes, faculties and organs. The brain is His, as much as the heart; the hands are his equally with the will. Hence, if I am enabled by judgment, application, perseverance, to increase wealth, the results of my labors belong to Him. But He is no niggard Master. He allows His stewards their portion; nevertheless, the property is his. Therefore, to yield to Him His rights in service, in money, or in time, would fill His treasury with money and furnish His church with an enlarged ministry. As managers of His interests, how conscious we ought to be. The rule should

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lie, not how much can I save, but how much can I distribute?
 Not how much can I keep, but how much can I dispense?
 What a blessed intoxicated soul was he?

A man there was, though some did count him mad,
 The more he threw away, the more he had."

 THE JEWISH WORKMAN.

There is no need of a Society for the Prevention of Cruelty to Children, so far as the Jews are concerned. The Jewish workman, at the worst, cares for his family only, which absorbs all his cares and attention; but very often he lives for his relatives, religion, or race. The heart of the average British workman never throbs with any such sentiments. I doubt whether it beats at all, except, perhaps, when he is engaged in rabbit-coursing, dog-fighting, or other such noble and instructive amusements. Poor innocent creature! Imagine him being demoralized by a drunken Jew or a loose Jewish woman! Is not every one aware that the Jews are a sober people, and have, therefore, no teetotalers—the greatest evil drink has produced—amongst them, and that their women are proverbial for their chastity, except, perhaps, in cases where they become thoroughly Anglicised? I came across a Jewish woman who drank and had acquired a large and varied stock of English expletives. This remarkable phenomenon was explained to me by her neighbors as due to the fact that she had been brought up among "yokels," and was married to a pure-blooded Briton. And yet people complain that we do not become Anglicised! Who ever heard, among foreign Jews, of those brutal fights, vicious language and disgraceful scenes with which the British workman enlivens the monotony of his Sabbath? Why, some of what were the most dangerous places in the East of London; such as Flower and Dean Streets, Brady Street, and others, have become, since the foreign Jews have settled there, the quietest, peacefullest places in London, where one can go to bed at any time, and not be kept awake all night by the drunken orgies of English men and women. I am speaking now of my experience when I lived in Spitalfields, a few years ago, in a street inhabited mostly

by true-born Britons. In Whitechapel the contrast between the native and foreign population is most striking. On one hand, you find people who are at as low a grade of drunkenness and vice as it is possible for human beings to come to. On the other, sober, peaceful and industrious people, from whose lips will never fall an expression that can offend the most sensitive lady, but who are poor—an unpardonable offense in England, especially for a foreigner. The well-known Russian exile, Alexander Hertzen, the editor of the famous "Kolokol," who spent most of his life in different European countries, speaking of the amenities a foreigner has to put up with in different countries, says: "In France there is one shield that will protect you from the insults and persecutions of the mob; and that is poverty. In England; where the greatest social stigma is attached to the word 'pauper,' the foreigner is more persecuted and insulted the poorer and more helpless he is." This state of feeling has not altered in the least in the forty years since this passage was written. Mr. A. White, in one of his books, shows what the British nation gained from the Jewish immigrants some 200 years ago. The Jewish immigrant of to-day is not a jot inferior to his predecessor. When the Jew becomes sufficiently rich and powerful, he is often promoted to the House of Lords, where he can vote down the wishes of the British nation as effectively as any native Bishop or brewer among them. The Liberal and Conservative governments vie with each other in showering distinctions upon him. The Russian Jew is kicked and spat upon because he is poor and helpless. Mr. White says that not even one in ten among us claims to be a religious refugee. But here, again, I would like to know how does he reconcile this assertion with his article quoted above, where he states that "the Revocation of the Edict of Nantes, did not cause more general movement in England than the May laws and the consequent passing away of the Jewish population of Russia will bring about in other lands"? Not only was religious persecution the direct cause of the emigration of large numbers of Russian Jews, but, indirectly, it is responsible for the emigration of the great majority of them. To take myself, for example, I did not leave my country because I was expelled either for political or religious reasons; but nearly every day brought me news

of fresh expulsions, of new *whases* against the people of my race, and I was asking myself, Where is this going to stop? Whose turn will be next? And I decided to leave the country where I could get neither justice nor mercy. I certainly have not come to live in English fogs for the mere pleasure of it. My case is typical of that of most Jewish immigrants. It is often asked why Jews do not take to agriculture. Because, I think, it would be mispent energy. The average size of the Jew is about two centimetres below the stature of the European; so is his measurement round the chest. But his skull, according to Lombroso, is relatively larger than those of European races. Why should he be engaged in an occupation that requires only muscular strength? Why not rather put him to one where he can make use of his nerve and brain as well as muscle? Of course, I know that the Russian Jew—who was born in a country under one of the most cruel and despotic governments in existence, where there is practically no free education (though, in spite of that, the illiterate Jew is a white blackbird, for Jewish parents will pawn their beds in order to give their children some sort of education) and no free institutions, and where he is even denied those miserable rights which are possessed by every Russian citizen (*sic*)—does not shine. But he is composed of a much better material, and if you give him the same rights and opportunities which the English workman possesses he will prove a strong and progressive element in the community. The moral or immoral force, the motive-power, of this anti-alien agitation, is race hatred, and that instinct, so peculiar to Englishmen, which impels them to glorify the powerful and strong and to deride and persecute the poorer and weaker peoples, who might need their sympathy.—“The Contemporary Review.”

**"DO NOT DISGRACE THE THRONE OF THY
GLORY."**

(Jer. xiv. 21.)

This remarkable language is used by the prophet at a time of chastening under the hand of God—a chastening which was richly deserved by the people. He acknowledges the

righteousness, of God in it, but in connection with that confession appeals to His unchanging character. He does not merely appeal to God's mercy and love; nor does he use the people's low condition as the great motive with Him. Rather, his appeal is to His throne, the throne of His glory. Righteousness and judgment are the foundation of that throne. Should He fail to uphold, to preserve His blood-bought people—that throne of glory would be disgraced. What holy boldness, what effectual intercession! It is similar to that of Moses, when Israel had provoked the Lord to anger (Num. xiv.) and He threatened to cut them off from being a nation—"Then the Egyptians shall hear it;" or like Joshua's plea at Ai (Josh. vii.), "What wilt thou do unto thy great name?"

Yes, beloved brethren, our salvation and eternal security are indissolubly linked with the throne of God's glory. We often need chastening and reproof, but as soon would the throne of God be disgraced, as one of the least or most unworthy of His people perish. What security is ours! What rest!

"Our hearts have peace that can never fall,
'Tis the Lamb on high, on the throne."

Let the walk partake of that stability. "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."—From "Help and Food."

"MISERABLE COMFORTERS ARE YE ALL."

Job xvi: 2.

BY MRS. GEORGE C. NEEDHAM.

I was much perplexed over a matter, which, though of public concern, I was intimately related to, and carrying personally upon my heart. I had prayed over the matter some, but like Jacob of old, had planned a great deal more.

In my dilemma and depression I remembered two friends, who loved, I knew, and would delight to share my burdens in the Lord. I took up my pen and wrote to each of them a detailed account of the matter which pressed so heavily upon me, and asked their sympathy and advice.

As I expected, there came a speedy response, two loving let-

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ters, abounding in Scripture quotations, linked together by human words of affectionate counsel. It seemed as if such messages ought to have comforted me. But it was far otherwise. I saw that both my friends failed to apprehend the true inwardness of the case I had put before them. I wondered how they could have misunderstood me. Here was Scripture, an abundance of it, but all seemed unsuitable to my needs. Not a line appealed to my heart. I smiled, much annoyed, at these bungling attempts to sympathize. Then I fell to thinking on the whole curious circumstance; and as I meditated, I must have fallen into a light slumber, for something like a dream or vision passed as a panorama before me; and in it I was the chief actor.

I saw myself in the palace of a king. Indeed, I seemed to belong there as one of the king's children. Everything around me was gorgeous and delectable. Swift, willing, and magnificently liveried servants surrounded me without annoying me. The royal table, I observed, was always spread, and frequently replenished with rare and attractive delicacies.

Suddenly something became wrong with me. I was conscious of being in trouble, and making strong efforts to extricate myself. The king, my father, appeared entirely indifferent to my perplexity. His servants also, receiving no orders from their royal master, refrained from offering me assistance. I was choked with sensations, such as a fly must have when entangled in a spider's web.

At length I knew that I broke loose from my fetters, and seizing a white ass that belonged to the king's equipments, I mounted and rode away into the open country, far, far off over lonely hills, until I came to the hut of a peasant. I was by this time weary and hungry; so halting at the humble doorway. I begged for food and rest. The peasant and his wife were exceedingly kind, invited me in without hesitation, and after setting food before me, pointed to a corner on the floor of the cabin where I was welcome to lodge for the night.

But I noticed they were not offering me anything but black, hard bread, and stale, dirty goat's milk. They were such simple people, that I could not be angry with them, nevertheless I was disgusted. How could I, who had fed at the king's table, eat of this coarse food? I feigned to break off a small crumb

from the loaf, but I was near to weeping, and hastily rushed out from the little hut. I mounted my beast and, though now it was quite night, and I scarcely knew which way to take for the palace, yet I pushed out into the darkness. Hard and fast I rode over the hills, till at length I reached an eminence where the friendly, beautiful lights of the palace came into view.

Never before had a gladder or more grateful subject ridden under the tall portals of the king's gateway; on either side of which were two allegorical figures of prayer. I had often seen these same figures before, but never asked the king what they represented. Quick as a flash of lightning my vision was clarified. I directly sought the presence of the king, my father, and told him all. I had never asked the king to allow me one of his angelic servants to help me out of my difficulty. I had ridden away unscathed, into the barrenness and darkness, seeking succor and shelter from one of my father's impoverished subjects, when the riches and strength and comfort of the king's palace were all at my disposal for the asking.

My father, the king, looked tenderly but sorrowfully on me, and only said: "Child, hast thou faith? have it to thyself before God."

I woke from my short dream to ponder what it meant. I became enlightened and understood by it that the life of faith is a way of secrecy and silence. They who trust in the Lord need not turn to earthly sources, however loveable and permissible for consolation and counsel. "If any lack wisdom, let him ask of God, who giveth to all liberally." Miserable must all human comforters ever be in comparison with the divine Comforter, who alone can properly administer his own promises. The letters of my friends fulfilled a mission, certainly; but one altogether outside their intentions.

As we bring sparks of electricity from an animal by rubbing its fur transversely, so was the latent faith in my soul evoked by a lesson of contraries.

Israel's Comfort.—"For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. liv: 8,

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THE GOSPEL AMONG THE JEWS OF THE CAUCASUS.

BY PASTOR WILHELM FABER.

Never before have missionaries visited the Jews in the mountains of the Caucasus. I was afraid that it would be difficult to find entrance to them, as I was told that the Jews of the Caucasus were so fanatic that they do not even hold communion with the other Jews of Russia. They are as much separated from them as the Karaite Jews in South Russia and the Crimea. I found in the large towns, Tiflis, Batum, Bakia, a number of immigrant Polish Jews. They came from Rostoff, on the Don, about thirty years ago. It is now strictly forbidden to Jews to go to the Caucasus from Russia. The old Jews, who have lived here for more than a thousand years, in part even before the Christian era, are protected by the Russian Government. These Jews speak Greek in the East Caucasus and Turkish in the West. Their *Chochamin* (Rabbis) understand Hebrew. I soon saw that the Lord had given us an open door here. The Jews accepted the New Testament joyfully. They have seen no other Hebrew books than the Bible, their prayer-book, and some portions of the Talmud, which is very little studied here. A Rabbi saw a Hebrew Testament at a Jew's, and insisted on having it. He would not give it up, till at last the Rabbi gave 8 roubles (about 18 shillings). The New Testament was not once refused. The people had never heard of missions. The prejudices Jews generally have against missions are unknown here.

Most of the Jews live in remote mountain districts, especially in wild Daghestan. There are more than 6,000 in the town of Kuta alone. Through friends I obtained sight of the last official census in the Caucasus. The number of Jews in the Caucasus is as follows:—

Tiflis Government:—Tiflis, 1,575; Achalkalaki, 62; Achalyzich, 2,639; Govi and surrounding villages, 3,315; Duschet (a station on the main road from Wladikawkas to Tiflis), the first place I visited, 26; Telan, 9.

Kutai Government:—Kutai and suburbs, 3,828 Goli, 50; Setschum, 487; Ratuli, 618; Senaki, 267; Schoropan, 668; Batum, 549.

Telasawatpol:—Nuchs-Tewlach, 1745.

Baku:—Baku, 391; Kuba, 6,247; Lenkoran, 12; Gloktechai, 699; Shemacha, 958.

Daghestan:—Derbent, 2,000; Petrowak, 172; Siburll, 911; villages near Schura, 976; Kailago-Tabarai, 1,925; Kuri, 2,629.

Kuban:—Jekaterinoder, 874; Anapa, 71; Jeisk, 233; Maikop, 420; Noworosik, 142; Temrjuk, 480; Bataipaschinsk, 476; Laba, 2,408.

Terek:—Wladikowkas, 666; Kisljar, 111; Pjatigorsk, 630; Groano, 2,871; Naltulik, 1,048; Chassan Jert, 1,727.

Though traveling in the mountains is difficult and dangerous, I intend to visit with the Gospel each place where the Jews live. In many places there are no inns or post. I travel for eight or ten hours a day in a small wooden cart, which rattles over the stones so that my bones are almost broken. The heat at the foot of the Caucasus is intense. The mosquitoes are a terrible plague on the shore of the Kura. My face and hands are covered with small burning bites. I did not sleep in a bed for fifteen days, but on my two saddle cases between which a sheet is stretched at night, in the small rooms of the Persian post, which carries men, not letters, to remote places in wooden carts with three horses. A young Armenian who speaks German well accompanies me as interpreter, for the Jews understand no Hebrew, but only the Tartar language. The Tartar (Turkish) is the language used by all the different nationalities. In the large places one travels as comfortably as in Europe. But in the mountain villages, where the Jews live, it is as difficult as in Persia or Africa.—“Trusting and Toiling.”

NEVER ENDED.

BY MRS. GEORGE C. NEEDHAM.

Never ended! Saints have told it.

Told the gospel of the cross;

Sought to faithfully unfold it,

Christ's abasement, shame and loss.

Yet their message was not ended,

After all that lips could say,

These had only half commended

Him who is the Living Way.

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Never ended! Aaron taught it
By each sacrificial beast,
To the Jew who trusting brought it,
And in every solemn feast:
But no type of all the ages,
Nor the rites of Moses' laws,
Written on inspired pages,
Could reveal what Jesus was.

Never ended! David sang it
In each sweet prophetic psalm;
From his tuncel harp he sang it,
While he soothed fierce Saul to calm.
Oft he showed Messiah's glory,
And his triumph o'er the grave,
Strains of prelude to that story
Still to swell like wave on wave.

Never ended! Hosts proclaimed it,
Abel, Isaac, prophets, Paul;
Martyrs in their rapture named it,
Jesus Saviour, Lord of all;
Yet the mystery remaineth,
How he took the sinner's place:
To eternity pertaineth
The full telling of this grace.

THE KINGDOM OF GOD AND THE KINGDOMS OF THIS WORLD.

(From the German.)

The course of the world's history has been determined by the fall of man. At once the Divine announcement is given of the enmity between the seed of the woman and the seed of the serpent until the latter's head shall be bruised (crushed). Thus the history of the world became the struggle between two principles. Farther on the contrast and contest are between the kingdom of God and that of the world.

After the call of Israel it became the visible kingdom of God. The enemies of this kingdom are the enemies of God. (So in many of the Psalms). From this conception the prophecies of the future take their rise. The theocracy will be extended over the subjugated world of nations. The Son of David will reign victoriously, and of His kingdom there will be no end. With the decay of this theocracy the rise of the world-power is instantaneous. While the world-power lasts the kingdom of God is future. There is no room on earth for both at the same time. The form of the world-power changes; its nature remains the same—bestial—from the Chaldean down to the Roman, which reaches to our days. At the end it culminates in one great world monarch, the bitterest enemy of God's kingdom, until the manifestation of the power of Jehovah makes an end of him, and the dominion is given to the people of the saints of the Most High. With glowing colors the prophets picture the blessings and happiness of this Divine rule. It is imperishable. But there is still distinguished from it that new condition of things, the eternal state, of which Isaiah speaks (Chapter lxxv.). How the theocracy, at the end of history, passes over into this eternal condition is not clearly stated in Old Testament prophecy.

To this coming kingdom of God the thoughts of all the saints and faithful in Israel are directed. This future is in the minds of the Apostles when they question the Lord if at this time, *i. e.*, when the Spirit shall be poured out from on high, He will restore the kingdom to Israel. That hope the Lord does not deny.

Israel is to be the basis for the history of salvation. From

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this centre the people of God shall expand into the all-embracing kingdom of God. The presumption is the conversion of Israel—faith in Christ Jesus.

But Israel refused to comply with this, and, therefore, forfeits, temporarily, its calling unto salvation. The Gospel passes over to the Gentiles. The kingdom of God is established among the nations. Israel is cast aside, but not forever. For the gifts and calling of God are without repentance. A remnant, an election from Israel, God has kept for Himself, and through them Israel's calling for the future remains intact. When the fullness of the nations is gone in, then Israel will be saved. Then the kingdom of God will be set up and the seasons of refreshing will come.

The time during which Israel is cast aside is called the time of the Gentiles. In it the Word is preached to work repentance and faith and to establish the kingdom of God in the hearts of man. The outward conditions remain essentially the same. The world is Christianized outwardly, but it remains world. It does not change into the kingdom of God.

Everywhere, in this period, the Gospel is proclaimed. But the more the world apparently enters into the church, the more Christianity becomes external. Faith vanishes; love waxes cold. Anti-Christianity develops, and the spirit of denial becomes embodied in a personal Antichrist. Satan, the god of this world, will give him great power. The last phase of the world-power must have a state religion. Just as Nebuchadnezzar caused a great golden image to be erected for worship, so the ruler of the last world empire will demand adoration of his own image in the earth. Those that refuse will become martyrs. Then they will become like their Master in suffering the cross. For the church no room is found then on earth.

Then, when Gentile Christendom shall have become apostate, and the faithful are persecuted and slain, the Lord will turn and save Israel. The time of the nation's conversion is come. Israel again becomes the centre of the history of God's kingdom. Faithful unto death, it will cleave unto the Lord Jesus in the days of universal apostasy. It is the sun-clad woman (Rev. xii: 1), for whom God will prepare a refuge in its own place, in the land that was desert. And against this

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people the rage of Antichrist will be turned. Old Testament prophecy pictures the tribulations through which God's people will have to pass in the last days of the world power. Zech. xiv.

But when the hour of Jacob's trouble is darkest, the Lord will appear, visible, in majesty, for judgment upon the enemies, for salvation unto His own. Antichrist is doomed, Satan bound. Now the time is for the kingdom of God on earth, according to the glowing descriptions of the prophets and the clear announcements of the Apostles. The thousand years—one of God's great days—belong to this kingdom of God on earth.

The impression and effect of the wonderful events in connection with the coming of Christ in glory will be deep and lasting. Everything bows to His authority. All life, all government centres in Him. It is the highest revelation of God's power and glory on the earth. But faith always remains a free act of the heart of man. And the heart of man will prove that it is desperately wicked, even in the face of such demonstrations of Divine grace and power. The obedience rendered in this kingdom of God on earth is not, with all, from the heart. Thus a final decision must come. Satan is loosed once more for a little season. A last terrific assault by the deluded nations is attempted against the central city of the Divine government. And, as in the revolt of Korah against Moses the glory of Jehovah suddenly appeared over the Tabernacle, so heaven now opens over the assaulted city of the saints. The final, decisive blow is dealt. The old world passes away in a great conflagration. The rest of the dead are raised. The luminous new Jerusalem descends from heaven, and the everlasting new heavens and new earth appear, the Divine creation, as it was contemplated from the beginning.

The struggle which lasted through seven millennia of the world's history is ended. The kingdoms of the world have become as chaff on the summer threshing-floor. Their place is no longer found. But the kingdom of our God abides forever.

K. K.

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THE THREE WELLS OF GEN. XXVI.

In Genesis xxvi: 15-22 we read of three wells dug by Isaac.

The number three is one which the Holy Spirit often uses for our instruction (ex. gr.—the Trinity, or three persons of of the Godhead).

There are also three dispensations specially taught in His dealings with Israel, as typified by the Three Feasts in the year, viz., (1) Passover, or paschal times, now over; (2) Pentecost, or spiritual times, now present, and (3) Tabernacles, or millennial times, yet to come.

We find this truth also taught us by the three wells of Isaac.

(1) Of the first we read (verse 19), "Isaac's servants digged in the valley and found there a well of springing water, and the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours, and he called the name of the well Esau (contention or strife), but they strove with him."

Such has always been the case. In former times we see how God's people were striven with by those around them, who were strangers, like these herdmen of Gerar contending with the servants of Isaac. The Philistines were continually striving with Israel. And man's natural heart has always been in opposition to God, as shown at the cross of Christ.

(2) But Isaac, illustrating the grace of our Lord, Jesus Christ, sends his servants, "who digged another well," this second well, which is antityped by the gift of the Spirit at Pentecost, "and they strove for that also." Was not this just repeated? Witness the persecutions which began against the apostles at Jerusalem, and "he called the name of it 'Sitnah' "—hatred. Yes, His Truth, His name and His ways were, and always are, hated.

(3) "And he removed thence and digged another well; and for that they strove not; and he called the name of it Rehoboth, and he said, 'For now the Lord hath made room for us, and we shall be fruitful in the land.'" And this brings us to the third and last well, or millennial times, when there will be no more striving, but there will be room. Room for the tribes of Israel to be planted in their land, and room for blessing and the outpouring (as of the latter rain) of the Spirit from on high.

G. F. W.

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JEWISH NOTES.

It is stated that the noble Rabbi Bettelheim, of Baltimore, said: "I never mention the name of Jesus of Nazareth without uncovering my head."

About one hundred compositions have been sent to the committee appointed by the "Berlin Zionist" for the best Jewish national hymn. The poems, some of which are accompanied by musical compositions, are in many languages, the majority in German, and next comes Hebrew, then Jargon, French, Italian and English. The award will be shortly made.—"The Jewish Gazette."

"Palestine," the organ of the Chovevi Zion Association, remarking upon the work that has already been accomplished by their organization, says: "The surface of the Holy Land is gradually assuming a garb different from that which it presented to the eye for so long. The condition of the people changes with the land; hunted-down outcasts are being turned into sturdy peasants; their children have other prospects than that of being ultimately compelled to grasp the staff of the wanderer. Those who were destitute strollers, not from choice, enjoy the blessings of a home; a sublime idealism, ingraided in them by their religion and their history, upholds and enlightens them. What a vista of blessings is opened for our race!"

The Jewish population of Damascus may be reckoned at 10,000, or about one-eighteenth of the total population of the city and its immediate environs. It is said in Damascus that when the Moslems were ransacking the Christian quarter, and slaying the people right and left, that the Jews came out into Straight Street (Tevk-es-Sultan) and offered refreshments to the perpetrators of the massacre. With respect to origin, there is no doubt that there have been Jews in Damascus for many centuries. There is a local tradition that they are descendants of the Jewish garrison left in the city by King David after his conquest there. Be this as it may be, it is yet quite possible that some of the Jews here may be descendants of those who were here in the time of Christ, and whose children withstood the preaching of St. Paul.—"Jewish Missionary Intelligence."

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To the *Morning Star* we are indebted for the following item regarding the condition of things in the East at present: "A short time ago the following paragraph appeared from the pen of the *Standard's* special correspondent at Constantinople: 'I am informed that the Ameer hesitates to follow the orders sent out by the Pan Islamic Synod here, which, however, is determined to force his hand. A person closely connected with the religious intrigue stated yesterday, in conversation with a friend, "We have now brought the Brahmans to join us in working against the British yoke. The arrow is sped from the bow; the war of the Koran against the Gospel is beginning. Nothing now can prevent what is written from happening." Islam is a strong anti-Christian power—not by any means so weakened that it may not once again, in the short time of anti-Christian triumph, do terrible mischief. Let it never be forgotten that all anti-Christian power is to have a short, terrible time of triumph, and that Satan and his tools are to be used as God's scourges to deal with an apostate Christian profession."

The vision David discloses in the one hundred and tenth Psalm is concerning the Messiah. So is it understood in the Midrash on the Psalms, "So he speaks also of the Messiah, as it is said (Isa. xvi: 5) 'And there shall be founded through kindness a throne and He shall sit upon it in truthfulness.'" Rabbi Jochanan, the son of Rabbi Jose, said that "also" was added because at first the commentators had explained this psalm to be of Abraham. Yet why would David call Abraham Lord? Also what is this, "the staff of thy strength will the Lord send out of Zion?" And this, "in the beauty of holiness?" This psalm was spoken only of the Messiah. And the books of the Evangelists and Apostles bear fruitful witness that the wise men of Israel so understood this psalm. Jesus asked His hearers in the Temple, "Behold, David calls the Messiah Lord, then how is He his son?" (See Matth. xxii: 42, 46; Mark xii: 35, 37; Luke xx: 41, 44.) And no man answered that not to the Messiah do the words refer, but to Abraham. Jesus spoke only that which was received by the people. The interpretation, "The Messiah sitteth at the right hand of the Most High" in the books of the Evangelists is founded upon

this psalm, and the declaration, "Therefore will He lift up the head," in this psalm is like the words of Saul (Phli. ii: 9) "Therefore hath God highly exalted Him," etc.—From *The Peculiar People*.

The Remnant, according to the Election of Grace. We have the testimony of St. Jerome that the Church of the Circumcision, or Jewish Christians, continued and was numerous in his own time. (St. Jerome died about 420 A.D.) He describes them as existing in all the synagogues of the East; and, though strongly opposed to their zeal for the law, he bears witness to their orthodoxy. He says particularly that they rejected the traditions of the rabbins, and believed in the deity of the Lord Jesus Christ. In the beginning of the fifth century, we read of Jews in Canilia (Basnage Book vi: 15. 4); in the sixth of Jewish inhabitants of Borim in Africa; in the seventh, of the Jews in Cyprus and other places; in the ninth century, of some in France; in the eleventh, in Germany; in the twelfth, in Germany, Spain, Normandy and England. On one of the rolls in the reign of Henry III. the names of five hundred Jewish converts are recorded. Two of the most learned Jews of the fourteenth century were converted Jews—Paul, of Burgos, and Nicholas, of Lyoa. The latter was the great precursor of the Reformation. From him both Wycliffe and Luther learned the true mode of interpreting the Bible. Tremellius, the friend of our own reformers, and whose translation of the Old Testament is one of the best extant, was a converted Jew. Above a century ago, Wolfius, in his *Bibliotheca Hebraica*, was able to enumerate more than one hundred Jews who had written in defense or illustration of Christianity.—Equality of Jew and Gentile: a sermon by the Rev. Dr. McCaul. 1878.

THE HOPE OF ISRAEL MOVEMENT

New York.

Our Saturday meetings were well attended during the past month. Several encouraging conversations with new attendants were held which showed us that our work in the Lord is not in vain. One Saturday morning a Hebrew who had for several weeks attended our services quite regularly, requested an interview with Mr. Gaebelein. His question was whether a Jew could attend the synagogue and be a true Jew, and at the same time believe in Jesus of Nazareth as his true Messiah and Saviour. We told him that the New Testament certainly teaches that such can be the case, and told him of our principles. He told us then, much to our joy, that he had accepted the Lord Jesus Christ and trusts now fully in Him. This is only one case out of many. Our believing brethren are very regular in their attendance and it is a joy to us to see so many who have been with us for years in our services.

Dr. Zackhausen does an excellent work as a Christian physician and many of the Hebrews respect him, while not a few love our brother.

The Lord has brought to us during the last month a good Hebrew brother from Buda Pesth, Hungary, Brother Ph. Zahnstocher, accepted Jesus years ago and has been an efficient colporteur in connection with the mission in Buda Pesth. He came to us very well recommended, and as we had prayed for months for an assistant we engaged him after much prayer. He has spoken several times to the Jews and his addresses have been appreciated by them. Mr. Z. has a family and his wife is likewise a Christian.

New Literature for
Free Distribution.

The tract of J. Rabinowitz, on Jesus of Nazareth, the King of the Jews, has been issued in English. We can now supply our friends with any quantity of them. Mr. Gaebelein's booklet in Jargon, on Joseph and his Brethren, a Type of Christ, nicely bound, is also ready. We have received quite

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a large number of orders from Hebrews who desire the new book. It will be a blessing to them. The suggestion has been made to issue the same in English. We may do that later.

Still another new pamphlet is a translation of the sweet and touching story of the Drummer Boy and the Jewish Doctor. We will send these tracts for distribution to all who can use them. Stamps to cover the postage should be sent with the order.

St. Louis, Mo. The work in our western headquarters has likewise been blest of late. We held a service there during the month of April, and a small company of Hebrews were addressed by Mr. Gaebelein. Miss York has been very faithful in her visits among the Jews, and much literature has been scattered by her. The meetings held at the Tabernacle for the study of the Word were deeply spiritual, and His blessing rested in a marked manner upon every message.

New Places Visited. In connection with our visit to St. Louis, during April, we held a few services in several other places giving addresses on the sure word of prophecy. We had a good meeting in Alton, Ill., and three excellent services in St. Joseph, Mo. In Morton and Groveland, Ill., we held six meetings with our German Mennonite friends who are doing a good work among their brethren in different places. It is delightful to find in every place true believers who wait with us for the coming of the Bridegroom and, of course, are lovers of Israel. A friend will from now on distribute our literature in St. Joseph, Mo.

Rosenhayn, N. J. Our faithful sister, Miss A. Snow, who has done such good work in the Jewish colonies of Southern New Jersey, has now returned to Rosenhayn and continues in her good work.

Bro. Rosenzweig. New and deeply interesting communications reach us every fortnight, and less than that, from our brother in Warsaw. He has indeed

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an open door and the Lord's blessing is upon his testimony throughout Poland. He urges us very much to come to Poland this year, as many Jews are desirous to see our face and have fellowship with us in our blessed Lord.

**Tracts for
Italian Jews.**

We have received a communication from Bro. Nardi, an evangelical missionary in Italy, who will translate some of our tracts into the Italian language and circulate them among the Hebrews throughout the Italian kingdom.

"WATCH!"

BY ELIZABETH SUSE.

Oh world! thy rush of hurrying crowds
Doth such a dust-cloud raise,
That scarce the blinded eye can fix
On Heaven its earnest gaze!

Such clamor loud—such noisy mirth,
Such strife of tongues we hear—
We tremble lest the "still small voice"
Should fall on deafened ear.

Yet must we constant vigil keep,
And listen, come what may;
For yet more urgent grows the call
That bids us "Watch and pray."

From dark'ning sky the muttered roll
Of thunder deep we hear;
The moaning of the world's wide sea
Forebodes a tempest near.

O Jesus Christ, our "Blessed Hope,"
Alike in storm or calm,
The patient souls who watch for Thee
Nor Death nor grave shall harm!

"A little while," and warring winds
And waves their strife shall cease,
And Earth shall worship at Thy feet
Beneath the bow of Peace.

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the Gospel of Jesus Christ to His brethren according to the flesh. We hold that Scripture—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the Gospel is "to the Jew first," Rom. i: 16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, (Israel), bears us; not we the root. Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is (personally, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised." 1 Cor. vii: 18. This was the ruling of the Apostle to the Gentiles to all the churches. (Compare Ezek. xlii: 7, 9.)

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxxi: 11; xxxi: 35, 37; xlii: 28; Rom. xi: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the Gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews, to be a remnant, should not surrender any of the divinely appointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election.) Rom. xv: 8. He came not to destroy, but to fulfill, the law, Jewish discipline of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments, Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (obeying, of course, mere traditions of the scribes and the commandments of men). 1 John ii: 3.

4. On and from the Day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the Apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9 (Chap. xv: 20, 29, by implication, clearly makes abstinence of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 6; xviii: 18; xx: 16; xxi: 17-20; xxiii: 1; xiv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the Church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven. Luke i: 32, 33; Acts xv: 18; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the Church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.

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OUR HOPE

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No. 12.

VERY IMPORTANT!

PLEASE READ.

This number of Our Hope is No. 12 of volume 4. The fifth volume commences, therefore, with the next issue. We have decided to increase the magazine to 48 pages, which will make Our Hope the largest publication of its kind in our country. We have also secured several new contributors, and Dr. Erdman will continue to give our readers his exegetical notes and other contributions. Mr. Stroeter's letters will no doubt increase in interest. The Hope of Israel Movement has during the last months advanced in different directions, and we are now in touch with the Jews in many lands. Our worker in Palestine will furnish us with deeply interesting communications from The Land. Mr. Gaebelrn also hopes to write a series of articles in the new volume. However, it is necessary to state that our readers must be prompt in paying their subscriptions. Some 200 are still owing for the last volume. It will be a great favor to us and surely will be appreciated if our friends will please send us the subscription for the new volumes soon as this announcement comes to their notice. In doing this you will help us very much. We know you will respond.

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What will the People Say. In Yiddish.

on our Earth. In Jargon, by A. C. Gaebelain.

These Jargon tracts are distributed among the Hebrews. If a large quantity of them is sent we will forward them free of charge.

OUR HOPE. ANNOUNCEMENTS.

Our booklets issued during the past month are now ready for mailing. They are two works by Mr. Gaebelein, the one in Jargon on "Joseph and His Brethren," which is for free distribution, and the other, in English, on "The Messiah and His People Israel." We sell this last booklet for 25 cents a copy. When larger quantities are taken, we give a large discount, and will be pleased to receive orders.

Dr. West's book on Daniel is ready and all orders received so far have been filled. It is our intention to mail a complimentary copy of this excellent work to as many of the English-speaking Rabbis of this country as we possibly can.

THE NIAGARA BIBLE CONFERENCE.

The Twenty-second Annual Meeting for Bible Study will be held, the Lord willing, at Point Chautauqua, New York, for seven days, beginning Wednesday, 9:30 a. m., July 20, and closing Tuesday p. m., July 26, 1898.

Point Chautauqua is a most attractive resort on this famous lake. It lies on a wooded elevation, almost directly opposite the famous Chautauqua Assembly grounds, and is about three miles from Mayville, at the head of the lake, and eighteen from Jamestown, on its outlet.

At Jamestown and Lakewood connection is made with the trains of the New York, Pennsylvania and Ohio Railway, and at Mayville the Western New York and Pennsylvania and Allegheny Valley Railways land passengers from Buffalo and Pittsburg without change of cars. The trains of the Western New York and Pennsylvania Railway leave Buffalo from New York Central and Hudson River Railroad depot. There is a short transfer to the latter from those of the Lehigh Valley and the Lackawanna Railways. At Brockton connection is made with the Lake Shore and Michigan Southern and the

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New York Central and St. Louis Railways. The Allegheny Valley Railroad, which leaves Pittsburg from the Union Station, connects with the New York and Pennsylvania Railway at Oil City, two trains being run daily between Pittsburg and Buffalo over this line. Connection is also made at Corry with the Pennsylvania Railroad and the Erie Railroad and Pittsburg and Erie.

The railroads of all parts of the country making connection with resorts on Chautauqua Lake, via Jamestown, Lakewood and Mayville, sell tickets direct to Point Chautauqua. Round-trip tickets are issued, good until September or October.

Attention is called to the special rates offered on certain days on trains from Pittsburg and Buffalo, and good for a limited time.

The rates for most excellent accommodations in cottages are from \$1 to \$1.50 and \$2 a day, and from \$6 to \$12 a week. Rates at the Grand Hotel will be, for a room, when occupied by one person, \$3 a day; when occupied by two persons, \$2.50. The rooms on all the floors are patterned nearly alike and accessible by elevator. Persons occupying rooms elsewhere can obtain board at the Grand Hotel at \$1.50 a day.

As to topics and books of the Bible, the studies will comprise the inspiration and integrity of the Scriptures, the great doctrines of salvation, the typology of the offerings and consecrations in Exodus and Leviticus, the outlines and main ideas of various books, as the Gospel of John, Thessalonians, Hebrews, Titus and parts of Revelation. Also special attention will be given to select portions of the prophetic Scriptures of the Old Testament, as the Song of Moses, Balaam's "parables," the ode of Habakkuk, certain Messianic Psalms, Zephaniah and Isaiah lxxv., lxxvi. Other hours will be devoted to the Dispensations in relation to the Coming of Christ, the Hope of the Church and the Hope of Israel; to subjects of Christian life and service, to missions and to "questions and answers."

Many of the brethren who have assisted in the teaching hitherto intend to be present.

The following, among others, are expected to lead in the studies:

W. G. Morehead; Xenia, Ohio; D. W. Whittle, Northfield, Mass; A. C. Gaebelein, New York City; L. W. Munhall, Phi-

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Philadelphia; C. I. Scofield, Northfield, Mass.; Elmore Harris, Toronto; Albert Erdman, Morristown, N. J.

Such direct study of the Word of God has been the object of this Conference from the beginning. Many and great blessings have come through it in the past, and prayer is earnestly requested in its behalf for greater usefulness in the future, until He come for Whom all things are waiting. Christians of every name are welcome to its meetings.

 EDITORIAL NOTES.

Our Worker in Palestine.

In the last issue we wrote about the engagement of a brother for Palestine. Under the guidance of the Lord Mr. Stroeter did not secure the brother whose name we gave, but he engaged a beloved brother who is already in the field and has done a quiet but blessed work among his brethren in Jerusalem. We have sent sufficient money to Brother Simon Bauer to pay for the rent of suitable apartments for one year, and also sent the money for the purchase of a donkey. Our brother will visit the different colonies and travel throughout the land. Several friends who heard of our new move in Palestine asked us if contributions sent for that work would be used in that direction. We answer that the money designated for Palestine will be used there.

Bible Conferences.

We had the privilege of spending two weeks in New England, holding a series of prophetic conferences. They were all very well attended, and great blessing rested upon the teaching of the Word. The speakers were Drs. Erdman, Gray, Chappel, Cameron, Weston and A. C. Gaebelcin. Our sister, Mrs. Ely, led prayer and praise services, which were everywhere of great blessing to the people. The Lord tarrying, we hope to continue in this work, and trust that we can go to the different places from which invitations have reached us.

Niagara Conference.

Mr. Gaebelcin will attend the Niagara Conference at Point Chautauqua, from the beginning to the end, and hopes to meet with many of our

readers personally. We have in mind to employ a stenographer to take down the addresses delivered and hope to report a synopsis of them in the August number of Our Hope.

English Tracts and Booklets. A number of articles printed in Our Hope have been reprinted and issued in tract form. We mention Mr. Marvin's article on "Wonderful Israel;" Dr. Erdman's, "No Millennium before Christ comes," and the article in this number on the Gospel of St. John is likewise to be published in tract form in a few days. We call the attention of our readers to our new list of publications found on the last page of the cover in this issue.

Misrepresentations corrected. Some people seem to continue to misrepresent the principles of the Hope of Israel Movement. We have heard from different sources the statement that we teach that the believing Jew does not belong to the Church, the body of the Lord Jesus Christ, and others have said even we teach that Jewish converts should not be baptized. It is a mystery to us how people can make such statements, and how others can believe that we could teach anything like that, which is so much against the Word which we love and honor from beginning to end. We wish to state that we hold that every believing Jew is a member of the body of the Lord Jesus Christ, and that in reading our principles, which are printed in every copy of Our Hope, the reader will find that we do not teach that the believing Jew *must* keep the law, but that we say, "all that was divinely given him through Moses he has full *liberty* to retain and uphold as far as possible when he becomes a believer in Jesus Christ." We have up to the present time received no answer to our principles, and generally those who misrepresent us are the last to come forward with Scriptural objections to the principles. Concerning baptism, we quote from the third volume of Our Hope, page 151, the following sentences:

"Our position on the question of baptism has been, and still is, we dare say, somewhat misunderstood. This is partly due to the fact that we ourselves have found reasons for looking

at this matter with different eyes, in the light of the Word and of our experience and observation in the work among Israel. It is the blessed privilege of every Jewish, as well as Gentile, believer on the Lord Jesus Christ to profess Him publicly at some time in water baptism. It is not true, as has been reported, that we are opposed to baptism for Jewish believers. But we have not ourselves performed the rite on any of our converts for nearly two years past. Nor have we deemed it best to yield to the sometimes importuning demands for baptism, even on the part of those of whose faith in Christ we had no reason to be in doubt. Our practice has been rather to counsel and urge delay and as little publicity as possible; also to recommend well-tried candidates for baptism to the kind services of some minister in sympathy with us."

EDITORIAL CORRESPONDENCE.

VII.

We are at this writing on-board the good ship Bohemia of the Austrian Lloyd, our faces turned westward, bound for Brindisi, Venice and Trieste. We have bidden farewell to the shores of Africa and Asia. Our journey in Egypt and the Holy Land is finished. The task to embody the sights and impressions and experiences of these ever memorable weeks in a few letters to "Our Hope" is before me. It seems quite formidable. It is almost like attempting to shovel a mountain into a wheelbarrow. Every day brought something new and interesting. A new and strange world received and moved about us. Many of the scenes seemed familiar enough. They had often been seen on paper or canvas. But no brush or camera can do full justice to the actual, living reality of Oriental life.

Our introduction to it was gradual. It began at Alexandria. The city is more European than Oriental in its character. Yet many strange and novel sights were witnessed here already. So when we took a walk out to Pompey's Column, and were followed through several streets by a crowd of children, who were shouting after us quite lustily; having companions who understood Arabic, we inquired what those children were calling us. The answer was quite interesting. We were greeted

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as "Infidel dogs." Curses were heaped upon us and upon our fathers!

It was a great privilege to be met and conducted about in Alexandria by a dear Hebrew Christian brother, and a laborer among his own people for a large number of years, the Rev. Abraham Kestin, of the Scotch Presbyterian Mission. Mrs. Kestin is the sister of our traveling companion, the Rev. E. C. Anner, of Werdau, Saxony. This secured us a very cordial welcome and many home comforts. We visited the schools connected with the mission, both for boys and girls. Such a mixture of nationalities and languages we had never seen in one school, not even in polyglot and cosmopolitan New York. Almost all the civilized and quite a number of other languages and dialects were represented. The task of the teachers to instruct these pupils of many tongues must present peculiar difficulties. Brother Kestin, in his special work among the Jews of Alexandria, makes use mostly of the Italian language in preaching to them. In private conversation he finds opportunity for speaking Yiddish, Russian, Spanish, Persian and a few more languages, that are more or less familiar to him. He is quite hopeful in his efforts to bring the Gospel to the sons of Jacob.

The philanthropic labors of another true son of Abraham were also witnessed with deep interest. Peter Rudolph, a name has become very familiar with the poor and the outcast, the orphans and widows, of Alexandria. From three to four hundred men, women and children are daily fed at clean tables on healthy, substantial food. Every spot on the premises of the Asylum is kept scrupulously clean.

In a country where filth of every description seems to have a pre-emption claim on almost every inhabitant of the native population, and where, as we were told, the new-born children are religiously kept away from soap and water until they are three years old, and after that do not seem to get a good wash any oftener than once in three years, such cleanly sweetness is doubly refreshing. Truly, cleanliness should always be next to godliness.

The railway ride from Alexandria to Cairo was the most interesting we had ever taken. Novel sights and scenes at every point. It was a very effective transition from more than

semi-European Alexandria to Cairo, where Oriental life can be seen in all its fascinating strangeness.

To burden these pages with descriptions of all we saw is not my object. Other pens have done that better than mine could. Nor were we merely bent on sightseeing. The most impressive feature about a visit in Egypt is the immediate touch and contact with the buried and unearthened past. You visit the museum at Ghizeh, and you are face to face with the actual body and frame of the Pharaoh who oppressed the children of Israel. An indescribable thrill of strange feeling passes through one to behold the tangible evidence of one of the greatest crises in the history of nations and of the world. Again, you stand on the rocky elevation on which is reared the great Pyramid, and you are amazed at the vastness of the conception and the marvelous skill in the execution of that structure, which has defied the ravages of several millennia, and looks strong and massive enough to see several more pass by and into eternity. They have told big lies who would have us believe that the men who built the pyramids were but little removed from barbarism. No, man has not fallen upward. He is but just groping his way slowly back into the possession of arts and sciences with which the dwellers along the Nile and Euphrates, 4,000 to 5,000 years ago, must have been thoroughly familiar.

In our drive to the pyramids we were joined by a gentleman from Berlin, an Israelite, whom we met again several times in Palestine afterward, and with whom quite an interesting acquaintance was formed. He was a typical German Jew of the "reformed" style. Wealthy, "liberal," advanced, and practically irreligious. For forty-one years, he confessed, he had not read in the Bible. His ignorance, even of the well-known facts connected with Israel's history in Egypt, of the story of Joseph and of Moses, was deplorable. Yet, after he became satisfied that we harbored no prejudice or ill-feeling toward him for being a Jew, but rather treated him with even more consideration on that account, it was almost touching to see how eagerly he picked up every item of information about his people's wonderful past from our conversation and discussion. Though a "reformer," he proved himself still to be a Jew. On several occasions we would read to him from the Word of

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God. But great was his astonishment, in a few instances, to learn that certain passages speaking of Israel's glorious future and the restoration of the nation to their own land were not taken from the New Testament, but from the books of the prophets of old. He became so impressed with our attitude based on the Scriptures, toward his own people, that he took it in very good grace when I told him that I wanted him first of all to be a true Israelite, and then a believer in his own Messiah. He urged me to visit him in Berlin, where he has a very large business. He promised if I would come and deliver lectures on Israel's future from my standpoint, he would hire one of the largest halls for me, and be at the entire expense for it and the advertising. If the Lord leads the way to Berlin, we shall certainly give him an opportunity to make good his word.

That Cairo is a very wicked and godless city we had no need of being told. It could be seen plainly enough, especially after dark. All the more glad were we to find a few oases in the moral desert. The American Mission and others are doing a noble work for the Master. It was a great pleasure likewise to meet friends from the other side the Atlantic at the Sunday evening English service. An American preacher, the Rev. Roger, of Zanesville, Ohio, gave us good spiritual food in a sermon on Acts i: 8.

We also had the pleasure of meeting the representative of the Mildmay Mission to the Jews, the Rev. Blum, who had but recently arrived in Cairo. We wished him much blessing and great courage for the great work before him in that great city.

One of the saddest and most impressive sights we witnessed was the performance of the howling dervishes. It was a peculiar combination of genuine fervor and earnestness, coupled with an unmistakable disposition to earn an honest penny from the curious foreigners. About 300 of the latter were present in the vine-covered court, where, on a raised piece of ground, some twenty or more men of different ages went through the weird performance of swinging and awaying their head and the upper body, uttering deep guttural sounds and cries, until one would get dizzy from looking at them. This lasted for over an hour. We wondered how they stood it so long without falling in a fit of frenzy.

"And this is called religion," remarked a young Roman Catholic priest who sat behind us. And not many days afterward this same pious cleric undoubtedly marched along in one of the numerous processions in the Holy City, kneeling on the Via Dolorosa; and—kissing stones! And this he called religion!

The time has come to leave Cairo. We return to Alexandria and take a Lloyd steamer for Port Said and Jaffa, the port of entry to Jerusalem and the Holy Land. The mixed multitude on board the steamer makes it manifest that Jerusalem is still one of the most attractive cities of the world. Christians, Jews and Moslems were crowding the decks. The cabins were filled with tourists and "caravans" of pilgrims. But in the clear moonlight night the decks forward and aft are pressed into service for sleeping rooms. And a motley company, with many colors, it is which covets a few hours' rest under the open canopy of heaven. The pious Moslems are soon told. No matter where they are, nor how dense the crowd surging about them, at certain hours of the day they will step aside with their can of clear water, perform their ablutions of head and hands and feet, step on their prayer mat or carpet, turn their face Mecca-ward, and go through their worship, entirely oblivious of all that goes on around them. There is something to be admired in the utter unconcern of these worshippers. They would not care if several elevated railroads and trolley cars were passing their mosque.

Again we fall in with a dear Hebrew Christian. This time a Kaiserwerth Deaconess, Sister Laura, on her way to Beirut, where she is to teach in the girls' school, and where we visited her afterward. When asked how she came to know the Lord as her Saviour, she told us how an incident in her child life had first led her to pray to Jesus. Though brought up by very strict Jewish parents, she went to school with other Christian children. One day she had not learned her lesson for the morrow. The teacher was very stern. Punishment seemed unavoidable. And it would be doubled at home. Before school she opens her heart to a schoolmate. Instead of sympathy, she only hears, Ah, you will surely get it from the teacher. But, she cries, I have prayed to Jesus, and He will help me. The Christian child is very skeptical that Jesus will hear the prayer of a Jewish girl.

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All unknown to the children, the teacher overheard the discussion about Jesus and the prayer of the little Jewish girl to Him. When the recitation came, the teacher quietly told the little praying culprit that Jesus had helped her this time, and she would not be punished, but she must learn her lesson the next time.

This, said Sister Laura, so deeply impressed her that Jesus became a living reality in her life from that time on.

But we have reached Jaffa, and must bid farewell to our good sister, and likewise now to our dear readers.

Mediterranean Sea, May 2, 1898.

E. F. S.

THE THEORY OF A TRANSLATION OF FIRST FRUITS.

(EXEGETICAL.)

There is an opinion that a part of the Church may be translated at any moment, and that the remainder will go through the great tribulation. Is this opinion well founded? If the reason for such selection of saints be the fact that they are looking for the Lord, it would exclude many who are fully as "worthy," but to whom the truth of the second coming of Christ has possibly been never, or only inadequately, revealed. It would also include others who may not at all be "worthy," though professing faith in such doctrine.

In the passage of Heb. ix: 28, "unto them that look for Him shall He appear the second time without sin unto salvation," the argument of the epistle and context and the arrangement of words require the emphasis to fall on "Him," and not on "look"; the argument is, He who suffered and died is the same one who will come again.

Though great stress is laid in the Gospels and Epistles of the Apocalypse on overcoming and being ready, these, like other exhortations concerning perseverance in the Christian life, intended as they are to secure the ends for which they are given, do not prove the loss of any in Christ; neither, that they who fell asleep in Him, though far from perfection in overcoming or in the exercise of a vigilant spirit, shall therefore be raised later than more excellent saints. The Lord Jesus also spoke of those "which shall be accounted worthy to obtain that world

(age) and the resurrection *from the dead*," but this word "worthy" is spoken of *all* who shall so attain; there is no hint of *degrees* of worthiness determining different stages of such resurrection. Luke xx: 34-36.

Another passage in Luke exhorts, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." xxi: 36.

Much has been said of certain visions in the Revelation, but these have not yet been given an interpretation satisfactory even to those inclined to the adoption of this theory.

To speak more positively, there are certain Scriptures which, teaching the corporate unity of the Church, can hardly be interpreted in favor of this theory.

1. The word "all" in the following passage is emphatic: "Behold I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. xv: 51, 52. The "we" is certainly representative and inclusive of all who shall be alive at the coming; the time is the same, and the "dead" are spoken of as a totality.

2. The words "every man in his own order" have been regarded as proofs that a "first-fruits" class of saints shall be raised before the others. "For as in Adam all die (or are dying), so also in Christ shall all be made alive. But each in his own order: Christ, the first fruits; then they that are Christ's at His coming." 22, 23. But the word translated "order," while also signifying "a band, troop, class," does not prove an interval of time between a band of first fruits and the rest, but rather between Christ and them that are His: "Christ, the first fruits, then they that are Christ's at His coming." The dead may be raised simultaneously, though belonging to different bands, and caught away in clouds (not "in the clouds") to meet the Lord; and the dead are all raised before any of the living are changed, for it is expressly said "the dead in Christ shall rise first."

Accordingly, on the supposition that there will be a translation of a first-fruits class of *living* saints, it would necessarily include *all* the *dead* saints, but, as it has already been shown,

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the expression, "We shall all be changed," means all the living, this theory has no support.

3. The words, "At the coming (parousia) of our Lord Jesus Christ with all His saints (1 Thesa. iii: 13), prove the whole body of Christ, the quick and the dead, is together at His coming. These words have been applied to His coming with them when He is about to inflict punishment upon the ungodly, but the word "all" undoubtedly anticipates what is enlarged upon later in the epistle concerning the prior resurrection of the dead saints, and the subsequent change of the living, and the simultaneous rapture of all: "We, the living who are still alive, all at once, together with them, shall be caught away in clouds, to meet the Lord, into the air, and thus, at all times, together with the Lord shall we be; who died for us, in order that, whether we be watching or sleeping, all at once, together with Him, we might live." 1 Thesa. iv: 17; v: 10.

The whole body of dead and living is together at His "coming with all His saints," for the verse in full reads: "To the end He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." "Your" stands for the living saints to whom he wrote, and they must certainly represent all the Church of all the centuries, of whom all is true that was true of them and of Paul; our presentation in holiness, even of all the Church, will be at the same time with their, for we, too, are, as they, waiting for the Son of God from heaven.

If all the living of the Church are changed at the last trump, none can be changed later, and none were changed earlier.

That this trump does not denote a period of time during which there might be one translation is proved by the other teaching on this subject, that the dead in Christ rise at the earlier trump before the living are changed; but the interval between the two trumps is brief; for, at the same time, together with all the living, the risen shall be caught away to meet the Lord. To such fundamental statements all else must be conformed or adjusted.

If at any place in the epistles of Paul an intimation of the translation of some saints before others were likely to be found, it would be in his second letter to the Thessalonians, where

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he disabuses their minds of the thought that the day of the Lord had come or was present; there he could have told that so it would be, that some would be left, some of the Lord's saints, and that others more worthy would be taken first, but no such warnings tremble through the words wherewith he encourages their hearts concerning the coming of the Lord and their gathering together unto Him.

4. All the foregoing statements are based on the truth of the unity of Christ and the Church as the Body of Christ.

This truth is peculiar to the Gospel of John and to the apostolic Epistles. The "dead in Christ," or "they that are Christ's at His coming," and the living saints who shall all be changed at His coming, are the two classes always in view throughout the Epistles. Whoever else shall have part in the resurrection of the dead does not come within their scope. It is not to be understood that the righteous dead of the Old Testament, on account of this silence, will not be raised at the same time with the saints who have fallen asleep since the day of Pentecost, but rather that, as a rule, the Epistles deal with the body formed at Pentecost. And as to the saints which arose and appeared to many in Jerusalem, they do not displace Christ as "the first fruits" of them that were asleep, for it is distinctly said that they came forth after His resurrection. Apart from us, the older saints, from Abel to Christ, mentioned in the Epistle to the Hebrews, were not to be made perfect, and as partakers of the first resurrection they, too, will be raised before the thousand years, but the time of their rising is not given in the Epistles.

This theory of a first fruits of the Church involves, on the other hand, a division of the Body of Christ in a way altogether contradictory to the teaching of the Epistles on this subject.

Of this Body as to its dead, this word holds good as to all being raised together, "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with Him"; "with Him" denotes fellowship with Christ in His dying and in His rising, as it is also written, "Knowing that He which raised up the Lord Jesus shall raise us up also with Jesus, and shall present us with you," and God will lead forth all the dead in Christ, who are waiting, as do the living.

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As to the living who form the other class of this Body, it is written, as already shown, that all are changed, not at different times, but at the last trump. Together they are "the Christ," 1 Cor. xii: 12; "the one Son is Christ: Jesus," Gal. iii: 28; "the Perfect Man," Eph. iv: 13; "the one Body whose hope of glory is the one hope with Christ the Head," i: 18; iv: 4; the one Church, the espoused Bride of Christ, to be "presented to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish," v: 23-32; 2 Cor. xi: 2. And of this Body the unchanging testimony and implication in the Epistles is, that when the Lord the Saviour of the Body, the Head, the Bridegroom, returns, all its dead shall be raised and all its living changed, so that no later number of living or dead can be added thereto; all means all.

W. J. E.

OUTLINE STUDY OF THE GOSPEL ACCORDING TO JOHN.

Theme:—The Testimony to the Divine-Human Personality and Glory of Jesus the Christ, the Son of God.

The Illuminating Idea of the Order of Events and the Constructive Principle of its Form:

"I came forth from the Father, and am come into the world; again I leave the world and go to the Father. John xvi: 28.

The Analysis in General.

"With God."

"In the World."

"To God."

PROLOGUE.—i: 1-18.

"I came forth from the Father, and am come into the world."

PART I.—i: 19; xii: 50.

Div. I.—i: 19; ii: 11. "From the Father."

Div. II.—ii: 12; xii: 50. "Into the World."

"Again I leave the world and go to the Father."

PART II.—Chaps. xiii-xx.

Div. I.—Chaps. xiii-xvii. "Leave the world."

Div. II.—Chaps. xviii-xx. "Go to the Father."

"I leave the world and go to the Father."—John xvi: 28.

"With the glory . . . before the world was."

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EPILOQUE.—xxi: 1-25.

The Analysis in Particular.

PROLOQUE.—i: 1-18.

The Testimony to Jesus Christ, the only begotten Son of God and His glory.

1.—“The Word was God.” “With God.” “From God.” i: 1-5.

2.—“In the world.” “Made flesh.” “Full of grace and truth.” i: 6-17.

3.—“In the bosom of the Father.” i: 18.

“I came forth from the Father, and am come into the world.”

PART I.—i: 19; xii: 50.

The Testimony of Jesus from the day of His introduction to Israel to the day of His departure and hiding from His unbelieving people.

“From the Father.”

Div. I.—i: 19; ii: 11. The Testimony, introductory and preparatory.

Sect. 1.—i: 19-34. Of John the Baptist to Israel and its rulers.

Sect. 2.—i: 35-51. Of the first five disciples of Jesus.

Sect. 3.—ii: 1-11. Of the first sign of the glory of the Son of God.

“Into the world.”

Div. II.—ii: 12—xii: 50. The testimony, personal and official, of Jesus the Christ, the Son of God, from the first to the last Passover, as the Prophet, the Priest, the King.

Sub-Div. I.—ii: 12—iii: 21. Of the Messiah, the prophet in Jerusalem.

Sect. 1.—ii: 12-22. Of the cleansing of the Temple; His body the “temple” (naos) of the glory of the Only Begotten.

Sect. 2.—ii: 23—iii: 15. Of the interview with Nicodemus. “He knew all men.” “The Son of Man who is in heaven.”

Sect. 3.—iii: 16-21. Of the additional words concerning judgment and the light and the darkness. “For . . . so loved.”

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Sub-Div. II.—iii: 22—iv: 54. The Testimony in Judea, Samaria and Galilee.

Sect. 1.—iii: 22-35. Of the last words of John the Baptist. Judea.

Sect. 2.—iv: 1-42. Of Jesus at Jacob's well and in Samaria.

Sect. 3.—iv: 43-54. Of Jesus in Galilee in the sign pertinent to the Gentiles.

Sub-Div. III.—v: 1-47. The Testimony of Jesus on the occasion of the sign of healing at the pool of Bethesda. Pentecost.

Sect. 1.—Of the third sign of His glory, and of His claim of equality with God. "God His own Father," the first great self-revelation.

Sect. 2.—v: 19-29. Of Jesus as equal with, and yet subordinate to, the Father.

Sect. 3.—v: 30-47. Of the four witnesses to Jesus as the Life Eternal, and of His closing claim of Messiahship.

Sub-Div. IV.—iv: 1-71. The Testimony of Jesus and His glory in relation to the second Passover, as the Messiah, the Priest.

Sect. 1.—vi: 1-14. Of the sign of the Bread-giving.

Sect. 2.—vi: 15-21. Of the sign of walking on the sea.

Sect. 3.—vi: 22-71. Of the discourse in the synagogue of Capernaum.

Sub-Div. V.—vii: 1—x: 42.—The continuous and culminating Testimony of Jesus at the Feasts of Tabernacles and Dedication.

Sect. 1.—vii: 1—viii: 11. Of the Feast of Tabernacles.

Sect. 2.—viii: 12-59. Of the discourse after the Feast of Tabernacles; "in the treasury." "Before Abraham was I am," the second great self-revelation.

Sect. 3.—ix: 1—x: 42. Of the sign prelude to that of His discourse to the blind shepherds of Israel concerning Himself as the Door and the Good Shepherd, and of

His essential oneness with the Father. "I and my Father are one," the third great self-revelation.

Sub-Div. VI.—xi: 1-54. The Testimony of Jesus, the Son of God and His glory at the raising of Lazarus.

Sect. 1.—xi: 1-32. The testimony preparatory to the last and greatest sign.

Sect. 2.—xi: 33-44. The testimony at the doing of the sign.

Sect. 3.—xi: 45-54. The testimony of the effect of the sign.

Sub-Div. VII.—xi: 55—xii: 50. The Testimony of Jesus at the third Passover, as the Messiah, the King.

Sect. 1.—xi: 55—xii: 19. Of the anointing and royal entry and futile commandment of the rulers.

Sect. 2.—xii: 20-36. Of the presence of Greeks as the representatives and earnest of a world-wide salvation, while God hides His face from blinded Israel.

Sect. 3.—xii: 37-50. Of the final observation of John and of the summary of Jesus.

"Again, I leave the world and go to the Father."

PART II.—Chaps. xiii-xx.

The Testimony of Jesus the Son of God on leaving the world and going to the Father.

"Leave the world."

Div. I.—Chaps. xiii-xvii. The Testimony of Jesus, the first-born of many brethren to His chosen and tried and confessed disciples as He is about to go to the Father.

Sub-Div. I.—xiii: 1—xv: 16. The Testimony of Jesus while showing His disciples their special relations both to each other and Himself, because of His going to the Father.

Sect. 1.—xiii: 1-11. Of His consciousness in the feet-washing.

Sect. 2.—xiii: 12-20. The act a perpetual example of mutual love and humility.

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Sect. 3.—xiii: 21-30. The sacred disclosures concerning His going to the Father withheld until Judas is separated from the company.

Sect. 4.—xiii: 31-38. The immediate and exultant announcement of His glorification and of the new commandment to His disciples, interrupted by the sudden question of Peter and the answer of Jesus.

Sect. 5.—xiv: 1-11. The second and plain announcement of His going to the Father, and its object, interrupted by the questionings of sad and bewildered disciples.

Sect. 6.—xiv: 12-31. The announcement of the greater works to be done by the disciples because of His going to the Father and sending the Holy Spirit. Love, and the keeping of Christ's words, the condition of the Spirit's action.

Sub-Div. II.—xv: 17—xvi: 33. The Testimony of Jesus in His predictions of the world's treatment of His disciples.

Sect. 1.—xv: 17—xvi: 4. The announcement of the unjustifiable hate of the world toward disciples and Himself, and the promise of the help of the Spirit of Truth.

Sect. 2.—xvi: 5-15. The further and third announcement of His going to the Father, and of its relation to the coming of the Comforter.

Sect. 3.—xvi: 16-33. The parabolic reiteration of His going to the Father and its consequences, and the final plain declaration whence He had come and whither He was going.

Sub-Div. III.—xvii: 1-26. The Testimony of Jesus in the prayer of intercession. In this is revealed the sublime consciousness of being equal with the Father in power and in glory, the revealing Word, the priestly Intercessor, the Kingly One, having "power over all flesh," the Giver of Life Eternal.

Sect. 1.—xvii: 1-5. The prayer in relation to the Son and His glory.

Sect. 2.—xvii: 6-19. The prayer in relation to the disciples in the world.

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Sect. 3.—xvii: 20-26. The prayer in relation to the whole church of first-born sons.

"Go to the Father."

Div. II.—Chaps. xviii-xx. The Testimony of Jesus the Christ, the Son of God, on His going to the Father through the fulfilment of type and prediction.

Sub-Div. I.—xviii: 1—xix: 16. The Testimony of Jesus in His voluntary surrender to "the princes of this world."

Sect. 1.—xviii: 1-14. Before the soldiers in the garden.

Sect. 2.—xviii: 15-27. Before Caiaphas and Israel, and of the fulfilled prediction concerning Peter.

Sect. 3.—xviii: 28—xix: 16. Before Pilate and the world-power.

Sub-Div. II.—xix: 17-42. The Testimony of Jesus in the crucifixion and the burial.

Sect. 1.—xix: 17-30. The unconscious testimony of the Gentile world-power, and of the soldiers fulfilling prophecy, in contrast with the serene, self-conscious death of the Son of God.

Sect. 2.—xix: 31-37. Of the unconscious fulfilment of Scriptures by the inconsistently scrupulous Jews.

Sect. 3.—xix: 38-42. Of the manner and place of His burial.

Sub-Div. III.—xx: 1-31. The Testimony of Jesus in His resurrection and the two manifestations.

Sect. 1.—xx: 1-18. Of the fact and manner of His resurrection, and in the announcement to Mary of His ascension to the Father.

Sect. 2.—xx: 19-25. Of the first and symbolic manifestation to the disciples.

Sect. 3.—xx: 26-31. Of the second and symbolic manifestation to Thomas.

The intent of this record of the signs of the glory of Jesus the Christ, the Son of God. **xx: 30, 31.**

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"With the glory . . . before the world was."

THE EPILOGUE.—xxi: 1-25.

The Testimony of the third symbolic manifestation of Jesus, the glorified Son of God, as directing and allotting from out of Unseen Holiest, the service and suffering and waiting of His Church in the world of nations until He comes again.

If I will

- 1.—As to corporate service. xxi: 1-14.
- 2.—As to individual service and suffering. xxi: 15-19.
- 3.—As to waiting. xxi: 20-23.

THE CONCLUSION.—xxi: 24, 25.

All the Testimony of this Gospel is true, and its things capable of ever-increasing reproduction.

W. J. ERDMAN.

The Toronto Bible Training School, April, 1898.

Rabbi Silverman, in his sermon the other day at Temple Emanu-El, took a gloomy view of the religious status of the modern Jews. The subject of his discourse was, "Has the Decalogue Been Abandoned?" "The Israelite of to-day," said Rabbi Silverman, "has not in his heart the true conception of God. Truth, love, mercy and justice, which are other names for God, are no longer uppermost in our minds. The power of Israel depends upon and stands or falls with its faith in its God. Its loss of its God and its religion means its downfall and abasement. We have somewhat degenerated physically, and as a result of our failure to maintain our religious rites our longevity is not as great as formerly. We have a complete church organization, a mute machine ready to be fired by the spark of true faith. At present it is like a skeleton with the tissues taken away, and only the dead bones rattling as a memory of the lost faith of a once deeply religious people."

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RIGHTEOUSNESS.

He is righteous whose living and whose spirit conform to the claims of God upon him. Righteousness is a state of conformity to a just standard. It is not a vague term, because, the standard being one known, the righteousness can easily be measured by it.

It is plain that the Scriptures, old and new, present two different and distinct standards of righteousness, and so two kinds of righteousness. When Abraham "believed God" it was counted unto him for righteousness. Gen. xv: 6. The standard here was not the law, for the latter was not yet given. Whatever that standard was, it surely was no deed nor form of work, for Abraham did no work. He simply believed. While it is the height of impiety not to believe God, it is absolutely no credit to a man to believe Him. What would any reputable man think or say to his neighbor who claimed that it was creditable to believe that reputable man's word? So that if Abraham's belief in the Lord was "counted" to him for righteousness," that accounting was of grace, and grace was the standard of the patriarch's righteousness. The perfect grace that was the source of the righteousness was also the measure of its character. It was a righteousness that pleased God, for it came from Him, and was perfect.

Years after Abraham's day there came another standard of righteousness, the law of Sinai, which gave another kind of righteousness. This differs from that which Abraham received as far as God differs from man. The law, the standard, is good and perfect, but it has no righteousness to give. This comes from the ability of those under the law to obey its behests, and when this ability was equal to the demand of the law, it worked out legal righteousness. No doubt many in Israel reached such a righteousness. Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke i: 6. Paul had this righteousness in its perfection. Phil. iii: 6. The young ruler who came to Jesus, saying What must I "do" to inherit eternal life? declared that he had kept the commandments from his youth, a remarkable statement; but it was true, for "Jesus beholding him loved him." Matt. x: 21.

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These two and distinct forms of righteousness are often noted, but never confounded, in the Scriptures. They are kept apart, and viewed separately. This distinction is constantly noted in the Psalms, not only in the thirty-second, the fortieth and the fifty-first, but in many others, and frequently in the prophets. But, naturally, it is clearer in the New Testament: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Rom. iii: 21. Here they are separate—a righteousness of God without the law, and yet not contradictory, since that, apart from law, righteousness is witnessed by the law and the prophets. John witnessed to Jesus; they did not conflict with one another; but John was not Jesus, and the righteousness of God is not that of the law. Again, Rom. x: 3, sets the two in sharp antithesis: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." But it was in Paul's own life and experience that the contrast between the two was clearly exhibited. He says: "That I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii: 9. His "own" righteousness was the result of his ability in keeping the law, and he kept it, for before the law he was "blameless." Phil. iii: 6. The other "righteousness, which is of God," came to Paul, as it came to Abraham, the generous gift of God upon his faith in Him. (See also Titus iii: 5.)

The contrasts between the two kinds of righteousness are three: That from the law is an exhibition of human effort; the other is a merciful display of God's grace. That from the law has in it no more energy than there is in frail man; the other is as efficient as the might of God. That righteousness which comes from the law is a thing to be offered up before God (Luke xviii: 11, 12), and to be seen by His eyes and the eyes of men; the other righteousness comes down from God, and is not recognized by the world.

The divine intent of the two is wholly different. The righteousness of the law was devised and prescribed by God. His people were sorely punished if they did not heed it. But when they observed it they were prosperous; they had ten-

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poral blessings, the enemy did not invade the land, even good health and long life were ensured. The same results follow to-day. The man or the people who strictly follow the moral law, who are not greedy of gain, who keep one day in seven in honor of God; will have temporal prosperity. The one thing the law could not do, and was never intended to do, was to give eternal life, which is the sole intent of the righteousness of faith. The law and its righteousness had also a special office for Israel, in that they were "shut up" by it to the faith which was to be revealed. Gal. iii: 23.

A study of these differences between the righteousness of the law and that which is from God will make two things clear: First, that the latter does not take the place of the other. It does not in some way spiritualize or refine the other, so that in the end a man is saved by a perfect obedience, gained through Christ. Salvation is God's gift, and from the first is complete, without any reference to law. Christ rendered a perfect obedience to the law, but his obedience (except in one act, Rom. v: 19) is not imputed to the believer, else he would after all be saved by law-keeping, not his, but Christ's. He redeemed men not by His obedience, but by His own precious blood, and the one exception, just noted, is, after all, not one, for it means just this—His death on the cross. Phil. ii: 8. Men are justified freely, by God's grace through the redemption, not the imputed obedience which is in Christ Jesus. Rom. iii: 24.

The other thing to say is that since the righteousness of faith stands wholly on its own ground, apart from law, it does not annul the latter. The latter has to do with the present life; it belongs to the world, and is as necessary for the world morally as gravity is for the world physically. Paul can be misunderstood easily, and he often is misunderstood when he says: "We are not under law, but under grace." Rom. vi: 14. And if he is misread here, Gal. iv: 21, Eph. ii: 15, Heb. viii: 13, and all similar passages are sure to be misread also. When Paul says that he no longer wants his "own righteousness, which is of the law," and when he contemptuously calls his former legal observances "but dung," does he mean to say that now he can steal or covet, that now he can worship an idol, that now he can become uncircumcised, or work on the Sabbath, that now he would neglect Jewish vows and forbid the sacrificial offer-

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ings on the altar in the Temple? Again and again he enforced the law. 1 Cor: vii: 39; xiv: 34; Rom. xiii: 10; Eph. vi: 3. He declared that the "law is holy and the (tenth) Commandment is holy, and just and good." Rom. vii: 12. And to set this matter for ever at rest, Paul went to no small pains and no light expense to prove, as James said, "that thou thyself also walkest orderly and keepest the law." Acts xxi: 24. Paul took this Nazarite vow to disprove the slander that he taught that Jews ought to "forsake Moses," and that they "ought not to circumcise their children, neither to walk after the customs." If he did teach deliverance from Moses, what are we to say of his submitting to the Nazarite vow in disproof? Paul was not a dissembler: and not a hypocrite. There are some who strangely say he made a mistake in this matter of the Nazarite vow and denied his own doctrine of grace. When one understands the relation of the two kinds of righteousness he will see that the mistake is not Paul's.

What, then, does the Scripture mean when it says the believer is not under law? In his relation to God for salvation he is not under law; in his relation to the world he is under law more than ever. Law never could, and never did, give salvation. Men thought that by diligently keeping it they could be saved. The Gospel taught them better, and teaches that law has just the office to-day which it always had. It has never been repealed. It is of the "elements" of this world (Gal. iv: 9), "beggarly" for salvation, but not for worldly order, decorum and righteousness. (Read Rom. xiii: 9.) A man in his own house does as he will. If weary, he removes part of his clothing to promote rest; if hungry, he may go to the larder and eat. He is under no law. But the moment he steps out his door upon the street, he would not think of removing his coat or his shoes to find comfort, and if to satisfy hunger he took a single apple from the fruitstand by the street he could be arrested. In our Father's house we have liberty from the law and from every burdensome thing; in the world we have none—a cross instead. The spirit of the household is not found in the street; the spirit and law of the street do not invade the house. The two are distinct, and do not clash. The righteousness of the law witnesses to that of the Gospel, but each has its own sphere, and there are no conflict and no mingling of them.

J. M. STIFLER, D. D.

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"I AM THE LORD'S.

BY MRS. OSBOR C. NABHAM.

"One shall . . . subscribe with his hand unto the Lord." Isa. xlv: 5.

I am the Lord's—I bear His name—
Shall scattered Israel say.
When God restores His "blind and lame,"
In that millennial day.

I am the Lord's—I bear His name—
Messiah's claims avow;
He bore the wrath, the curse, the blame,
We bear the honor now.

I am the Lord's—I bear His name—
For, as the promise said,
His Spirit on the thirsty came,
His blessing to the dead.

I am the Lord's—I bear His name—
His mercy met our need;
At last the Crucified has fame
With Jacob's faithful seed.

I am the Lord's—I bear His name—
Let every Gentile cry;
For Jew and Gentile, both the same,
Are through the Blood brought nigh.

I am the Lord's—I bear His name—
His cross and throne to share;
To wear that cross be here my aim,
Then wear His glory there.

I am the Lord's—I bear His name—
The sinner's and saint's friend;
Whatever loss or pain or shame,
I'll bear it to the end.

I am the Lord's—I bear His name—
When Israel's light shall shine,
And crown them with Shekinah flame,
Their blessing shall be mine.

THE TWO HOUSES OF ISRAEL AND JUDAH.

BY DR. E. W. BULLINGER.

There can, of course, be no doubt that, from the division of the kingdom in the days of Rehoboam into the two houses of Israel and Judah, there had been a distinction between them.

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The question is, How far does that distinction hold in the present day? In the future, we know that the two houses are to be made one again, as is clearly shown in the prophecy illustrated by the "two sticks." Ezek. xxxvii.

The Anglo-Israelites contend that the same distinction is maintained in the Scripture and subsequent history. Those who are known as "Jews" to-day belong to the House of Judah, and the Anglo-Saxons to the house of Israel.

But what do we find?

There can be no doubt but that Deut. xxviii, was spoken to all Israel. How, then, has verse 37 been fulfilled of Judah only? For it is clearly not true of the Anglo-Saxons.

There are many Scriptures to show that while the two kingdoms were distinct as such, with their respective kings, Judah always contained a large number out of all the other tribes, so that it was always representative of the whole nation.

1. Immediately after the separation the prophet Shemaiah was sent with a message to "all Israel in Judah," 2 Chron. xi: 3.

2. We are told that when idolatry was established in Israel "out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem to sacrifice unto the Lord God of their fathers, so they strengthened the kingdom of Judah." 2 Chron. xi: 16, 17.

3. In the days of Asa, King of Judah, when he made his reformation, "he gathered all Judah and Benjamin, and the strangers with them; out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in abundance when they saw that the Lord his God was with him," 2 Chron. xv: 9.

4. We read of Jehoshaphat that "he set of the Levites, and of the priests, and of the chief of the fathers of Israel for the judgment of the Lord and for controversies," etc. 2 Chron. xix: 8.

5. In the days of Athaliah's usurpation, Jehoida "went about in Judah; and gathered the Levites out of all the cities of Judah, and of the chief of the fathers of Israel, and they came to Jerusalem," etc. 2 Chron. xxiii: 2.

6. When Hezekiah made his great Passover, he wrote letters and assembled the people out of "all Israel." Some mocked, but many not only came, but dwelt in Judah. 2 Chron. xxx: 1, 5, 10, 11, 18, 25.

7. In 2 Chron. xxxi: 6, we again read of "the children of Israel and Judah that dwelt in the cities of Judah."

8. It was Judah that was taken to Babylon, and it was Judah and those of whom the kingdom of Judah was made up who returned. How are they spoken of in the books of Ezra and Nehemiah? See Ezra ii: 70: "All Israel." In vii: 13: "All they of the people of Israel." In x: 5: "Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear," etc. In ix: 1, we read of "the people Israel." In Neh. vii: 73, we read again of "all Israel," as also in xii: 47.

9. Coming to the New Testament, we read in Luke ii: 36 of Anna, who was "of the tribe of Asher."

10. In Matt. x: 5, 6, the twelve were commissioned to go not to the Gentiles or Samaritans, but "to the lost sheep of the house of Israel."

11. In Matt. xv: 24, the Lord declares of Himself that He was sent only "unto the lost sheep of the house of Israel."

12. In Acts ii: 3, Jews were at Jerusalem "out of every nation, under heaven." In verse 14 Peter addresses them as "Ye men of Judaea," but in verse 22 he calls the same people "Ye men of Israel."

13. In Acts ii: 36 "all the house of Israel" is directly and distinctly addressed, and could not therefore have been either "lost" or "Gentilized."

14. In Acts iv: 27, it is declared "of a truth" that "against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." So that here not only were there sufficient out of all the tribes to represent "Israel," but that Israel is especially set in contrast with the Gentiles! In verses 8 and 10 "Israel" is again mentioned. See also Chap. v: 21, 31, 35; x: 36.

15. When in Acts ii: 19, it is stated that "they were scattered abroad upon the persecution that arose about, Stephen traveled as far as Phenice and Cyprus and Antioch, preaching the word to none but unto the Jews only," can it be seriously contended that these preachers spoke only to those of the tribe of Judah and not to those of any of the other tribes?

16. In Acts xxvi: 7, Paul, speaking of "the hope of the Promise made of God unto our fathers," declares, "Unto which hope our twelve tribes, instantly (R. V., earnestly) serving God day and night, hope to come."

17. Finally and we do not doubt not that further evidence could be produced), the Apostle James addresses his epistle "to the twelve tribes which are scattered abroad, not which are "lost" or "Gentilized," but "scattered abroad."

We know from Ezek. xviii: 29-35, that the twelve tribes will be settled by name in their restored inheritance, and also that before that day there will be the sealing of 12,000 out of each tribe by name (Rev. vii.), who shall pass unscathed through the great tribulation.

How this will be done, or how they will be known, we cannot tell, but the true Joseph, who is "yet alive," will do it. When Joseph feasted his brethren (Gen. xliii: 33), they were all placed, "the first-born according to his birthright, and the youngest according to his youth, and the men marveled one at another." So it will be in that future day which is fast approaching. The true Joseph will as easily place His brethren in the flesh, each in his order and each in his inheritance. The Great Shepherd knows His "lost sheep of the house of Israel," and He will call them by their right names, and again they will wonder and say, "It is the Lord's doing, and it is marvelous in our eyes."

The whole theory of Anglo-Israelism rests on the supposed distinction between the two houses of Judah and Israel in the present day; But the Scriptures cited above positively prove that no such distinction exists.—From "Things to Come."

"HOME AGAIN!" OR JEWISH RESTORATION SONG.

From cruel land, from stranger shore,
We tread fair Zion's strand once more,
And sing, as Miriam sang of yore,
A strain of holy mirth!
Oh, loved Jerusalem!
If we, thy sons, forgetful be,
Let tongues grow dumb, and comfort flee,
And perish joy on earth!

For here our glorious Foot-King
So swept his harp of glowing string,
That down the years the echoes ring,
And swell in deathless song!
And here, aflame with Prophet-fire,
Isaiah struck his burning lyre,
And sang how all the world's "Desire"
One day should right the wrong.

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Not yet our land with gladness glows,
 Nor deserts "blossom as the rose!"
 Not yet the "milk and honey" flows!
 But firm the promise stands
 That flocks the pastures shall adorn,
 And hills and valleys smile with corn;
 (The fir-tree rises, where grew the thorn,
 And forests "clasp their hands"!)

Ariael Oh Zion's daughter! Wake
 Your harp! The long, sad silence break!
 From off your royal garments shake;
 Your face, its beauty show.
 Sing! For the holy house shall rise
 'Mid fragrant smoke of sacrifice!
 And watchmen shout with glad surprise,
 "Behold, behold your God"!

ELIZABETH SUGR.

San Diego, April 20, 1898.

THE PARTIAL RETURN OF ISRAEL.

BY J. STOW.

Rhenoster Doorn, Transvaal.

The partial return of Israel is nowhere directly foretold. But it is quite evident that certain events are foretold which are to transpire at the end of this age or dispensation which cannot receive their fulfillment unless there is first a partial return of the Jews to Palestine, viz.:

1. The taking away the daily sacrifice (Dan. xi: 31) by a king (and those who are to be in league with him), styled by the prophet Daniel (xi: 21, 40) King of the North, who comes to his end in a manner not here foretold (Dan. xi: 45); though it seems to be inferred it will be in a mysterious if not a miraculous manner, while at the head of an army and fleet (Dan. xi: 40, 41) in the land of Israel; and at that time Daniel's people shall be delivered (Dan. xii: 1). As Jerusalem is still trodden down of the Gentiles, it follows there must be a partial return of the Jews, who will rebuild the Temple and reinstitute the daily sacrifice.

2. The invasion of the land by a king styled Gog, as foretold by the prophet Ezekiel (xxxviii., xxxix.).

The time is clearly indicated as that which immediately precedes the restoration of the whole house of Israel (Ezek. xxxix.:

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22-25). It is quite evident that at that time (Ezek. xxxviii: 11, 12), viz., the time of the invasion, the land will be resettled by Jews, who will be living in a state of peace, prosperity and fancied security; and yet it is quite clear from verse 25 of Chapter xxxix. all Israel will not then have returned.

3. The Temple which St. John was told to measure (Rev. xi: 1), from its connection with the king styled the Beast; who is to be destroyed at the coming of the Lord (Rev. xix.; Dan. vii: 13-28) points clearly to the last days of this dispensation. This Temple must, therefore, be the same as that referred to in Dan. xi: 31.

4. The events foretold in Zechariah, Chapters xii., xiii. and xiv., seem unmistakably to refer to the same time, place, persons and events as those above referred to; to a time when Palestine will be resettled, but prior to that in which the Gentile dominion will have passed away, and, therefore, prior to the restoration of all Israel to their land. Hence in every instance mentioned there can be no doubt the king (under what name soever), the land, the people, the time, are one and the same.

It seems, therefore, to be quite in accordance with Scripture, i. e., if the interpretation placed on these prophecies be correct, that in order to their fulfilment there must be a partial return of the Jews to their land before the events therein referred to can be accomplished. It is scarcely necessary to remark that the final or complete return of the whole house of Israel, which is to result in untold blessing to all the nations of the earth, cannot take place until the first dominion shall have been forcibly wrested out of the hands of the Gentiles. Dan. ii: 44.—From "The Morning Star."

THE GREAT CHANGE AT HAND.

BY OMEGA.

Nineteen hundred years ago there walked this earth the God-man—Jesus Christ. Now He is in heaven, whence He came, on the Father's throne, seated at His right hand, and exalted far above all in heaven and on earth. Before leaving this earth He preached glad tidings of eternal salvation. That glorious volume telling us of such we hold to-day. It is Truth, and contains many exceeding great and precious teachings, one of

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which we shall take for our consideration—"His Coming Again." "What!" exclaims a pious believer, "do you really mean it?" "Yes, most assuredly," we reply. Ah! my friends, what is the reason of such a question? Because it is so little thought of to-day, so little spoken of, so much doubted and disbelieved in; but, if this be your position, reader, I pray you to let the blessed hope of the Lord's early return do its great work in your heart. It has a power to stir up one's earnestness in God's service, and cause us to stretch forward and lean over the horizon to catch the first glimpse of the coming universal sovereign of the whole world—the King of Kings, the Lord of Lords.

ITS CERTAINTY.

Let us look at its certainty. Can we be sure He is coming? Yes, as truly certain as we are among the living just now. He who said, "I am the way, the truth and the life," has given us His own word for it. Let Him speak again. John xiv: 3, "If I go away I come again." Let the angels speak. Acts i: 11, "This Jesus shall so come in like manner as ye beheld Him going into heaven." Let also Paul be heard. 1 Thess. iv: 16, "The Lord Himself shall descend from heaven." Can these words be broken? "No," we reply. The word of the Lord has been tried, and will abide true forever. As truly as He came to sorrow and death, so truly will He come in glory to reign. Do you, my reader, being a believer in the Lord Jesus, believe it? And do you really believe He is needed? Just let that belief be put to the test.

ITS NEED.

We read in Rom. viii: 22, that the whole creation groans, and that the Church does likewise, in waiting for the great Deliverer. Do you? Do you feel the strain of the world? Do you feel sin is on the increase? Do you see the great need of the Omnipotent One to take the name and authority and the power of a king, and reign in righteousness? Who can bid sorrow and suffering cease? Who can blot out pride, hate, fraud and decay? Who can give life to those who sleep in the dust of the earth? Who shall deliver a poor, distressed and persecuted Church? The absolute reply to all this is, "The

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coming King from heaven." Yes, only by Jesus' coming can the curse be suspended, and the sons of God manifested and redeemed—body, soul and spirit; thus to be presented entire and without blame before His presence. Can you not see the urgent need of His presence? Do you not experience it? You! believer, not able to say "Yes." Ah! there must be something wrong. You must be out of harmony with the prophets and apostles, and it's almost midnight, too. Oh! friends, arouse yourselves. Let us quickly get into concord with such testimony as Isa. lxiv: 1, 2, and Rom. viii: 22, 23. They so yearned from bleeding hearts for Him to come. May the desire be so strong in us that it will be burst from earnest and pleading hearts, "Come, Lord Jesus!"

ITS SUDDENNESS.

And why should we thus endeavor to live? Because, "Behold! I come quickly and my reward with me." What a glorious assurance for the Church! Yes; it is coming to pass quickly and suddenly. Read Mark xiii: 35-36, and Luke xvii: 24. Pressing facts these! Let them weigh on our hearts as they should.

THE SIGNS.

The predicted signs of the times, too, should strike home to the depths of our hearts. We are in times of great trouble, international strife and jealousy with wars and their rumors, wickedness and deceivers increasing, earthquakes, plagues, great fires, great heat and terrific storms. The signs are indeed heavy upon us. They are sufficient to arouse us to a sense of our duty to the Lord God. The world is bad enough now; but it is to be worse. It may be comparatively easy to live now, but what then? The prince of the spiritual hosts of wickedness is bestirring himself amazingly in our days. Opposition to godliness is increasing. What a place this earth will be when he is cast down to it, as Rev. xii. shows. He will then rapidly sum up this dread and desolate work.

THE STAGES.

The dear Lord is coming again in two stages. First: Into the air, 1 Thess. iv: 15-17, to catch up waiting ones, living or dead, and second, to the earth, 2 Thess. i: 7; Zech. xiv: 5.

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to judge the nations and all who have not obeyed His Gospel. For which are you ready? This brings up another point. How should it affect us now? As a true power for holiness. We should be doers of God's will; we should be waiting and looking for Him (Heb. ix: 28); purifying ourselves (1 John iii: 4); agonizing to enter by the straight door, for many who seek to enter there will never do so. Let us be certain of our preparation. Many will think themselves ready, but there's something lacking. It may be one command has not been kept; nor has it been preached by those who will be able to say "Many mighty works have we done in Thy name." All such will miss meeting the Lord in the air, and can never, never, join Him in His kingdom. Oh! then, I beseech you, get ready in the Lord's way; man's way will certainly lead you astray. How will it affect those who are ready? Oh! the delight! the joy! the change! No human agency can describe it. From the earthly to the heavenly, from weakness to power, from dishonor to honor, from mortal to the immortal, from death to eternal life, from corruption to incorruption, from this vile body to His own glorious likeness. Phil. iii: 20, 21; Col. iii: 4; 1 John iii: 2, 3. Are you ready and awaiting such a change? If not, why tarry looger. The way of salvation is plain, and to the Kingdom also! Attend to Heaven's voice of love and mercy. Let Christ redeem you from all iniquity through His own all-atoning blood.—"Austral. Witness."

 PALESTINE AND THE JEWS.

Palestine is being more and more opened to the return of the Jewish nation, and the movement, to repeople the Holy Land with the sons of Israel is gaining great momentum.

The present Jewish population in Palestine has been much questioned. In 1874 Dr. Baedeker put the number at between 14,000 and 18,000. In 1894 he gave the population in the chief towns (Jerusalem, Hebron, Tiberias and Safed, together with Joppa) as about 60,000. Adding those in the coast towns, it would make over 80,000 altogether. In Jerusalem there are said to be about 15,000 Jews within the city walls, and over 20,000 more living in the so-called colonies just outside the city walls. The number is constantly increasing. They are

building new synagogues, schools and hospitals, and getting possession of real estate in and around the city. The new railroad from Joppa is stimulating business activity. The old city is being modernized. New streets are being laid out within and outside the walls. The water supply is being improved. Factories are being established. Electric lighting and telegraphic and telephonic means of communication have been introduced. In the country regions, too, many projects of a public nature have been undertaken, and Hebrew capital is playing an important part in these new enterprises. Taking all Palestine, there are now about 80,000 Jews settled as residents—a greater number than at any time since the second century. Taking the rate of increase of the last ten years, a decade hence the Jewish population of the Holy Land will exceed a million. Prophecy is being fulfilled.—"The Missionary Review."

"Watch; for ye know not what hour your Lord doth come.

"Be ye ready;

For in such an hour as ye think not

The Son of Man cometh."—Matt. xxiv: 42-44.

"Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."—Matt. xxv: 13.

"Of that day and hour knoweth no man,

Not not the angels which are in heaven,

Neither the Son, but the Father" (or only as the Father).

"Watch and pray,

For ye know not what the time is."—Mark xiii: 34, 35.

"Watch ye therefore,

For ye know not when the Master of the house cometh,

At even, or at midnight, or at the cock-crowing,

Or in the morning."—Mark xiii: 35.

"Take heed lest that day come upon you unawares."—Luke xxi: 34.

Blessed uncertainty! Do you not see that between the coming Lord and His loved ones there is supposed to be such attraction and sweet sympathy, that if the exact hour of His arrival were to be reached by calculation it would spoil everything. There is a sweetness in the very uncertainty which keeps the soul on the alert, and betrays its condition of longing, or otherwise, for the Coming One.

One of the words translated "watch" implies this: An attitude of intense, eager expectancy.

The other word used, and the one most frequently connected with the great theme, is literally to **KEEP AWAKE**. The doctrine of the Coming was intended for the whole Church throughout the long night of the centuries, and held in spiritual power it would have kept the Church awake; but, alas! this precious truth was forgotten, and all the virgins "slumbered and slept," and in the sleeping-time "the enemy sowed tares." Matt. xiii: 25.

The division of the long night into four watches proves this. If the period were but one day of twenty-four hours, waking would be but a poor proof of eager devotion; but if, as we assert, the command to keep awake in anticipation and expectancy of the great event was for the long night of Christ's rejection and absence from the world, that the Church might be ever in practical sympathy with the heart of her Lord, and in the contemplation of bright, eager expectancy of the Father's purposes for Him, then all is plain.

But, if so, the command is not to "calculate," but to **WATCH**.

WAR PRAYER.*

O, merciful and gracious King, God of Gods and Lord of Lords, in Thy hand is the soul of every living creature and the spirit of every human being. look down from Thy holy dwelling, from Heaven, saye, we beseech Thee, Thy servants, the American nation, who dwell in these United States, who adhere to the teachings of Thy beneficent attributes, to do good to mortal beings, to show compassion to those who are formed by Thy hand, and who risk their lives as they do this day, to shed their blood like water in this war which duty commands, to deliver the Cuban people who sigh and groan beneath the hand of the relentless and cruel Spanish nation, who have thirsted for human blood from days of old.

O, Lord of compassion, we pray Thee, pity and have mercy upon our forces on land and sea, and give them strength and courage to stand before the power of our enemies and to subdue the pride of those who rise against us, that they, our hosts, return not in defeat—O, do Thou avert that—with head bent downward and faces shamed.

* This prayer is translated from the Hebrew. It is prayed by many of the orthodox Jews in New York City, and was formed by a Rabbi.

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May Thy loving kindness uphold and support us with Thy right hand, to deliver the Cubans who are oppressed and afflicted by their persecutors, and to proclaim freedom for them-- in order that they also may enjoy the glow of enlightenment and freedom which Thou has apportioned to us, sons of these United States, with Thy full, open, holy extended hand.

We implore Thee, prosper our ways that no sickness, misfortune, mishap, or evil accidents may befall us. Bring our ships to desired havens and lead us by silent waters. Graciously bestow of Thy knowledge, understanding and wisdom upon our authorities, councilors and commanders, that they may succeed in their plans on the lines of love, mercy and humanity, that they may proceed thereon, as now.

Appoint us for salvation and compassion that violence, outbreak and calamity be unheard of in our land, that perfect peace may be accorded to us and all who dwell in this country, now and for evermore. AMEN.

THE HOPE OF ISRAEL MOVEMENT

Blessed Meetings.

We are very thankful to God for the blessed meetings we had during the past month with our Jewish brethren and friends in 91 Rivington Street, New York. The attendance has steadily increased, and on a bright Saturday afternoon the large lecture-room was very well filled with attentive and deeply interested listeners. Prophetic truths are now interesting the Jews more than at any other time we have seen in our experience. There are not a few among them who wait with us for His coming. We have also held several weekly preaching services in the German Reformed Church, on Houston Street.

Tract Distribution.

Our tract distribution is being continued on a large scale. Our office rooms are almost too small for the large number of tracts which we issue monthly. The little book written by the Superintendent, "Joseph and His Brethren," has found much favor with the

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Hebrews. It is a booklet in Jargon of sixty pages, and gives the story of Joseph as a type of Christ's first and second coming. Many orders have reached us from different parts of the country, coming from Jews themselves, asking for a copy of the booklet, having heard of it. The sweet story of the Jewish doctor and the drummer boy is also now ready in tract form. The English booklet of Mr. Gaebelein on "The Messiah and His People Israel" is designed for the English-speaking Hebrews. We are pleased to know that a number of our friends have undertaken to send this booklet by mail in their respective places to Jewish merchants and to Christian ministers and other Christian people, to whom it is as well adapted as to Hebrews. To all those who intend to do this work we will gladly make special rates in sending them large quantities of this work.

Conferences in New England. The conferences held in New England were a success. In several places Hebrews and Hebrew Christians worshipped with us, and in Lawrence Mr. Gaebelein addressed a nice audience of Hebrews.

More News from Far Countries. Postals and letters from Eastern Europe and also several from Palestine and Turkey have reached us during the past weeks. They all give the same blessed news, which makes our hearts rejoice. The Lord is, by His Spirit, doing His own work among His scattered people. They are reaching out to-day from all lands for the blessed truth as it is in Jesus, and we are so thankful to God that He is giving our non-proselyting and non-denationalizing principles so much favor with the Hebrews. Many of them write us that this is the only way to reach their people. Of course, not only Hebrews, but many earnest and faithful Christians, have been won over to the position we hold. While we praise God for what He has done, we feel more and more that much more is to be done, and the time is short. We want to keep humble before Him and continue in the blessed work, looking to Him for the in-

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Palastine.

As will be seen from the editorial notes, the Hope of Israel Movement has now a worker in the Holy Land. Brother Simon Bauer is an earnest Hebrew-Christian brother, filled with the Spirit. He has a family, and has done in the past excellent work among his brethren in Jerusalem. He is also in harmony with our principles and method of work. We have sent him several supplies of our literature, and we hope to publish new tracts and leaflets in Hebrew and Arabic for the Jews in Palestine who do not read the Yiddish. We were delighted to receive a number of communications of late from believing Hebrews in Jerusalem, who received much blessing through our papers, which are regularly distributed in the city. Brother Bauer will travel also through the land and visit the different colonies. Pray for him!

Our space does not permit a longer report in this number. The Lord is very good to us in this Hope of Israel work. How good of Him to permit us Gentiles to work for His chosen people! He opens new doors for us. The literature is being scattered, and our Jargon monthly will now appear with Volume VI. in a new form, with an enlarged edition. In the July number we hope to give a longer report.



THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the Gospel of Jesus Christ to His brethren according to the flesh. We hold that Scripture—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the Gospel is "to the Jew first," Rom. i: 16. "The Jew is not a Gentile. The term 'proselyte,' therefore, can never apply to the Jew. The promises of God are Israel's," Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh. Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root. Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of biblical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This too, as clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification. Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised." 1 Cor. vii: 18. This was the ruling of the Apostle to the Gentiles in all the churches. (Compare Eeck. xlii: 7, 8.)

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever. Jer. xxx: 11; xxxi: 26, 27; xli: 20; Rom. xi: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the Gospel—a remnant of the nation is being saved, according to the election of grace. Rom. xi: 5. These saved Jews, to be a remnant, should not surrender any of the divinely appointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election.) Rom. xv: 8. He came out to destroy, but to fulfil, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments. Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as Jews (barring, of course, mere traditions of the elders and the various customs of men). 1 John ii: 6.

4. On and from the Day of Pentecost onwards Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the Apostles or Jewish believers to "forsake Moses." Apostolic teaching, throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 25 (Chap. xv: 20, 28, by implication, clearly make observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 8; xviii: 18; xx: 16; xxi: 17-20; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also the Son of Abraham and Son of David. He is at once Head over all things to the Church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven. Luke i: 22, 23; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the Church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.

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