

OUR HOPE.

Entered N. Y. Post Office, June, 1894, as 2nd Class Matter.

Vol. V.

JULY, 1899.

No. 1.

ANNOUNCEMENTS.

Our notice in the last number of "Our Hope," requesting renewal of subscriptions and the settling of unpaid ones has been answered by only about five per cent. of our subscribers. In view of this small return we feel not justified in increasing the number of pages to forty-eight, as we hoped to do.

We hear from many quarters that the Lord is using the Hope, and makes the magazine a blessing. We rejoice to hear such good news. We must however state that the magazine is far from paying its way. We should have less trouble if our friends would be prompt in renewing their subscriptions, and send the money. Some have advised us to take good paying advertisements, but this we cannot and will not do. We are thankful to God for His help in the past, and that we can commence the fifth volume of Our Hope, and we know God will continue to use this Monthly, and make it a blessing to Jew and Gentile. Please study the labels on your wrappers, and renew your subscriptions.

SPECIAL OFFER.—We offer to send sample copies to all who desire to send them to their friends. We will send to every new subscriber all back numbers from January, '98, to June with one year's subscription for one dollar. We trust many will avail themselves of this offer.

With this number we commence the publication of a series of articles on Jewish Eschatology, which will be of great interest, importance and value to every believer in the blessed Hope and student of prophecy.

OUR HOPE.

NEW PUBLICATIONS.—"Outline Study of the Gospel of John," by Dr. W. J. Erdman; price 5 cents. "Righteousness," by Prof. J. M. Stifter, D.D.; 3 cents. "Joseph and His Brethren," translated from the Jargon, 20 cents.

 EDITORIAL NOTES.

A Warning. In our October number last year we warned our readers against a certain Benjamin Frankenstein, who fraudulently represented the Hope of Israel Movement in several Western States, taking subscriptions for "Our Hope," and even collections for work among the Jews. We do not know this swindler, and were much relieved when we heard that on a charge brought against him by the publishers of the "Ram's Horn" he was sentenced to serve a few months in prison. Not sooner was he released but he commenced his fraudulent representations again, using our name and having a rubber stamp reading, "Benjamin Frankenstein, Missionary Worker of the Hope of Israel Mission, N. Y." with which he stamped his envelopes and letters. A few weeks ago he was again arrested on a charge brought by the "Ram's Horn." We sent at once a sworn statement to the authorities, upon which he was sentenced to nine months. He is now in jail in Jackson, Mich.

It seems he is not the only one who has defrauded people by using our name. Several similar complaints reached us from an Eastern State. We state here once more that we do not send out agents to solicit subscriptions for the Hope, and those of our workers whom we send out from time to time have always written evidence signed by us in their possession. Always write to us about other persons who say they know us or are in connection with us.

Niagara Conference. The Twenty-second Annual Meeting for Bible Study will be held, the Lord willing, at Point Chautauqua, N. Y., for seven days, beginning Wednesday, 9.30 A. M., July 20th, and closing Tuesday, P. M., July 26th, 1898. We heartily invite all our readers to come to Point Chautauqua. The charges for board are not very high, and Mr. J. E. H.

Kelley, of the Grand Hotel, will make special arrangements and attend to all applications for board and rooms in other hotels and cottages. Mr. Gaebelin hopes to be present during the entire Conference.

The War with Spain.

Several friends have asked us if we think the present war with Spain has any relation to the last days and the tribulation. We have always held and still hold that our country is not in the scope of prophecy, and therefore nothing is said on it in the Scriptures. However, it seems our country is to be brought into the final struggle at the end of this age, and may have to play an important part in the consummation. So far the universal war predicted by many has not come, and probably will not come at this time. There is much hope that after the conquest of Spain, which is not far off, the Gospel of the Son of God will be preached as a witness in regions so long held in the tyrannic grasp of Spain. This war may be taken as a kind of prelude to the coming judgment of the nations as foretold by all the prophets. The measure of wickedness and crime of that land seems to be full, and the God of Abraham has not forgotten Spain's evil deeds against His people Israel; the harvest of it seems to have come, for God has said, "I will curse them that curse thee."

Much enthusiasm exists in our large Jewish quarter in New York City. There are not alone Hebrew prayers being made for the victory of our army and navy, but also young Hebrews have enlisted and have gone to the front. The numerous newspapers in down town New York published in Yiddish keep the thousands, who read no English, well informed on the progress which is made in conquering the foe.

EDITORIAL CORRESPONDENCE.

VIII.

Landing at Jaffa is not always so easy and pleasant as we had the good fortune to find it, both on the way to Jerusalem and on our return. Nor were we delayed at all by the Turkish passport and customs officers. Our boatman proved himself

OUR HOPE.

to be an expert pilot through the nalsy, impatient crowd, all eager to be passed.

Now we are on the soil of the Lord's own land, the land of His desire. Why should the Lord desire this land? There are other lands more beautiful and attractive. Why should He, who created the heavens and made the earth His footstool, desire any land at all in which to dwell and to reveal Himself, manifest in the flesh? There is a mystery, which only He can explain to us once, when we shall see Him as He is, and shall know even as we are known.

These are the streets of Joppe through which Jonah once tried to make his escape to the sea from Jehovah. He did not want to preach repentance to the Gentiles in the great city of Nineveh. But the purpose of the Lord to have the Gentiles visited could not be thwarted. So this same prophet had to go down to his death, and as a risen one he must go, the second time, and Nineveh repents and is saved. And here it was likewise where the Lord, in a special vision from heaven, reveals to Peter, the apostle of the circumcision, that great mystery concerning the admission of the Gentiles without circumcision into joint fellowship with the believers of the circumcision. To the Gentiles, therefore, Joppe must always have a peculiar interest or connection with the Divine dealings toward them. And there is appropriateness in the fact that this city is on the waters of the Great Sea. For the nations are symbolized by "many waters."

A letter of introduction brings us into the presence of a fine Christian gentleman, a Russian nobleman, Baron Ustinoff, who years ago abandoned the orthodox Greek church, as his eyes were opened to the truth of the Gospel, and who has had to go through much opposition and persecution in consequence. Soon we are seated beside his spirited team on the road to Gaza—our first drive on historical, Scripture ground. Along this road the first believing Gentile, though already a proselyte to Judaism, was baptized by Philip the deacon. But we are not trying to find the locality of this event. We are bound for Miqveh Israel (Israel's Hope), and for Rishon le Zion (The First to Zion), two Jewish colonies outside of Jaffa, to the south. At the former place the Alli-

ence Israélite Universelle has a fine and large agricultural school for Jews. At the time of our visit 160 pupils were enrolled. Some of them we found in the well-kept garden, weeding and hoeing. Others were engaged in plowing through a newly planted vineyard. Still another group were piling brush and rubbish; while a considerable number were in the class rooms undergoing just then an examination in the theoretical branches of study. They were a fine and manly looking lot of young men and boys. The glow of health was on their cheeks. They had none of the hunted and depressed look which has been imprinted upon myriads of Jews by centuries of persecution and oppression. It seemed to us that, in a minor sense, these young Jews were already lifting up their heads because of the drawing nigh of the redemption of their land and their nation. They looked as though it afforded them great satisfaction to till the soil of the land, which some day must be the happy home of their people. There was a quiet modesty, coupled with justifiable pride, in their bearing.

We rejoiced over the good work this agricultural school is doing for the rising generation of young Jewish patriots. They work not as slaves, nor against their will, but as the pioneers of coming multitudes, to whom the hills and valleys of Judea shall some day yield abundant harvests. It is true that large funds are still needed annually for the maintenance of this noble institution. That is the case, likewise, with all institutions of learning and with industrial and agricultural schools as well. A better investment could not well be made by wealthy Jewish bankers. And if no immediate financial benefits are reaped for years to come, the moral influence of such training will be of untold value to the healthy development of Zionism and Jewish patriotism. Love of country will find a substantial basis with those who have learned to labor, sow and reap on this "land of desire."

A fine new building intended for a synagogue was receiving the finishing touches by the painters. The entire place, buildings, yards, class rooms, halls, stables, sheds, was kept in good order, and looked clean and tidy. We secured a number of snap shots with our kodak, which later on we hope to be able to reproduce for our readers in these pages.

At Rishon le Zion we are in a Jewish colony proper. Here are, in a beautiful location, on high ground, over a hundred substantial stone houses, the homes of the colonists. The streets are wide and well kept. The houses look cheerful and homelike. Everything bears a pleasant aspect. We are in a Jewish farming village. There are beautiful gardens and orchards, and, covering the hillsides all around the colony, are myriads of grapevines just beginning to show multitudes of buds for the coming grape. All the vintage is pressed and prepared for the market in a large and well-appointed cellary. There are vast vaults underground; the necessary ice is manufactured on the spot. Everything is done on scientific principles to furnish an excellent wine. Attention is paid likewise to the raising of oranges, lemons, figs, pomegranates and other fruits; also to cereals. We fully intended to repeat our visit to both these places in our return from Jerusalem, but, greatly to our disappointment, were prevented from doing so.

The colonies of the German Templars at Jaffa (as well as those in Haifa, which we saw later), together with those of the Jews already mentioned, furnish abundant evidence that the soil of the Holy Land is as fertile and productive as ever, and that with proper cultivation the land can be changed from a desert into a garden.

It was a pleasure to meet the representative of the Church Missionary Society to the Jews at Jaffa, the Rev. J. E. Haauer, whom we found very genial and well informed. He spoke very encouragingly of the prospect of the work in Jaffa and vicinity. We were delighted also to find in him another advocate of the non-proselyting principle for which the Hope of Israel Movement stands. The Rev. H. cheerfully promised to place our papers in his reading room. During a very interesting discussion of Zionism he told us a capital story illustrating the powerful hold this movement is taking of the Jewish mind. One hundred years ago, at Wilna in Russia, a Jewish rabbi died. He left a last will, written in Hebrew, which was to be kept sealed for a century, and then to be sent to Jerusalem to be opened and read by the Chief Rabbi. His wish was complied with, and at the expiration of time the document was duly forwarded to the great Rabbi at Je-

OUR HOPE.

7

Jerusalem. In the presence of many elders and scholars his testament was read. It spoke in earnest, glowing, hopeful words of Israel's approaching deliverance. All was plain and intelligible. Only one passage puzzled the learned rabbis exceedingly. There were three letters, evidently abbreviations. And they occurred just in connection with the coming restoration of Israel. The three letters were (in Hebrew order) da-leth, teth, hey, or, D. T. H. What could they mean? They must be prophetic, but of what? At length it was agreed that they stood for *Doctor Theodor Herzl*, the Moses of the Zionist movement! An endorsement of no mean significance for Zionism, even if we have to smile at the ingenious and naive interpretation.

But we must hasten on. By rail to Jerusalem! One almost regrets that the iron horse was ever permitted to snort across the beautiful plain of Sharon and to thunder along its tortuous way up the rocky wady toward the Holy City. We do not wonder that the camels along the road stop grazing and look with astonishment at the Western intruder and rival. If they could only express the contempt they must feel for the puffy, shrieking locomotive with its rattling train of cars! Three hours' interesting ride, and we are landed amid a howling, jostling, polyglot crowd of human vultures at the station, all ready to pounce upon the unwary traveler and his baggage as legitimate prey. Not the most cheerful or edifying welcome to the Holy City. But there is more unholy trafficking, trading, begging and fleecing to follow.

Jerusalem is literally and figuratively sitting in dust and ashes. A short, fast and not altogether unpleasant drive brings us to the Jaffa gate. Here driving ends. We are swallowed up by the picturesque crowd in the dark portal, and are soon within the sacred wall. The Turkish sentinel at the gate emphasizes the solemn fact that Jerusalem is still trodden down of the Gentiles, until—when? Oh, Lord, how long, how long!

It is, at this writing, two full months since we first entered the Holy City. The impressions, so novel, so powerful, so overwhelming, have had time to become more fixed and clear. A detailed narrative of all our experiences and observations

in these pages is out of the question. They would fill a volume.

No description, no picture, no photograph, can do justice to the indescribable charm which is over unhappy, wretched, filthy, idolatrous, beggar-infested Jerusalem. Perhaps, nay, undoubtedly, the charm is in the eye of the beholder. For we have spoken to people, tourists of the modern stamp, "personally conducted" according to fixed programme, for whom Jerusalem seemed to be the very embodiment of all that is disgusting and disappointing to a traveler. They would never return. We would gladly, again and again. It is true one cannot walk along a single street or visit a single point of interest without meeting beggary, misery, squalor and abominations on every hand. "Baksheesh" is whined into your ears from morning till night in all the minor keys of studied wretchedness. The feeling of sadness, the desire to weep and to cry to heaven, never leaves one. It grows stronger the longer you tarry. But the spell, the fascination, the interest, the love, grow space. No sermon more impressive, no argument more convincing than Jerusalem as it is to day. The demonstration that the word of the Lord was literally fulfilled is absolute. The assurance of hope becomes unflinching that the same Lord will be true to the gracious word spoken concerning Juda and Jerusalem.

There is but little satisfaction in visiting the so-called sacred places. The feeling that you are the victim of gross and palpable fraud never leaves you. Our conviction grew from day to day that the Lord in His wisdom purposely left us without the possibility of fixing with absolute exactness upon a single spot or building, knowing the inveterate tendency in man to idolize and to worship the creature. But priestcraft is at no loss to supply what is needed to fill the mind of the pious pilgrims with holy awe. An ipse dixit of Pope or Metropolitan is quite sufficient to change an ordinary slab of marble, not a century away from the quarry, into the identical resting place of Christ's body before it was entombed! And thousands come from the four corners of the earth to find absolution by kissing this marble slab. The wretchedness and filth in the streets of Jerusalem are bad enough, but the abomina-

tions practiced by priests and people in the guise of Christianity are simply revolting. Of the three main groups of pilgrims to the Holy City, Jews, Mohammedans and Christians, the last named carry off the palm for unmitigated idolatry and the worship of stones and images. And this calls itself the only true church of Christ, the Bride of the Lamb! Alas! what a demonstration of the fact that the most precious things are alone capable of the most awful degradation and corruption. If the Church were not such a holy and exalted body, it could never have become so vile and loathsome. But there are oases in the desert. Of these in our next letter, the Lord willing.

E. F. S.

Zurich, Switzerland, May 30, 1898.

JEWISH ESCIATOLOGY.*

BY A. C. GAEBELIN.

The expression, "the poor blind Jew," is quite often heard from the lips of Christian believers. Not very long ago we heard a preacher give a sermon on the Kingdom of God. In the course of his address he pictured very vividly the "foolish" expectations of the Jewish people at the time when Jesus of Nazareth appeared among His own, and how they expected Him to establish an earthly kingdom, Jewish and world-wide. "Of course," the preacher continued, "they were blinded and knew not the Scriptures; they did not understand that the kingdom of the Messiah is a spiritual kingdom, a kingdom in us and not in the world, and all the Old Testament descriptions of the Jewish prophets have found and find their fulfillment in the spiritual kingdom of God or the church. The Jew, in his blindness, hoped for a literal fulfillment, which never came, and never will come," etc. Poor blinded preacher! You should pity yourself instead of pitying the blinded Jew. It is true the Jew expected Messiah to establish the kingdom of heaven in the earth, and had he not a perfect right for such an expectation? What Scriptural proof has the above preacher,

* In the preparation of these articles we have mostly been guided by the excellent work of Weber *Jüdische Theologie (System der altsynagogalen palästinischen Theologie)*. We have used also several Hebrew works and a number of books on Christology. Many of the quotations given have been locked up in the Talmud and other rabbinical writings.

OUR HOPE.

and with him hundreds of others, for the statement that "all the Old Testament descriptions of the Jewish prophets have found and find their fulfillment in the spiritual Kingdom of God or the church?" Certainly, there is no Scriptural warrant for the spiritualizing of Old Testament prophecy, applying all the promises of God given to Israel, which is always the seed of Abraham, to the church to be realized in her in this present age. This is an awful delusion, and much, if not all, of the confusion, unbelief, higher criticism and worldliness which exist to-day in Christendom have originated from robbing the Jew of his inheritance, and not rightly dividing the word of truth.

Old Testament prophecy has been much better understood by the old synagogue than by most Christian commentators. Many a Christian Doctor of Divinity has with a few sentences dismissed the "carnal" expectations of the Jews and the literal interpretations of the Rabbis, and erected his own phantom, hut, nevertheless, the Jew with his "carnal" expectations and literal interpretations holds the truth. Yonder old orthodox Jew faithfully keeping the law and daily expecting his Messiah, the Redeemer of Israel, waiting for Him and His kingdom, believing in all the prophets said concerning the restoration of all things and Israel's glory, is a far more inspiring sight to us than many a professing Christian, who has very little knowledge of the Word, and none at all of God's purposes, and who moves in a little, narrow circle. Is it not remarkable that all persecutions of the Jews, for nearly 1,600 years, all tortures and massacres, all false missionary methods, have not shaken the firm belief and hope in the sure word of prophecy of the God of Abraham? This faith and hope, which no Inquisition could quench, is not stubbornness; it is divine. Only a small part of the Jewish nation has at least outwardly cast aside the hope of a future glory, and speaks of assimilation, which is so seldom seen. There are many orthodox Jews who wait as eagerly for the Messiah as the true and orthodox Christian waits for God's Sun from heaven. The Jew has in his many and ancient writings a wonderful treasure, which a Christian never dreams of. The Targumim, Midrashim and the Talmudic literature is filled with valuable suggestions, real and understood

OUR HOPE.

11

by not many Gentiles. The Jew has in these writings a wonderful eschatology or teachings on the last things, the end of this present age, and the world to come, which will no doubt astonish many of our Christian friends. We hope to bring in a series of articles before our readers a few of these remarkable statements made by the Rabbis, and give numerous quotations from their writings. We believe what we will have to say will be of the deepest interest to all true students of the Word.

I.

The great centre of Jewish eschatology is the Messiah. There can be no salvation, universal blessing and peace until He comes. His coming is, therefore, the object of faith and hope of Israel. The New Testament puts before the true believer that blessed hope of His coming again, as the only true hope for His church, Israel, and the world in much the same way as the Rabbis in their writings do. The Rabbis have much to say on the person and work of the Messiah, the conditions and signs of His coming; the events connected with it, etc., and that is no easy task to collect the leading thoughts for Christian readers from the large amount of quotations which could be made. We call first the attention to the Jewish belief of a Messiah who is pre-existent.

The Pre-existence of the Messiah is often mentioned by the teachers of Israel. *Shemoth rabba* says whatever God created, He has created for His own glory. But seven things are mentioned which were called into existence by God before the creation of the world. *Beresith rabba* says the law (Torah) and the throne of glory were created before the time; also the Patriarchs, Israel, the Temple and the name of the Messiah were pre-existent with God. The first aim of God in creation is Israel and the Temple, the last the Kingdom of the Messiah in the earth. According to *Tanchuma*, the seven things created by God in eternity are: "The Torah, the throne of glory, the Temple, the Patriarchs, Israel, the Messiah and repentance." In *Julkut Shimoni* we find the Thora, Repentance, the Paradise, the throne of glory, the Temple and the Messiah.

The beginning of the Gospel of John, "In the beginning was the Word, and the Word was with God, and God was the

Word," contains the doctrine of the old synagogue. As so much has been written on this, and not a few Christologies refer in defense of the eternal Sonship of Jesus of Nazareth to the old Jewish sources, we will not repeat what is well known.

Messiah, when He comes, will find, according to the Rabbis, the world in a sad state and Israel in deep misery and ungodliness. We will give, however, in a latter article deeply interesting and important quotations from Talmudical literature concerning the conditions and signs of His coming—quotations which are significant because we meet statements which agree in every detail with the New Testament predictions concerning the conditions which will exist at the end of this present evil age and the signs of His coming.

Because Israel has fallen so deep and a great and true repentance is necessary, according to the rabbis, the prophet Elijah will come before Messiah, appears for the redemption and restoration of Israel. *Elijah* as the forerunner of Messiah (Mal. iii.23) was firmly believed in by the Scribes and Pharisees when Jesus of Nazareth lived (Matt. xix. 11). It is still believed by orthodox Jews. Prayers are made to God to send Elijah, the prophet, and every *Pisach* (Passover) night, when the beautiful and inspiring feast of the unleavened bread is opened, an extra cup filled with wine stands on the table for the prophet Elijah, while an empty chair is reserved for him at every circumcision. An old tradition says: "In the time when the Holy One, blessed is He, redeems Israel, three days before Messiah comes Elijah will appear. He will lift up his voice in the mountains of Israel, and will be heard from one end of the earth to the other. (*Talkot*). He will prepare the way. In *Ediotoh* we read that he will clear up the genealogies. He will settle all difficulties in Israel; the money on account of which two are fighting remains deposited till Elijah comes (*Baba metsia*).

His greatest work, however, is teaching and leading Israel to repentance. In the sayings of *Rabbi Elieser* it is recorded that Israel will never truly repent till Elijah comes. *Talkot Shimon* says: "Elijah cries and weeps on the mountains of Israel, and calls out, 'How long will you stand in a desolate

and deserted land?' But then for three days will he proclaim peace is coming for the world; even the wicked will rejoice; but he says to them, salvation is for Zion and her children, and not for you."

In this great work of calling Israel to repentance and reforming the nation, *Elijah*, according to the Rabbis, is assisted by the other great prophets of the Old Testament. *Moses* is especially mentioned. In *Devorim rabba* we notice the following very remarkable tradition: God said to Moses: Just as thou hast given thy life for Israel in this world, even so shall it be in the future one. When I shall send them the prophet Elijah you both shall come together. The identity of the two witnesses in Revelation xi. has always been an open question with Biblical students. That they are persons, and not nations or systems, that they are witnessing in Israel's land and to the people, is now little disputed. It is also generally believed that Elijah is one of these witnesses. Many people still hold that Enoch must be the other. More Scriptural reasons, however, are in favour of Moses. The above quotation may be used as an argument for what we believe to be the correct view, namely, that Moses and Elijah will appear in the time of Jacob's trouble.

In *Targum jer.* we read: "In the fourth night, when the world reaches the set time—the time of the redemption—and the iron yoke is to be broken, Moses will come out of the desert." * * * Other prophets, especially Isaiah and Jeremiah, are likewise mentioned as forerunners.

(To be continued.)

PROMISES TO THE JEW IN THE EPISTLE TO THE HEBREWS.

The Epistle to the Hebrews in the course of the discussion of its main themes throws out hints of the belief of Jewish Christians on other subjects. Its quotations, for instance, both as to form and application, suggest certain principles of inspiration and interpretation to which Gentile Christians do well to take heed.

But no more convincing proof of the truth of such a doctrine as that of the premillennial advent of the Messiah can be found than in certain scattered references to the "last things" in this great epistle. They are, indeed, not so many references, but rather the hidden foundations of the truths professedly discussed; the things taken for granted by both the writer and the reader.

Among these expectations sure to come to pass the following may be mentioned:

1. The Jew looked for the Messiah to descend in glory into "the inhabited earth," and to become the source and centre of universal sovereignty and blessing. In this epistle it is said, "And when He bringeth again the first begotten into the world (the inhabited earth) He saith, Let all the angels of God worship Him." i: 6; Ps. xvii: 7. This "inhabited earth" with its universal worship and blessing is the very "world" of prediction of the cluster of Messianic psalms when Jehovah comes to reign, and man and nature rejoice before Him. Ps. xc.-c. Again, the writer says, "For not unto angels did He subject the world (inhabited earth) to come, whereof we speak." ii: 5. This implies that the Old Testament passages quoted in the first chapter, and subsequently, have their true application only to the second coming of Jesus and to His reign with His glorified brethren in the inhabited earth. That word "inhabited earth to come" alone refutes many a false theory of the future of the nations and of Israel and of the church. Of that hope the Jew when he becomes a Christian cannot be robbed.

2. The Jew looked for Messiah's advent as the time and means of the subduing of all the enemies of God, which then would be also the enemies of Israel. Such enmity would specially be against "the Anointed of Jehovah," the Son of God, the King of Israel. In this epistle these believing Hebrews, troubled and afflicted, are told of the greatness of the Lord Jesus, for whose sake they "endured a great fight of afflictions." "But to which of the angels said He at any time, Sit on my right hand until I make thine enemies thy footstool?" i:13. "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from

OUR HOPE.

13

henceforth expecting till His enemies be made His footstool," x: 13, 14. "For we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And, again, the Lord shall judge his people." x: 30.

In the course of the world's history, at the end of this present evil age, there will be such a strange jointure of events as to call for the interposition of the mighty hand of the Redeemer to deliver his suffering people from their lawless, ungodly persecutors.

This expectation, though perverted and misapplied by the unregenerate Jew, will at last have a peculiar meaning to the believing Jew in that hour of the world's great crisis.

3. The Jew looked for a great kingdom of Messiah to be established over all the world. In this epistle such a hope is not denied or obscured. It is implied in the forementioned expectations, and expressed positively in the exhortation, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." xii: 28-29. The context shows the writer had in mind the unshakable, untransferable kingdom predicted by a Daniel and a Haggai to be established on the ruins of the kingdom of the nations and of Satan. "Yet once more I shake not the earth only but also heaven." xii: 26; Hag. ii: 6, 7; 21, 22.

4. The Jew looked for a special resurrection of the righteous dead "in the morning" of Messiah's day. In this epistle such great hope of the first resurrection of the Church of God, common to the other epistles, is seen to have been the support and comfort of the martyrs of Israel, both of former and latter days; "Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." xi: 35.

5. The Jew looked for a fellowship of the heavenly and the earthly peoples of God in the day of Messiah. Matt. viii: 11.

In this epistle such expectation is assured the Jew who has set his hope on Jesus of Nazareth as the Messiah. Jacob's dream of the ladder shall surely be fulfilled by way of an opened heaven and a subdued and reconciled earth. Abraham, Isaac and Jacob, heirs of the same promise, "looked for

the city which hath the foundations whose architect and maker is God (xi: 10); but not as unrelated to the future inhabited earth, for into it the first begotten, the reconciler, the uniter of heaven and earth, is to come, and, accompanied by angels and glorified men, all in festal array, inaugurate the kingdom of heaven. For that great event heaven and earth are waiting. The Son of God is tarrying within the veil. "But now we see not yet all things put under Him." The number of His brethren who shall reign with Him, and move pre-eminent in that goodly fellowship, is not yet complete. ii: 8; xii: 22, 23; Matt. viii: 11.

6. The Jew looked for a future celebration of Sabbaths and Jubilees, in which all nations were to take part.

In this epistle such blessed time, free from "life's endless toil and endeavor," is also foretold; "There remaineth, therefore, a rest (a Sabbatismos, a keeping of a Sabbath) to the people of God." iii: 9. It will be true of the heavenly and the earthly. It cannot be now, for the Messianic hour has not yet come. The once suffering Messiah has not yet returned from out of the Heliest to take away iniquity from Jacob and to enter with the Sons of God into the inhabited earth its priests and kings. This great hope the Jew on becoming a Christian did not lose, but rather held with an added splendor of the heavenly glory.

7. The Jew looked for the priesthood of a Melchizedek to be exercised in the age to come, when "the Most High God" would be acknowledged as "the possessor of heaven and earth." In this epistle twice has the passage been cited concerning the subduing of all enemies, as predicted in Psalm cx., and most fitly, for in this psalm the conquering Lord and Son of David is also constituted "a priest forever after the order of Melchizedek." It is as Priest-King the Lord Jesus appears in the inhabited earth. "He shall bear the glory and shall sit and rule upon His throne, and He shall be a priest upon His throne, and the counsel of peace shall be between them both." Zech. vi: 13.

Then, when all nations bring Him tribute as the acknowledged ruler of the Most High God,

"A priest's hand thro' all creation
Waveth calm and consecration."

At present He fulfills the type of the Aaronic priesthood for the Aaronic family, who are to be priest-kings with Him; but then all will be national and world-wide in priestly blessing and worship and righteousness.

This magnificent forelook of the Jew has not become clouded through his faith in Jesus as the Messiah, but, rather, more radiant and more assured. The realization is moving ever nearer. This battle-tossed age of time is drawing to its close. "For yet a little while, and He that shall come will come, and will not tarry." x: 37. Not a jot or tittle of the prophetic word shall fail of fulfillment to the pious Israelite of olden time, or to his descendant who believes in Jesus. Rather, because of the entrance into the world, nearly nineteen hundred years ago, of the Son of God to fulfill the prophecies of suffering, we hold more sure the prophetic word touching His coming again into the same world to fulfill the predictions of sovereignty and priesthood and glory. And of all this no proof is so clear, so self-confirming, as these scattered hints in this wonderful epistle to Hebrew Christians.

W. J. ERDMAN.

THE ORAL TEACHINGS OF ST. PAUL AT THESSALONICA.

It is evident from the epistles to the Thessalonians that, with one exception, Paul taught all the prophetic truth contained in them during his first brief visit to their city.

The exception pertained to the anxious query concerning the saints who died before the advent, and the answer was that such would have part in the glory of the advent, and would be raised before the living were changed.

In the two letters he repeated his oral teachings. Especially in the second is this made evident: "Remember ye not that when I was yet with you I told you these things." I., ii: 5. He had not changed his mind on any point, but they had forgotten or been led away from the truth. It has been said by some that he had taught the immediate coming of the Lord in the first epistle, and was led by the misapplication of the doctrine to write the second; but he says plainly they had for-

gotten what he taught, even before he wrote his first epistle.

Neither while with them nor in his first letter could he have taught this doctrine. He appeals to them, "Remember ye not what I told you must first come?" Whatever may have led them to fear "the day of the Lord was present," it was not any teaching of an immediate advent by the apostle.

There is no ground for such charge, seeing he must now in his second letter rehearse for them again what he had taught before he wrote any letter. He repeats what they once "knew perfectly," that no rapture nor advent could take place until certain events first came to pass.

The following truths were then orally taught by Paul while at Thessalonica, and he seems to have had the roll of Daniel's prophecies in hand while so doing:

1. That they were to await the Son of God from heaven to rescue them from the wrath to come. I., i: 10, v: 9; II., i: 6-9.

2. That they would suffer tribulation before the Lord came. I., i: 6, i: 14, iii: 1-4; II., i: 4-6.

3. That the kingdom of God, for which they suffered, would come when the Lord Jesus returned, as was heard even in the mob's echo of Paul's teaching:

"These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." I., ii: 12; II., i: 5; Acts xvii: 5-7.

4. That Jerusalem, whose fate the Lord foretold "until the times of the Gentiles be fulfilled," and whose fall, therefore, preceded His advent, was even then entering into the shadow of its coming doom. I., ii: 14-16; Luke xxi: 20-24.

5. That there would "come the falling away first and the man of sin be revealed," the beginnings of the mystery of lawlessness being already perceptible. II., ii: 3-7.

6. That a hindrance, of which they well knew, prevented the revelation of the man of sin, who would be the first consummate embodiment of the spirit of lawlessness, and whose destruction would take place at "the day of the Lord." II., i: 6-9, ii: 3-12.

7. That "the times and seasons" in relation to this great day, and the manner of its coming, which they "knew perfectly," as Paul affirms in the first epistle, he now calls again

to their mind in the second. I., v: 1, 2; II., li: 1, 2; iii: 5, 6; ii: 15.

It is therefore conclusive that Paul neither taught an immediate coming of the Lord either "for" or "with" His saints, nor that he changed his mind either after his brief visit or after writing his first epistle.

When he said, "We which are alive and remain unto the coming of the Lord," he used "we" as a representative, corporate word, common to all his epistles when speaking of these things, "We shall not all sleep," 1 Cor. xv: 49-52; "We look for the Saviour," Phil. iii: 20, 21.

The Church, the "one body," has in every generation its two classes of living and dead, but the truth pertaining to each holds good for both to the end. Such truth is in the timeless epistles given to the "one body," and is ever applicable and exhaustless until the Lord returns, when "we who are alive" and "they who fell asleep" shall be one in manifested glory and life eternal.

W. J. EGOMAN.

THE FOURFOLD NAME.

In Isaiah ix: 6, are found some of the most glowing delineations of the power and glory of the Messiah. They form part of a prophecy spoken by Isaiah to encourage the people of Judah at a time of national peril. Pekah, king of Israel, and Rezin, king of Syria, were arrayed against Ahaz, king of Judah. The occupant of David's throne had no trust in David's God. He looked to Assyria and its gods for the help he needed, and the prophet warned him that Assyria would, in turn, become Judah's scourge. The land and the people would be enveloped in darkness and distress. But looking through the gloom, the prophet decried deliverance for the people of God. The true Son of David would arise, Judah's long-expected King, on whose shoulders the government shall rest, and whose name is called Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace.

It is generally conceded that the passage (Isa. ix: 1-6) is imperfectly translated in the Authorized English Version. The rendering of the Revised Version is clever and more ac-

curate, and what is, perhaps, a still better translation has thus been given by a recent competent critic:

"Surely there is now no more gloom to her whose lot was affliction. At the former time He brought shame on the land of Zebulun and the land of Naphtali; but in the latter time He hath made glorious the way by the sea, the other side of Jordan, Galilee of the nations. The people that walk in darkness see a great light; they that dwell in the land of the shadow of death, upon them the light shineth. Thou hast multiplied the nation; Thou hast increased their joy. They rejoice before Thee, as with the joy of harvest, as men exult when they divide the spoil. For the yoke of his burden (that is, the yoke which burdened him), and the staff of his back (that is, the staff with which he was beaten), the rod of his taskmaster, Thou hast broken, as on the day of Midian (Gideon's great victory). For every greave of the greaved warrior in the battle tumult, and the garment rolled in blood, are for burning, the fuel of life. For unto us a child is born, unto us a Son is given, and the government resteth upon His shoulders, and His name is called Wonderful Counsellor, Mighty God, Father of Eternity, Prince of Peace."

In the Hebrew the name consists of eight words, coupled two and two. Hengtensberg says: "The names are completed in the number four, the mark of that which is complete and finished. They form two pairs, and every single name is again compounded of two names." His translation is: "His name shall be called Wonder-Counsellor, God-Hero, Ever-Father, Prince of Peace." The margin of the Revised Version also unites Wonderful and Counsellor in one compound appellation. Let us look briefly at some of the meanings wrapped up in this fourfold name.

1. His name is called *Wonderful Counsellor*. The two words are associated in Isaiah xxviii: 29, where Jehovah of hosts is said to be "wonderful in counsel." The first of the words is found also in Judges xiii: 18, where the Angel of the Lord, after having announced to Manoah the birth of Samson, says: "Wherefore askest thou after my name, seeing it is Wonderful?" He is wonderful in nature and person, wonderful in service and suffering, wonderful in grace and glory. But we must here think mainly of Him as the Wonderful Counsellor. He has "done wonderful things, even counsels of old, in faith-

fulness and truth." The great plan of the ages, the choice of Israel to be His own peculiar people, the election of the Church from all the nations, and the restoration of Israel in the latter day, when He Himself, the Deliverer, shall come out of Zion, are all proofs that in His plans and purposes, His works and ways, He is immeasurably exalted above all, "doing wonders." And for the full and precious meaning of His counselling in the present dispensation we have only to remember that He spake of the Holy Spirit as "another Comforter," thus plainly implying that He is Himself also the Comforter and Helper, the Advocate and Adviser of His people.

II. His name is called *Mighty God*. Here again two words are joined together, the first of which in the Hebrew is God, and the second Hero, or Mighty One. We find them associated elsewhere in the Old Testament. Thus in Deut. x: 17, we read of them as the peculiar possession of Jehovah: "The Lord your God, He is God of gods and Lord of lords, the great God, the *Mighty*, and the terrible." So in Psalm xxiv: 8, He is "the Lord strong and mighty, the Lord mighty in battle." The Child born and the Son given has thus the human name of Hero joined to the incommunicable name of Jehovah. He is the Son of Man whom God made strong for Himself. He foiled the prince of darkness. He triumphed over principalities and powers in His cross; He is the Leader and Commander of His people in every spiritual conflict, and the day is coming when, His enemies having been made His footstool, He "shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

III. His name is called *Father of Eternity*. Of course, He is "the same yesterday, and to-day, and forever." But, according to Hebrew usage, the father very often means the possessor, and the phrase should really be translated "the Father of thee forever." He upon whose shoulders the government rests is the Lord and Ruler of the endless duration that lies before us. No doubt He is "from everlasting" as well as "to everlasting"; but the special reference is to the "for ever" which is to come. The Messiah is its Possessor, for He is alive for evermore, wearing our humanity as a robe of glory. He has length

OUR HOPE.

of days for ever and ever, and because He lives, His people shall live also. And the administration of the future is in His hands, for the Lord God shall give unto Him the throne of His father David, and He shall rule over the house of Jacob for ever, and of His kingdom there shall be no end."

IV. His name is called *Prince of Peace*. The word Solomon means "peaceful," and that son of David, at the zenith of the Hebrew monarchy, was but a type of Him who is David's Greater Son. Jerusalem, with peace within its walls and prosperity within its palaces, in the psalmic days of Solomon, is only a faint picture of what it will be under the reign of the Coming King. This man shall be the peace, when all the sorrows of Israel are finally overcome. The Hero-God is the Prince of Peace, and there is no contradiction in the grand appellations. For out of conflict and conquest shall come true and lasting peace. Here He has made peace by the blood of the cross—peace for man with God, peace for man with himself, and peace for man with his brother, and hereafter, with his foot on the necks of conquered armies, He shall give peace to Israel and the nations, yea, "abundance of peace, so long as the moon endureth."

The fourfold Name thus reveals the essential characteristics of the Messiah. He is man and yet God, wondrous wise, divinely strong, the Lord of endless life, the Prince of peace. He is the Saviour, who meets man's case, and invites his confidence. He is the Hope of Israel, whose reign shall have neither bound nor end, in whom men shall be blessed, and whom all nations shall call blessed. WILLIAM STEWART.

Toronto, Ont.

 "CHRISTIANITY AND JUDAISM.

The behaviour of Christendom toward the Jewish nationality is a striking illustration of how Christianity should not proceed in its treatment of other Asiatic peoples and faiths.

But, although the Gospel of Christ may be said to have made inroads into the ranks of Asiatic Israel, two things should not be forgotten, and the first is this: That the Jew, Christianized, conquered the ancient world represented by Athens and Rome for the Gospel of the Nazarene Prophet, a fact which

is surely not without significance to those who believe in the ultimate conversion of the Jews and their future importance to the growing kingdom of Christ. But the second fact is this: That Israel furnishes the Christian a main argument for his belief in Jesus Christ; a main evidence of the special divine revelation contained in the Scripture, and a chief assurance that the Law and the Gospel which went forth from Jerusalem are to have ultimate dominion, not only over Asia, but over all the earth: that the mountain of the Lord's house shall be exalted above the hills and all nations shall flow unto it.

In speaking at this time of Israel, I do not fail to remember that Judaism is Christianity in the bud. We may rightly speak of it as a plant of righteousness and renown, still lacking the bright consummate flower. Judaism is Christianity without its diadem, without the world-conquering purpose, mission, energy and redemptive power which Christ, the greatest of all Jews and the glory of Israel, has given to His church. I feel profoundly that we can properly enter the vast world of Asia, so full of conflict and suffering, and spiritual possibilities most appropriately through the gateway, above which is emblazoned the name of the most influential of Asiatic peoples, Israel. The late James Darmsteter, of Paris, has said that "the historian's special interest in the Jewish nation is due to its being the only one that is met with at every turn of history."

As one cannot go to India, to China, to Arabia, or even to such remote countries and cities as Bokhara and Samarkand, without finding colonies of Jews, so one cannot open the great volumes of history, Persian, Indian, Arabian, Egyptian, Phœnician, Greek, Roman or modern European, without striking the Jew. But it is not only the historical ubiquity of Israel which gives him special interest, but also the fact that he has molded history on its spiritual side. Of the Jewish people has been said: "Twice it remodeled the world; the European world through Jesus; the Oriental world through Islam, not speaking of the influence, slower and more hidden, but none the less powerful, nor perhaps less lasting, that it exercised in the middle ages upon the formation of modern thought."

We may have imagined that we understood the Jew a gen-

eration ago, but the chief researches of later scholarship have been illumining with new light the three great periods of his history, the first extending from the origin of Judaism to the return from the Exile, the second from the return from the Exile to the Dispersion, and the third from the Dispersion to the French Revolution. To understand the first period, scholars are diligently working at the Hebrew literature, which we call the Old Testament, and at the new sciences, Assyriology, Egyptology and Phœnician Epigraphy, which were born but yesterday. To understand the second period, the Talmud is being explored, as scientists have explored the sea, and as travelers have pierced the interminable wilds and recesses of Central Asia. To understand the third period, men have been unearthing the buried records in European libraries.

The more we know of him, the more we are fascinated and astonished by the Jew, from whose face we cannot escape, beneath the shadow of the mosques in Bombay, or of the Temple of Heaven in Pekin. He comes to have for us the interest that he had in the seventeenth century for Rembrandt in the streets of Amsterdam. Yet he is far more than a picture. To the Christian he is the living evidence of God's presence, power and directing providence in the history of the world. The Jewish religion we have come to look upon as the preparation for Christianity. "Wherever," it has been said, "the apostles of Christ went, they found that Judaism had prepared the way. Usually in every place they first preached to the Jews and made converts of them. Judaism, though so narrow and so alien to the Greek and Latin thought, had, nevertheless, pervaded all parts of the Roman Empire. Despised and satirized by the philosophers and poets, it had yet won its way by its strength and conviction. It offered to men, not a philosophy, but a religion; not thought, but life. Tou intolerant of differences to convert the world to monotheism, it yet made a preparation for its conversion. This was its power, and thus it went before the face of the Master to prepare His Way."—From "Christianity and Judaism," J. H. Borrow, D. D.

JEWISH SOCIAL LIFE.

When, in 1492, Ferdinand expelled the Jews from Spain, the foremost magistrates and officials of the island of Sicily, then a Spanish province, interfered and protested against this cruelty. They said: "A difficulty arises from the circumstances that in this island almost all the handicraftsmen are Jews. If, then, all depart at once, there will be a want of workmen for the Christians, especially of workmen able to carry on the iron industry, the shoeing of horses, the manufacture of farming tools, and the making of vehicles, of ships and of galleys." Their plea was in vain, and the terrible decree of expatriation was speedily enforced. The Jewish race went forth into banishment, and the Sicilian people, with whom the Jews had lived for centuries, stood dumb, astonished, weeping upon the city walls, the galleries and the roofs of the neighboring buildings, to exchange the last sad greeting as their neighbors and friends, the banished Israelites, abandoned the land where for so many successive generations their forefathers had lived and died and been buried.

Can we wonder that the Jews refused to embrace a religion the representatives of which instigated and committed such crimes and barbarities? But this religion was not the religion of a Jesus of Nazareth, who had compassion on the multitude when He saw them as sheep without a shepherd; nor was it the religion of Paul, who had great heaviness and continued sorrow of heart for his brethren and kinsmen according to the flesh. The religion that persecutes men is not Christianity, and, though the rulers of so-called Christendom were far in advance of heathen nations that had never heard of the Gospel, they had yet to learn the doctrine that Jesus of Nazareth taught. The same bloodthirsty fanatics and tyrants who persecuted and banished the Israelites imprisoned and tortured the Christians, burning both the writings of the Jewish prophets and the Jewish apostles; and thus a spurious Christianity caused the name of Christ to be blasphemed among both Jews and heathen. In the language of an eloquent statesman of Jewish lineage: "It is, no doubt, to be deplored that seven millions of the Jewish race should persist in believing only a part of their religion; but this is largely owing to

the nature of the persecution they received. When the great mass of the Jews, scattered throughout the world, first ever heard of Christianity, it appeared to be a Gentile religion, accompanied by idolatrous practices. And afterward, when Romans and Spaniards were converted to Christianity, all that the Jews in those nations knew of Christianity was that it was a religion of fire and sword, and that one of its first duties was to avenge some mysterious and inexplicable crime which had been committed years ago by some unheard-of ancestors of theirs in an unknown land. These people had never heard of Christ. What they heard from their savage companions and the Italian priesthood which acted upon them, was that there were good tidings for all the world except Israel, and that Israel, for the commission of a great crime of which they had never heard, and could not comprehend, was to be plundered, massacred, hewn to pieces, and burnt alive in the name of Christ and for the sake of Christianity. Is it, therefore, wonderful that a great portion of the Jewish race should not believe in the most important portion of the Jewish religion?"

Prejudice can only awaken prejudice; hate can only beget hate; injustice can only produce a sense of wrong and outrage. And all these feelings hinder calm consideration and lead to wrong conclusions. Love begets love, and, enduring all things, overcomes evil with good, and in this spirit men most successfully lead both Jews and Gentiles to know the truth.

Though the Jews have suffered in consequence of their rejection of the Messiah, yet an apostle was ready to say in their behalf: "I know that ye did it ignorantly, brethren, because of unbelief." For, though the rulers and leaders of the Jews were responsible for the death of the prophet of Nazareth, yet it was by no means the act of the entire nation, much less of all their descendants. The common people heard Him gladly. The multitude desired to take Him by force and make Him king. His enemies did not dare to arrest Him publicly for fear of the people; and, though He was daily in the Temple, no man laid hands on Him. It was only through the treachery of His own disciple that they were able to arrest Him at midnight, and, after a hurried and illegal trial, during which the mob was persuaded to clamor for His blood, by 9 o'clock the next morning He was crucified upon a Roman cross.

It is related that when Sir Moses Montefiore was in Parliament, a political opponent taunted him with the memory of Calvary, and described him as one who sprang from the murderers who crucified the world's Redeemer. The next morning the Jewish philanthropist, whom Christendom has learned to honor, called upon his assailant, and showed him the record of his ancestors, which had been kept for two thousand years, and which showed that their home had been in Spain for two hundred years before Jesus of Nazareth was born.

The day of Pentecost found devout men dwelling in Jerusalem out of every nation under heaven, and the three thousand who believed in a single day, and the great multitude of priests who were obedient to the faith, in all probability largely outnumbered the men who plotted Christ's arrest and clamored for His blood. Out of the very heart of the Jewish nation sprang the Christian church. The Gospel of Christ was preached "to the Jew first," "beginning at Jerusalem." The Temple and the synagogues were the first preaching places, devout Jews were the earliest converts to Christianity; and wherever, instead of being subjected to unchristian persecutions, Jews have been made acquainted with the Gospel Jesus of Nazareth preached, there have not been lacking converts who have embraced the precious faith of a crucified and risen Messiah. And the work still goes on. And though the hosts of Israel are now separated from Him, by the influence of prejudice and persecution, yet, when these obstacles are removed, surely there can be nothing very repugnant to the feelings of an Israelite to learn that through Abraham's promised seed all the nations are now being blessed, according to the ancient covenant of God. In the language of the writer last quoted:

"Perhaps, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as the Prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has He not made their history the most famous history in the

world? Has He not hung up their laws in every temple? Has not He avenged the victims of Titus and conquered the Cæsars? What success did they anticipate from their Messiah? The wildest dreams of their rabbins have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross wither, while the whole of the New World is devoted to the Semitic principle and its most glorious offspring, the Jewish faith, and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a place could have achieved such great deeds, will still find music in the songs of Zion, and still seek solace in the parables of Galilee."

Should such a day come, when the sons of Israel, looking with penitence on Him whom they have pierced, should recognize their own Messiah, and receive the blessings He is longing to bestow, then we might find the Jew no longer depressed, unsocial and despised, but so changed as to realize the fulfillment of that ancient prophecy: "Thus saith the Lord of Hosts: In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Zecl. viii: 23.—H. W. Hastings.

ADAPTATION OF PALESTINE TO BE THE HOME OF ISRAEL AND OF THE BOOK.

It may not be inappropriate to point out some of the benefits accruing to our race from the selection of Palestine as the Home of the Chosen People, and the place where the major part of the Bible was given.

At first sight it seems a very narrow theatre for the display of the most stupendous scenes in human history. Geographically, Palestine is one of the smallest of the world's centres of influence. Its length from north to south is not much more than 150 miles; its average breadth about 40 miles. The widest part from east to west is something over 80 miles. Ac-

According to Dr. Edward Robinson, it has an area of about 12,000 square miles. The territory on the west side of the Jordan, where most of the transcendent events recorded in the Bible took place, has an area of about 6,000 square miles. The State of New York is more than three times larger. California, which in physical conformation, climate and products more closely resembles it than any other State in our country, is more than thirteen times greater in territorial area. It was but a small tract of land, a mere speck on the vast surface of our planet, that God designated to be the heritage of His people, the home of patriarchs and prophets and apostles, the home of Melchizedek, that mysterious personage of whom Scripture speaks with such singular reserve. It was here that the Lord Jesus Christ appeared in human form, here that He displayed to the world that deathless beauty of a perfect life, here He died, rose again, and ascended to heaven, and to this place He will return again without sin to salvation, Zech. xiv: 4; Acts i: 11. *Why should this little patch of country be honored above all the rest of earth as the home of Israel, of the Bible, and the sojourn of the Saviour? Some answers may be given to these inquiries.*

Palestine was adapted, as no other portion of the globe, to the accomplishment of the divine purpose as to Israel and the world. This purpose appears to be threefold: First, that the chosen people should be a witness to the unity of God. Ex. xx: 1-6; Deut. vi: 4; Iss. xliii: 12. They were, secondly, to be the receivers and custodians of God's revelation. Ps. lxxviii: 5-8; Rom. iii: 2. Thirdly, they were designed to be the radiating centre for the truth and message of God for the whole world, when the set time was fully come. Isa. ii: 2; Micah iv: 1; Luke xxiv: 47; Acts i: 8. Palestine was marvelously fitted for the accomplishment of these ends.

1. The Hebrews required to be shut in from contact with the surrounding idolatrous nations, and to be trained for their high mission. A glance at the map of the world will show that the geographical position of Palestine admirably served to isolate them and preserve them from the evil influences of adjacent peoples. God in creation threw around this small territory great natural barriers, hedged it in with tower and

trench, sea and desert, against the boars of the wood and the heasts of the field. Ps. lxxx: 8-13; Isa. v: 1, 2. It was separated from the East by the broad desert of Arabia; from the South by the desert of the Sinai peninsuls; from the West by the Mediterranean Sea, which to the Jews was as much a mystery as was the Atlantic to our British forefathers; from the North by the chain of the Lebanon and Anti-Lebanon. Its connection with the outer world was by the narrow pass of Coele-Syria. On the shore of the Mediterranean it stands, as if it had advanced as far as possible toward the West—toward that West which in the fullness of time it was so mightily to affect. This was the land which Infinite wisdom and goodness had prepared and destined for the chosen people, where they were to be trained for their august mission.

2. Palestine is well suited for the production of the world's book, the Bible, for it is built on the scale of the world; is, indeed, a miniature earth. The physical character of the country presents a kind of pattern or far-simile of the natural features of nearly all regions, mountainous and desert, northern and tropical, maritime, pastoral, arable and volcanic. Hence the Book which mainly was written in it is readily understood by all men, appeals to all, is received by all, both by the Divine Inspiration by which it was communicated, and by the marvelous conformation of the country where it was largely produced; it is what we all recognize it to be, the universal Book. Perhaps it would have been somewhat different if written elsewhere. Glance at some of these features:

Climate.—The geographical conformation of Palestine is remarkable. Roughly, it is made up of four parallel strips of territory, lowland and highland alternating. The sea coast forms one of these strips; "the hill country" of Judea another; the Jordan Valley, an enormous trench ploughed deep into the earth, is a third, and the section east of the Jordan the fourth. The perpetual changing altitudes and depressions give great variety to the climate. Within the distance of fifty miles there is a greater difference of temperature than between Philadelphia and Jacksonville, Florida; than between Cincinnati and New Orleans. Along the central ridge, Judea proper, ice forms in winter, and sometimes there is a slight fall of

snow. Mount Hermon is never without the presence of snow. In the Jordan Valley frost is unknown, and summer brings the heat of the equator. Thus, on a limited scale of a few miles, there is the variety of temperature which is found in the torrid and temperate zones.

A like diversity is seen in the productions of the various sections. The traveler from temperate lands finds the vegetation of his own country, wheat, barley, peas; the oak, walnut, maple, apple, pear, plum; while one from the south will meet with well-known forms in the olive, orange, palm and almond. Nor is it otherwise with the animals, for almost every part of the globe has its representatives there, at least had when the country became the possession of the people of Israel. This is the grand peculiarity of Palestine; it reproduces climates and zones, side by side with one another, which elsewhere are separated by wide distances. A little patch of land, rough and broken with deep trenches and torrent beds, with here and there rich plains interspersed, holds within its narrow bounds the characteristic features of almost all the rest of the great globe. Must not God have designed it so from creation?

Moreover, this diversity of climate and production gave rise to a large variety of human pursuit and employment. Trades and occupations that are common to man flourished there, and thus the multiplicity of products and manifoldness of life resulting therefrom contributed in no small degree to impress on the Bible one of its most precious features—its universality.

3. Palestine, by its geographical position, was the great radiating centre for the Book and the Gospel which contemplate the entire race of man. When the time arrived for Christianity to be propagated throughout the world, the land of promise was the chosen point of departure. A glance at its situation on the map of the earth will show the wisdom of such choice. It is on the pivotal point of three continents, Asia, Africa and Europe. In its vicinity lay the most densely populated countries and the most powerful states of antiquity. At the death of Christ the Mediterranean Sea had become the highway of nations, and ships passed and repassed upon its broad waters with as much freedom and almost in the same numbers as now; and thus the "great sea," which so long

OUR HOPE.

served Israel as an impassable barrier, became the easiest channel of communication between the East and the West. From old Babylon, on the Euphrates, to the shores of Britain, across the enormous tract that included all the world's intelligence and most of its wealth, the good news of God made its way, and filled many a dark and empty heart with hope and peace and joy. At Jerusalem the Gospel was first published; then in Judea, and Samaria, and to the uttermost parts of the earth (Acts 1: 8), and we may well believe the place was the best point of departure, and the Hebrew Christians the fittest instruments for setting in motion the grand movement whose character is world-embracing. By the mouth of the prophet Ezekiel God said: "This is Jerusalem; I have set it in the midst of the nations and countries that are round about her" (v: 5). Physically, the statement is true; but, morally and evangelistically, it is pre-eminently true. In a profound sense, Palestine was the radiating centre for the Book and the Gospel.

These are some of the reasons for its choice as the home of the chosen people, and of the Bible. W. G. M.

BRINGING BACK THE KING.

(An echo from page 177 of Dec. issue).

Come, rally round, ye loyal ones,
The standard of your King,
The Jordan cross, bring David back,
And loud Hosannas sing.

For He must reign, "whose right it is,"
Eternally secure;
And none will dare usurp the throne
Established evermore.

We have a feast among ourselves,
In fellowship agree.
We watch and wait our Lord's return,
And trust His face to see.

The mystic "thousand—seven,"
Now in concealment veiled,
When the true King returns,
Will then be all revealed.

Confusion in the churches reign—
"Another gospel preached;"—
"Jesus will not return," say they,
"It is beyond our thought."

M. W. MANLEY, SR.

Meaford, 1897.

THE HOPE OF ISRAEL MOVEMENT

Retrospect. We are very thankful to God for what He has done for His ancient people through the Hope of Israel during the past months. It was six years this spring since God called us to work among the Jews. These years were rich in experiences, trials and blessings, but all coming from Him, the faithful, covenant-keeping God of Abraham. For what we were enabled to do in witnessing with our voice and pen to Israel, as well as to the church concerning Israel and the Blessed Hope, we give Him praise, who has so wonderfully sustained us, and whose grace has worked in us and through us. Our Lord said, "Without me ye can do nothing." This is true in all Christian work, but especially is it true in giving the testimony of His Word to His brethren according to the flesh. He has been with us, He has upheld us.

The past twelve months have brought us greater blessings in every respect than at any other time in our work. We have met during this period with many inquiring and believing Hebrews. This fact has been one of the greatest encouragements to us. He has also supplied in His own way all our needs. Fifteen months ago we severed our connection with The New York City Mission and Church Extension Society of the M. E. Church, and were since then obliged to pay rent for office and our meeting place. It was a step of faith, but the Lord has met us graciously, and has sent the means for all our extra expenditures, and we were enabled to put out more literature and undertake more new work than ever before. We praise Him for all His goodness. We do not believe in giving reports and publishing statistics, but we are sure the following information will interest all friends of Israel.

OUR HOPE.

Our Work In New York City. Still in the old place, 91 Rivington St., where six years ago we began to preach to the Hebrews. This church has never been closed for a single Sabbath (Saturday) during that period, and thousands and tens of thousands have heard the Word of God preached from our lips. Many who heard us here have not only learned to love the truth, but are true believers in Jesus. We are coming again and again in touch with former attendants of these meetings in far away cities. These Saturday services are the simplest of any religious services held in this land. There is no congregational singing, the Word is read, prayer is offered, and a scriptural address follows, and sometimes a discussion is allowed after the sermon. It is the Word, the *Logos*, which attracts the numerous hearers which are regular attendants of these meetings. A glance at the audience, even by one who does not understand the language, shows the deep attention which many, if not all, have. With us in the work has been, and still is, our brother, Dr. Zeckhausen, who has rendered very valuable service in different directions, and is at this present time giving much valuable medical service to the poor. This spring we engaged another dear brother, of whom we spoke before. Mr. Zahnstocker is distributing a large amount of literature every week besides visiting among our Hebrew friends. He is an able speaker in Yiddish, and during the absence of the Superintendent he holds the services with Dr. Zeckhausen, and we hear that the Jews love to hear him. We would like to hold weekly meetings, in fact these have been again and again asked for by a number of our Saturday attendants, but we have no suitable hall or building for the same.

Work In Other Places. Our quiet work in Rosenhayn, N. J., continues. Miss Snow, who has been there for years, has returned to the cottage after an absence of a few months. It is personal work here in Rosenhayn, and we were delighted during a visit a few weeks ago to find many of the older Jews very well disposed towards us, and we had very profitable conversations

with a number of them. In Lawrence, Mass., very interesting meetings have been addressed by Mr. Gaebelein during the past year. A dear German brother in this city is distributing regularly literature among the Jews, and quite a number of them are interested readers and hearers of the truth as it is in Jesus. Considerable visiting and tract distribution has been done by us in St. Louis, Mo., and in other Western cities, while in nearly every place where we held Bible Conferences this past year, as in Chattanooga, Tenn., Atlanta, Ga., Kansas City, Mo., Boston, Mass., Haverhill, Mass., etc., we had in our audiences Hebrews who were much interested in what we had to say, and in many cases thanked us for the Word. There is still much literature besides Testaments being distributed by lovers of Israel all over this country. We like very much to encourage this voluntary distribution by persons who are not called missionaries.

It will not be necessary for us to say much on the blessed work our dear brother is doing in Europe. The very interesting correspondence is, no doubt, read carefully every month by every subscriber to this paper. However, we wish to say that the seed sown by Bro. Stroeter is already springing up, and we can speak of some things which he is not aware of. During the last weeks quite a number of letters and postals have reached us from Germany and Switzerland, requesting us to send large supplies of our literature for free distribution. This is an outcome of the work done there, and we expect to hear from many more of God's children, even from Protestant and alas! antisemitic Germany, who are commencing to love Israel, and interest themselves in their salvation. We are quite sure that our brother will yet have opportunity before he returns to this country to preach the Word to large audiences of Hebrews in the different centres of Germany.

Our Publication Department. We have published of late a great amount of literature in different languages. We mention here the following: 31,000 copies of Joseph Rabinowitz's "Jesus of Nazareth,

the King of the Jews," in Jargon and English.

5,000 copies of "The Messiah and His People Israel," by A. C. G.

"Joseph and His Brethren," a booklet in Jargon. The same translated into English.

Thousands of other tracts in Jargon, a number of reprints from Our Hope and many others in English. Mr. Stroeter published in Germany several thousands of "Israel, das Wundervolk" and "Mitteilungen" (*Communications*), which have already found their way in the hands of many interested German speaking Christians. We are greatly encouraged in the distribution of literature, and have many letters in evidence which give us the assurance that time, labor and money are not wasted. We cannot here give addresses or names of Hebrews who have corresponded with us, but there are not a few, even of the so-called better class, who have written us for our literature, and who have thanked us very much for what we say in our publications. The Lord being willing, we trust that as long as He carries and He keeps us in this work, we may increase our publications. We wish to say that Mr. Gaebelein's tract on "What Think Ye of Christ?" has been translated into the Italian language, and is now being scattered in Italy. Another tract has been translated into Hindustani, the language read and spoken by the so-called black Jews of India. A faithful missionary in Bombay is at present distributing them among these Hebrews, who, no doubt, are a remnant of the so-called "Lost Tribes." If our worker in Palestine thinks it necessary, we hope to have before long tracts in Arabic for Jews in the Orient, who prefer to read that language.

Mr. Rosenawelg's Work in Russia. In December, 1894, our brother left us to go back to his native land after he had been with us a short time doing work in Baltimore, Md. After much suffering in Poland we were enabled to place him in Warsaw as our representative in that large Jewish city. Rev. Pastor J. Bursche, pastor of the large German Lutheran church in Warsaw, took from the very start a deep interest in our brother and has been a great help to him.

Brother Rosenweig has distributed large numbers of New Testaments, and from what we hear from him and through other sources, God has wonderfully blessed his testimony. We look forward with much delight to the time when Brother Stroeter will meet him in Warsaw and when we will hear in "Our Hope" more about that hopeful movement among the Jews in Poland. The Superintendent has received, and is receiving, many letters from Warsaw and smaller places in Poland, all speaking very highly of Brother Rosenzweig and his work, and not a few of them praising God that through our brother they have been brought into the light. The Jargon "Hope of Israel" is distributed in a number of other towns and cities in Russia where little gatherings of believing Hebrews meet from time to time to study the Word. There seems to be a very strong Jewish-Christian movement in Odessa. We had some correspondence with our brother, Joseph Rabinowitz, in Kishineff, on the publication of a Russian edition of the Jargon "Hope of Israel," but so far the way has not been opened for this.

Tiqweth Israel. *Jargon monthly, "The Tiqweth,"* that is "The Hope of Israel," has entered upon its sixth year with the June number. We have changed the form, and have made the publication now the same as Our Hope in size. It has twenty-four pages, and we hope to publish an edition twice as large as the one of last year. We hear the first number is very much asked for by the Jews in this city, and the prospect is that it will continue to be a great blessing to the Jews in this land and in other lands. We could in this city alone use ten thousand copies a month for free distribution. Half an hour in front of our church in Rivington Street, when a new number has come out, brings crowds of people around us who ask for a copy. Wagons sometimes stop in the street, and Jewish drivers leave their seats to take a copy along, while parents in the neighboring houses send their children to bring them a paper. If some of our friends are interested in this direction and would like to have a copy or two of the first issue, we will be glad to send them.

Palatna. Bro. Simon Bauer has entered upon his work with us. We have just now received a letter from him dated June the 8th. We will give it here in translation:

My dear Brother—

Your kind letter of April the 29th was received by me on May the 24th, likewise the \$100.00 for which I thank you in His name.

The tracts and papers which you have sent did not reach me yet, but as soon as they arrive I will let you know which of them are most suitable for our work here.

I am getting ready for my first trip through the land, and may go to Jaffa or Hebron, just where the Lord may lead me. Later I will give you an account of this missionary trip.

So far I have not used tracts in Arabic, but distributed mostly portions of the Bible in that language. I will send you a few Arabic tracts; please examine them and see if they are fit for here.

In conclusion I want to thank you for your kind promise to support me regularly in the work here. I hope the Lord has led us to work together for His glory and for the salvation of the people Israel. With my best greetings,

Yours very truly in Jesus,

SIMON BAUER.

P.S.—I likewise received \$20.00 from Bro. Stroeter for the purchase of a donkey.

Work in Other Lands. We are corresponding with a brother in Constantinople, who is a teacher in that city, himself a believing Hebrew, and who has recommended to us an excellent brother who is willing to distribute our literature in that city, and make regular trips through the Balkan Peninsula visiting the Jews. We hope to hear from him in a few days, and have already sent several packages of our literature to Constantinople. We think next to this city Constantinople is a very important centre for Jewish work, as it is a kind of door for the two continents.

We thank God and take courage. Acts xxviii: 15.

OUR HOPE.

FINANCIAL REPORT FROM APR. 1, TO JULY 1, '98.

RECEIPTS.

Balance March, 28.....	\$104.63	1769 M.	3.00
1731 German Church	32.50	1770 McK.	1.00
1732 A. H.	12.00	1771 M.	4.00
1733 M.	4.00	1772 Friends	10.00
1734 Friends, Mass.	31.00	1773 W.	10.00
1735 R.	1.00	1774 Subscriptions and	
1736 W.	5.00	Sales	21.35
1737 C. D.	5.00	1775 M.	3.75
1738 N. J. M.	25.00	1776 S.	5.00
1739 Cash	760.00	1777 C.	1.00
1740 Subscription	9.00	1778 Subscriptions	13.00
1741 M.	10.00	1779 S. E. P.	5.00
1742 G.	1.50	1780 Mr. N.	6.00
1743 C.	10.00	1781 P.	1.00
1744 S.	1.00	1782 Tract ....	.25
1745 Clinton Sq., S. S.	67.30	1783 E. S.	10.00
1746 M. S.	2.00	1784 C. F. C.	13.00
1747 L. K.	5.00	1785 N. J. M.	25.00
1748 L. B.	10.00	1786 Cash.....	185.00
1749 Friends	15.10	1787 Sale	6.00
1750 Grace Church	5.00	1788 Subscriptions	12.00
1751 Subscription	9.75	1789 C.	1.00
1752 Tract .....	.15	1790 Tracts .....	.50
1753 " .....	.10	1791 R.	5.00
1754 Bible Class	10.00	1792 McK.	5.00
1755 P.	10.00	1793 Rev. A.	10.00
1756 H. C.	15.00	1794 Y. M. C. A.	11.00
1757 E. B.	10.00	1795 C. W.	2.30
1758 Rev. C.	2.00	1796 Sales	2.30
1759 Rev. A.	5.00	1797 A. E. Th.	7.00
1760 Cancelled		1798 C.	1.00
1761 C. H. D.	5.00	1799 K.	1.00
1762 E. L. S.	2.00	1800 Miss D.	3.60
1763 A Friend	750.00	1801 L. H.	5.00
1764 C. M.	1.00	1802 A. H. L.	5.00
1765 B. J.	25.00	1803 S. B. M.	3.00
1766 L. T.	25.00	1804 O. K. P.	11.88
1767 P.	5.00	1805 C. D.	5.00
1768 G.	3.00		
			<u>2,306.25</u>

EXPENDITURES.

Jargon printing and mailing	243.18
English "	492.58
Acc't of work	1521.00
Expenditure for relief to the poor.....	71.00
	<u>2,327.76</u>
Balance, June 29.	68.49

Correct as per vouchers furnished,

**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, 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 1:21. 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. 1:12, 13. The root of God's good olive tree, Israel, bears us; not we 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. He needs in 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. 4:1, 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 "in 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 Ezek. xlii:7, 9.)

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxx:11; xxi:35, 37; xli:28; Rom. xii:1, 20. This is God's eternal purpose and the secret of Israel's preservation. Ever 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 disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments. Matt. 7:17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (bearing, of course, mere traditions of the elders and the commandments of men). John 1:16.

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 15:48, 49; 21:20; 21:26 (Chap. xv:28, 29, by implication, clearly makes obnoxious of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvii:3; xviii:15; xx:16; xxi:17-20; xxiii:1; xxvi: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:16; 13:21. 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 to 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.

Entered N. Y. Post Office, June, 1894, as 2nd Class Matter.

VOL. V.

AUG. & SEPT., 1898.

NOB. 2 & 3.

ANNOUNCEMENTS.

This is a double number for the months of August and September. The condensed report of nearly all the addresses delivered at the Bible Conference held at Point Chautauqua appears in this number.

The three addresses given by Mr. Gaebelein on "Balaam's Parables," the "Song of Moses" and the "Ode of Habakkuk" are being issued in full in pamphlet form. The pamphlet will be out in a few days, and will be sold, postpaid, for 25 cents a copy. It is very suitable for distribution among Jews and Christians.

EDITORIAL NOTES.

Niagara Bible Conference.

It was our privilege to attend the annual Bible Conference, known by the name of Niagara Conference, and held this year, for the first time, at Point Chautauqua, N. Y. We are glad to be able to give our readers the greater part of the addresses given there in this double number. The balance will appear in the next number of Our Hope. In case our friends desire extra copies of this issue, we wish to state that we can supply them at ten cents a copy.

The Second Congress of Jewish Zionists.

In a few days the leaders of the Zionistic movement will once more convene in the city of Basle, in Switzerland, to discuss the great and important subject of the establishment of a Jewish State for the Jewish people in the land of the Fathers. It was hoped to hold this second congress in

Jerusalem, but for good reasons this was not done. We are glad to report that Mr. Stroeter will attend the Congress, and the readers of Our Hope may expect a correct account of the proceedings there from his pen. That this second Congress is more important than the first goes without saying. Zionism has made wonderful headway during the last year, and especially in our country has it found many new supporters. We call here the attention to the friendly attitude which exists between Turkey and the Jews. The following is a clipping from the "Jewish Chronicle," and does not need any comment. It shows the possible drift of things:

"In the course of its annual report, the "Alliance Israélite Universelle" remarks: 'There is probably not a single country in Europe where the Jews enjoy wider and more complete tolerance than in Turkey, and greater good will on the part of the authorities. The Government of the Sultan is aware of and appreciates their patriotism; they had proofs of this in the late Turco-Greek war.' The broad-mindedness of the Turkish Government in respect to the Jews has, indeed, received striking and frequent exemplification. There is a very large Jewish population under the Sultan's rule—120,000 in Turkey in Europe, and 150,000 in Turkey in Asia; yet the Sultan is not possessed by the haunting fear of the Jewish peril. On the contrary, he avails himself to the fullest extent of the abilities of his Jewish subjects, promoting them to important positions in the military forces and in his own household. The head of the naval medical service is a Jew; so are the chief interpreter to the Porte and the Sultan's own oculist. The Sultan's benevolent attitude is frequently attested by his interest in Jewish charities and benefactions to the Jewish poor; and, as is well known, two of the American Ministers to Turkey have been Jews, one of whom, Mr. Oscar Straus (by the way, just reappointed), humorously remarked on his difficulties in holding the balance between the antipathies of the Christian churches and the ambitions of Christian powers at Constantinople. That principles of religious freedom should thus find exemplification in their purest form at the hands of the Ottoman ruler—that much-denounced monster of misgovernment—is likely greatly to perplex the historian of the nineteenth century."

Events in France. A dear brother writes to us from the French part of Switzerland as follows: "What is going on in France about the Dreyfus affair is deeply significant, and surely hastens the fulfillment of prophecies concerning God's people. We are expecting very serious events

before long in France. There is a conspiracy against the Protestants as well as against the Jews, and nobody can foresee what will come out of it." Surely, the revival of Anti-Semitism in France, the land of Napoleon and of revolution, the headquarters of superstition, unbelief and immorality, is very significant. But even in France there are some who love Israel and love His appearing. We have just read a very interesting account of the tenth annual meeting of the "*Société française pour l'Évangélisation d'Israël*," held a few weeks ago in Paris. The address of the President, Pastor Monod, refers also to the political situation.

Dr. H. Zeckhausen. Our brother Dr. Zeckhausen left a few weeks ago for a short visit to his parents in Russia. We have heard from him since his arrival, and trust the Lord will use his testimony with his still unbelieving relatives and friends. He will also visit our brother Rosenzweig in Warsaw. We hope to give an account of his trip in the next number. He hopes to be back in a fortnight.

EDITORIAL CORRESPONDENCE.

IX.

The Lord is not without His witnesses even in the Jerusalem of to-day. There are faithful preachers and laborers, though their number is small. And perhaps no city on earth contains, for its size, a larger percentage of those who are advocating peculiar doctrines and notions, especially of those who claim to be waiting there for the Lord's return. Almost any other part on this globe would to us seem preferable to Jerusalem in this respect; for that city is destined to be the storm centre when the great anti-Christian tribulation is to break forth upon the land and the nations round about.

It was a great joy, indeed, to attend the services repeatedly in the German Protestant church. The new building was nearing its completion. The German emperor is expected in October, on the anniversary of the Reformation, to be present at the formal opening and dedication. We were not sorry that festivities which were to have taken place at Easter, had

been postponed. It is a sad spectacle to see the ruler of one of the greatest Protestant countries, who claims himself to be a God-fearing man, cultivating the friendship of the red-handed assassin on the Turkish throne, whom not even the Antichrist hims. will find it easy to surpass in craftiness and cruelty. It would seem that the nations and their rulers are beginning to manifest that degree of blindness which is the sure sign of approaching judgment and destruction.

But I was speaking of the clear and ringing testimony to the truth of God which we heard once and again from the lips of the faithful pastor, Mr. Hoppe. There was no uncertain sound in his preaching, especially when on Easter morning he brought out the blessed truth that "God hath quickened us together with Christ and hath raised us up together, and made to sit together in the heavenlies in Christ Jesus." It was a feast of fat things, unadulterated and undiluted, drawn fresh from the inexhaustible fountain of the Word.

Of the many institutions in Jerusalem, erected and supported by the various churches and benevolent societies for the amelioration of the spiritual, moral and physical condition of the people, much might be said. We could visit only a limited number of them. What we saw and heard there, greatly rejoiced our hearts. And yet we could not help feeling sad as we were reminded of the striking contrast between the works of Christ when He was here, and the works done in His name by His followers of to-day. Much misery, physical and moral, is relieved, no doubt, by these institutions. But where were the "institutions" in the days of the Son of Man? There was instead the manifestation of the immediate power of God to heal, to restore, to cleanse,—without the circumstantial, costly and cumbersome apparatus of boards and committees, buildings and organizations, of which there is considerable tendency in these days to pride ourselves. Still we thanked God from our hearts for what was being done by His servant and children. And it cannot fail that this sowing of mercy will bring forth a bounteous harvest in that day.

Of the "new Jerusalem" which had grown up in recent years, we had heard and read a good deal. But we were surprised at the extent and character of the improvements which have been made. It was out of the question entirely that the

OUR HOPE.

45

walled enclosure of the old town should receive the rising tide of Jewish immigration. There had to be an overflow. The Jewish quarter in the city is too crowded, as it is. So gradually one "colony" after the other was established out toward the West and Northwest. Good, substantial stone buildings were erected, wide streets were laid out, and various improvements made. The number of colonies runs well up into the twenties, and the houses there are considerably above two thousand. While many of the Jewish colonists have their workshops and little stores in the new town, others still continue labor and traffic in the old city, and only have their homes in the new and more wholesome suburb. Beautiful and quite suggestive are some of the names given to these groups of buildings, as they were erected by the various colonization and aid societies. There are The Tents of Moses, The Tabernacles of Israel, The Hundred Gates of Jerusalem, The Rest of Joseph, and a great many more of prophetic bearing. The advantages of this new part of Jerusalem are appreciated not only by the Jews, however, although they form the great bulk of the dwellers outside of the New Gate. The foreign Consuls, a large number of Christian and other institutions of benevolence, churches, schools, hospitals and the like are likewise enjoying the greater access to heaven's free gifts of light and air, which are obtainable in the new Jerusalem. To accommodate the lively traffic between the old city and the new, the Government was obliged to make a new gate in the city wall. This New Gate has no doors that could be closed. And we were informed that the former custom of shutting the other city gates from sunset till morning had been given up likewise. All the gates of Jerusalem are now open night and day continually.

Desiring the most reliable information concerning the present number of Jewish inhabitants in Jerusalem, we made inquiry of several parties of long experience and wide knowledge. Baedeker's Handbook for 1897 gives 41,000 Jews among a total of 60,000 inhabitants. From all we could learn we came to the conclusion that these figures must be very near the truth. Thus the Jews to-day form again two-thirds of the entire population of the Holy City. This in itself is a very remarkable fact, when we remember that but a hundred years ago only three hundred of them lived in Jerusalem. And it is

still more remarkable that the number of Jews in Jerusalem alone is just about the same to-day as was the number of those who returned from the Babylon exile, in 538 B. C. In spite of Turkish prohibition, they keep coming in. A generation ago it could well be said of the few Jews then living in the city of their fathers that they were there merely to die and be buried in sacred soil. But the tens of thousands of Israelites to-day in Jerusalem are hard at work trying to make an honest living and to make of Jerusalem a city for the living and for coming generations. As a general thing the Jews in Palestine seem to be a little afraid that the new Zionist movement will work mischief for them. They fear that the Sultan may become alarmed and resort to oppressive measures toward them. Of course they say if Zionism could succeed, how glorious it would be. But they are rather skeptical of the outcome. Perhaps the excursion of a large party of enthusiastic Zionists to Jerusalem and the Holy Land, especially to the Jewish colonies, which is planned for this fall, will result in inspiring the Jews in the land more effectively for the new and growing movement.

A visit to the Jews' Mourning Place on a Friday afternoon will always be remembered. Although the presence of many strangers is shrewdly taken into account by the passing of rattling collection boxes, with a majority of mourners the tokens of deep grief and sorrow are unmistakably genuine. Many a bitter tear is shed while a fervent kiss is printed on the stone supposed to remain of the former foundation of the Temple area. The prayer comes spontaneously to the mind and heart that the Lord, in His wonderful mercy, may speedily grant "unto them that mourn in Zion" beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Isa. lxi: 3.

It was very painful to learn that the attitude of the Jewish population of Jerusalem toward the various efforts to bring the Gospel of Christ to them was, and is still, very hostile and bitter. This is by no means the case in other towns of Palestine. There seem to be peculiar local conditions that have given rise to a degree of enmity which is only to be deplored. The beautiful and well-appointed hospital of a well-known English mission to the Jews stood entirely vacant. No Jew is allowed, under pain of excommunication, to receive treatment

OUR HOPE.

47

there. And excommunication in Jerusalem is beginning to mean something again. It is not an empty threat.

All the greater was our joyful gratitude at the very kind and unexpected leading of the Lord in bringing us together with a dear and earnest Hebrew Christian brother, whom we learned soon to love and take to our heart. We rejoiced to learn from him that, in spite of the threats of the Chief Rabbi, the truth of God is quick and powerful, and that many, like Nicodemus of old, come to inquire the way of the Lord. The quiet and unostentatious ways and methods of this brother, together with the good reports we had of his work and walk, won him our confidence. We are very happy to have him in the Holy City as a co-laborer in the cause of the Hope of Israel Movement. We were enabled also to send him the means for purchasing one of the patient, enduring donkeys, on which he intends to make occasional tours of colportage in the land and to the towns and colonies. In his company we attended a Sabbath service at one of the oldest and finest synagogues in the Jewish quarter. We also visited together some Jews in their homes and were well received. The New Testament is, to large numbers of Jews, no longer a strange book; nor is the abhorrence of it anything like what it was only a few years ago. Prejudices are breaking down, and the way is gradually being prepared for the reception of the truth in Jesus. We would ask the earnest prayers of our readers for great blessing and power upon the labors of our dear brother in Israel's behalf.

There were several surprises for us in Jerusalem, especially in connection with the Temple area. In the first place, we were disappointed to find it considerably lower than the other elevated portions of the Holy City. Our idea had been, probably unfounded, that the Temple once occupied one of the highest points within the city's walls. But we could easily see how a building of such stately and magnificent proportions like the Temple would be very prominent and plainly visible on its own elevation within the Temple area, even if the city surrounding it on the north and west rose above it. Then we were not prepared for the broad and wide extent of that beautiful place. Though we had read the dimensions, yet the actual expanse is something very impressive and surprising.

It can readily be understood why there should be such provision made for hundreds of thousands of devout worshippers who come up from all parts of the land three times every year. What festive throngs may have thronged, again and again, that rocky plateau! One of the greatest surprises we receive by visiting the underground structures, the numerous arch vaults called "Solomon's Stables. And when we were told that undoubtedly other, equally large, subterranean chambers and galleries were still waiting to be cleansed of the filth which filled them and to be explored, it was no longer a mere legend of thousands and tens of thousands of vallant defenders, who, for many days, bid defiance to besieging armies, as long as the underground fastnesses were well supplied with food and water. Who knows what secrets the spade of the explorer may yet bring to light when once permission is given to dig down deeper and deeper. It was but recently that a writer in "Die Welt," the organ of the Zionist movement, in an article running through several issues of that paper, was discussing the very significant question: "Could the Ark of the Covenant Be Recovered?" There are those who believe that Jeremiah succeeded in hiding it safely before the invading hosts of the Chaldeans could touch it. That the ark was not in the second Temple is well established. Where is it? There is no record or historical account of its fate. Could it be still in hiding, one of the caves of which the limestone foundation of the Holy City has furnished such large quantities? God only knows. But it struck us as quite significant that in the Zionist organ this question of an unmistakably religious character should find space.

Of our rambles in the neighborhood of Jerusalem in our next.

E. F. S.

JEWISH ESCHATOLOGY.

BY A. C. GARBELEIN.

II.

Concerning the *time of Messiah's coming*, the rabbinic writers are likewise not silent. It is a Jewish belief, which many Christian teachers of the Word have adopted, namely, that the earth will exist in its present state for six thousand

years, corresponding with the six days of the week, and to be followed by the seventh day—the seventh thousand, the everlasting Sabbath. Two thousand years without the law, two thousand years under the law, and two thousand years under Messiah. According to many of their reckonings, the Messiah should have come long ago, a fact which is freely acknowledged by some, and the non-appearance of the Messiah is explained in different ways. Orthodox Jews say that God keeps Messiah from coming, so that Israel, His people, waiting still longer for him, waiting in suffering and persecution, may receive in the end a greater reward. In *Joma* the question, “Why does Messiah tarry?” is answered with a statement that the sins of Israel prevent His coming. Others count the time of Messiah’s coming from the destruction of the Temple by Nehuchadnezzar, and the following very interesting note is found in *Abot Zara*: “*Rabbi Chananja* says: If some one should say to thee, four hundred years after the destruction of the Temple: *Buy this field for one piece of silver, though it is worth one thousand pieces, do not buy it, for in that time Messiah will come, and we will be redeemed; why shouldst thou lose the money?*” These writers have no doubt learned this counting from the destruction of the Temple from the prophecy of Daniel, Chapter ix. In other places the years 4231 and 4291 after the creation of the earth are given as the years when Messiah will surely come.

In our times many Christian believers occupy themselves with figuring out the time when our blessed Lord will come again; this is not only un-Scriptural, but a snare. Much harm has come through the setting of days and years, and the enemy has always used these failures to bring prophetic teachings into disrepute. The same setting of times and expectancy seems to have been the case at different times among the Jews, especially before Jesus of Nazareth appeared, and many times after that, when clever fanatics or deceivers rose up among the Jews, proclaiming themselves as Messiah, believed in by many, and ending in failure and shame. Zangwill in his book, “*The Dreamers of the Ghetto*,” gives a good history of one of these impostors. Very true, says the *Targum to Koheleth* (Ecclesiastes), “the day on which the Messiah comes is a secret.”

In the Gospel of Matthew we read that the disciples came to the Lord, while He rested on the Mount of Olives, and put two questions to Him: Tell us when shall these things be and what shall be the sign of Thy coming and of the end of the world? These questions show that the disciples must have understood in some measure the future glory and coming again of their Lord and Master. The most interesting fact however, is in the question they put to Him about the sign of His coming. Much about the signs of the coming of Messiah is recorded in Jewish traditions, and it is a wonderful fact that the utterances of many of the old wise men and teachers of Israel agree with the sayings of our Lord and His apostles. There can be no doubt that the Spirit of God did enlighten many of the old Jewish writers, and they foretold the conditions correctly which will prevail when the King of glory comes.

Bereshith rabba and the *Midr. to Shir Hashirim* (Song of Solomon) has many of these remarkable predictions, likewise the tract *Shabbath, Sota, Pesikta rab., Sanhedrin* and the *Talka Shimoni*. The signs given are signs among the nations as well as in Israel. The years preceding the coming of the Messiah are years of dissolution for the entire world, and that time is called "The travail of the Messiah." With travail Messiah is to appear. One kingdom will be against the other, and one will try to overcome the other. How clearly this corresponds with the Master's words, "Ye shall hear of wars and rumors of wars; nation shall rise against nation and kingdom against kingdom." The Rabbis state also that many plagues will come upon the entire earth, and that Israel will suffer with all the nations. Among the plagues are mentioned, "the sword, pestilence, famine and tribulations." At last there will be terrible signs in nature, in heaven and in earth, and a terrible earthquake will shake the foundation of the earth. (*Pesikta and Sota*). It is indeed remarkable that the physical phenomena are placed at the end of the tribulation by the Jewish writers, being the true place where they belong, in harmony with the words of Jesus: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken." *Sanhedrin* says: "In the last seven years before the Messiah, the Son of David

OUR HOPE.

51

comes, every year will have its peculiar trouble, till at last, toward the end of the seventh year, the Messiah will come.

But there are still more remarkable predictions which harmonize with Paul's prophecies in 1 Tim. iv: 1, etc., 2 Tim. iii: 1-7 and other prophecies in the Old and New Testaments concerning the last days. Israel will have sunk down into the deepest depths of unbelief and wickedness. The wisdom of the teachers of the Scriptures will be hated, and the few who are afraid of sin are being despised, while the Law is no longer studied. All the good customs will be discontinued; no one hopes any longer for a Messiah. Before Messiah comes immorality will increase at a frightful rate. (The days of Lot.) Disobedience and violence against father and mother will be universal. The son will hate the father and the daughter lift up her hand against her mother. It will be a time when no truth is found in the earth—a time of universal lawlessness, anarchy. To make the confusion still greater, the tract Sanhedrin says that false Messiahs will appear. Again we refer the reader to the Olivet discourse of our Lord. He said: "For there shall arise false Christs and false prophets, and they shall show great signs and wonders." Rabbi Joshua says, concerning the repentance which Israel will do at last before Messiah comes: The Holy One will give to Israel a king, whose decrees and whose rule will be much harder than Haman's, and under him Israel will repent. This king no doubt is Antichrist, of whom Haman is a type.

The similarity in these Jewish writings with the New Testament is very striking. This ought to be very convincing to the learned Hebrew, and help him to see in Jesus of Nazareth Him who is the true Hope of His people.

(To be continued.)

A THOUGHT ON THE FOUR GOSPELS.

The three Gospels present Christ as Prophet, Priest and King in man-ward relations, the fourth Gospel reveals Him as the same in God-ward. It is the Temple of which they are the Courts; it illumines them with the Glory of the Holy of the Holies; in them the rays of the Glory are seen divergent, in this convergent, so as to lead faith evermore to their divine

source. From the three Gospels it could not be learned that Jesus had spent any time in Jerusalem until his final departure from Galilee to go up to Jerusalem to die; but in John it is again and again said Jesus went up to Jerusalem. The former tell whence He was as man; the latter whence He was as God; they give an occasional glimpse of the goal whither He is going; this makes a plain and continual declaration of it as a main theme. There He is seen mostly in the Galilee of the Gentiles and at last in Jerusalem, here He is moving not only in all the outer Courts, but as the Only Begotten on His way of return to the Father; He passes through them all and enters the Holy Places themselves. In Matthew Jesus walks as the King, the Son of David in the Court of Israel confronting the leaders of the people with His royal claims and judicious denunciations of coming woe, but in John, He is also "the King, the Jehovah of Hosts," whose glory Isaiah beheld in the Temple, and whose word of doom against Israel He sent the prophet to denounce; even He the Lord (Adonai) at the right hand of the Lord (Jehovah).

In Mark, Jesus the Lord and Master, the greatest of all, serving as the least in ceaseless works of self-denial and with few words; but in John, He also knows that He was hiding His glory in the form of a servant, and in His deep self-knowledge as one with the Father He is heard saying that the work He was doing for and among men were the very works He saw the Father do. In Luke, He abounds in priestly service toward men, going about doing good, the man most human, "taken from among men," "the prophet mighty in deed as word before God and all the people," and often found, as the One who should "suffer without the gate," in the deserts and midnight solitudes of the mountains, alone in prayer; but in John He is the High Priest who was sent from God, not only to give helpful healing service daily for a few years, but once for all His very life, as the only source of divine and permanent healing; and accordingly He is the High Priest who is now on High to appear for us in priestly intercession before God.

In all the three Gospels He appears as the Prophet, "a man approved of God by miracles and wonders and signs," the great Teacher who taught as one having authority; but

John He is pre-eminently the Prophet who spake as man never spake, even the Word, who as the Sun alone thoroughly knew and fully revealed the Father, and whose "signs" attested the "glory of the Only Begotten."

In Matthew, Mark and Luke, after the priestly feeding of the five thousands, Jesus is once seen transfigured in kingly glory as the Son of God, but in John to the eye of faith the greater and personal glory is always manifest. There, on "the holy mount" for a few fleeting moments the "excellent glory" overshadowed the disciples; here, the "glory of the Lord," in all its life and power and majesty, tabernacled bodily among them.

And, lastly, while in the other Gospels we may learn how to live royal, ministering, true, human-hearted lives; in John we may know as born of God whence we came, where we belong and whither we are going, sons of God in place and privilege before the Father, like unto the Son of God, and loved with the same love wherewith the Father loved Him.

W. J. E.

TWO PERSONAL COMINGS OF CHRIST THE FULFILLMENT OF PROPHECY.

A Bible Reading.

1. The two Advents; one in humiliation past, the other in glory future. Heb. ix: 26-28; Acts iii: 17-21.
2. The two signs; one on earth, the other from heaven. Matt. xii: 38-40, xxiv: 30, xxvii: 64; Zech. ix: 9; Dan. vii: 13.
3. The two salvations; spiritual end, temporal, by blood and by power. Luke i: 67-79; Isa. xlii: 6-10, lxv: 1-6, 3, 6.
4. The two Elect; the two Seeds. 2 Tim. ii: 10; Gal. iii: 16, 29; Isa. lxxv: 9-22; Ps. xxii: 22, 23.
5. The two Modes of Deliverance; vertical and horizontal, heavenly and earthly, of Gentile and Jewish. 1 Thess. iv: 16, 17; Gen. vi: 24; Isa. xxvii: 20, 21; Gen. vi: 17, 18.
6. The two Callings. Heb. iii: 1, 14; Rom. xii: 25-29.
7. The two Jerusalems. Heb. xi: 13, 16; Isa. ii: 1-4; Heb. xii: 22-24; Zech. vi: 15-17, 21.

THE DOMINION OF THE EARTH.

BY E. P. MARVIN.

Our earth is an elect planet, inseparably connected with man in ruin and redemption. The history of its career and sovereignty is strange, tragic and wonderfully interesting.

1. When God, dwelling in the heaven of heavens, created man in His own image, He invested him with a title deed to the earth and sovereign dominion over it. Gen. i: 26-28; Psalm viii: 6.

2. Adam, our head, forfeited this sovereignty by sin, and Satan, a usurper, introduced his dynasty, to continue until Christ, who has redeemed both earth and man, shall come in power to bind and cast him out. Satan once vainly offered this dominion to Christ for a bow. Gen. iii: 24; 2 Cor. iv: 4.

3. God, the supreme Sovereign, now calls out Abraham and creates by him a new, strange and everlasting nation to bless the world, and share with Jesus Christ the dominion of the earth in the golden age, the Seventh Dispensation. Gen. xii: 1-3; Matt. iv: 17.

4. The Jew defaults and proves unworthy of the kingdom, so that it is taken from him and given to the Gentiles. The old Jewish train is shunted off from the main line for a time, but Jonah, the first missionary to the Gentiles, and the greatest evangelist who ever appeared, seems to be a shadow of future triumphs. Matt. xii: 31, 32; xxi: 43.

5. God is now calling out of the Gentile world a people to be the body of His Son for life and the Bride for love, and to take the place of Israel in the heavenly department of the coming kingdom, the most highly favored of all created beings. Acts xv: 14-17; Luke xxii: 29.

6. When Jesus returns to claim and seize His crown rights, the Jews, converted, will be the head of the nations at Jerusalem in the earthly department, but the Church will reign and judge with Christ in the heavenly department, through the thousand years, one the stellar and the other the earthly seed of Abraham. The glory of the celestial is one and the glory of the terrestrial another. Ps. ii: 8, 9; Rev. xx: 4.

7. After Israel's restoration like life from the dead, with blessings for the world unknown before, and in fulfillment of God's original purpose in Abraham, the perfected kingdom

will be delivered unto the Father for eternity, that God may be all in all. Earth will be regenerated from a dull planet to Redemption's Star, effulgent with the perpetual glory of God, the fairest, brightest home in all the universe!

"Time gone, the righteous saved, the wicked perished,
And God's eternal government approved."

THE GLORIFICATION OF THE SAINTS AT THE LORD'S SECOND COMING.

BY J. F. GRAY.

The first time the Lord Jesus came into this world He took our sins away; but the next time He comes He shall take us away. Glory! Therefore, no wonder sanctified thought loves so fondly to dwell upon the Lord's coming, which is the grandest and most sublime event in the Bible. Oh! how sweet to think that "in a moment, in the twinkling of an eye, the Lord Himself shall descend from heaven with a shout, and with the voice of the archangel and with the trump of God, and the dead in Christ shall be raised; then we (the living believers) shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Yes; and we have every reason to believe that soon, the sweet tones of celestial music will be wafted to our ears—"Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing is come, and the voice of the turtle is heard in our land." Then we who once were dead in trespasses and sins, and were by nature the children of wrath, even as others, shall stand before God with glorified bodies as the highest grade of created existence; we shall contain in ourselves the most perfect created life; we shall be throughout the ceaseless ages of eternity a representation of creation in its highest order; the vital powers that shall be communicated to us will be of the highest and most elevated existence; there we shall stand, preceding angels, archangels, cherubim and seraphim--the intermingling, dazzling splendor that shall adorn our glorified bodies will be of such a high order that no one on earth can form any adequate idea thereof. We shall embody and exhibit all uncreated and created perfection, because we shall surround one resplendent centre, one

Glorious Person, and the dignity and excellency of that Person will give us a standing which never had been equalled, and which never shall be equalled. Then we shall see Him, and be like Him, and be eternally with Him, sharing His throne, and our endless occupation will be to cast our crowns at His feet, and sing with exceeding great joy, "Worthy, worthy is the Lamb that was slain." Then we shall no longer need the river of His grace, but lose ourselves in the ocean of His glory; then we shall fully understand how Calvary endureth forever; then we shall fully realize how the glory of heaven revolves around the cross; then every object which our glorified eyes shall light upon will remind us of the cross, and carry us back to Golgotha's tree, as the source of all our bliss; then we shall never lose sight of the cross, nor exhaust its fulness; yea, it will be matter for our eternal contemplation.

"When we've been there ten thousand years
Bright shining as the sun,
We'll have no less to sing His praise
Than when we first begun."

Then we shall ever remember the horrible pit from whence we were taken; yea, we shall have the clearest perception and the deepest sense of what we once were, and are. "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and forever." Amen!

"Of all the glories in Immanuel's land
There's none so bright and fair
As He who shed His precious blood
To bring us safely there."

"The Morning Star."

PROFESSOR HEMAN ON THE JEWS AND THE CHURCHES.

(From the German.)

We must give up the erroneous prejudice that the Jews, as a people, must first enter one of the churches before they can be fit for the kingdom of God (on earth). That would mean

OUR HOPE.

57

that the Jewish people would first have to give up its nationality before it could be used as an instrument in the establishment of the *Divine kingdom*; while this is the very mission which as a people it has to accomplish. All our churches, of whatever name, have so much of national coloring, and are so closely interwoven with certain nations, that it would be impossible for the Jewish people to enter any one of them except at the sacrifice of its nationality. If the Jews are to become Russians, there is the orthodox church for them. If Frenchmen, let the Roman Catholic Church of the Romanic people receive them. Will they become Germans, they have the choice of the Prussian or Saxon or any of the established churches; or, as Americans, let them become Methodists, or Baptists, or Quakers. But if they want to remain Jews, then all these churches are too narrow and contracted for them, because of their national character.

And if the conviction is gaining ground among Christians that the church is not yet the kingdom, then, surely, it should not be expected of the Jewish people that they must first enter the church in order to be fit for the kingdom which is promised to them directly. And if among these same Christians enthusiasm for their own national and established churches is rapidly sinking, whence shall the Jewish people become desirous of turning to any one of these forms of Christianity? None of the churches has any power of attraction for the Jewish people.

But the kingdom of God, the kingdom of heaven, the Messianic kingdom—these are Scriptural ideas and conceptions well known to them from the Bible. They are of Divine revelation to them. And this idea of the kingdom will, in God's own time, lay hold powerfully on the Jewish people and awaken them to new life. Then the last shall be first in the establishment and realization of God's kingdom on earth. Because the Jewish people from the first have been chosen and preserved for the kingdom of God, they have no need to enter the kingdom by the roundabout way of any of the Christian churches. When the Christian church was founded at Jerusalem, these first Jewish Christians were nationally so narrow-minded that they believed the Gentiles must first become Jews and be circumcised before they could gain ad-

mission to the church of Christ. It would be the same narrowness of opinion if now, at the end of the church age, the Christians were to demand that the Jewish people must first enter one of the churches before they could have part in the kingdom of God.

A CITY OF JEWISH WORKINGMEN.

From the German of Karliner (Abridged).

Can the Jews become accustomed to and productive manual labor is a question often asked. The answer generally is in the negative. The following is given in evidence that this is erroneous:

It is well known that in Southern Russia there are twenty thousand Jewish farmers, organized into regular village communities, recognized by the Government. Recently an elementary school of agriculture has been established. In Western Russia, the great Jewish Ghetto, the Jews are almost the only mechanics, so that even churches are erected by Jewish carpenters and masons. In the great advance of industrial pursuits in Russia during the last few decades the Jews have taken part, not only as manufacturers; they have also furnished a considerable contingent of workingmen. Not only this, but Jewish intelligence, energy and labor have created within the last twenty years, in a locality far away from the great industrial centres, a city of workingmen.

In the midst of the great Rokitno marshes in Western Russia the city of Prusk is situated like an oasis. Of its 30,000 inhabitants, 28,000 are Jews. Two decades ago not a trace of industrial enterprise could be found there. Now there are the following factories—and the list does not claim completeness. For chemicals, for oils, a veneer factory, employing 150 hands, two sawmills (50 hands), a match factory (400 hands), a shoe nail factory (200 hands), a candle factory (120 hands), a cork factory (30 hands), a brewery, several tobacco factories, employing together 800 hands. Besides these, there are foundries, tanneries, soap factories, several smaller linseed oil mills, a spinnery, and others. All these establishments are not founded and supported by philanthropists to give employment to poor Jews, but they are ordinary business enterprises for

profit, and have to compete with similar home and foreign industries.

At 6 o'clock in the morning the steam whistles all over the city call out swarms of Jewish workmen. The same whistles on Friday afternoon announce the Sabbath Day, which is strictly kept. All Jewish holidays are also observed, so that only 280 working days remain in the year.

Another fact is worth mentioning in this connection, because of great social importance. When the Jewish factory girl gets married, she leaves the factory for good. Never, and if her circumstances were ever so straightened, does she leave home and children to return to the factory.

Technically the works in Prusk are fully abreast of the times. Their products are well and favorably known in the Russian markets.

Prusk is likewise an inland port; there is considerable traffic on the navigable stream which drains the marshes. Several hundred dock and wharf laborers, likewise mostly Jews, find employment. The sight of gray-bearded Jews carrying heavy sacks of grain on their shoulders across the gangplank is something which the Jew of Western Europe can hardly imagine. At Prusk he could see it every day during the brief summer while river navigation is open.

Jewish boatmen carry passengers and goods to the neighboring towns and villages.

Half-naked men, standing in the water up to their waists, are seen to tie rafts of timber together; they are Jews, vigorous, nimble, skillful. Besides, all kinds of tradesmen, tailors, shoemakers, carpenters, joiners, smiths, masons, slaters and others are numerous here.

Thus the proof is furnished—and Prusk is by no means alone in this respect—that the Jews, without outside help, are capable of the most varied and productive commercial and mechanical activity.—From "Die Welt."

Niagara Bible Conference.

For many years this Conference for Bible study was held at Niagara-on-the-Lake, but this year its twenty-second annual meeting was transferred to Point Chautauqua, which is almost opposite the famous Chautauqua Assembly grounds. Notwithstanding it was held in a new place, the attendance equalled that of previous years, and Point Chautauqua will be its place of meeting again next year.

We purpose giving the readers of "Our Hope" a condensed report of the addresses delivered. The opening address, which is usually on some phase of the Holy Spirit's work, was delivered by Mr. W. J. Erdman. We herewith print a full report of it, but the demands on our space forbid us giving more than a brief account of the other addresses, with possibly one or two exceptions.

ONE BAPTISM OF THE HOLY SPIRIT FOR CHRISTIAN LIFE, SERVICE AND SUFFERING.

Opening address by Mr. W. J. Erdman, of Germantown:

Mr. Erdman said:—

My subject is "One Baptism of the Holy Spirit for Christian Life, Service and Suffering." One baptism, no matter how many refillings there may be, how many ebblings and flowings, how much intermittence there may be, there must have been given at some time the gift, the great gift Himself. He may be after that refillings through His indwelling in our hearts. We never can speak of the Holy Spirit Scripturally as having been given to the believer, and then for a time leaving the believer, and coming back again, and possibly doing that scores of times in the believer's lifetime. He has come at all He has come to stay. He has taken up His abode in our hearts, and the word that is used concerning Him is that of dwelling, as in a house.

Now, there are rooms in the house which may not have been opened to Him for His entrance and occupation, but He must have been somewhere in that house. He may be a grieved

Spirit, and, like a mother grieved over the disobedience of a child, be in some inner room, there making intercession. And then there will come a time in that believer's life which has different descriptions and characterizations in names as an experience, when that believer throws the whole house open.

Notice that it is one baptism for these three different departments. I turn to three Scriptures, and in each one of them you will find the word "pour" or "shed." In the Greek it is the same verb; in one case in a different form, but the same word, though translated "shed," or "poured out," or "poured forth," in the English. It is not an infusion, but an effusion. In the very beginning of that He is poured out from the Father into the heart, and there abides. Now, the first Scripture to which I call attention pertains to Christian life. It is found in Titus iii: 4-7. It does not say that the Holy Ghost was shed abundantly for service, or for suffering, but for renewing. That is a word that pertains to Christian life, to its growth, and to its development. This word renewing is not that of making an old thing new, but of developing a new thing into maturity, as you might say of an acorn which you have just planted, and which is oak all the way through—it is not apple, it is not rose, it is not olive, but oak all the way through. Now, you might say to that acorn when you have planted it, now oak it, develop it, bring forth just what you are essentially. So with us believers, we have been born again; we have the new life in us. It is not a change of the old into the new, but a full development and growth into maturity of that which has been implanted in the heart. Shed, or poured, is used here concerning the renewing which is done by the Holy Ghost.

On the day of Pentecost neither Paul nor Titus was present. When, then, did they receive the Holy Ghost? Not on the day of Pentecost, and yet the very same word is used in another verse as that which is used concerning the gift of the Holy Spirit on the day of Pentecost. There was one baptism for the whole body, and as each believer successively enters into that body of Christ he is entitled to the indwelling Holy Spirit of the Body, in a participation of it which becomes for him a filling, and, as the Scriptures again and again exhort, a filling over and over again. The second Scripture is Acts

li: 33. There is the original gift and baptism of the Holy Spirit to the body, organizing that body and making it one. John tells us that the High Priest, when he was prophesying in Israel concerning the death of Jesus for that nation, that *He died not for that nation only, but that the children of God which were scattered abroad might be gathered into one.* Who are those children of God scattered abroad? The believers that have been gathered during the preaching of Jesus, the scattered and as yet unorganised body of the Lord Jesus. Not until He had risen from the dead could there be such a body, and after the rising from the dead there were still scattered members of that coming body, but on the day of Pentecost the Spirit of God wrought them into one body for the indwelling of that Spirit, of which Christ is the glorified head. The same word is used of them, "shed forth," and this time it relates to service, not for the development of Christian life, but exclusively the direction of service.

The mistake, if I may say so, that I think has been made is that the baptism of the Spirit found in the Acts of the Apostles has been exclusively applied in the direction of service. *But what I am contending for is there was one baptism for the three departments of Christian life and experience that the development of Christian life is one, that service is another, and suffering still another.* But we have the historic account of the original gift of the Holy Spirit in those Acts of the Apostles, and very pertinently so, for Acts imply power, and the Spirit was given for all three departments.

The third use of the same word is found in Romans v: 5. Here, if you will read the context, you will find that it is a context of suffering and tribulation, and that we are sustained in such tribulation by the fact that God loves us as a Father, and the Holy Spirit pours out His love to us, giving us the consciousness that we are His children, that He is our Father, and because we are sons and looking forward to the glory which belongs to us, we are not ashamed.

There are other expressions which are equivalent to those used of the Holy Spirit in these three different ways. This fact may clear up the confusion and mistiness in minds on the subject. In the Epistle of John we have a good deal about *God dwelling in us, and we in God. That is, it is the same*

thing as the Holy Spirit dwelling in us. In the Epistles of Paul it is Christ dwelling in us; while in the Gospels we have an expression like this, "I in you," "the branch in the vine," and the sap flowing into the branches, "Abide in Me and I in you." There the equivalent of the Holy Spirit is Christ; in John it is God. There are other equivalents on which I cannot now dwell. Sometimes it has seemed to me that John, who wrote last, would have us believers get back on this great subject of the Holy Spirit to the very source and foundation of all—God. So that a man who rightly claims that God is dwelling in him ought not to be misunderstood, and ought not to misunderstand another who says Christ is in me, or misunderstand another who says the Holy Ghost is in me. Scripture is written with a great variety of expressions, and all this confusion in the minds of Christians upon this and similar subjects arises from the fact that we have not sufficiently studied the word of God to find out its synonyms, its equivalents. God is a wonderful linguist, and is not confined to one class of expressive words. He has infinite resources, and, like the facets of a diamond, the light may be reflected from many ideas and places, though still it is the one same life. He says "I in you," as to life and experience, and secondly, "I will do it"; that is service, and, again, when Saul was on the way to Damascus he heard the words, "I am Jesus whom thou persecutest." "Saul, Saul, why persecutest thou Me?" That word "Me" is a corporate word, showing there was the persecution of Christ in the persons of His believers; therefore the Spirit of God dwells in the body also for suffering. Sometimes the sufferings of Christ are a term meaning distinctively His own vicarious sufferings for us, but in other places it may mean that the believers, in the mind of the Spirit, are really suffering for Christ.

I will close these preliminary words by simply adding this request, that we be very much in prayer during these days that we are here together, and that we may be very sensitive to every touch of the truth, and thus may be led into all the manifested grace of God.

THE HOLY SPIRIT IN EPHESIANS.

BY E. P. MARVIN.

Mr. Marvin called attention to ten things concerning the Holy Spirit and this church:

1. Sealed. i: 13. A seal authenticates a document. The believers were authenticated as genuine born sons of God. The Image of God their Father was stamped upon them.

2. Access. ii: 18. The Holy Spirit abides with us, and in His energy and light we have access to God. Jew and Gentile both have access by one Spirit unto the Father.

3. Revelation. Eph. iii: 5. A revelation of spiritual and Divine things by the Spirit, but here specially a revelation of God's purpose to call a Bride for His Son out of the Gentile World. The Christian church began to be called out at Pentecost. The Spirit must interpret the Word of God, for the natural man receiveth not the things of the Spirit.

4. Strength. iii: 14-21. This passage was illustrated by the story of a Jesuit in a Paris prison, who wrote on one of the beams of a cross he had drawn in his cell, "the breadth, and depth, and length, and height"—his conception of the love of God as seen in the light of the cross.

5. Unity. iv: 3. This is internal spiritual unity. The spiritual man is God-built and Spirit-filled. Then, again, the Spirit builds the Church, fitly joining us together, as the boards of the tabernacle were joined together, until we all come to a perfect man, the whole church and body.

6. Grieve not the Spirit (iv: 30). Grief is an affection in the loving heart, and so we are told of the love of the Spirit. We do not grieve an enemy, but a friend. We are exhorted by the mercies of God to the Spirit of obedience.

7. The fruit of the Spirit (v: 9). These things are the natural products of the Spirit. What we call the good works of unconverted men the Book calls dead works. Apart from God and the Holy Spirit, man has never been able to cope with inherent human depravity. He may deny it theologically, but he has always failed, and nations have gone down for a lack of goodness and righteousness and truth.

8. Filled with the Spirit (v: 18). This presents a twofold scene—the flesh stimulated by wine, the other a spiritual feast

OUR HOPE.

65

stimulated by the Holy Spirit. Pray for, surrender to, and obey the Spirit.

9. The sword of the Spirit (vi: 17). Our teaching and lives are to be positive. We are to use the sword of the Spirit. God's method is life from the dead. The old man must be killed before the new man comes to life.

10. Praying in the Spirit (vi: 18). The most powerful revival ever known in this country was the revival of 1857. It was a prayer meeting revival. The spirit of prayer and supplication was upon the people.

There is now more study and teaching concerning the Holy Spirit than ever before since Apostolic days. There ought, therefore, to be more experience of His power, and a deepening of spiritual life as a result of this knowledge. We ought to see more of the Holy Ghost in convicting and converting souls than ever before.

THE HOLY SPIRIT IN FIRST CORINTHIANS, CHAPTERS xii-xiv.

This was an open meeting led by W. J. Erdman.

After the first 13 verses of Chapter xii. had been read in unison, Dr. Erdman said the chapter had to do not so much with the Holy Spirit in spiritual life as in *service*. Referring to Chapter xiv: 1, he said it suggested the idea that the unlearned man in this portion of the epistle had not desired the spiritual gifts, and, therefore, was not serving. Speaking of the baptism of the Holy Spirit on the day of Pentecost, he showed that it was an incorporating act and continuous in its efficacy in the church. The aorist tense indicated an act done in the past once for all, as illustrated in Romans vi: 4-6. When Christ was crucified God beheld all believers crucified with him. We have gotten through with law, sin and death, and risen with Christ into life, righteousness, holiness and glory.

In reply to a question, Dr. Erdman said we receive the Holy Ghost at regeneration.

Mr. Harris liked the idea that the Holy Spirit is the atmosphere of the Church, and that it is our privilege to take in that atmosphere.

Mr. Charles Erdman said the question is how far we allow the Holy Spirit to use us, and how much He has of us.

Mr. Parsons said each member of Christ in the room was part of the same body. Christ is the objective point of view all the time, and it is a question of being possessed by the Spirit. One Spirit in the Head, and in the individual members, filling us all, and causing us to overcome all the time.

Mr. Erdman reminded the friends that there are many theories abroad to-day to account for or explain the experience of being filled with the Spirit, which are being urged upon Christians in holiness conventions, Keswick conventions, &c. The experience is really one, and it is a remarkable fact that the writers of 75 and 100 years ago, the most consecrated men and women, did not seem to have any theory, but had a marvelous experience. We differ because we have different theories, not because we have not the same experience. And as it is wrong for a Christian to force upon an inquiring sinner, an awakened sinner, or a believing sinner, his experience, with a view of having his experience run in the same mould as his own, so it is equally wrong for any set of Christians to try to make their experience the mould in which the experience of everybody else must run. Those old Puritan preachers had the Spirit in wonderful power, but they had no theory. *If we want is less theory and more practice. Let us seek for experience.* The whole thing seems to be summed up in one word—*surrender*. No one can have the Spirit of God act in him thoroughly until that same believer knows that he is the son of God. He must have the assurance of salvation first of all, in order to have a really full use of himself by the Holy Spirit.

THE CONSECRATION OF THE PRIESTS IN ISRAEL

BY PROF. W. G. MOOREHEAD.

The record of this transaction is to be found in Leviticus vi. A preliminary remark may be indulged in before we study the transaction itself. It must not be forgotten by us that at the time Israel was a redeemed people; they had been brought out of Egypt. Their redemption was twofold—a

redemption by blood and a redemption by power. They were saved from the wrath of an offended God, and from the sword of the destroyer-angel by the blood of the paschal lamb stricken on the door posts and lintels of their houses in Egypt. They were behind the blood, sheltered by the blood. The question of their preservation and protection was not in personal character, but in the power of the blood, and so God testified to them in Exodus xii: 13: "When I see the blood I will pass over you."

That is very precious. It is not when we see the blood. Neither our safety nor our security depends upon our sight of the blood, but upon God's sight: "When I see the blood I will pass over you." Let us beware, those of us who try to teach, no matter whether from the pulpit or in the Sabbath-school, of falling in with the fashion of the day and announcing that what is wanted is character building. James H. Brookes, of fragrant memory among us, used to say he always felt sick when he heard a preacher of the Gospel begin to talk about character building. We are not saved by character in ourselves or our fellows. "When I see the blood I will pass over you." We make everything of the blood in this Conference. The Lord grant that the blood may be prominent and pre-eminent in all the world in the teaching of God's people as never before.

Now, they were also redeemed by power, as well as by blood. Again and again God reminds his chosen people that with outstretched arm and mighty hand, he had rescued them from the bondage of Egypt, had brought them by signs and wonders and mighty deeds through the Red Sea and into the wilderness, His cloud overshadowing them by day, and His cloud turned into a pillar of fire by night, their great light bearer and guide. Redemption by power as well as by blood. And now that they were thus brought out God constituted them as His people, His nation, His peculiar treasure. We call it a theocracy, whereio God Himself is King, and none other, and in this constitution of Israel there were four prominent things:

First—A place of worship.

Second—A ministry of worship.

Third—A means of worship.

Fourth—Seasons of worship:

The place to worship was the tabernacle; the minister of worship, the priesthood; the means of worship, the sacrifices; the seasons of worship, the appointed feasts. So they were organized completely as a theocracy—God's witnesses in the world. It is with one feature only of this constitution of Israel as the people of God which we are to consider, namely, the priesthood.

The Scriptures give us the oil of consecration for the priests in Exodus xxx: 23-33. Four ingredients made up the oil of consecration—myrrh, cinnamon, calamus and cassia. When these four English words represent the ingredients that were revealed of God through Moses to the people, we do not know what they are. Most commentators say they are utterly unknown. The fact is significant, for there never was to be made any perfume like this.

The object of the anointing oil was to anoint the tabernacle, the ark of the testimony, the table, the vessels, the candles, the altar of incense, the altar of burnt offering, the laver, then Aaron and his sons. The anointing oil was to be poured upon the tabernacle and upon the priesthood, to set them apart unto the Divine service. So we gather that consecration is a Divine act, and not a human act.

Furthermore, this holy oil was not to come upon man's flesh, and not to come upon a stranger, and was never to be imitated. The holy oil is invariably the emblem of the Holy Spirit. Luke iv: 18; Acts ii: 38; Heb. i: 9; 2 Cor. i: 21; 1 J. ii: 20, 27. One of the most solemn things that should come to us here is that it is a crime unspeakable and a dishonor to the living God for one to counterfeit the presence and work of the Spirit of God. The flesh, in the evil sense of the word in the Scriptures, is antagonistic to the new nature, and that the holy oil is not to come. Neither was the oil to come upon a stranger, and so we find that the Holy Spirit is not given to the entire race, but only as an abiding Comforter with the people of God.

In Leviticus viii: 6 we see the family of priests are to be consecrated with this oil. Note two things. The High Priest in Israel is invariably the type of the Lord Jesus Christ. The sons of Aaron are invariably the symbols of the Christ.

household. In the ceremony of consecration they all share together the washing, but from this point the High Priest is separated from his sons for a time.

After the dressing of the High Priest and his sons the anointing oil is sprinkled upon the tabernacle and its vessels, but poured upon Aaron's head. Ps. cxxxiii. Now, concerning the anointing of the Lord Jesus Christ with the Holy Ghost, it is said that He received the Spirit without measure.

When the sons of Aaron are again brought forward, the round of sacrifices is offered, and when the question of sin has been settled by sacrifice, then, and only then, can the anointing of Aaron's sons take place.

But before they receive the anointing oil another ceremony takes place. The priests are marked with the blood of sacrifice. There is profound significance in the parts of the body touched with the blood. Lev. viii: 24. Their ear is to be consecrated to the voice of the living God, their hands consecrated in the execution of their work, their walk only in the commandments of God. After this the priests receive the anointing oil mingled with the blood of the ram of consecration (Verse 30).

Aaron was only a man and a sinner in himself, and, therefore, he must be cleansed by blood, like his sons, and therefore he gets the second anointing with blood mingled with the oil of consecration. Our Lord received the Spirit after the washing at His baptism, but the disciples had to wait until Jesus had offered the sin sacrifice for an expiation of the sins of all believers, and so on the day of Pentecost Peter announced that Jesus having been glorified, "He hath poured forth that which ye now see and hear," a word exactly akin to that used in describing the anointing of Aaron's sons.

THE DISPENSATIONS OF EARTH.

BY H. M. PARSONS.

Mr. Parsons gave an address on "The Dispensations of Earth as Recorded in the Bible," and exhibited a chart, in which the Dispensations were represented by the numbers 1 to 8. The Dispensations were as follows: 1, Holiness; 2, Anti-

Deluvian, 1,650 years; 3. Post-Deluvian, 450 years, Noah to Abraham; 4. Patriarchal, 450 years; 5. Jewish, 1,450 years, Moses to Christ; 6. Christian, 2,000 years, Ascension to Second Advent; 7. Millennial, 1,000 years, Return to Final Victory and Holiness.

The word Dispensation was used by the Holy Spirit, and was therefore given on the chart. The following Scriptures were referred to: Eph. i: 10; Gen. i: 1, 2; John i: 1-3; Eze. i: 10; Gen. i: 31; Isa. lxxv: 17; lxxvi: 22; 2 Peter iii: 13; 1 Cor. xxi: 1; Acts xvii: 24-28; Rom. xi: 36; 2 Cor. v: 17. The word Dispensation literally means "the law of the house," and was Anglicized from the Greek word *oikonomia*.

Referring to the chart, Dr. Parsons said that under No. 1 God began the revelation of redemption. The giant-like people of the pre-deluvian period were punished by the deluge, and Noah and his family were saved in the ark.

In No. 3 God gives Noah the covenant concerning the flood and concerning human life; but unbelief rises in the family, a tower is built to deny God, and the period ends with the destruction of Sodom.

In No. 4 we have man taken out of idolatry—Abraham. Here there is a Divine revelation, and at the close of the period there is the catastrophe of Egypt at the Red Sea.

In No. 5 the acme of prosperity is reached in Solomon. This is followed by declension, and a catastrophe at the close of the period.

In No. 6 we have the beginning of grace, and we are now near the end of this period.

Each section is complete in itself, and produced just what God intended from the beginning to the end of it, and stands in its place as a part of the great circle. In putting 2,000 as the number of years for the present Dispensation, it was intended to indicate that was the exact number of years, simply the percentage. In each dispensation progress can be clearly traced.

In referring to the Scriptures above enumerated, Dr. Parsons emphasized the personality of God the Creator. The beginning of Genesis and the beginning of John's Gospel asserted the same fact. He protested against the fashion of substituting abstract terms in Sunday-school writings for the personality of God. He suggested that in the darkness

chaos of Genesis i. the angelic contest occurred, and Satan was defeated. That period also gave time for all the geologic ages needed. Continuing his references to the aforesaid Scriptures, the Speaker dwelt upon God manifesting himself in creation, redemption, Providence and human consciousness. He believed nothing had impressed the nations more to-day than the recent fight in the Cuban waters, where there was wholesale destruction on the one side, and so little loss of life on the other. The nations were looking at it, and saying there must be a Person behind all these things. It is a manifestation of God through Providence. The object of the manifestation of God was His glory, which is the outshining of His face and character on the myriads of the universe.

The great advantage of having a clear conception of the various Dispensations is its helpfulness in Bible study and exposition.

THE PARABLES OF BALAAM.*

BY A. C. GAEBELEIN.

The healing which came to Israel by looking upon the brazen serpent was a complete healing, foreshadowing the complete atonement of our Lord Jesus Christ. After they looked upon the brazen serpent we hear very little of their murmurings and disobedience, but the songs of victory and praise to Jehovah are being heard again among the people of God. Israel had no songs in the wilderness or in Babylon. Israel has no songs to-day in a strange land. The next song Israel will sing is contained in Isa. xii. Still more remarkable is it that when they were about to enter into the land and possess it, after their wanderings through the wilderness, the voice of a prophet is heard. But it is not the voice of a prophet from Israel, but a Gentile who prophesies to a Gentile king, who stands in this place as the representative of the Gentile world powers, as we shall see in the prophecies and parables of Balaam.

Balak was sore afraid of Israel. He had heard what Israel had done to the Amorites, and, filled with hatred and fear against Israel, he forms an alliance with the elders of the

*These three addresses are issued in full in pamphlet form.

Midianites, and intends to have Israel cursed. Here we have the history of anti-Semitism in a nutshell; it is hatred and fear. The prophetic word tells us that in the end kings and nations, filled with hatred and fear, will rise up against Israel, the people of God, and that what Balak heard in the parable of Balaam will at last be the punishment of anti-Semitism, that is the prostration of the world powers before the feet of the coming King of Israel.

Balak sends for Balaam, a soothsayer. His name means "devourer of people." He also knew Jehovah.

It is a very significant fact that Balaam and his character are mentioned in the Epistle of Jude, which has such a wonderful prophetic meaning. It foreshadows, to a certain extent, that in the time before the coming of the Lord there will not only an alliance between the world powers to crush and curse Israel, but likewise an apostate Christendom will oppose the plan and purpose of God in Israel, when the King of Israel will appear.

The parables of Balaam are divided into four parts, spoken from three different points, all mountain tops, and the first of these, the heights of Baal, is very far from the camp of Israel. Balak tried to diminish Israel in the sight of Balaam and took him first to a place where he could see only the utmost part of them, and when this scheme did not succeed he took him to the top of Pisgah, and at last to the top of Peor. Here Balaam sees before him the whole camp of Israel, divided into tribes, with flags over the different divisions of the people.

The first and second time Balaam says I will go and meet the Lord, but finally gives himself up to the Spirit of the Lord and utters his sublimest parable.

Mr. Gaebelien read a translation of Balaam's first parable in Numbers xxiii., and then stated it was the foundation of his prophecies. It contains the general characteristics of Israel: First, that people is a blessed people. Balaam cannot curse them. It stands written all through the prophetic word that Israel is a people blessed of God. The prophecy of Isaiah has been again and again fulfilled, and we have not seen the end of it yet: "No weapon that is formed against thee shall

prosper, and every tongue that shall rise against thee in judgment thou shalt condemn."

Second, Israel is a nation that dwelleth alone, and shall not be reckoned among the nations. Here is the destiny of Israel for all times. Many tell us that Israel is no longer a separated nation, and even some Jews themselves speak of assimilation, but assimilation has never succeeded. Israel is still separated, having its peculiarities and customs in religion and everything else. The Zionistic movement is a confession of Judaism to the prophecy of Balaam. They have tried everything to solve the Jewish question, and Israel, at the end of the Nineteenth Century, is still a separated people, and can never be reckoned among the nations. If we go with the Gospel of the Son of God to the Jews, and teach contrary to His plan and purpose in Israel, we can never expect God's blessing upon it.

Third, Balaam says: "Who can count the dust of Jacob and the number of the fourth part of Israel?" What a magnificent picture it must have been for him to see that people, after their awful history during those forty years, as numerous as ever! To-day they are still more numerous. Who can count the dust of Jacob? We have endeavored to get correct statistics of the number of Hebrews in the entire world, and, after hearing from different quarters, some stated that the number was too high, others too low. The Israelites themselves acknowledge that there is no man living to-day who can determine the number of Hebrews living in the world. Sometimes in a land where statistics are given of a few thousand, we hear from other sources that there are tens of thousands living in those countries. This wonderful increase of the nation forms a sign of our times.

A fitting conclusion to this parable is Balaam's outcry: "Let me die the death of Jeshurun, and let my last end be like his." I think in this Balaam's eyes were opened to the wonderful future of that people, and he desires that his end may be like their end. In this first parable of Balaam we have repeated from Gentile lips the three elements in the promise of God to Abraham: First, blessing; second, separation; third, miraculous increase.

Turning to the second parable, Mr. Gaebelien read Num-

bers xxiii: 18-24, and said what an awful rebuke to this G-
 tile king to hear from Balaam's lips, the man he had cho-
 to curse Israel, that the promises of God concerning that pe-
 ple are unchangeable. Alas! if only Christendom to-day could
 understand it and hear it, but they are wise in their own co-
 ceits. They boast against the branches broken off, and for-
 that God is able to graft them in again.

Notice in this second parable Balaam's first statement: "I
 hath not beheld vanity or iniquity in Jacob, nor has He seen
 travail in Israel." Not that Israel had been without guilt, but
 the apostasy in Israel is never hopeless. Just now I am
 reminded of that sweet and blessed promise in Micah: "Who
 is a God like unto Thee, that pardoneth iniquity, and passe-
 by the transgression of the remnant of his heritage?" Even
 New Year's Day pious and orthodox Jews go to a little stream
 of running water and repeat this passage. In their pockets
 they have little scraps of paper, wood, etc., and they turn the
 pockets inside out into the running stream and repeat the
 passage, believing that at some time in the future God will
 with their sins and guilt what they have done with the con-
 tents of their pockets—cast them into the sea. That is Israel's
 hope, and the time is coming when they will be a people re-
 deemed.

Secondly. Jehovah is with him, and the shout of a king is
 his midst. It may be that Balaam saw the cloud of glory over
 the camp of Israel, and in the cloud the mysterious person
 which Ezekiel saw in his vision described in the first chapter
 of his prophecies, and therefore he uttered these words.

Thirdly. The great miracle God wrought for Israel
 bringing them out of Egypt. The speaker quoted Jeremiah
 xvi: 14, 15, and said Israel to-day looks back to that ma-
 velous deed, because that second greater deed is not yet con-
 to pass.

Fourthly. Balaam tells us in that day it shall be said
 Jacob and of Israel, What hath God wrought? Now, Balaam
 was angry with Balaam, and said, "I brought thee here to curse
 the people, and thou hast blessed them these three times."
 Mr. Gaebelien read Numbers xxiv: 3-9, and briefly called a
 tention to the description of Israel, what Israel will be, and
 what Israel will be to the nations. It is a prophecy in embryo.

of Isaiah xxxv. After reading Numbers xiv: 15-24, he said it was the same thing which Nebuchadnezzar saw in his vision of the great image. Balaam saw the Star rising out of Jacob, and the Sceptre out of Israel, One who has dominion, and the people standing at His side who will execute the judgment of God in the beginning of that time for which we all hope and pray.

THE SONG OF MOSES.

BY A. C. GAEBELEIN.

Moses had made an end of writing the words of the law in a book, and he delivered the book to the Levites, and so, in spite of the higher critics, or rather the lower critics, Moses really did write the book. Deut. xxxi: 24.

Deuteronomy xxxii. The poetic structure and value of this song have been very much admired, but here is more than poetry, and much more than perfection in human language. This song which Moses sang before the entire assembly of Israel is of the greatest importance. In Rev. xv: 13, etc., we have in part a quotation from the song of Moses in praising the Lord, while the whole is a fulfillment of the entire prophetic song of Moses. In this song we have the key-note to all prophecy contained in the Word of God.

We will consider six divisions of this prophetic testimony of the leader of the people of Israel, which will lead us up to the perfect number 7, to the last stanza, in which he foretells the glad millennial day. First let me call attention to the foundation of this song. Moses, like Isaiah, calls to the heavens and to the earth for a witness. Deut. xxxii: 1-4. This proclamation of the name of Jehovah, and praising His perfect character, forms the foundation of every song in God's Word. In verse 3 Moses points to that experience of his where the Son of God descended in the cloud, and proclaimed the name of Jehovah before him. Why does Moses proclaim the greatness of God and the perfect work of the Rock, the Son of God, the Lamb slain from the foundation of the world? First, whatever failure there may be in the coming ages, the failure is never to be sought for in Jehovah, nor in the Rock.

whose work is perfect. Secondly, God's perfect character mentioned to tell us that whatever may come to pass, as long as Jehovah lives, in the end this earth must be covered with the knowledge of the glory of the Lord, and God's plans and purposes carried out.

First division. The purpose and plan of God in the salvation of this world. Deut. xxxii: 6-9. The expression "Most High" is God's millennial name. Here we have the high and wonderful calling of Israel. He has taken Israel for His inheritance. Our Blessed Lord said to the woman at the well, "Salvation is of the Jews," and all the knowledge we have of God to-day, all the knowledge of spiritual things, all our salvation, has come to us through that channel. And all the glorious salvation and redemption which are to come in the future to this earth, and the nations, will come through the same channel, and therefore in verse 9 we recognize the sentence of our Master that "Salvation is of the Jews." Most commentators pass verse 8 by, but it is a prophecy for the future, for we look in vain for the time in the inspired record when it actually took place. After a while this entire world will be reconstructed and redivided, and God will set the boundaries of the children of men, and Israel will become the head of the race, and Jerusalem the geographical and religious centre of this earth, where the nations will go up to worship.

Second division—10-15. Here we have a prophetic description of the mercy and grace of God to the seed of Abraham. If we would know what grace without works means we must look to the history of Israel. I have often thought on the story of Jacob, and how wonderfully it typifies the entire history of God's ancient people up to this present day, and in it there is, of course, the spiritual application for the church, if we choose to make it. God has been faithful to His promise to Israel. He will be faithful to us.

The next division is in verses 15-18. This is the prophecy concerning the apostasy of the chosen people of God. Moses utters the prophecy in two sentences, and then takes each sentence up separately, and enlarges upon it to the end of verse 18. The first part of the apostasy is they forsook God and worshipped Baal and strange Gods, and the second part

of their foretold apostasy is they denied the Rock of His salvation. The Jews sometimes come and ask the significance of the name Jesus, and sometimes ask where in the entire law it is prophesied that His name shall be called Jesus, and we point to this passage (verse 15), and show that *Yeshuah*, meaning salvation, is nothing less than our Jesus. The Rock is Jesus.

Fourth division—19-21. A description of the times following immediately after their apostasy, sinning against the Father in worshipping idols, sinning against the Son in denying Him, saying we have no king but Cæsar, and sinning against the Spirit in the stoning of Stephen. Paul quotes twice from the Song of Moses. Rom. xi: 9-11. Israel as a nation is a stranger now, but as soon as the fullness of the Gentiles has come in, then all Israel will also be saved. We have in this division the times of the Gentiles.

Fifth division—22-28. In this part we see the wrath of God upon that nation from the very beginning of their apostasy to the end. Some things here are not yet fulfilled. The fire kindled is the fire of the day of wrath. All these punishments are repeated throughout the prophetic word. Ezek. xiv: 21. The discourse of our Lord on the Mount of Olives and the 2d, 3d, 4th and 6th seals in the book of Revelation correspond with this part of the Song concerning the anger of God on account of the disobedience of His people. In our times we have men and women who say there is no judgment of God in the future, that God is nothing but love; but look at the Jew in his dispersion; he is a witness of God foretelling the judgment of the Gentile world. But the rejection of the Jew can never be final. Verses 26, 27.

In the next division Moses takes up a beautiful strain which gives us a glimpse into the loving heart of the Father. Verses 29-34. Now we come to the most interesting part of this song. It contains prophecy still unfilled, but which is about to be fulfilled in our times. Three things stand out prominently: First, Israel is seen once more in the apostasy, and is once more judged by God. Secondly, Israel is healed and saved, and at last the adversaries of Israel, which are the adversaries of God, are being consumed by the fire of God. 33-42; Zeph. iii: 11, 12. The speaker expressed his convic-

tion that Israel is fast approaching the day of their calamity, and referred to the fact that the leaders of the Zionistic movement had no faith in God. Attention was called to the anti-Semitic attitude of the nations of Europe, and the Divine judgments coming upon them for such attitude.

The seventh division is in the 43d verse. It seems to me that Moses must have fairly shouted these words, and that they were heard even to the uttermost part of the camp of Israel. That is the glad millennial day when the nations that were sitting so long in darkness and in the shadow of death will have great cause to rejoice, for mercy to Israel means mercy to all the other nations. Moses sees the nations grouped around his own nation rejoicing in the glory of the Lord.

In conclusion, we must be friends of Israel, if we are friends of God. There is a wonderful blessing for us if we carry God's own people on our hearts, and enter into God's own purposes and plans. But knowledge is not enough. We must live it, be Spirit-filled, walk in His ways, and hasten the glad day of His coming and Israel's restoration and the redemption of the nations.

THE PRAYER OF HABAKKUK.

BY A. C. GAEBELEIN.

The ode of Habakkuk is one of the sublimest pieces of prophecy in the entire Word of God, and I doubt very much if there is anything in any language which surpasses this third chapter, and I doubt if there will ever be anything written which comes up to this inspired prayer, vision and confession of the prophet Habakkuk.

This ode was used in ancient times by the Jews in public worship, and tradition has it that it was extensively used during the Babylonian captivity by the pious Jews who waited and longed for the interposition of the Almighty God to bring them out of their dispersion. To-day the Jewish people use this chapter on one of their great feasts, Pentecost.

We divide the ode into three parts. First, the prayer of the prophet; second, the vision, and, third, the song of faith and triumph in the face of calamities. Verse 2 refers to

visions which the prophet must have had before. Some of them are recorded in the second chapter. In Chapter ii: 12 the prophet speaks of our times, and how the works of men will crumble into dust, and therefore turns to God in this third chapter, and makes this prayer, and asks God to revive His work in the midst of the years. Years ago, as a Methodist minister, I saw nothing else in this prayer of Habakkuk but this little word: "Revive Thy work in the midst of the years," and when the time came for us to try and get up a revival it was the text which we used. Of course, Habakkuk did not think of or pray for any such revival. God's work is Israel, and the prophet, in seeing the judgment of God rising over the nations of the earth, knows that in that judgment there is to be a revival for Israel, that the national and spiritual death of Israel is to terminate in life from the dead, and he closes his prayer with that wonderful word which is the keynote of the vision—"in wrath remember mercy."

Notice the vision of the prophet. First, it is His appearance; secondly, the effect of His coming upon the earth and the nations, and, thirdly, it is indeed mercy remembered in this judgment. In Deuteronomy xxxiii. Moses says, "The Lord came from Sinai, and rose up from Seir unto them: He shined forth from Mount Paran, and He came with ten thousands of saints." Teman is to the South, and Paran is the wilderness to the South, and no doubt ancient Israel in the desert, when they had come to the mountain saw that cloud of fire and smoke coming from Teman and from Paran settling upon the mountain, and lightning and thunder coming forth. But this remarkable manifestation of God is to be repeated in a grander sense, for God has said He will shake the heavens and the earth, and our God will come and keep silence no longer. But unbelief to-day challenges that grander manifestation of God; infidels ask why does not Jesus come, and they mock His promise. The church in its practice also says, Where is the promise of His coming? But surely He will come.

In this appearance of God there is a revelation of different persons. The word "God" in verse 3 is in the singular, and it is the only time in all the minor prophets when it so appears. The Holy One here is called the Holy One of Israel in Isaiah

again and again. Here we have God coming, and with Him is the Son of God. This is made clear by the vision. There are rays coming out of His side. Of course, it means the fulfillment of the New Testament prophecy that those who pierced Him shall see him. Surely the world will see the sign of the Son of Man in the heavens, His glory, and around Him all His saints and His holy angels, and from His hand and side there will come the brightness. The hiding of His power is there.

Notice the events which are connected with the appearance of our God and His coming. The great tribulation is not referred to here. That is the work of Satan. God will not come until Satan is cast out from the heavens, and then it is written, Woe unto them that are dwelling in the earth. Verse 9, which should be "sworn are the rods of Thy Word," refers to what is said in God's Word concerning that terrible day of wrath.

The final scenes of His appearance: The nations will rise in opposition against Israel. a number of nations will come up against Jerusalem, and the leader of this company of nations is called here "the head out of the house of the wicked." This is the Anti-Christ. In Israel's history there have been many times when they escaped just by the skin of their teeth, as we say, but now the greatest tribulation is coming, and it will seem in that tribulation as if the fate of Israel is to be swept away, but all at once we read here, "Thou wentest forth for the salvation of Thy people." That is the mercy for His own people Israel. In that great tribulation there will be the remnant of Israel, and they will look up to heaven, and say, "Blessed is He that cometh in the name of the Lord." Probably that sign of the Son of Man will be in the heavens, that all the Israelites in the earth may see Him sitting upon His throne, and the Shekinah cloud around Him. Then will follow the restoration of Israel.

Now comes the closing word in this prayer (16-19). He had seen this terrible picture of calamity, but the Spirit of the Lord was with him, by faith he takes hold of the promise of God, and uses this sublime language in these closing verses. In the face of the coming tribulation he can rejoice, and as Christians it is our privilege to rejoice in trouble. How we dishonor our Lord if the spirit of Habakkuk has not the right

of way in our hearts, and we cannot follow him in his sublime song of faith and triumph. The New Testament tells He has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who has delivered us from the wrath to come. O blessed hope that those who are believing in our Lord Jesus Christ shall not be in that judgment. The antelope referred to in the closing verse on the rising of the sun stretches his feet, and presently, while you are looking at him, you see nothing but his escaping feet, and the next moment he is up on some high place. The Lord will make our feet like hinds' feet, and we shall walk in the high places when He comes. Thank God for that blessed doctrine of the Lord's coming, and for the blessed assurance that we are called to sit in those high places with Christ Jesus! The signs of the times tell us that that day of wrath is fast approaching, but they tell us also to lift up our heads, for the day of our redemption draweth nigh.

BABYLON.

BY PROF. W. G. MOOREHEAD.

Babylon, though a forbidding theme, is one on which the Holy Spirit has had much to say in the Scriptures. It is Babylon as revealed to us in the book of Revelation that we are to study. There are two great forms of evil abroad. One of them receives in the New Testament the significant name of *beast*, a composite monster with seven heads and ten horns. The other receives the name of Babylon. The first is the apostasy of the civil power, the second is ecclesiastical apostasy.

First, notice the prominence of Babylon in Revelation. Rev. xiv: 8, 16, 19; xvii., and xviii.

Second. Notice the descriptive names given to this system.

1st. Babylon is called the harlot, xvii: 1. Scripture frequently designates by this word a people, and occasionally a city which has been in some relation with God and become unfaithful. This is true of Israel, Ezek. xvi., xxiii; Hosea i., iv. The fundamental truth of every appeal of the prophets is grounded in the fact that Israel originally was married to

Jehovah and became unfaithful to Him, and went away into idolatry. This is designated as adultery, Ezek. xvi: 8; Isa. lvi: 17; 2 Cor. xi: 2. There is an espousal announced between believers and the Lord Jesus Christ, and there is danger of the espoused church being seduced by the evil one and proving unfaithful, Rev. ii: 20. To be a harlot in the sense of Rev. xvii: 1, is for those in some relation with God to prove unfaithful to Him, and get into that which is contrary to His mind. This system is called a harlot.

2d title. She is described as the mother of harlots, Rev. xvii: 5. *She is not guilty of apostasy from God herself, but is the prolific source of apostasy.*

Third title. She is the mother of abominations of the earth. The word abominations almost invariably, in the Old Testament especially, has reference to idols and idolatry, and so this system is designated as one that practices and propagates idolatry.

Fourth title. Mystery, Rev. xvii: 5. There is little difference connected with the interpretation of this word, but I am inclined to the view that it is a distinct title representing the system itself as a mysterious one. The meaning is that Babylon is a strange, fascinating, attractive, bewitching influence. In 2 Thess. ii, Paul declares the mystery of iniquity was working in his day.

The last title given is Babylon the Great, Rev. xvii: 5. Babylon means confusion, and this system fills the professing body with confusion, and uncertainty, and doubt.

The distinguishing feature in the attire of this great system is scarlet and precious gems, Rev. xvii: 4; xviii: 6. She sits besides many waters, indicating wide-spread influence and power, Rev. xvii: 1, 15. She rides upon the back of the beast, Rev. xvii: 3. Sits on seven hills, Rev. xvii: 9. Her place also is a city, Rev. xvii, 18.

Notice her power. First, she rules over the kings of the earth, xvii: 18. Second, she intoxicates the world with her powers, xvii: 2. Third, she corrupts the whole earth, xviii: 2, xvii: 2. She is proud and self-reliant, xviii: 7. She is also fierce persecutor, xvii: 6. "Wondered with great admiration" would be better translated, "Amazed with great amazement."

What is Babylon? It is a great ecclesiastical system that

has apostasized from God. Rome, ecclesiastically, is the pre-eminent feature of Revelation xvii. and xviii; the Roman world dominated by the Pope. Rome is the only city on seven hills. There is only one ecclesiastical system that claims universal supremacy, and that system is the Papacy. Six of the Pope's official garments are scarlet, particularly when he is installed in St. Peter's Church, and actually adored by the Cardinals. The great tiara that is put on his head is studded full of gems and flashing jewels, and the pontifical slippers also. Papal Rome, drunk with the blood of the saints, has slain twice as many as the Pagan empire did.

There is something indestructible about this system, and a strange witchery in it. There are probably more in the communion of Rome to-day than ever before. The estimate is 210,000,000.

The doom of this system. Rev. xvii: 16, 17. The proper translation of the 16th verse would be the ten horns, and the beast shall hate the harlot and burn her flesh with fire. United, they will put it out of existence.

Let us try to keep clear of Babel in every form. It is a system made purposely attractive. What we want is to be faithful to God.

REGENERATION.

BY ELMORE HARRIS.

Mr. Harris first considered the necessity for regeneration from John iii: 7. The necessity is seen first in the nature of man. Ps. li: 5. The Psalmist felt there was a sinful nature back of sinful acts, and therefore cried, "Create in me a clean heart, O God." Jer. xvii: 19; Rom. viii: 7; Eph. ii: 3-5.

The second reason for regeneration is seen in the nature of spiritual knowledge. John xvii: 3; 1 Cor. ii: 14.

The nature of heaven demands regeneration. The essence of heaven is associated with a person:

"The bride eyes not her garments,
 But her dear bridegroom's face.
 I will not gaze at glory,
 But on my King of Grace;
 Not at the crown He giveth,
 But on His pierced hand,
 For the Lamb is all the glory
 Of Immanuel's land."

Heaven is where the Lord Jesus Christ is. Luke xxiii: 43; 2 Cor. v: 7; Phil. i: 23.

This necessity is true for all. It is true for the cultured as well as for the ignorant, the moral and the immoral, the religious as well as the irreligious.

Regeneration is not the adoption of new notions. It is not the adoption of a new mode of life. It is not a submission to new ceremonies. It is not the culture of the old life, but it is the implantation of a new life altogether. The new birth is represented as being from above. James i: 17, 18. It is not a change of heart, but it is a new heart. If any man be in Christ he is a new creation. Eph. ii: 10; Col. iii: 10; Eph. iv: 24.

The agent of the new birth is represented in the Scripture as God the Father, 1 Peter i: 3; God the Son, John v: 21, 24, 25; God the Holy Spirit, John iii: 8.

The vital point is the means of the new birth. John iii: 5. The explanation of these words must be found in the discourse itself. The best scholars are agreed that the discourse ends with Verse 14. Now, as the bitten Israelites received life from God through the brazen serpent, so we receive life from God through the Son of Man lifted up in His death, or, in other words, we receive life out of death. Water there symbolizes death. Water is either a symbol of life or of death. What Jesus said, then, was this, except a man get life out of the death of the Son of God, by the power of the Spirit, he cannot enter into the kingdom of God. If it be by the Word, it is by the Word about the death of Jesus Christ.

A friend of mine used to say the Gospel is contained in three words: "God loves me." Take that into your heart by the Holy Ghost, and believe it through the son of God.

THE EPISTLE TO TITUS.

BY ELMORE HARRIS.

The first division of the Epistle is the introduction (i: 1-4).

The second main division is the Commission (i: 5; iii: 14) with three sub-divisions:

a. Organization (i: 5-16).

OUR HOPE.

85

b. Exhortation (ii: 1-15).

c. Affirmation (iii: 1-14).

• The key to the Epistle is iii: 8.

This letter was addressed to an uncircumcised Greek, who had been led to Christ through the Apostle Paul, who left him in Crete as his representative, as an Apostolic Delegate.

There were certain heresies in the Cretan churches, the one all-powerful God was not clearly recognized, and therefore Paul calls himself a bond servant of God, rather than of Christ, as in his other epistles. The basis of the Apostolic office is that he is an Apostle of Jesus Christ, the Risen One. The scope of the Apostolic office is that he is commissioned by the risen Christ for the production of faith by proclaiming the truth. The Apostolic office has also to do with the hope of the coming glory, which was the substance of the Apostle's teaching. When Paul speaks of the fact that God cannot lie, there is a sarcastic allusion to the fact that the Cretans were great liars.

After the Apostolic greeting in i: 1-4, in 5-16 we have the organization of the church. Three things are noted. First, the appointment of elders (Verse 5); second, their qualifications (Verses 6-9); third, the repression of unruly teachers (10-16).

Chapter ii. deals with holy living for all classes, and then with sound doctrine the foundation of the holy living.

The grace of God is the attitude of the living, loving, personal God to this dark world. The grace of God was made visible in the person of our Lord Jesus Christ. The word "teaching" in ii:12 has the idea of disciplining us. Men are suffering not from want of knowledge, but from want of will and the strength of human passion. In ii: 13 we have the glory of the great God made visible through the same medium as the grace of God, the personal appearing of our Lord and Saviour Jesus Christ. The next verse gives us redemption by the precious blood, and consecration in actual experience.

In Chapter iii. two subjects are treated. First, there is a call to good will and peace from a sense of God's love and the Spirit's work (1-7). The Cretans were a turbulent people, and had unruly men among them as teachers. As an answer to the doubts of some of the more earnest Christians among

them, Paul teaches Titus to affirm that the authority of rulers and magistrates, even though Pagan, should be respected. *They were to be subject to the authorities without doing violence to their consciences.*

The next thought is the attitude of believers toward other members of society (Verse 2). I believe that would revolutionize the churches of Jesus Christ if carried out. *Nothing is more common to-day than disparagement, even of members of the same church.* In being gentle toward all men there could be the courage the Lord Jesus exercised.

They were to remember what they were (Verse 3); what had been done for them (Verses 4-6), and, finally, what they had (Verse 7): Justification, sonship, heirship to eternal glory. Lastly, there is a call to good works (8-14). Sound doctrine is to be affirmed constantly, foolish questions to be avoided, and the heretic rejected.

The Epistle closes with personal directions, and the salutation.

GOD'S ESTIMATE OF HIS WORD.

BY PROF. W. G. MOOREHEAD.

One of the greatest of the Puritans, perhaps the very greatest, John Owen, was in the habit of saying that there are deeps and shoals in this Word. It is as a stream wherein a lamb may wade and an elephant swim. But a greater than John Owen, one of the ancient Latin Fathers, namely Tertullian, said that this book is like a tree, every leaf of which is a branch, and every branch a tree, and every tree a forest, and the forest covers the entire earth. It is as the water of life, whereof every drop is a stream, and each stream a river, and each river a lake, and each lake a sea, and the sea spreads over the entire earth.

It is very beautiful to have testimony such as that from the people of God. Tertullian almost reproduced the entire New Testament and a large portion of the Old in his writings, so that it is said that the four Gospels especially could be gathered out of his writings. But it is much better for us to learn what God thinks of this Word, and the worth He attaches to it.

Psalm cxxxviii: 2—"Thou hast magnified Thy Word above all Thy name." The name of God is that whereby He makes Himself known. His name is a revelation of Himself. There are three ways in which God makes Himself known to us. The first is by creation, the second by Providence, the third in His Book. The declaration of the Psalmist is that He magnifies the written Word above the other two. Nature undoubtedly teaches. Ps. xlix: 1-4. In the starry firmament above us God flies His flag, that all the world may know that the King is at home, and that He still presides over the works of His hands. Rom. i: 20. Nature is a kind of lattice work, through which the being, wisdom and the power of God are always shining out on men, and yet it is declared by the inspired Psalmist that God magnifies His Word above nature.

The reason is very plain. Creation never can tell us anything about sin, or forgiveness, or redemption. Nature may instruct as to the unity, and the power, and the goodness of God, but nature never can reveal to us the blessedness of pardon and acceptance, and eternal life. When Mr. Richards went from England to Africa, to the Congo, to begin mission work among the natives, he fell in one day with a company of men that in personal appearance and general deportment were totally different from any Africans he had ever seen before. They were stalwart, erect, and their bearing indicated that they were free and independent men. Through an interpreter he asked the privilege of going home with them. They consented, and he went. He was a fine Greek scholar, and knew something about the flexibility and power of that wonderful language; nevertheless the language spoken by these Central Africans surpassed it altogether. Mr. Richards found they had no less than sixteen tenses to express the various parts and portions of time, and every noun, by its affixes and suffixes, had no less than twelve different cases, so that any shadow of thought can be expressed by their tongue. But they were all thieves and all liars with their wonderful tongue. He began to teach them there is one Great Creator, who has made all things, the supreme and eternal and unchangeable God. They said to him, "That is beautiful doctrine," but they went on stealing and lying. He translated the Ten Commandments and taught them to those people, and they said, "This is beautiful law, and all men ought to obey it," but they went

on lying and stealing. Finally, he taught them respecting the Lord Jesus and redemption through His blood. By this the Mr. Richards says in his diary, they had stolen everything had but one plate and his knife and fork. But he determined to live in their presence as nearly the Gospel of Luke as could, and when he came to Luke vi: 30, which says, "Give every man that asketh of thee," etc., they said to him "Do you live up to your doctrine?" He replied, "I will try to the help of my God and Redeemer." Then said the man, "Let me have the knife and fork," and he handed them over, and the man took them into the midst of the tribe. But they came together and said, "This man is a messenger of God; We never heard of such love of God as this before; take back everything," and they actually carried back all they had stolen, for they were getting a glimpse of redemption.

God also magnifies His Word above Providence. Prof. Moorehead referred to the book of Esther as devoted exclusively to the subject of Divine Providence, although the name of Jehovah was not found in it, and illustrated the idea by a manufacturing establishment in New England, where the motive power was not found in the mill itself, but in a structure outside. So men seem to be governing this world but God in His Providence still is in control.

The speaker next proceeded to briefly enumerate some of the functions of God's Word in our redemption, as illustrative of the manner in which God magnified it in every stage of our salvation.

First. Regeneration is connected with the Word of God. James i: 18; 1 Peter i: 23.

Second. Faith springs out of the same Word. Rom. i: 14, 17; John v: 24.

Third. Justification likewise is connected with the Scriptures of truth. Rom. iv: 3.

Fourth. Sanctification is connected with the Word of truth. John xv: 3; xvii: 17.

Fifth. We have growth also by the same Word. 1 Peter ii: 1, 2.

Sixth. Guidance also by the same Word, and no otherwise. Ps. cxix: 105.

Seventh. We have also the true remedy against sin, the sin of a believer, by the same Word. Ps. cxix: 11.

OUR HOPE.

89

LEAVEN.

BY REV. L. W. MUNHALL.

Dr. Munhall referred to the perfection required in the Old Testament offerings, and to the impossibility of leaven having any part in that which was perfect and spotless, and then called attention to the characteristics of leaven as presented in the Word of God.

In Matthew xiii. the kingdom of heaven is likened unto leaven. The kingdom of heaven is not the church, as is so often stated. The kingdom that was prepared from the foundation of the world is doubtless the millennial kingdom of our Lord and Saviour Jesus Christ, into which the nations that treat God's ancient people with kindness and compassion during the times of their persecution shall be permitted to dwell, and enjoy its peacefulness and blessings. In Matthew xxv. the nations, represented as sheep, are permitted to enjoy this kingdom, because they visited the Jews when they were sick and in prison, and befriended them in the times of their distresses. The kingdom is called the kingdom of heaven only in Matthew because it was for the Jews. It is doubtless the manifested aspect of the kingdom. The kingdom of God is the spiritual aspect of the kingdom. The kingdom of our Lord and Saviour Jesus Christ is that aspect of the kingdom where He reigns as king, but the kingdom of heaven is so comprehensive as to include the ultimate kingdom. There is but one kingdom, but these different expressions represent different aspects of it.

In every instance in the Word of God leaven is associated with that which is essentially and radically evil. Matthew xiii: 33 seems to be an exception, but this parable must harmonize with the other parables. If leaven represents the spirit of the Gospel, and the whole world is to be saved, it contradicts the parable of the drag net and the tares.

Luke xli: 1. Here leaven is hypocrisy. The ritualism of the Pharisees was pointed out, together with its increase in the various denominations. Christ told us to beware of it, and it is our duty to heed the warning. The speaker cautioned the people against substituting ritualism for spiritual things.

Matthew xvi: 11, 12. This leaven was materialism. The Sadducees denied the doctrine of the resurrection. The denial

of the supernatural is prevalent, but, said Dr. Munhall, if we have not got an infallible Bible we have not an infallible Christ for we have no other book which gives us information about what Christ taught and said.

Mark viii: 15. The leaven here is worldliness, and the speaker thought it was never so prevalent as now. There is a sad lack of discipline in the churches regarding card playing, theatre going, dancing. A dancing, theatre-going, card-playing Christian is of no account for spiritual work. He warns his hearers to beware of worldliness.

Galatians v: 1-9. The leaven here is legalism. As an evidence of the spread of this leaven, he said the Gospel is an offense unto many. The substitution of Christ is one of the most unpopular doctrines you can preach to the churches to-day. The leaven of legalism is permeating the mass.

1st Corinthians v: 6-8. This leaven is vain glorying. The spread of this particular leaven was pointed out, and the Doctor concluded by saying these things we are characterizing as leaven are conspicuous now, and it must be that the statement in Matthew xiii., that the leaven hid in the measure of meal refers to the evil influences that are at work, and that which is in mystery, now called the kingdom, is being permeated by these things, and the result is confusion. But amidst all this, I hear His sweet voice saying, "Peace, still." Amid the deepening shadows and unrest my rejoicing is, "The Lord knoweth them that are His."

Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion has light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement has the Temple of God with idols? for ye are the temple of the living God, even as God said I will dwell in them and walk in them, and I will be their God and they shall be My People. Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no uncleanness, and I will receive you, and be to you a father, and I shall be to me sons and daughters. 2 Cor. vi: 14-18.

THE PERSONAL AND PREMILLENNIAL COMING OF THE LORD.

BY PROF. W. O. MOOREHEAD.

If we are to measure the value which God attaches to any one great doctrine by the frequency with which he mentions it, and the prominence he gives it in Scripture, then our legitimate inference would be that God must attach exceeding value to this doctrine about the coming of His Son, for He puts it in a lofty place indeed in the Scriptures. Mr. Bickersteth finds that one verse in 30 of the entire New Testament is devoted to it; 318 times it is mentioned in the New Testament. One Christian writer after another has pointed out as many as 100 different practical applications of this doctrine to the life and the walk of the people of God.

There are two words in this topic that I suppose it is expected I should dwell upon somewhat; one is the personal, the other the premillennial coming of the Lord. I only want to say that that word personal, which the Scriptures associate with the return of the Lord Jesus Christ, is literal, and certain phenomena connected with it cannot possibly be associated with the idea of His appearing in judgment in a providential way. There is also frequently associated with His Advent a cloud. Dan. vii: 13; Matt xxiv. In Mark, Luke and Revelation "clouds" are mentioned in this connection. It is the Shekinah cloud, like unto that which appeared on the Mount of Transfiguration, and out of which the voice of God Himself was heard speaking to His Son; like the cloud that filled the Temple at the time of its dedication, it is the cloud of the wilderness, symbol and proof always of God's literal presence. Now, because of this connection of the cloud with His coming, we conclude that His coming will be personal and literal and visible. Acts i: 11.

Is His coming premillennial or post? It is worth while to raise the question, Is there going to be a millennium at all? Prof. Agar Beet, a strong post-millennialist, has not a solitary word to say touching a millennium different from what we

have now. Bishop Wordsworth says there is to be no millennium whatever. Prof. Briggs and Prof. Smith have millennium.

Notice, first, there is to be a glorious kingdom established in this world, wherein God Himself will be the Ruler. Deut. vii: 13, 14, 27. As to the blessedness, duration, extent of the kingdom, see Psalm lxxii.

2. There is promised a time when the knowledge of God shall be universal. The Jews are to know God, every one of them. Jer. xxxi: 31-34; Heb. viii: 10-12; Isa. xxv: 6, 7.

3. Peace is to be universal. Isa. ii: 4; Micah iv: 4. This certainly does not obtain now.

4. Holiness will be universal also (Zech. xiv: 20), extending even to the domestic utensils. Everything will be consecrated to God.

5. The fertility of the earth is announced in prophetic Scripture as something still future, the like of which never has been known since sin came into the earth. Hosea ii: 21; Amos ix: 13, 14. We get the word millennium from Rev. xx: 2, 3.

How is this period of universal blessedness to be introduced? Our post-millennial brethren say this is to be brought about by the agencies now at work in the world, by the preaching of the Gospel, by education, by the influence of a Christian commerce, and so on. I do not agree with them. I think they are wrong, Scripturally. From Matthew xxviii., close verses, it seems as though whole nations were to be introduced into the Christian church, while Mark xvi: 15 speaks of an individual. But the two passages agreed, for Matthew, in the Greek, used a masculine word, proving that the baptism was applied to the disciples made, and not to the nations among whom the Gospel was carried. He that believeth shall be saved. That is not universality.

The blessedness spoken of cannot possibly be brought about by the present agencies in the world for the following reasons:

1. The seven parables of Matthew xiii. forbid such a conclusion. The opening one declares that in three places out of four where the good seed falls, it brings forth no fruit. T

parable of the wheat and the tares distinctly declares that down to the end of the age the tares and the wheat co-exist.

2. The Olivet prophecy of Jesus Christ (Matt. xxiv., Mark xiii. and Luke xx.) declares that in the whole interval between our Lord's ascension and His second coming there shall be wars and rumors of wars, and persecution of the disciples, and they being out from one place to another.

3. In Luke xx. 24, Jerusalem is to be trodden down of the Gentiles until the time of the Gentiles be fulfilled. Rom. xi: 25, 26; Zech. vii. and xiv. The teaching is that the blessing of the whole earth in connection with Israel's conversion is bound up indissolubly with our Lord's second coming, and, accordingly, we can have no millennium until that event occurs.

4. There can be no millennium until the devil is bound. Rev. xx. It is a striking fact that the first thing that is done in connection with the Lord's return, after the destruction of the beast and the false prophet, is the arrest and binding of Satan.

5. 2 Thess. ii., where the apostle speaks of a duration of time which had begun in his day, which would run on until it would culminate in the revelation of the man of sin, and he is to be destroyed by the personal coming of the Lord Jesus Christ.

I am a Pre-Millennialist because the first believers, so far as we know, for 300 years were Pre-Millennialists; because most of the Reformers were. John Knox said: "Anybody that says that the earth is to be converted to the Lord by the preaching of the Gospel does not know the truth of God. What we want and long for is the return of the Lord Jesus Christ." I do not stand with Marcus Dodds and A. B. Bruce, but with John Knox.

THE GREAT DOCTRINE OF ATONEMENT.

BY PROF. W. O. MOOREHEAD.

The word atonement is often found in the Old Testament, but once only in the New. Rom. v: 11. There the Revised

Version translates it "reconciliation." Atonement really means to set at one. Two ideas are connected with the use of the word—one is reconciliation with God, the second the means of reconciliation, the sacrificial death of the Lord Jesus Christ.

Guilt is used in two senses in the Scriptures. One is personal demerit or blameworthiness, the other is liability to punishment. In this latter sense the word is to be used in the present.

The vicarious atonement of our Lord Jesus Christ means suffering in the room and stead of the guilty, standing in the place, not for their benefit, but *for them*. It is to be employed in the sense of substitution.

I have this proposition to make: By His voluntary obedience unto death the Lord Jesus Christ rendered a true and proper atonement for all them that believe. Now take some Scriptures.

1. All men are guilty before God. Rom. i: 18, 32; Rom. iii., as far as verse 18 in chapter iii. There is an inspired description of guilt before God.

2. The penalty attached to sin is death. Gal. ii: 17; Rom. v: 12; vi: 23. Death, in all these and similar texts, involves and embraces all penal evil, and it is not death alone, but a penal evil, spiritual death, separation from God of soul and body for ever.

3. Atonement, to be adequate, must meet this awful penalty—death. Lev. xvii: 11; Heb. ix: 22.

4. Law keeping, works on the part of the sinner, never can secure his reconciliation with God and his pardon. Rom. ii: 20; Gal. iii: 10.

5. Our Lord Jesus Christ has rendered unto law and justice a full, complete and adequate atonement for us sinners. It satisfies God and justice, maintains and honors the law, sets us free. In Isaiah liii. there are no less than 12 distinct declarations of the various sufferings of the Lord Jesus Christ, the Messiah:

1. Bore our griefs.
2. Carried our sorrows.

OUR HOPE.

95

3. Wounded for our transgressions.
4. Bruised for our iniquities.
5. The chastisement of our peace was upon Him.
6. With His stripes we are healed.
7. The Lord hath laid on Him the iniquity of us all.
8. For the transgression of My people was He stricken.
- 9 He made His grave with the wicked and the rich in His death.
10. His soul an offering for sin.
11. He shall bear our iniquities.
12. He bore the sins of many, and made intercession for the transgressors.

Four times in that Chapter it is also stated that His work was propitiatory and expiatory, as found in the English word "bear," etc., verse 6.

2 Cor. v: 21 teaches distinctly a counter imputation. The righteousness of God is imputed to us, our sins imputed to Christ.

The foundation of our every hope lies in the atoning sacrifice of Jesus Christ, and so I beseech you to teach the atonement, stand by it, and testify for it, and witness wherever the way opens, for we have got to the point now when cultivation and evolution are taking the place of the work and the person of the Lord Jesus Christ. God forbid for ever and ever that any man or woman here should ever smite the amazing and matchless offering of the Son of God on the cross.

THE FIVE-FOLD GOSPEL.

BY REV. J. M. STIFLER.

In the Scriptures, especially in the New Testament, we have again and again an antithesis between the first man and the last man. Now, if we can find out what it was that Adam, by his violation of the commandment of God, brought upon the world, we can easily see from that what it is that Christ Jesus does in repairing the world.

I have two great divisions—Adam and Christ, or the Cause and the Remedy in Christ.

Let us take up the first of these, and we shall find five things were brought into the world and the constitution of things by his fall.

The first thing was sin. By one man sin came into the world. Sin is first of all, in its manifestation, guilt, liability, and punishment. With sin came guilt, enslavement, the continuous presence of sin. In Genesis iii. God called unto Adam and said unto him, "Adam, where art thou?" And he said, "I heard Thy voice in the garden and I was afraid." From that day to this men have been afraid of their Creator. There are the guilt and the presence and the power of sin.

The next thing is death by sin. "In the day that thou eatest thereof, thou shalt surely die." In Rom. v. the connection between Adam's sin and death is mentioned seven times (Verses 12-21.)

The next thing is a cursed earth. Gen. iii: 17. And we have a world utterly unlike that which God made at the beginning, but we forget the world is under a curse. Isa. xxxv: 1; Rom. viii: 22.

The fourth thing that came in by the Fall is subject womanhood: "And unto the woman he said, thy desire shall be to thy husband, and he shall rule over thee." And from that day to this so it has been. The stronger vessel has been very careless about some Scriptures, but in this one he has been very careful, even in so-called Christian countries. But what is her lot in the islands of the sea?

There is one other thing. The Devil became triumphant. The race has been limping along, wounded in one of the most vulnerable parts of the body. Satan has been bruising the heel from that day to this. The Scriptures call him the prince of this world, John xiv: 30; the god of this world, 2 Cor. iv: 4. He is the dispenser of the things of this world. Luke iv: 5-7. Here the devil was telling the truth, and we have only to look around on the nations and see how they are being deceived.

Sin, death, a cursed world, subject womanhood, triumphant

devil—these belong to the constitution of things here below, and can no more be changed by man than he can change the course of the sun. That belongs to the Lord Jesus Christ.

In the first place Jesus removes the guilt of sin, that is, the liability to punishment. *Gsi.* iii: 10.

Second. He delivers us from the power of sin, and there is no other means of being delivered. *John* viii: 36; *Rom.* viii: 2. It is true of the regenerate and the unregenerate that he is brought into condemnation by the law of sin, but the law of the spirit of life sets me free from the law of sin in my members, and it discovers things in us that we did not know before. He delivers us from the presence of sin by giving us His own presence.

He delivers us from death. *Rom.* viii: 10, 11. The spirit does not die; it is the body that is dead because of sin. Those who have died are not yet in their final place; that does not come until the resurrection. *Phil.* iii: 20, 21; *1 Cor.* xv: 26; *Heb.* ii: 14, 15.

The cursed earth (*Heb.* xii: 26). There is to be a great shaking that the thing which cannot be shaken may appear, and the new regenerated earth arise in its glory. *Rom.* viii: 17-21. Creation is represented as looking for the coming of Christ, and, instead of every voice of nature being a sigh, every voice of nature will be a hymn of praise.

Fourth. He delivers subjected womanhood. *1 Tim.* ii: 15. The Christian woman will receive the position and place God intended for her at the beginning.

Fifth. Christ delivers from the devil. *Matt.* xii., *Rev.* xx. and *Heb.* ii. Those who say there is no personal devil never could have read the New Testament, to say nothing about the Epistles. O the blessed name of Jesus! He is going to deliver us from the whole of the things of which I have been speaking.

THE HOPE OF ISRAEL MOVEMENT

Good and Inter- ested Audiences.

Not for several years have we had New York City during the summer months such good and interested audiences of Hebrews as we have had so far this season. There has been a very noticeable increase in the attendance for several weeks, and one only needs to study the faces of our Jewish friends to find out how interested they are, and how closely they follow the Word. We expect great blessings in our services the coming weeks. Mr. Gaebelstein will be in the city during August and the greater part of September, and intends to hold special services during the approaching holidays. Some of our friends tell us that they pray every Saturday for the preaching of the Word from our lips, and we hope many more will do it in these coming days.

The New Volume of the Tiqweth.

The sixth volume of the Jargon "Hope of Israel" was commenced two months ago. We have received since then many new addresses from Hebrews living in different parts of our land, who request us to place their names on the mail list, so that the paper reaches them monthly. The new size of the paper, corresponding with the size of "Our Hope," makes very convenient to bind the twelve numbers in volumes, which we hope to do. If our readers have Hebrew friends who read the Jewish language and desire to have them receive the Tiqweth monthly, we will be pleased to have their addresses. Please inclose stamps for postage.

Jewish Colonies in Southern New Jersey.

Our sister, Miss A. Snow, in company with Miss Bolt, has visited quite a number of Jewish homes in Carmel and Alliance, N. J., and distributed a good deal of reading matter. We received a very interesting and encouraging

OUR HOPE.

99

ing letter from a Hebrew living in Carmel, which is evidence in itself that the Lord is using our literature to open the eyes of some, and to remove the veil from their hearts. Mr. Gaebekin hopes to visit the colonies again in a few weeks.

**Bread Cast Upon
the Water.**

Letters from many lands continue to reach us, some of them highly interesting. Most of them contain requests for literature, which we are always happy, as long as the Lord enables us, to grant. A few days ago we sent two packages of Hebrew New Testaments, English and Jargon tracts to the Island of Curacoa, in the West Indies, where there are two Jewish synagogues. Another package went to Colombia, South America, five to Constantinople and to Germany, and several to Russia. Surely this is bread cast upon the waters. May the Lord use it all for the awakening of Israel!

**Constantinople
and the Orient.**

An old Hebrew Christian of many years' standing, and a resident of Constantinople, has corresponded with us for some time on work among the Jews according to our principles in that Eastern centre. The brother sees eye to eye with us, and believes that our method of work is the true method. He recommends to us a good brother, who has been serving the Lord for about 25 years, and who is willing to undertake a definite work and witness among the Jews in Constantinople. He would visit especially the many steamers which leave weekly for Oriental harbors. Many Jews are generally on board. The cost of this work would be very small, and we have it under prayerful consideration. Tracts in Judaeo-Spanish (Spanish printed in Hebrew characters) would then have to be issued by us.

**Work in Differ-
ent Localities.**

Brother M. P. spent a month in Worcester, Mass., and distributed literature under our direction. Mr. Gaebeklein spent a few days in Rochester, N. Y., speaking in a number of churches and addressing a very good meeting of Hebrews. Our Jargon and English literature will now be regularly distributed among the large Jewish population of that city.

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fulfillees of the Ood of Jesus Christ to His brethren according to the Oosh. We hold the Scripture—not Talmudic or Habblicol, still less Reformed—Judaism is a 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 promise of God acc Israel's, Rom. ix: 4. Gentile believers acc the "proselytes," once set off, now made nigh. Eph. ii: 12, 13. The foot of God's olive tree, Israel, bears us; not as the root. Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to cover 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 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 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 believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenantal sign he had believed God unto justification. Gen. xvii: 10-14. On 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 calling of the Apostle to the Gentiles in the churches. (Compare Mark. xvi: 7, 8.)

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever. Jer. xxxi: 11; xxxii: 25, 27; xli: 28; Rom. xi: 1, 29. This 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 caught 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 caught to break or disregard one of the commandments. Matt. v: 17, 19. They should walk and live even as lived among His own people, i. e., as true, reforming Jews (bearing, of course, these traditions of the elders and the commandments of men). John ii: 2.

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 cease 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 make observance of all the laws and ordinances of Moses in Jewish believers a matter pleasing to the Holy Spirit); xvi: 3; xviii: 1; 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 Jew 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. 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.

Entered N. Y. Post Office, June, 1891, as Second Class Matter.

Vol. 7.

OCTOBER, 1898.

No. 4.

Editorial Notes.

SECOND ZIONISTIC CONGRESS. The second Zionistic Congress is now past history, and has been a grand success. The attendance was about twice as large as that of the first Congress one year ago. This Congress just held demonstrated that within a year the enrolled number of Zionists had increased about seven-fold. The Congress had more than four hundred members, and it is said that almost every country of the world was represented. The addresses delivered were in Hebrew-Jargon (in its different shades), English, German, French, Italian, Polish, Russian and Roumanian. We mention here three important facts connected with this second Congress:

1. The German Emperor, whose Palestinian aspirations and coming trip to Palestine are no longer a secret, was represented unofficially at the Congress, and his representative was charged to report to him all the proceedings.

2. A message of congratulation was sent by Dr. Herzl to the Sultan of Turkey, the man who is so closely connected with the establishment of the proposed Jewish State. Soon an answer came from the Yildiz Kiosk, and the Sultan sent his hearty thanks in a very cordial message.

3. A Jewish Colonial Bank, with a capital of ten million dollars, was authorized to be founded at once. One million dollars has already been subscribed.

These three facts are highly significant.

OUR HOPE.

THE OPEN DOOR. There can be no longer any doubt that we are seeing the days of Israel's restoration, unbelief, and that He who is not only the Hope of Israel, but first of all the Hope of the Church, is very near, even at the door. Yet a little while and He that shall come will come and not tarry. But in the little while of His tarrying it is our blessed duty and privilege to witness for Him, and that means at the end of the age is the same as it was in the beginning of this dispensation, *to the Jew first.* That this is the divine plan is made clear by the open door the Lord has given among His brethren according to the flesh. Oh, you who love His appearing, you who love Israel, pray for the peace of Jerusalem, give Him no rest till He establish and make Jerusalem a praise in the earth. Continue to scatter the New Testament and Christian literature among your Jewish acquaintances. It is seed sown in hope, it is blest of God and will bring a glorious harvest. We call here attention to the encouraging experiences our brother Dr. Zeckhausen made during his recent trip to his native land, Russia, and which is to be found under the Hope of Israel Movement.

BIBLE CONFERENCES. We have received quite a number of hearty invitations from different cities and towns to pay them a visit and hold series of meetings for Bible study on prophetic lines, and at the same time address the Hebrews wherever this is possible. We expect to visit in the fall and winter number of Southern and Western States, as well as New England, and Mr. Gaebelin will be much obliged if others who desire a visit will write us as soon as possible.

Editorial Correspondence.

x.

Of the remainder of our journeyings through the Holy Land much might be said, but it seems best to be brief, because the time is far spent, and these editorial correspondences will have to record the observations and experiences of several months.

work in Switzerland and Germany after our return from the Orient. However, an outline at least shall be attempted here of our visit to Bethlehem, Jericho and the Dead Sea, Nazareth, Tiberias and Beirut.

A beautiful drive over the crest of the hills, past the fine Greek monastery, Mar-Elies, and the tomb of Rachel, Jacob's favorite wife, soon brings Bethlehem into view. It is only five miles from Jerusalem. A beautiful, clean-looking place. There are all the indications of thrift and industry about the town. It is a Christian population altogether which to-day dwells near the hallowed spot where angels from heaven announced good tidings of great joy, the birth of an heir to David the King of Israel. Stone cutting and the manufacture of beautifully chiseled shell goods form the main industries of the Bethlehemites to-day. Returning to Jerusalem in the evening (it was Saturday), we met not less than one hundred men returning from work in the city. The dust from the toil and the tools in their hands showed them all to be stone masons or cutters. This seems to lend considerable weight to the theory that Joseph, the husband of Mary, was not a carpenter at all, but a stone mason. The Greek word (tecton) certainly allows this rendering. And the nature of the buildings of that country, which are almost entirely of stone—floors, roof, walls and all—would indicate that the carpenter is in very little demand. The women and children of Bethlehem, and the men also, fully justify the reputation for physical beauty. It is claimed that the inhabitants are descendants of the crusaders from northern Italy, Lombardy and Venetia. In the church of the Nativity the same sad sight is met of Turkish patrols keeping guard over the quarrelsome Christians.

The excursion down to Jericho and the Dead Sea brought another of the many pleasant surprises. We had been told to expect a very rough road, but were delighted to find it one of the best in the country, with the exception of a few steep places where it was best to leave the wagon and walk. The look down upon the monastery in the side of a canyon of the brook Carith, where the legend places the feeding of Elijah by the ravens, is one of the most charming to be had. Ugly looking Bedouins are frequently met along the road. But it is very doubtful if their old-fashioned, flintlock guns would do much

OUR HOPE.

execution if it came to a test. One man armed with a good repeating rifle would prove more than a match for a dozen of them. However, we must have and pay for one to be secured against possible robbery. It is paying tribute to a chief of robbers, with the consent of the Turkish government. Jericho's ruins and desolation are a powerful sermon again on the faithfulness of God to His threatenings. How much more will He be faithful in accomplishing all the good things spoken concerning this now unhappy land and people. A cool breeze from the North tempers the heat for us, which is generally very great even as early as this in this deepest depression of the earth's surface. We are more than 1,200 feet below the level of the Mediterranean Sea. What a garden spot this might be, were the waters of the rushing Jordan stored in mighty reservoirs and utilized for irrigating the inexhaustibly rich soil of the broad valley. We drive across to the hallowed stream, in which our Saviour was baptized of John, and thus fulfilled all righteousness. Weeds and bulrushes, cacti and other useless plants burden the ground which might yield abundant harvests. Yonder the sun is mirroring itself in the blue waters of the Dead Sea. The aspect is far more pleasing than we had thought. It is true, there is no life in this large body of strong brine. But it is not true that "no bird will fly across these waters," and that nothing will grow along its shores. The blue haze lends a peculiar charm to the steep and barren mountains that wash their feet in the salty deep of this wonderful sea. What it burles! And yet it shall be more tolerable for Sodom and Gomorrah in that day than for many a city which saw and heard the voice of the Son of Man.

Considering our years we conclude not to attempt the seven days' ride on horseback from Jerusalem northward through Samaria to Nazareth and Tiberias. We return to Jaffe, and take the steamer again. A pleasant day's journey brings us safely to Haifa at the foot of beautiful Karmel. The German Templar colony is mainly responsible for the bright and thrifty look of the place. There are beautiful and well kept gardens, fine vineyards just opening their fragrant blossoms, stately shade trees line the clean streets. For us it is only a very agreeable resting place for a night before we are driven

along the base of the Kermel to Nazareth, where Jesus lived the greater part of His earthly life. These are the hills over which He must have wandered again and again. These the scenes which His eye has taken in. That must be the mountain side from which one day the angry hearers in the synagogue tried to cast Him down to death. But His hour was not yet come. And this also may have been the well from which His mother, like the women to-day, carried the water for the household on her head in the earthen vessel. From the highest hill above the town, in which no Jew is allowed to live to this day, a wonderful panorama presents itself. The magnificent plain of Esdraelon, the stately range of the Kermel, the deep blue Mediterranean in the distance, yonder Tabor, the little Hermon, the valley of the Jordan, and the mountains beyond,—a beautiful picture. How often may He have gazed upon these scenes!

Since Tabor cannot be taken by carriage, we mount the Arabian steeds and follow the guide who is modestly seated on a donkey. The latter is literally the "leading" animal of these parts. Long trains of camels are met again and again on the roads, all stepping stately along, each tied to the saddle of the next forward, and in front of them all a patient donkey leading the whole caravan. Was Tabor the scene of the transfiguration? We do not know. Yet we love to think so. For it is one of the most beautiful mountains the Lord ever created. And there is nothing really to disprove the theory. For, as the intelligent prior of the Franciscan monastery on the top explained to us in detail, with great and recent discoveries prove clearly that the little town which stood upon the Tabor in the days of our Lord was so far to one side of the very large crown of the hill, that there was ample solitary space for a manifestation at night to a few chosen disciples. The spot may have been over a quarter of a mile from the town wall. At any rate much farther than Gethsemane ever was from the walls of Jerusalem. However, it does not matter in the least where the Lord gave His disciples this proof and pattern of His coming Kingdom, in power and great glory—we are assured that it did take place, and we have thereby the word of prophecy more sure. For this we praise the Lord. And one day, oh, that it might be soon, not only

OUR HOPE.

this solitary mountain, but the whole earth shall be full of His glory, as the waters cover the deep.

Tiberias, the only city left standing along the shores of the once populous *Sea of Galilee*. Where stood *Capernaum*, where *Chorazin*, where *Bethsaida*? We could not tell, nor do we think others can with assurance. The Lord has done His strange work of judgment upon these cities by the sea in the most wonderfully thorough manner. We wander over the ground where one or the other of the Galilean cities must once have stood. Scarcely a trace of city life and building can now be found. Verily the judgments of the Lord are true and righteous altogether. Centuries of desolation witness to His character as the Truth. Tiberias has a very large Jewish population. We saw some splendid types of that peculiar people in their picturesque holiday garb. The large and flourishing mission of the Scotch Presbyterian Church is doing a noble work among all classes and nationalities of the place.

It was a beautiful afternoon when we joined a larger company of tourists in a sail on the charming lake. What memories this boat ride brought up before the mind! We had not gone far when a strong wind suddenly arose and enabled our boatmen to hoist the sails. In a very short time the waves were lashed into foam, and were breaking their angry heads over the gunwale of the small craft. There was no danger. But we were forcibly reminded of the time when the disciples had to struggle against just such sudden gusts of wind. And there lay our weary dragoman, who had lost many hours of needed rest, fast asleep on the little deck in the stern of the ship. The whole scene stood before us, true to life, when the Lord Himself lay asleep on a pillow while the disciples were greatly alarmed. That same evening, in going into camp, after leaving the boats, at the southern end of the lake, near a place called *Samsch*, I met with a very painful accident which necessitated quite a change in our programme. Some Arabs had been in need of earth for some purpose, and had dugged it simply right out of the middle of the road, without marking the hole by post or lantern. Walking along in the dark, the lighted tents before us, I suddenly fell into the hole and came out with a sprained ankle. Next morning, instead

of continuing our journey on horseback through the Hauran, as we had intended, we had to leave the party, and by boat go back to Tiberias, where the Lord gave me a few days of delightful rest and quiet. All things work together for good. So did this mishap. The whole distance back to Haifa had to be made by carriage now, and thus we visited Nazareth a second time. From Haifa the steamer was again employed to take us to Beirut. Our intention of visiting Damascus from here was frustrated, but we greatly enjoyed our visit in Beirut and Sidon. The fine and well equipped American college at Beirut is a splendid monument to American generosity, enterprise and foresight. The good German sister, in charge of the Kaiserswerth Deaconess Institute for girls, another oasis in the desert of Syria, said with deep regret, "If only our German brethren had been as far-seeing, years ago, as the American founders of the college. They have secured most beautiful and large grounds, sufficient for the future needs of many generations, while our institution is now hopelessly crowded in among buildings that we can never hope to acquire by purchase." It was at Beirut, on Sunday morning, after a blessed service, when we heard the first news of the outbreak of the war between America and Spain. We had been without the daily paper for weeks. Only an occasional rumor had reached us, or a belated newspaper. And now all at once the painful news came like a shock.

Once more the entire coast of the beloved land is passed in review as we sail back to Port Said and Alexandria. How gladly we would linger. How gladly return and visit over and over the sacred places, the beautiful hills and plains, the mountains and valleys of Israel. But we must leave. One day we are sure we shall see it all again,—if not in its present mournful condition, then surely in the blessed times of regeneration, when the Lord Himself shall visit His land and His people the second time—unto salvation. For then we shall be with Him to go out no more forever. Oh, how we have learned to love Jerusalem. How we have learned to yearn over her. What a new zest has come to the prayer, Even so, come, Lord Jesus!

The homeward journey was not without its pleasure and delight, but uneventful, except that at Milan we just escaped be-

log witnesses of the street fights and riots. Had we carried out our original plan of traveling leisurely through Italy, visiting Rome, Naples, Florence, Genoa, we would have come right into the midst of the serious disturbances. As it was only learned from the papers next morning what a narrow escape we had had in getting off from Milao just at the right time.

Since our return the time has been all but too short for entering the many doors which the Lord so graciously opened for witnessing to His children in behalf of His people Israel. The conviction is growing apace that the time is indeed drawing very near when the Lord will visit His people in grace and mercy, and take the veil from the eyes of the sons of Jacob. The conscience of the church is awaking out of the indifference of centuries. The Jewish question is studied not in the light of local or national history merely, but in the light of Divine revelation. God's dealings with Israel and the nation of Christendom are being realized and understood in their tremendous significance. Earnest and open minds and consecrated hearts are gladly receiving and praising the marvelous counsels of the God of Abraham and of Isaac and of Jacob. Eyes are being opened to the dangers of insidious anti-Semitism. Of course this does not by any means apply to the broad masses of the people. It is only the earnest believer and not all of these, who in a given locality are at all accessible to the solemn truths of the word of God. But we thank the Lord for what He is doing. Hundreds of His children have learned to pray for the peace of Jerusalem again. And God will hear and answer these prayers in His own good time, yea, He will answer them speedily. E. F. S.

Zurich, July 30, 1898.

Mr. Stroeter's new address is: Suedstrasse, 7/6, Leipzig, Germany.

Jewish Eschatology.

III.

By A. C. GAEBELIN.

We desire to add to the interesting statements about the orthodox Jewish belief concerning the time and conditions previous to Messiah's coming the following quotations from the *Medrash to Shir-Hu-Shirim* :

OUR HOPE.

109

Rabbi Chija says: The days when Messiah comes there will be a great pestilence over the entire earth. All the wicked will perish. "And the vines are in blossom; they give forth their fragrance" (Song of Sol. II. 13). This means the saved remnant, of whom Isaiah says (chapter IV. 3), "And it shall come to pass that He that is left in Zion and he that remaineth in Jerusalem shall be called holy."

Rabbi Jochanan says: Seven years of trouble come before Messiah comes. The first year before the Son of David comes the prophecy of Amos (chapter IV. 7) will be fulfilled: "I also have withholden the rain from you," etc. In the second year (of tribulation) there will be six months of famine. In the third year there will be the great famine. Many men, women and children will die and the pious will be few. The Law and the Prophets will be forgotten by the people of Israel. The last years will bring signs in heaven and wars, and at the end of the seventh year the Son of David will come.

Another Rabbi says: When Messiah comes He will find no truth (Isaiah lix. 15). The generation He will find will be like dogs.

Rabbi Levi says: When thou seest one generation after the other despising God and His Anointed, then thou mayest hope that the King Messiah will soon appear, as it is written in the lxxix. Psalm, "Wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine Anointed." But in the last verse of the Psalm we read, "Blessed be the Lord for evermore. Amen and amen."

Much could be said on the teachings of the Old Synagogue concerning the person of the Messiah, His birth and coming into the world, etc. We call attention to the fact that in many of the rabbinical writings a parallel is drawn between Moses and Messiah (*Tanchuma*, *Schemoth rabba*, *Jaltut Schimoni*, etc.) Moses had received from the Lord the promise, I will raise them up a Prophet from among their brethren like unto thee. Peter, filled with the Holy Spirit, applies in his sermon this passage to the Messiah. The modern Jewish interpreters of the Word of God deny that the promise has any reference to the coming of the Messiah, but, as stated above, the older

Jewish Rabbis speak of the Messiah as a second Moses. Just as Moses grew up in the house of Pharaoh, without Pharaoh knowing that in his house the future judge through whom God was to avenge His people was dwelling, thus the Messiah through whom God will judge the world, will dwell unknown in Edom—here the Roman empire (*Tanchuma* and *Schemot rabba*). This is a very interesting comparison, which has escaped many a Christian commentator and preacher. Still more striking is the statement which we find in *Sukot Salmont*: Israel will be a long time in tribulation after the birth of His Redeemer. Here we may notice again the story of Moses. Not till Moses came the second time was there a national deliverance for Israel; however, he was their deliverer all the same, though rejected for forty years. Israel is now in the experience of the tribulation in Egypt, waiting for the return of their Moses. On account of this parallel, the Messiah is called by the name the Deliverer. In Ruth 3:13 Moses is called the first Deliverer. As Moses led Israel out of Egypt, so shall the Messiah effect the last deliverance and lead His people from the dispersion into the Land of the Fathers (*Beresh rabba* and *Tanchuma*). The Rabbis likewise believe that this second great deliverance cannot take place without the judgment over the powers in the world (the nations) just as Pharaoh and his house was judged. The *Targum Jonathan* to *Isaiah* has much to say on the consequences of this deliverance. Messiah will rebuild Jerusalem and the Temple and establish His Kingdom over the nations, etc. Of this more later.

We have now to speak of a very strange and interesting doctrine in the orthodox Jewish belief, the teaching concerning Messiah the Son of Joseph. According to this belief Israel has two persons who are their Messiah. The first one *Messiah the Son of Joseph*, is to be killed and then will come the second, the *Messiah the Son of David*. It seems to us there are two reasons for this belief. The first is the Jews knew of the early Christian teachings concerning a second advent, and they knew likewise the danger which came from such teaching and hence this invention. In the second place the prophecy of a suffering and dying servant of the Lord or the Messiah (*Isaiah llii.*), was a stumbling-block to them.

OUR HOPE.

and they were unwilling to believe this of the Son of David, with whom in their minds kingship and world-rule was closely associated, therefore another Messiah of an inferior degree must come before the victorious Son of David; and this Messiah, the Son of Joseph, is to suffer for Israel's sin, and to open the way for the coming of the King Messiah. We have spoken with many orthodox Jews on this doctrine, and proved to them from the Scriptures that there is only one Messiah, who suffered once, and who will come again in glory to build once more the tabernacle of David which is fallen down. We have pointed out to them, and that not without success, that when Messiah the Son of David will at last appear, He will have wounds in His hands, He will be the One who was pierced, and that His wounds in His hands are the final proof for His people Israel that He is their Elder Brother, Jesus of Nazareth, who suffered and died, is risen and glorified, seated at the right hand of Jehovah, and now once more revealed in majesty and glory as the King of Kings.

We give a few short quotations from the Rabbis about the Messiah the Son of Joseph and the Messiah the Son of David. The Targum to the Song of Solomon says: There are two persons who redeem thee, Messiah the Son of David and Messiah the Son of Ephraim (Joseph). *Emek Hammelech* calls Him the Messiah, Son of Joseph, a descendant of Jeroboam, and others say that He is the Redeemer for the ten tribes only. The Son of Joseph serves the Son of David. They are like Moses and Aaron together: the Messiah, Son of Joseph, is Aaron (Priest), and the Messiah, Son of David, Moses (King, Deliverer). Messiah, Son of Joseph, gathers the ten lost tribes together and leads them to Palestine. There He becomes the Leader of the ten tribes, but fails in battle against the armies of Gog and Magog. According to others, Messiah, Son of Joseph, is killed innocently in the service of His people, while the Messiah, Son of David, has an immortal body and life (Succa). The most remarkable passage is the one found in *Luchoth Ha-Brith*: The Messiah, Son of Joseph, will not come in His own interest but for the sake of Messiah, the Son of David; for Messiah, the Son of Joseph, gives His life and dies, and His blood shall make atonement for the sins of the people.

Oh, that poor blinded Israel could see to-day that there truly is a Messiah who has given His life and who died, in whom we have redemption through His blood. Oh, that they could understand that the blood of Jesus Christ His Son cleanses us from all sin. The remnant, according to the election of grace is now being called and accepts Jesus, while the rest of the nation will continue in unbelief till, at the end of the great tribulation, the Son of David, this same Jesus, comes again and then they will look upon Him, the Pierced One.

(To be continued.)

The Second Zionist Congress.

BY THE EDITOR.

During the closing days of August, in the pious city of Basle, Switzerland, the national assembly of re-awakened Israel met for the second time. In the kind providence of God the editor was permitted to be present at this memorable gathering of Zionists, and to witness personally the progress and development of this remarkable movement.

The number of delegates to the first congress, last year, fell a little short of two hundred. This year, over five hundred delegates had been elected, of whom nearly four hundred were in attendance, a considerable number representing more than one body of Zionists. From the official reports, it appears that the movement itself is growing like an avalanche among all classes of the Jewish people in all lands. Last year 117 Zionist organizations were reported; this year their number has grown to 913, a more than sevenfold increase. The increase in shekel-paying members has been elevenfold during the last twelve months.

Most of the delegates, perhaps four-fifths of them, were young men, not over thirty-five years of age. Zionism does not stand for the fast fading flickering of a dying race of men. It has taken a firm hold, and kindled the burning enthusiasm of the young and aspiring manhood of Judaism.

Dr. Theo. Herzl, to whom belongs the credit of having first gathered and focused the various and vague Zionistic hopes and aspirations which were born out of the increasing distress

OUR HOPE.

113

of the great Jewish masses in Europe, in his able essay "Der Judenstaat" (The Jewish State), and who is to-day the recognized leader of Zionism, presided with great force and tact over the many-tongued and many-minded assembly. He is hardly over forty years of age, very tall, stately, a commanding personality; very magnetic, skillful, calm and deliberate, a born leader of men. He has not an easy task. There never has been anything like this Zionist movement in the history of his people, or of any other people. There are no precedents by which to be guided. The movement is young, enthusiastic, in great danger from impetuosity and overzeal. It has its Herods, ready to strangle the young child. All shades of opposition, from the most violent antagonism to the coldest chilling indifference, in the camp of Israel itself. Treason lurking in the ranks of professed friends. Thus far he has proved himself master of the situation. His able leadership has inspired the hearts of young and old with courage and confidence in the ultimate success of Zionism. No wonder that thunderous applause greets him on every occasion.

The proceedings are in the German language, but secretaries are chosen who represent the various other tongues spoken. We heard addresses and speeches in Hebrew, French, Italian, Russian, English, Magyar and Polish; but fully one-tenth of the delegates present understand and speak the German fluently. The opening address of Dr. Herzl, a very able paper, touches many points of great interest to all lovers of Israel. He alludes very feelingly to an incident happening in Basle on the Friday before the opening of the congress. A parade of Swiss people passes the Casino where the congress is to be held. Delegates with their ladies on the balcony, from which white and blue banners float with the "star of David," view the parade. The Jewish ladies wave their handkerchiefs in kindly salute. Then, for the first time in many centuries, said Dr. Herzl, there rose from hundreds of voices in the street the novel cry "Hoch die Juden!" (Hurrah for the Jews!) No wonder, he added, that to many of us the warm tears came to the eyes. Was this a harbinger of better days coming for the Jewish people?

The kind sympathy which the Christians of Basle have

from the beginning shown to the young movement was cordially recognized and warmly appreciated. "We hold fast," he said, "to our Judaism, but we need and appreciate the way in which our Christian sympathizers meet us."

There is a special providence, no doubt, in the fact that this congress had to be held not at Munich, as was planned last year, but in a city where positive Christian influence is more powerful and manifest than in any other city on the continent of Europe. And it is especially fortunate that so many Christian homes were open to Zionist delegates. Two days before the opening of the congress I met in the railway carriage one of the more prominent delegates from Galicia. This gentleman had last year been the guest of a noble Christian family. He spoke in the warmest terms of the deep and lasting impressions which he had received during those few days when, for the first time in his life, he had met real true Christians. It had been a revelation to him; for, said he apologetically, you must remember what kind of so-called Christians we Jews in the East generally meet—Roman or Greek Catholics. I could only thank God and silently pray that a great many more warm-hearted, earnest Christians might offer hospitality, kindness and love to the sons of Jacob who have for centuries seen very little of genuine Christianity among the nations where God scattered them.

Although the programme of Zionism falls far short of the Divinely given outline of Israel's hope and regeneration, yet it is a matter of rejoicing that all believers in the prophetic word can heartily agree with it, as far as it goes. Zionism means two things: First, Israel's recognition as a nation; second, Israel's return to its own homeland. This is in accord with all the prophets,—only it does not by any means exhaust the Divine plan and purpose. Still less does Zionism, so far as it goes, understand and appreciate Israel's most crying need, the return to Jehovah—Jesus, their only Deliverer. But a platform is built by the Zionists on which the Christian who believes God's more sure word of prophecy concerning Israel, can meet his Jewish brother and stand by his side, and, from the points on which they agree, lead him on to those which most inevitably follow, and without which Zionism would be a greater riddle and incongruity than Judaism itself. For if

OUR HOPE.

115

Zionism does not finally demand the return of the King to Zion, it will remain an abortion forever.

There has been much criticism, on the part of earnest Christians, of the fact that Zionism does not show any religious features. This is true. There is not the slightest allusion to the religious or prophetic aspect of the movement in the official utterances or in the programme. This is greatly to be deplored, no doubt. Yet it is not apparent, how, in the present condition of the Jewish people, religiously, any man or body of men, could succeed in shaping a plank on which the various elements of Judaism from the strictest orthodoxy to the loosest liberalism could be united. From the standpoint of worldly wisdom and expediency the Zionist leaders deserve the highest credit for avoiding, from the outset, one of the most dangerous rocks in the path of the new movement. Every Jew, no matter what his religious belief and conviction, can stand firmly to the Basle programme. As soon as the religious question would be drawn into the discussion, all hope of uniting the most widely differing groups of Judaism must be abandoned. Thus it becomes evident at once that not more can be asked of the Zionist leaders than what is before us.

It would be a mistake, however, to assume, from the absence of any official utterance on the subject of religion, that Zionism is purely, or even mainly, a movement hostile to religion. There were several occasions during this recent congress for observing that such is not the case. Last year the opposition to Zionism was not limited to the reformed rabbis of Germany. Many pious and orthodox Jewish teachers not only held aloof, but warned their people against the movement as being irreligious. This year, out of 130 letters of sympathy and cordial endorsement, not less than 40 came from orthodox rabbis, who declared that Zionism was not contrary to the teaching of the Bible.

One evening a well known London rabbi was in the chair. The matter of making propaganda for Zionism was under discussion. There was some criticism that not enough Zionist literature had been scattered. Said the chairman: "Gentlemen, in my opinion there is nothing better as a means of spreading Zionist principles than the Bible." This remark was greeted by a round of applause.

To one of the leaders of this movement a little tract was shown and given by a Christian friend of Israel and of Zionism. The tract bore the title, "Jerusalem in the Coming Kingdom of our Lord Jesus Christ," and consisted of a grouping of prophetic passages setting forth Jerusalem's coming glory under the Messiah. When asked what he thought of it the Zionist leader, a French Jew, frankly admitted: "That will be the outcome of Zionism."

On the second day of the congress a still more remarkable utterance was given by a delegate, and though no action was taken by the congress on it, yet it may serve as an indication of the sentiments pervading this congress. I must speak of this episode at greater length also for other reasons. For in it the congress passed through one of the greatest crises in its history, and an occasion was given again for the display of consummate tact and discretion on the part of the leaders.

A French delegate mounted the rostrum and read from a newspaper the telegram, giving the text of the famous note addressed by the Russian Czar to the representatives of the European powers in St. Petersburg, in behalf of a general disarmament and the establishment of universal peace on earth, inviting the powers to an international peace congress. The speaker then submitted the following resolutions to the Second Zionist Congress, which I cannot give verbatim, but only in substance. First, he proposed that a telegram of thanks and appreciation be sent to the Czar in acknowledgment of his noble utterance in behalf of the peace of the world. Second, that a memorial be addressed to the various Christian powers to be represented at the proposed peace conference, pleading that they, who represented Christianity, which sprang from Judaism, and which was the religion of love and not of hate, of peace and not of war, ought to carry out the programme of Christianity and bring peace to the world and the nations. And third, that the same powers be requested, in the interest of universal peace and righteousness, to restore Israel to its own rightful homeland.

The speaker had not finished his first point, that of complimenting the Czar on his manifesto, when there came very unparliamentary demonstrations of intense opposition. For a time chaos seemed to prevail. But the president restored

OUR HOPE.

117

order and he was allowed to proceed. However, the excitement ran high, and as soon as he left the stand there was the greatest confusion everywhere. No amount of knocking would have restored order. A score of groups were formed, all eagerly discussing with all the signs of violent emotion, the peculiar predicament created by this speech and the opposition the speaker had aroused. For to multitudes of delegates from the land of the Czar it was no small matter, if it became known, that Russian delegates to the congress had been guilty of unseemly utterances concerning this magnanimous manifesto of their emperor. Things might become extremely unpleasant and critical for them personally and for the prospects of Zionism in Russia, if it appeared in any degree that Zionism meant disloyalty or worse! They were moments of anxious suspense. The fate of the whole movement seemed to be in the balance. For, if Zionism were suppressed in Russia, how could it live?

After a hurried conference with the leaders on the platform, Dr. Herzl rose and restored order, though with the greatest difficulty. Clear and ringing came the announcement that an obstruction to the business of the congress he might endure, with regret; an obstruction to Zionism—never! A storm of applause. Then he gave the floor to Dr. Bodenheimer of Cologne, who in a few masterly words poured oil on the troubled waters. He showed that the time for taking such action, as the mover of the resolution had proposed, was not yet; but that to the sentiments expressed there could be but one echo from the hearts of all true Zionists. Again thunderous applause. Then Dr. Herzl made a last masterly move. He pointed out that without any further action on the part of the congress it would be manifest to the entire world from the official proceedings what the real attitude and sentiment of Zionism was on this question of universal peace; but, if there was any delegate who still desired to say a word in opposition, he would now give him the floor. Not a hand was raised, not a voice was heard. The crisis was past. The day was carried. And the published protocol of the Second Zionist Congress will present nothing but unanimous acclamation to the Czar's peace manifesto.

OUR HOPE.

The announcement that the establishment of the proposed Jewish Colonial Bank was practically secured by popular subscription, was greeted with great applause. A very large number of shares have been taken by Jews of very small means and of the poorer classes. This is a very important fact, and means a great deal for the ultimate success of Zionism.

The project of buying the land from the Sultan seems to have been dropped. At least I did not hear it mentioned once. Nor did it appear in which way the leaders finally hope to regain possession of the land. Of course, whatever negotiations with diplomatists and governments may be pending (and there is no doubt that steps have been taken in this direction), they are of such a nature that premature publicity would only mean absolute failure. It appears that the hopes of not a few Zionists are turning toward the young German Emperor, whom they credit with the best intentions toward the Jews, and of whose visit to Palestine a favorable result for the Zionist movement is expected. To be sure, nobody seems able or prepared to outline how this may come about. The coincidence, however, is quite notable that on his journey from Haifa to Jaffa the Emperor is to pass one night in camp near one of the largest and most flourishing Jewish colonies in Palestine. Everybody expects him, as usual, to manifest lively personal interest in the subject of Jewish colonization as thus brought to his notice.

Why should not He, who rules the hearts of kings, make use of this young and certainly well-meaning monarch to further His own great purposes concerning His chosen people? Many a king proposed when God disposed.

The help which Zionism proposes for the ills of poor oppressed Israel is self-help, not divine help. The knowledge that Israel's deliverance is alone from Jehovah—Jesus, is still hid from their eyes. But the Lord Himself, though severe chastisement and awful trial is still awaiting the sons of Jacob, will not be slack concerning His promise. He will deliver Israel and bring again the captivity of Jewish. Zionism will not fail. But the Lord will do exceeding abundantly above all that Zionism means to-day.

The Blessed Hope.

Titus II. 13.

BY A. C. G.

The word Hope occurs fifty-eight times in the New Testament, and in many instances it stands in connection with the coming again of our Lord. According to Titus II. 12, 13, the source of the life the true believer lives is the Grace of God. The life given by the Grace of God consists in three things: Denying ungodliness and worldly lusts; living soberly and righteously and godly in this present age; and in the third place, looking for the blessed Hope and the appearing of the Glory of our Great God and Saviour Jesus Christ. This may be termed a *trinity of experience*, one cannot be separated from the other. No one can have the blessed Hope without living soberly and righteously and godly in this present age. No one can live thus without denying ungodliness and worldly lusts; and it seems to me, especially in our perilous times, that no believer can continue in a godly life without "looking for the blessed Hope." The same threefold experience we find in 1 Thess. I. 9, 10. Turned unto God from idols, serving a living and true God, waiting for His Son from heaven.

The blessed Hope, of course, is over death or the grave, but life, salvation and glory at the appearing of our Lord and Bridegroom for His own. Peter speaks of the blessed Hope as the day-star, the day-dawn. The long dreary night is almost over, and the coming morning is ushered in by the appearance of the Morning Star, after which the Sun rises in glory, and Sunlight and Morning Star are blended in one.

The "Dawn of the day" is the coming of the Lord for His Saints; the event is then followed by the rising of the Sun of righteousness with healing over a dark and dreary world where everything is chaos. He comes for His own to take them to His Father's house, and when He appears in His glory they will appear with Him (Col. III. 4). In the passage from Titus there stands first, "Looking for the blessed Hope." It does not read, "Looking for the blessed Hope, the appearing of the glory," etc., but there is an "and" between hope and appearing. Looking for the blessed Hope means looking for the Coming of the Lord for His Saints; only after that has taken

place can come the appearing of the glory of our great God and Saviour Jesus Christ, and not before. The true believer is not to watch the sky for the sign of the Son of Man, for the cloud filled with the glory of the Lord, nor for the appearing of Antichrist or signs among the nations; but he is to go upward and wait for His Son from heaven, He who has redeemed us from the wrath to come (the wrath of the day of the Lord).

This Hope that Jesus will come some day and change the sleeping saints as well as the waking saints in the twinkling of an eye is surely blessed. It leads to a blessed life here, in this present age. It loosens one from earthly things, it leads into a deeper daily surrender and consecration, it makes Christ-like, it keeps from many snare and sweetens all sufferings and bitter things, for it is yet a little while—oh, be patient!—and He will come. Whosoever hath this Hope purifies himself, even as He is pure. It is a blessed Hope, because it brings to us the full assurance that as truly as we are to-day by faith sitting together with Christ Jesus in heavenly places, some day this will be actually so, and we shall see His face to face and be like Him, sit with Him in His throne as He sits on His Father's throne.

Oh, blessed Hope, may it soon be fulfilled! May we watch and pray, for Satan tries to rob us of the comfort of "the blessed Hope!"

Longings.

Dear Saviour, place within us
A longing for that Day
When Thou shalt come from Heaven
To take Thy saints away.

A longing—not for glory,
Nor rest upon Thy throne,
But a pure and earnest longing
Just for Thyself alone!

A longing to behold Thee,
Thy glorious Face to see,
To gaze forever on Thee,
And like Thyself to be.

A longing to be near Thee,
Within that "city bright,"
Where suns no more are needed,
For Thou art all the light.

S. E. J., in the *Morning Star*.

Some Testimony of the Word of FROM JOB TO MALACHI

Concerning the Work of the Holy Spirit.

BY REV. W. J. ERDMAN.

I.—The Spirit of God and His Creative Work; His creative typical of His recreative and renewing.

Job xvi. 13, 14—garnished—parts of work; axiii. 4—made me; xxii. 8—inspiration of Almighty. Mal. ii. 15—residue of Spirit. Ps. civ. 29, 30—renewest—earth. Isaiah xxiv. 18, 17—gathered—mate; xl. 7, 8—people—grace. Ps. cxlix. 7—omnipresent.

II.—The Spirit of God and the religious experiences of the Israel of the past.

The Spirit used the Word, the Law, and led, guided, instructed, revived, turned, restored, helped in many ways as the omnipresent God.

The cxixth Psalm abounds in a great variety of His ways and dealings with the righteous.

Prov. i. 23—spirit, words, practical wisdom, book. Ps. cxliii. 10—let Thy good Spirit lead me. Isaiah lvii. 15—high and holy. Jer. vi. 16—good old ways. Pr. ii. 10-12—take not away. Micah ii. 7—straitened.

III.—The Spirit of God and the Prophets.

He sent them.

Isaiah xlviii. 16. Ezek. xi. 5; ii. 2, 3; xiii. 3; iii. 12, 14, 24; viii. 3; xxvii. 1.

Their mission was:

To turn Israel back to Jehovah; to restore the law, Malachi (v. 3, 6); to renew the covenant, Hosea xiv. 1-4; to prepare an obedient people (Amos v. 13), for blessed visitations (Isaiah xl. 1-5), from Jehovah.

The Spirit endued them and filled them:

Micah iii. 8, full of power; Zach. iv. 6, not by might; Dan. iv. 8, 9, 18, v. 11, 14, spirit of the holy gods; Hag. ii. v. my spirit remaineth.

He specially brought comfort through them:

Isaiah xl. book of comfort, li. 3; lli. 9; lvi. 1, comforting.

IV.—The Spirit of God and Israel of the future.

The order of the experiences of Israel will include purifying judgment, forgiveness through repentance and faith, a new heart and a new incorporation as one people by the Spirit of God, the exaltation and pre-eminence of Israel as the first-born of all nations, the centre and medium of blessing to the Gentiles, a fullness of new life in man and in nature; and with each and all the Spirit has to do.

OUR HOPE.

A national retrospect and prayer for the forgiveness of sins and for blessings promised by Jehovah the Father of Israel. Isaiah lxiii. 7-24. lxiii. 10. Ezek. xvi. 43, fretted ms. An elect people always Israel.

1. Judgment; the Conviction of Sin.

Isaiah lv. 3, 4. Mal. ii. 17; iii. 3, 4.

2. Forgiveness through Repentance and Faith.

Isaiah xl. 1-5. Zech. xii. 10; xiii. 1. Jer. xxxi. 8, 9. Isaiah xxx. 28.

3. Regeneration and Sonship.

Ezek. xl. 19, 20; xxxvi. 27, 28; xxxvii. 13, 14; xxxix. 29. Jer. xxxi. 34, new covenant; xxxii. 39, 40. Isaiah lix. 19, 21.

4. Forgiveness, Sonship and Service.

Isaiah lxiii. 25 and xlv. 1, 5. Hosea i. 10. Joel ii. 28, 29. Isaiah i-6. Psalms lxxvii.

5. Pre-eminence, Blessing and Renovation of Man and Nature; the fullness of the Glory.

Isaiah xxxii. 15-20, until Spirit; lx. 1-3, sp. of glory; lvi. 17-25; lxx. 9; vi. 3. The Spirit of Glory, Life, Power and Holiness.

V.—All this work of the Spirit of God is associated with the Messiah, Redeemer, Prophet, Priest and King; and King with His fellows.

Isaiah lix. 19, 20, Redeemer; xlii. 1, servant; lxi. 1, 7, Prophet. Psalm cx. 4, Priest. Zech. vi. 13, Priest and King. Isaiah xl. 1-4, Branch and King. Psalm xlv. 2, 6, 7, 13, Fellow and Bride.

The Holy Spirit in John the Baptist—work like his precedes the incorporation of Israel as a nation by gift of Holy Spirit. The life eternal, the principle of glorification. The Holy Spirit indwelling the human spirit which he is eternal, partaking of the divine nature, can in a moment at the Lord's coming and seeing Him as He is transfigure the body and all. So millennial natural world will be transfigured by Spirit of God—wilderness—fruitful field.—Isaiah xxxii, 15.

The Prospective Reward of the Lord Jesus Christ

SERMON BY PROFESSOR W. G. MOOREHEAD.*

Text: "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2.

The main idea of this Scripture appears to be this, the prospective reward of the Lord Jesus Christ enabled Him joyfully and even triumphantly to endure the cross and despise its shame. Clearly, from the words themselves, it is apparent

* Sermon preached at Niagara Conference, Lord's day morning.

OUR HOPE.

183

that this joy and joy's reward were to be had only through the cross, for the language expressly runs: Who for the joy that was set before Him endured the cross. It was joy that went beyond suffering, it was joy that was to be the result of suffering, joy so transcendently great that in the presence of it the very sharpness and horror of the cross shrank into insignificance.

There are two ideas only that are to occupy us a little while out of this Scripture. First, our Lord's joy beyond the cross. Second, the example which He has set us His people to draw upon our future and fill our present, whatever that present may be, with the light and the glory that is coming.

First, our Lord's joy beyond the cross. There was a certain joy set before Him. It was the joy and the anticipation of the reward that was to be His when His work was completed. The magnitude and the preciousness of that reward were to be profoundly true, but between Himself and the realization of the reward a broad deep shadow lay, the shadow thrown by the cross. It is difficult for us to understand something of the horror in the expression, "the shame of the cross," for with us in some measure the cross is regarded as an object of reverence. When we think of it we do not remember that it was an instrument of punishment for the very worst and the vilest of men. We think rather of the one august victim who has by His sacrifice transferred this instrument of torture into an adornment of the person, enshrined in poetry and song. The cross for us is divested of the shame and the horror which once was its only symbol. There is disgrace connected with death by the guillotine, and dishonor in death by the scaffold, but the disgrace of the cross was greater. In the days of the Lord Jesus it was the proper form of punishment for slaves, thieves, robbers, murderers and assassins. To a Jew none could come to such a death but one abandoned of God and accursed of men, and no more dreadful death could be endured by a Roman citizen than the death of crucifixion. When the Roman conqueror Germanicus returned to the imperial city, having among his captives the wife of a German hero, she cried out, as she began to realize the horrible death by crucifixion to which she was to be put, O thou cruel Rome, we never knew until now that thou art so pitiless.

OUR HOPE.

Our Lord's joy was so great in anticipation of what was to be His that the horror and ignomy of the cross shrank into insignificance. What was the joy?

First of all, there was in His joy the assurance that His great work would be brought to a satisfactory and triumphant conclusion. There is one sentence that covers the great work and purpose of the mission entrusted to Christ. In Daniel is 12:14. I am quite aware of the boundaries of that verse, but the object of Christ's coming was to accomplish all this, and He anticipated the triumphant conclusion. That was a condition of His joy. He was always looking forward to it. At first He spoke of His death reservedly, but after it became evident that the nation of Israel had rejected Him, He spoke of it openly. He knew His work would be accomplished perfectly, and drew out of it the joy and comfort He needed in the present. The seven years in which Jacob served for beautiful Rachel seemed to him, we are told, but a very few days because of the joy that was coming to him. I have known more than one student labor for years, and practice economy and self denial, that he might have an accomplished education and a disciplined mind, and the triumph of his toil in the years that were coming filled his present with gladness and comfort. Many a mechanic and business man will labor with economy and self denial that he may have a home of his own, and as he looked forward to the accomplishment of his purpose it filled the present with gladness and joy. In an infinitely higher sense our Lord Jesus Christ looked forward to the day when He should have His own bride like Jacob of old, when He should restore the lost estate to His people, and out of the gladness of that day He gathered the joy for His journey by the way.

There was also the joy of speedy resurrection. A thousand years before He came He Himself had said by a singer in the 16th Psalm, that His flesh should rest in hope. In the epistle to the Hebrews we read that with strong crying and tears He made supplication to Him that was able to save Him from death, and was heard in that He feared. I think it is no dishonor to the Lord Jesus to say that in the perfection of His humbly death to Him was a sort of shudder, and there was a recoil from it. But the angel strengthened Him, perhaps

reminded Him of this promise made to the Son of God in the 16th Psalm, that only for a little while would He be under the power of death, and then He would come forth in the power of an endless life. The fine scholar Patrick Fairbairn was walking one day in the streets of Edinburgh absorbed in thought, when a friend came up alongside and walked several blocks with him without being observed. At last he touched his arm and said, "Professor, may I ask what you were thinking about?" With a startled look he turned and made this striking answer: "O well, it may seem folly to you, but I was wondering to myself if I would ever know that angel that strengthened our Lord in the garden, reminding Him of the promise of His speedy resurrection. But it does not matter much whether I shall ever see him or not, for I will see the Lord Himself, and yet I would be glad to see him that strengthened Him in the garden." Therefore, because of that *speedy resurrection joy, He endured the cross.*

We are not to forget that His resurrection carried with it the pledge of the resurrection of His people likewise. When He shall return again all that sleep in Him throughout this entire earth shall be raised up and made like Him. And because of that blessed day when all the saved shall be raised and glorified, for the joy that was set before Him He endured the cross, despising the shame.

In the third place, there was in that joy the assurance that His work when completed would be accompanied by an innumerable host of the redeemed. Rev. vii. 14. Out of that great tribulation the number of the redeemed shall be absolutely countless, and so there shall be fulfilled ultimately the prophecy of Isaiah, "I shall see of the travail of His soul and shall be satisfied." Because of the joy of saving such a vast host He endured the cross and despised the shame.

There was also the joy of ultimately clearing this planet of all the effects of human sin and misery, and restoring it to its pristine glory and beauty. The deliverance of a groaning creation is the classic passage in the 8th Romans. The apostle says the earnest expectation of the creation waiteth for the manifestation of the sons of God. In the language in which Paul wrote there is a beautiful figure wrapped up. It is that of an animal stretching out its neck for deliverance. Creation

OUR HOPE.

with outstretched neck, in intense longing, waiting for deliverance to be brought about at the manifestation of sons of God.

Now, what is there in all this for us? We are to follow the example of our Lord Jesus, the author and finisher of faith. That is, we are to draw out of our future what there may be for us, and bear it into the vicissitudes of the present. That is exactly the design of the Spirit in the application of this Scripture. Look beyond the circle that surrounds you, into the inheritance, and draw out of it all that you need. Moses endured as seeing Him who is invisible, because he knew of the future glory that belongs to the people of God in which he was to share. He enlightened all the hardness and sharpness of the present by the blessedness of the future. They were strangers and pilgrims in the earth, having no continuing city, but they saw that day afar off and were persuaded of it and embraced it. There is in that word "embraced" the idea of salutation, and the old Italian version says they waved their hands to it in token of a recognition of it. They gave evidence they saw the promised inheritance, and ascribed it as they went on their way. Let us also forecast the future and have a far sighted faith, and look into the rest and glory which are to be ours. Nothing will sustain us but that.

Some few years ago into a train in Eastern Ohio there came a man, evidently a farmer. He was an old man and garrulous, as old men often become, and began speaking about himself and his family. I heard him say he was ill and wished to see a physician. When an opportunity afforded I quietly said to him, "You said you were sick; may I ask you, as you are an old man and the end is not far off perhaps, have you made any provision for that other world?" He answered with a bright face indeed, the weather beaten face lighting up with exquisite beauty, "Ah, sir, that question was settled forty years ago, and I have been a pilgrim ever since. I have fallen oft and made many mistakes, but now that I am old and feel this is my joy and my hope, that by God's grace I will be in rest and the blessedness." For the joy that was set before him he endured to the end; so let us endure for the joy that is set before us.

Isaiah as a Comforter.

Every student of the Bible knows that the last six chapters of Isaiah are peculiar. They deal almost altogether, as it would seem, with events in the history of Israel, millennial and post-millennial. While perhaps a strict analysis should separate them into many different discourses, I have had an interest in considering them as one. I have conceived of the prophet in those chapters as addressing his countrymen on the theme of comfort—a theme which, by reason of the subject-matter of the earlier portions of the book, they are singularly prepared to appreciate. I have conceived of him as stating his text in the first and second verses of the fortieth chapter, and amplifying it, carrying it out in its various divisions and sub-divisions in those which follow.

The text is, "Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sin."

In this text the prophet sees Judah and Jerusalem in the latter days. He sees her tribulation over, her chastisement fully ended, her sin forgiven, her communion with Jehovah entered upon through faith in her Messiah. But in the chapters which follow, according to the well-known law of recurrence in the rhetoric of the Holy Spirit, he proceeds to indicate what will take place in her history up until that period, and as bringing that period about. In other words, after proclaiming the comfort in general terms, he returns to the subject in order to speak of it in detail. And what are the elements of that comfort to which this refers? What are the grounds on which Israel may be thus consoled?

1. *God's care for them in their depression.* (See chapters xl. 9-31, and xlii. 1-7). In the first named they are represented as very much discouraged in the thought that God has forgotten them. But the prophet assures them that God is too great to forget them. He in whose sight the nations are as a drop of a bucket, and who calleth the stars by name, who faints not, neither is weary, is One from whom their judgment cannot be passed away, or their way be hid. Let them wait upon Jehovah and they shall renew their strength.

OUR HOPE.

The work of the Messiah on their behalf. (See chapters xiv. 1-7; l. liii., lxi. and lxiii.) The 53d chapter is best known and especially significant. There it is particularly revealed that all their future blessing is to come through that substitute Saviour, whom one day they shall recognise and joyfully accept, and in their reminiscence of these times shall be led to say of Him, "We hid as it were our faces from Him; He was despised and we esteemed Him not. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

3. *The outpouring of the Holy Spirit upon them.* (See especially xiv. 1-8, in the light of the context.) Jacob might well inquire, notwithstanding what the prophet said concerning God's love and the Messiah's work, how he in the present condition of his heart and mind could be brought into a state to receive these benefits. But this, too, was provided for in the scheme of Divine grace. In his thirst Jehovah would pour water upon him, streams would overflow the parched ground, the Holy Ghost would descend, and as a result there would be a quickening of his inner life. "One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel."

4. *The punishment and destruction of their enemies.* (See chapters xlv., xlvi., xlvii. and xlviii.) The prophet begins with the near and reaches out to the remote. Their return from Babylon in the time of Cyrus is the first gleam of hope that attracts his attention, and to which their thoughts are turned. But it is evident that the subjugation of Babylon by the Persians in the interest of Israel is only a type of the subjugation of every other nation that has oppressed them. Moreover the destruction of Jerusalem referred to is (as I believe) not only the destruction that has already come to pass, in a sense partial and incomplete, but one which is yet to come, as to which that at the hands of Cyrus is but as the shadow to the substance. The prophets seem to point to Babylon revived in the plains of Shinar. They seem to indicate that city as the seat of the coming Antichrist. They seem to teach that from that ancient centre of wickedness and rebellion shall he

forth at length to overthrow Jerusalem in the latter days, who shall be destroyed by the brightness of Christ's coming. One can hardly read the chapters of Isaiah I have pointed out in the light of other Scriptures bearing upon the same theme without the question arising in his mind as to whether God is not yet to have a final reckoning with the glory of the Chaldees, and all that it represents of worldliness and pride on this earth. But in that day Israel is to be at length and forever triumphant, and the nation and kingdom that will not serve her shall perish.

5. *Their regathering and glory in the latter days.* This, indeed, is implied in all that has gone before, and is alluded to more or less at length in every part of the book, but especially in chapters xlix., liv., la. and lali. Their waste and desolate places, and the land that had been destroyed, should be too narrow by reason of the inhabitants, while they that swallowed them up should be far away. They should forget the shame of their youth, and remember reproach of their widowhood no more. Darkness should cover the earth, and gross darkness the people, but Jehovah should arise upon them, and His glory be seen upon them. He would make them an eternal excellency, a joy of many generations, and they should be called by a new name, which the mouth of Jehovah should name.

These are some of the elements of that comfort wherewith Isaiah was directed to comfort God's ancient people more than 2,500 years ago. It is as substantial comfort to-day for them as it was then. More so, for the Messiah then promised has already come in His state of humiliation, and redeemed them by His blood. The way has been made ready for the realization of every comfort of which the prophet speaks. Oh, that their blind eyes might be opened to see, and their deaf ears unstopped to hear, and the time had come for them to be converted and God to bless them!

JAMES M. GRAY.

Boston.

OUR HOPE.

Spain.

Surely, her reckoning-day hath come!
 Though long and proud her reign—
 She could not Judah's sons expel
 Unless she also tolled the knell
 Of Joy and Hope for Spain!

For still the Prophet's burning words
 Firm as a rock remain—
 That "curst is he who curseth thee"—
 So shall thine eye no blessing see,
 Thou foe of Israel—Spain!

God's ways are slow, but ever sure;
 His wrath He may restrain,
 But fall it *will* for nation's guilt;
 And now, for all the blood she spilt,
 He doth remember—*Spain!*

Yea, He remembers now, in dread,
 And tears of blood and pain,
 How He drew His people from her land,
 And bade them touch *no other strand*,
 Nor yet *return to Spain!*

He heard the shrieks! He marked the fire,
 The faggot and the chain!
 He saw sad thousands fly her shore,
 In nakedness and hunger sore,
 And He remembers—*Spain!*

And not a sigh escaped His ear,
 Nor tear was dropped in vain!
 "Vengeance is mine, I will repay!"
 And thus His pent-up wrath to-day,
 Like cloud-burst, breaks o'er *Spain*.

Amen! Now freely, freely breathe,
 Ye islands of the main!
 Nor let the hands your bonds that broke
 Again distress you with the yoke—
 The *crust* yoke of *Spain!*

San Diego, Aug. 29, 1898.

ELIZH. SUSH.

The Remnant of Ephraim Left in Assyria.

We have so long been accustomed to think of the Ten Tribes of Israel as being altogether lost, or hidden from human ken amongst the great mass of mankind, that it may come as a matter of great surprise to thousands of intelligent Christians to hear that, as a matter of historical fact, the remnant of the Ten Tribes left in Assyria have never been lost to themselves, or to Eastern writers, and the historians of the countries surrounding them.

Their history is unique, their identity unquestionable, and their record unbroken. Not a single link in the chain of their descent is wanting. For over 2,500 years they have remained in the mountain valleys of ancient Adiabene, where the independent tribes still dwell, whilst the remainder are found in the cities of the Medes and Persians, and scattered over the plains of Oroomiah.

Our present purpose is to call the attention of your readers to this very remarkable people, whose exact history can be traced from the time they were carried away from Palestine by the kings of Assyria (see II Kings 17), and placed by them in the countries where they are found to-day, following the same occupations—as keepers of sheep and tenders of cattle—their ancestors followed in the Promised Land, and from whence, according to Scripture, this remnant of Ephraim must be brought back to their own cities when God sets His hand for the second time to gather the outcasts of Israel from all the countries whither He has scattered them. One striking feature of the prophecies concerning Ephraim, as distinguished from the Jews, is that they are to return by the same way which they went, and that a special highway should be prepared for them, a highway on which they were to set their hearts. In a most peculiar manner this particular highway seems to be preparing for their return, which we will revert to presently.

Strange events are occurring amongst them at the moment we write. Humanly speaking, there seems small chance of their surviving the attacks of their enemies. The cruel and remorseless Kurds are hemming them in on every side; but

the God of Israel, who has kept the remnant until now, surely bring them home again. In conclusion, we should like to draw the reader's attention to one or two remarkable prophecies concerning them. We may premise these by the remark, that skeptics have often pointed out that it would be utterly impossible for the Assyrian kings to remove so vast a body of people from Samaria to Goshan, a distance of over 1,000 miles across a desert, having to feed them all the way. The difficulty is purely imaginary. The desert is not only well watered, but contains some of the finest prairie land in the world. They were, and are still, a pastoral people. They had vast flocks and herds: they took a year and a half, according to Esdras, to accomplish the journey in easy stages. Large tribes of Arabs may be seen to-day going over the same ground with the flocks and herds from which they derive their sustenance. Thus the Israelites took their flocks and herds with them to sustain themselves and families, and when they had crossed the Euphrates and Tigris, and gained the land of Goshan, they found, amidst its magnificent pastures and valleys, the very pastoral country necessary for the support of themselves and flocks. That was the way by which they went into captivity.

Now mark the verses we quote which describe the way by which they must return to their own land.

1. Isa. xl. 16. "And there shall be an highway for the remnant of His people which shall be left from Assyria."

2. Jer. xxxi. 21, "Is Ephraim my dear son? . . . Get up waymarks; make thee high heaps. Set thine heart toward the highway, even the way which thou wentest. Turn again O virgin daughter of Israel—turn again to these thy cities."

Striking language to which current events are giving most remarkable force. At this moment thousands upon thousands of refugee Nestorians are wandering over the plains of Persia and Russia homeless and penniless, seeking work to support their starving families. Nearly 100,000 still remain of the independent tribes in the mountains and almost inaccessible valleys which have been for ages their home. The Kurds, taking advantage of the famine that threatens their very existence, are seeking by every means to destroy them, by preventing their caravans either going in or out of the country to

relieve them. Many friends in England and America are doing what they can to relieve the sufferings of those who have broken through the cordon. Some have been able to reach Russia, where they find work. Others have found it in the plains of Oroomiah; but events are in progress which sooner or later must turn their attention to their own land.

We now ask the reader's attention to the prophetic passages we have quoted, especially to the words "the highway" and "even the way which thou wentest. . . . Turn again."

Recently a railway has been completed from Damascus to Bashan—the point, he it observed, where the captive Israelites would commence their journey across the great desert of Syria to the Euphrates. We are now informed that a French company has applied for permission to construct a railway from Bashan to the Euphrates across the desert, "even the way which thou wentest."

Now, if we translate the remarkable words of Jeremiah into modern language, and call the "waymarks" to be set up signal and telegraph posts, and "make thee high heaps" into "make thee railway banks and bridges," and "set thine heart toward the highway" into "look upon the completed railway as the highway by which thou art to return to these thy cities," we seem to have a pretty clear indication of the way by which the remnant left in Assyria will return.

If by any means the thousands of this remnant that are now out of house and home could be brought into the neighborhood of the Bashan & Euphrates Railway, when it comes to be made, and could be employed on its construction, a good many difficulties might be met. We, however, know too little of the actual difficulties of the country to offer more than the suggestion. If the independent tribes could be protected and bring with them their flocks and herds, properly organized for defence against predatory Arab tribes, their sufficient support on the vast prairies could be insured.—*The Morning Star.*

Jewish Notes.

The official organ of Zionism, *Die Welt*, edited by Dr. Th. Herzl, had recently a very interesting article on the sacred places in Palestine. The article deals with one of the greatest difficulties, if not the greatest, which stands in the way of the establishment of a Jewish State. We quote a most interesting part from it:

"The Imperial tour announced for October shows once more the iron consistency with which William II. pursues his aim in this as in all other matters. It shows the value placed upon the strengthening of Protestant influence in Palestine, for the supreme moment will doubtless be the consecration of the new Protestant church at Jerusalem. And French and English are not without reason for being ashamed on the visit to Palestine, since its result will be to weaken their influence and to strengthen that of Germany.

"The question now is, will the Christian Powers which have acquired such important interests in the Holy Land quietly permit the Jews to take possession of it, even under the sovereignty of the Porte? Will they not resist at least from purely religious grounds?

"The wisest course, then, will be to treat with the great Powers from a purely worldly point of view. This will be best done by showing the Powers an honest intention of acting as pioneers of culture in the Orient, respecting vested interests and standing aloof from any fanatical conflict with the religious convictions of others. In these aims Zionism is united. The Jewish nation has suffered too much, has too often experienced for itself what it means to be unjustly persecuted, for it to restrict others in the freedom of their faith, or ever to contend in the spiritual battle save by spiritual weapons. The Jewish community will no more cast Mission cannon than it will interfere in the doings of Greeks, Catholics, Protestants and Mohammedans. Perhaps the 'mission' is still reserved for Judaism to show other nations an example of practical toleration."

A Jewish excursion left Vienna for the Holy Land on the 7th of September, expecting to spend three weeks in Palestine. The board en route and in the land will be strictly "Kosher" (according to the Mosaic and Talmudical law). This is no doubt only the first of many more which will follow as Zionism continues to succeed.

The "Hazewi" writes from Jerusalem: "The national education of the Jewish children progresses rapidly. Hebrew language has become a living one, and is spoken public and private, and in the schools it is the language which subjects are taught. It is a real revival, but it is not yet a complete one."

schools there is a deficiency of capable teachers of that language, in Jaffe and Safed especially.

"In the colony 'Rechoboth' they produced on the stage a piece named 'Zerubabel,' by Lillenblum, in the Hebrew language, which is considered as a triumph of the reviving language."—*Die Welt*.

The committee appointed by the recent London Zionist Conference has now issued its report, with the code of proposed rules to govern the Federation that was decided upon by the Conference, as follows:

- (a) The fostering of the national idea in Israel.
- (b) The acquisition of a legally safeguarded home in Palestine for the Jewish people.
- (c) The supporting of existing colonies and the founding of new colonies by placing as many Jews as possible living in Palestine as settlers on the land, and encouraging, guiding and assisting new settlers anxious to establish colonies, or any handicrafts, industries or arts in Palestine.
- (d) The study of Hebrew literature and the use of Hebrew as a living language.

Be of Good Cheer.

It is useless to be disheartened because things do not go just as you would like to have them. Murmuring does not cure troubles. A disagreeable face will not alter a disagreeable fact. Try to extract some grain of comfort out of your adversities. Never despair; under whatever circumstances be cheerful and hope on in the darkest hour. There is nothing so philosophical as a smile. A merry heart is the height of wisdom.

The greatest part of our griefs will disappear when viewed through the lenses of cheerfulness. Let the dark past sink out of sight. Triumph in the Lord. Look toward the sunrise. Shout in the midst of shadows as if you saw the dawn kissing the hills. Fill your soul with the visions of morning and the song of the lark. Then all will become suffused with daylight—all the gloomy places will pulse with sunshine, the clammy rocks will glisten with dew.

Would you like to know the key to unlock the doorway to a happy life? It is cheerfulness; and if earth has nothing to bring you, you can still "rejoice in the Lord" and "rejoice evermore."—*Selected*.

Hope of Israel Movement

Dr. Zeckhausen's Trip to Russia.

The Lord graciously opened the way for me to visit in summer my dear native land, Russia. The good ship "Koenigin Luise" brought us safely across the ocean, and we landed in Bremen on July 17th. On the way over I went on the second day to the steerage to see if any of our Jewish brethren were on board, and to my great pleasure I found a good sized group of them. One Hebrew recognized me once as a missionary from 91 Rivington Street, and introduced me to the rest of his brethren. I went to the captain and asked for permission to distribute our literature and to preach in the steerage, which was cheerfully given. On the following Sabbath (Sabbath) I preached twice to the Hebrews in the steerage, precisely at the same time when Christ was lifted up for the Jews by Brother Gaebelin in New York. The tracts and New Testaments were gladly accepted. Two unfortunate Hebrews were on board, being sent back by the United States authorities as paupers. They had come from Russia and presented a pitiful appearance. They wrote me a letter, complaining bitterly. We succeeded in raising \$25 among friends in the second cabin, which I gave them. I was glad to be able to assist in the English service on the Lord's day, and thus was privileged to witness on board the ship to Jews and Gentiles.

But the Lord had more for me to do, to witness in the home of my aged parents in Russia, and to see the wonderful thing in Warsaw, Poland, where our dear Brother Roseosweig is successfully working among the very orthodox elements of Judaism.

I spent a short time in Bremen, which has not a very large Jewish population. Most of them are orthodox and they have a synagogue. Bremen is a great centre for emigration, and thousands of Hebrews pass through there every month.

I left Bremen the same afternoon, reached Berlin about midnight in the evening, and after a tiresome journey in an overcrowded

ear reached Koenigsberg the next morning. Here I went to a hotel to get a little sleep, in which I was unsuccessful. Looking out of the window I noticed a Jewish name over a store and went there and found to my delight a Hebrew from my own native city. I asked him if he knew the address of Rev. Jacobi, the missionary to the Jews, which he did not know. The beginning was made, and after three more Hebrews had come to the store I found myself preaching the Crucified One to them.

The next morning I went to the Jewish quarter, "Vordere Vorstadt," and distributed many of the tracts and "Tiqweth" I had brought along. I also obtained a number of addresses from Hebrews who desire to receive the "Tiqweth" every month. There are over a thousand Jewish families in that city. In one Jewish house where I was invited I quoted passages from the New Testament to quite a number of Hebrews who listened with great respect and attention. Of course I also met with objections, but never any blasphemies about the person of our dear Lord. What a change during the last ten or fifteen years! Surely the word of the Lord has taken a strong hold on many Jewish minds.

While in Koenigsberg I visited the venerable Pastor Jacobi, missionary to the Jews for the last sixty years. He is now in his 91st year. He spends his old days surrounded by his family, and is held in high and loving esteem by thousands of Gentile and Jewish Christians. It strengthened my faith very much to come in contact with this old servant of the Lord. By request I left the Doctor several of our tracts and a copy of the "Tiqweth."

On July 22 I arrived at the Russian frontier, Werbalen, only a few hours' ride from my home, Kowno. Twelve years ago I crossed this very place with bitter feeling, disappointed in my life, hated and despised because of my Jewish birth, without hope, without a Saviour. And now I was entering again my fatherland, Russia, rejoicing and happy in Jesus my Saviour. Only several years ago, when acknowledging Jesus as my Saviour, writing about this happy event of my life to my parents, I was pained to receive no answer that they would rather consider me dead than hear that I believed in the Crucified One. For two years, according to the Jewish fashion,

I was mourned as dead, but, praise God, the feeling of sorrow and hatred were now turned away, and I was nearing my father's house as their own beloved child, their eldest son. The meeting at the home was a most touching one. Mother and father alternately embraced and kissed me and wept for joy. I also cried for joy when I saw my dear old parents and one sister.

Father was feeble from old age and adverse circumstances, mother and sister were well. We were indeed a happy family and friends and old associates as well as relatives, having heard of my arrival, kept coming to greet me. It pleased the Lord, in the evening of the first day, to lead to a conversation on missionary activities among the Jews, my father being the inquirer. From that moment I commenced to witness boldly to them in different places concerning our blessed Lord. Kowno has a Jewish population of 40,000, and there is only one brother at work among them.

After stopping with my loved ones for a fortnight, I left for Warsaw, Poland, where I was met by dear Brother Rosenzweig and escorted to his home. I was cordially welcomed by Sister Rosenzweig, and after a late dinner we spent our time relating each other's experiences and praising the Lord for His goodness to us. The next day, from early in the morning till late at night, we visited our Jewish believing brethren and their families, and we rejoiced greatly in what we heard and saw. Thus in three days we visited thirty Hebrew Christian families, where we found dear children of God hungry for the truth and happy in their Saviour. A few of the local Protestant Christians are heart and soul with Brother Rosenzweig in his excellent work. He is certainly the right man in the right place. He is a remarkable man, and greatly blest in his efforts to bring the Gospel of the Son of God to the 300,000 Jews of Warsaw. There is only one more worker among them from the London Society.

Many of the Jews in Warsaw with whom I came in contact begged me, as well as Brother Rosenzweig, to request Pastor Gaebel and Mr. Stroeter to come to them and teach them and organize them if possible into a Hebrew-Christian community. That the New Testament is now read and studied by Jews all over Russia I had many evidences. I visited

number of Jewish bookstores in Warsaw and found there the New Testament for sale. It was an inspiring sight to see old and young Jews, in their long coats reaching to their ankles, coming to Brother Rosenzweig inquiring for the truth and asking for Christian literature, and confiding their interests to a Hebrew-Christian rather than to go to a rabbi.

May the Lord strengthen the hands of our Brother Rosenzweig, and awaken friends among His believing children whose hearts beat for the peace of Jerusalem, and hasten the coming of our Lord by interesting themselves in work carried on in Russia and Poland among the millions of the Lord's brethren.

H. ZACKHAUSEN, M. D.

Notes of Our Work.

Mr. Gaebelien has preached every Saturday afternoon during the last six weeks on the Future Glory of Israel, the Restoration, and the Second Coming of Christ. The meetings were largely attended by a deeply interested class of Hebrews, many of whom thanked us for our words, and we know that much good was done. During the Jewish holidays we held extra services, which were well attended.

Letters from Jerusalem and other parts of Palestine reach us now frequently, and requests for literature come to us with almost every letter. Our brother there, Mr. Simon Bauer, has of late made an interesting missionary tour through the land, and promised us an account of it, which we hope to publish in our next number.

Five thousand copies of the tract by Mr. Gaebelien, "What Think ye of Christ?" have been published in Rome in the Italian language, and are now being circulated by a Christian missionary, a native Italian, who loves Israel and knows the blessed Hope.

A young Hebrew Christian whom we met during our recent visit in Rochester, N. Y., has since then been very active, as much as his time allows, and has regularly visited the Jewish

quarter of that city, distributing our literature. We hope to visit that city soon again and spend a few days there.

Miss B. Bolt, a student in Dr. Gordon's training school in Boston, has been working with us for several weeks this summer, and has done faithful work in house to house visitation and distribution of literature in down-town New York.

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 17: 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. 11: 17, 18. The root of God's good olive tree, Israel, bears us; not we 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 ordinances 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. 15: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, (Gen. xxi. 9-14, God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being uncircumcised? 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. See xxv. 11; xxi. 28, 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 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; (herring 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. 2 (Compare xv. 21, 29, by implication, clearly make observance 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. 17-26; 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 considered 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 Paul's and Christ's everlasting and peculiar people.

OUR HOPE.

Entered N. Y. Post Office, June, 1894, as Second Class Matter.

Vol. V.

NOVEMBER, 1898.

No. 5.

Editorial Notes.

A DELUSION. One of the results of the American victory of the late war seems to be a vigorous propagation in this country of a theory which has its origin in England, where, as we are informed by different persons, it is now losing ground. We mean so-called Anglo-Israel. This theory claims that the "ten lost tribes," or as they say, the "House of Israel," are in reality the Anglo-Saxon race. To prove this the Word of God is contorted and forced in the strangest and most inconsistent manner.

We will give a few illustrations of what the advocates of the Anglo-Israel theory are capable of doing with the Scriptures. A few weeks ago a preacher visited the city of St. Louis, and spoke in several of the prominent churches there. We heard of the brother that he had been formerly a careful student of the Word, but had of late adopted the Anglo-Israel theory. A number of credible and intelligent Christians who attended his meetings reported to us that the preacher spoke on Nebuchadnezzar's dream, the image and the stone which smites the image and breaks it to pieces while the stone becomes a great mountain, filling the entire earth. We were much astonished to hear that the speaker claimed that the stone which smites Gentile kingdoms is not the Lord Jesus Christ, nor His Kingdom, but that the stone is England and America, or Anglo-Israel. What an awful perversion of the Word of God! What blindness! Surely, this is a greater blindness than the blindness which has happened in part to Israel.

OUR HOPE.

The same preacher mentioned also Daniel vii., and said something which to us is almost blasphemy. The Ancient of days sitting on His glorious throne and giving the dominion and the power to the Son of Man who comes in the clouds of heaven; this Ancient of days is, according to this preacher, the same Anglo-Israel or England and the United States. This Ancient of days, the Anglo-Saxon race, will subdue, according to that theory, the entire earth and then hand the kingdoms of the world over to the Son of Man. Of course it is unnecessary to write an answer to such an exegesis, every reader of our paper knows that both statements are erroneous. We desire only to show what the advocates of this theory do to make it appear scriptural. But this is not the worst.

It seems to us about time that a voice of warning is raised about this unscriptural theory. We have looked into the theory and we consider Anglo-Israelism a delusion. It is a new form of Post-millennialism. Its chief tendency is to foster a national pride in nations who, on account of their unrighteousness, ought to humble themselves in the dust. Paul warns in Romans xi. "Boast not thyself against the branches." Anglo-Israel contains much of that boasting spirit which will surely be judged in the day of the Lord.

**DISTRIBUTION
OF
LITERATURE**

The seed sown by so many friends of Israel seems to bring here and there some fruit. We hear from several places where the distribution of our Jargon and English literature resulted in much good and brought definite blessing to Hebrews. The same is true not only in our land, but more so in eastern Europe. We intend to continue in the publication of literature for the Jews in different languages. As long as He tarries and enables us to do so, we will joyfully enlarge on these lists. We will gladly send Jargon and English and German tracts, papers and booklets to any one who desires to distribute them among their Jewish neighbors.

ZIONISM.

In answer to the many letters of inquiry, asking for more news from the Zionist movement and the second Congress, we wish to say that we hope to bring in our pages from time to time reliable news concerning the development of this very significant movement, and translate occasionally from the official organ of Zionism, *Die Welt*, such articles which may interest our readers.

**MEETINGS
FOR
BIBLE STUDY.** We were absent from our office in New York for about three weeks, during which we were privileged to address meetings of believers in St. Louis, Mo.; Morton, Peoria, Pekin, Grovesland and Springfield, Illa.; and in Chattanooga and Cleveland, Tenn. Nearly all these were well attended and the Lord's blessing rested upon His Word.

Editorial Correspondence.

XI.

By E. F. STROETER.

This letter will have to contain a brief account of the experiences and observations in our European work during the last four months, i. e. since our return from the Holy Land, and until our removal to our new headquarters for the coming winter. For the Lord's leadings have been very plain that our stay on this side the Atlantic is not to end, as was the original intention, with the month of November. Another winter's work in Europe is now contemplated, and we have just been led to locate our headquarters, for the remainder of our sojourn here, at Leipzig, where we can be found or addressed hereafter at Südstrasse 7/5. Leipzig seemed to be indicated as being very central for the journeys still before me, both in Germany and the neighboring countries to the East and North.

During the summer months quite a number of conferences are being held in various parts of Germany and Switzerland. Some are for ministers exclusively, some for God's children at large. There are evidences on every hand that the Spirit of the Lord is earnestly engaged in bringing believers of every name into closer touch and fellowship with one another, and with our risen and glorified Head on high. The doctrines of the One Body, of the Lord's speedy return, of the Coming Kingdom are receiving increased and prayerful attention and study. Quite a number of such conferences I was privileged to attend and to address. For, wherever the Holy Spirit is drawing believers together in these days, he is surely bringing the vital importance of "that blessed hope" to their minds, and wherever the more sure word of prophecy is studied, there Israel's claims cannot be left to the background.

Thus at Winterthur, in May, a whole forenoon and part of an afternoon were devoted to the study of "Paul's Teaching to the Thessalonians concerning the Lord's Return." Those present were mainly pastors of Swiss (ren churches. A few lay workers also attended. A little later, in June, Pastor Hoffman of Geneva, whose deliverance from antisemitism was mentioned in a previous letter, presided over another conference of Swiss pastors, at Neuchâtel, before whom I discoursed for an hour on the subject of Jewish Missions in the light of Israel's Hope. Professor Godet, son of the famous commentator, was present and took an active part in the discussion which followed. He expressed his gratification that what he had been advocating a number of years ago, namely, the adoption of a non-proselyting principle in gospel work among the children of Israel, was now being carried into effect. Not all the ministers present, however, found it quite so easy, as Prof. Godet, to agree with us in the main position taken. But there was not one who was prepared, after all that was said, to defend the old proselyting method, of unjewing the Jew, as being in full accord with the New Testament teaching. Like all the "old schools" it has the weight of habit in its favor. And it requires less of an effort to allow things to go on in the accustomed way than to give way to new, though truer, convictions. "Good enough" always has been the strongest foe of "better." But the indications are favorable, in Germany also, that better counsels will at length prevail. Missionary organizations for carrying the gospel to the Jews will soon have to reckon with the reawakened Jewish national consciousness. Christian missions at large have, among the Jews, unwittingly perhaps, helped to foster the wretched principle of amalgamation and assimilation—the watchword of rationalistic, unbelieving reform Judaism.

We hail the growth of Zionist feeling among the Jews also for this reason that it will gradually compel a recognition on the part of those Christians who are really in earnest about bringing the gospel of Jesus the Christ in its original power to His own people. It will have to re-assume, what it had in the beginning, a more Jewish cast, or garb.

Through the kindness of Prof. Heman of Basle I was invited to deliver an address before the friends of Israel in that

pious city at the Missionary anniversary, during the closing days of June. There are many true friends of poor Israel among the Lord's children in Basle, as well as in Southern Germany. The teaching in evangelical circles, both of the State and the Free Churches, is decidedly chilistic. Thus the Jew comes in for his legitimate share of prayerful and loving consideration. It is a pleasure to record also, that the methods adopted by the Basle society for evangelizing the Jews are considerably in advance along the line of recognizing the truth of Israel's national election and future, before those of the other German societies.

A week after the missionary gatherings the great International Conference of Young Men's Christian Associations was held in the same city of Basle. Having occasion to return to Basle during its sessions I had intended at least to look in upon the great gathering and to greet some friends from across the sea. Unfortunately the entire conference and the visitors had just that afternoon gone out to inspect the institutions (training school and missionary college, etc.,) at St. Chrischona, where I could not follow them.

At Strassburg, the same evening, I had the joy of meeting a dear and well-known Hebrew Christian brother, C. F. Lucky, of Stanislau, Galicia, who, some years ago visited America, and had fellowship with our superintendent. Brother Lucky not only believes, but carries out the principles of being a Jew to the Jews, living according to Jewish usages, and enjoying, in consequence, a high degree of respect and a wide influence among his kinsmen in Galicia. Would that there were more Jewish Christians, especially among those called of God to labor for Israel's salvation, who would thus help to disarm the groundless prejudice of the pious Jew, that faith in Christ antagonizes scriptural Judaism and vitiates, or even denies, Israel's national hope.

At Zürich, soon afterwards, another Hebrew Christian was met, who had found the Lord and his peace in Paris through the Salvation Army. Not receiving any special instruction or training on the subject, he was left to the study of the New Testament alone. As a result, he was led to adopt the same principles of living among his own people like one of them, and not like a Gentile. We are persuaded that the same re-

sult would follow in almost every instance of the kind, i. e. wherever Jewish converts are not influenced by missionary practices, but are left to decide this question alone in the light of the word of God.

Six weeks after the Basle week of missionary and other anniversaries, it was our privilege to attend similar gatherings, the "Wupperthaler Festwoche." The valley of the little stream called the Wupper, a tributary of the Rhine, has for years been one of the most fruitful and flourishing, spiritually, in all Germany. While the influence of vital Christianity is not as widely felt in the social and political life of those two great manufacturing cities, Elberfeld and Barmen, as in former years, they are still centres of earnest and aggressive Christianity. The pulpits of the twin cities give forth no uncertain sound. There are faithful witnesses for the truth of the gospel. The Rhenish Missionary Society has its Mission House and Training School at Barmen. Not far from it is the Johanneum, a school for lay evangelists and Christian workers, founded by the sainted Dr. Christlich, and originally located at Bonn. But on account of the chilly condition of the spiritual atmosphere in that university town it was transplanted to its present location, where it is thriving and proving a source of great blessing to the neglected portions of the fatherland.

At the anniversary of the West German Society for Israel it became painfully manifest that there is considerably less active sympathy for work among God's chosen people than for other evangelistic and missionary labors. My observations of two years ago were confirmed. The service in the morning at one of the large churches, as well as the special meeting in the large "Vereinshaus" at night, were the most thinly attended of any meetings during the "Festwoche." Unconsciously even true Christians inhale the poison of antisemitic feeling which is "in the air." Organized antisemitism is not on the increase in Germany. Quite the contrary is true. But general public sentiment on the Jewish question is by no means friendly to the sons of Jacob. Stöcker's crusade against the Jews is considered a failure and is not popular. But it would be an illusion to conclude from this that the German heart beats any warmer for the Jew. There is no telling what might happen if the dormant ill feeling toward the Jew became

aroused as was the case in unhappy France anent the Dreyfus affair.

Two weeks before the Wuppertal anniversaries I had one of the most unpleasant, but characteristic, experiences along this line, during my whole sojourn in Germany. It was in a manufacturing town in the South of Germany. Some Christian friends had invited me to lecture on Israel. They had secured, through the kindness of a wealthy Christian manufacturer, the free use of a large and finely furnished hall. I was told that this same gentleman, though an earnest Christian worker, was quite pronounced in his antisemitism. He was related, by marriage, to Herr Stöcker! In the afternoon before my lecture I called on him and was received very kindly. I expressed my gratitude for the use of the fine, large hall, and invited the brother to preside at the meeting, which he consented to do. When he asked me what I was going to speak about I told him I would give an exposition of the eleventh chapter of Romans. Very good, said he, we shall be glad to hear it.

The hall was well filled. The people, as usual, very attentive and eager to listen. My friend had briefly introduced me and then took his seat right in front of the speaker so as not to lose a word. Scarcely had I finished and dismissed the audience after a short prayer, when he rushed up to me, all trembling with suppressed emotion: If I had known what you were going to tell us, you would have never come on that platform! You have perverted and falsified the scriptures. They teach that the Jews are an accursed race, and you have an-tailed them right to our faces! Then he went on for some time, nor would he listen to any argument. He was as mad as blind, and as blind as mad. I never saw a professed believer so completely blinded by hatred toward the Jews. Poor man! He ran out of the hall in anger. A large number of people had witnessed the painful scene, and I was assured by many of them that they by no means shared the sentiments of the angry brother, and that I must not mind what he said. I could only pray that the veil might be taken from his heart to see the glory of the God of Jacob.

Having given to the readers of *Our Hope* a separate article on my visit to the Second Zionist Congress at Basle I can for-

bear speaking of it here at greater length. There will be opportunities, no doubt, for referring to it again later on. In connection with my visit to Basle to attend the congress, arrangements had been made for me to hold a three days' Bible Conference at Bad Sauer, near St. Gallen, Switzerland. At this charming restful mountain resort quite a number of ministers and Christian people from various churches gathered around the word. The theme for the three days was, What do the Scriptures promise to the land and people of Israel for the future? While this was the leading subject, there was every opportunity for pointing out and setting forth the distinction between Israel and the Church, between the Church and the Kingdom, and other dispensational truth. On two evenings during the conference in the city of St. Gallen, lectures were given on "Zionism as a sign of the times." Quite a number of Israelites, who had been specially invited, attended these lectures.

Immediately from the Basle Congress I hastened to Blankenburg in Thuringia, where the thirteenth annual Alliance conference was held, lasting four days. This proved to be one of the most spiritual and profitable gatherings we ever attended. The Spirit of God, from beginning to end, had the right of way. The word of the Lord and the name of Jesus exalted above everything. Denominational differences were lost sight of completely—which means a good deal more in this country than in America. For here the state church pastors are trained in the belief that only the established church has the right to exist, the other "sects" are merely tolerated, but hampered in their growth and development in every way. Ministers and members of the free churches are often subject to police chicanery at the instigation of the regular pastors. But at this conference there was not merely nominal and outward alliance, there was real unity of the spirit. The leading subject was, The Church—the one body of the Lord.

The deepening of the inner spiritual was the principal aim. Well known brethren from England, F. B. Meyer, Inwood, Walker, Sloan (of the China Island Mission), Dr. Baedeker and others attended. Pastor Stockmayer, Paul, Lieutenant-Colonel von Knobelsdorff, General von Viebahn, Pastor Jallinghaus, Dr. Lepsius and many others from the fatherland.

The conference, ten years ago, began with an attendance of twenty-eight. This year there were between 500 and 600 present. Our hearts rejoiced to see how the Lord graciously, amid the gloom of growing unbelief and coldness to the churches, is gathering and preparing for Himself a people who are in earnest about the life of faith and separation from the world, who realize that there is but one body of the Lord Jesus Christ, who love the brethren, and who love His appearing.

Several opportunities for presenting God's purposes concerning Israel were given, and I had the great joy to hear from several of the Lord's children the happy confession that through the testimony concerning the chosen people of God they had been delivered from the bane of antisemitism in which they had been trained. A large number of invitations to different cities in Germany resulted also from this memorable gathering, and there is every prospect that the Lord has still a large and blessed work for us here among His faithful ones in Israel's behalf.

Jewish Eschatology.

IV.

By A. C. GAEBELIN.

The most interesting part in the old orthodox Jewish belief concerning the last things is now before us. It is Israel's redemption and the first resurrection. The latter is always connected with that coming salvation and restoration of Israel. We remarked in our last article that poor blinded Israel might to-day see that there is truly a Messiah who has given His life for the redemption of His people—but, alas! the nation as such does not see that in our day. But when we come to study the rabbinical writings and commentaries concerning the hope of Israel, the restoration and first resurrection, we soon find that we need no longer to pity Israel's blindness, but it is now in order to think of the blindness which in these things has happened to the Gentiles.

The redemption of Israel and the first resurrection is connected in Jewish tradition with the appearing of the Messiah, the Son of David. He is called the Great Deliverer, and when He comes Israel will be delivered from the bondage of the nations which

commenced with the destruction of the temple by Nebuchadnezzar. Not only is Moses the first deliverer a type of the Messiah, the second one, but also the redemption from the house of bondage Egypt is a type of the greater deliverance from all nations (Jeremiah xvi : 15, 16). According to *Pirke*, Messiah begins that redemption like Moses did; He reveals Himself and then disappears for a time. A number of writings say that His disappearance will last for forty-five days, during which time there will be great trouble on earth, while His faithful ones will be miraculously kept. After that time the Redeemer appears again, and the first thing He will do will be the destruction of the world power. The old Jewish synagogue understands by this world-power the fourth empire, and, of course, this means Rome. (*Aboda-sara-Tanchuma's Theruma*). The Roman Empire is also called Edom because Esau, as the adversary of Jacob, is a type of Israel's enemies. This fourth empire in many places is spoken of as an empire full of enmity against God; wickedness and ungodliness will abound, and it stands in contrast to the Kingdom of Heaven, which begins only when Messiah is revealed. In Daniel vii : 23, we read: "The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms and shall devour the whole earth, and shall tread it down and break it in pieces." *Aboda-sara* says to this: "This fourth beast is wicked Rome, whose dominion is over the whole earth." Everywhere in Jewish tradition the thought is expressed that the Roman world power is to be conquered and destroyed when the Messianic Kingdom is ushered in.

Every student of prophecy knows that the Old Testament and the New Testament speak of a personal Anti-Christ, in whom Satan and all wickedness is to be personified, and that this wicked one will be destroyed by the coming Lord from Heaven. (Isaiah xl : 4; I Peter ii : 19, 20; Ezekiel xviii : 1-17; 1 Thessalonians, ii : 3, 4, etc.) The same leader of lawlessness and wickedness is spoken of in different rabbinical writings. He is mentioned as a mighty ruler who will stand in the time when Messiah comes at the head of the Roman Empire, and he will unite in himself enmity against God and hatred against his people. This leader is called *Armilus*. *Targum Jonathon* says to Isaiah, xi : 4, "This *Armilus* is the last enemy of Israel, and Messiah will kill him with the word of His mouth and the breath of His lips."

Connected with this wicked leader whom Messiah will lead to the earth when He comes, are great tribulations and much weeping, while godliness and piety have almost ceased in the earth. *Debarim rab.* says, "Israel said before the Holy One, blessed be His name, how long shall we be trodden down and enslaved by his hand? The Lord said, Tell them the day dawns of which it is written, There shall come a star out of Jacob and a sceptre shall rise out of Israel." (Numbers xxiv.) When that star comes out of Jacob and burns the stubble of Esau, according to *Obediah* 16, then shall come My kingdom and My King. *Mechilta* says, "It is unknown when the kingdom of David will be established and when the destruction of the world-power is to take place." The capital of the empire itself, that is Rome, will be destroyed. One book mentions the Jews as the instruments used in the destruction of Rome. The Roman Empire will be punished by the same plagues which came upon Egypt in the days of Moses, and like Egypt the Roman Empire will become a great wilderness.

After this judgment and destruction Israel will be liberated, and will be gathered from all nations and led back by the powerful hand of Jehovah to the home-land. (*Pesikta.*) This is certainly the true biblical teaching on Israel's restoration. The restoration which we are privileged to see in our times is the Zionist movement seems to be a mock restoration—that is, one in rebellion—which is likewise foretold in prophecy. The true restoration will come after the King has been manifested in His glory. *Shir rab.* asks, "Why does Messiah come? To gather the dispersed of Israel." Divine power will in this gathering be manifested. According to the *Talmud* even the winds will fight among themselves, and the north wind will say, "I will bring them back," and the south wind will say, "No, I will bring them;" but the Holy One will settle their dispute and they will all bring them together. The ten tribes are also mentioned in a number of commentaries as becoming reunited with the two tribes, while others teach that the ten tribes have no hope in that direction. In our next article we will see how prominently the hope of resurrection is connected in Jewish tradition with this restoration by the coming of the King Messiah.

It certainly is a blessed fact that the orthodox Jew who sticks faithfully to the Word of God and believes in the teachings of the

old Jewish synagogue, waits believingly for the manifestation of the King and for the fulfilment of the sure word of prophecy. Surely the time will come when there will be a great surprise in two directions. Israel waiting for that coming redemption and restoration will be surprised to find that Jesus of Nazareth, so long rejected, is He who has brought them salvation and is their own King and Lord; while Gentile nations, and in them Christendom, will be surprised to find Israel restored, the kingdom people for this earth, then the head and no longer the tail.

The Kingdom of God in the Acts and Epistles.

BY W. J. ERDMAN.

The two great themes of the Acts of the Apostles are the things concerning Jesus and His great redemption and the Kingdom of God. The latter, strictly speaking, was heralded as future, the former taught as a past act and present experience, *xxviii: 23, 30, 31; i: 3; viii: 12*. On the ground of the preaching of the apostles to the Jews exclusively from the day of Pentecost to the stoning of Stephen, this theme of the Kingdom of God may be treated throughout the Acts and Epistles, first, as to the future and Messianic form of the Kingdom of God; second, as to its present and heavenly form; and third, as to the entrance into it whether heavenly or earthly.

1. The Kingdom of God in its Messianic and earthly form is future.

Proof 1. The relation of Acts *i: 3* to *i: 6*, and the answer of Jesus *i: 7, 8*, to the announcement of His return in *i: 10, 11*. No other kingdom but such as had been prophesied by holy men of old and heralded by John the Baptist and Jesus could have been intended, and this must be still future for the power of the Holy Ghost and testimony of the gospel are still continued and will continue until the Lord returns to restore the kingdom of Israel.

2. This promise of the restoration of the kingdom is inseparable from the restitution announced by Peter in his second sermon, *iii: 17-21, v: 30-31*. From this it is clear that

the establishment of the kingdom is future and to be coincident with the repentance of Israel. The heavens still hold the anointed King; He still waiting to come in His Kingdom.

3. From the stoning of Stephen onward the Kingdom is therefore still future, and as such the word "heralded" is used most fitly, though also "testified" is found, *2ia* : 8, *22* : 25, *2xviii* : 23, 31.

II. The kingdom of God is in its present form heavenly and awaiting its manifestation on earth.

Whatever its name may be it is essentially and eternally one and the same. Its different names simply indicate its various relations; as to the Son of God and to the church, to the Messiah and to Israel, to David and to Jerusalem, to the Son of man and the Nations. In its present hidden form in the Unseen Glory, and forever in its glorified phase it is related to the glorified saints as the joint rulers of the Son of God.

Also, its millennial, earthly form is one transitional to its post-millennial and perfected form on the new earth without a sea, *1 Cor.* *2v* : 24-26. Accordingly while in the epistles the presentation of the kingdom is as present and heavenly, it is also set forth as future and to be made manifest in due time.

The kingdom of God of the Acts is the same as that of the Epistles, for the Acts and the Epistles are coextensive; and in both its manifestation is future.

Proof 1. The Kingdom has its heavenly form and phase, *2 Tim.* *iv* : 18; *Col.* *i* : 13.

2. To its heavenly and glorified phase only saints with glorified bodies belong, *1 Cor.* *2v* : 50-53; *1 Thess.* *ii* : 12; *iv* : 16, 17; *2 Thess.* *ii* : 14; *i* : 10.

3. Though the requirements for entrance into the kingdom are the same for its future and Messianic form, belong those of repentance, faith, regeneration, justification and the like, still those spoken of in the epistles are intended only for the church, the body of Christ, *Gal.* *v* : 19-21; *Eph.* *v* : 5.

III. The formal, manifested entrance into the Kingdom of God, whether in its glorified and churchly or in its Messianic and national phase is future and coincides with the Coming of Christ: 1. See word "inherit," "enter." 2. *2 Pet.* *i* : 10, 11; *2 Tim.* *iv* : 1; *Jas.* *ii* : 5; *Heb.* *xii* : 28; *Rev.* *xi* : 15. In Acts

xiv : 22, the entrance is future ; in Col. i : 13, it is anticipative though the words are in the past tense, but just as Eph. ii are.

IV. All the preaching and manifold ministry of the church is preparatory to the establishment of the Kingdom of God Col. iv : 11 ; 2 Tim. iv : 1-2 ; Heb. ii : 5 ; x : 7.

The church itself is not this *future* Messianic Kingdom, but is composed of the rulers who, glorified at the coming of the glorified King, shall reign with Him in it and over it.

To "advance the Kingdom," (a popular and confusing motto) is a true phrase only when understood as signifying that the present preaching of the gospel during this "present evil age" has for its object the gathering out from among all nations such joint rulers, for the sooner their number is made up, the sooner the Kingdom will come and all nations be blessed in the Son of David, Heb. ii : 5 ; Ps. viii., isaii., c.

Also the "mysteries recorded in the synoptic gospels, the predicted historic experiences of these eighteen centuries" which are to continue to the "end of the age," are experiences not of this Kingdom, but of the professing church, for the Kingdom, whether called in Matthew "of heaven," or as the same parables in Mark and Luke "of God," is not now on earth, but is yet to come ; the "mysteries" are indeed related to the Kingdom, but only as the church is related to the Kingdom, and yet is not itself the Messianic Kingdom to come.

The Holy Spirit the Source of Life.

BY W. J. ERDMAN.

The Spirit of God is always in Scripture set forth as the formative power and the impartor of life, of life natural and of life spiritual. He is the mighty Breath inspiring life in all creatures. The analogies are to be seen in the ever moving air of the heavens, sweeping in mighty tides around the earth and giving life and being to all its works ; in the breath and its ceaseless movement in all living things ; and in the spirit of man in moving and energizing all he is and does.

Of the Word, the divine and eternal, it is said, "In Him was life ;" all principles, forms, and manifestations of life in

OUR HOPE.

155

nature and in redemption; and all these the Spirit actively makes manifest and energizes, outworks and keeps alive. In highest, deepest meaning the Spirit glorifies the Word in creation and in redemption. To quote the words of another:

"1st. God the Father is the *ground* of creation; God the Son is the *law* of creation; God the Holy Ghost is the *life* of creation.

"2d. God the Father *originates*; God the Son *regulates*; God the Holy Ghost *actuates*.

"3d. God the Father is Deity invisible; God the Son is Deity manifested; God the Holy Ghost is Deity communicated."

I. The Holy Spirit the Source of Natural Life.—The testimony concerning this truth is found mostly in the Old Testament.

1. As to Creation. Gen. i : 2, "Brooded;" "hovered over;" throbbing life in separating the formless mass. Job xvi : 13, made the heavens fair; Pa. civ : 29, 30; Job xxxiv : 14, 15, Providence.

2. As to Man. Gen. ii : 7; Job xxvii : 5; Job xxvii : 8; xxxiii : 4; Num. xvi : 22; xxvii : 16, "Spirits of all flesh."

3. As to the future Messianic earth. Is. xxvii : 15; Pa. civ : 29, 30.

II. The Holy Ghost the Source of Spiritual Life.

1. In Regeneration, imparting the divine life. John iii : 5, 6; Titus iii : 5, 6; John vi : 63; 2 Cor. iii : 6.

2. In renewing or developing the divine life.

3. This life so made manifest is summed up in all the virtues, graces and excellencies of the "incorruptible seed" and the "divine nature" spoken of by Peter, 1 Pet. i : 23; 2 Pet. i : 3, 4; in the "life" which is Christ, of Paul, Col. iii : 1-4; Eph. iii : 16, 17; in the "ingrafted word" and "fountain," of James, Jas. i : 27; iii : 11, 12; in the "life eternal" which is "light" and "love," of John, 1 Joo. i : 1-5; iv : 7, 8; in brief, this life is in the Word, the seed received by faith, implanted by the Holy Spirit, Luke viii : 11-15; vii : 45-45; 1 John ii : 19; v : 1; it is all Christ is and all is Christ.

4. This life has a growth and onto a likeness, and all inseparable from the power of the Holy Spirit from its beginning to its consummation in glory. The life is Christ and the

likeness is Christ : 2 Thess. ii : 13-14 ; the growth : Titus i : 5, 6 ; 2 Cor. iv : 16 ; the fruit : Gal. v : 22 ; Eph. v : 8 ("light") ; Rom. xv : 13 ; 1 Thess. i : 6 ; Col. i : 8 ; the likeness : 2 Cor. iii : 18 ; Col. iii : 10 ; Rom. xii : 2.

c. This life as to growth and likeness is peculiarly that of a believer as a Son of God to be glorified with Christ. Chosen : Eph. i : 4, 5 ; Rom. viii : 29 ; as redeemed : Gal. iv : 4-6 ; as beloved : Rom. v : 5 ; viii : 38, 39 ; as led : Rom. viii : 12-16 ; as helped : Rom. viii : 26-28 ; as doing divine service : Phil. iii : 3, R. V. ; as glorified : Col. iii : 4 ; Rom. viii : 17 ; viii : 23 ; 2 Cor. v : 4, 5.

The "inner man" of spiritual graces abiding at present in this body of our humiliation is also at last to be clothed with an outer body of glory, its fit instrument and vehicle, its expression and symbol.

"Our Blessed Hope."

There is no subject of more universal interest than the coming again of our Lord and Saviour Jesus Christ. It is the goal fastened by the great Master of Assemblies, on which hangs every hope of our race—nay, of the world in a much wider sense ; for "the earnest expectation of the creature waiteth for the manifestation of the sons of God ;" a manifestation that Scripture clearly teaches synchronises exactly with His coming in glory, Col. iii : 4, 1 John iii : 2. So too the troubled scene of nations ever ready to spring at one another cries for its true King, the Prince of Peace. So too every saint longs for Him, who shall change these bodies of humiliation and make them like His Own. So too the Church of earth, as an espoused virgin, has no true hope apart from the return of her Lord ; she longs to see Him—she longs for Him to be seen, and to enjoy that Crown to which He is entitled. So too, may we not say, that the Lord Himself, as Man, looks for the hour when He shall call His redeemed Home, and to the troubled waves of this poor earth say, "Peace be still," introducing a reign that earth has never yet seen ; a reign of absolute beneficent righteousness.

It is a blessed theme, and one that we may approach with warm hearts and stirred affections ; putting away far from us

the spirit of more carol controversy as to points in which we may not be able yet to see eye to eye—praying for, and with one another, in the assured confidence that "God will reveal even this unto us."

Thus if I refer to so article that recently appeared in the pages of OUR HOPE, and from which such light as I possess from the Scriptures compels me on one important point to differ, it will be only for the sake of the truth itself, equally dear to the writer of the article; and since in this way we may test one another's views, and, pointing out where they appear clearly defective, or opposed to Scriptures, lead one another in that blessed path of divine truth in which we each desire to walk.

Thus I would quote the summing up words of the paper referred to: "It is therefore conclusive that Paul neither taught an immediate coming of the Lord, either for, or with, His saints, nor that he changed his mind, either after his brief visit (to Thessalonics) or after his first epistle."

With this latter statement I am sure we shall all agree. I have known thousands of Christians who have cherished the hope of the Lord's coming at any moment; but I do not recall one of them who judged that Paul "changed his mind" as to this, or any other, important truth.

But even the phrase "immediate coming" needs some careful modification. No Christian, I suppose, believes that Paul taught an "immediate coming" in the sense that that coming was necessarily to be either at that time, or any other, immediate. If he had he would very evidently have taught error, since it is manifest that the Lord did *not* then come immediately; an error that many another pen, less inspired than his, has since fallen into. But Paul did teach that our attitude was to be one of constant joyful expectancy, consistent only with the *possibility* of that coming at any moment. Divine truth maintains us in that attitude; the article, to which I refer, certainly tends to mar, if not destroy, it.

I quote further: "It is evident from the Epistles to the Thessalonians that, with one exception, Paul taught all the prophetic truth contained in them during his first brief visit to their city. The exception pertained to the anxious query concerning the souls who died before the advent." Quite true,

as far as it goes, but that query involved the revelation "the rapture" itself, as it is termed, and this is therefore part, and the important part, of the exception. The impressive solemn words "For this we say unto you by the word of the Lord" would, I submit, seem, if candidly considered, to introduce as a fresh revelation "that we which are alive and remain unto the coming of the Lord shall not prevent (*i. e.*, obtain an advantage over) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Then it turns to that which is *not* a fresh revelation with the contrasting word: "but of the times and the seasons ye have no need that I write unto you." It is quite clear that this special word is connected with the hopes of those that had "fallen asleep." "God," says the Apostle, "shall bring them with Jesus." "But how will, or can that be," would be the natural inquiry of the Thessalonians, "when we saw their bodies deposited in the dust—how can they, or we either, for that matter, come with Him?" The Lord Himself, in tender grace answers this by an express revelation of that of which He would not have His people ignorant; a revelation as to which no prophetic hook of old, be it Daniel or any other, would have given them the slightest knowledge; a revelation of that which had been "kept secret since the world began"—has been "hid from ages and from generations," exactly as has that wondrous unique gospel of which it formed a part. It is "the rapture" so-called; by which living saints have no advantage at His coming over those who have fallen asleep, but are alike caught up together with them, to be "forever with the Lord," and so come with Him when He comes.

Thus surely, beyond all controversy, our brother goes a great deal further than does either of these Epistles when He says, "He repeats what they once 'knew perfectly,' that no rapture nor advent could take place until certain events first came to pass." Where does he repeat this as to no rapture taking place before certain events came to pass? Where does

OUR HOPE.

159

he say it for the first time? Far from knowing *this* perfectly, it was because they were *ignorant* as to how those who had fallen asleep could partake in the glories of their Lord's triumphant return, that this special word of revelation, telling them of the catching up of both sleeping and waking saints, was in tender grace given.

But was it a special revelation? Do the words "This we say unto you by, or more correctly 'in,' 'Ev,' the word of the Lord" mean this? I do not wish to speak dogmatically of anything as to which there might be a reasonable question, and yet I have no doubt but that these words imply, and necessarily imply, a new and direct revelation. "In the word of the Lord," "In" marks as in 1 Cor. ii:7, the medium in which the discourse moves, "not in my words do I speak." So Laoge. And again, after quoting certain Scriptures, which some have supposed to be referred to here, he says "not one of the texts cited makes the special disclosure that here follows, it is therefore more correct to think, with Chrysostom, etc., of a revelation from the exalted Lord." Refer also to 1 Kings xx:35. Here we have the exact Hebrew equivalent; now judge if the form of words would bear any other meaning than that the speech was directly due to the Lord: It was *He* who spoke in His servant the prophet.

Still again mark the passage that is clearly parallel in 1 Cor. xv., "Behold I show you a mystery; we shall not all sleep, but we shall all be changed." Where will you find such a blessed word as "we shall not all sleep" in any of the Old Testament Scriptures? Rather do those Scriptures confirm the wise woman's words, "For we *must* needs die." It is a "mystery;" that is, something not hitherto revealed, and that could not possibly be known apart from divine revelation. So too "the *mysteries* of the Kingdom of Heaven" in Matt. xiii., they reveal that kingdom in a condition quite unknown to the Old Testament Scriptures: the King rejected, and yet the kingdom going on, and eventually all kinds of evil finding its refuge within it, until the King again comes to gather out all things that offend.

So the Thessalonians, who were looking for the triumphant return of the Lord, were troubled at some of their number falling asleep; and, they feared losing their part in the glori-

ous scene. The Apostle gives them comfort; not by telling them certain events must happen before the rapture; but by a revelation of the rapture itself as distinct from and preceding the Day of the Lord.

For it is in connection with this Day of the Lord that he wrote: "But of the times and the seasons ye have no need that I write unto you, for yourselves know perfectly that *the day of the Lord* cometh as a thief in the night." Can anything be more clear than the evident and wide distinction between the catching up of all the saints on the one hand, and the Day of the Lord on the other? As to the former they were in complete ignorance, and the Apostle does not say, as all through the Epistle, "Ye know," but "I would not have you ignorant." They needed to be written to; nor could he refer them to any Scripture by which they might learn. As to the latter: the Day of the Lord, Old Testament Scriptures teemed—it was no mystery—they needed none to write to them, they "knew perfectly." Is not the distinction as simple, unmistakable, and clear as words can make it? Further, is it not intensely significant? And does not any interpretation that practically obliterates this distinction result in the loss of these beauties and of precious truth?

Permit me now to ask my readers to suppose themselves in Thessalonica when Paul's epistle is received. We are listening as it is read aloud. We hear the words, "We which are alive and remain to the coming of the Lord." Now, what would be the simple, natural, necessary effect on our minds? Would they, or would they not, confirm any hope we might have cherished (whether true or false is immaterial now) of being ourselves alive at that blessed morning? Who can honestly question that? I doubt if our brother himself can feel quite satisfied with his own efforts to weaken this. He says, "It is a way of speaking common to all his epistles" when dealing with these subjects. Of course it is; but how does that alter or weaken their natural effect? Indeed, were that not the case, we might possibly question whether we were justified in taking them in their simple force as on the surface, since that might clash with what was written elsewhere. But consistently, when speaking of that glorious "Coming," Paul never admits the necessity of his hearers not being alive and

OUR HOPE.

161

remaining until it occurs. This may be, and I think would be the effect of the article to which I refer; but Paul—ney, the Spirit of God—would have the Thessalonians, would have you and me cherish the hope of the Lord's blessed voice being heard *at any moment*, and thus keep us in the attitude of abiding watchfulness and cheerful hope.

But *are* there not events to happen first? Does not the same Apostle say, "This Day shall not come except there come a falling away first?" Most surely. Before the Day of the Lord shall break in judgment over this world, this and other events must happen first. As always, the cup of iniquity must be filled up before the judgment can fall, cf. Gen. xv : 16. So the apostasy must come first. The man of sin must be revealed first. Some one hinders that revelation at present, and will do so until He be gone out of the way: this One must go first. The Jew must go back to his land first. The temple must be rebuilt first, and the profane compact must be made *between the apostate Jewish mass and the Emperor of the West* first. All these events must, from their very nature, necessarily precede the coming of the Lord *in judgment*. For instance, "the man of sin" must necessarily be revealed before the Lord can "consume him with the Spirit of His mouth and destroy him with the brightness of His coming;" and so all these events are the evidences of the cup of the iniquity of Christendom being full, and thus necessitating that coming to judge the earth.

But does He who "loves us and gave Himself for us" come *in judgment* for His redeemed? Surely, most surely, not. The same sovereign grace that "quickened us even when we were dead in trespasses and sins," shall then complete its work according to its own nature, and catch us up, without an element of wrath, to be forever with the Lord. Therefore not one of these events need take place before the rapture; all may be, and some must be, subsequent thereto. Take for instance He who hinders the working of the mystery of lawlessness. Who is this Restrainer or Hinderer? It would involve a separate paper to go into this question in detail; but there are a few simple points that may be at least suggested. First, most surely, beyond all question, He who restrains the working of *evil*, must be a *good* agent, not an evil one. Next, it was one with which

the Thessalonians were acquainted. "And now ye know what withholdeth." Further, I think that we may fairly say that this Restrainer must be either human or angelic or divine—"As who hinders" (masculine singular). But if human, what man could the Thessalonians know as hindering the manifestation of the Wicked One? Paul himself seems the only possible suggestion. But can we assume that Paul says, "I am the one hindering until I am taken out of the way?" Leaving out entirely the discrepancy of such a word with "we who are alive and remain," we know certainly that Paul has been gone 1,800 years, and yet the Antichrist has not been revealed. Is it then an angel? What created angel were the Thessalonians taught was to be taken out of the way? But look at the possibility of this good agent being divine. Our translation "until he be taken out of the way" tends to suggest someone under superior control, and therefore not possibly divine. But a literal rendering would be, "until He be out of the midst;" and, if any word is needed, it would be quite as correct to supply "gone" as "taken"—"until He be [gone] out of the midst." Now, the possibility of a divine agent is at least suggested; and the Thessalonians certainly knew One Who was on earth, and Who very distinctly hindered the insidious corrupt working of iniquity:—the Spirit of God. He goes out of the way, with that One Body which He has really loved, and now fulfilling its Blessed Hope. "There is One Body, and one Spirit, even as ye are called in one hope of your calling." Thus "He goes out of the way" at that very "catching up" of the redeemed, of which the Apostle has previously written, and of which they consequently knew. Nothing then left to hinder, evil works rapidly to its awful head in the "Man of Sin," and all those events that precede the judgment take place, and are met by The Day of the Lord: His coming in glory, with His Saints, in judgment as a precursor to blessing.

It is but one Coming, but in two parts or stages; to the air when His own are called to meet Him; then, with them, to the earth in full manifestation of His glory. May He revive the Blessed Hope in the hearts of all His beloved people.

Israel's Star of Hope.

JER. XXXI: 3, 4.

Oh Israel, ye people despised and forsaken,
Ye aliens and outcasts; by nations abhorred;
Long, long have ye wandered in darkness and sorrow,
Weighed down by the blood of your crucified Lord.

Now lift up thy head, for the promise is shining,
In letters of light on the gloom of thy sky;
While the voice of Jehovah, thro' ages of sadness,
Comes echoing down, "Fear not, it is I."

I have loved thee, unworthy I with love everlasting,
With love that is quenchless, that never can die.
I have called thee my own, and with sweet loving kindness,
Will draw thee, and win thee, and set thee on high.

Again I will build thee, Oh Virgin of Israel,
With music and dancing, thy joy shall return.
For the land of thy father, the vineyard shall flourish,
For the Canaan of promise, the house-fire shall burn.

Then the Crucified One in madness rejected,
Shall reign on Mount Zion in splendor divine.
Every heart shall adore Him, every knee bow before Him,
Lord hasten the kingdom, the glory is Thine.

—Selected.

"Longing After God."

THE CRY OF A JEWISH HEART.

(From the German of Leo Raphael in "Die Welt," the Zionist Organ.)

AN ABSTRACT.

Perhaps it is a great mistake, or it may be entirely useless, to give words to this dark flow of sentiment, words which require clearness and precision. Right in the heart of a great city where five million people dwell together, I feel more forsaken than I would on an island of the ocean, shipwrecked. In the midst of a society which, as none other in the world, meets every imaginable want and requirement of mind and soul, I am consumed by a longing so deep and strong and unquenchable as the sorrow over lost youth or the lost home. My reason rebels against the word: it is arrogant, presumptuous, perhaps laughable and foolish; but we have agreed silently that each soul shall have the

right of utterance, that the confessions of one shall not offend the convictions of the other. The word must not surprise the pious nor bewilder the sage; my grief is, longing for God. The slow process (of discarding faith in God), which went on half a generation ago, is still in force. The painful attempts to get along without God are still fresh in my memory, as if it had been yesterday. It was like after an amputation. When all the senses are wide awake, we know that we have been deprived of a precious member, that a wretched crutch is to take the place of the living, swift, never-falling limb, an unspeakably sad consciousness, but the consciousness of truth. In course of time we get accustomed to stump and crutch. In our pride we do not fancy that people pity us even; we let on as if we lacked nothing. Logically I am standing in the same position as to the thought of God as I did then, and yet—

When the sixth day of the week is drawing to a close, my daily task, otherwise the joy and pride of my life, is losing its charm. I am becoming nervously restless, my inner balance leaves me, I want to get away from all activity, from the unsatisfying present, from my own unsatisfied self—hot whither? I know what I want and whither I am drawn. It is very illogical, but there is no use of running against illogical facts. Like a melody of irresistible charm I hear the old song: Come, let us sing unto the Lord!

I come. In one of the great thoroughfares of London there is a building in Moorish style. The round windows send out a flood of light. The heavy iron gate, artistically wrought, is opened hospitably. Beautiful singing greets the entering visitor. It is a light, high and capacious room; there is a glory of light, but where are the worshippers? The preacher and his kindly gentlemen who hands me a prayer book unhidden, and here and there saying his prayers, that is all there is of a worshipping assembly in one of the first temples in the heart of the city. Saddened from this shadow of a service I turn homeward again. The emptiness and wretchedness of our slavish life is crushing me to the earth. We work, and eat and sleep; we acquire and spend; we haste and hurry, day by day, week after week, year in and year out, not one day is left us for coming to ourselves and for collecting our thoughts: "No Sabbath, no New Moon!"

If on the continent I should complain that we modern Jews had not a holiday left for our heart, the answer would be that we

OUR HOPE.

165

Jews must, as well as Germans, French and Italians, pay the price of enlightenment and emancipation. That our Sabbath as well as their Sunday has fallen a victim to the modern spirit. Granted that Sunday in Berlin or Rome counts as little for the masses of the enlightened populations—though I am convinced of the contrary—who can deny that Christmas, e.g., in Germany forms an essential part of national life, from which no professor of philology or biology can stand aloof for reasons of conviction. But what have we emancipated moderns cared of our feasts? Here in England the contrast is still more striking between our emancipation and enlightenment and that of the rest of the people. It is Sunday morning. You feel it already in that condition of semi-wakefulness, before your soul receives the impressions from the outside world in their full force. The usual noises are silent. No rumbling of wagons, no crying of newspapers, no rapping by the letter carrier, no slamming of doors downstairs. In vain I tell myself that this is all a delusion, that Sunday does not exist for me, that my usual task is awaiting me in my study. My senses drink in the holiday air, a sense of sweet liberty pervades soul and body. Toward ten o'clock the first church goers become visible. First one family, then another; the men in sober black, the ladies in silks and velvets, the young girls in snowy white, the children in pleasing green or pre-raphaelite blue. All carry prayer books and go in the direction whence the chiming of the bells comes. They are all strangers to me, in language, in thought, in feeling; in their daily life widely different from me. They belong to another world. Yet at the sight something seizes me like a recollection of youth, like a note from my parental home of long ago.

Hastily I dress in my best and join them. A "tabernacle," as these sectaries like to call their church, is the nearest place I can reach without being too late. I enter a Methodist tabernacle. A severe, square room, a plain pulpit near the forward wall, on which in gilt letters—the Ten Commandments. Nothing else but naked, sober boards all around. A prayer book, a Bible—Old and New Testament—and a hymn book, are handed to me by an elderly gentleman with very kindly expression. Another gentleman takes me forward to a seat near the pulpit. I overlook and watch the assembled congregation. The church is filled to the last seat. A young man in clerical garb ascends the pulpit. The first words

thrill me through like the touch from a loving hand. Then my personal consciousness is drowned in the deeply earnest, soulful singing of the congregation. I join them. Our glorious old "Lecho Neranoou!"

How long, alas, how long since I have heard these wonderful words of the psalmist from the lips of a faithful congregation! In our modern temples the opening and the closing words are spoken in the well-known conventional, would-be-artistic slog-song, the other nine verses are left to the tender mercies of the public. At the highest, the whole psalm is done with in sixty seconds. How these Methodists, men, women and children, did sing the psalm of our royal poet! Every note out of the full breast, every word, every syllable sang out for its full value, that the song filled the building like something tangible! "Come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation, etc. Psalm xcv.

Call it an atavistic relapse, if you please; call it childish sentimentality, explain it as you will, but when we came to the words "For He is our God, and we are the people of His pasture and the sheep of His bosom," I could scarcely hold back my tears. Do you know how I felt? Like a prodigal son who returns after a long absence and finds *strangers in the house of his father, who act as if they were the rightful heirs.* The God of our fathers; the good and mighty God, who led us through seas and deserts, the faithful shepherd who preserved us from the teeth of ravenous wolves these two thousand years; we have despised and forsaken Him, and *these, the strangers, magnify and praise Him as their God with our psalms!*

The service was lengthy; I had abundant time to study the worshippers. How glad I should have been to discover in them the typical pharisees, the representatives of hypocritical "cant," which is always elided by the sterile fancy of our continental free-thinkers in derogation of all religious life and conviction! But no; this was real, deep faith, genuine longing after God, each as we once possessed—long, long ago!

The question has never left me from that Sunday: Why has the church, in spite of all that naturalistic enlightenment could do, not wholly lost its influence and power over the minds of men; why have even the leading spirits among the Christians their holidays and days of rest, while with us only the poor in money

OUR HOPE.

167

and the poor in spirit have kept a temple for the old God in their hearts, and a place for the old customs in their cheerless homes?

A mortifying doubt cynically raises its head: Have we Jews really for good and cogent reasons turned our backs so soon upon our temples? Have we alone, among all the nations of the earth, gone to the extreme in drawing the logical consequences of modern enlightenment? Or, is it, perhaps, the abstract idea alone which has dethroned the God of Abraham, of Isaac and of Jacob?

I return to where I began. I make no assertion. I will prove nothing. My plot has no aim, no purpose. But whoever, like myself, compares the life without a Sabbath and without a New Moon with what it once was, will understand me.

The Revealed Nature of the Kingdom of God.

(From "Outlines of Unfulfilled Prophecy.")

BY PROF. BIRKS.

1. There is an essential dominion of God which cannot come because it is already in being.

2. This essential dominion may be distinguished into two parts—a manifest dominion over all unfallen creatures, and a secret control over the fallen.

3. Hence, the kingdom of God which is still "to come," or which was represented to earlier times as the object of hope to the faithful, must denote the kingdom of redemption.

4. This kingdom really began from the first hour when visible fruits of redemption began to appear.

5. The two distinctive marks of the secret kingdom of God are mystery and forbearance.

6. The Jewish theocracy from Moses onward, and especially under David and the kings of his line may thus be called the "kingdom of God upon earth." Hence the kingdom of David is both a type and earnest of the kingdom of God hereafter to be fully established.

7. In contrast, however, with the times of the gospel, the kingdom of God was not yet begun.

8. Our Lord began His public ministry with the message, "Repent, for the kingdom of heaven is at hand." The true King, as long promised, was now come. The will of the King

was about to be more fully revealed. The enforcement of that will by righteous judgment was drawing nigh.

9. The kingdom itself, however, is still future. For the King who had appeared for a season is now withdrawn. He is gone to the Father and we see Him no more.

10. Having emptied Himself of His glory, and ceased for a moment to exercise visibly that dominion which He held from the beginning as the Word of God, when His atonement was finished, He resumed that eternal dominion which He had laid aside for a little season, and, since He enjoys it in human nature, it is a reward of inconceivable dignity. But it is not the kingdom that was promised Him by His Father.

11. Our Lord exercises all power on earth as the fulfiller of the Divine counsels, who orders all the events of Providence by His secret wisdom. The book of the Divine decrees is given into His hands.

12. He has a further kingdom in His visible church. Here the King is still spiritually present by the Holy Spirit, His Vicar and Deputy during His absence. Yet the church is rather the preparation for the kingdom than its real advent. The "times of the Gentiles" are called the "mystery of God," and forbearance and longsuffering, rather than righteous judgment, is the revealed character of the dispensation.

13. The proper kingdom of God must be marked by three characters which have never yet been exhibited together. There must be the visible presence of the King, a full and clear manifestation of His righteous will, and the public enforcement of His just authority by the punishment of the rebellious, and the open reward of His faithful servants.

14. When our Lord shall return in glory, He will subdue all enemies under His feet. But this subjugation will not be the work of a moment; nor can it be complete until death and hell have been cast into the lake of fire.

15. Our Lord, the Son of God, is essentially one with the Father, and an equal sharer in Divine glory. As the Son of God, begotten before every creature, and the Son of Man who has assumed a created nature into eternal union with Himself, He is essentially and forever subordinate to the Father. During His first advent His subordination was fully manifested, but His Divine glory, as the true and supreme God, was won-

OUR HOPE.

169

derfully concealed. It is in harmony with the Divine wisdom that the subordination should be veiled for a season toward those fallen and rebellious creatures among whom His condescension has been denied and despised, while His Divine glory is manifested for a season. This appears to be the work of the second advent. "For the Father judgeth no man, but hath committed all judgment unto the Son." He will appear in the glory of the Father, and all the angels will worship Him.

16. The dominion of God in heaven from the beginning has been the reign of the Father, and the Son, by the Spirit, in perfect unity of Divine perfection, but also with the public subordination of the Son to the Father, who is the brightness of His glory, and the express image of His person, the image of the invisible God. When the work of redemption is complete, the character of the kingdom of God over His ransomed creation must be the very same. Hence, as soon as the work of subjugation is complete, when all enemies have been put under the feet of Christ, and the whole universe owns Him to be the First and the Last, the Head and Lord of creation, He will, by a solemn act, before the whole universe, profess His own subordination before the eternal Father. Thenceforward it will be the perfected kingdom of God and of Christ. The throne of God and of the Lamb will be set up forever. Christ, as the Son of Man, shall sit on the throne of David, and be a perpetual worshiper; while, as the Lamb in the midst of the throne, He will perpetually share with His Father the homage of the universe, "that God may be all and in all."

Jewish Negroes.

A Russian Jew, resident of Mesdah, gives information concerning a great number of Israelites, inhabiting the oases of Sahara, and dwelling also at Batber, Bis Arabi, Taggert, Boursa Bein, Uzab, Loquaz, etc. There are in each of these places as many as a hundred Jewish families, and in some of them even more. In one place there are six hundred families, with numerous synagogues and about one hundred copies of the Law, written upon parchment, some of which were more ancient than any he had before seen. But this is not all. A Jew who had accompanied a traveler as far as Timbuctoo, found near the Barbary a large number

of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together and containing numerous passages derived from the Psalms. These Jews have mingled some of the superstitions of "oral law," which they have not committed to writing, with some of those of their neighbours, the Mahomedans and the heathen.

They enjoy equal liberty with other subjects of the African chief, and have their synagogues and their rabbis. The explanation which they give of themselves in connection with their black skin is this: that after the destruction of Jerusalem, the time of the first captivity, some of their ancestors, having neither goods nor land, fled to the desert. The fatigue which they endured was so great that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black, they communicated their color to their children. These children became, generation by generation, of a deeper hue, until no distinction of color now distinguishes the children of Shem from those of Ham. The forms of their features, however, are quite different from that of the negroes around them. These are highly interesting facts and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than others now extant, would perhaps be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages.—*Australian Hebrew Standard.*

Universal Peace.

Side by side with the remarkable Jewish Signs we see in our times we have another which has suddenly burst upon us in the proposal of the Czar for a conference of the European Powers, with a view to disarmament.

The proposal is positively startling in its significance.

Swords are to be beat into plough-shares, but before that takes place there is much to be accomplished. The great judgments of the Day of the Lord must precede and usher in Millennial peace.

OUR HOPE.

171

It is "when they shall say, Peace and safety; then sudden destruction shall come upon them" (1 Thess. v: 3). It does not read when there shall be peace, but "when they shall SAY peace." It has been thus before.

The great Exhibition of 1851 was to usher in this peace, but it was soon followed by the Crimean War.

When Napoleon III. welcomed the new year of 1870 with the now historical proclamation "*L'Empire est paix*," the great Franco-German War broke out before that year closed.

So now it may be that even not of the discussion of this very proposal war may come. The conference itself may be the very cause of war.

One thing is certain, and that is that France was never in a tighter place! She cannot agree to the Czar's proposal without giving up all idea of recovering her two lost provinces, for which (she now admits) she has made the most prodigious sacrifices for the last twenty years. And she cannot refuse without offending and losing her ally, the Czar, without whose help she cannot hope to accomplish her desire.

All students of the prophetic word will narrowly watch the course of political events, as they are the only ones who can understand their import.—*From Things to Come.*

Observations.

Krummacher, on John xviii: 36 says: "He does not deny that he came to establish a kingdom: he only repels the groundless suspicion of his having intended to overthrow the existing authorities and to establish a new political state. He does not say that his kingdom makes no claim eventually to the government of the whole world, or he would have dealt more than was consistent with the truth. He only asserts that his kingdom was out of *this* world, and clearly intimates, by laying the emphasis on the word 'this,' that another age than the present would certainly see his delegates seated on thrones, and his word and gospel the *magna charta* of all nations."—*Suffering Saviour*, p. 248.

Trench also describes the plot of messiah to be, "not the unfolding of any powers which already existed in the world,—

a kingdom not rising, as those other kingdoms, 'out of the earth,' but a new power brought into the world from above." *On the Parables*, p. 160.

Alford also interprets the declaration as conveying "no denial that this kingdom is *over* this world,—but that it is to be established by this world's power."

Dr. Greswell remarks, "If I can form any reasonable conjecture about the sentiments of the advocates of the Millennium, in ancient times, from such of their writings as have come down to us,—if I know anything of the opinions of the most rational and sober-minded of its supporters still,—and, in particular, if I am not altogether ignorant of my own views and expectations concerning it,—I cannot hesitate to affirm that they are very greatly mistaken, or very grossly perverted and misrepresent our conceptions of the nature and purpose of this dispensation, who charge us with entertaining a sensual and carnal idea of the kingdom of Christ, and attempt to raise a prejudice against us on that account."

In the *Presbyterian Assembly Herald* the following comment on the late Zionist Congress is a remarkable specimen of insight into the word of prophecy touching Israel and the Advent: "The Jew, the interest in whose career in history is perennial, is the central figure in the press reports that have come from Basle and from Paris within the last few weeks. The account of the Second Zionist Congress held in the former city—briefly given in another column—is fairly pathetic as a picture of patient national expectations, persistent through weary ages of delay, yet destined ever to be fulfilled. And shall not Jesus the Messiah in some yet undiscovered way use this great, growing world-wide movement to reveal Himself as by a 'second coming' to the multitudes of those His kinsmen of the flesh, who know Him not? Amen! *Maranatha!*"

The Jewish farmers of the United States are thus enumerated by Mr. Sabsovitch, superintendent of the Woodbine (N. J.) Dr. Hirsch Colony: In Canada, 85 farms, covering

18,000 acres, with \$100,000 invested capital; in New Jersey, 450 farms, with 10,000 acres and \$500,000 capital; in Connecticut, 418 farms, covering 30,000 acres, with \$500,000 capital invested. Together with the individual farmers of Long Island, near Kansas City, Chicago, and St. Paul, engaged in raising poultry and in garden farming, the total will reach 1,000 families, with 80,000 acres and an invested capital of \$1,250,000. Dr. Joseph Krauskopf's census has not yet been heard from.—*Faithful Witness.*

The Jewish people cannot be left out of account in calculations regarding the future of our earth. They have their place in the sure word of prophecy; and hope springs eternal in the Hebrew breast. God will not repeat His promises made unto the fathers. The perverseness of the people will not effect His purposes of love and mercy. "See that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jer. 31:10.) Who can read the proceedings of second Zionist Congress at Basle without recalling such promises, given by a covenant-keeping God? Students of prophecy have long been expecting the return of the people to their land in unbelief, in readiness for such measures of the Divine discipline and grace as shall realize the prophetic word, "Then shall all Israel be saved."

COUNT EITZENHAZY'S JEWISH ORIGIN.—The following is a translation from a recent number of the *Juedische Kantor*, a reliable periodical published in Brumberg, Prussia, in the interest of cantors and teachers of Jewish congregations. The communication is over the signature of L. J. Brauchart, Schubin, father of Senator Brauhart, of San Francisco. The writer is an old teacher in Israel, ninety-two years of age, highly respected, whose veracity has never been questioned. His communication is as follows: "It is now more than seventy years since I happened to be in the study of the celebrated Talmudist Rabbi Akiba Eger, with a number of his pupils. It was well known that the subsequent Chief Rabbi of the whole country was a native of Eisenstadt, Hungary. He was proud of his nativity and always spoke of his native land with filial affection. Among other interesting narratives from Hungary

be told of a Prince Esterhazy, who had manifested great sympathy for the Jews and showered many benedictions on members of that creed. Upon being asked the cause of this unusual sympathy for the Jews, the prince is said to have replied that in his dynasty the tradition has ever been maintained and kept alive that the Esterhazys are descended from the Persian Queen Esther, also called 'Adassa,' consort of King Ahasveros of Persia. The word 'adass,' or myrtle, is called in Persian hazzy. Of the combination of the two names originated the name Esterhazy."

A marble block has just been unearthed at Corinth, Greece, on which is a mutilated inscription, only the equivalent Greek letters "agegehebr" being left. It is supposed that these letters are a portion of the two words, "Synagoge Hebraion," which mean in English "Synagogue of Hebrews," and that the stone may have been a part of the very synagogue in which the Apostle Paul, when in Corinth, "reasoned every Sabbath and persuaded the Jews and Greeks."—*New York Tribune*.

Prayer.

What is prayer? A hymn says truly, "Prayer is the Christian's vital breath." Or, it may be more accurately expressed by saying *Prayer is the breath of the new nature*. Just as the ordinary breath is the sign and evidence of physical life—so prayer is the mark and sign of the possession of spiritual life. The analogy is complete. Natural life commences with breathing and breathing produces a cry. It is so with the New Birth. A New Life is imparted—"the breath of life" is breathed—a cry is produced and prayer goes forth, "God be merciful to me a sinner." From that moment the breathing continues as a spontaneous outcome of the New Life. We require no more rule for the breathing than the other. No knowledge of Physiology is required for the one, and no knowledge of Theology is necessary for the other. Indeed, one has often listened to discourses on Physiology till one has exclaimed, "Pray say no more, or I shall be afraid to breathe!" So it is with the breathing of the new nature. The moment it becomes the subject of discussion or rule—its essence is gone. We are such formalists by nature that

we need not to encourage formalism in our prayers. Our efforts should be used in the opposite direction. The moment we reason about prayer we make it artificial. But true prayer is *spontaneous*. Our business in natural life is to breathe and not to think about it. Our business in spiritual life is to breathe (*i.e.*, to pray) and not to think about it. The moment we begin to think about our prayer we are occupied with the *means* and lose the *end*.

We are reminded of an old rhyme which we recently heard, but which illustrates our meaning exactly :

The centipede was happy quite
Until the toad, in fun
Said, Pray which foot goes after which?
Which moved his mind to such a pitch
He lay distracted in the ditch
Considering—How to run.

We immediately pointed the moral and put it into the following form :

The praying soul was happy quite
Until some one did say
Prayer must be *this*, and *that*, and *thus*!
Which put his mind in such a fuss
That here and there in vain he'd rush
To find out—How to pray!

Nothing can be added to this great truth or to its lesson. As to "definiteness in prayer," well, if we were *omniscient* we would be very definite, but believing that God knows what is best, we are content to very definitely ask him to do all that He knows to be best. Unfortunately most Christians think they know better than God, and hence very definitely decide what they want Him to do. And this in spite of the fact that He has told them that "we know not what we should pray for as we ought" (Rom. viii : 26).

For our part, we have but *one* desire in this matter, and that is that He would do all His will! By our increasing knowledge of Him (Eph. i : 17) we are so convinced of His infinite love and infinite knowledge and infinite power that to substitute for these the definiteness of our "infirmities" (Rom. viii : 26) would be our own infinite loss.—*Dr. Bullinger*.

The Holy Spirit in the First Epistle of John

BY H. M. PARSONS.*

It is necessary to avoid two extremes, namely, saying we cannot help sinning because sin is in us, or the other extreme we have not sinned for so many weeks, etc. We can walk with the consciousness that God does forgive our sins for Christ's sake.

First. i : 3. The little word "us" means the Holy Spirit. John speaking to us, and desiring to have fellowship with us. The word fellowship has the idea of partnership. The Spirit desires to come into partnership with each believer in order to lift us up into partnership with Him in the Father and Son. This involves yielding ourselves up to the Holy Spirit for His absolute occupation.

Second. ii : 20. "Know" is used here, and in other parts of the New Testament, as referring to heart knowledge and personal acquaintance with the Lord Jesus Christ. It is not used simply of the intellect only.

Third. iii : 27. I believe that means the man as a man, not that the Holy Spirit cannot communicate anything to us by means of some other disciple, for that is the fellowship we have one with another. The revelation of the Holy Ghost to every one of us in knowledge is progressive.

Fourth. iii : 24. This chapter is taken up with the singular love of God, the sonship of the believer, and the certainty of our knowledge by the Spirit.

Fifth. iv : 2. The first thing here is a warning. The Holy Spirit has access to our hearts, and has many emissaries. An evil spirit can suggest a passage of Scripture in order to tangle or mislead the believer. We have to test the spirits to see whether they be of God.

Sixth. iv : 5. The Author of the Scriptures dwells in our hearts and in the Word, and He cannot contradict Himself. We have to search the Scriptures. You can recognise the Spirit of God if your thought concerning a passage of Scripture harmonises with other Scriptures.

* This Reading and the following address were given at the Chautauque Bible Conference.

Seventh. *lv: 13.* This is the indwelling of Christ in you, and you in Christ. It is a blessed thing to know it.

Eighth. *v: 8.* The promise of the Spirit given in John's gospel (*alv.-xvi.*) is here fulfilled.

Ninth. *v: 7, 8.* Here we have the testimony of the Spirit in reference to the ownership of believers, and to the Sonship and atonement of Christ.

Tenth. *v: 10.* Dr. Parsons illustrated this passage by mentioning several instances of persons who received assurance of the forgiveness of their sins through the use of this and other passages of God's Word.

Eleventh. *v: 20.* The understanding is opened in the reception of the Word through the Spirit. The fellowship can only be interrupted by our putting up barriers that keep Him from communicating with us.

Hints for Bible Study.

BY REV. DR. STEWART.

We all believe with Locke that this book has God for its author, salvation for its end, and truth without any admixture of error for its contents.

There are four conditions for the successful study of the Word of God.

First. There must be spiritual discernment. Dr. Stewart referred to the "Spirit-Filled Life," by J. C. McNeill, in which the author begins by asking the reader if he is a B. A. (born again) and said that principle applied to Bible study. Martin Luther said the heart is the theologian, and a man's heart must be right before he can study the Word of God. *1 Cor. ii: 14.*

Second. Childlike humility. He referred to the willingness of the child to believe what it is told and said, let us take the Word and believe what it says. A suitable prayer for every Bible student would be, "Lord, empty me of my own opinions, and teach me Thy mind and will."

Third. Earnest attention. "God has spoken on the most important of all themes, and men must listen with earnest attention. "Search" and "meditate" are two great words to be

kept in mind in connection with Bible study. David said, word of thy mouth is better to me than thousands of gold and silver. Let us meditate on God's Word day and night as God directed Joshua.

Fourth. Fervent prayer. Martin Luther said that to pray well is to study well. The book has been given to us by the Holy Spirit, and He is the Key to unlock it. The prayer of every heart should be, Lord, open Thou my eyes that I may behold wondrous things out of Thy law.

The Bible literally means little books, is a collection of little books by different writers, covering a period of 1,500 or 1,600 years.

As to the best methods of Bible study.

First, it should be studied by books. Read a book at a sitting, and then begin to inquire as to its author, the age which he lived, the purpose of the book, its line of thought and development. Get hold of its key verse, for that will help to grasp the object of the book. For example, Matthew sets forth Jesus as the King, Mark as the Servant, Luke as the Son of Man, and John as the Son of God. Keep these central thoughts regarding each gospel in mind, study the book accordingly, and each gospel will be better understood.

Second, study it by its truths and doctrines. Study it topically. Take a great theme, such as sin, atonement, and by the aid of Cruden's Concordance gather all the passages bearing on a theme, arrange them, classify them and compare them, and then you will get a full-orbed view of the subject, which you will never forget. Study the book biographically, chronologically and dispoitionally.

Study the book also by chapters, by verses, and also by words.

Hope of Israel Movement.

Notes of the Work.

We held two very well attended services on the day of stonement, Monday, September the 26th, in the Rivington Street Church. Mr. Gaebelero and two Hebrew believers addressed the audiences, which were very attentive, and much blessing rested upon the testimony given.

After an absence of three weeks from the New York meetings we were glad to see our Jewish friends again in the Saturday services. While we were away we heard that the meetings were attended by the usual numbers. Dr. H. Zeckhausen and Mr. Ph. Zahnstocker addressed the meetings.

A Hebrew from a city in Massachusetts writes us this: "Honored Sir—Last week a gentleman met me in the street and handed me a paper, called 'The Hope of Israel.' I have read it with much pleasure and profit, and as I notice that you offer to send the paper regularly every month, free, I write to ask you to be so kind and send it to me. If you have other papers, I will be glad to accept them."

Similar requests reach us every week, and especially is it "Joseph and His Brethren," in Jargon, which is wanted. These requests come to us from many lands. The Jargon paper is now read by many Jews in Palestine, Egypt, Turkey, Russia, Roumania, Austria, Galicia, Germany, Sweden, Switzerland, England and France.

Our brother Roscasweig, in Warsaw, writes us of sickness in his family, and one of his children died. He reports to us much blessing in the work. On the Jewish New Year eighty-four Hebrews came together and he held a good meeting with them. There is no doubt that the Jewish Christian movement in Poland is getting more pronounced and the principles of the "Hope of Israel" seem to appeal very strongly to the orthodox Jewish mind. In our next issue we hope to be able to report a blessed visit of Mr. Stroeter in Warsaw.

Brother Simon, Bauer, our worker in Palestine, has sent us articles for our Jargon monthly, which was printed in our issue.

A very interesting letter from a Hebrew believer in Palestine was received by us a few days ago. He requests us to send larger quantities of tracts and Jargon papers, and says that in spite of the protest of the orthodox rabbis the papers are read secret by many Jews.

FINANCIAL REPORT, JUNE 19, 1898, TO SEPTEMBER 29, 1899.

RECEIPTS.		RECEIPTS.	
Balance on hand June 99.....	\$20.48	No. 1854	D. L. M.....
No. 1854	Tracts.....	1855	Dr. W.....
1857	Cash.....	1856	Mr. O.....
1858	Subscriptions.....	1857	Friend.....
1859	B. P. H.....	1858	D. P. Ch.....
1910	A. Friend.....	1859	Em. P. Ch.....
1811	Mrs. H.....	1860	D. P. Ch.....
1812	Mrs. M. S.....	1861	S. M.....
1813	Grace Church.....	1862	H. D. T.....
1814	H. D. S.....	1863	E. F. S.....
1815	Collective.....	1864	H. L. W.....
1816	A. F.....	1865	Tracts.....
1817	J. F.....	1866	Friend.....
1818	M. F.....	1867	Tracts.....
1819	F. Z.....	1868	W. C. B.....
1820	Mr. M.....	1869	O. R. E. Ch.....
1821	Frauentherin.....	1870	Cash in letter.....
1822	F. S.....	1871	B. H.....
1823	Mr. T.....	1872	L. of Z, Mrs. D.....
1824	C. R.....	1873	Tract.....
1825	Miss A. S.....	1874	Tracts.....
1826	D. P. Ch.....	1875	Subscriptions.....
1827	H. N.....	1876	Cash.....
1828	Miss S.....	1877	L. M. B.....
1829	A. D.....	1878	M. O. H. D.....
1830	F. D.....	1879	Subscriptions.....
1831	M. D.....	1880	Friend.....
1832	A. D.....	1881	Mrs. N. J. M.....
1833	Friends.....	1882	Mrs. E. L. S.....
1834	Mr. M.....	1883	Miss C. E. K.....
1835	J. A.....	1884	Mr. L.....
1836	Brethren in Philadelp'a.....	1885	Friend.....
1837	S. B. D.....	1886	Tracts.....
1838	Mr. V. A.....	1887	Friend.....
1839	D. B. G.....	1888	Tracts.....
1840	Mrs. E. L. S.....	1889	Friend.....
1841	T. S.....	1890	Mr. F.....
1842	Mr. M.....	1891	D. R. E. Ch.....
1843	Mrs. G.....	1892	Mrs. H.....
1844	Mr. H.....	1893	J. I.....
1845	Mrs. G.....	1894	D. T. M.....
1846	Tracts.....	1895	Subscriptions.....
1847	Friend.....	1896	Rev. F. M.....
1848	Friend.....	1897	Tracts.....
1849	Subscriptions.....	1898	Subscriptions.....
1850	Tracts.....	1899	Tracts.....
1851	Mrs. L. H.....		
1852	Mr. H. K.....		
1853	Tract.....		

EXPENDITURES.

For Jargon printing and mailing.....	\$208.10
For English printing.....	253.17
On account of work.....	1,438.74
Expended for poor.....	94.00

Balance against treasury September 29.....

OUR HOPE.

Entered N. Y. Post Office, June, 1893, as Second Class Matter.

Vol. V.

DECEMBER, 1898.

No. 6.

Announcements.

BIBLE CONFERENCES.

We have succeeded in arranging for a Niagara Bible Conference to be held in St. Louis, Mo., from December 4 to December 7 inclusive. The Conference will meet in the Presbyterian church, corner of Washington and Compton Avenues. Dr. F. W. Sneed is the pastor and successor to the well-known late pastor, Dr. James M. Brookes, who was for so many years the president of the Niagara Bible Conference.

The speakers will be the following brethren: W. J. Erdman, Prof. Morehead, H. M. Parsons, R. A. Torrey and A. C. Gaebeleln. Several meetings will be held in the Lafayette Avenue Presbyterian church, Dr. Palmer, pastor. The daily papers in St. Louis will give to our friends there and in the vicinity all further information. We hope that this conference will not only be well patronized by believers living in the city, but that also many will come from neighboring cities and towns, to enjoy with us the teachings from the Word.

Mr. W. J. Erdman and A. C. Gaebeleln will hold several other conferences after the one in St. Louis, but we can announce only one definitely now. A conference for Bible study will be held in Memphis, Tenn., December 11, 12 and 13.

The Lord tarrying, we hope to have a number of other conferences during the winter in different parts of the country.

Editorial Correspondence.

XII.

By E. I. STROETER.

Yet two days and a year have rolled by since we left New York City to serve the Master, for a season, on this side the Atlantic, on behalf of His people Israel. It has been a time full of blessed labor and rich with precious experiences of the Lord's faithfulness and wonderful loving-kindness. He has very graciously shown us also that the work has not been in vain. There has been blessed fruit from the seed sown. The word of the Lord has not returned unto Him void.

The close of the twelfth month of our absence from America finds me in the Czar's dominion, in the "land of the North." My faithful companion remained in Leipzig. The uncertainty of my movements, the relative difficulties of travel and entertainment, made it advisable for her to follow me simply with her earnest prayers. The incidents of the journey to Warsaw are not of sufficient importance to be mentioned. There was no delay or difficulty at the border. Passport and baggage were found to be in order. It was a great joy to meet and embrace once more our dear brother Rosenzweig. The Lord has afflicted and chastened His servant. The messenger of death has invaded his home and carried away his precious child. Then there was added to the deep sorrow the bitterness of human intolerance and perversity. No one wanted to receive the poor little innocent body for burial. The synagogue refused permission because the father had become a Christian. The church authorities could not lawfully bury the child because it had not been baptized into the church. For, while the father enjoys the religious privilege of the church, his baptism being recognized, his political or civil standing is still that of an Israelite. Finally, after the outlay of considerable money, the little body was given a resting place in the cemetery of the Jews. This little incident characterizes at once the perplexing difficulties of our Jewish-Christian brethren here, whose number is quite considerable and who firmly believe in and adhere to the principles of the Hope of Israel movement. The Lord has greatly blessed and

owned the labor of love and of severe self denial done by our brother among his own race. The few days of my visit here, thus far, have given me evidence of the extent and depth of the Lord's work among the chosen people, that far surpassed my expectations. Nor is it the immediate result or success of the special efforts of our brother or of other laborers that I speak of. Surely, the Lord has used them wonderfully and has given them much visible fruit. Of this there can not be a doubt. But far above and beyond all this there are signs of a spiritual movement, a stirring and a shaking of the hitherto dry bones of the whole house of Israel, which it is impossible to explain and to account for as resulting from any direct missionary effort whatever. I have sat long hours with Jewish and Gentile Christian brethren, who have made careful observations of the working and drift of the Jewish mind at the present time. Their testimony agrees that there is going on, even now, a change in the attitude of the most orthodox and bigoted portion of the Jewish people toward Jesus the Messiah, so radical and so general, that it can be explained only as an immediate working of the Spirit of the Lord Himself. And if anywhere in the world Jewish fanaticism, bigotry, and Christ-hatred had a home and a hotbed, it was right here among the Polish Chassidim. Until quite recently, whenever or wherever in these circles the name of the Nazarene was only mentioned, it would invariably be followed by manifestations of the utmost abhorrence, hatred and loathing. These Jews would stop both ears, they would spit out at the name of Jesus, or they would reply with foul and obscene abuse. All this is changing. You may be ridiculed for believing on Him and for calling Him your Saviour, but His name is not reviled as it used to be. More than that. The tone of the most recent Jewish rabbinical literature, speaking of Jesus of Nazareth, is not only respectful—nay, He is spoken of in the very highest terms, and in most beautiful language as the very "flower and glory of the nation and of the human race." Among the Reformed Jews of Western Europe this is no new thing. They are one with rationalistic and semi-infidel professors of Christianity to exalt the ideal humanity, the nobility of character, the unique martyrdom for the truth of His convictions—of the man of Nazareth. But no one would have

dreamed only a few years ago that rabbinical writers of the most fanatical stripe would ever learn to speak of Jesus publicly in language such as was shown to me here, and as quoted above. To be sure, there is a wide gulf yet between such recognition of the human side of the person of Jesus and that attitude of faith and contrition which cries out, My Lord and my God. Yet anyone who is at all acquainted with the prevailing estimate of former days in the Jewish orthodox mind of the person and character of Jesus, and who has ever witnessed an outbreak of the unutterable, deep-seated, laboring and inbred hatred and abhorrence on the part of few or many, will realize at once that here is a change of front so remarkable, so great, so far-reaching, as to excite the deepest interest of the Christian mind. It calls for devout thanksgiving to the God of Israel, the God and Father of our Lord Jesus Christ, who is manifestly visiting His people, shut up so long in unbelief and all its bitterness and gall, and preparing the hearts of multitudes for the truths of the glorious gospel of the Son of God.

This readiness of the Jewish mind to reconsider, as it were, the whole question of the Messiahship of Jesus—for it seems to mean nothing short of this—runs parallel to and is seconded by the reawakening of national consciousness and enthusiasm. It could hardly be otherwise. The Basle programme of Zionism may, for reasons of prudence and expediency, be as silent as the grave on the question of Messiah—the orthodox Jewish mind can never conceive of a "Zion" separate from the hope of a personal Messiah and Deliverer. The broad tolerance of the Zionist leaders who dare not, of course, deny or denounce the undying hopes of the oppressed masses of their brethren whom they aim to disenfranchise, and in whom they are fanning the long buried sparks of national solidarity into the bright flames of Zionist enthusiasm, will be the means in the providence of God, of introducing into the Zionist movement unbindered this whole revival of Messianic hope, and the far-reaching preparedness of the popular Jewish mind for the reopening of the question, What shall we do with Jesus? The ways of the Lord are truly wonderful. Why must Dr. Herzl and his associates, men who have bidden farewell long ago to the religious beliefs and observances of their

race, why must they adopt the name "Zionism" for the new national movement?

They must have known that to the millions of their orthodox brethren—for whom they raise the stand of Zionism so bravely, and on whose sympathy and adherence they must count most of all—the conception of Zion without the Son of David is as impossible as that of home without a mother. True, they are very careful not to commit themselves in the least, officially, to the orthodox conception of Zionism. But they must, of necessity, be just as careful not to offend or reject it publicly. For a Zionist movement of national scope is impossible if the orthodox element be ruled out. In the providence of God the masses of the Jews in Southeastern Europe have remained orthodox. The prayer for Messiah's coming has never died out on the lips of these millions. And now in the same day when Zionism is stirring their inmost hearts, when national hope is rekindled, when a return and restoration to the ever cherished homeland assumes the shape of a possible reality in the near future, there appears in these very masses of orthodox Jews a preparation of mind for the effectual presentation of the claims of Jesus such as the Christian church has not had since the days of the apostles. Are we, are the true believers in the sure word of prophecy, equal to the occasion and opportunity? That is the tremendous question before us to-day. Proselyting is worse than useless here. This conviction is happily gaining ground also. For the re-awakening of national consciousness makes it only the more distasteful to the Jewish heart to un-Jew itself by embracing Christianity. Now, in this great crisis of the Jewish mind, the gospel of the Son of God can be and will be presented faithfully to the multitudes of orthodox Jews in its original, God-given, national Jewish garb, if the Jewish mind can feel assured that surrender to Christ does not mean the destruction of the newborn national Jewish hope; but only its final and glorious realization, then unquestionably the numbers of orthodox Jews who will seriously and prayerfully search the New Testament scriptures to learn of Him will multiply rapidly.

Our Jewish-Christian brethren here and in other places in Poland, where our brother Rosenaweig has preached to them,

are just now considering very seriously the question of obtaining some kind of recognition and some degree of liberty from the government for meeting together and worshiping God as true and spiritual Israelites in the name of Jesus Christ. It is, of course, entirely out of the question to ask for anything like the organization of a new sect or denomination of Christians. The Russian government, or the Holy Synod, would never consent to that. The only form under which the matter might be presented acceptably would be that these subjects of the Czar wished to remain Jews, i. e., to retain the distinctive rite of Judaism, circumcision, and to observe the peculiar feasts and fasts of their people; that believing in Christ the synagogue rejected them; that declining to forsake the manners and to renounce the hopes of their people, preferring to remain as under the law for the sake of their brethren under the law, and choosing to cast their lot in all respects with their own kin, for a testimony, they were not acknowledged and granted full privileges by the recognized churches; they simply desired the right to assemble and pray for the Czar as Jews in the name of Christ.

This, if granted, would not mean of itself the removal of all the perplexing difficulties under which they now labor, and of which an illustration is given above. Though they might thus obtain, e. g., the legal right to buy and manage a cemetery of their own, on the whole, they would still be under the same legal and political disadvantages as the rest of their people. They would still be Jews before the law. And this would be greatly desirable. Nay, it would be essential for the success of the movement, in a spiritual sense. For the Jew in Russia can to-day at once obtain all the advantages and privileges of a Russian citizen if he will but renounce his Judaism altogether and be merged in any one of the recognized bodies of official Christendom. It will be a powerful testimony for the genuineness of their love to their own people, if as believers in the Lord Jesus Christ they still choose the afflictions of His people, rather than enjoy the freedom and rights of the rest by simply renouncing their Judaism. If more were granted the movement would at once work to the level of proselytism and Jews would be entitled to cast up the suspicion always that their Christian brethren had united with

OUR HOPE.

187

this movement "for a consideration," for temporal advantages and privileges. If allowed to assemble and worship as Jews in Christ's name, under the same disabilities otherwise as all their brethren, bearing the same reproach, and cherishing, only more joyously and victoriously, the same national hopes, the Jewish mind all over this Eastern world could not fail to be powerfully affected by the spectacle.

It would seem that it is to be a part of the mission I am to accomplish in the capital city of this great empire to make an attempt at influencing some Christian friends in high government circles with a view to obtain an ukase from the Czar granting this freedom to our Jewish Christian brethren.

The number of Jews in Warsaw alone who have accepted Christ as their Saviour and publicly confessed Him in baptism is very considerable. Besides there are in all the churches of the city large numbers of Jews who have, for temporal considerations, embraced Christianity, but have since learned to love the truth in Jesus. And of these not a few would be glad to join a movement such as is contemplated, even at the loss of their temporal advantages, for the love of their brethren.

May I not earnestly plead for the fervent prayer of our readers in behalf of these, our brethren of the house of Jacob, that the Lord may so rule and guide that His will and counsel be accomplished gloriously for and through this "remnant of Israel according to the election of grace." That if it please Him, the heart of the Czar might be turned to grant the prayer and petition of his Jewish-Christian subjects.

Next week my journey is to be continued to St. Petersburg and to some of the cities in the Baltic provinces. My stay there may be prolonged till the end of November or the beginning of December, as the Lord disposes. This week I hope to accompany brother Rosenzweig on a tour to several towns in Poland.

E. F. S.

Warsaw, October 24, 1898.

Jewish Eschatology.

By A. C. GAEBELIN.

The rabbinical teachings make it clear that all Israel is to share the blessings of the Kingdom of the Messiah when He comes, not only the living but also the dead. Messiah is pictured by different Jewish writers as going to Sheol, the abode of the dead (Hades), to redeem these prisoners and lead them to the land. *Bereshith Rabba* says, We shall go abroad with joy. When? When the prisoners come up from Sheol, and the Shekinah is leading them, as it is written: Micah ii: 13. The breaker is coming up before them; they have broken up, and have passed through the gate and are gone out by it; and their King shall pass before them, and the Lord at the head of them. After this release, the resurrection of all the righteous dead takes place. According to Abarbanel and Klug, the resurrection of the righteous dead comes after Israel has been restored to the land, while others teach that it will take place during the reign of Messiah. He is called in *Medrash Tehillim* Jinnon, because He raises the dead. *Sanhedrin* says, God gives the key to the resurrection of the dead to Messiah. It is also taught that the resurrection from the dead, brought about by Messiah, will be the means to bring the nations of the earth to the knowledge of the One God.

The resurrection will take place in the Holy Land, which is sometimes called the Land of the Living. Those who are buried in the land are rolled in subterranean passages to the land to be raised there. A great deal of superstition is connected with this "rolling" of the dead.

We read likewise of the sounding of a great trumpet. It is given in detail as follows: The Holy One takes a great trumpet and sounds it, and the tone is heard over the entire earth. The resurrection takes place under seven sounds from the trumpet. At the first sound, the whole earth is moved; at the second, the dust is separated; at the third, the bones of the dead are gathered; at the fourth, the different members receive warmth; at the fifth, they receive skin and veins; at the sixth sound, the souls become re united to the bodies; and

when the trumpet is heard the seventh time, they are raised up and stand upon their feet.

One of the strongest myths found in Jewish Eschatology is the one concerning a bone of the human body which is incorruptible. It is a small bone which cannot be destroyed, and it will be the starting point for the resurrection of the body. Much is also said about the resurrection of the dead, whether the dead will have clothes or not. *Sanhedrin* says, The Corn of Wheat is laid into its grave clothed, and it comes to life again in the same form; if that is the case with the corn of wheat, how much more will it be then with the human body. The resurrection body will have no defects. Blindness, lameness, leprosy, etc., will be completely healed. After the dead have been restored to the land and the dead have been resurrected, the glorious Messianic age, the Kingdom will come, according to the Jewish belief.

The Messianic age is called *Olam Haboh*, the world to come. With it begins the eternal life. The present age is called *Olam Haze*, this age. *Shemoth Rab* speaks beautifully of this present age as the time when the bride is called and the betrothal takes place, but the world to come, *Olam Haboh*, is the wedding. In this present age there are the little gifts to the bride, but in the days of Messiah the fullness of Jehovah will be given. The world to come or Messianic age begins, according to *Bereshith Rab*, with the rebuilding of the Temple, and it ends with the revolt of Gog and Magog. Jewish tradition holds that the Messianic age will bring a literal fulfillment of Old Testament prophecy. That fulfillment will be restoration and the fullness of Israel. Oh, that such interpretation, so true and vital, would be given to Christendom! Wonderful does the Talmud speak (*Shabbath*) of that restoration: "All prophets have prophesied concerning the days of Messiah, but about the world to come the word is written, 'No eye hath seen.'" . . . Rabbi Joseph Albo says: "The world to come will be revealed step by step."

How long will the Messianic age last? Many different answers are given to this question. Some say forty years, others one hundred, six hundred; again, several speak of one thousand years, two thousand years, and Rabbi Abahu says seven thousand.

The rebuilding of Jerusalem, and in it the temple, forms a good part of the discussions in rabbinical writings. The Holy One shall make Jerusalem inhabitable again, and the righteous will dwell there. The rebuilding of the city will take place when the scattered nation is restored, and as before. Jerusalem becomes then the Metropolis of the whole earth. *Baba Bathra* says that the doors of the city will be adorned with precious jewels. In this present age the land is marked by stones and trees, but in the world to come the landmarks will be pearls and costly stones. Jerusalem will cover twelve square miles. The entire city will be lifted up higher and higher, till at last it will reach the throne of glory in the heavens. The City of God towers over everything in the world. It continues to expand, and becomes larger and larger, because in it all the exiles and many nations are to find a glorious shelter. Still higher than the city is the temple of the Messianic age. The *Targum* says: Messiah will build the temple, which was destroyed and desecrated on account of our sins. Several traditions say that Messiah will build the third temple. This third House of God will be the most glorious which ever stands in the earth. The last house will be more glorious than the first. It becomes the great centre of the world and for the nations. It is so high that all the world will see the glorious hill with its wonderful structure. The most wonderful hymns of praise and thanksgiving will be heard in that temple.

The sacrifices are again brought in the temple. Everything will be again like as it was in the olden times, with the exception that this temple is not only for Israel, but it is for all the nations. The whole law given through Moses will then be fulfilled. Messiah Himself will teach then His people. Still more is said in different traditions concerning the righteousness and blessedness of Israel and the nations in the Messianic age. There is then a perfect peace between God and Israel. Messiah, the Prince of Peace, will have accomplished this. Not only is there peace with God, but there is likewise peace for Israel, outwardly, for the world-powers which oppressed Israel are no more in existence. The image of Nebuchadnezzar has been pulverized. (*Berachoth*) The fruitfulness of the land returns, and it is so wonderful that the

... a new fruit every day. The curse laid upon the world is removed, and for the people of God there is no more death. The nations will serve Israel, and their lives will be greatly prolonged. God's glory will again be seen upon the human countenance—in one word, Eden has been restored.

Studies in Zechariah.

BY A. C. GAEBELEIN.

Introduction.

Zechariah, the name of the prophet whose visions and prophecies we desire to study, is not an uncommon name in divine history. Its meaning is *Jehovah remembers*. He is called the son of Berachiah, *Jehovah blesses*, the son of Iddo, *the appointed time*. There is here, as in many other instances in the Bible, a great significance in the Hebrew names. The name of the grandfather of Zechariah (who probably brought him up, as his father must have died early), his father's name and his own read in English translation, *the appointed time*, *Jehovah blesses*, *Jehovah remembers*. The Holy Spirit has inspired these very names; they are in themselves a commentary to the prophecies and visions God gave to Zechariah, for they speak of an appointed time of God's blessings for Jerusalem and of His loving remembrance.

Zechariah was born in Babylon in the captivity, for when he returned to the land of his fathers he was but a child. Like some other prophets he was a priest as well as a prophet. His work as a prophet was commenced by him when he was a young man, for thus he is called in one of the visions. The time of his opening address to the people is two months after Haggai had opened his lips in Jehovah's name. Haggai received the word of the Lord in the sixth month in the second year of Darius, and Zechariah in the eighth month of the same year of the reign of that King, about 520 before Christ.

Both prophets had the same thought given, namely, to encourage the Jewish remnant in the blessed work of rebuilding the house of the Lord. This work had suffered an interruption; the Samaritans were the cause of it. They had applied to join in the work, but as the remnant considered them idol-

ators and as not belonging to God's people, the application was rejected. These Samaritans tried after that in various ways to hinder the rebuilding, which had so blessedly begun. At last they succeeded in obtaining a decree which forbade the building of the Temple. All work had to be stopped and ceased for about fourteen years. But when the King who had forbidden the prosecution of the work had died and Darius became King, the building of the Temple was once more made possible. The leaders of the people in the enterprise were Serubbabel and the High Priest Joshua. But again they were hindered from the outside, while on the other hand the people themselves had lost much interest and possessed no longer that love and zeal for God's house, which was so prominent after their return. Thus Haggai said: *This people say: It is not the time for us to come, the time for the Lord's house to be built . . . It is a time for you to dwell in your little houses, while this house lieth waste.* Haggai, chapter 1.

At that critical moment these two prophets made their appearance, and God gave them visions of comfort and glad tidings to encourage the disheartened, selfish and unbelieving people.

The visions and prophecies of Zechariah, however, do not only give an assurance that there could be no failure in the work the remnant had taken up anew, but more than that, to them the glorious future of Jerusalem and Zion is unfolded. They lead up to the grand finale of the history of God's ancient people, the time when Israel, redeemed and restored forever, will sing the grand and glorious Hallelujah.

It is, of course, true that Zechariah did a blessed work to the people who lived in his day; he had a special mission to perform and succeeded in it, but the Spirit of God in the message of comfort for that time gives the history of events that in a distant future. The Babylonian captivity of Israel forms shadows their greater dispersion in which they are to-day wanderers all over the earth, and the restoration which took place in the time of Zechariah is highly typical of that coming restoration for which we hope and pray.

Zechariah may therefore be fitly called the Prophet of the Restoration. Surely it is a deplorable blindness in some teachers of the Word, who see in the book of Zechariah not

ing but past history; and who claim that all has been fulfilled in the return of the small Jewish remnant from the captivity; and whatever promises of mercy given to Jerusalem and the land of Judah find now their spiritual fulfillment in the church.

It will be our aim in a series of studies in Zechariah to consider mostly the relation of these visions to the end of this age, and the beginning of the next, the millennial glory. We shall find that instead of the book of Zechariah being all fulfilled prophecy, as some would have it, it is indeed mostly unfulfilled, and even some of the prophetic promises which on the surface seem to have seen a fulfillment, were only in part realized. And how important at this time to study the book of Zechariah! We are living in the time when that greater restoration with all its events forerunning and connected with it are about to come to pass. It is needless to say that we firmly believe that Zechariah wrote all of the book which bears his name.

Several of the Jewish commentators confess an inability to explain the book. The well-known Jewish commentator Solomon Ben Jarchi (generally known by the name Rashi), says: "The prophecy (of Zechariah) is very dark, for it contains visions much like dreams, which want interpreting, and we will never succeed in finding the true meaning until the Teacher of righteousness arrives." Abarbanel makes a similar confession.

We praise God that the Teacher of righteousness has come, even the Spirit of Truth, who guides into all truth and reveals the things to come!

Chapter I.

*The Opening Address of the Prophet to His Nation. The
Ninth Visions and Their Meaning. The First Vision.*

The opening address of the prophet (chapter i: 1-6) forms an excellent introduction to the visions of comfort and warning which he had and revealed to the people. It is a very pointed and earnest call to repentance: *The Lord has been sore displeased with our fathers. They were disobedient and stiff-necked. The former prophets, Jeremiah and Isaiah, had called them to turn from their evil way but they did not hear. And now, where are the fathers? They have passed away like*

OUR HOPE.

the disobedient ones in the wilderness; God's judgment and displeasure had overtaken them. But the faithful God of Abraham, Isaac and Jacob, whose gifts and calling are without repentance, comes once more to His chosen people, the seed of Abraham, and the Spirit, through Zechariah, speaks a direct message to return, and utters the promise that the Lord will also return unto them. *Thus saith the Lord of Hosts: Return unto me saith the Lord of Hosts, and I will return unto you saith the Lord of Hosts.*

The name Jehovah appears three times in this short exhortation. Each time the name is in another connection. Jehovah speaks, they are to return to Jehovah, and Jehovah will return to them. Surely in profane literature such a repetition would be rejected as useless and superfluous, but in the Book where every word and phrase is God-given, we cannot pass it by as having no significance. Like in many other passages in the Old Testament we have here a revelation of the one God as Father, Son and Spirit. This revelation was often made in divine history, and when the measure of Israel's apostasy was at last filled up, they had indeed rejected Jehovah in rejecting Jehovah-Jesus, and also Jehovah, the Spirit. And while this exhortation was one for Zechariah's contemporaries it is the great exhortation to the Jewish remnant for all times. The nation having forsaken Jehovah in His revelations as Father, Son and Spirit, will have to return and listen to Jehovah who speaks, to Jehovah whom they rejected, and Jehovah in His merciful and loving manifestations will return to them as a nation and to their land.

This return of Israel to which Zechariah exhorts will take place in a set order clearly revealed throughout the word of God. We hear in Romans ii. that Paul speaks of a remnant according to the election of grace. That remnant is the remnant which turns to Jehovah now during this dispensation, and of course, all Jews who are now turning to Jehovah-Jesus, and to whom Jehovah, the Spirit, also comes, are *members of the body of the Lord Jesus Christ*. As soon as the church, the witnessing body in the earth, is removed by that glorious event which is our blessed hope, another Jewish remnant is called, and that remnant will be Jewish throughout, 'keeping the commandments and having the testimony of the Lord Jesus

Christ." Of course that remnant will have returned to Jehovah, and will be the witnessing and the *suffering* body in the great tribulation. The believing and longing cry of that remnant, "Blessed is He that cometh in the name of the Lord," will at last welcome Him, the Pierced One and King of Israel as well as King of Glory, to this earth, and then the remnant of the nation in all lands will turn to Him. This is the divine programme for Israel.

After these opening words, delivered probably to the assembled people, Zechariah received his wonderful night visions. They were not mere dreams, but the events which he describes passed before him in visions. He saw them all in one night. They are eight in number and have not found many interpreters. They were not only given in one night, but just as one followed rapidly the other, so are they all closely connected, and giving events which are to follow one after the other. That we have here a revelation which may fitly be termed *the Apocalypse of Zechariah* is unquestionable. After all these visions had passed, Joshua, the High Priest, is crowned with two crowns foreshadowing Him who is to be a Priest upon His throne. This crowning is a climax in Zechariah's night visions which lead up to that coronation. Divine interference in behalf of Jerusalem and the land of Judah, God's displeasure upon the nations for their abominations, and the overthrow of Israel's enemies are clearly depicted in the first two night visions, while in the others we see the promised prosperity returning to the land, God's glory appearing once more, the nation once more inhabiting the land and cleansed from their guilt, filled with the Spirit, wickedness judged, Babylon set up and overthrown, and the chariots of God appearing.

The first night vision is especially suited for a close study for our times, for the events and conditions in that first vision are a true picture of the peculiarities of the times in which we live. Indeed we are rapidly nearing the fulfillment of this first night vision.

This is the vision: Zechariah sees a man riding upon a red horse and he halts in a valley among myrtle trees. He is surrounded by a large army of angels upon red, sorrel and white horses, and the man upon the red horse becomes the centre of

the hosts of heaven. The angels give their reports unto men in the midst, who is also called the Angel of the Lord. These angels had walked to and fro through the earth (like the evil spirit and his demons, Job i., so the good angels walk to and fro through the earth), and they report to the Angel of the Lord, telling him that all the earth abetteth still and is at rest. Prosperity and peace seems to be what the angels see; but over against this bright picture there is the dark scene of Jerusalem trodden down, the house of the Lord unfinished, the persecuted suffering remnant.

And now the Angel of the Lord becomes the intercessor for Jerusalem and turns to Jehovah, the Lord of Hosts sitting upon His throne. *O Lord of Hosts, how long wilt Thou have mercy on Jerusalem and on the cities of Judah against which Thou hast had indignation these three score and ten years?*

He receives an answer of comfortable words. God is no more jealous for Jerusalem, and very angry and sore displeased with the nations, the nations who are in greater part responsible for the condition of His Inheritance—they *have helped forward their affliction*. God promises to return to the city with prosperity, and that the house shall be built in it, and the Lord shall yet comfort Zion and shall yet choose Jerusalem.

The first question which arises in the interpretation of the vision is concerning the person who leads the angelic host. He is called a man riding upon a red horse. This does not mean that he was nothing but a man, but it means that he appeared in the vision to Zechariah as a man, he had a human body. Later he is called the Angel of the Lord, and as such he acts as successful intercessor for Jerusalem, and receives a loving answer from Jehovah. The leader must have been a divine person incarnate. The name Angel of the Lord is one of the Old Testament names for the *Son of God*, and there can be only one satisfactory interpretation of who the rider upon the red horse is, and that is, He must be the Son of God. There are three chief reasons for this interpretation. In the first place, the color of the horse which He rode was red; red denotes blood, and is the color of the Son of God, for He is the Lamb of God slain from the foundation of the world, and He is the Lion from the tribe of Judah, who will arise and slay His enemies, coming to judge the nations (Isaiah lxii).

OUR HOPE.

197

He is the Leader as well as the Centre of the heavenly hosts, for to Him all power is given in *Heaven* and in the earth, and all things are in His hands; and in the third place, the intercession which the Angel of the Lord makes is the intercession which belongs to the Son of God. The heavenly company comes to a stop in a deep valley, and the Angel of the Lord stands there among the myrtle trees.

Jewish interpretation (in the *Yalkut*) says: He was staying among the myrtles which were in the *Metsullah* (depths). Now myrtles (*Hadassim*) mean nothing else than saffirs, as it is said (*Esther* ii: 7), and He was bringing up *Hadassah* (*Esther*), and the depths means nothing else than *Babylon*. We believe this as correct an interpretation as any. Myrtles denote lowliness and sweetness, and the dark, dreary valley stands for persecution, suffering, and being outcast. All this was true of the remnant, and it is true as well of the church. What a comfort it must have been to the patriotic prophet and to all true believers among the returned exiles, to learn that in that vision it was made so clear that Jehovah, the Angel of the Lord, was with them in all their lowliness and suffering. The Angel, who so wonderfully delivered their father *Jacob*, and whom he called the Angel the Redeemer, and who had so often appeared in the miraculous events of the past, this same Angel, with all the army of heaven at His command, was still with them, though the cloud of glory was missing.

May we not forget that the Angel of the Lord, the Son of God, our blessed Lord and Saviour Jesus Christ, is still with His people Israel. He has indeed not cast them away, whom He foreknew. He is their King and their Priest, and for all we know, the mighty angels who are under His direction, may be assembled now as they were in *Zechariah's* vision, and He Himself ready to reveal His love and mercy to Jerusalem.

And what is the report of the angels to their leader? They have walked to and fro through the earth, they have found nothing but prosperity. All the earth sitteth still and is at rest, the nations at ease, a perfect picture of prosperity. The nations are seen in a flourishing state, but His nation is in trouble and His inheritance laid waste, the nations having like wild beasts trampled it into the dust. While the large

OUR HOPE.

cities of the nations are increased and have plenty, the city of a great King is forsaken. History shows that indeed at the time there was no war, but peace everywhere and prosperity enjoyed selfishly by the nations. Should not these nations have an interest in that land and in that people? But they were living for their own ease and comfort. What does it matter if there is yonder a poor and suffering people?

Prosperity, universal prosperity, and with it universal peace is the cry at the close of another century, and will be more as we advance towards the end of this age. Civilization, world conquest, commercial extension and a universal peace seem to be the leading thoughts among the nations of our times. Truly it is realized by some that our boasted civilization, liberty and prosperity is nothing but a smouldering volcano which may burst open at any moment and make an end of all boasting, but the majority of the people even Christendom are sadly deluding themselves with idle dreams. And what of God's thoughts and His eternal purposes? What of His oath-bound covenant promises? They are being misinterpreted, set aside and forgotten. Thus it will continue till the climax is reached, so clearly foretold in the second Psalm

"Why do the nations rage
And the peoples imagine a vain thing?
The kings of the earth set themselves
And the rulers take counsel together,
Against the Lord and against His anointed.
Let us break their bands asunder
And cast away from us their cords."

This is a true picture of the nations as the King of Kings at last will find them when He returns with and in His glory. The great sin of the nations, which is *Anti-Semitism*, will be considered later.

The nations at ease, prosperous and increased, and Jerusalem trodden down, the land waste and desolate, in the hand of the enemy, is the mark of this age up to its end.

But now comes the interference of Him who sitteth in the heavens. The angel of the Lord intercedes and cries to the Lord of Hosts, "How long?" It has been so much overlooked that He who is our Intercessor, the Great High Priest in the Heavens, is, according to the flesh, of the seed of

Abraham, and He stands there in His place in His glorified humanity. If the High Priest in the Old Testament carried upon a breast-plate near to his heart the names of the twelve tribes of Israel, may we not assume that the true High Priest, who is the King of Israel as well, has them just as near to His loving heart? He loves His own, and longs for the time when they will crown Him Lord of all. And is it not very significant that the Spirit at this present time teaches so many children of God to pray for the peace of Jerusalem, that He may establish and make Jerusalem a praise in the earth? The Spirit and the Bride say "Come," and surely the dearest thought in the Saviour's heart is being laid upon the hearts of His children, in whom the Spirit dwells, to pray and intercede with Him for the peace of Jerusalem. This prayer, heard from so many lips to-day in the church waiting for her Lord, is but an echo of His "How long?" and prayer for His people.

(To be continued.)

A Psalm.

BY LEO RAFAEL, IN THE ZIONISTIC ORGAN "DIE WELT."

Translated into English by A. C. G.

Religious sentiment and trust in God's promises seems to become more prominent in the Zionistic movement. This is, indeed, a very hopeful sign. We have translated, as good as we could, a sweet poem written by an earnest Zionist, who recited the same before a very large Zionistic gathering in London at the time of the visit of Dr. Herzl. All lovers of Israel will enjoy reading it.

A loving Spirit waves through many lands;
A gentle wind, dispersing the cold
He awakens the slumbering hearts,
He awakens young and old.

Thy Spirit, Thou eternally young, Thou old and mighty God.

He knocks at all the prison doors,
He calls down to the slave,
The heavy and pressing iron bands,
They fall into the empty grave.

Praise Thee! Thou Redeemer from chains, Thou old and mighty God!

OUR HOPE.

To the naked and long dry bones,
 Thou givest once more new life.
 Thy strong and powerful hand
 Once now end their sufferings and strife.

Praise Thee! Thou life-giving, eternally young, Thou old and mighty God!

They seemed to be dead without hope,
 But He gives the promised shower,
 He, who does circling worlds
 Uphold by His mighty power.

Thou Creator! Thou eternally young, Thou old and mighty God!

Awake, ye tarrying brothers,
 Awake, and arise with might!
 He calls! Arise and follow Him;
 He guides through fog and night.

Oh, Light! Thou eternally young, Thou old and mighty God.

We care not for laughter from friends,
 Nor for the enemy's despising cry.
 It does not lead us astray—
 The hypocrites' abominable lie.

For Thou art our guide; eternally young, Thou old and mighty God!

He carries us on eagles' pinions—
 The remnant—to a blessed rest.
 Over hills, and valleys, and oceans,
 To the old and glorious nest.

Father! Thou eternally young, Thou old and mighty God.

We know no fear of dreary rocks,
 Nor fear we the enemy's frown,
 And tolling from the heated brow,
 The nations' sweat pours down

Upon Thy land; Thou eternally young, Thou old and mighty God.

We make again a Paradise
 Of the old and desolate Land.
 A garden is our blessed home,
 From Jordan's bank to strand.

Our Home! Thy Home! eternally young, Thou old and mighty God.

Call us back to our Home,
 O beloved God-given hearth.
 Make it a jewel,
 The very crown for the earth.

Lead us, Thou eternally young, Thou old and mighty God.

Oh, dear friends of Israel! Let us pray for these Zionists.
 Surely, a poem as the above, is evidence enough that the
 blessed Spirit of God is breathing upon these dry bones.

Bible Reading.

INTIMATIONS IN THE GOSPELS OF A POSTPONEMENT OF THE KINGDOM.

PREFACE.

The Kingdom is the one foretold in Old Testament; and its peculiar relation to Israel and deliverance from enemies is confirmed by the "prophesying" of Zacharias, the father of John the Baptist. The Holy Spirit could not possibly have meant "spiritual" enemies at this time, and therefore neither in the predictions of Old Testament to which Zacharias appeals.

The deliverance has not come, and so the Kingdom is still postponed. "That we should be saved from our enemies and from the hand of all that hate us" is a word still fraught with pathetic significance in this antisemitic day. Luke 1:67-79.

Also, the Kingdom was announced as "at hand" by John the Baptist, Matt. 3:2; Mark 1:15; and by Jesus, Matt. iv:17; and by the apostles, Matt. x:7; but later no such announcement was heard when the signs of our Lord's rejection began to be seen. And at the close of His ministry, with far-off look to the future, He declared the Kingdom would again be "at hand" when His coming in great power and glory was about to take place. Luke xxi:31.

Some of the intimations of postponement in the four gospels are as follows: 1. The Messiah must first be rejected, even as the forerunner had been; but nevertheless in spite of the violence done to the Kingdom in its representatives, it would most surely be established at last. Luke xxi:16-17, xvii:25.

And as plain as language can make it, no such Kingdom can come so long as the people of God are in suffering and rejection themselves. To such a time of mingled light and darkness, worldly opposition and ecclesiastical persecution, this Kingdom cannot belong. It is postponed until the King Himself returns.

2. The preaching to all nations precedes. This is true, no matter whether it is the "gospel of the Kingdom" or "of the grace of God" that must "first" be proclaimed. In either

OUR HOPE.

case the hint of a postponement is seen. Lukk xiv : 46, 47
Acts i : 7, 8 ; iii : 17-26 ; Matt. xiv : 14 ; xviii : 19.

3. The outgathering of "the Church" must first be completed. It is implied as future at the first mention of "the Church," for the Church itself is viewed as future and preceding the Kingdom, for only by an unwarranted inference the Church affirmed to be the "Kingdom of heaven." Through Peter "the Kingdom" was indeed offered to Israel a second time in preaching the acceptance of the Messiah now glorified, but on this second rejection of their Messiah the Kingdom was postponed, and the Church became the great theme of revelation and the avowed mystery of an eternal purpose. Matt. xvi : 18, 19 ; xii : 1-10 ; Lukk xiv : 15-32 ; Acts iii : 17-26 ; xv : 15-17.

4. The prolonged realization of "the mysteries" which belong to but are not the "Kingdom of heaven" must first be fulfilled in the history of Christendom before the Kingdom itself will come.

5. The blindness "in part" of Israel keeps pace with the fulfillment of these "mysteries," and by it the Kingdom is postponed ; for the co-existence of a blind Israel and a Messianic Kingdom would be a contradiction indeed. Matt. xxiii : 39 ; Lukk xxi : 34. Acts xxv : 27.

6. The implication of a long time of service before the King returns to reward His servants proves that the Kingdom came not at Pentecost nor at any time since. Luke xix : 11-27.

7. The predicted weariness of the supposed delay of His coming is compatible only with a long postponement of the Kingdom. The "hope" and expectation demanded an anxious waiting ; a "waiting out" of the protracted time. Matt. xxiv : 49 ; xxv : 1-13 ; Lukk xii : 38.

Conclusion : These hints of waiting and tarrying should be considered as well as the exhortations to watch. Truth is held in balance.

"God is His own Interpreter,
And He will make it plain."

W. J. E.

Hints and Keys.

1. "And till Moses had done speaking with them, he put a veil on his face." Ex. xxxiv : 33. The word "till" is in italics, and should be "when."

The glory of Moses' face faded away, and was renewed only in the presence of Jehovah. In 2 Cor. iii : 1 ; iv : 6, it is shown that the fading glory of Moses' face represented the transient glory of the law and that the abiding glory of Jehovah is now to be seen "in the face of Jesus Christ."

Christ is the end of the law toward whom Israel should have looked. The law was but type and shadow pointing to Christ its substance and fulfillment.

The veil of unbelief hides from Israel the glory of the Lord reflected in the law. The "ministration of death" came in a fading glory, the "ministration of the spirit" abides in enduring glory. "For if that which passeth away was with glory, much more that which remaineth is in glory." R. V.

2. In Eph iii : 6 "the mystery" is not "that the Gentiles should be fellow-heirs," but that they "are." It is not intent or purpose, but the revelation of a fact. Gentile believers were of "the body" before Jewish believers knew it or acknowledged it.

3. In Acts ii : 34, the emphasis of the argument falls on the word "David." "For David ascended not into the heavens, but he saith himself, The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet."

Note, this Scripture cannot be used as a proof text for the theory of "soul sleeping." It has to do only with the Messiah, and as not only possessing a resurrected but also a glorified body. David like Paul can be "with Christ," and be waiting for his body of glory. David is not the ascended Messiah; but he predicted Him in resurrection and glory at the right hand of God.

Note also that such psalms as ii., viii., x., imply the incarnation; it is of the God-Man they speak; it is He who is coming again to fulfill them; they have no meaning nor pertinence

in the arguments of Peter in Acts ii. and of Paul in Acts xiii. unless they look to a future of literal fulfillment. Without such fulfillment there is no "hope of Israel"—a word in the apostle's mouth full of pathetic emotional sympathy. *Acts xlii: 6; xlii: 6, 7; xviii: 20.*

4. Psalm xlii. is divided into two parts: the Prayer, i: 1-11; the Thanksgiving, i: 12-31.

From the thought of the first part to that of the second the change is sudden and abrupt.

To the interval between verses 11 and 12 belong the death, burial and resurrection of the Messiah.

Not till He rose from the dead did He call the disciples "my brethren." *Ps. xlii: 22* and *John 21: 17* close the interval. Before His death He had declared the name of God "Father," but now to His disciples He will declare it more and more through the Spirit. "I in them." *John xvii: 26.*

1. The theme of the praise in the midst of the congregation will be the great deliverance of Jesus, the real antitypical sufferer, through resurrection: "Jesus and the resurrection."

2. The fellow worshippers will be "the Church of the first-born ones" the people of Israel with proselytes and the nations when the Kingdom is established. *Ps. xxii: 22, 27; Acts 2: 22, 35; xiii: 16, 26; 1 Cor. 1: 31.*

3. The increase of such holy worshippers will be perpetual from generation to generation. The cross is the foundation of the new creation; all things are new through resurrection. The theme of endless praise will be "that He hath done this and finished the work which the Father gave Him to do." *Ps. xxii: 31; John 16: 30; xvii: 4.*

W. J. E.

Did Paul do Wrong?

BY REV. W. J. ESOMAN.

It is said by some that Paul did wrong in going up to Jerusalem after certain disciples at Tyre and at Cesarea had told him "through the Spirit" not to go up.

It is also said he played the hypocrite and denied "grace" when he came to Jerusalem in connection to "be at charges" with four men who had a vow upon them. And so he got himself into unnecessary trouble and "fell from grace."

It may however be shown that neither accusation is just.

I. As to the going up to Jerusalem.

1. The purpose of Paul to visit the holy city was formed at Ephesus. He had been in Asia "by the space of three years."

"After these things were ended Paul purposed in the Spirit, when he had passed through Macedonia and Achaia to go to Jerusalem, saying, 'After I have been there I must also see Rome.'" Acts xix : 21.

Let it be noted, both intentions were "in the Spirit," and that this meant the "Holy Spirit" is seen in xx : 22-23, "honored in the Spirit," and "Holy Ghost witnesseth;" even if it meant the human spirit of Paul, it was so indwelt and moved by the Spirit of God.

2. The purpose to visit Jerusalem had the anniversary of Pentecost in view. "For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia, for he was hastening if it were possible for him to be at Jerusalem the day of Pentecost." xx : 16.

It is evident that his purpose wrought by the Holy Spirit was not inconsistent with the high and holy thoughts of that great day which would come up to his heart at sight of that well-remembered place. He who wrote against all observers of "days and months and seasons and years" when such obedience was intended to form part of the ground of justification or a means of sanctification, could joyously enter into the commemoration of the birthday of "the Church" of which he was minister to the Gentiles with his "gospel of the grace of God."

Once before, he finished his second missionary journey, by

OUR HOPE.

first going up to Jerusalem to salute the mother church before he went down to Antioch, and then for aught we know to keep as now the feast of Pentecost. Acts xviii: 18-21.

3. This purpose of Paul to visit "the city of the great King," and afterwards to see Rome, the great city of the world, to preach there also the gospel of Christ, was in connection with a collection for the poor saints in Jerusalem.

Writing to Rome of his desire to visit the Christians there, seeing his work was finished in the Eastern lands, he says all must wait until he has visited the mother church of all and "sealed to them this fruit" of Gentile liberality and gratitude. Rom. xv: 18-33. 1 Cor. xvi: 1-4. 2 Cor. i: 16, 8-9 chs.

All this is inseparable from Spirit-moved exhortations and instructions touching liberality that are intended to edify "the Church" until this very hour.

4. But above all it must be remembered that the very things of which loving disciples forewarned would befall him at Jerusalem he himself foreknew in general from the beginning. "And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city that bonds and afflictions wait for me; but none of these things move me neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." 21: 12-14.

It is therefore conclusive that what the Spirit said later at Tyre and Cesarea through disciples and prophet was *nothing new to Paul and not intended to forbid but to test him.*

That is, the Spirit again and again repeated what would befall him, and then the disciples and his companions sought to change his purpose; but he stood the test of their human-hearted fear and affection, and the will of the Lord was done. What a few weeks before he had testified to the elders of Ephesus, he repeats to these weeping disciples: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." "And when he would not be persuaded we ceased, saying, the will of the Lord be done." 21: 1-14.

The will of the Lord and the mind of the Spirit were one

from the begiolog of Paul's purpose, and accordiog to that mind and will he went up to Jerusalem and did not do wrong in going.

From the very hour of his coovenion this word was ever the caption of his marvelous career: "I will show him how great things he must suffer for my name's sake." ix: 16.

And the very passago quoted against Paul that disciples "said to Paul through the Spirit that he should not go up to Jerusalem," xxi: 4, is but a condensed statement of the foregoing mind of the Spirit and the will of the Lord. "Through the Spirit" the sufferings of the apostles were foretold, and then by loving disciples the attempt was made to prevent his going. The subsequent interview with Agabus is a complete illustration and confirmation of the mesolog of the above passage. xxi: 10-14.

And finally let it be noted that in connection with this Spirit-wrought purpose there was also a Spirit-moved request for this special prayer for Paul: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaa; that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed." Rom. xv: 30-32.

"The will of God"—the way to Rome was through Jerusalem.

II. It is with these considerations we now turn to the other accusation that Paul having disobediendly gone to Jerusalem was led to play the hypocrite, to deny "grace" and the high and holy calling of "the Church." Acts xxi: 18-40.

1. There is nothing in the narrative of Paul's arrival and meeting with James and the elders that intimates a fall from grace.

He brings the salutations of Gentile Christians, tells what God had wrought among them through his ministry (and let us remember how free from the law and full of grace that ministry was), and when James and the rest heard it, they glorified the Lord. They then must have "known grace."

2. These "thousands of Jews" who were "all assious of

the law" are said to have been *believers*; and therefore the charge against Paul that he taught the Jewish Christians scattered among the Gentiles to forsake Moses, and not to circumcise and not to "walk after the customs," pertained, if true at all, to *the law in its national and social relations*. James himself implies this in his reference to the decree of the Council of Jerusalem held years before.

There it had been settled that Gentile believers should not do certain things offensive to the Jewish conscience, and that both Jews and Gentiles were saved only through the grace of the Lord Jesus Christ.

The opening words of that very letter from which James quotes are, "certain which went out from us have troubled you with words subverting your souls, saying 'ye must be circumcised and keep the law,' to whom we gave no such commandment." Acts xv: 1-29; xxi: 25. The Gentile was free from the "yoke" of the law, while the Jewish believer might still observe it in its ceremonial, national and social bearings, *but never in any case for justification or sanctification.*

The teaching of Paul *before this visit* was in exact accord with his conduct at Jerusalem.

The principles laid down in Rom. xiv: 1-13, apply here; and these were given by inspiration of the Spirit of God. And his desire to be at Jerusalem at the time of great festivals, "to go up to Jerusalem to worship," as he later said before Felix, was not inconsistent with his teaching as to the "believer's standing in Christ." xxiv: 11. It might be even affirmed that he brought festive offerings at such times. In his speech before Felix he said: "Now after many years I come to bring alms to my nation and offerings." xxiv: 17. If, however, as is likely, he meant the "offerings" in connection with the purifications of the "four mœd," then he at this time spoke of it as something right and praiseworthy, and that, too, after the Lord had stood by him and encouraged him. xxiii: 31.

In brief, all was done and said by Paul while at Jerusalem and in his later defences from a national standpoint. His heart's desire, his prayer, was to win his nation. Circumcision and uncircumcision to him was nothing, but everything he could do so long as it did not deny the grace of God, he would do and did do.

To the present instance he acts on a principle that in every other case has been always deemed his peculiar glory: "To the Jews I became as a Jew that I might gain Jews; to them that are under the law as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak that I might gain the weak. I can become all things to all men, that I may by all means save some." 1 Cor. ix: 20-22.

If it be objected that Paul had only the unawed and not the "believing" in mind the very first clause meets that objection. Wherein could he become "as a Jew" if not in the very case in hand? It was indeed most Jewish, but as a Nazarite vow also of highest and holiest kind. These very men were "believers;" "we have four men;" "there are to us four men." The mother church, in sight of that temple and God-ordained institutions from which to part was a pain and a surprise we Gentiles cannot understand, was in a state of transition and slow to apprehend even what she knew of the divine purpose and calling "in Christ." James was the very one who years before declared God was visiting the Gentiles "to take out of them a people for his name;" but he like Paul would treat these believing Jews tenderly and patiently. Even to-day the same spirit towards the Jew may draw him to the truth.

3. Finally, let us note that not what Paul did with these four men brought him into trouble, but a perverted charge and a cunning lie of a fanatical Jewish mob. Acts xxi: 27-30.

The purification might have taken place and the incident been never recorded, but as it served for the occasion of the tumult that followed, the narrative is given in its connected events.

It is an unwarranted inference that the Lord being displeased with Paul's course permitted the mob to have its way; possibly rather in view of all predicted and witnessed by the Holy Spirit before he left Corinth and Ephesus of persecution and imprisonment, it might be inferred this was the Lord's way to deliver him "from them that do not believe in Judea," and to bear testimony to the Lord before "the princes of this world," so lifting Christianity into the most conspicuous

OUR HOPE.

heights, and so enable Paul at last to "see Rome," and fulfil his world-wide mission.

It is with deepest significance recorded: "And the night following the Lord stood by him and said, 'be of good cheer Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.'" *acti: 23.*

And as already intimated, Paul on a later occasion brings in this very act of purification as an item of his defence.

In the same breath he said: "And herein do I exercise myself to have always a conscience void of offence toward God and toward men;" could Paul be still saying this and if wrong in his conduct add: "Now after many years intending to do alms unto my nation, I arrived—also (to present) offerings; among which they found me purified in the temple, not with a multitude nor with tumult, but certain Jews from Asia (caused it.)" *xxiv: 17-18.* (Roth.)

One may imagine what Paul need not have done so as to escape both the trouble of the mob and the accusation of modern Gentiles; but the facts of the record remain and the inspired predictions and the Spirit-formed purpose, and all taken together, only the more clearly set forth the self-denying, tolerant, loving spirit of the great apostle on the one hand, and on the other the purpose of God in holding, moulding, directing, overruling all.—*From the Watchword and Truth.*

Even So, Come.

L. C. K.

Dear Saviour,

Tarry not, but come.
 Long has earth waited for her King.
 Sorrow's cup of sorrow hath it been
 Waiting the Lord to usher in
 That glad and joyful hour,
 When wrested of his power,
 The Arch-Foe of all that God hath done
 Shall forever own the kingship of his Son.

Dear Saviour,

We have waited long.
 Sin's night has deepened on the world.
 How would we gladly see
 The dawning of that blessed to be,

OUR HOPE.

That full-orbed day of peace,
When sin and wrong shall cease,
And the full light of an ampler day
Through all the lands shall herald Christ's kingly way.

Dear Saviour,

We would welcome thee.
Darkened eyes are yearning for the light.
Our anxious prayer hath been
That thou wouldst usher in the Millennial dawn.
How with voices full of tears
We have numbered all the years,
Since Bethlehem's babe became the Star of hope.
How with sorrow past surcease
We have felt the large increase
Of sin's triumphant power through all the world.

Tarry not,

O tarry not, but come.
Earth's hope but sickens in the gloom.
War's rumors big with wars
Foretell the darkening hours,
And desolation's weight of woe draws on.
In hope we look to thee
That thou our King wilt be,
And the faith of all thy ransomed race
Shall triumph through a Saviour's boundless grace.

Dear Saviour,

Speed the day.
Our joys lie buried in the tomb.
Loved forms we would embrace,
The cherished of our race,
But wait the Commander's voice in interital gloom ;
When bidden they shall share
With those that wait them here
The glory of a Saviour King.
God's promises they shall own,
They shall know as they are known,
And the songs of a vast redeemed shall make the new earth's
welkin ring.)

Dear Saviour,

Tarry not, but come.
Fast moves the earth to its appointed hour.
Come, see, the dawn—it breaks,
And the rocking earth now quakes,
Presenceful of the end so near.
Thy glory shall appear,
And the prayer of all thy saints in light
Shall triumph o'er sin's long and dolorous night.

OUR HOPE.

Dear Saviour,

Teach me faith.
 Dark lowers the sky upon a trembling world.
 I long thy face to see,
 And in thy presence be
 Safe-anchored from the storms of life.
 O lead me through the strife
 Till my expectant gaze finds rest
 In the full burst of the Millennial day.

—GEORGE CITY, PA.

Jewish Notes.

According to the reports in the Zionistic organ *Die Welt*, the interest in Zionism in Russia is rapidly increasing, and the Second Zionistic Congress has fired orthodox Judaism with new enthusiasm. In Kiew, the so-called Jerusalem of Russia, Dr. Mandelkern, who attended the Congress in Bale, gave an interesting report and address before a large audience, and a number of shares in the new Jewish Colonial Bank were taken. In Dwinsk over a thousand persons attended a Zionistic mass meeting, and from other parts of the Czar's domain reports are given of successful meetings for the spread of Zionism.

The Jewish theatres in New York City would make for one who cares an interesting study. Its chief performances are generally given on Sabbath evening (Friday night) and on the Sabbath (Saturday). It is a sad sight to see so many young Hebrews flocking to these places and thus desecrating the Sabbath day. The Jewish leaders of the middle ages warned especially against the playhouse. And what are the plays? Sometimes Biblical history, like King David, Noah, Solomon, Ruth, etc., and at present a play is produced in Jewish called "Dreyfuss."

The increase of Zionism is just as marked in our land as it is in Russia and Rumania. Large and enthusiastic meetings have been held of late in New York, Baltimore, Philadelphia and other places. New synagogues, some of them very expensive buildings, were dedicated during the past months in Altoona, Pa., Peoria, Ill., Washington and Chicago.

The friendship of the German Emperor and the Sultan of Turkey is hailed by the Zionists as the harbinger of the success of their schemes and plans. A recent number of the official organ of Zionism brings a well written article on the visit of Willem II to Constantinople. Mention is made that Turkey has to thank Germany for the integrity of its empire and victory over Greece. It is sad to see that Zionism, instead of having for a foundation the oath-bound covenant God has made and the sure promises of God's prophets, is leaning on political influences, and expects something from the friendship of empires who are in itself anti-semitic and the enemies of Jerusalem.

The following interesting note is taken from *The Jewish Exponent*. The revival of Hebrew of which *The Exponent* speaks is an encouraging sign in Israel's national revival. The growing demand for literature in the jargon has warranted the publication of a lesson. What this demand is, despite the evident futility of its use and its drawbacks, is shown by the publication of a New York daily (*The Jewish Daily News*), in "Juedisch-Deutsch," which requires a Hoe cylinder press, with a capacity of 24,000 copies an hour. On the other hand, the use of pure Hebrew as a living language continues to increase astonishingly. In her paper, *A Century of Jewish Thought*, published over a year ago in *The Exponent*, Miss Henrietta Szold showed how this Biblical Hebrew has become the medium for a large and important literature, compared with which that in the jargon is unimportant and ephemeral. Now Mr. Israel Abrahams says that the most "learned" book published in Judaica in a year is *Lehnwörter*, words taken over from classical languages into Hebrew in order to meet the demands of a living language of to-day. Zionism, while not responsible for the revival, will now create immense enthusiasm therefor. Perhaps a revival of Judaism, which means newly-kindled enthusiasm for the historic faith, may follow close upon the revival of Jewish learning.

Many False Messiahs.

The following short sketches of the Twenty-five False Messiahs are translated from *Danskereen*, Copenhagen :

"(1) Simeon, surnamed Bar-cochba, 'son of a star,' appeared in the reign of Hadrian (A. D. 130) and claimed to fulfil the prophecy of Balaam. He took Jerusalem in 132 and was slain in 135. His enemies changed his surname to Barcozaba, 'son of a lie.'

"(2) Moses Cretensis arose in the reign of Theodosius the Younger (A. D. 434), and pretended to be a second Moses sent to deliver the Jews of Crete. He was soon unmasked, but disappeared before he could be punished.

"(3) Dunan appeared in the reign of Justinian (A. D. 520) and called himself a son of Moses. He was captured and put to death by the Ethiopian general Eleshan.

"(4) One Julian was set up as king by the Jews and Samaritans and looked upon as the Messiah. This was during the rebellion under Justinian (A. D. 529). He was captured and beheaded.

"(5) Serenus arose in Spain about 727. He had a large following.

"(6-7-8) The Twelfth Century produced very many false Messiahs. We have a report of one in France about 1137, one in Persia 1138, and one in Spain 1157. The Jews followed them in great numbers.

"(9) In Fez arose (1167) David Alrai (Alray). He persecuted the Jews and ended miserably. Disraeli has taken the plot for his 'Alroy' from the life of this pretender.

"(10) In this year there arose also a false Messiah in Arabia. He claimed to work miracles. A king demanded proof of the miracles. The prophet said that they might cut off his head and he would come to life again. It was done, but no revival took place.

"(11) About 1170 a false Messiah arose among the Jews beyond Euphrates. He claimed as proof of his Messiahship that he had been cured in one night from leprosy.

"(12) In 1174 Persia again saw a false Messiah, who also brought great tribulations upon his followers.

"(13) The Cabalist, David Almasser, arose in Moravia in

OUR HOPE.

215

1176. He pretended that he could make himself invisible. He was killed, and the Jews had to pay heavy taxes for his sake.

"(14) Perais was again, in 1199, afflicted with a pretended saviour. *David-el-David*, a magician and a man of great learning, arose against the king. He was captured and beheaded, and great numbers of Jews were punished as his followers.

"(15) *Ismael Sopaus* was a Spanish Messiah. In the thirteenth and fourteenth centuries the Messiah craze seemed to have died out. Yet the learned *Saadia*, *Isa Chlifa*, *Nachman*, and *Gerson* calculated that the time for the real Messiah to arrive was in 1358. No pretenders seem to have arisen. Later, *Abraham Ancherhel* fixed 1502 as the date.

"(16) With the opening of the sixteenth century the false Messiahs begin again to appear. The German Rabbi, *Asher Lammelein*, created much enthusiasm in Austria and converted many Jews and Christians to the belief that he was the Messiah. He promised to lead them under the banner of the Messiah, 'the King of the Jews,' to the Holy Land. He died suddenly and his followers were scattered.

"(17) During the eventful reign of Charles V., *David Reuben* appeared and desired to be sent to lead the Jews to Palestine. He gained favor at court, and was even received with distinction by the Pope, *Clement VIII.* He was joined by *Salomon Molchofia*, a Portuguese apostate Christian, who became the prophet of the movement. When later, these two attempted to convert the Emperor, they were taken prisoners. *David* escaped with his life. *Salomon* was burned at the stake.

"(18) In 1615 the first false Messiah in the West Indies appeared. He was successful among the Portuguese Jews. He promised to destroy Rome and overthrow Antichrist and the Turkish Empire.

"(19) In the Low Countries a false Messiah arose in 1624, and made a great commotion. His name is not known.

"(20) The most successful of all the false Messiahs was *Szhhathal Zehi*, who took advantage of the peculiar expectations which in 1666 seemed to possess mankind like an epidemic. Rumor from the East told of great multitudes who from unknown parts marched to Arabia. They were sup-

OUR HOPE.

posed to be the lost ten tribes. From Arabia they were said to have sailed for Scotland, 'with sails and cordage of silk. The sailors were reported speaking Hebrew, and on the sail was this motto: 'The Twelve Tribes of Israel.' Zebi claimed to be 'King of the Kings of the Earth,' and said that these events were signs of his coming. The Turkish Government seized him as a dangerous agitator. To save his life, as he thought, he turned Mohammedan. He was finally beheaded. Zebi's influence lasts to this day. It is hard to account for but it is a fact.

"(21) Rabbi Mordecai, a German Jew, appeared 1682, and succeeded in imposing upon many. When proved to be an impostor, he fled from Italy to Poland.

"(22) The most remarkable among all these impostors was Frank, afterward called 'Baron' Frank, and said to be a relative of the Russian Emperor. He arose in the middle of the eighteenth century, and propagated a new creed. A sect which originated with him still exists in Poland. He was largely influenced by Zebi. His daughter led his followers after his death.

"(23-24) Jakubiel, King of Israel, vulgarly called Moses Chayim Luzzatto, appeared in Amsterdam about 1744, and Ari Shocher appeared at Siena. They both claimed to work miracles. The first was a learned man, the latter was weak and murdered.

"(25) The last impostor heard of in Europe was called Jakubiel, King of Israel, like one of the former frauds. He appeared in 1872, and addressed the Jewish congregation of Berlin, and gave out as his motto: "Not with power, not with force, but with my Spirit, says the Lord Zebaoth." His 'diplomatic note' to the Pope, demanding a peaceful cession of Palestine, was laughed at, and he did not pour out the threatened 'vials' because he was not obeyed. He appears to have disappeared as silently as he came."—*Literary Digest*

Christ's Healing.

Pain is God's way of telling men that there is something wrong. Pain is not a cause, it is an effect. Cure the disease and the pain ends. Opium deadens and benumbs the nerves; Christ can cure the disease, half of which is often caused by the drugs administered by physicians of no value.

We listened once to a story of a Christian woman who had been sick for many years, and found no relief. One day a friend came to visit her, somewhat against the wishes of her husband, and after she had been there a little while the sick one said to her, "Ella, won't you just ask Jesus to take this pain away?" She began to pray, and within five minutes, for the first time in five years, she was free from pain. In her great suffering she had been led to make use of chloral, which she had taken for four years. She had taken enough chloral to kill a hundred men, and was accustomed to take so much a day. Eight physicians had been consulted with reference to this chloral habit, to try and cure her of it. They kept chloral from her for three days, but her sufferings were so terrible that they said, "Let her have it till she dies."

Two days after she had been relieved of pain in answer to prayer she betbought herself, "Must I, with such a Saviour, be a slave to chloral?" She determined she would not take it, and did not. That night she could not sleep; the next day she waited till twelve o'clock, and was growing nervous and crazy for her accustomed dose, until she took the Bible on the stand and read, "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them," and then she prayed, "Jesus, please, may I go to sleep without chloral?" She fell asleep, and never needed to take chloral again.

Can we not learn to trust Him who healeth all our diseases, who forgiveth all our iniquities?—*H. L. Hastings in "The Christian."*

Hope of Israel Movement.

We have received a very interesting letter from our brother in Jerusalem. Brother Simon Bauer visited Hebron, and reports to us as follows: "On the 8th of September we left Jerusalem and the next day we arrived in Hebron, where we commenced to scatter at once our tracts and talked with those who were willing to enter into a conversation with us. On Saturday, the 15th, we entered a synagogue where we had been already the day before, and the men knew us and our mission, so as soon as we had gone in several men took us by the arm and cast us out of the synagogue. We praised the Lord and prayed earnestly that the Lord may have mercy upon them, and remove the veil of blindness from their eyes. In spite of all the opposition in this one of the oldest towns of Palestine, we had plenty opportunities to speak of Him who has loved us, and who has all power in heaven and in the earth. We entered a number of shops and houses where we found willing hearers. We did the same work on Sunday and Monday, and when we left many asked us to come soon again and bring them more books and tracts. We intend to visit there soon again, and need tracts in Arabic and Hebrew. Some of your jargon tracts are eagerly read, and I receive now the 'Hope of Israel' regularly."

May the Lord bless our brother in the land of the fathers. He mentions incidentally in his letter the organization in Jerusalem of a Hebrew-Christian society, and promises to write at greater length about this new move.

Our readers will remember that several months ago we spoke of having some literature distributed among the black Jews (Boai-Israelites) in southwest India. We sent a loving message there from the Word to Bombay, which was translated into Marathi, and an edition of several thousand copies was printed. Specimen copies have reached us just now, and also a letter from a friend of Israel who has undertaken the work of placing the tracts into the hands of these people who, no doubt, belonged to the so-called lost tribes. We quote from the letter: "You know the Boai-Israelites are scattered through Southwestern India, and we went to several villages where they never had heard the Gospel

OUR HOPE.

219

before. It was a most interesting and blessed trip. In one village they had just built a rude one room brick building for a place of worship. It seems as if God had met their reaching out for more knowledge of Him in sending us there. It was the feast of tabernacles, and they had a grass booth with vegetables and fruit hung from its roof, and were meeting in it for the reading of scriptures every day. They received us very gladly on a Sunday morning, when we went to their place, and setting a table before us for our Bibles, they sat and listened for two hours as we reasoned and talked with them. The Lord was with us, and we felt that we should see fruit in eternity though none of them accepted the truth outright as they seemed in other villages. In the afternoon they called us to a house and we talked with them for a long time. I was glad to have your tract so put into their hands. Coming back on the boat I was providentially led down into the third-class cabin just as some Jews came on board from another very large settlement farther down the coast, and at the same time a Christian colporteur from the same district, so I was able to put your tract in his hands for distribution there. I sent some by mail to other places. I cannot tell you how God lays it on my heart to pray that some Jews may be turned to Christ. Surely the time must be ripe for an awakening among the Jews in India. They are so eager to hear the Word." Let us remember this work before the Lord. It is seed sowing, and surely it is not in vain.

In New York City we continue to speak to good and deeply interested audiences twice on the Jewish Sabbath, and while our hearers enjoy what we have to say very much and are blessed by it, we consider it a great privilege to be permitted to minister thus to God's ancient beloved people. Mr. Gaebelain also visited Lawrence, Mass., where he spoke to a good and much interested Jewish audience.

The correspondence by Mr. Stroeter in this issue, giving such good information concerning the labors of Brother Rosenzweig in Russian Poland, will surely be read and much appreciated by all friends of Israel. May the Lord continue to use our Brother Rosenzweig and may the permission of the Government soon be granted.

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 Talmud 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, 6. 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. xlv. 7, 8.)

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever. Jer. xxxi. 11; xxxii. 32, 37; xli. 20; Rom. xi. 1, 28. 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 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 true, conforming Jews (barring of course, mere traditions of the elders and the commandments of men.) 1 John ii. 2.

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. 42, 47; iii. 1; vi. 7; x. 9 (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;) 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. 22, 33; Acts xv. 14; 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.

OUR HOPE.

Entered N. Y. Post Office, June, 1894, as Second Class Matter.

Vol. V.

JANUARY, 1899.

No. 7.

Announcements.

We offer again to send sample copies of *OUR HOPE* to any of our subscribers to hand them to their friends. We will send to all new subscribers (free) some of the back numbers, including the double number, which contains the addresses of last year's Niagara Bible Conference. Any one who will send us ten new subscribers, will receive 25 per cent. discount. *OUR HOPE* ought to have a thousand new readers. This would enable us to increase the number of pages.

We hope to write several more articles on Jewish Eschatology, and are glad to hear that the articles during the past months have been read with much interest.

In answer to the oft repeated requests to give more news about the Zionistic movement, we wish to say that we will endeavor to give all the reliable information to our readers as it comes to us from different Zionistic papers.

The *Hope of Israel* report in this number will no doubt be read with much interest by all friends of Israel. If it pleases the Lord we will continue in this work of faith. With the beginning of 1899 we thank God and take courage.

OUR HOPE.

Thy Way.

Which is the way, my Father?
 Lead Thou me.
I will not choose, but rather
 Follow Thee.
Into Thy hands my future
 I resign,
Lest I should take my way
 Instead of Thine.

What is Thy will, my Father?
 Let me hear.
Should storms around me gather,
 I'll not fear.
Thou wilt not leave Thy child
 Alone to stray:
Clinging to Thee, I cannot
 Miss my way.

What is true faith, my Saviour?
 Is it this—
Renouncing worldly favor,
 Earthly bliss?
Placing myself without reserve
 In Thy dear hands?
Obeying without question
 Thy commands?

Which is the way for me, 'Lord?
 Just to-day,
Thou canst only strength afford
 Me to obey.
I dare not take one step without
 Thine arm!
But with such strong support
 I fear no harm!

Lord, should I find my pathway
 Steep and rough,
Thou wilt walk with me alway—
 'Tis enough!
Briers and thorns may wound
 My tired feet,
Still they can only make
 The rest more sweet!

OUR HOPE.

223

I'm listening for Thy voice, Lord,
 Thy commands.
 Am I to use for Thee, Lord,
 Busy hands?
 Or wouldst Thou have me still
 Wait patiently?
 Thou knowest which is best—
 Thou lovest me.—T. PLACER.

Editorial Correspondence.

XIII.

By E. F. STROETER.

The Russian frontier is safely passed. I am on German soil once more. Four and a half weeks of varied and blessed experiences are on record again. The Lord has very graciously manifested his pleasure and approval from beginning to end. In my recollection, these weeks in the "land of the North" will always be marked as among the most delightful and profitable in the Master's service. Not that all was accomplished which had been the desire of the heart and the burden of much prayer, especially concerning greater liberty for our Hebrew Christian brethren. But even on this point additional light and deeper insight into God's wonderful and gracious purposes was granted.

For very good reasons it is advisable to speak only in general terms and without giving much detail of one's experiences and observations in a country where freedom of the press, of conscience and of worship are not considered among the inalienable rights of every one. The kindly reader will understand and appreciate, therefore, why in the pen picture attempted on these pages, the element of color, of light and shadow, will predominate at the expense of distinctness of outline.

The Russian railway service compares in some respects very favorably with ours, especially in the matter of convenience and expense. The seat and back in an ordinary second-class compartment are readily convertible into an upper and lower berth of sufficient length and width to accommodate even very tall and portly passengers—coverings and pillows to be provided by the traveler, of course—for these are not regular

OUR HOPE.

sleeping cars, but ordinary day coaches. No extra charge is made for the sleeping accommodations. Ordinarily no great number of passengers are assigned to a coupe that can be placed lengthwise when night comes. For the purpose of the long distance traveler the Russian system is excellent. The greater the distance, the smaller the rate pro "worst." But when it comes to the question of speed, then it becomes evident that the railroads of the country are not governed by the principle, Time is money. Nor is the system of lighting the cars—one candle for each compartment—fully up to modern possibilities. To an American it appears like a joke that a train which goes along at the rate of 18 to 20 miles an hour should be styled "Kuriarsug," i. e., very fast! The long distance traveling in this country of magnificent distances becomes an exceedingly trying experience for one who has spent the greater part of his life among the rushing and hurrying multitudes of a more and more restless generation. It cannot be denied that there is a certain fitness in the slow measured step of affairs in this colossus of world-empire. It would be unnatural almost to have something move with lightning speed where all else goes majestically slow with the ponderous stride of destiny.

Russia is by no means stagnant or retrograde. She is moving forward. But she declines to be rushed. She may not be destined to teach humanity how fast a nation may burn out life's candle. Perhaps the Lord has some great lesson yet to be exemplified and set forth by the wonderful complex of nations and races under one scepter in the great Russian Empire. There is something imposing, magnificent and mysterious in the movement and development of this mighty power which by its Western alliance stretches one wing over all Europe, and which by girdling Asia with the iron speedway, reaching out her powerful scepter to the far East. More than one-half of the Northern hemisphere of our planet lies under the shadow of the Russian eagle's wings.

It is not very pleasant to an American to realize that you are constantly under strict police surveillance. Your passport must be delivered at once, at hotel or private residence, at your presence, even for one night, recorded at police headquarters. It is handed back to you when you depart, and the

process is repeated at the next place you visit. A ready compliance with these regulations secures freedom from molestations. A failure to account for any considerable period of your stay in the empire, by means of the entries made on your passport, may cause very unpleasant and expensive delay at the frontier. You are not allowed to leave the country unless it appears that the authorities knew of your whereabouts from arrival to departure. I am not prepared to condemn this system in toto—although I should not prefer to live under it always. If nations as such could and would live "under grace" and not "under law," it would be far better. But while the law is indispensable in the life of nations, its application is only a question of degree after all. Whether the moral and social status of a people is better preserved under a Russian system of very strict supervision and censure, or under the American, of almost unbounded liberty of movement, speech and activity, it will be for history to answer. There are unquestionable compensations for this, to us, almost unbearable yoke of "paternal government."

One great aid, to a careful observer and inquirer, unmistakable result of this system of close supervision and rigid exclusiveness toward disintegrating and revolutionary elements, is the hopeful fact that the broad masses of the Russian people have not become affected and corroded by the poison of modern materialistic unbelief. The piety of the Russian peasant and common laborer, *i. e.*, of the uncultured multitude, may not measure up to the standard of a fully enlightened, evangelical Christianity. That is not to be expected. But the religious receptivity and susceptibility of the great mass of the Russian people has been preserved practically intact. Like the broad "steppes" of the land, it is virgin soil waiting for the sower and sure to bring a beautiful harvest in due time. God's dealings with the nations are not all after one pattern. There are stored up in the vast millions of Russia tremendous possibilities, which, in the providence of God and in the days of His kingdom, may form the basis for a display of His glory in grace and in power, beyond our comprehension.

Parallel to this most soothing fact of equal if not greater significance. The attitude of the Russian clergy and of the government toward the word of God and its free course

throughout the land is generally favorable. The Bible societies of Russia, *e. g.*, enjoy the privilege of free carriage for the holy book on all railroads of the land. The contrast between this and the attitude of the Roman Catholic hierarchy is very striking. It is apparent that great hopes can safely be placed on a foundation like this. And who knows but that the day may be near when *not only God's book shall have free course throughout this vast empire, but when the preaching of the gospel by living witnesses of its saving power, of whatever name or creed, shall also be given free.* It is currently reported and generally credited that the present Emperor is greatly in favor of the establishment of religious liberty throughout his dominion. If God should give it into his heart to issue such a decree, his name would outshine in brilliancy that of his illustrious ancestor who courageously burst the shackles of millions of serfs by a stroke of his pen. In his recent peace manifesto the Czar has given the civilized world a great and delightful surprise. He who rules the hearts of rulers may have a greater one in store for the world and for the Czar.

In the meantime God is not passing by Russia's millions even now while He is gathering out a people for His name from among the nations. The process of seed sowing and harvesting, spiritually, may not be on as liberal a scale as in other lands, but of the reality and quality of God's chosen ones among Russians, Finns, Esthivians, Letts, Germans, Poles and other nationalities, the present writer has had most vivid and delightful experimental demonstration. Never has it been my privilege to enjoy more blessed, free and full spiritual fellowship with God's children in any land than in this "land of the North." Nor have I ever spoken of the things of God to more eager and devout listeners. Truly, where the Spirit of the Lord is, there is liberty. No matter what the political and social conditions may be. And it would appear that the measure of restriction and hindrance which pertains to all that is not of the established national church, though effective in a numerical aspect, finds an offset in the matter of quality. Surely no other country has ever produced more heroic, more noble, more self-sacrificing witnesses for the truth as it is in Jesus than Russia.

The fact that many of God's dear children are scattered into distant parts of the land, however hard to bear to the individual, is yet a demonstration of the grace and wisdom of God who knows how to make the wrath of man to praise Him. It is thus the living coals are made to carry the holy fire among the people that sit in darkness.

Another fact, given me by a brother who belongs to one of the merely tolerated "sects," has also impressed me greatly. There is a peculiar law in Russia that in criminal cases even a layman (legally speaking), *i. e.*, one who has not studied, and who does not professionally practice law, is permitted to become attorney for the accused. Departure or apostasy from the established church is classed as a criminal offence. Thus any pastor or preacher, or even a lay member, of any "sect" that is recognized and tolerated—though legally barred from making proselytes among members of the orthodox church—may freely appear before the court in the defense of one who is accused of apostasy from the national church. In these court proceedings often hours are consumed in the presentation and discussion of articles of faith, matters of revelation, and statements of the word of God. The "lay" attorney thus is afforded a splendid opportunity to witness freely and fully before those in authority of the foundation for the hope that is within him. He may not succeed in securing the discharge of the defendant, but he has a lawful and unhindered occasion for reaching many minds and hearts among the high officials who would ordinarily never hear the matter presented in this way. Thus again, in a peculiar sense, his children's extremity is God's golden opportunity.

On doors the Lord gave more than had been hoped. It was a matter of great surprise to the dear friends who know the great difficulties one has to encounter before anything like a public gathering can be had, to see how signally the Lord Himself demonstrated His power to move the hearts of men. All I had to do, in one particular instance especially, was to go and thank for the kind offer of a large hall, and to ask if I could not have it for another evening in addition, and it was cheerfully granted; so that on two evenings I could speak in public to audiences numbering above 500 each time. Such experiences wonderfully strengthen one's faith in the sover-

OUR HOPE.

eign, living, present power of God to overrule all hindrances and to make all things work together for good to his loving children.

Gladly would I speak of many things in detail. But it is wise to refrain. It is sufficient to bear this grateful testimony to the abiding, comforting and sustaining presence of Him who liveth forevermore. Many times was the voice raised in thanksgiving and praise to the Lord who "must love His children here, because He always sends us from time to time just the ministry we need." And another remark was added, And there never has been a collision; one servant of the Lord went before another came. Thus the tender and loving care of our glorified Head in heaven for all, even the widely scattered and separated members of His one body became a very vivid reality. At home one is quite apt to overlook this precious truth. The provisions all around are so bountiful, the opportunities for mutual ministrations so varied and frequent—often crowded—that one fails in a measure to realize the blessed fact. But where God's children are constantly aware that they are but a remnant, pilgrims and strangers indeed, where the ministry of living witnesses to the truth is not so prevalent, the preciousness of the Lord's tender regard for the needs of His flock is greatly enhanced. And these are the conditions, likewise, under which the liberty wherewith and whereto Christ hath made us free, becomes a very real thing indeed. Contrasts always bring out living realities.

The blessed hope of the Lord's speedy return to accomplish all that the scriptures foretell and foreshadow is like daily bread to these believers. They are in no immediate danger from the post-millennial delusion. The only post-millennialist I met in Russia was, I am sorry to state, an American clergyman. He had imported it. It is not native to a living, fervid spiritual Christianity under outward pressure. And how precious it was that we could and did "comfort each other with these words" according to our beloved brother Paul's injunction.

Many and cordial were the invitations to return once more before our departure from Europe. A visit to Southern Russia is contemplated for the spring. Should the Lord show the way back to the North also, it would certainly not be accounted a hardship to go again. It is with the Lord, as He directs.

Once more, let all who feel inclined to complain of a certain vagueness in this letter, kindly remember that a return to the "land of the North" is among the probabilities, and it is not best to throw stones in one's own way.

And finally, let me ask most fervently of all our kind readers, not to grow lazier in their prayers and supplications, and giving thanks for *all* saints, especially those scattered and dispersed in distant lands.

E. F. S.

November 26, 1898.

Enoch.

A WORD FOR THE NEW YEAR.

The age before the flood, though the account given of it in Genesis is not very extensive, teaches, nevertheless, some very valuable and important truths. All the characteristics of later dispensations, including the one in which we live, are found in this first age. How significant are likewise the words of our Lord when He says, "and as were the days of Noah so shall be the coming of the Son of Man" (Matt. xxiv: 37). The ending of this age in which we live will be a dark and dreary night, as dark as the days of Noah. "Watchman, what of the night? The morning cometh and also the night" (Isa. xxi: 12). Surely the morning cometh, but before the blessed Sun of Righteousness arises with healing in His wings, there will be first the night, the night of apostasy, wickedness and the Antichrist. Some people who commence to study dispensational truths are sometimes bewildered, and do not understand how the days of Noah can return; while others, who have no light of prophecy, decry such statements as pessimism and heresy. They point to the many so-called bright sides, how much better things are to-day than in the bygone centuries, and then they assert that the days of Noah are quite impossible in our age of progress, culture and science.

The statement of our Lord is however as much His word as the precepts He uttered in the Sermon on the Mount, and must see its fulfilment. In passing, we would remark that the days of Noah were also days of progress, culture and science, but in spite of these, the greatest indifference to

OUR HOPE.

spiritual things was prevailing. Is it not the case of the days in which we are living? It is important to understand clearly when these dark days are to be. The coming of the Lord, as every true believer knows, and every true Hope knows, has two phases. He comes first for His saints, and after He has received them into His Father's house, He comes with His saints to great power and glory. The days of Noah in their terrible fulness cannot come as long as the waiting Church is in the earth. The darkest night will prevail when the Light of the World is removed. In other words, the days of Noah, to which the Lord refers in Matthew 24, and which are to precede His coming, are the days of the great tribulation, after the Church has been taken to meet the Lord. We may see many marks of the days of Noah in our own times, but as long as the gathering of the members of the body of the Lord Jesus Christ unto Himself has not taken place, these days cannot come.

Noah and his days are typically standing for the Jewish remnant, and the tribulation through which that remnant will pass and be saved out of it like Noah.

But before Noah is seen and springs into prominence by his separated life and walk with God, another witness for God lived and testified amidst the darkening gloom of the ending dispensation. Enoch is the perfect type of the true believer and the Church. He is removed from the earth before the judgment breaks over so ungodly world. We desire here to call the attention of our readers to the definite life and walk of Enoch. We see in his life the calling of the true believer, and we do well to study that life and live that life more than ever before, for surely the new year brings us a step nearer to the glorious ending of our walk with God—our gathering unto the Lord.

Enoch's life in the Lord had a *definite* beginning. He commenced to walk with God when he was sixty-five years old. He was by nature a child of wrath, but the grace of God came to him, and on a certain day when he had reached the above age, he decided to live henceforth for the Lord, and to walk with Him alone. Such a definite beginning of a definite walk is the experience of all true believers. Alas! in Christendom we find so many who know nothing of such a life and walk.

whose lives are not according to the Word, nor in the Word. Conversion ought to be the definite beginning of that life, but how many we see to-day in the churches with the testimony of having forgiveness of sins and being born again, and their lives are lives divided between God and mammon. There is much need to-day of a very earnest call to do the first works, repentance and a very definite separation from the world and surrender to the Lord and the Holy Spirit.

Enoch's walk was not indefinite or undecided, it was very definite. He walked with God. "Can two walk together except they be agreed?" (Amos iii : 3).. Enoch had separated himself from all the evil deeds of an evil age. He was not unequally yoked together with unbelievers, but he chose God as his only guide and companion. His walk must have been a very solitary walk. It must have been progressive, for a non-progressive walk is impossible. As soon as he yielded himself to God God came to him according to His promises, which, no doubt, were known in Enoch's time. God took possession of Enoch and led him on into all the deep things of Himself. As he continued in that walk he learned to know God better, he loved Him better, he trusted Him more fully, he became His more completely each day and more like Him. How few know anything of such a walk with God, such a deep blessed fellowship with the Father through the Son in the Holy Spirit. There is much sentimental singing about such a walk, much unhealthy mysticism, but a solid definite walk with God is found but rarely. And is this walk not our high calling? Is it not the privilege of every child of God to know Him better, to trust completely, to live a life hid with Christ in God? Can a believer be satisfied with less than that, and why is it that so few know this walk? Separation seems to us the one thing needful. The walk with God is possible in its highest degree only if we become separated. This is the price which is to be paid, separation from the world, separation from all doubtful things and separation from self.

Enoch in his walk with God for three hundred years, received from Him a definite work and testimony. He was God's witness for His truth. No doubt he preached righteousness, repentance, faith in God, but he had besides these another definite testimony. The Holy Spirit reveals this in

OUR HOPE.

the epistle of Jude: "And to these also Enoch the seventh from Adam prophesies saying, Behold the Lord cometh with ten thousand of His holy ones to execute judgment upon all and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought." He was intrusted with the definite testimony of the coming of the Lord to judgment. In that testimony, of course, all else was necessarily included.

At the close of every other age God had His witnesses who prophesied and warned their fellowmen on account of the impending judgments. The testimony of the Church has been a different one at different periods; the last, at the end of the age, is the midnight cry, "Behold the Bridegroom cometh." It is the testimony of the coming of the Lord. In that testimony of the Blessed Hope and the appearing of our God and Saviour all the other truths are embodied. The world is warned, nations hear of their coming doom, Israel of their hope and restoration, the sinner hears in it a last call to repentance and faith in Christ, the world-horning Christian a call to surrender and separation. This testimony is being given to-day. The true believer who walks with God knows the Blessed Hope and gives the testimony of Enoch. It is the witness for our times, and will be more and more the testimony of the Holy Spirit from the Word through His children. But let us take heed lest our intellect grasps this Blessed Hope, our lips speak of it, and our lives give a different testimony. A belief in the Lord's coming, without a godly and separated life, is a delusion and a curse. Even the world sees that and laughs when Christians speak of the coming of the Lord and their lives are devoted to worldly ambitions. Oh, for a ringing testimony of our lives that Jesus is coming! There is nothing which is so powerful in keeping one in close touch with God as the blessed hope of His appearing. It is a separating hope, and keeps us daily in that state.

Enoch's walk with God brought him likewise definite trials and sufferings. In the epistle of Jude we read that there were hard speeches which ungodly sinners spoke against him. The unbelieving generation did not tolerate his life and testimony. It was a testimony against them and was very obnoxious to them. Had he gone along in their own half-hearted way,

these hard speeches would have ceased. Jesus has told us that the world knoweth us not. The friendship, which is now so often seen between the world and the so-called churches, is a sad testimony of our times. But wherever there is a true walk with God and a true testimony from the word concerning the Blessed Hope and all that is included, there are likewise Enoch's trials and sufferings. It must be more so in the future as long as He tarrys. Ridicule, to say the least, is even to-day the lot of everyone who is the Lord's and waiteth for His coming. We do not mean only the ridicule of the worldling, but quite often it is ridicule from those who bear the name of Christ.

Enoch's walk had a very definite end. It ended in glory. We were told of a preacher, quite prominent in our land, a well-known lecturer, who preached a so-called funeral sermon of Enoch, and his attention being called to Hebrews xi and the statement made there, said that he never knew that. Alas, the ignorance of the Word! Enoch did not die. Enoch did not worship death and call death his friend, but he considered death as his enemy, and his faith was rewarded by a miracle. "By faith Enoch was translated that he should not see death and he was not found because God translated him: before his translation he hath had witness borne him that he had been wellpleasing unto God" (Hebrews xi:5). The emphasis in this passage is on the words "by faith," his translation was an act of faith. In his walk with God by the indwelling Holy Spirit he had learned to know the will of God, and he was not slothful in believing everything God had revealed to him, and like Simeon in the New Testament, who looked for the consolation of Israel, and to whom it had been revealed by the Holy Spirit that he should not see death before he had seen the Lord's Christ, thus Enoch also knew by faith that he was not to see death. At last his faith was rewarded by God taking him from the evil surroundings and lifting him up into His own glory. Much might be said on this; this is certainly the Blessed Hope, and as such it is the object of faith. Faith comes from the Word and is given by God. Sometime the living saints in their walk with God will come likewise to such a definite glorious end. Sometime the Blessed Hope will be realised and the capture of the saints will take place. The

New Testament tells us to look for this blessed event, and at least the faith in it and for it, which comes from the Word, will be honored by that glorious translation of His own to meet the Lord Jesus Christ in the air. Oh, may it be soon, is the cry of every saint in the beginning of another year.

Dear reader, how can you expect this glorious end and long for it and pray, "even so, come Lord Jesus," except you walk like Enoch with God? And how can you walk with God except you become separate and surrender yourself to Him and make His will your own. A. C. G.

Studies in Zechariah.

II.

By A. C. GARBELEIN.

The Interceding angel of the Lord is not left without an answer from the Lord of Hosts whom he has addressed in behalf of Jerusalem. It must be noticed that the answer is not the one which Jehovah gives to the angel of the Lord, but the answer is transmitted by the Lord through another angel who talked with the prophet. *So the angel that talked with me said unto me, Cry thou saying, Thus saith the Lord of Hosts: I am jealous for Jerusalem and for Zion with a great jealousy.* Then follows the message in its details. *And I am very sore displeased with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord: I am returned to Jerusalem with mercies; my house shall be built to it, saith the Lord of Hosts, and a line shall be stretched forth over Jerusalem. Cry yet again, saying, Thus saith the Lord of Hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet choose Zion, and shall yet choose Jerusalem.* We desire to take up some of these comfortable words. We firmly believe that the time of their fulfillment is not only at hand, but that we are really living in the days when God once more remembers His suffering people and is about to rise in judgment upon His and their enemies, and turn in mercy to Zion.

First then stands the declaration that God is jealous for Jerusalem and for Zion with a great jealousy. The word used in the original for jealousy means burning, and is correctly translated with that word, for jealousy is a burning emotion. *Meo are jealous of*

OUR HOPE.

355

that which is their own when it is in the hands of another or in danger of being taken away and misused. In this sense God is likewise jealous of His own. Jerusalem is His city, the city of a great king; Zion is His holy hill, and Israel His own people. All has fallen into the hands of the Gentiles and is injured by them. His people scattered and dispersed, the holy hill desecrated and Jerusalem trodden down by the Gentiles. True, God has permitted it all, prophets have spoken of it, and their prophecies concerning Jerusalem's desolation have all been literally fulfilled, but now God is seen to rise and to claim once more in great jealousy that which is His Own. We look away from the partial fulfillment of this prophecy in Zechariah's time. God looked down from heaven then, and His eyes beheld the sad picture of the desolate land, the unfinished temple and the disheartened and punished people. At the end of our dispensation, God looks down from heaven, and while the nations are prosperous and at ease, He sees His city controlled by His enemies. The holy hill of Zion, where Jehovah revealed Himself so often, has become the place of idolatry. His name is not honored but dishonored. Indeed, the Land and Jerusalem attracts once more the attention of the world. Nations are desirous of owning the Land and gaining a foothold there. The visit to Palestine of the German Emperor, the representative of Lutheranism and the avowed friend of one of the darkest characters of our times, the man whose throne seems almost unshakable, and who holds the Land in the grasp of his bloody hands, is highly significant. All the other nations have watched this visit, and Zionism especially rejoices in the fact of the friendship of the Protestant Emperor with the Sultan and hopes much from it for the realization of its well planned schemes. It is to be expected that as the end draws nearer, Palestine will become the great centre around which the nations gather. Scheming nations, religious and political ambitions for world rule and world power, and connected with it Commercialism, which seems to become more and more the god of this world, are the programme for the near future, and upon the entire scene are the eyes of the covenant-keeping God of Abraham, and with His hating eyes He looks on with jealousy for Jerusalem and very great jealousy for Zion. (Joel ii: 18.)

These are only the opening words of the revelation which is given to Zechariah. It is God's attitude. Zechariah hears now a very

plain and important statement from the lips of the Interpreter-angel. The statement is threefold.

1. *I was but a little displeased.* Jehovah is speaking concerning His inheritance that He was, on account of their apostasy and idolatry, but a little displeased. This was primarily true of the Babylonian captivity. It was but for a moment God was angry. It is so now, though the children of Israel have been in dispersion for well-nigh twenty centuries, but still it is true even now. *For a small moment have I forgotten thee. In overflowing 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.* His displeasure with His people is never final, it is only temporary. This is clearly seen in the entire Word of God. If it were final, if God would be displeased forever with Israel, we might just as well close the Bible, join the higher critics and end in unbelief, apostasy and perdition. *I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee with judgment and will in no wise leave thee unpunished.* (Jeremiah xxx: 11.)

2. *They have helped forward their affliction.* The Lord is now speaking of the nations who are at ease. He holds them responsible for a greater affliction than He really had designed to come upon His people. By their attitude towards chastised Israel they have made their affliction much worse than God meant it to be. Of course, it was true during the seventy years God's people spent in Babylon, but how much more true is it in the dispersion which has been their lot for so many and centuries.

Where shall we begin in treating the awful truth which is set before us in such simple language? Where shall we find words earnest enough to picture the terrible facts in connection with it and sound a warning for our times? Some time ago a person said, "The Jews are to-day more stiff-necked and blinder than ever before." Who has made them that? Surely judicial blindness and hardness of heart; ears which do not hear as given by God, but, alas, the nations, or so-called Christendom, have helped forward their affliction; they have made matters worse a thousand times, and Satan, who hates Israel, has been the author of all things calculated to increase the affliction of poor down-trodden Israel. Surely the increased stiff-neckedness and the increased blindness is one which is traceable to the nations. Every reader knows something of the history of the Jews, what it has been since

they left the home land—the long, long tale of suffering, tears and blood. Most unjust outrages have been committed against them; torture upon torture; the stake and worse than that; and all in the name of Jesus. It is a shameful history. Many a time Jews, after hearing the Word preached, have stood up and opened in answer this awful book of history with its blood-stained pages, asking the question, "Can He be our Redeemer, whose followers have treated us thus in His name?" And not a few can tell us of their own sufferings in being banished from foreign lands. Hardly a month passes without some new outrage upon the generally harmless and innocent people in Eastern Europe. Cruelty, injustice, wickedness and crime are practiced against them, and thus their affliction has been increased.

The same is true of the counterfeit of the Christian religion. Is it a wonder that the Jew turns away in disgust from religions which demand worship of pictures, statues, holy places, etc.? Satan has used it all to keep Israel from a true knowledge of Him, who is the King of Israel. And in Protestant lands the Jew does so rarely see that pure and true love of Him who came to fulfil the law and in whom God as love has been manifested, instead of treating the Jew as a brother, beloved for the Father's sake—nay, for Jesus' sake, who was a Jew according to the flesh—he has been despised, ridiculed, ostracized and treated as inferior to Gentiles. Still there are worse days coming yet. The nations of Christendom in the past have helped forward their affliction, but Satan, through these very nations, will once more afflict Israel—once more stretch out his hand to touch the nation of destiny. As never before in the history of the world, God's own chosen people—the Jews—make themselves felt, and correspondingly as never before the Gentile nations are getting ready to rise up against the Jew to down him if it were possible. The enemy, that prophecy tells us, will try to exterminate the wonderful nation through nations who are doomed to destruction. This is still future. However, these coming events are rapidly approaching. Anti-Semitism is increasing all over the world, and only God's Spirit and the prayer of the Church keeps back the outbreak, which will mark the beginning of Jacob's trouble. (Jeremiah xxx: 7.)

3.—*I am very sore displeased.* This is God's anger with the nations who have sinned against His people. The crowning sin of

the nations is Anti-Semitism, which means anti-Bible, anti-Christ, and anti-God. If Christendom would believe the Word of God it could never be the enemy of Israel. Our age will end in the judgment of nations, and that judgment will be on account of the sins committed against His people. *For behold in those days and in that time when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations and will bring them down into the valley of Jehosaphat, and I will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations and parted my land. (Joel iii: 1-3.) Haste ye and come all ye nations round about and gather yourselves together thither; come thy mighty ones to come down, O Lord; let the nations bestir themselves and come up to the valley of Jehosaphat; for there will I sit to judge all nations round about. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the wine-press is full, the vats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision. The sun and the moon are darkened, the stars withdraw their shining, and the Lord shall roar from Zion and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be a refuge unto His people and a stronghold to the children of Israel. (Joel iii: 17, etc.)*

For behold the Lord will come with fire, and His chariots shall be like the whirlwind, to render His anger with fury and His rebuke with flames of fire. For by fire will the Lord plead and by His sword with a flesh, and the slain of the Lord shall be many. (Isaiah lxvi: 15.)

This judgment of nations is likewise referred to in Matthew xxv by the lips of our Lord. Generally the last part of that chapter is taken to mean the universal judgment, the great white throne. This is an error. *The Son of Man shall come in His glory and all the angels with Him. Thus the passage reads: Then shall He sit on the throne of His glory, and before Him shall be gathered all the nations, and He shall separate them one from another as the shepherd separateth the sheep from the goats.* The judgment takes place and nations are punished and rewarded according to their treatment of the brethren of the Son of Man, the King of Glory.

At that time, when the enemies of Israel are overcome and punished for their wickedness, Israel, once more miraculously saved, will break forth in praise of the Lord and sing the glorious psalms of victory which to-day are still prophetic. *If it had not been the Lord who was on our side, when men rose up against us, then*

they would have swallowed us up alive when their wrath was kindled against us; then the waters would have overwhelmed us, a stream would have gone over our soul; then the proud waters would have gone over our soul. Praise to Jehovah! who has not given us as prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler! The snare is broken and we are escaped. Our help is in the name of Jehovah, who has made heaven and earth. (Psalm cxxiv.)

The words which follow, and which are really the good and comfortable words, contain the divine programme of the restoration of His people Israel. What is mentioned here in a few sentences is given in detail in the fourth and fifth night vision as well as in the closing chapters of the prophet. *I am returned to Jerusalem with mercies. This does not mean a spiritual return or a return of God's mercies to Jerusalem only, but it means likewise His literal return when He appears the second time; and connected with this second appearing of the great Jehovah in Jesus Christ will be seen the Shekinah cloud as Israel had it in the wilderness and the first temple. This is seen in the second chapter. The Lord had withdrawn from His people. I will go away and return to my place. (Hosea v: 15.) For behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord. (Matthew xxiii: 38, 39.) The Lord being absent in His person from His people, Israel is forsaken, the land desolate. There can be no true restoration of Israel till He has come whose right it is.*

So many good people think that the present Zionist movement of the Jews is that promised salvation for the scattered nation. This is not so. It is an attempted restoration. Here in the good and comfortable words Zechariah bears, the return of the Lord stands first. Then His house is to be built. While it meant in the prophet's time the building of the second temple, it means in connection with the coming restoration the building of that great millennial temple which Ezekiel saw in visions and describes in detail—the temple which will be indeed a house of prayer to all nations, and the glory of this latter house shall be greater than the former. The rebuilding of the city of Jerusalem is next in order. A lion is to be stretched forth upon Jerusalem. The city is enlarged, for from henceforth Jerusalem is to be the centre of the earth. (Ezekiel xxviii: 12.) *My cities in prosperity shall overflow. The blessing will not be confined to the*

Temple and to Jerusalem, but there will be an overflow, and the cities in the land will flow over with prosperity. *For the Lord shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.* (Isaiah li: 3.)

Oh, happy time! when wilt thou come? Even so come, Lord Jesus, our Lord and Israel's King! Other visions will show us that Jerusalem will then indeed be a praise in the earth, for many nations will then be joined to the Lord, and the streams of living waters will overflow and bring joy, salvation and healing to the nations around who join in the Hallelujah chorus of Jeshurun.

(To be continued.)

The Covenant and Kingdom.

L. W. MUNHALL, D.D.

Jehovah's covenant with Abraham (see Gen. xii: 1-3; xiii: 14-17, and xvii: 5-8), included four things:

FIRST: That Abraham should be "A father of many nations." He became such. Through Isaac, he was the father of the Hebrew nation; through Ishmael, the father of the Arabs; and, through the sons of Keturah, the father of the Gentile nations.

SECOND: According to His eternal purpose, Jehovah elected Israel unto earthly honor and glory, above all other people (Deut. xxxiii: 28, 29); and, in pursuance of this purpose, called them out from among the nations (Num. xxiii: 9), and dwelt visibly in their midst (Ex. xxxiii: 16), by which they were distinguished from other peoples. As long as they were loyal to Him they prospered, subdued their enemies and became great among the nations. But, in their prosperity, they forgot God, and He gave them over to their enemies, even as He warned them He would (Lev. xxvi: 35; Deut. xxxi: 16), and they have ever since been "Scattered and peeled." But it will not be always so. The covenant is not void because of Israel's disobedience, but its fulfillment has thereby been delayed. The strength of Israel will not lie. Jehovah swore by an oath unto Abraham that this nation

should become the greatest of all earthly kingdoms, and should prevail. To this agree the prophets (see the Second Psalm; Isa. xl: 12; Dan. ii: 31, 45; Zech. viii: 3-8, etc.). God's ancient people ever thought of a kingdom apart from or without a king. Hence, the advent of Messiah as King was always associated in their minds with the establishment of the kingdom and its perpetuation (see Deut. xviii: 15; Ps. cxviii: 11; Isa. ix: 6, 7; Isa. xi; Dan. vii: 27; Micah iv: 7; Zech. xiv: 9), etc. They became so absorbed with the predicted magnitude and glory of the kingdom, and the majesty and regal beauty of Messiah, that they lost sight of the fact that He was first to come in humiliation, to be "Despised and rejected of men," "Lowly and riding upon an ass" (Ps. xxii.; Isa. lli.; Zech. ix: 9, etc.), as the Antitype of the *Burnt, Meat, Peace, Sin* and *Trespass* offerings, and *Azazel* for bearing away sin into the land of forgetfulness. Therefore, when "He came unto His own, His own received Him not," Since then, a veil has been upon the face of Israel, and "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." But the kingdom and the King will come and prevail. But the time is not yet.

THIRD: It is definitely declared that this great nation shall inherit for an everlasting possession all that portion of the earth lying between the river *Euphrates* on the east, the Mediterranean Sea on the west, the River of Egypt on the south, and the mountains of Lebanon on the north (see Gen. xv: 7, 18; xlii: 16, 18; xxvi: 3, 4; xxviii: 13, 14; Deut. i: 7, 8; xi: 24; Josh i: 3, 4, etc., etc.). During the reign of Solomon his authority was recognized over all this domain; but only about one-tenth of this territory was ever really occupied by God's ancient people, and that not permanently, for it is even now in Gentile possession, and must be "Trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (see Acts vii: 2-5; Luke xxi: 24).

FOURTH: The Gentiles are to be partakers with Israel of the benefits of the covenant—"In thee shall all the families of the earth be blessed" (Gen. xii: 3; xxviii: 14). "In thy seed shall all the nations of the earth be blessed" (Gen. xxii: 18; xxiv: 4). Messiah was to be "A light of the Gentiles" (Isa. lli: 6); "A light to the Gentiles, that Thou mayest be

my salvation unto the end of the earth" (Isa. xlix:6); "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx:3). Now, here is a mystery. What was called "The Church" was not manifested in the Old Testament; it was only dimly and occasionally foreshadowed; but, was in the purposes of God and included in the covenant. But the Jews could not see it; hence, they rejected Jesus as Messiah when He came, seeing only the King and kingdom. They still reject Him, as the "Veil is untaken away in the reading of the Old Testament; which veil is done away in Christ" (2 Cor. iii:14). God spread a feast for His ancient people in the presence of their enemies. They refused the invitation (rejected Jesus), and now His servants are in "The highways and hedges and streets and lanes of the city" (among the nations), bringing in "The poor and the maimed, and the halt and the blind (Gentiles), that my house may be filled." When old Simeon took the child Jesus in His arms, he said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all the people; a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii:30-32). On the Day of Pentecost, when the nations representatively were gathered in Jerusalem, the Church was first manifested, in the fulfilment, in part, of Joel ii:28, 29; though Peter did not grasp the full meaning of the prediction he quoted in explanation of the wonderful displays of divine power, and the Joppa vision was necessary to enable him to see clearly the purposes of Jehovah concerning the Gentiles. The case is thus clearly stated: "Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; so 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 all these things" (Acts xv:14-17). Paul's clear and comprehensive arguments in the fourth chapter of Romans and the third and fourth chapters of Galatians are convincing, because they show plainly the relations of Israel and the Church to the ultimate purpose of Jehovah, as revealed and

foreshadowed by the Abrahamic covenant. Christ "Hath broken down the middle wall of partition" that separated Jew and Gentile, and the promises are made good to both alike on the simple condition of faith in Him. Israel is of the kingdom. The Church is of the kingdom. Neither is the kingdom. The kingdom is now in mystery. The kingdom will one day be manifested and prevail; and when manifested, will include Jew, Church, and the nations (see Psa. cxlii: 17, 28; lxxii: 17; lxxvi: 9; Isa. xl: 10); and Paul's masterful argument in the ninth, tenth and eleventh chapters of Romans.

When will the kingdom be manifested? Not until the King Himself appears for the "Restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii: 21; see Psa. cxxxii: 11; Zech. xiv: 9; Acts ii: 30; Rev. xix: 11-16), which will not be until the Church is complete, for "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi: 24). What will then happen?

FIRST: The righteous dead shall be raised, the living righteous changed, and together they shall be caught up into the heavens (1 Thess. iv: 13-18).

SECOND: The period of the Great Tribulation (Dan. xii: 1; Matt. xxiv: 15-51; Rev. xii.).

THIRD: The Messiah King comes with His bride, the Church, to judge the nations (Isa. xxiv: 2-23; Matt. xxv: 31-46; 2 Thess. i: 7-10; Jude xiv: 15).

FOURTH: Paul's prayer (Eph. i: 17-23) will be answered. The veil will be removed, being "Done away in Christ," and they shall "Look upon Me whom they have pierced" (Zech. xii: 10), for "Every eye shall see Him" (Rev. i: 7); and then will poor Israel say, "Blessed is He that cometh in the name of the Lord" (Matt. xxiii: 39).

FIFTH: Israel, though scattered among the nations, shall then be gathered into their own land (Deut. xxx: 1-3; Psa. cxxvii: 2; Isa. xl: 10-12).

SIXTH: Israel's dead shall be raised, and they too be brought into the land (Ezek. xxxvii: 12-14; Isa. lvi: 19; Hosea xiii: 14).

SEVENTH: The Messiah, Jesus, "Shall have dominion also from sea to sea, and from the river unto the ends of the

earth," and no one will dare dispute the away of His imperial sceptre (see Psa. lxxii: 5; Dan. ii: 44; vii: 26; Zech. ix: 10; 1 Cor. xv: 24, 25; Phil. ii: 10, 11; Rev. xi: 15; all: 10).

"But go thou thy way till thou end be: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. xii: 13).

Hints of Analogues and Comparisons.

The Age on earth with its ages, times and seasons.

The Age of the ages of the Universe.

The Kingdom to come the organised peace of nations.

The eternal Kingdom the established peace of worlds.

• Canaan the pleasant land, the land of the Glory; the miniature earth; the country of the Rest on earth.

The heavenly Country, the world of the Glory; the archetypal earth; the cosmic Sabbath.

The Temple the "spirit" of the Millennial Jerusalem; the city the "soul;" the land the "body."

The New Jerusalem the "spirit" of the New Earth; the New Earth the "soul" of all earths; the Universe the "body."

The Millennial Jerusalem the "spirit;" Israel the "soul;" the race the "body."

The new Jerusalem the "spirit" of the new earth of nations; the new earth the "soul" of all worlds; the Universe the "body."

Jerusalem the cosmopolis of the nations; "the joy of the whole earth."

The new Jerusalem the metropolis of worlds; the joy of the whole universe.

Millennial Jerusalem's temple the Holy of Holies; the city the Holy Place; the land the Court of Israel; the lands the Court of the Gentiles.

The New Jerusalem the Holy of Holies; the new earth the Holy Place; the Universe the outer Court. W. J. E.

"Absent from the Body."

We are often, it may be, disposed to wonder at how little is said in the New Testament, in reference to the state of the spirit, from the moment in which it leaves the body until the morning of the resurrection. And yet, when we look more closely at it, we are struck with how much is said of it. True, there are but four passages which can properly be said to apply to that interesting interval; but oh, how much does any one of these four passages involve. If my reader will just turn with me for a few moments to the Word, he will find this subject presented in its application to four distinct phases of the Christian life. He will see the ransomed spirit passing into the presence of Christ from four distinct conditions. He will see one departing simply as a sinner saved by grace. He will see another making his exit as a martyr. He will hearken to the groanings of a hardened spirit desiring to be "absent from the body and present with the Lord." Finally, he will mark the earnest breathings of a laborer longing to be at rest for ever in the Master's presence.

1. Our first reference shall be to Luke xxiii. "And one of the malefactors which were hanged railed on Him, saying, if thou be Christ, save thyself and us. But the other answering him, rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise. (Vers. 36-43.)

It is not my purpose at present to dwell upon this lovely passage, or to unfold in detail its rich evangelic teaching. I merely quote it, in order that my reader may have the testimony of Holy Scripture fully and clearly before him. We here see the case of one who entered paradise in the simple character of a sinner saved by grace. He was a condemned malefactor in the morning, a railing blasphemer in the course of the day, a ransomed spirit in heaven ere the day closed. "To-day shalt thou be with Me in paradise." He had been led to cast himself on Christ as a justly condemned sinner, and he went to heaven with Christ as a blood-bought saint. He was not called to wear a martyr's crown. He

OUR HOPE.

not permitted to bear any golden sheaves into the Master's garner. His was not a long and chequered Christian course, but he was a sinner saved by grace. And, what is more, he was enabled by grace to bear testimony to the sinless humanity of our blessed Lord, at a moment when the great religious leaders of the people had given Him up to the secular power as a malefactor. And farther, he was led to own Him as Lord, and speak of His coming kingdom at a moment when, to mortal vision, not a trace of lordship or royalty was discernible. These were good works. To confess Christ, and flatly contradict a Christ-rejecting world, are works of the very first order—works that shed forth the sweetest perfume, and shine with the brightest lustre. One of our own poets has beautifully and strikingly said,

Talk they of morals? O thou bleeding Lamb,
The great morality is love to Thee.

The dying thief exhibited this "great morality." He owed Christ when a hostile world had cast Him out, and when terror-stricken disciples had forsaken Him. "Lord, remember me," said he, "when thou comest into thy kingdom." Sweet were these words as they fell upon the heart of the dying Saviour; and sweeter still the response which fell upon the heart of the dying thief, "To-day thou shalt be with me in paradise." This went far beyond the thief's expectations. The gracious Saviour was about to do "exceeding abundantly above all that" the thief "could ask or think." The thief asked to be remembered in the time of the kingdom. The Saviour said, "I shall have you with Me *to-day*." And hence, when the Roman soldiers, in the discharge of their brutal functions, came to break the legs of this dying saint, he could smile and say, "Ah, these men are just coming to send me straight to heaven."

It is happy to think of this. Heaven is much nearer, much more familiar than we at times suppose. Moreover, it is the very home of that love which sheds its bright and blessed beams upon this dreary scene through which we are passing. To be with Jesus secures everything. To be in the company of the "one who loved me and gave Himself for me," will make me feel quite at home in heaven. We need not ask where is heaven? What kind of a place is it? What are its occupations? "With Jesus," answers all these and many more such like questions. Where the tender affections of a Father's heart flow forth in divine

parity and never-varying strength—where the love of a Bridegroom glows with coohating, intensity—where the fellowship of a Brother's heart, and the sympathy of a Friend are tested to all their divine freshness and power, there is heaven, thither went the thief from his cross. "To-day shalt thou be with me in paradise." Well may we say, "What most it be to be there?" True, the thief left his poor body behind him until the bright morning of the resurrection, when it will be raised in incorruption, immortality, glory and power. True it is that he, in company with all those who have fallen asleep in Jesus, waits for that happy moment. Yet it is equally true that Christ said unto him, "To-day shalt thou be with Me in paradise." What a thought! To pass from the cross—the ignominious cross of a malefactor, into the paradise of God—from a scene of blasphemy, mockery and cruelty, into the presence of Jesus. Such was the happy lot of the dying thief, not for any merit of his own, but simply through the precious sacrifice of Christ, who "entered in once into the holy place by His own blood," and took the thief along with Him.

II. I shall now quote for my reader the second passage in the New Testament, which bears upon our subject. It occurs in the Acts of the Apostles. "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit! And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this he fell asleep." (Chapter vii : 59, 60.)

Here we have the case of a martyr—the very first of that "noble army" who have yielded up their lives for the name of Jesus. Stephen was not merely a sinner saved by grace, but also a sufferer for the cause of Christ—a sufferer even unto death. He passed from amid the stones of his murderers into the presence of his Lord, who had an recently gone before, and now stood ready to receive the spirit of His martyred servant. What an exchange! What a contrast! And, be it observed, that Stephen was favored with a very vivid view of the scene into which he was about to enter. "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold I see the heavens opened, and the Son of man standing on the right hand of God." Woodroos sight! Heaven would be

so strange place to Stephen. - "The Son of man" was there, that he should feel quite at home there. He did not, like the thief, see Jesus hanging beside him, but he saw him up in heaven before him. He did not, like the thief, see Him dying, but He saw Him risen and glorified, crowned with glory and honor, at the right hand of the Majesty in the heavens.

Thus, then, if the thief could think of heaven as the home of that blessed One who was nailed to the cross, Stephen could look at it as the home of that One who had gone before him into glory. It was the same heaven and the same Jesus to both the one and the other. It was no vague or far-off religion to either. It was the happy home of the crucified and glorified Jesus. The dying malefactor might look at it from one point of view and the dying martyr might look at it from another; but it was the same attractive, happy home to both. True it is that the martyr as well as the malefactor had to leave his poor body behind him, to sleep in the dust until the morning of the resurrection. True it is that he, too, waits for that long-expected, blissful moment. Still his spirit has been with Jesus ever since. Yes, the malefactor and the martyr have both been up yonder with their Lord for the last eighteen hundred years. What a happy eighteen hundred years it has been to them. Not a cloud, not a ripple, not a single interruption to their communion. Their condition is one of expectancy, but it is also one of perfect repose. No conflict, no ail, no sorrow, no change. All these things are over forever with them; so that, although they are not "more secure," they are far "more happy," than we. There is something peculiarly attractive in the thought of the unbroken repose which the spirit enjoys in the presence of the crucified and glorified Jesus. To be done with a world of sin, selfishness and sorrow—done with the ceaseless tossings and heavings of a corrupt nature—done with the ten thousand snares and devices of a subtle foe, to be forever at rest in the bosom of Jesus! What deep, unutterable blessedness! Well may the spirit long to taste it.

III. This leads us, naturally enough, to our third reference, which occurs in the second epistle to the Corinthians, "For we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-

same thing is God, who also hath given unto us the earnest of the Spirit. Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (Chap. v: 4-8.)

Here, then, we have the case of any poor, groaning, burdened soul, looking forth from a crumbling, dissolving tabernacle, and sighing to get away. Not that the unclothed state is the proper object of hope. Let no one imagine this. The believer looks to the moment in which he shall be clothed upon with a glorified body like the body of Jesus. In other words, he waits for the glorious appearing of the Son from heaven. Still, it would be happy, at any moment, to lay aside a body of death and be present with the Lord. It is far happier to wait for the day of glory in the bosom of our loving Lord than in this dark and dreary world. Hence, the apostle says, "We are willing rather to be absent from the body and to be present with the Lord." That moment, which to an unconverted man is death with all its terrors, is to the saint, simply a laying aside of all that hinders his communion with Christ. It is just getting rid of all that is mortal. What very different work the Roman soldiers did for the two thieves! They sent one to be with Jesus, and the other to that place where hope never comes. How deeply important it is for each of us to possess the confidence that, in our case, to be "absent from the body" is to be "present with the Lord!" How truly appalling, how unspeakably dreadful the condition of those who, when absent from the body, must be present with the devil and his angels!

IV. Let us, in conclusion, look at our fourth and last quotation, which we shall find in that lovely epistle to the Philippians: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better" (chap. i: 23). Here a laborious workman looks up from amid his golden fields of labor and breathes forth his ardent desire to get away into his Master's presence. He is in a strait. His spirit longs to depart, but he casts his affectionate eye upon those who would so sorely feel his loss, and the thought of them checks his desire. "Nevertheless, to abide in the flesh," he says to his beloved Philippians, "is more needful for you. And having this confidence, I know that

OUR HOPE.

I shall abide and continue with you all, for your furtherance and of faith." What thorough devotedness! He longs to be in heaven, but he is needed on earth, and therefore he is ready to remain. So far as he is concerned, it was "far better" to depart; but so far as others were concerned, it "was" "more needful" to remain; and hence he, being full of the Spirit of Christ, was ready to sacrifice himself for their profit.

Now, if my reader will just group these four scriptures together, he will not only have before his mind all that is given in the New Testament in reference to the souls of those who have departed in the faith of Christ, but he will also see that the Holy Ghost has presented the subject in such a way as to meet every possible condition in which a Christian can be found—every aspect in which he can be contemplated. In Luke xiii. we see one just saved and forthwith taken to heaven. In Acts vii. we see one who was permitted to suffer martyrdom for the name of Jesus. In I Cor. iathians, v., we see a groaning, burdened Christian, longing to lay aside his poor, crumbling tabernacle, and be present with the Lord. In Philippians i. we see a laborious workman, with many precious shrouds around him, looking up and sighing to find his place at his Master's feet.

This gives great fullness, completeness and beauty to this most interesting theme. And let my reader note distinctly that there is not a shadow of foundation for the idea entertained by some that the soul is in a state of sleep while the body is in the grave. Indeed, one might reasonably suppose that even though we had not such an overwhelming body of Scripture evidence on the point, this strange idea would carry with it its own refutation. Who could admit aught so monstrous as the action of a soul *asleep*? Ah! no; the Lord Jesus did not say to the thief, "To-day thou shalt be asleep." Stephen did not commit his spirit to sleep, but into the hands of his Lord. The apostle did not say, "We are willing rather to be asleep;" or, "Having a desire to be asleep, which is far better." One can only wonder how such an idea could have found place in any rational mind. Blessed be God, His Word teaches as most clearly that, should it be His holy will that we leave this world previous to the glorious advent of our Lord and Saviour Jesus Christ, our place will be with Himself in that bright and blessed world above, where sin and sorrow are unknown, there to enjoy

uninterrupted connection with the One who loved us and washed us from our sins in His own blood, and there to await that moment when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." C. H. M.

Sketch of Daniel Whitby the Post-Millennialist.

As many have desired, of late, to know something of Daniel Whitby, whose ingenuity fastened upon the Church the post-millennial theory, which, among all acknowledged exegeses, is now rejected as a perversion of the Scripture doctrine, the following will not be without interest. Translated substantially from the sketch of his life, by that eminent scholar and pre-millennialist, Dr. Christlieb, of the University of Bonn, it carries with it peculiar accuracy and great force. The more that it is cool, dispassionate, and eminently just and impartial. The full account is found in Herzog's Real-Encyclopædia, vol. xviii, pp. 80, etc.

Daniel Whitby was born in 1638, became a Fellow of Trinity College, Oxford, in 1644, Prebendary of Salisbury in 1688, and died as Rector of St. Edmunds in Salisbury, in 1726. He was more distinguished by the repeated and versatile changes of his theological and critical views, than even by his scholarship. He first came into prominence by a writing entitled "The Protestant Reconciler, London, 1683," in which he pleaded for "condescension" on the part of the Establishment towards "dissenting ministers" in things indifferent, a movement for which his times were not ripe. Correct in several of his positions, yet his writings were not only condemned by the University of Oxford, but ordered to be burned by the University Marshal. Rebuked by his Bishop, he made a modified "retraction" of his views. In 1684, he wrote an academical "Compendium of Ethics." His most important work was his "Commentary on the New Testament, 1718," in two volumes, in which was appended, to the first volume, a treatise on the "Various Readings of Mill," and, to the second, a treatise on the "Chronology of the New Testament," and one also on the "Millennium." The work was afterwards united with the Commentary of Patrick on the Historical Books of the Old Testament, that of Lowth on the Prophets, that of Arnold on the Apocrypha, and that of Lowman on the Apocalypse, London, 1692. His hermeneutical standpoint was the fig-

OUR HOPE.

native system of the exegesis subsequent to the centuries of the primitive Christian Church. (It contravened the early faith. In reference to his dogmatic views, he wrote, in a work entitled "Last Thoughts," these words: "When I wrote my Commentary on the New Testament—too hurriedly, I admit—I proceeded upon the beaten path of the old orthodox expositors. I am now fully convinced that the confused idea of the divine trinity which I then believed, is a thing of impossibility and full of the greatest absurdities and contradictions." This change of views appears in his "Dissertation concerning the Interpretation of Scripture according to the Fathers, 1714," wherein he regards the early fathers of the Church as incompetent expounders of Scripture, and unsafe guides in controversy. (He thus rejected both the pre-millennial and trinitarian views of the ante-Nicene orthodox church.) First he was a Calvinist, and then became an Arminian, and over the bridge passed to Arianism, denying the consubstantiality of the Father and the Son. Influenced by the Deistic assault upon the orthodox conception of the doctrine of original sin, more than by exegesis, he wrote "A Discourse concerning Election," followed by a series of attacks upon Calvinism, from the Arminian standpoint. He held that the words of Paul to Romans ix. have nothing to do with personal election, or personal rejection, but are to be taken only in a national sense, and that the theology of Edwards is "blasphemous and false," in that it "makes God the author of sin." This was followed by a "Discourse on Election and Reprobation," commonly called "The Five Points," wherein he discusses the ideas of election and reprobation, extent of redemption, relation of divine grace to human activity, freedom of the will, and perseverance of the saints. This again was followed by a discourse upon the "Imputation of Adam's sin to his posterity," taking Arminian ground. Thus far, he was regarded, in popular phrase, as "an orthodox Arminian."

When Clarke wrote in 1712, "the Scripture Doctrine of the Trinity," Whitty immediately veered off to Arianism, and wrote the forementioned work on the "Interpretation of Scripture," holding that the doctrine of the trinity was not to be decided by the Fathers, the Councils, or Tradition. He hereupon involved himself in a controversy with Waterland, as to whether the ante-Nicene Fathers agreed in their views with Clarke. Whitty remained in his Arian convictions until shortly before his death, still

OUR HOPE.

* 3 *

exercising his Episcopal office, when, in his "Last Thoughts, 1737," he seemed to retract in measure, what he had written against the orthodox view of the Trinity. The historians of Whitby are divided on the question of just what Whitby did believe, concerning this fundamental article of faith. From various sources it is evident that his whole method of study was essentially rationalistic, although professing to be ruled by the authority of Scripture alone. As an expositor, he sacrificed exegesis to his own inclination. As a critic, he dealt unfairly with the history of the controversies of the fathers of the Church. Overloaded with leterolog that lay as lumber in his mind, and confused, at times, as to what constituted the true issues in debate, he became incapable of clear judgment, even when seeing, and sometimes acknowledging, the facts that inevitably led to it. He was an ardent student, and his personal character is commented on, favorably, by all his biographers. His treatise on the Millennium is without authority among well-instructed scholars.

Then, according to Christlieb, Whitby, though learned, was unstable as water, vacillating, inconstant, unsettled, and constitutionally incapable of clear judgment and impartial criticism; a Calvinist, an Arminian, a Socialist, a Rationalist. Such was the real father of modern post-millennialism. And, how, in his treatise on the millennium, he twisted, and distorted, the early fathers, and cautiously misinterpreted them, and built himself up by retaining a false text in Justin, has been shown by Mede, Newton, Vint, Chillingworth, Howe, Brookes, Donaldson, Greenwell, Gleaser, Muenchert, East, Harold Brown, Tillotson, and others, who all declare that the true reading in Justin is that they who, in primitive times, denied the pre-millennial return of Christ, were "not of the pure and pious faith of the Christians, but, though called Christians, are godless, impious heretics, teaching doctrines blasphemous, atheistic, foolish;" i. e., the Gnostics. See "Pre-millennial Essays of New York Prophecy Conference, 1879, pp. 334, 341, 378, etc. If there is any testimony to anything at all, if any consensus of early history to anything, it is that the pious among God's people in Old Testament times never expected Messiah's kingdom of glory to be established on earth prior to the coming of the Son of Man in the clouds of heaven, and that the faithful and orthodox among God's people in primitive New Testament times inherited the same faith from the

prophets, sealed and confirmed by Christ and all His apostles. It was reserved for Rome to pervert the truth, and set up the temporal supremacy of Christianity in the empire, after Constantine, as the millennium! It was reserved for Whitty, seeing the folly of this, to become equally foolish, and fix the millennial kingdom of Christ 1,000 years just before, or next preceding, the coming of the Son of Man, and the resurrection from the dead!—one of the rags of Popery stretched farther into the future, and blindly accepted by Protestantism. Nor can anyone accept the post-millennial theory, without, at the same time, favoring an Armilocalizing theology, a Rationalizing exegesis, and such a spiritualizing of the prophecies as, if applied to the first advent, would render the historic demonstration of Christianity impossible.—*Dr. Wall in The Truth.*

Pharisaism.

"Times of religious rigor and exclusiveness are by no means unwelcome to most pious men. The principal fault of the Jews is a disposition to annoy and vex each other. They spend their lives in quarrelling and then making up their quarrels. A revelation from heaven, about which one feels certain one is right, makes the very best ground of a quarrel. The law, odious to those who aimed at liberty, gave perfect peace to those who laid it to heart. Their joys were infinite and the greatest of all was that of seeing their desire upon their enemies. At a low stage of moral culture in a society divided into small circles, one social group finds satisfaction in any evil that befalls another. The Jew who was conscious of his own strict observance of the law could enjoy the pleasure mankind delights in most,—that of cordially disliking the man who holds different opinions from himself. Such an one, though poor, is happy. Nothing gives more happiness than living by rule under strict discipline."—*Selected.*

Hope of Israel Movement.

We enjoyed during the past month preaching once more on "Joseph and his brethren." We have spoken quite a number of times on that wonderful story, its deep and spiritual meaning, but we find our Jewish friends never get tired of hearing it. It was an inspiration to see several large audiences listening with deep interest to the story of the Christ, as foreshadowed in the story of Joseph. The exhortations were pointed and clear to them that now is the time, to reject Him no longer, who is on the throne and who was hated by them so long without a cause. We have issued these addresses on Joseph in pamphlet form, both in Jargon and in English. The Jargon edition is almost exhausted, and a second edition which we hope to enlarge a little becomes necessary. It is significant that at this time the story of Joseph finds so much favor with orthodox Hebrews and others. A good number of good, pious Jews, who would not dare to come to our public services, have written to us and asked for a copy of the book on "Joseph and his Brethren." It is needless to say what a blessed encouragement this is to us.

The distribution of literature in German, English, Jargon, etc., all our own publications, has been as large, if not larger, during 1898 than during the previous year. The requests come to us from nearly every State of the Union, and from every continent with the exception of Australia. We have sent out thousands of copies of tracts, and we are glad that the dear Lord enabled us to scatter the precious seed. We do not claim any credit, for it is all of Him. The Jargon monthly is printed this year in a larger edition than ever before, and is read by the Jews in many lands. And what is the result of this distribution of tracts and leaflets? We do not look for great results at this time, but rather expect to see the results when He does appear; still, He has again and again shown us that indeed this labor of love is not without a blessed fruit. Christian friends write us of Hebrews here and there who have believed in the Lord Jesus Christ. An increasing number of Hebrews have written us that they are now believers in Christ, and thank us for our words, etc.

OUR HOPE.

The Lord tarrying during the new year 1899 we hope continue as long. He sees fit to use us in teaching in different parts of the land, wherever He leads and gives open doors. The testimony from the word which the Lord has especially intrusted to us concerning the blessed Hope, that is the Hope of the church, the Hope of Israel, the prophetic word with its warnings, etc., is greatly needed in the church of to-day. We praise His Name that He has permitted us to proclaim these truths during the past year. Our testimony has been given in many States. We hope to make it during the new year our rule more than ever to go to the Jews first in all cities and towns where our services may be required, and give to the scattered children of Abraham a definite witness concerning the Lord; Jesus Christ, who is our Hope.

Brethren, pray for us. Oh, how necessary prayer is; believing, united prayer.

Our sister, Miss Snow, has spent this fall several weeks in Nova Scotia, doing some good work there among the Jews. We requested her to give us a short account, which is as follows:

The Lord graciously opened the way for me for a trip to Nova Scotia and New Brunswick. I had been informed that in St. John, N. B., there were fifty Jewish families, and I became desirous of knowing how they were situated, and if any means of reaching them with the gospel were being employed. And now the opportunity had strived, and on a beautiful day in the early fall, we took the steamer "New York," from Boston, and arrived in Yarmouth, N. S., the next morning. While waiting for the train to Digby, we looked about to ascertain if there were Jews in the town. We put the question to a man on the pier, who with anything but a pleased expression or gracious tones made the unexpected reply, "Yes, the place is full of them." We were incredulous, and asked for names. Slowly, after some reflection, he was able to give the names of four families, which some one standing near assured us were all there were in the town. Evidently the Jews were so obnoxious to this poor man that the few seemed to him like a multitude. We had time to call upon one of these, a shop-keeper, who received us pleasantly, and in the course of our

conversation showed us a Hebrew New Testament, which had been given to him by a missionary in London on his way to this country. He was interested in it, but cannot yet see that Jesus is the Messiah. We gave him "Joseph and his Brethren," which he seemed pleased to receive, and gave us names of his Jewish neighbors that we might send them literature. We feel sure this man, and the others also, will receive added light.

In Digby we found only one Jewish family. They cross the Bay of Fundy to St. John, fifty miles away, to attend synagogues on special occasions.

We have friends in the old historic town of Annan in Royal, whom we visited, and who kindly drove us from place to place. We enjoyed it very much, although in this part of the country we found no Jews. We scattered the truth concerning the gospel of the kingdom, and had the privilege of speaking in the Baptist Church on God's plan and purpose for His chosen people, and were thankful to know that our words respecting these scattered ones awoke interest and love in some hearts.

We met an Episcopal clergyman twice during our stay who is interested in the Jews. He told us of quite a number of Jews living in Halifax who are building a synagogue, and kindly offered to secure names and addresses that we might send "Hope of Israel" literature to them. On arriving in St. John, and talking with one who had done city missionary work, but not among the Jews, she remarked she thought any attempt to carry them the gospel would be met by them with hostility but she would be pleased to go with us to visit them. We were gratified at the reception they gave us; only one declined to accept our literature. An elderly man said he would take our reading matter, but would not promise to believe it. We assured him we would exact no such promise, and were glad when we left to hear him say if we would send him a Hebrew New Testament he would read it. We praise the Lord that "The entrance of His word giveth light."

We found in a grocery store two lads, the father being absent. They were much pleased to see literature in their own language, and were quite proud to be able to translate portions of it into English for us. While thus engaged the Rabbi

passed, and seeing something unusual going on in the street, turned and entered. We approached him with a copy of *Tiqveth Israel*, and as he looked over it asked him if he had heard of Rev. Mr. Gabelman. We were much pleased to hear him say he had listened to him preach at 97 Livingston, New York. He carried the paper with him when he went away. May he receive the light in its fulness, and be used of the Lord as a messenger to his brethren. Our friend was much interested in those bright boys, and said she would be pleased to visit them again. We called upon a number of wealthy and educated Jews, and were received with courtesy by them. One of them an elderly man was evidently much interested in what we had to say to him, and expressed a wish that we might meet his daughter, who was not then at home. He said he had no objection to investigating Christianity; he wanted to know the truth, and would read a New Testament. We also had a long conversation with his son-in-law at his place of business, and were gratified that again and again after being interrupted, he would return to continue the conversation. He said he would be pleased to read whatever we might give him.

We were much interested in a charming little Jewish lady, a former music scholar of a friend of ours, who was informed. She was interested in Zionism and so we told her of the outcome of Israel restored and converted. She said sweetly and brightly, "Why, yes, it would be delightful if true." We left her with a copy of *Our Hope*, and a promise to send her something more that would be interesting to her.

A few days spent in Moncloa, N. B., and vicinity, with friends, where we had the pleasure of addressing a missionary meeting, also a Children's Band and a prayer meeting, brought us to the limit of our time, and we prepared to return to our work in N. J. We had a long list of names and addresses, not only of Jews, but of Christian workers, ministers and others, to whom "Hope of Israel" literature will be sent.

We arrived at Maranatha Cottage, thanking the dear Lord for improved health and a delightful journey, and praying that the good seed sown may bring forth abundant fruit to His honor and glory.

A. A. SNOW.

Miss Snow hopes to do some work among the Jews in Philadelphia during the winter. She is there now, and we know

our friends in that city will be interested in this undertaking. Rooms have been found for a depository for our literature there, and we will be glad if our friends in Philadelphia will call there. The address is 518 South Street.

Communications from the Holy Land, from Jews and believers, are reaching us in an increasing number. This shows that our brother in Jerusalem and other friends who distribute the *Tiqvah* there, and tracts, are at work. A dear brother from Alexandria has written us to interest us in the circulation of a Hebrew grammar for Arab's speaking Jews in Palestine. The Yemen Jews (belonging to the tribe of Gad) seem to have very little knowledge of Hebrew, but are anxious to learn it. As they are very poor the grammar must be given away free. In this way the missionary may find a door opening to these Jews, who came some years ago to Jerusalem expecting the advent of the King Messiah.

The following card from India gives additional news of the circulation of our tract printed in Marathi for the so-called black Jews of India :

Dear Brother in Christ :

Perhaps you desire some more news about your little tract. I have had very good opportunities for circulating it, and I hear that people are interested in it. One little girl who took it home from a school told us afterward that she had lent it to seven people. I was invited to a Jewish wedding, and took about a hundred with me, and could have given away many more. I have money left of what you sent, and if you will send another tract we can print it.

Yours in Christ, K. P.

OUR HOPE.

FINANCIAL REPORT, SEPTEMBER 30, TO DECEMBER 31, 1899

RECEIPTS.

No. 1901	Mrs. M.	\$10.00	No. 1947	Mrs. B.	2.00
1902	Mrs. K.	1.00	1948	Friends in L.	1.00
1903	Mrs. B.	1.00	1949	Friends in L.	1.00
1904	Mrs. C.	3.00	1950	Friends in M.	1.00
1905	S. O. B.	10.00	1951	Tracts.	1.00
1906	Friends in M.	2.00	1952	Tracts.	1.00
1907	C. L. A.	2.00	1953	Mrs. C.	1.00
1908	Friends in S.	7.00	1954	Subscriptions, Our Hope 5	1.00
1909	Friends in O.	2.00	1955	Friend.	1.00
1910	Mr. O.	10.00	1956	Friends in S.	1.00
1911	Friends in C.	14.00	1957	Tracts.	1.00
1912	Miss S.	1.00	1958	Miss E. W. E.	1.00
1913	C. F. C.	12.00	1959	Tracts.	1.00
1914	H. A. K.	25.00	1960	Tracts.	1.00
1915	A. E.	2.01	1961	Tracts.	1.00
1916	Subscriptions, Our Hope	24.74	1962	Tracts.	1.00
1917	Miss W. W.	1.00	1963	Friend.	1.00
1918	Miss E. B.	1.00	1964	Mr. H.	1.00
1919	Through F. O.	2.25	1965	Mr. H.	1.00
1920	Mrs. L. T.	22.00	1966	Mrs. J. T.	1.00
1921	Tracts.	1.00	1967	Mrs. K. L. S.	1.00
1922	J. H. C. ....	.20	1968	Tracts.	1.00
1923	Friend.	\$12.50	1969	Miss E. B.	1.00
1924	Tracts. ....	.15	1970	F. D. and Friends in L.	1.00
1925	Tracts, Jargon. ....	.25	1971	Miss H.	1.00
1926	1 God's Purpose. ....	.15	1972	Friends in P.	1.00
1927	1 Samiah and His People	.25	1973	Friend.	1.00
1928	Mrs. B. ....	.30	1974	Miss T. E.	1.00
1929	Subscriptions, Our Hope	2.00	1975	Rev. M. C.	1.00
1930	Cash.	112.00	1976	Tracts.	1.00
1931	For Printing Tracts.	102.00	1977	A. P.	1.00
1932	Mrs. F.	2.00	1978	Wm. M.	1.00
1933	W. J. E.	2.00	1979	Mrs. L. T.	1.00
1934	Mrs. X. T. B. ....	.51	1980	A. D.	1.00
1935	S. A. W.	1.00	1981	Cash Tracts.	1.00
1936	Miss B. B.	1.00	1982	Mrs. N. J. M.	1.00
1937	Friends in T.	12.12	1983	Tracts.	1.00
1938	Tracts. ....	.25	1984	Miss E. T.	1.00
1939	Mrs. M. J. H.	2.00	1985	Miss S.	1.00
1940	S. R.	1.00	1986	Subscriptions, Our Hope	1.00
1941	Tracts. ....	.40	1987	J. A.	1.00
1942	C. F. C.	12.00	1988	K. D.	1.00
1943	C. O. O.	2.00	1989	Orves O.	1.00
1944	J. L. ....	.25	1990	D. M. D.	1.00
1945	Mrs. C.	2.00	1991	A. O.	1.00
1946	Tracts. ....	.25			

EXPENDITURES.

For Hebrew printing and postage.	\$120.00
Printing of Our Hope and tracts.	422.20
Account of the work.	1,202.75
Relief to the poor.	27.00
Balance against treasury September 30.	29.00
	<hr/>
	\$1,738.10
December 31, balance against treasury.	\$26.79

OUR HOPE.

Entered N. Y. Post Office, June, 1894, as Second Class Matter.

Vol. V.

FEBRUARY, 1899.

No. 6.

Announcements.

We are sorry that we cannot give our readers a letter from Mr. Stroeter in this issue. It has not reached us in time. Mr. Stroeter spent a few days in Denmark and we hope to have in our next number all the interesting details of his visit there.

The article in the last number, "Absent from the Body," has been reprinted in tract form. The article is an excellent one on the question which has led to so much error. We will gladly furnish copies for distribution.

We hope to hold in two or three weeks a Bible Conference about Israel in the city of Philadelphia, but are not yet prepared to give the place and date where and when the Conference will meet. We will inform all our readers in Philadelphia and vicinity by postal card where the conference will be held so that they and their friends can attend.

Sample copies of *Our Hope* will be furnished to any of our readers who wish to circulate them among their friends. If your friends are living at a distance, please send us their addresses and we will send them a copy by mail. We are thankful for the many encouraging letters about the paper we have received of late.

We desire to inform our readers and friends in Canada that Mr. Henderson, 8 and 10 Lombard Street, Toronto, keeps in his store all our tracts and publications in English.

Studies in Zechariah.

CHAPTER II.

*The second night vision. The four horns and the four smiths.
The third vision. The man measuring Jerusalem. Resurrection and glory of Jerusalem foretold.*

The second night vision of Zechariah is closely connected with the first. In the first vision the time is given when the Lord will turn to mercy to Jerusalem—the time when the nations are at ease, and, having helped forward the affliction of His people, are ripe for judgment. The scenes have passed away, and now the prophet lifts his eyes again and he sees *four horns*. The question he asks of the angel is answered by him, that *these are the horns which have scattered Judah, Israel and Jerusalem*. Then *four smiths* appear, and the angel informs the prophet that *these are come to fray them* (the four horns), *to cast down the horns of the nations which lifted up their horn against the land of Judah to scatter it* (chapter i: 20-21.) The four horns are the powerful and proud enemies of the people of God. Why four horns? Some have said because the enemies of Israel have come against the land and Jerusalem from all four cardinal points of the compass, and have scattered the people east and west, north and south. Others mention different nations who were at Zechariah's time in existence and instrumental in scattering Israel. The horn is a symbol of power and pride, and in prophecy stands for a kingdom and for political world power. The ten horns which Daniel saw on the terrible fourth beast rising from the sea denote ten kingdoms, and in Revelation xvii: 12 we read "The ten horns that thou sawest are ten kings." The four horns in this second vision must be therefore kingdoms—world powers. The number four, as it is well known to every student of the prophetic Word, is found twice in the book of Daniel. Nebuchadnezzar's great image was divided into four parts, each standing for a world power, namely: the Babylonian, the Medo-Persian, the Græco-Macedonian and the Roman power. The latter is still in existence and will be till the stone smites the image at its feet and pulverises it. Daniel's vision (chapter vii) brings before his

OUR HOPE.

103

four mighty beasts, the last having ten horns, just as the limbs of the image ended in feet with ten toes. With such a revelation in the book of Daniel it is very easy to understand that the four horns can mean nothing else than the same powers of Gentile rule and supremacy existing during the entire time when the kingdom has been taken from Israel. These four world powers are horns. They unite strength and pride, and are bent upon scattering Israel. They are the enemies of Israel, and therefore the enemies of God. And now the four smiths appear on the scene to fray them—to cast down the horns of the nations. Four horns are overcome and broken down completely by four smiths. It does not follow that the four smiths must be four other powers. The vision seems to teach two facts; first, the horns will be broken and cast down; and in the second place God has for every hostile power which has sinned and sins against his people a corresponding greater power to overcome it, break it into pieces and cast it down. However, we believe the vision will have its fulfillment in the time of Jacob's trouble. The elements of all the four world powers will then in some way be concerned in the onslaught on Jerusalem—a confederacy of nations; representatives of many nations will come up against Jerusalem, and it will be then that the four horns are broken by the four smiths and the casting down will be done.

The third night vision is one of the most interesting and instructive. As the third one, it forms the climax of the good and comfortable words which were spoken concerning Jerusalem. The number three stands in the Word of God for resurrection, life from the dead. Thus in Hosea, concerning Israel, "After two days Thou wilt revive us, and on the third day Thou wilt raise us up" (Hosea vi: 2). In this third vision Zechariah sees the glorious restoration of Israel, which has been the burden of so many prophecies, and the glory which is connected with that restoration. In this night vision Zechariah hears of a restoration and of a glory which has never yet been fulfilled in the history of God's people. Those teachers of the Word who see in Zechariah's night visions nothing but fulfilled prophecy, cannot answer certain questions satisfactorily, and their only refuge must be a spiritualizing of this restoration. Another thought before we take up this third vision. The

vision of restoration comes after the enemies of Israel have been cast down. That prophecy might be fulfilled; prophecies about a believing, suffering Jewish remnant; prophecies concerning Jacob's trouble, etc., a mock restoration, generally termed a restoration in unbelief, is to take place. There can be no doubt whatever that we are privileged to see the beginning of this restoration of part of the Jewish nation, the land of the fathers in unbelief. It is one of the signs of the nearness of that event for which the Church hopes, and God waits—"our gathering together unto Him." The word and the lukewarm Christian does not see it, but he who loves the Word and lives in the Word, has eyes to see and a hearing ear and knows what is soon coming. The true restoration, however, will only come as it is seen so clearly in the night visions after the enemies have been overcome, the host cast down, the image smashed—in other words, after the Law has come.

We may divide the third night vision into two parts. In the first part a man is seen with a measuring line measure Jerusalem, and the restoration of the city and its enlargement is promised; and in the other part promises of blessings given as well as glimpses of the glory which will attend the restoration.

Zechariah sees a man with a measuring line in his hand. The prophet asks him, Whither goest thou? And he answers, *To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.* There is nothing here which indicates that the man who starts out to measure the city is identical with the man on the red horse of the first vision. This man here seems to be only a person appearing to impress the coming enlargement of Jerusalem upon the prophetic mind. Similar visions where measuring takes place are found in Ezekiel xii, where the temple of the Millennium is measured, and in Revelation xi, where a reed is given to John to measure the temple of God, which is the temple standing in Jerusalem during the time of Jacob's trouble. Here in Zechariah's vision it is the measuring of Jerusalem. What Jerusalem is it? Of course, the Jerusalem in Palestine, which will, in its restoration, become the centre of the earth. In the new earth, after the thousand years, there will be another

OUR HOPE,

265

Jerusalem in the earth, the new Jerusalem come down from heaven from God (Rev. xxi: 2). Of this new Jerusalem we read, "And the city lieth four square, and the length thereof is as large as the breadth: and he measured the city with a reed twelve thousand furlongs. The length and the breadth and the height thereof are equal" (Rev. xxi: 16). Here is the measurement of the new Jerusalem: As long as it is broad and extending upward into the air. What a wonderful city that will be, the glorious centre of a new heaven and a new earth, our home for all eternity! The man in Zechariah's third vision measures only the length and the breadth of the city because in the coming restoration of Jerusalem there is no height to be measured.

Now follows the appearing of another angel who meets with the one who had been speaking to Zechariah, and he brings from the throne of God a message for the prophet. He said, *Run, speak to this young man saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein.* The influx of men and cattle to Jerusalem will be so enormous that the city must be enlarged and it will spread out into the plain. Another prophet, the seer of Israel's glorious future, Isaiah, has spoken likewise of this enlargement in the following beautiful words: "As for thy waste and desolate places, and thy land which has been destroyed, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away. The children of thy bereavement shall yet say in thine ears. The piece is too strait for me, give place to me that I may dwell" (Isaiah xlix: 19, 20). Notice the city is to be inhabited as villages. This denotes the peace which Jerusalem will then enjoy. A blessed security for the city which for so long a time was trodden down by the Gentiles. There will be no walls. No need of walls to shelter men and cattle, for the enemies of Israel have been scattered and broken down, the warfare of Jerusalem is accomplished. At the end of the Millennium, which will have been a thousand years of unbroken peace for the land which for thousands of years knew no peace. Satan, with Gog and Magog, will come against the land and its inhabitants. This last final struggle the Holy Spirit revealed through the prophet Ezekiel (chapters xxviii and xxxix).

OUR HOPE.

It is interesting to notice there the condition of the land, the people as the enemy who comes up against the land, and them: Thus says the Lord God: It shall come to pass in that day, that things shall come into thy (enemy) mind, and thou shalt devise an evil device: and thou shalt say, I will go to the land of unwalled villages. I will go to them that are quiet, that dwell securely, all of them dwelling without wall, and having neither bars nor gates: to take the spoil and to take the prey: to turn thine head against the waste places that are now inhabited, and against the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the centre of the earth (Ezekiel xxxviii: 10-12). What a wonderful Word our God has given us! How everything is harmony! Zechariah's vision shows what Jerusalem will be in the beginning of the Millennium and Ezekiel, by the Spirit of God, puts before us the same conditions at the end of the thousand years.

The reason of Jerusalem's peace, security and prosperity will be the glory of the Lord. This glory will be in the midst of the city, and will also form a wall of fire around the city. For I, saith the Lord, will be unto her a wall of fire round about the city, and I will be the glory in the midst of her. Glory and defence are here combined. They always go together. This has been in a degree already the happy lot of Israel in the past, for He guided them with His glory. It was a cloud by day and a fire at night by which the Lord had revealed Himself to His people, and out of that glory cloud He protected them and punished their enemies. How much greater will that glory and defence be in that time of fullness when Israel is no longer a disobedient, stiff-necked people, but the holy people, the kingly nation. What a glory that will be when the King comes back with His kingly glory, attended by the many, many brethren who have suffered with Him and now share His glory! What a glory that will be when He who is our life, will be manifested, and we with Him to His glory! It will be unspeakable glory. Cry aloud and shout thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee. And it shall come to pass, that He that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jeru-

OUR HOPE.

267

Jerusalem when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the blast of judgment and burning. And the Lord will create over the whole habitation of Mount Zion and over her assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for over all the glory shall be spread a canopy. There shall be a pavilion for a shadow in the day time from the heat, and for a refuge and for a covert from storm and from rain. (Isaiah iv.) This glory during the Millennium will no doubt not only hover over the land, but will be visible over the entire earth, and the knowledge of the glory of the Lord will cover the earth as the waters the sea.

It is interesting to see how Talmudical literature falls in with these thoughts. A few quotations from these old writings of the Jews will no doubt be acceptable to the reader. Rabbi Isaac Napcha says: The Holy One said, I kindled a fire in Jerusalem (in wrath) Lament. iv : 11, and I am going to build her up again with fire, as it is said, "I will be unto her, asith the Lord, a wall of fire round about. He that kindled the fire shall surely make restitution." The Pesikta Rabethi has this: What is this: "And for a Glory I am in the midst of her." Is it not the case that the glory of the Holy One is none other than on high, as it is said, "His glory is above the heavens." The glory is in order to show every creature in the universe the superior excellence of Israel, since it is on their account that the Holy One brings down the Shekinah from the highest heaven and lets it dwell in the earth.

We have now in the vision a continued description of that happy condition of Jerusalem and all that is connected with it. First, we notice the summons for the Jews who are then still in dispersion. *Ho, ho, flee from the land of the North, saith the Lord, for I have spread you abroad as the four winds of the heaven, saith the Lord. Ho, Zion, escape that dwellest with the daughter of Babylon.*

It is not to be expected that when the glory appears and the Klag of Glory comes again and His feet stand there on the Mount of Olives, that the entire Jewish nation will then live in the land. This will not be the case; only a part of the nation was restored in unbelief, and in the midst of them a believing

remnant, whose faith, suffering and salvation we hope to describe later. Two-thirds of all the inhabitants of the land will be swept away in the great tribulation. After the Lord has come, the others will be restored. It is significant that the land of the North is mentioned here. Later, in the eighth chapter, we read: "I will save my people from the East country and from the West country," but those living in the land of the North come first. Of course, Babylon was meant as far as this vision had anything to do with the restoration which had taken place in part from the Babylonian captivity. The North country, which figures in the coming restoration, is not Babylon, but another land. Russia is directly north of Palestine and in this northern land, the territory once inhabited by Gog and Magog, about one half of the Jews now living have their homes. About six millions of Jews are living to-day in European and Asiatic Russia. Their deplorable condition in the land of the North is well known, and there, likewise, the national awakening has been the most marked and Zionism has its most ardent advocates. A large multitude is getting ready in the North country for a mighty exodus. Like their forefathers in Egypt, they will see from the land of the North, and the prophecy is literally to be fulfilled.

(To be continued.)

Samuel and Israel.

BY A. C. G.

The service of Samuel among his people the children of Israel was very loving and patient. It was likewise very discouraging; for though he taught them, instructed them in the good way, and spoke the Word of the Lord to them, yet they continued in idolatry, stiff-neckedness and sinned against the Lord. At last they sent the elders of the people to Samuel at Ramah, and asked a king to judge them like other nations. How this must have grieved the faithful, loving, longsuffering Samuel. He turns to the Lord in prayer, the only and true way for all the burdens of life, and he receives an answer from Jehovah. The Lord tells him that they have not rejected Samuel, but that they have rejected Him, the Lord, that He should not be King over them. Samuel's loving service being

rejected, and in it the Lord as the King of Israel, Samuel continues to be interested in them. There at Gilgal all Israel is gathered, and the old and gray-headed Samuel addresses them like Moses and Joshua before him. The whole nation gives witness of the righteousness of Samuel. They said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." What a witness they were indeed giving against themselves that they had rejected a righteous one. Thus Israel has always rejected the true prophet, the one sent of God, till at last they rejected Him who did no sin, neither was guile found in His mouth; Him, who, when He was reviled, reviled not again, when He suffered He threatened not, the Lord from heaven.

Samuel reviews before the people God's merciful dealing with them and their sin in asking for a king. A sign, thunder and rain, at the time of the wheat harvest, a miracle, is asked by Samuel as a confirmation from the Lord that their wickedness is great, and while the lightning flashes and the rain comes down in torrents the people cry "Pray for thy servants unto the Lord thy God, that we die not, for we have added to all our sins this evil, to ask us a king." And surely the time is to come once more when the Lord will give signs in heaven and in the earth, and when Israel will bow before the coming Lord in true repentance.

We desire however, to call the reader's attention especially to the words which Samuel spoke after these events. They contain a blessed assurance given to Him of God and a noble resolution. Samuel said, "The Lord will not forsake his people for His great name's sake, because it hath pleased the Lord to make you His people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and the right way" (1 Sam. xii : 22, 23).

What a blessed assurance that was for Samuel, "The Lord will not forsake His people," and the reason why, "it has pleased the Lord to make you His people." We have here the same statements which we find in the great apostle's prophetic witness concerning the seed of Abraham. Paul, in Romans xi, says that God has not cast away His people, and the reason because God's gifts and calling are without repentance. Thus,

OUR HOPE.

we see the two great and loving men of God living so many centuries apart, have the same knowledge concerning the people to whom they belonged and in whose behalf they witnessed, prayed, labored and suffered. Nor is this the truth of Samuel and Paul exclusively, but it is the truth revealed in the entire Word of God from Genesis to Revelation. God cannot and will not forsake His people Israel; they are His people, and His own great name, the name of the God of Abraham, Isaac and Jacob, is concerned in it. True, they had done great wickedness at Samuel's time when he addressed them at Gilgal. They had worshipped idols and rejected the true prophet and God as their King, but nevertheless Samuel knows and has the assurance given to him that the Lord will not forsake His people.

When Paul wrote his letter to the Romans the nation had rejected the Son of God and had cried, "we have no king save Cæsar," and the King of the Jews was rejected and crucified. The nation had likewise rejected the testimony of the Holy Spirit and was fast ripening for the judgment which prophets and the Lord had foretold; still, in that dark hour of Israel's apostasy and fall the Holy Spirit declares, through Paul, "God has not cast away His people." Even in their apostasy and sin they are His people.

How little does Christendom, boasting, conceited Christendom, know of this. It is the devil's lie which has permeated Christendom that God has forsaken His people, that they are no longer His people, and that there is no hope for Israel, no future glory for Jerusalem. No person can understand God's Word who does not know the purpose of God in and concerning Israel. The simple knowledge of this truth that Israel is beloved, God's beloved Israel still, opens the Word as nothing else; but where this is rejected, there is no place of it as interpretation of the Word of God which dishonors Him who is the Truth.

Israel is the key to all the Scriptures. There was a time when so little was heard about Israel and God's purpose in them. It is different to-day. The Holy Spirit gives much light and sends many teachers who declare God's loving councils concerning them, and all true believers eagerly accept the truths preached, and in consequence, there is an unfolding

of the Word of God such as the Church has never seen before. Is this not a sign of an ending dispensation? We are speaking often of the movement among the Jews as a sign of the times, but it seems to us the truth concerning Israel's calling, Israel's future given in great power to the Church and accepted, is no less a sign of the times.

However, like all other precious truths, the truth of Israel, the people of God and all connected with it, is also rejected. There could be no falling away from the faith once delivered to the saints, if Israel's place would be understood and believed. All this highmindedness against which Paul warns would be changed into fear. There would be no clamoring for a religion of the "Fatherhood of God and the brotherhood of men," no plea for "a social Christianity," no higher criticism, etc., if the dispensational teachings of the Word concerning Israel were believed. Alas, the darkness increases, the confusion becomes greater, the truth rejected, the lie believed. And it is strange to see that the enemy seems to have a counterfeit for every part of the truth. With many Israel means the Church, and as this lie has somewhat worn out, another powerful error, which robs Israel, has appeared, the "ten lost tribes" found and in possession of blessings, earthly supremacy, etc., which do not belong to this age, but to the age when Israel is restored, and gentiles claiming these national blessings.

A word about Samuel's resolution before the people. "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you." They had rejected him and often disappointed him with their stiffneckedness and unbelief. It would have been very natural for any man to give up hope in such a case and lose interest. It could not be thus with Samuel, knowing as he did that the Lord would not forsake His people and that they are a people unto Himself. It would have been as great a sin as was Israel's rejection, if Samuel, with such knowledge, had lost interest and ceased to pray for them and teach them the right way. Therefore, he declares that he will continue to pray and to teach no matter how they may treat him and the truth be preached.

The great apostle likewise, in the Epistle to the Romans, opens his heart, and we hear from his lips that which no doubt was his feeling to the very moment he laid down his

OUR HOPE.

blessed life. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Though they had treated him even worse than they treated Samuel, yet he always went first to their synagogues to give them a loving message from his heart. Why? Because he knew the work of his God, and in his heart there dwelt the loving Spirit of Christ who taught him to pray for his blinded brethren and love them though they cast him out of the synagogue and accused him wrongfully. And when he came, after much suffering, bound in chains to Rome and hardy settled down, for it was only three days after his arrival, he called the chief of the Jews together, and he spoke to them of Jesus and the Kingdom of God. Like Samuel he continued to teach them the good and right way.

If there is to-day more light concerning Israel and Israel's hope among true believers, surely there must be likewise more prayer for the peace of Jerusalem and more loving work on their behalf. This is the case. Where Israel's hope (which is our hope) is known, where the teaching of the Word that they are beloved still is accepted, and the prophecies concerning them studied and believed, there is much prayer for them. The Word and the Spirit teaches true believers to pray for Israel in our days as never before. We have found in our own experience that the prayer of intercession for Israel, bringing upon our own life unspeakable joy and rest in God. We have no doubt that there will be more prayer for Israel and a deeper interest in the seed of Abraham in the near future as long as the Lord tarrys. Often prayer meetings are held for objects for which no definite scripture promise can be given. In so many missionary prayer meetings, prayers are made for the conversion of certain nations and the conversion of the whole world, and Israel is entirely forgotten—the one people which has the greatest promises in the Word, and for whom we can pray with much assurance, is forgotten. Let there be more united prayer for Israel among true believers, prayer for the calling of the remnant according to the election of grace—that remnant which belongs to the body, the Church. Let there be prayer for that part of orthodox Judaism which undoubtedly comes nearer to the person Jesus of Nazareth; prayer for them in their world-wide disper-

slon and suffering—prayer for the witnesses who speak the truth in love to them, for the Word scattered among them. Oh, for more united prayer for Israel, "to give Him no rest till He has established and made Jerusalem a praise in the earth." And though the prayer and loving work for Israel may sometimes seem to be useless, let all true believers and friends of Israel continue. There is much which discourages—many sad experiences which are made by those who work among His people; but it is for us now to bear these burdens, continuing to pray for them and instruct them in the good and right way. The time must come at last when God's promises to Israel will see their literal fulfillment in the inhabited earth. What joy it will be then for the glorified Church who is then coming with her Lord, the King of the Jews, to see Jerusalem comforted. What a day of rejoicing with Jerusalem that will be! (Isaiah lxi: 10.)

In Moses' Seat.

"And the law is not of faith."

If life, righteousness, acceptance with God, are to come by obedience to the law of God, let us see what is required of man.

Or, to put it into another form, let us see what it is to be saved by law; to be in the love and fellowship of God, in His freedom, peace and joy, in His holiness without spot or blemish, by obedience to the law, holy, just and good.

1. However many the commandments of God, *all must be kept and always*, and not only in the letter but in the spirit.

From the commandment of a supreme all-absorbing love, not a shade or line of least departure can be allowed; no relaxation of its strictness; no lowering to accommodate any weakness. This is the law of the perfect man; according to it he was made; it is the law of his endless being; he is not himself if he lives not in it and by it; it is the law of life to him, and such words as judgment, condemnation, death and wrath apply not to him.

He enters the gates of heaven unchallenged; he enjoys the mighty freedom of the universe; he moves in the majestic harmony of the divine order; he goes on the mission of Jehovah like an embodied thought, knowing no other end of action, bearing no other voice but the will and voice of God.

OUR HOPE.

To do the will of God is the chief joy, the perpetual delight; reward is not the thought; service is itself's recompense beyond comparison. Whatever gift God may bestow, on whatever throne He may seat the obedient spirit, it is but the outward expression of the delight of God in one whose delight is all in God.

2. *In worship to perfection is required by law.*

The name of Jehovah alone must be remembered here on earth as "in the heights of His holy habitation." No thought to truth can comprehend Him, no worship declares all He is, but also no thought can be cherished one moment that would make Him less or other than one knows Him to be.

That would be to cease to draw the breath of holy life in an instant. "Perfect love," "unceasing adoration," is the voice of holy law sounding through all the deeps of creaturehood.

To Him alone the holiest and the mightiest before the presence of His glory ascribe all praise and blessing; and the least cannot change the eternal note, for one and all are in accord with the one all-encompassing law of love to God.

3. *The love of fellow-creature is demanded by this law of perfection.*

No abatement can be found in this; no offence in one point overlooked; no loveless thought beyond the unshakable mirror of the soul.

All moved and done, every breath must be of love, in blessing without impulse of resentment, or envy or pride. And no jot or tittle of such law can remain unfulfilled. All must be perfection in thought, affection, purpose, act.

One breath or flaw here ruins all.

4. *The love of man can never be instead of the love of God.* God is first and source of all. We love not truly unless we love like God.

He creates to people a world with spiritual beings like Himself to love Him and each other. To live for the good of the creature only as the noblest expression of the law of life is to fall short of the chief end of all. To love fellowmen only and overlook the claims of God is to dethrone Him and to open the abyss of endless separation.

In brief, this law of holy life, this love of God and all creatures demands perfect and perpetual obedience. If life is by law, no touch of death can be known at any point, however fine or hidden. Law runs like an air line through eternity, measuring and marking the way of archangel, angel, and of the spiritual creature forever.

Law then says, "Do this and thou shalt live." This is to be just before God; this, the ground of acceptance and basis of a peace that never can be shaken; this, the spring of endless joy.

But Abraham was not blessed for such obedience, and Moses could not keep his own law.

"For if there had been a law given which could have given life, verily righteousness should have been by the law." "For if righteousness come by law, then Christ died for nothing."

W. J. E.

"Ye do Well to Take Heed;"

ON THE VALUE AND IMPORTANCE OF THE STUDY OF PROPHECY.

BY H. B. CARRON.

"We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Peter i: 19.)

With so plain and emphatic a declaration before us of the benefit to be derived from the study of the prophetic portions of Scripture, and considering the very practical character of it, as indicated by the inspired apostle comparing the prophetic word to a light shining in a dark place, it is most remarkable that prophecy should have been so neglected as has been the case. In the early days of the Church, under apostolic guidance and teaching, a far different state of things prevailed. In those days the rays of the prophetic lamp shone brightly on the path of the newly-converted soul from the very first: for then the heralds of the cross preached Christ, not only as the One who had appeared "to put away sin by the sacrifice of Himself," but also as the One who was to appear "a second time apart from sin unto salvation" (Heb. ix: 25, 28). They spoke not only of "the sufferings of Christ," but also of "the glories that should follow" (1 Pet. i: 11, n. v.). The joy of the apostles themselves being based not only on the truth of forgiveness of sins through the death of Christ, but also on the expectation of His coming again as declared by the angelic messengers who stood beside them on that memorable Ascension Day (Acts i: 11, 12; Luke xxiv: 49, 53), it is not surprising that they communicated the bright light which animated their own breasts to those who heard and received their message, so that they "turned to God from idols,"

not only "to serve the living and true God," but also "to
 for His Son from heaven" (1 Thess. i:9, 10). These
 possessed the true spirit of "strangers and pilgrims" (1 Pet.
 1:12) here, and looked upon the time they spent in this world
 one of "sojourning" (1 Pet. i:17); so that the early disci-
 presented the blessed appearance of men that wait for their Lord
 with girded loins and trimmed lamps, and their hands on the
 of the door, ready, whenever he should come and knock, to
 unto Him immediately (Luke xii:35, 36). But soon, alas,
 they left their first love; the principles of the world crept into
 Church; little by little they ceased to be separate from it; the
 the blessed hope grew dim, the spirit of slumber seized upon
 them, until, in the words of the parable of the ten virgins,
 all slumbered and slept" (Matt. xxv:5). The prophetic
 then became enshrouded in the thick mists of a spiritualistic
 system of interpretation, by which its distinctive predictions of
 future were made to be fulfilled in the outward advancement
 the professing Church, or in the inward experience of the
 individual soul. Thus bedimmed, it flickered feebly throughout
 dark ages: the people of God groped on their way, robbed of
 guiding light. But the present century has seen a marvelous
 change. By the blessed operation of the Holy Spirit the
 mists have been dispersed, and the lamp of prophecy has
 more shone forth in heavenly brilliancy, illuminating the path
 thousands, as in the early days. As the century has rolled
 the cry, "Behold, the Bridegroom cometh" (Matt. xxv:6),
 gathered strength, and the number of those who, hearing the
 of the Spirit and the Bride, are responding "Come!" goes
 daily increasing (Rev. xii:17). But many still hold
 thinking that the study of prophecy is barren and profitless
 subject that can be neglected without loss—and one, indeed,
 is far better left alone. To all such, I would affectionately
 that they are laboring under an entire mistake. When right
 understood and rightly pursued, no grander, more sanctifying,
 intensely practical subject, can engage the heart and mind of
 believer. To possess the word of prophecy is a privilege of
 very highest order. To the reverent and subject heart it is
 it were permitted to enter the council chamber of the Eternal
 and there, draw into fellowship with Him concerning His
 transcendent purposes unfolded by the spirit of truth, were given

OUR HOPE.

277

view, through the divinely-adjusted lens of prophecy, the final destinies and issues of this sin-cursed race, appointed by wisdom that cannot err and guaranteed by Omnipotence. To the heart that loves the Lord Jesus, what could be more charming than the discovery that, amid the glories of that transformed scene, it is He that reigns supreme—that all the glories circle around His brow? And such, indeed, is the consummation that prophecy reveals; for though many figures and circles of interest pass before us on the prophetic page, and though a stormy night of judgment is shown as preceding the "morning without clouds," yet the exaltation of Christ is the chief point in prophecy—the unveiling of His everlasting glories, the one purpose for which it has been vouchsafed; for "the testimony of Jesus is the spirit of prophecy" (Rev. xix : 10).

From Genesis to Revelation the Bible is saturated with the prophetic spirit. The more we study, the more its all-pervading presence becomes manifest; the more the conviction is forced home that it is wrought integrally into its very structure. To ignore prophecy is, in effect, to cast a slur on the Divine wisdom which has interwoven it so marvelously into His perfect and glorious revelation to mankind; and, I am persuaded, to miss the key to its true interpretation—for the prophetic is the only standpoint from which it can be intelligently studied as a whole. Viewed from any other standpoint, many portions of the Bible are either unobtainable or are misunderstood; and the result is at best but a fragmentary and disconnected conception of Divine revelation. But to the understanding, illumined by the light of prophecy, the Bible becomes a new book. The unity and continuity of all Scripture is apprehended; what before was intricate becomes plain; much that seemed isolated is seen to bear unsuspected relation to other portions of truth; everything falls into its due and appropriate place; the conviction is irresistible that the keystone has been discovered; the arch of truth rises in its majestic completeness; and feeling as never before that "the Scriptures cannot be broken" (John x : 35), we can but repeat in the spirit of worship the apostle's words, "Oh! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi : 33.)

Prophecy irradiates every doctrine in the Bible with fresh light, and the plea of redemption centering in the Cross is perceived to

have a scope so far-reaching and so great as to altogether eclipse the meagre estimation formed of it before. The elementary thought that the soul is saved from hell and receives a title to heaven as the outcome of that stupendous work, which is the sum total in the apprehension of so many, is replaced by the grand panoramic foreview of all things reconciled unto God by His Son, whether things in earth or things in heaven (Col. 1:20); and all things gathered together in one, or headed up in Him (Eph. 1:10), to whom the Name which is above every name is given, exalted FAR ABOVE all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. 1:21); Satan banished forever; every trace of sin and its effects obliterated; the character of God vindicated before all created intelligences; His holiness, love, wisdom, power—yea, all His attributes fully displayed, while He is glorified by the angelic hosts and the countless myriads of redeemed and perfected beings, from whom the Doxology rises eternally, "Hallelujah! for the Lord God Omnipotent reigneth" (Rev. 21:6).

But to return. Whether consciously or not, there has arisen an artificial and mischievous distinction between "fulfilled" and "unfulfilled" prophecy. The very same persons who cast aside "unfulfilled" prophecy are fully alive to the value of fulfilled prophecy, and can point out with the utmost precision the exact mode with which the prediction corresponds with its accomplishment. But thus to acknowledge the utility of the latter, while denying any present value to the former, is partial and one-sided. The prophetic word is one; and the division into fulfilled and unfulfilled is decided purely and simply by the place we occupy on the line of its completion. All was once future. That future Adam surveyed through the unfulfilled prophecy of the woman's seed, which was to bruise the serpent's head (Gen. iii). Into this grand outline-prediction has been filled detail after detail, as time advanced. Though the last touches of the brush, so to speak, were long ago given to the prophetic picture by the Divine hand in the lonely Isle of Patmos, we still wait the full realization of this *fiat* of prophecy. But what was unfulfilled prophecy to one generation was fulfilled prophecy to the next. Thus what was unfulfilled to Abraham had passed into the realm of accomplished fact in the time of Moses (see Gen. xv). What Moses saw in the

future, but never personally enjoyed, Joshua lived to experience, and could appeal to the people, saying, "And ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you" (Josh. xiii: 14). When David sat on the throne, of whom Christ was to be the Seed according to the flesh, a farther step was reached in the fulfilment of prophecy. But what a host of utterances received their accomplishment when He, of whom Moses and the prophets wrote, lived and died on the earth. And to-day, what was then fulfilled prophecy has passed long since into history. And standing as we now do, with so much of the prophetic word passed into the realm of fact lying far behind us, who are we that we should deem the portion that still remains unfulfilled or worthy of our attention?

Is it suggested that prophecy is of value only after its fulfilment? Such a contention will not stand for a moment. That word which is seen to be pregnant with helplessness and blessing after its accomplishment cannot be supposed to have been previously barren. Just as saints of old received strength and encouragement from the word of the Lord that had come to pass, as the word of prophecy set before them supplied motive power and energy to their souls. Thus the often dark and troublous present was illumined no less by the hope set before them in the prophetic word than by the recollection of blessings already bestowed. This, indeed, was God's purpose in unfolding a future over which He Himself presided. Such is His purpose still for us in this present time. If we neglect His gracious provision, we do it to our loss.

The undeniable evidence supplied by fulfilled prophecy of the superintendence of a Divine Being over the affairs of men is often commented on. But the advantage of this evidence is enjoyed to its full extent by those who take heed also to that portion of prophecy which remains as yet unaccomplished. It was thus that the faithful few were led to recognise Jesus as the Christ, though He appeared in such humility. They were found looking for redemption in Jerusalem just at the time He appeared (Luke ii: 38). True, they knew but little, yet that little enabled them to recognise "Him of whom Moses in the law and the prophets did write" (John i: 45).

We may further learn not only how *useful* but how *needful* is knowledge of prophetic truth by words of the Lord such as these:—

"And now I have told you *before it come to pass* that when it is come to pass *ye might believe*" (John xiv : 29).

"These things have I spoken unto you *that ye should not be offended*" (*Ibid.* xvi : 1).

"But these things I have told you that when the time shall come ye may remember that I told you of them" (ver. 4).

Another important point is that the Lord spoke of one department of the work of the Holy Spirit as being "to show" us "things to come" (John xvi : 13). He came to "guide us into all truth" (*Ibid.* xvi : 13); but He cannot do this if we neglect *prophetic* truth.

The privilege conferred upon us by possessing a knowledge of "things to come," will be enhanced in our eyes if we ponder these striking words spoken by the Lord in John xv : 15, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." Thus we learn how great is the honor put upon us in His allowing us to share with Himself the knowledge of God's purposes. He has given us this special place of privilege in order that, being thereby enabled to enter intelligently into our service, understanding its true character and scope, we might render it in a way well pleasing to Him. To neglect prophecy is not only to slight this privilege, but also to frustrate this gracious design as far as we are concerned; while if we devoutly give it our earnest attention, we shall assuredly be preserved from many snares, mistakes, and disappointments in our path of service and testimony.

Some further instances, taken from Scripture, illustrating the benefit arising from a knowledge of prophetic truth, may fitly close these remarks.

It was in view of the first prophecy of the Bible already referred to—that the woman's seed should bruise the serpent's head—that Adam called his wife's name Eve, meaning life; thus giving expression to his faith and hope in the midst of the scene which had just come under the judgment of death (Gen. iii : 20).

Can we doubt that the prophetic testimony borne by Enoch concerning whom it is written that he "walked with God" (Gen.

v: 24), which has been preserved for us in the Epistle of Jude (vers. 14, 15), was a mighty factor in maintaining him in the blessed path of separation thus described?

Scripture is very explicit that, in the case of Noah, of whom it is also testified that he "walked with God" (Gen. vi: 9), the revelation of coming judgment "moved" him "with fear to the preparing of an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. xi: 7).

The prophetic promise which God gave to Abraham "embraced" (Heb. xi: 13) by Him, enabled him to break away from every natural tie, and sustained him, as also Isaac and Jacob, "the heirs with him of the same promise" (ver. 9), in a pilgrim path.

The same promise, beheld from afar, detached the heart of Moses from the Court of Egypt, and gave him the power to forego its pleasures and apparent advantages, so that he chose "rather to suffer affliction with the people of God," esteeming "the reproach of Christ greater riches than the treasures in Egypt" (Heb. xi: 24-26). How could he have made a choice so contrary to nature and the dictates of human wisdom, except it were that "he had respect unto the recompense of the reward" held out in the prophetic word handed down from Abraham's days?

After the lapse of centuries, we note how the prophetic message sent by the Lord through the prophet Gad to David, bowed his heart in profoundest worship before Him, and led him to give expression to one of the most touching and beautiful prayers recorded on the page of inspiration (2 Sam. vii). Henceforth he was occupied with the "purpose of the Lord—the "house" that He would make for him, and the place He would give His people Israel. We may learn a useful lesson, too, in seeing how God's prophetic utterances corrected David's mistaken thought, as to the impropriety of him dwelling in a house of cedar, while the Ark of God dwelt within curtains. Until the Lord made His purpose known, neither David nor the prophet doubted but that his building a house to Jehovah would be acceptable to Him. But the revelation of the mind of Jehovah showed it to be otherwise; and while the message conveyed a gentle rebuke to David for thinking of acting without the word of the Lord (see ver. 7), it directed his efforts into the right channel (see 1 Chron. xxi-xxix).

The prophet's confession in Dan. ix. furnishes another instance

OUR HOPE.

of a similar nature. The occasion of that noble and heart-searching prayer was, that Daniel "understood by books the number of the years, wherein the word of the Lord came unto Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem" (ver. 2). It was doubtless in answer to the effectual fervent prayers of such righteous men that the return of the remnant from Babylon was brought about; and the above chapter unmistakably proves the inseparable connection existing between the prophet's patient study of prophecy and the fervent confession he offered to Jehovah.

Further, Peter tells us in his first epistle (1: 10, 11), that the prophets of old searched diligently their own prophecies. But he goes a step further when he states that even the angels desire to look into these things. Since prophets and angels are then seen as deeply interested in the prophetic page, does it become us to treat it with neglect?

But the study of the "sure word of prophecy" is commended to us on the highest of all authority, since the Lord Himself made it His constant meditation; even in the darkest hour of His untold sorrow its fulfillment was ever present to His heart; He might have prayed to his Father—He told His disciples in the garden—and He would have presently sent Him more than twelve legions of angels; but the prayer was not offered, because "How, then, should the Scriptures be fulfilled that thus it must be?" (Matt. xvi: 53, 54). On the cross, too, in the agonies of His closing moments, He thinks of one Scripture relating to His sufferings, not yet fulfilled; and that this Scripture might be fulfilled, He saith, "I thirst" (John xix: 28).

After His resurrection, when He opened the understanding of His disciples, that they might understand the Scriptures, it was the Scriptures in their *prophetic* aspect He expounded, distinguishing those that refer to His sufferings from those that refer to His subsequent glory. With a flood of heavenly light thus shed upon the sacred page, He constituted them His witnesses among all nations, to proclaim in His name repentance and remission of sins (Luke xxiv: 25-27, 44-49). May every reader of these lines have their understandings "opened" in like manner to "understand" the prophetic page, and that their hearts may burn within them as they pursue the glorious study like those disciples of old.—*Morning Star.*

Our Glorious Bodies.

BY M. HAUSER.

(From the German.)

The Scriptures teach that the members of Christ's body shall be conformed to their Head in inward holiness and outward glory. The transformation into His likeness includes spirit, soul, and body. A contemplation of the bodily glory vouchsafed to us is a powerful stimulus heavenward. Paul says, "Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation in conformity with the body of His glory." Phil. iii: 20, 21. This includes heavenly beauty, glory, and splendor, the highest perfection of the senses, members and powers, incorruptibility, imperishableness, indestructibility. The body of our humiliation is earthy, weak, sensual, corruptible. The body of glory is heavenly, strong, spiritual, incorruptible. After His resurrection Jesus was recognized as the same person; His frame and features were the well-known ones. He showed hands and feet to His disciples, and called their attention to the fact that He had flesh and bones. After His ascension likewise He was recognized by Stephen, whose eyes were opened to see Jesus standing at the right hand of God. The spiritual body will consist of the finest celestial substances, with a wonderful radiance, but form and features will be recognizable. The true inward character of each saint will find such complete expression in it that their true names shall be legible on their foreheads.

The glorious body will be pure, fine and illimitable. The elements of this old creation can present no obstacles to it. It can live and subsist equally well in fire, air or water, without suffering the least change. It is all-penetrating, doors and walls have no meaning for it. It never wears nor tires; heat nor cold do not affect it. Pain, suffering, weakness, are forever excluded. It is nimble, moving with the swiftness of thought. Quicker than light it can fly through unmeasured space, millions of miles in a moment.

The body of our glory will in grace, splendor, dignity and perfection far surpass our imagination. It will be in every respect a perfect, willing and skillful organ of the fully enlightened and sanctified spirit. It will correspond in all respects to the charac-

ter of the heavenly mansions. The city of God has an expanse of 12,000 furlongs. Two friends living at the extreme ends of that city would not experience the least inconvenience or difficulty in maintaining unbroken communion. With the swiftness of thought they can move from place to place. Nor does distance forbid vision. When Stephen's inner eye was opened he could see from earth to heaven, to the very throne of God, and recognise the Man Christ Jesus there. And in the coming glorious kingdom of Christ, when His saints shall with Him reign over the earth, they can, like Him, in a moment see all that transpires at any one point on the earth, and be present there as speedily as they wish. Voice and ear will share the same perfection. Through the telephone even now we can bring sound to our ear from great distances. But then our ear will possess the power of opening itself to any and every sound from any distance, and also of closing itself so that no sound may enter it. Through it the glorified saint will also be enabled to receive an endless variety of different sounds from all sides without being confused thereby. Our Lord and Head is seated in human form on the throne of the universe. From thence He overlooks all His works, He hears all that is said and sung and sounded forth by men and angels. Yet all this does not disturb His sabbatic rest, nor interfere with the quiet execution of His will and purpose. Though millions from the most distant points of the universe address Him in praise or prayer, He hears each individual voice as readily as though he were in His immediate presence, and knows as clearly each petition as though none other had been spoken. This is a perfect body, a perfect ear. He that planted the ear, should He not hear? But are we permitted to deduce from this a similar perfection of our bodies? It is the will of God that we be conformed to the image of His Son. Our bodies shall be fashioned anew into conformity with His own, the body of His glory. He will always be head and source of our life; but—we shall be like Him, for we shall see Him as He is. Paul writes, "There are celestial bodies, and bodies terrestrial: the glory of the celestial is one, the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in

glory. It is sown in weakness, it is raised in power. It is sown a natural (soulical) body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, *The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."* 1 Cor. xv : 40-50.

These words tell us clearly that the redeemed shall bear the image of the heavenly Adam as truly and as perfectly as we are now bearing that of the earthly Adam. As a spiritual and light-body our resurrection body will in itself contain summarily the gifts, powers and perfections of heaven. In Christ's glory they will behold their own. There will be differences in the degree of radiance and glory, says Paul. The bodies of all the celestial ones will be luminous and radiant, but not all with the same splendor. Christ's body will outshine all; and among the rest one shall surpass another in glorious beauty. And all the blessed ones shall find this so natural that the sight of the others will not awake envy, but only joy and admiration. The Lord has told us there will be differences among the glorified ones. In the heavenly kingdom not all the priest kings have the same power. One rules over two, another over five, another over ten cities. The mere aspect of a glorious one will be sufficient to tell the others his rank and dignity in the vast realm of glory. But all bear the image of the heavenly One, the image of the King of kings. And just as the sun surpasses in glory and brilliancy all the planets of his system, so will the resurrection body of the saints far surpass all the bodies of this present world in glory and beauty. No crystal nor diamond in all their splendor can equal the brilliancy of those light-bodies. Their glory will darken the sun. . . . The glorious body will also bear the likeness of *the present one. Form, shape and features may be recognised again.* Daniel, Stephen, Paul and John recognised the Lord, just

as the three disciples on the mount of transfiguration recognised Moses and Elijah. Nevertheless, in many respects the new body will differ from the present one. Paul says, 1 Cor. vi: 13: "Meat for the belly and the belly for meat. But the Lord shall bring to naught both it and them." All secretive organs are therefore done away with. We shall surely eat and drink in the new world; the trees and river of life are there, not in vain. But this eating and drinking will be perfect reception of life. And as the body is spiritual and heavenly, so are the fruits and the water. There is no more matter to be secreted and cast off. Whatever is received by the body is spirit and is life. How glorious and elevating this prospect to the ordained. The belly belongs to this world; not to the next. How depressing to those whose god is their belly,—the children of this world with whom eating and drinking are of supreme importance. But for the believer this is a warning, not to burden himself with meat and drink, and, not to become subject to the appetites of the belly.

Another truth, no less precious, is expressed by the Lord Jesus in these words: In the resurrection they neither marry nor are given in marriage, for they are like the angels in heaven. Matt. xxii: 30. The body of glory will be sexless. Marriage also belongs only to this world. Propagation ceases in the resurrection life. Thus it appears at once how many dangers to which we are now subject will then be completely removed. However splendid and full of life, however graceful and charming the light-body, it is no longer susceptible in vanity or sensuality. Nor does it awaken these lusts. It is spotless, pure and holy, fully and entirely a temple of the visibly present, triune God. We do not err in accounting this spiritual body of the ascension, fashioned in conformity with the glory of the body of the Lord Jesus, one of the greatest beatitudes of the life to come. Love and gratitude fill our hearts as we contemplate, in the light of God's word, the future glory of the sons of God. Oh, that our walk may be in conformity with our knowledge and our hope. To enter the City of our God, the Palace of the King, we must keep ourselves in constant readiness. To the Lord it must be left whether He will lead us thither through the portals of death and resurrection, or whether He will take His own home to Himself without dying. They that are born from above have their home above. Therefore they are strangers and pilgrims in this world. They are one

OUR HOPE.

257

spirit with the Lord. 1 Cor. vi. Christ in us the hope of glory. In power and in glory, radiant like the sun, in His strength shall they rise who are one spirit with the Lord, who are the temple of God, the habitation of the Almighty.

Jewish Notes.

A number of exhibitions of Palestine products have recently been held in different German cities. The one held in Frankfurt seems to have been a success. Over the entrance of the exhibition building were placed the words of the Psalm, in Hebrew, "If I forget Thee, O Jerusalem, may my right hand be forgotten." The walls were decorated with many Hebrew quotations from the prophets, and all concerning the coming restoration. However, in the middle of the hall in a very prominent place was seen the portrait of "His Majesty," Sultan Abdul Hamid II, in whose power many of the Zionists seem to place more trust than in the oath bound covenant God made with Abraham.

The Secretary of the Jewish Colonial Bank Committee has requested all persons who were authorized to receive subscriptions for shares in this financial undertaking to report immediately to him, giving the numbers of shares subscribed for and the money received.

Not very far from Uralsh in the Steppes, mostly inhabited by the Kirgish tribes, is a Jewish colony of peasants. According to the *Saratowski Dniwnik*, this colony consisting of 58 persons is in a most deplorable condition. They are actually starving. The paper has started a relief fund.

Anti-semitic agitations still continue in Algiers. A few weeks ago a large body of people marched through the principal streets of the city shooting threats against the Jews and attacking them. The Jewish merchants were forced to close their stores.

Large meetings of Hebrews interested in the Zionist movement were recently held in New Haven, Conn., and Utica, N. Y. The national awakening of the Jews in our country becomes very marked.

488

OUR HOPE.

There is an old remnant of Israelites in China. Gene Tscheng-Ki-Tong gives a short account of them in his book *China and the Chinese*. He says that these Jews, as he terms them, settled in China about two hundred years before the Christian era. They are described as having the Old Testament in Hebrew and part of it in Chinese. The law is read every Sabbath, and each attendant while the law is being read covers his face with a thin veil. They have five synagogues.

May this not be another remnant of the so-called "lost tribes"?

The *Jewish Chronicle*, published in England, gives a very interesting account of the black Jews in India. Dr. G. Oppert, the well-known Sanskrit Professor in Madras, delivered not long ago a lecture in which he gives much light on the question how the Jews came to India. It has been denied that the Beni Israel were at all connected by descent with European Jews, but Dr. Oppert thinks they are descendants of the northern kingdom of Israel. An extract from an alleged chronicle of Cochin states that a century before Christ, the descendants of the Ephraimites who had been banished by Sargon, had, under the leadership of Rabbi Simcha of Arabia, fled to their co-religionists at Ouz and Poonah. According to another legend, the descendant Manasseh, whom Nebuchadnezzar led, settled in Malabar. It was said in Cochin that over 10,000 souls had fled, after the destruction of the second temple, to Malabar, to the territory of the ruler Cranganore, and it is also stated in the "Noticias dos Judeus de Cochim," that the descendants of the Jews who, about 70 A. D., went to Majorca, had, to the number of 70,000 or 80,000 in 1492 A. D., emigrated to India, and settled on the Malabar coast. The Beni Israel maintain that they came to India 1,700 years ago.



OUR HOPE.

299

The Work Unto the Kingdom of God.

Col. 1:11.

I.

The work is to bear witness to the one truth that Jesus is the Son of God, and that the believer has life in His name. John 1:1-3; 1 John 1:1-3. The witnesses are seven: (1.) The Old Testament, John 1:1-3. (2.) John the Baptist, John 1:7, 8, 15, 32, 34; 3:26; 1:33. (3.) The works of Jesus, John 1:36; 2:25; 22:30, 31. (4.) Jesus Himself, John 8:13-15; 11:11. (5.) The Father, John 1:32-37; 8:17, 18; Matt. 3:17; Mark 1:9; John 11:27-30. (6.) The Holy Spirit, John 14:26; 1 John 2:20. (7.) Believers, John 17:17; Acts 1:8.

II.

The work is not only to testify to the Son of God, the Lord Jesus Christ, but also to herald the kingdom of God: Acts 1:3, 8; 8:12; 13:26; 17:22; 19:8; 20:25; 28:23, 31; 2 Tim. 4:1. (MSS. both as to His appearing and His kingdom: proclaim the word.) The word is also, repent and believe and be baptized, in view of the king and His salvation, and of the kingdom and its glory; or else the wrath of God will come on all who know not God and obey not the Gospel. Mark 1:14, 15; Matt. 3:2, 3; 2 Thess. 1:8; Luke 3:3; Acts 2:38; 17:31; 22:31.

III.

It is work and testimony *preparatory* to the coming of the kingdom and of the glory, for

a. The universe is organized as a kingdom, the kingdom of God. 1 Ch. 22:11, 12; Ps. 111:19; Dan. 4:34, 35; 1 Tim. 1:17; 6:14-16; Rev. 22:14; 21:16.

b. However it may be in other worlds, this earth is a rebellious and unobedient province.

The proofs are:

(1.) The existence of sinners and sinners. (2.) The work of redemption. (3.) The preaching of salvation.

Other proofs are found in:

(1.) The disordered state of a groaning creation. (2.) The misery of human society. (3.) The godless tendencies of the governments, civilization and religions of the world. Gen. 3:14-19; 1 Cor. 15:24-28; Heb. 1:8; Luke

OUR HOPE.

xix: 14; Rom. i: 16-32; ii: 1-16; iii: 9-26; viii: 19-23; xvi: 25-27; 1 Thess. ii: 3-12; Rev. xix: 15, 16; xx: 1-6; xxi: 1-5; 1 Cor. x: 20.

c. The *visible* manifestation of the kingdom of God in triumphant power and glory is **STILL FUTURE**. Matt. vi: 10; xv: 34; Luka xvii: 24; xix: 12-15; xxii: 18-29; John xviii: 36; 1 Cor. vi: 9-10; 2 Tim. iv: 1-18; Heb. xii: 28; James ii: 5; 1 Pet. i: 11. See words "inherit," "enter," "waiting."

IV.

Until it is manifested the kingdom of God is present with believers in its essence and spirit and in the beginnings of its experiences. Rom. xiv: 17; Col. i: 13; 1 Thess. ii: 12; Matt. xxi: 43; Acts xxvi: 6-8; Rom. viii: 23, 24; 1 Tim. i: 1; Titus ii: 13; 1 Pet. i: 3-5; viii: 9; John iii: 36; v: 24. To unbelievers the realities of wrath and condemnation though now unveiled are already present. John iii: 18-21; iii: 36; ix: 41; Rom. i: 18-23.

V.

In order to the very existence of the kingdom of God, the redemptive work of Christ is necessary, and in order to its final coming the preaching and varied ministry of the gospel. Matt. xvi: 21; xxvi: 54; Luke iv: 43; ix: 33; xxiv: 25-27, 48; John iii: 14; ix: 4; Eph. i: 9, 10; Matt. xxviii: 18-20; 1 Cor. i: 21-24; Heb. ix: 25-28; i: 1-14; ii: 5-8; Acts xx: 25, 28, 31; 1 Tim. iv: 1, 2, 18.

VI.

The years before Christ came to suffer were filled with divine dealings and human experiences among Jews and Gentiles, preparatory to the kingdom of God. Matt. iii: 1, 2; xxii: 1-5; xxi: 23-25; Gal. iv: 1-10; Acts xiv: 15-17; xvii: 26-31; Rom. iii: 25, 26; Heb. ix: 8-10.

VII.

The preaching and manifold ministry of the church since the day of Pentecost is still a work preparatory to the establishment of the kingdom of God. The church as a "peculiar treasure" of the Lord must first be gathered out and in order to share His sovereignty. Matt. xxiv: 14; Luke xii: 32; Acts i: 3, 7, 8; viii: 13; xix: 8; xx: 25; xxviii: 23-27; 1 Thess. ii: 13; 2 Tim. iv: 1; Col. iv: 11. W. J. E.

"The Righteousness of God" Imputed to Believers: What is It?

BY CHARLES CAMPBELL.

Man is proved guilty before God. He is not only destitute of righteousness, he is ungodly and filled with all unrighteousness. And the wrath of God is revealed against all ungodliness and unrighteousness. And yet God Himself has devised and executed a plan by which the sinner may be righteously saved. There is revealed in the Gospels a "righteousness" on the ground of which He justifies the ungodly who believe in Jesus.

This righteousness obviously does not consist of any obedience rendered by him to whom it is imputed. Man's own righteousness is excluded, for "by deeds of law shall no man be justified."

It is surely very necessary that we should have distinct and accurate views of this "righteousness of God," which is imputed to us who believe. It is indeed true that all who believe in Jesus are clothed with it, whether they understand its nature or not. Thanks to the God of grace, tens of thousands have been accepted in this robe, and have known its comfort, who have lived and died, knowing little of its texture; while those who have known most about its origin and nature, will be ready to confess as of the love of Christ, so of this righteousness, it passeth knowledge. But then again, as of the love, so of the righteousness, the more we perceive of its abundance and surpassing worth, so much the more we shall desire to know the excellencies of the glorious robe we wear. And although salvation is sure to all who believe, however defective their knowledge, yet it is certain that the measure of the believer's joy, worship and service will ever be proportioned to his knowledge of Christ and all he has in Him.

It is in the hope that our knowledge and appreciation of Christ may be advanced, and that these, in their turn, may abound in their joy and obedience of faith, that the present question is offered to our consideration: What is the righteousness of God which is imputed to believers?

To obtain any right answer to this question, our attention must be chiefly directed to the Epistle to the Romans. That epistle deals with God's mode of *justifying* sinners; and, there-

OUR HOPE.

fore its great subject is "the righteousness" in virtue of which God is just in justifying. As might be expected from these considerations, the word "righteousness" appears in this epistle far more frequently than in any other book of the New Testament. The word occurs ninety-two times in the New Testament; of these occurrences thirty-six are in Romans, and the next largest number in any book is only seven, in 1 Corinthians. Out of the thirty-six times in Romans, it refers five times to self-righteousness; it is used six times of the believer's obedience, and twice of God's attribute of righteousness—His justice.

There remain twenty-three instances in which it indubitably designates the ground of justification, "the righteousness of God," which is "reckoned to all them that believe." This righteousness is first brought under our notice by the apostle in these words: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." (Rom. 1: 16, 17.)

It is, in the first place, important to observe that "the righteousness of God" here introduced to our notice is not the divine attribute of justice, though its accomplishment is the grandest display of that attribute, and its revelation constitutes the full proof of the title which Jehovah has assumed in virtue of its completion, "a just God and a Saviour."

The divine attribute of justice could not be reckoned to a sinner, but this righteousness is reckoned. (Chap. iv., *passim*.) God's perfections cannot be given to any creature, but this righteousness is abundantly given; as you have it declared in the triumphant language of the apostle, when he has shown how the introduction of this righteousness has far more than repaired the ruin brought in by Adam's sin. "For," says he, "if by one man's offence death reigned by one, much more they which received abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom. v: 17.) Indeed, the whole argument of this epistle proves that this "righteousness of God" is not the justice of God, but His satisfaction in saving sinners. And here it may be well, though perhaps not quite in the logical order of our examination, to point out that this righteousness, which satisfies infinite justice, and which is therefore revealed

for salvation, is expressly declared to consist of the one obedience of the last Adam, by which the many who are in Him are constituted righteous, and are therefore justified; and this obedience of the second man is the counterpart of the one disobedience of the first Adam, by which the many in him were constituted sinners. "For as by one man's disobedience many were made sinners, so by the obedience of the one shall many be made righteous." (Rom. v: 19.) It is clear that "the obedience of one," of which the Apostle speaks in this verse, is just the same thing which in the preceding verse he terms "the one righteousness unto justification of life." Truly, it is no marvel that an argument which demonstrates a justification resting on such a righteousness should close with the victorious shout, "There is now, therefore, no condemnation to them that are in Christ Jesus." But the force of the term "righteousness of God," as the perfect designation of the one perfect obedience, demands a more careful examination.

In attempting this, special prominence must be assigned to the fact that the accomplishment and revelation of this righteousness is the crowning proof that Jehovah is God alone. It were easy to establish this by numerous passages of Scripture. One must suffice now; it is contained in Isaiah xlv: "I am Jehovah, and there is none else; there is no God beside me; I am Jehovah, and there is none else; I form the light and create darkness. I make peace and create evil. I, Jehovah, do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; and let the earth open, and let them bring forth salvation, and let righteousness spring up together. I, Jehovah, have created it." (Verses 5-8.) No one will dispute that His creation of this righteousness is here announced by the Lord to be the unchallengeable proof that He only is God.

But it is usual to speak of the righteousness "poured down" from, and "springing up from the opened earth," as though it meant the righteousness wrought in men as the result of salvation. This, however, is not only far below the force of the passage, it is inconsistent with the terms employed. It is only necessary to glance at the conclusion of the section to which the passage belongs, to be convinced that the righteousness which the "skies pour down," and which "springs up from the opened earth together with salvation," is "the righteousness of God" which is

"unto them that believe" (Rom. iii : 22), which forms the ground of justification, which is "declared that God might be just and the justifier" (Rom. iii : 26), and which shall at last accomplish the end for which it was "created," when at the name of Jesus "every knee shall bend and every tongue confess that He is Lord to the glory of God the Father." (Phil. ii : 10, 11.) The words of the prophet, on which this identification of the righteousness created with that reckoned to believers rests, are these: "There is no God also beside me; a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of My mouth in righteousness, and shall not return. That onto me every knee shall bow, every tongue shall swear. Surely shall one say, in Jehovah have I righteousness and strength; even to Him shall men come. In the Lord shall all the seed of Israel be justified and shall glory." (Isaiah xlv : 21-25.) It cannot be questioned that the "created righteousness" in v. 8 is identical with that which is confessed in v. 24, and on the ground of which Israel is "justified," v. 25. Now, this which is created by Jehovah for the justification of sinners may well be entitled "the righteousness of God." It is God's work, not man's; not a creature righteousness, but a creature's righteousness. And this at once shows that it is not sufficient to say that the righteousness imputed is called "the righteousness of God," because it is *provided* by God. We must regard it as *wrought* by God. And if it is asked, how can a righteousness which consists of an obedience be created by God? The answer is ready. God, who of old created all things by Jesus Christ, hath also *by Him* created the righteousness which is unto and upon us who believe that we might become "the righteousness of God" in *Him*. (1 Cor. ix : 21.)

The Word, who was God, and "by whom all things were made, and without whom was not anything made that was made" — "the Word was made flesh" and He, God, manifest in the flesh, created this righteousness. Not, indeed, by one fiat, when in creating the world, "He spoke, and it was done," but by the far more marvelous thing, His obedience until and to death. This is what meets us in the summary of the Godhead and voluntary incarnation of Christ Jesus which the Holy Spirit gives by Paul, as the display of "the mind" that was in Him.

(Phil. ii: 6-8.) He emptied Himself, not of His Godhead, but of "the form of God," and was "made in the likeness of men," and "took the form of a servant," for the accomplishment of the obedience, that is, for the fulfillment of the righteousness. God in very deed dwelt on earth, in the form of a servant, creating in His service a "righteousness" which constitutes the Gospel God's power to save sinners; His glory not only un tarnished but made great in their salvation.

It is now needful to weigh with care the further description of this righteousness contained in its inspired introduction. It is thus expressed: "The righteousness of God revealed *from faith to faith.*" (Rom. i: 17.)

It seems to be generally admitted that the words "from faith to faith" refer to "the righteousness" rather than to its revelation. But what is the truth taught in regard to the righteousness in these words? The usual interpretation is, that the apostle means to say that the righteousness is "received by faith," and that it is given "unto faith," that is, unto them that believe. Others express the same thing, in effect, by saying that the words "from faith" signify that the righteousness is "on the principle of faith" as opposed to a righteousness by law—works, and that the words "unto faith" express the fact that it is bestowed only on those who believe. And in this interpretation, so far as it concerns the latter expression, all are agreed; but it is, as far as the former is concerned, very unsatisfactory. It makes the term "from faith" scarcely if at all different from the words "unto faith," and then may easily lead to the error into which many have fallen, which regards the faith of the believer as itself constituting the righteousness imputed. It is submitted that the words "from faith" indicate the source and spring of the righteousness of God in Christ Jesus.

It came forth as an obedience perfect from beginning to end, the product of faith which never for an instant faltered. The expression "from faith" tells us in brief what, as will presently be shown, the apostle was to bring out very fully, namely, that this righteousness of God was wrought out "through the faith of Christ." This is the truth concerning Jesus which the Holy Spirit presents before us when He demands that we should "run the race set before us, looking unto Jesus the Author (rether; 'Beginner') and Finisher of faith." (Heb. xii: 1, 2.)

The meaning of this passage is totally changed by the unwar-

arrantable introduction of the words in italics, which makes it refer to "our" faith. The point of the passage lies in the contrast implied between those worthy witnesses spoken of in the preceding chapter, who had taken certain steps and performed certain acts of righteousness "by faith" and Him, who began, continued and ended in faith which knew no suspension. They "through faith wrought righteousness" (chap. ii: 22). But it was only in part, because they were not beginners and finishers of faith; but He "THE BEGINNER AND FINISHER OF FAITH," "for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xii: 2.) His faith was consummated when, being made perfect through suffering, He said, "It is finished!" This, we believe, is the truth of the words, "the righteousness of God from faith." It is literally out of faith as its source. It is, in fact, righteousness springing out of the faith of the Son of God. Accordingly, the apostle is ever careful to bring into view "the faith of Christ," that is, "Christ's faith," as the instrumental cause of the righteousness imputed to those who believe. To this point attention is now especially directed.

Having introduced the great subject of his epistle, "the righteousness of God," Paul leaves that for a season to demonstrate man's need of righteousness. He proclaims that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. i: 18), and goes on to "prove both Jew and Gentile under sin," "guilty before God," hopelessly ruined for lack of righteousness (chap. i: 19, iii: 20). This demonstrated, he returns to the further and fuller exposition of "the righteousness of God" in these terms: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, *which is by faith of Jesus Christ* unto all and upon all them that believe." (Rom. iii: 21, 22.)

Here we are more immediately concerned with the words, "by faith of Jesus Christ." These words are usually interpreted like the expression "from faith," as though they signified that the righteousness was only bestowed upon faith. That is to say, this passage, like the other, is made to say twice in the same breath that the righteousness is only unto and upon those who believe. It is needless to repeat the remarks already made on this mode of

OUR HOPE.

197

exposition. It is sufficient to direct attention to the fact that the apostle, in using the words now before us, directs our thought to this great truth, that this righteousness of God has its existence "through Jesus Christ's faith."

In the former passage he declared its source in faith, without saying whose faith; here he definitely points to Him, *out of* faith it sprang, and announces it as achieved "through His faith." And in both he is careful to distinguish between the faith which is the source and instrumental cause, and that faith on which it is bestowed. "The righteousness of God" is the fruit of the faith of the "Righteous Servant," who by the knowledge of Himself justifies many (Is. liii.), and it is counted into and is upon all who believe.

It must not be supposed that these views of the righteousness imputed to believers rest solely upon the texts to which attention has been directed. On the contrary, these views meet us continually in nearly every allusion to the ground of our justification. But the present object is simply to suggest some starting points in the consideration of the subject. Two passages will be found to bear closely upon the subject, and will confirm what has been said of "the faith of Jesus" as the source of the righteousness revealed in the Gospel.

The first of these occurs in Paul's address to Peter; in which he rebukes even the semblance of a return to a legal righteousness, in Galatians ii: 15, 16. "We," says Paul, "we who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but *by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.*" Here again we have, first, the same form of words as those in Romans iii., and then the same form which is used in the introduction of this righteousness in Rom. i: 17, both announcing His faith as the instrumental cause of justification, while apostle keeps up the distinction between His faith and faith in Him. In fact, the faith of Christ and faith in Him are here and everywhere else distinct.

The source and spring of the righteousness, and therefore of the justification, of those to whom it is reckoned, is found in the faith of Christ, whose obedience was one unbroken obedience, because His faith was uninterrupted faith. "Wherefore God

hath highly exalted Him," is the testimony that God is satisfied; and because God is satisfied we have *believed in Him*, "that we might be justified by His faith." The other passage of which we have spoken is in these words: "I count all things but loss . . . 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: 10.) In these remarkable words we find the sum of all with which we have been occupied.

Here the righteousness appears as the achievement of Christ's faith, "through the faith of Christ," then as "the righteousness not only "of God," but "the righteousness which is from or out of God"; and lastly, it is "the righteousness which is from God upon faith. This righteousness, imputed unto them that believe in God's creation, by God manifest in flesh; it consists of the obedience of Christ wrought through faith, and is revealed in the Gospel, in order that it may be upon all them that believe.

It would be unsuitable here to attempt any extended application of the subject to the standing of the believer. But if we have in any measure apprehended the teaching of the Word respecting the garment of righteousness, there is no room for dissecting and parcelling out the work of Christ. . . . His work was one work, of which He could say, "I have glorified Thee on the earth; I have finished the work Thou gavest Me to do" (John xvii: 4), and on the ground of which He could claim from the hand of the "righteous Father" the proposed and promised glory. His death was not *only* endurance; it was truly active obedience consummated in the offering of Himself unto God. We claim that we are justified not only by one part of His obedience, but *in Him*, by all that He is, and by all He has done, and by all He endured. He and we are one. We are "in Him, who of God is made unto us righteousness." We rejoice in prospect of the day when every knee shall bow to Him who was obedient unto death, and when every tongue shall confess that He is Lord, to the glory of God the Father. But it is ours to antedate that day, and now to call Him "Jehovah Tsidkenu, the Lord our Righteousness."

Hope of Israel Movement.

The Lord has given us much encouragement during the past month in our New York work. The two preaching services held every Saturday in 91 Rivington Street have been largely attended and the Lord has blessed the preaching of the Word. A number of earnest seekers after the truth have called at different times at our office and we had long and profitable conversations with them.

The opening of a suitable place for testimony to Israel in Philadelphia, which we mentioned briefly in our last issue, has been very providential. Our sister, Miss Snow, has a few rooms in 518 South Street and the use of a store which is arranged for the holding of meetings. In the large window Bibles and Testaments as well as tracts and periodicals in different languages are exhibited. Many of the Hebrews who pass by (South Street is in the heart of the Jewish district) have stopped in front of the store to read while some have come in and asked for literature, while others had questions on religious topics. We have sent several large supplies of tracts and Testaments, etc., to Miss Snow for free distribution. Mr. Gaebelain visited the city twice during the last four weeks and conducted a series of meetings in the store, which were quite well attended. A prayer meeting for Israel is held every noon at twelve o'clock; a number of lovers of Israel meet thus to pray for the peace of Jerusalem. We invite all friends of Israel in Philadelphia to come in occasionally and join with us in prayer. We hope to hold in the near future a series of meetings for Hebrews in a larger hall and address them in their own languages. We did this two years ago in several meetings and large numbers attended.

Brother Rosenzweig reports increased interest among the Jews since the visit of our Brother Stroeter in Warsaw. Several of the Hebrew and Jewish periodicals have mentioned Mr. Stroeter's testimony concerning Israel as he was permitted to give it in St. Petersburg, one paper giving a synopsis of his

address. May the Lord be with brother R. in Warsaw, continue to bless his labors among the thousands and thousands of Jews in that city.

The demand for Jewish literature increases. We receive requests for a larger number of copies of the Jewish month *Tiqweth*, from Stockholm, Sweden, Constantinople, Palestine, Egypt, and from different places in Germany and Austria. In this country loving gentile friends of Israel are distributed every month the paper in many places East and West. Requests for New Testaments come to us from Hebrews themselves. We notice also that there is an increased demand for tracts in the English language. We are thankful to God that He enables us to continue in this work.

We expected a letter from our brother Simon Bauer, who is the representative of the Hope of Israel movement in Palestine, but it has not yet reached us. In his last he reports that the believing Jews in Jerusalem have formed a small society and have elected Brother Bauer as their leader. We are anxiously awaiting the information he has promised us about this movement in the city of the great King.

The majority of Jews in Italy live in Piedmont, that is the northern part of the country. Our readers remember that we had last year several thousands of Italian tracts printed in Rome for distribution among the Jews. This has been done and is still being done. Our brother there who is interested in this distribution hopes to go in a short time to Naples where he expects to meet with many Jews and supply them with tracts.

More prayer for Israel is needed. In the degree that believers learn to know from the Word the purpose of God concerning Israel, in that degree they will intercede for the people and pray for the peace of Jerusalem. Pray for the Jews in their dispersion, for those who are returning to their homeland; pray for those who have accepted Christ as their witness now among their brethren. Brethren, pray for us.

OUR HOPE.

Entered N. Y. Post Office, June, 1894, as Second Class Matter.

Vol. V.

MARCH, 1899.

No. 9.

Announcements.

We thank our friends who have distributed sample copies of *Our Hope* during the past month. This is certainly a good work, and we will be glad to send extra copies again of this issue to any who desire them.

As heretofore, Jewish tracts, or English tracts for Hebrews, New Testaments in Hebrew and Jargon, for free distribution, can be obtained from us free of charge. Stamps to cover postage must be sent. We call the attention of our readers to the article in this number on "Distribution of Literature Among Jews."

We give no special report of the Hope of Israel Movement in this issue. Our ministry during the past weeks among the Jews has been much blessed.

We have again mailed statements to some 200 of our subscribers. It will be *impossible* for us to continue to send this paper to those who have not paid their subscription. Please give this your earliest attention.

Editorial Correspondence.

XIV.

By E. P. STROETER.

Since writing my last letter two months have gone by, and 1898 has joined the long procession of "old" years, without, however, ushering in the real "New Year," the world's great sabbatic year, when all things shall be restored that God hath spoken of by the mouth of His holy prophets from of old. For me it was the first entire calendar year spent in Europe since the days of my early manhood, when at the age of 23 I emigrated to America. Of the great and portentous change in American politics, my observations were altogether from the

distance, which, however, in this instance, did not lead to enchantment to the view whatever. Of one fact only can we be assured, that He who sitteth in the heavens is preparing the nations of the earth in a most remarkable way for the last great day of reckoning. That such a day is approaching, that some tremendous crisis is inevitable, seems to be felt almost instinctively. Those who had hoped that our country might be kept out of the great solidarity of the world's powers in the latter days are sure to be disappointed. The great final struggle or conflict, whenever it may come, is now sure to involve all the nations under heaven. All politics are international. There is no isolation possible any longer. America will not and cannot escape. And what a strange sight it is to behold these great powers, America included, reaching out in a spirit of "Imperialism" after the islands of the sea and the continents of earth, at a time when the hour cannot be very far off in which the kingdom and dominion under the whole heaven shall and must be given to One like unto a Son of Man, and to the people of the saints of the most High. Dan. vii: 27. That will be the age of true "Imperialism," when the King of kings and Lord of lords will take unto Himself His rightful possession, the heathen His inheritance and the uttermost parts of the earth His possession. Ps. li: 8. It is as though the prince of this world, the great deceiver of nations were stirring them up to a division among themselves of that which rightfully only belongs to the Son of Man, and which the Father hath put under Him. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. In spite of peace manifestos and conferences, swift destruction shall come upon them, as travail upon a woman with child and they shall not escape. This is more than a figure of speech. For the nations of the earth have conceived unrighteousness, and destruction must be brought forth. No power can withstand the operation of Divine law when the time is come.

The month of December was not favorable to the work of holding meetings and conferences in Israel's behalf. The work of holiday preparation claims a very large part of the ministers' time and strength. Too much so. For why should the children of God devote so much of their time and attention to looking back upon that which is past? Four Sundays

before Christmas are termed "Advent Sundays" in the church calendar. But it is safe to say that very little real advent truth is brought before the congregations in the various churches. It is all looking forward to that which is really far behind—namely, Christmas. If only one half the attention and devotion which is now given to Christmas celebrations were spent in earnest looking and waiting for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ, it would soon be felt in the whole spiritual atmosphere of the churches of the Fatherland. There are, however, among pastors and members, not a few whose hearts are all aglow with a burning desire to meet the Lord in the air, and to be able to stand before Him blameless in that day. While the truth of the pre-millennial coming of the Lord does not receive as much attention here as it does in England and America, and while there is very little special prophetic literature, there is no mistaking the fact that the Lord is at this present time operating by His Spirit in a very special manner toward a peculiar preparedness of His own in all lands for the approaching change. And while the world's politics are taking on more and more the international character, the Lord is also working along international lines in the building up and perfecting against that day His holy temple, the one body of all believers. He is sending His servants and messengers from country to country, and the various gifts of His own bestowing are used to the building up into oneness the different stones of that precious temple. National, sectional, denominational lines are being obliterated and forgotten. Believers to-day are made to realize very vividly that in Christ Jesus there is neither Greek nor Jew, neither bond nor free, neither male nor female.

In spite of holiday hindrances, however, half a dozen cities were visited in December, and many large and interested meetings were addressed on the subject of Israel. Among them was my native city Barmen, where on two evenings in the middle of December a large hall was rented for lectures on the eleventh chapter of Romans. As a result of these an invitation came from the Board in charge of that hall (used for religious purposes in connection with the state church) to return if possible at a later date and give two or more lectures.

on Israel in addition, the use of the hall being promised of charge.

At Cassel, during the week between Christmas and New Years, the brethren had secured a fine and large hall in a public place, not a church or chapel, in order to attract the Hebrews of the city. The experiment here, as elsewhere, was highly successful. It was estimated that of an attendance each evening of over 400 people, fully one-fifth had been realites. Only in rare instances can Jews be persuaded to enter Christian meeting places, even for hearing a lecture on Zionism. The suspicion of proselytism is always present with the Jew. And yet it is manifest that the Jewish mind all over the world is also in a state of peculiar preparation or readiness to take into serious consideration, or reconsideration, the momentous question of his own future, and of the Messiah. Anti-Semitic lectures are free to invite the public to their tirades against the sons of Jacob. And this under the garb and guise of Christian culture and Christian politics. Thus the erroneous impression is only deepened that Christianity and Judaism are native enemies. They are no more so than mother and daughter are native enemies. Moreover, very few people in Western Europe have any true conception of Judaism as it is in the broad masses of the Jewish people in Southeastern Europe. Their so-called "reformed" brethren are mainly responsible for the condition of ignorance concerning the true state of things. It is not to their liking to have enlightened Europe know too much of their Eastern relatives. They are ashamed in many cases to own them as brethren and kinsmen. Though the Eastern Jew might justly feel more shame on account of his reformed brother, the modern "Kulturjude." Most people in these parts have an idea that all the Jews in the world are of the same stamp with these reformers who loudly protest that they are "not a nation but only a confession," and whose religion is of the most watery rationalistic type, mammonistic materialism, gilt over with a thin coating of ethical culture. That there are millions of Jews who are still intensely religious, albeit pharisaical and bigoted, earnestly waiting for the hope of the father, the consolation of Israel, though blinded to the fact that He has come once at the end of the former age to make an atonement for sin, and

OUR HOPE.

305

that the Spirit of the Lord is to-day working upon the minds and hearts of these unreformed and orthodox Jews by the word of the gospel, as well as through the rekindling of new national hopes and expectations; this the great majority of intelligent Christian people in Western Europe do not sufficiently realize. Thus they become the easy victims of political partisans who represent the Jewish question to them only in its circumscribed and very fractional character. They are shown only the social and political feature of this tremendous question, never dreaming that the Jewish question in the mind of God is at the very centre of all human history, and that in its correct solution are involved the issues of peace on earth and good will toward men.

After the holidays a longer tour was undertaken in Northwest Germany and in the neighboring kingdom of Denmark. Most of the places in Germany had been visited a year ago, but Denmark was new ground. The invitation had come from Count M., who with his wife is greatly interested in Israel and its future. Through these friends a wide open door was given into profitable and most enjoyable service and fellowship. Four meetings had been arranged for three days of my stay in Copenhagen. Two of them were held in the early afternoon, two at night. But the attendance did not show any falling off at the earlier hour. My introduction to the audience was through one of the pastors of the state church, a pious and broadminded servant of the Lord. He called Denmark a happy country in his opening remarks, and one of the reasons he gave was, that there was no anti-Semitism! If true, Denmark is to be congratulated, indeed. However, with a Jewish population of only 8,000 souls in the entire kingdom, the test of the Danish mind on the question of Israel can hardly be called severe and conclusive. But *theo*, in every desert there are oases. And it was a great joy and relief to be in a country and among a people that needed no special warning against the dangers of anti-Semitism. The soil was free from briars and brambles. And of the willingness of God's children to receive the message of the word there could be no doubt. Admission to the lectures, though free, was only by ticket (*i. e.*, to the first three meetings). This was done to make sure, in a measure, that only those would attend who

cared and were interested. Another circumstance was unfavorable to a very large attendance, namely, the fact that I did not speak the language of the country and that only those were invited to those three meetings who understood German. Thus the expectations of large numbers were not very high. But the attendance at the very first meeting showed that the question of Israel had a warm place in the hearts and minds of very many Danish Christians. The hall which had been selected for these smaller gatherings proved too small from the start. Over 500 people came. And that they all, to my great surprise, understood every word that was spoken, I could easily see from the way in which they listened. Their attention was undivided until the end. I was wondering how many native Americans could be gathered to hear and understand a lecture in a foreign language? And yet we do not pretend to be marching in the rear of the column of cultured and enlightened peoples. In the matter of versatility in languages little Switzerland and Denmark surpass us. At the last meeting, when one of the state church pastors acted as my interpreter, the large hall and galleries were crowded with eager listeners. Not less than 1,200 people were present that evening. It was a very great pleasure, indeed, to receive not only by word of mouth, but from personal observation and experience, the evidences of a deep and powerful work of God in Denmark. True, there is a great deal of churchly confession-alism and even narrowness. But the Spirit of the Lord and the word of God have wrought great changes in the hearts and lives of many men, in pulpit and pew, who were formerly strangers to a living, experimental Christianity. There may be cases, perhaps not a few, in which the word of the Lord concerning raised Lazarus would apply, who was still bound in his grave clothes though brought into life again, Loose him and let him go. But the great miracle hath been wrought. Life has come from the dead. That is the main thing. And while in Denmark, as in all the world, not many noble are among the called and faithful, yet here, as elsewhere, some of those in high stations of life have found their true nobility in becoming sons and heirs of God, and joint heirs with Jesus Christ. It is a joy to have fellowship, not on the basis of blood and high conventionalities, but on the ground of faith and love and hope in Christ Jesus.

OUR HOPE.

307

At Hamburg, on the return from Denmark, delightful fellowship was had again with those dear brethren and co-laborers for Israel, Revs. Aston and Fränk. They are in the service of the Irish Presbyterian Church. Brother Aston has been in H. for over twenty-five years, and has seen great changes. He was especially impressed with the fact, very palpable to him, after the observations of more than a quarter of a century in one place, of a very large increase recently in the deep interest of earnest Christians in the question of Israel's future and destiny. One of the largest halls in the city, that of the Young Men's Christian Association, had been secured for a lecture on "Zionism and its Significance." The seating capacity was 1,200. It was hardly thought that the hall would be filled. But again it was demonstrated that the subject of Israel is, at the present time, in a very special manner laid upon the hearts of His children by the Lord Himself. Many were standing, every seat filled. The brethren were persuaded that only four or five years ago no such audience could have been gathered in Hamburg for such an occasion. Again and again have I made the same observation, and under conditions which absolutely excluded the thought of other influences, such as extensive advertising or newspaper comment, etc. The only explanation for the appearance of large and deeply interested audiences that could be found was the fact of a special need and preparation of mind and heart. It is unquestionably "meat in due season." And it is becoming more and more precious as the millstratation goes on to be assured of full conformity with the Lord's own plans and purposes in carrying forward His great work for Israel and the world. For it is not an idle and meaningless compliment that we are "laborers together with God." In any real sense God cannot move forward with Israel and the world until His children, the body of His elect, are ready and prepared. This readiness unquestionably implies not only personal holiness of life and spiritual conformity with Christ, our living Head, but also intelligent and cordial approval and appreciation of the revealed plan and purpose of God, according to all that He hath spoken by the mouth of His holy prophets. The true bride cannot and will not persist in amiable ignorance of the Bridegroom's exalted designs and purposes, since it is the word of the Lord

Himself to her, Brethren, I would not have you to be ignorant of this mystery. Rom. xi:25. The privilege of being taken into the secret of the Most High cannot with impunity be slighted and disregarded by the true believer. And while there is so much in Israel's present state and condition to repel the natural mind, so much to arouse disgust and abhorrence, so little to attract and charm, to please and to make glad the heart, it is doubly precious and encouraging to perceive how the Lord Himself is drawing with cords of love and Divine love, the heart and affection of His true spouse toward unlovely and yet eternally beloved Israel. This is the Lord's doing and not man's. He is about to woo and to win Israel again to Himself. How can He ever succeed if she whom He has purchased with His own blood out of all nations and tongues and peoples does not see anything to be desired in Israel? He is infusing His own mind and spirit into the members of His own body, so that in the day of His appearing there will be perfect harmony and conformity, and Israel will never doubt that He hath loved the church, nor that the church is one body and one spirit with the Lord Himself.

Leipzig, Germany, January 30, 1899.

Studies in Zechariah.

By A. C. GARBELEIN.

CHAPTER II.—Continued.

Zion is to separate from the daughter of Babylon. What is Babylon? We hope to answer this question and give a description of her when we come to consider the seventh night vision, the woman in the Ephah. In this third vision of restoration we hear next what is to take place after the glory. The expression "after the glory" means undoubtedly the glorious appearing of the Lord coming with all His saints, sitting upon the throne of His glory, and His glory thus manifested. *And for the glory hath He sent Me to the nations which spoiled you: for he that toucheth you toucheth the apple of His eye.* Who is the one who is being sent to the nations? It is without a question He, whom the Father sent. He sent Him once, the only begotten, into the world in the form

of a servant, when He made Himself of no reputation, but Jehovah will send Him again. And when He again bringeth in the Firstborn into the inhabited earth He saith, And let all the angels worship Him. (Heb. i: 6, 7.) The Father sends Him again to establish His glory, and after the manifestation He is sent to the nations which spoiled Israel. All Scripture speaks of this. While He will in His coming overcome the armies of nations who are gathered in that day against Jerusalem, He will likewise continue, after His glory, to judge nations. He will rule in the midst of His enemies. He will do that among the nations what the second psalm declares, thou shalt break them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel. *For, behold I will shake Mine hand over them, and they shall be a spoil to those that served them.* In this rule and judgment the Lord of glory will be assisted by the saints. Know ye not that the saints shall judge the world? (1 Cor. vi: 2.) Israel will likewise be used in that judgment. While He is the lion of the tribe of Judah who roars to the dismay of all His enemies, Israel, His people, becomes the lioness. "Behold the people riseth up as a lioness, and as a lion does he lift himself up. He shall not lie down till he eat the prey and drink the blood of the slain." (Numbers xxiii: 24.) Israel will then no longer be the tail but has become the head. The true form of government for the earth has been restored, a Theocracy through His chosen and restored people, the seed of Abraham. Things will then be changed completely. The nations shall take them (the children of Abraham) and bring them to their place, and the house of Israel shall possess them in the land of the Lord for servants and for handmaids, and they shall take them captive whose captives they were, and they shall reign over their oppressors. (Isaiah xiv: 2.) Strangers shall stand and feed your flocks and aliens shall be your vine dressers. (Isaiah lxi: 5.)

We must not overlook the loving words concerning Israel, He that toucheth you toucheth the apple of His eye. Israel is the apple of the eye of God. Through Moses God declared the same truth. He kept him as the apple of His eye. (Deut. xxxii: 10.) In Hebrew the pupil of the eye is called the gate, because through it enters the light. Thus Israel is the pupil, the gate, through which the light has come and comes, for salvation is of the Jews. And what is so sensitive, so delicate and easily injured as the

apple of the eye? And against this apple of the eye of God the nations and Christendom have sinned. May we believing Gentiles understand more fully that Israel is the beloved one and may we be kept from doing harm to His people.

The overcoming of the enemies of Israel, the spolling of these nations which spooled Israel, and all that is connected with it by the seat One of God, the Son of God will be the evidence for Israel that Jehovah has sent Him. *And ye shall know that the Lord of Hosts has sent His.* The same statement is repeated in this vision, but we shall see in another connection. It is, so to speak, constitutional with the Jew that he wishes to see and then believe, and surely he will see and believe, or rather know, when the Lord comes.

In the tenth verse of the second chapter of Zechariah we read now that the daughter of Zion will sing and rejoice. The reason of her song and joy is, *For lo, I come and I will dwell in the midst of thee.* To-day orthodox Jews change in Hebrew the magnificent psalms which speak of a coming deliverance and manifestation of God's glory, but it is only with their lips, and the heart is still hardened and the eye blinded. The dark night is rapidly approaching, the night in which a believing remnant of Jews will fulfill much of that suffering, waiting, and blessed assurance of salvation which is so clearly outlined in the psalms. And after that, the whole nation will break out in mighty songs of joy, and while there, in the Father's house, the blood-bought hosts will sing their hallelujah, a delivered, cleansed and spirit-filled nation in the earth will shout her hallelujah, in which nation after nation will join, till at last it has been done what year after year we see and heard, the earth as well as the heavens filled with His glory, the Kingdom come, and His will done in the earth as it is done in Heaven.

Again, the promise is given that the Lord will dwell in the midst of her. How is this to be understood? Will the Lord dwell continually in person, after his second coming, in Jerusalem? Will He be seen there in His Holy Temple by all who come up to Jerusalem? Some Scriptures indicate that He will be present in His blessed person at different seasons. The strongest statement in this direction is Zechariah six: 16. In this passage we have the fact of a yearly coming up to Jerusalem of nations (probably representatives of nations) to worship the King, and that at the least

OUR HOPE.

311

of tabernacles. His throne, no longer His Father's throne, upon which He sits now, but His own throne during the Millennium, will no doubt be in the New Jerusalem which, as a bright and glorious vision, will be seen then by all who live in the earth way up in the firmament, and the angels of God ascending and descending upon the Son of Man. A vice-regent, a Son of David, will occupy David's throne in Jerusalem. The Glory of the Lord will appear in the Holy City, and the new name of Jerusalem will be Jehovah Shammah, the Lord is there. It is impossible to give the details of these glories, for they are not clearly revealed. It is enough to know that the Church, His Body, shall truly be united with her glorified head, and meet her Beloved, her Bridegroom and her Lord. It is enough to know that Israel will surely see the King in His beauty and crown Him Lord of all. Even our brightest imaginations will not reach the glories of that day. Indeed, not half has been told.

The Lord cometh to dwell in Zion. *Many nations shall join themselves to the Lord in that day and shall be His people.* His promise is likewise followed that this will be evidence from which the people will know that the Lord of Hosts has sent Him. How often the orthodox Jew has come to us and told us that when Messiah comes all their enemies will be cast down—there will be peace for Jerusalem and the nation Israel; and then saying, Ah, where is that peace?—behold our enemies! When Messiah comes we shall know Him by what He does for us in overcoming our enemies. Likewise the orthodox Jew will say, Where are the many nations who join themselves to the Lord, the nations who worship the Lord of Hosts? When Messiah has come, he will say, We will know Him by the fact that nations shall join themselves unto the Lord. It will hardly do to tell the well informed Hebrew that there are now Christian nations in existence. Thus the Jew waits for the fulfillment of these prophecies at some future time, and seeing them accomplished he hopes to know then his Messiah and King. Only the small remnant, according to the election of grace, sees Him now by the eyes of faith—Him who is altogether lovely, and in whom alone these prophecies can find their fulfillment. Today individuals from Jews and Gentiles are joining themselves to the Lord, but in that day of His appearing and manifestation nations will be converted, and many nations shall go and say,

"Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us His ways and we will walk in His paths." "Lift up thine eyes and see: they all gather themselves together—they come to Thee. Thy sons shall come from far and thy daughters shall be carried in the arms. Then thou shalt see and be lightened, and thine heart shall tremble and be enlarged, because the abundance of the sea shall be turned unto thee. The wealth of the nations shall come unto thee, the multitudes of camels shall cover thee—the dromedaries of Midian and Ephah, they all shall come from Sheba; they shall bring gold and frankincense, and shall proclaim the praises of the Lord." (Isaiah lx: 4-7.) Only then will India and China, South America and Africa be won to Christ and the world converted to God. But the land of Judah is to be the portion of the Lord (verse 12).

This vision of restoration and the coming of glory ends with one of the sublimest exhortations in the Word of God. *Be silent, all flesh, before the Lord, for He is waked up out of His holy habitation.* The exhortation does not belong really to the restoration. It is an appeal to all flesh to be silent before the One who is raised up—the coming One. Now is the time when God is silent. He is silent to the wicked deeds of men. He is silent in regard to the nations who are treading down Jerusalem and who are scattering Israel. The flesh speaks now and is not silent, and the language it speaks is rebellion against God and against His Anointed. And louder and louder speaks all flesh, and in the midst of a boasted civilization, at the dawn of a new century, the days of Noah and the days of Lot are at hand. Gain, pride, possession, expansion, is the universal cry—a mad hunt after Mammon is seen in individuals and in nations; and while the flesh speaks thus, and its language becomes more and more defiant, God keeps silence. But our God shall come and keep silence no longer. Rapidly His day—the terrible day of the Lord—is approaching; the day in which He will roar out of Zion. Oh, what a hush there will come upon those that dwell in the earth when the darkened sun and the falling stars will herald the approach of a God who will keep silence no longer. Oh, dear reader, Jew or Gentile, listen! The signs of the times truly tell us that the Lord who is to come must have already risen from His holy habitation. He is com-

ing. Soon He will gather His saints unto Himself before the day of wrath breaks, when neither gold nor silver will deliver. Will thou not become silent before Him, the coming One? Will not every reader yield himself to that wooing spirit of Him, whose power does silence the flesh? Be silent all flesh! He is waked up out of His holy habitation!

CHAPTER III.

The fourth vision.—Joshua the high priest accused by Satan, but cleansed by the angel of the Lord.—The branch.—The stone and the seven eyes upon it.—The coming peace.

The fourth vision is like the first and second, closely connected with the foregoing one. It gives the crowning event of Israel's restoration. The prophet recognizes in the figure which is seen by him Joshua the high priest, who is standing before the angel of the Lord, while at his right hand stands Satan to oppose him. Joshua was not clothed with his clean, priestly robes, but he wears filthy garments. Jehovah rebukes Satan and terms Jerusalem a brand plucked from the fire. After the accuser is rebuked, the filthy garments of the high priest are removed, his iniquity is forgiven, and he is clothed with festal raiment. The prophet is so carried away with the vision that he asks that a clean mitre is to be put upon his head. And now, after the high priest is thus clothed, the angel of the Lord charges him with an important message: If thou wilt walk in My ways and keep My charge, thou shalt judge my house and also keep my courts. I will give thee access among those standing here, etc. The servant—the branch—is promised, and the stone which is laid before Joshua is to have seven eyes. The iniquity of this land is to be removed in one day, and the vision closes with the peaceful scene, every man inviting his neighbor under the vine and under the fig tree.

The authorized version has a superscription for this chapter. "Under the type of Joshua the restoration of the church is promised." This is not alone very misleading but also erroneous. No restoration of the church is necessary, and as far as fallen, apostate Christendom is concerned, there is no promise of restoration, but the Lord will spew her out of His mouth. Others speak of this vision as a type of the justification of the sinner, but we need not

spiritualize Old Testament visions to get assurance of our justification. The Epistle to the Romans is sufficient for that. The High Priest Joshua stands here for Jerusalem and for the sinful nation Israel. The calling of Israel to be a nation of priests is too well known, so we need not to enlarge on it. But it is a nation stiff-necked, disobedient, unclean and defiled. Disobedience and sin have been the cause of Israel's misfortune and Jerusalem's ruin. What would be a restoration of Israel to the land without a healing of their sins and a regeneration of the nation? It is this divine forgiveness and cleansing of the nation, which so many prophets uttered in Jehovah's name, which is here so wonderfully shown in this vision. Like the priests in the temple, standing before Jehovah, thus Joshua and Israel is before the Lord. Though Joshua is standing before the Lord in filthy garments, yet he is still the High Priest. The filthy garments do not change the office to which God had called him. Oh, wondrous truth, which we meet all through the Word! Israel, though in dispersion and in sin, is still the priest, called by Him who is a covenant-keeping God! And is it not a perfect picture of Israel as it is yet to-day? A priest, but defiled and unclean. In Isaiah lxiv we have part of that wonderful prayer which the remnant of Israel is yet to utter. It begins with that sublime prayer, Oh, that Thou wouldst rend the heavens, that Thou wouldst come, that the mountains might flow down at Thy presence. And then follows the confession: We are all become as one that is unclean, and all our righteousness is as a polluted garment. Alas, how little Israel knows at this present time of such a confession. On the day of atonement the lips confess sin and unrighteousness in similar words, but it is still the lips and not the heart. But at last Israel will confess her guilt and the blood-guiltiness like David did.

In the vision Satan is seen. This is not the enemy who at Zechariah's time tried to hinder the rebuilding of the temple, but it is Satan, the old serpent, the accuser of the brethren, the adversary. He is the enemy of Israel. He has tried in the past to hurt and to destroy the nation of destiny. He knows the purposes of God concerning Israel better than many a learned doctor of divinity, and therefore, he has opposed that people and opposes them still. His opposition has been mostly through nations. How much could be said on this topic! The end of this age will re-

veal the enemy of Israel, the adversary, as never before in the history of the world. There is to be war in heaven; Michael and his angels going forth to war with the dragon; and the dragon warred, and his angels, and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old Serpent, he that is called the Devil and Satan, the Deceiver of the whole world, he was cast down to the earth and his angels were cast down with him. (Rev. xii: 7-9.) His wrath will be directed against Israel and Jerusalem. It is the time of which Daniel spoke. 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 that same time. (Daniel xii: 1.) Once more Satan will try to destroy the people, but the Lord shall rebuke him. Israel will be again, as so often before, like a brand plucked out of the fire. So it has been in the past. Way back when Israel was in Egypt and God was about to send the deliverer, He called Moses from out of the burning bush—Israel's true type, burning, but never consumed. Oh, how the fire of persecution and adversity has been raging, but again and again the hand of God snatched the burning brand out of the fire at the right moment. The Lord who hath chosen Jerusalem will rebuke Satan. This has not yet come. The coming Lord will commission an angel out of heaven, having the key of the abyss and a great chain in his hand. And he will lay hold on the dragon—the old Serpent which is the Devil and Satan—and bind him for a thousand years, and cast him into the abyss and shut it and seal it over him. (Rev. xx: 1, 2.) Then follows the cleansing of Israel and the new charge, all so clearly given in this vision.

(To be continued.)

Signs of the Times.

There is an increase of the signs of the times in religious matters which is really startling and astonishing. We have made during a few days notes from various papers which came to us, and studied the Saturday advertisement of churches announcing divine service for the Lord's day and during the week. We give to the reader some of our observations, which clearly show how rapidly it is going down grade.

OUR HOPE.

Increase of Worldliness, Amusements, etc., in Evangelical Churches. On the east side of New York, as well as in other parts of the city, are church buildings which in years gone by used to be crowded with worshipers under the most blessed ministry of the Word. Now conditions are changed. Still worship is continued in these buildings—the crowds, however, do no longer come. Forward movements are instituted to bring the masses into the "Kingdom" (church). The preaching of the Word is put into the background; sacred concerts, entertainments, clubs for boys and young men, elocutionists who make people laugh and feel good, etc., etc., are announced to bring in the masses. We have seen an advertisement put into the paper inviting men and women to come to a church "to have a night of laughter." Nor is this the worst. A Bible class of an evangelical church, which has been in existence in this city for a good many years, held recently an anniversary in a hall. After an elaborate entertainment, refreshments, etc., a dance was enjoyed, and strikingly a newspaper said, "The Methodists and Presbyterians, Baptists and Unitarians danced together." How sad it all is!

—

There is Likewise an Increase of Ritualism. The following Saturday advertisement appeared not long ago in the religious column of the *Mail and Express*. We do not care to give the name of the church, but the denomination is one which used to be known for its simplicity in the order of service. Here is the advertisement: "The vested choir of the — church will march to-morrow morning for the first time in procession, and the Rev. Mr. — will preach the sermon."

—

A New Religion and a New Political Party Wanted. The hash of "The fatherhood of God and brotherhood of men," à la World's Fair Congress of religions, is getting very popular. The Rev. Dr. —, of New York City, preaches a new religion and a new political party. The foundation of both to be the brotherhood of men. According to these preachers the sky is very blue, and the signs of the times are glorious. The outlook never better than now. The "leaven" is doing its glorious (?) work. Christian socialism is the thing, and

will bring in the millennium. It is deplorable to see so many entrapped in these lies of the enemy. And these preachers forget that it is written, "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." We doubt not that the false peace of a social Christianity and brotherhood of men, universal peace proposals, etc., will all rapidly develop and lure many to sleep under the lying song of Satan. Peace, peace, but there is no peace.

Christian Science. The increase of this delusion under the cloak of religion is wonderful. It shows what power after all the prince of darkness has. In New York City, of late, in certain papers, long articles have appeared in defense of this science, falsely so-called. The boast of the scientists of gaining new members by the thousands is no doubt truth. These are gained from Christendom and its different sects. Christian science is anti-Christianity from beginning to end, and one of the strongest delusions ever put into the world. The truth has been disbelieved, and now comes the lie, and that is accepted.

Mormonism. A friend told us late in Tennessee that this State is fairly overrun with Mormon preachers, who make converts by the thousands. He told us that these preachers or missionaries are going about with neither wit nor grip, and are very earnest men. Of late these men have made their appearance East. A few days ago one of these Mormon preachers, who has come with many others to the Eastern States, called at our office to preach "Mormonism" to us. He knew how to present the church of the latter day saints in a very pleasant and glorious light, and brought from his standpoint very convincing arguments. Before he left the office he exhorted us not to reject the truth, this new revelation of God, etc. We thought how easily he would have influenced us if it were not for having the blessed Word and the unction from the Holy One. But the days are at hand when nothing will stand and can stand before the rising tide of delusion and error except He who is hid away in Christ and lives the separated life by the power of His Spirit. What so earnest call these signs of the times are to every true believer.

The Apostasy.

By ADOLPH SAPHIR, D. D.

• • • "Brethren, let me speak to you freely on this subject. *The apostasy of Israel is not as the apostasy of Christendom. The apostasy of Christendom is incurable, but the apostasy of Israel is curable.* Although Israel have rejected Jesus, they do not wish to reject God; they still believe in His Word; they still invoke His holy name. They still remember the Sabbath Day to keep it holy. They still, as the Apostle Paul says, have a zeal for God, although it is not according to knowledge. The children of Israel are like the brothers of Joseph. After they had sold Joseph into Egypt, they returned to their father Jacob, and then for a number of years their conduct was less blamable than it had been before. They seemed to have been anxious to please their father Jacob, and to walk before him in the right path. Still, there was upon their hearts the blood-guiltiness, in that they had delivered their brother Joseph into the hands of their enemies. And so it is with Israel now. There is still a godly remnant among them. There is still the fear of God and the acknowledgment of God before their eyes. Whereas, what is the history of apostate Christendom, as it is presented to us in the Scriptures, and the beginnings of which we can see already? First, people do not believe in Jesus as an atonement. They begin with that. They do not like the blood of Jesus. They like the character of Jesus very well. Thus they give up Jesus too. Then they give up the Father too, and do not believe in creation. And then they become agnostics, and say that they know nothing about it—whether there is a God or not—the worst thing that this world has ever seen, and the most insulting to God. And then they give up morality, as necessarily they must give it up; and then they fall into the most abject pessimism, and look upon man as a flower of the field, which to-day and to-morrow is cast into the oven. This is the downward career of the Gentile apostasy. But in the Jewish apostasy there is still kept the connecting link, the golden thread—a spark dying, yet not dead, of a belief in God, however unenlightened, and in a future."

Observations.

ON SANCTIFICATION.

Sanctification or holiness as a condition or *state* may be viewed (1) as separation; (2) as being without spot or blemish; (3) as devoted or consecrated; or (4) it may be a *state* of purification or cleanness through a cleansing; or (5) as to *spirit* or *essence* it is love, supreme to God and like Christ's to fellow-men; or (6) as *act* having power over sin; or (7) in sum, *Christlikeness* in thought, motive, deed, behaviour.

Now, in case of a Christian who claims to be "sanctified," it is very necessary to find out under which definition or form of sanctification the professed "experience" belongs, so as to test the claim intelligently. This is of course a test to be applied properly only to such as profess "perfection."

Great misunderstandings have arisen between believers because of inattention to the phase or form of sanctification meant by each disputant. The scriptures pertinent to each definition would often very quickly decide the case in hand.

ON CHRISTIAN SOCIALISM.

"Christian Socialism" affirms, first of all, that the Church and the kingdom are not one and the same. Hearty assent is given to this by students of the Bible who are looking for the Messianic kingdom predicted by prophets and John the Baptist, by Jesus and His apostles. It also affirms that the Church is introductory to the kingdom, or that Christianity is to be instrumental in its establishment. But at this point a most amazing fallacy is found, *i. e.*, it substitutes Christianity for Christ, or, rather, the Church for Christ as the agent in the establishment of the kingdom. It is evident from all prophecy that the kingdom comes with the King, but Christian Socialism, substituting the Church for Christ, undertakes to leave out Christ altogether and to bring in the kingdom through the Church.

And then see what follows, as attested by some of the advocates of sociology: The Church is made to take the very names and offices that belong to Christ alone. The Church becomes the "Saviour of Society," its Mediator, even its

"Sufferer" and "Redeemer." Humanitarian self-denial is deemed redemptive and regenerating, just as many Jewish rabbis claim the lili. chapter of Isaiah must be applied to the sufferings of their nation for the good of the nations, their enemies.

Of course no doctrine is more fiercely assailed than that of the pre-millennial advent of Christ, for they claim He has come, the kingdom is here, the Church is in the place of Christ for "society" and the "masses," only she has been so long blind to her high calling and neglectful of her duty.

It would be amusing if it were not so sad to note at length how, in the eyes of these Christianizers of society, the very principle of substitution and vicarious atonement, when applied to the Church and society, is all right, but when spoken of Christ and His death for sinners is all wrong and unworthy of God.

Likewise in the exposition and use of the Sermon on the Mount, they seem to be altogether blind to the fact that no one, according to that sermon, will enter into or be shut out from the kingdom before the preacher of that sermon, the King, comes again and "in that day" decides who shall enter and who is excluded.

Certainly, according to the sermon so admired and extolled by them, the kingdom cannot now be here, unless they arrogate to themselves both kingship and judgeship, and decide now who may enter *their kingdom!*

ON A "NEW RELIGION."

Any future religion, as expected by certain idealists, must be anti-Christian. Christianity is opposed to and a substitute for every religion that now exists and has existed. It is anti-idol of every name: anti-Brahma, anti-Buddha, anti-Islam, and has proved its superiority over all in the history of the so-called Christian centuries. A new religion cannot as new revamp any or all of the old or now existing. That would be but cobbler's work to the men of culture; and therefore in the nature of the case Christianity must be disposed of and set aside altogether to make way for any really new. In other words, such a new religion to be new must be both against and in place of Christianity; that is, anti-Christian.

And, it may be added, since God and man are the two and only parties involved, if man is to "go to" and "get up a religion," he will not only set aside God, as revealed in Christ, and so be anti-Christian in belief, but he will prefer to seat himself in the centre and try to make real, at what must needs be the end of the present civilization, the great man-centred attempt of its beginning: "Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name." The end will be not only against Christ, but "against all that is called God or an object of worship;" and the only alternative left will be man and the worship of himself.

W. J. E.

Hints and Keys.

CORRESPONDENCIES.

In general, it may be said, that the supernatural events of the past of Old Testament history will be again reproduced in the future and on an enlarged scale.

It is likewise to be noted that the order of events before the incarnation of Christ is from the greater to the less, and after the ascension of Christ from the less to the greater and more comprehensive, so that the extreme event of the past corresponds to the extreme end of the future, viz., the creation to the recreation, the genesis to the pallogenesis. The new and future events are also a great advance in import and significance on the series of the old and past.

Some of these correspondencies are the following: After the initial of the creation comes the deluge, which corresponds to the post-millennial conflagration; and the exodus corresponds to the future experiences of Israel in their relation on the one side to a Pharaohlike, oppressing "Beast," and on the other to a delivering Messiah, who comes in great power and glory.

In both instances plagues prelude the final complete overthrow of the enemy. The discipline of the wilderness foretells how in a wilderness of the nations the Lord will "purge out the rebels from Israel" before He leads them into the millennial rest of the holy land. Or, to return again to the catastrophe of the deluge, the ark with its saved inmates sug-

gests a deliverance from the fires of "the great day," when the inhabitants of the earth who do not fall away in the final apostasy of Gog and Magog, shall in some miraculous manner survive the flood of fire and appear on the new earth, sinless and deathless forever.

As to the Exodus, a Moses of old led Israel, so again there shall be a "leader" in the days to come, a "breaker" like Joshua, an under-king like David and of David's line, "prince" as in Ezekiel's vision, while at the head of all is the Messiah and the Glory. Similar correspondencies in minor details as to the past and future supernatural events could also be noted. In brief, the past is a great type of the future, the first coming of the Messiah being the point of transition from type to antitype and correspondence.

It could also be shown that there is often a *threefold fulfillment* of an idea or fact or agent. That is, a city like Jerusalem has in the Bible a triple existence: First, the city of Solomon as representative of its age and dispensation; and second, the Jerusalem of the future Messianic age; and third, the heavenly new Jerusalem. Each city is thus in turn a symbol significant of the peculiar character of the day and people to which it belongs. The Israel idea is found thrice: The Israel of the historic past, and of the Messianic future, and "the Israel of God," heavenly and glorified. *Ez. iv : 28 ; Is. xliv : 5 ; Gal. vi : 16 ; Rev. xxi : 12.*

In like manner this threefold realization pertains to the "first born," to the "elect," to the "kingdom of priests," to the "people of God," as a "praise" and a "blessing" and "a peculiar possession" and "son" and "seed" and "heir." The true and antitypical fulfillment is more than Messianic of the age to come and inhabited earth to come; it is heavenly glorified, eternal.

The history of Israel is itself a type and prediction of its own future. It is in general as follows: 1. Bondage and tribulation under the nations. 2. Plagues on the world-power precede the deliverance of the people of God. 3. The people disciplined in the wilderness (of nations) before the return and possession of the land. 4. The possession secured only

through the power of Jehovah. 5. Israel established as a nation becomes the source and center of blessing to all nations.

Can the "seventh trumpet" of Rev. xi: 15-18 be the same as the "last trumpet" of 1 Cor. xv: 50-52?

The "last trump" of 1 Cor. xv: 50-52 changes the living saints, the "first" raises the dead: *i. e.* there are two trumpets only in this prediction.

For proof, see in this very chapter the use of "first" and "last" as meaning first and second. The "first" and "last" Adam of xv: 45 are the first and second man of xv: 47. The words "the trumpet shall sound" apply to two and only two events.

Two trumps summoned all Israel. Num. x: 1-3. No one doubts the seven trumpets of the Apocalypse are symbolic, the last as well as the others.

And as the second of the two in 1 Cor. is the one associated with the change of the living saints, it cannot be the same as the last of the seven, which is expressly said to be the time of the vindication of the dead. If the seven were literal trumpeting it would require an eighth so as to harmonize and synchronize with the last of "the two," which relates to the "change" of the living. Besides this, the two are almost simultaneous according to 1 Th. iv: 13-18, whereas the seven cover certain "times," and the seventh is expressly said to be "the time (season) of the dead that they should be judged" as indicated.

The seventh trump covers a period of time, the seven vials of wrath, and is not coincident with one separate event like that of the resurrection of the dead, or the change of the living in a moment or the twinkling of an eye. W. J. E.

The Word of God.—We much need to remember the divine majesty, as well as the divine greatness of the word of God. There will be but small danger of our not flying to it in great matters. But in the little matters, of which the sum of our life is composed, they are too often thought not important enough to bring to the unerring standard of the word of the living God. In truth there cannot be anything too small for its cognizance, or too

vast for its compass. It can and does direct for eternity and for time. It leaps back indeed ere time began, and shows God's purposes before creation had being, and sweeps onwards to show those glorious purposes consummated. In fervid burning imagery it tells of the future with its joys, until language itself fails. It holds up the veil, and a landscape lies outstretching before the vision of faith, such as eye hath not seen, or heart of man conceived. Yet how practical is it. It never forgets the present, with its obligations and responsibilities. It can regulate your home and business; can model the social circle. It can comfort in poverty, and order and arrange in wealth. It will give discernment in receiving, and direction in giving.—*Selected.*

The Christian Priesthood.

Read 1 Peter ii: 1-9.

In this lovely scripture we find three words on which we shall ask the reader to dwell with us for a little. They are words of weight and power—words which indicate three great branches of practical Christian truth—words conveying to our hearts a fact which we cannot too deeply ponder, namely that Christianity is a living and divine reality. It is not a set of doctrines, however true; a system of ordinances, however imposing; a number of rules and regulations, however important. Christianity is far more than any or all of these things. It is a living, breathing, speaking, active, powerful reality—something to be seen in the every-day life—something to be felt in the scenes of personal, domestic history, from hour to hour—something formative and influential—a divine and heavenly power introduced into the scenes and circumstances through which we have to move, as men, women, and children, from Sunday morning till Saturday night. It does not consist in holding certain views, opinions, and principles, or in going to this place of worship or that.

Christianity is the life of Christ communicated to the believer—dwelling in him—and flowing out from him, in the ten thousand little details which go to make up our daily practical life. It has nothing ascetic, monastic, or sanctimonious about it. It is genial, cordial, lightsome, pure, elevated, holy, heavenly, divine. Such is the Christianity of the New Testament.

OUR HOPE.

315

It is Christ dwelling in the believer, and reproduced, by the power of the Holy Ghost, in the believer's daily practical career. This is Christianity—nothing else, nothing less, nothing different.

But let us turn to our three words; and may the Holy Spirit expound and apply their deep and holy meaning to our souls!

And first, then, we have the word "living." "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up."

Here we have what we may call the foundation of Christian priesthood. There is evidently an illusion here to that profoundly interesting scene in Matthew xvi., to which we must ask the reader to turn for a moment.

"When Jesus was come into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say 'Thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets."

There was endless speculation, simply because there was no real heart-work respecting the blessed One. Some said this, some said that; and, in result, no one cared who or what He was; and hence He turns away from all this heartless speculation, and puts the pointed question to His own, "But whom say ye that I am?" He desired to know what they thought about Him—what estimate their hearts had formed of Him. "And Simon Peter answered and said, Thou art the Christ, the Son of the *living* God."

* Let the reader note this title, "*Son of man.*" It is infinitely precious. It is a title indicating our Lord's rejection as the Messiah, and leading out into that wide, that universal sphere over which He is destined, in the counsels of God, to rule. It is far wider than Son of David, or Son of Abraham, and has peculiar charms for us, inasmuch as it places Him before our hearts as the lonely, outcast stranger, and yet as the One who links Himself in perfect grace with us in all our need—One whose footprints we can trace all across this dreary desert. "The Son of man hath not where to lay His head." And yet it is as Son of man that He shall, by-and-by, exercise that universal dominion reserved for Him according to the eternal counsels of God. (See Dan. vii.)

Here we have the true confession. Here lies the solid foundation of the whole edifice of the church of God and of all true practical Christianity—"Christ the Son of the *living* God." No more dim shadows, no more powerless forms, no more lifeless ordinances—all must be permeated by this new, this divine, this heavenly life which has come into this world, and is communicated to all who believe in the name of the Son of God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I *will build* my church; and the gates of hell shall not prevail against it."

Now, it is evidently to this magnificent passage that the apostle Peter refers in the second chapter of his first epistle, when he says, "To whom coming, as unto a *living* stone, disallowed indeed of men, but chosen of God, and precious, ye also, as *living* stones [the same words], are built up," etc. All who believe in Jesus are partakers of His risen, victorious, *rock* life. The life of Christ, the Son of the living God, flows through all His members, and through each in particular. Thus we have the *living* God, the *living* Stone, and *living* stones. It is all life together—life flowing down from a living source, through a living channel, and imparting itself to all believers, thus making them living stones.

Now, this life having been tried and tested, in every possible way, and having come forth victorious, can never again be called to pass through any process of trial, testing, or judgment whatsoever. It has passed through death and judgment. It has gone down under all the waves and billows of divine wrath, and come forth, at the other side, in resurrection, in divine glory and power—a life victorious, heavenly, and divine, beyond the reach of all the powers of darkness. There is no power of earth or hell, men or devils, that can possibly touch the life which is possessed by the very smallest and most insignificant stone in Christ's assembly. All believers are built upon the *living* Stone, Christ; and are thus constituted living stones. He makes them like Himself, in every respect, save, of course, in His incommunicable Deity. Is He a living Stone? They are living stones. Is He a precious Stone?

OUR HOPE.

317

They are precious stones. Is He a rejected Stone? They are rejected stones—rejected, disallowed of men. They are in every respect identified with Him. Ineffable privilege!

Here then, we repeat, is the solid foundation of the Christian priesthood—the priesthood of all believers. Before any one can offer up a spiritual sacrifice, he must come to Christ, in simple faith, and be built on Him, as the foundation of the whole spiritual building. "Wherefore also it is contained in the scripture (Is. xxviii : 16), Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth in him shall not be confounded."

How precious are these words! God Himself has laid the foundation; and that foundation is Christ, and all who simply believe in Christ, all who give Him the confidence of their hearts, all who rest satisfied with Him, are made partakers of His resurrection life, and thus made living stones.

How blessedly simple is this! We are not asked to assist in laying the foundation. We are not called upon to add the weight of a feather to it. God has laid the foundation, and all we have to do is to believe and rest thereon; and He pledges His faithful word that we shall never be confounded. The very feeblest believer in Jesus has God's own gracious assurance that he shall never be confounded—never be ashamed—never come into judgment. He is as free from all charge of guilt and every breath of condemnation as that living Rock on whom he is built.

Beloved reader, are you on this foundation? Are you built on Christ? Have you come to Him as God's living stone, and given Him the full confidence of your heart? Are you thoroughly satisfied with God's foundation? or are you seeking to add something of your own—your own works, your prayers, your ordinances, your religious duties? If so, if you are seeking to add the smallest jot or tittle to God's Christ, you may rest assured you will be confounded. God will not suffer such dishonor to be offered to His tried, elect, precious chief-corner Stone. Think you that He could allow aught, no matter what, to be placed beside His beloved Son, in order to form, with Him, the foundation of His spiritual edifice? The bare thought were an impious blasphemy. No; it must be Christ alone. He is enough for God, and He may well be enough

for us; and nothing is more certain than that all who reject or neglect, turn away from, or add to, God's foundation, shall be covered with everlasting confusion.

But, having glanced at the foundation, let us look at the superstructure. This will lead us to the second of our three weighty words. "To whom coming as unto a living stone

. . . ye also, as living stones, are built up a spiritual house, an *holy* priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

All true believers are holy priests. They are made this by spiritual birth, just as Aaron's sons were priests in virtue of their natural birth. The apostle does not say, *Ye ought to be* living stones, and, *Ye ought to be* holy priests. He says *ye are* such. No doubt, being such, we are called upon to act accordingly; but we must be in a position before we can discharge the duties belonging to it. We must be in a relationship before we can know the affections which flow out of it. We do not become priests by offering priestly sacrifices. . . . But being through grace made priests, we are called upon to present the sacrifice. If we were to live a thousand years twice told, and spend all that time working, we could not work ourselves into the position of holy priests; but the moment we believe in Jesus—the moment we come to Him in simple faith—the moment we give Him the full confidence of our hearts—we are born anew into the position of holy priests, and are then privileged to draw nigh and offer the priestly sacrifice. How could any one of old have constituted himself a son of Aaron? Impossible. But being born of Aaron, he was thereby made a member of the priestly house. We speak not now of capacity, but simply of position. This latter was reached not by effort, but by birth.

And now, let us inquire as to the nature of the sacrifice which, as holy priests, we are privileged to offer. We are "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." So also in Hebrews xiii: 15, we read, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."

Here then we have the true nature and character of that sacrifice which, as holy priests, we are to offer. It is praise—"praise to God continually." Blessed occupation! Hallowed exercise! Heavenly employment! And this is not to be an occa-

sional thing. It is not merely at some peculiarly favored moment, when all 'sokes bright and smiling around us. It is not to be merely amid the glow and fervor of some specially powerful public meeting, when the current of worship flows deep, wide and rapid. No; the word is, "praise continually." There is no room, no time for complaining and murmuring, fretfulness and discontent, impatience and irritability, lamenting about our surroundings, whatever these may be, complaining about the weather, finding fault with those who are associated with us, whether in public or in private, whether in the congregation, in the business, or in the family circle.

Holy priests should have no time for any of these things. They are brought nigh to God, in holy liberty peace, and blessing. They breathe the atmosphere and walk in the sunlight of the divine presence, in the new creation, where there are no materials for a sour and discontented mind to feed upon. We may set it down as a fixed principle—an axiom—that whenever we hear anyone pouring out a string of complaints about circumstances and about his neighbors, such an one is not realizing the place of holy priesthood, and, as a consequence, not exhibiting its practical fruits. A holy priest is always happy, always bright, always praising God. True, he may be tried in a thousand ways; but he brings his trials to God in communion, not to his fellowman in complaining. "Hallelujah" is the proper utterance of the very feeblest member of the Christian priesthood.

But we must now look for a moment at the third and last branch of our present theme. This is presented in that highly expressive word "royal." The apostle goes on to say, "But ye are a chosen generation, a royal priesthood . . . that ye should show forth the virtues [see margin] of him who hath called you out of darkness into his marvellous light."

This completes the lovely picture of the Christian priesthood.* As holy priests, we draw nigh to God, and present the

* The intelligent reader does not need to be told that all believers are priests; and, further, that there is no such thing as a priest upon earth save in the sense in which all true Christians are priests. The idea of a certain set of men, calling themselves priests in contrast with the people—a certain *caste* distinguished by title and dress from the body of Christians, is not Christianity at all, but Judaism or worse. All who read the Bible and come to its authority are thoroughly clear as to these things.

sacrifice of praise. As *royal priests* we go forth among our fellowmen, in all the details of practical daily life, to show forth the virtues—the graces—the lovely moral features of Christ. Every movement of a royal priest should emit the fragrance of the grace of Christ.

Mark again, the apostle does not say, "Ye ought to be royal priests." He says, "ye are;" and as such we are to show forth the virtues of Christ. Nothing else becomes a member of the royal priesthood. To be occupied with myself; to be taking counsel for my own ease, my own interest, my own enjoyment, to be seeking my own ends, and caring about my own things, is not the act of a royal priest at all. Christ never did so; and I am called to show forth His virtues. He, to be called by His name, grants to His people, in this the time of His absence, to anticipate the day when He shall come forth as a Royal Priest, and sit upon His throne, and send forth the benign influence of His dominion to the ends of the earth. We are called to be the present expression of the kingdom of Christ—the expression of Himself.

And let not any suppose that the actings of a royal priest are to be confined to the matter of giving. This would be a grave mistake. No doubt, a royal priest will give, and give liberally if he has it; but to limit him to the mere matter of communicating would be to rob him of some of the most precious functions of his position. The very man who penned the words on which we are dwelling said on one occasion—and said it without shame, "Silver and gold have I none;" and yet at that very moment, he was acting as a royal priest, by bringing the precious virtue of the name of Jesus to bear on an impotent man. (Acts iii.) The blessed Master Himself, we may safely affirm, never possessed a penny; but He went about doing good, and so should we; nor do we need money to do it. Indeed it very often happens that we do mischief instead of good with our silver and gold. We may take people off the ground on which God has placed them, namely, the ground of honest industry, and make them dependent upon human alms. Moreover, we may often make hypocrites and sycophants of people by our injudicious use of money.

Hence, therefore, let no one imagine that he cannot act as a royal priest without earthly riches. What riches are required

to speak a kindly word—to drop the tear of sympathy—to give the soothing genial look? None whatever save the riches of God's grace—the unsearchable riches of Christ, all of which are laid open to the most obscure member of the Christian priesthood. I may be in rags, without a penny in the world, and yet carry myself blessedly as a royal priest, by diffusing around me the fragrance of the grace of Christ.*

But perhaps we cannot more suitably close these few remarks on the Christian priesthood than by giving a very vivid illustration drawn from the inspired page—the narrative of two beloved servants of Christ who were enabled, under the most distressing circumstances, to acquit themselves as holy and royal priests.

Turn to Acts xvi: 19-34. Here we have Paul and Silas thrust into the innermost part of the prison at Philippi, their backs covered with stripes, and their feet fast in the stocks, in the darkness of the midnight hour. What were they doing? murmuring and complaining? Ah, no. They had something better and brighter to do. Here were two really "living stones," and nothing that earth or hell could do could hinder the life that was in them expressing itself in its proper accents.

But what, we repeat, were these living stones doing? these partakers of the rock life—the victorious—resurrection life of Christ—how did they employ themselves? Well, then, in the first place, as *holy* priests they offered the sacrifice of praise to God. Yes, "at midnight, Paul and Silas prayed and sang praises to God." How precious is this! How morally glorious! How truly refreshing! What are stripes, or stocks, or prison walls, or gloomy nights, to living stones and holy priests? Nothing more than a dark background to throw out into bright and beautiful relief the living grace that is in them. Talk of circumstances! Ah! it is little any of us know of trying circumstances. Poor things that we are, the petty annoyances of

* There are three precious privileges for every member of the Christian priesthood; he has the exhaustless resources of God to draw upon; the moral glories of Christ to gaze upon; the living depths of holy scripture to dwell upon.

Oh! to live in the habitual enjoyment of these divine privileges; and then we shall ever find our delight in ministering to others, whether it be to remove a burden, meet a need, or gladden a heart.

daily life are often more than enough to cause us to lose our mental balance. Paul and Silas were really in trying circumstances; but they were there as living stones and holy priests.

Yes, reader, and they were there as royal priests, likewise. How does this appear? Certainly not by scattering silver and gold. It is not likely the dear men had much of these to scatter. But did they had what was better, even "the virtues of Him who had called them out of darkness into His marvelous light." And where do these virtues shine out? In those touching words addressed to the gaoler, "*Do thyself no harm.*" These were the accents of a *royal* priest, just as the song of praise was the voice of a *holy* priest. Thank God for both! The voices of the holy priests went directly up to the throne of God and did their work there; and the words of the royal priests went directly to the gaoler's hard heart and did their work there. God was glorified, and the gaoler saved by two men rightly discharging the functions of "*the Christian priesthood.*"

C. H. M.

Jewish Notes.

It is almost impossible even to describe the overwhelming grief which the affair of Dreyfus has caused them. One can remark how in every small place in Russia where Jews are residing, old and young, men and women, rave about Dreyfus day and night. Every morning many Jews are eagerly waiting for some news from Paris about the revision of the Dreyfus trial. Thousands of pamphlets and booklets in Hebrew and Jargon under various striking titles, about the official intrigue in France, about her officers of the headquarters' staff of the army, about Captain Dreyfus, Commandant Esterhazy, Colonels Picquart and Henry, are circulated among the Jewish masses. Some editors of Jewish papers fancy that in Alfred Dreyfus the Anti-Semites have succeeded in condemning the whole Jewish nation to live at the Devil's Isle for ever. The Jews can take the sad things of Russia, Roumania and Austria as they are, but the things of the humanitarian France, which till now they esteemed as the one country in Europe where the old story of Christ and the sin committed by the Jews against him are forgotten—and therefore there is no more Frenchman nor Jew, but true republicans—are unbearable to

them. One bears there among the Jews cases of madness because of the case of Dreyfus.—*Mr. Joseph Robinowitz in his Annual Report.*

The Jews in Switzerland.—There are about 14,000 Jews in Switzerland, and all, with the exception of a very small portion, have immigrated into this country. True Swiss Jews, whose parents have lived in the land for several hundred years, are only a few hundred persons. Most of the immigrants come from Alsace and Lorraine, who emigrated there when Germany took these two provinces from France. From other countries there are a small number of Jews, and there are about one hundred Russian Polish Jews, who are not very well liked by their German brothers. The chief Jewish congregations are in Zurich, Basle, Genf and Berne. On the whole, the condition of the Jews in Switzerland is not bad, and they do not suffer there as much from the general plague, the Anti-Semitism, as in other European countries. But even free Switzerland is not wholly exempt from Anti-Semitism.—*Faithful Witness.*

The Jewish Colony, founded by Russian Jews in Wellington, Nevada, is on the verge of dissolution, being in the hands of the sheriff. In November, 1877, twenty-one Jewish families left San Francisco to settle in Nevada as farmers. They bought land, giving a mortgage of \$14,000 for a large estate, from Mr. Wymore, near Dayton, hoping to pay off the mortgage gradually by their industry. But the president of the colony, David Schwartz, and the secretary, Harry Bell, pawned the estate in a bank in Carson City, without the colonists knowing it, and fled. Now the bank insists upon payment of this sum, and as the colonists will be dislodged. The police are seeking the two malefactors.—*Die Welt.*

A number of similar colonies have been attempted in different States and in South America, but most of them have likewise failed. There is only one land where the Jewish colonist will meet with success, and that is Palestine.

The official organ of "Zionism," *Die Welt*, reports in every issue interesting progress of local Zionist societies throughout Eastern Europe. In one number Jewish mass meetings are reported from the following cities: Kossow, Chrysimalow, Stanislau, Zbaraz, Halicz, Rohstyn, Frumoa and Rsdauts. These names may be worse than Greek to our readers, but they are the names of large and small towns inhabited by thousands and thousands of Jews, who have suffered much under severe persecution.

What an inspiring sight to see these persecuted, hunted people, flocking around the banner which has an inscription, "Back to Jerusalem!"

The Sultan of Morocco has of late given order to build 150 new houses in his capital to give better shelter to the ever-increasing Jewish population—increasing, it seems, world-wide.

Chief Rabbi Isaac Wolgemut, of Hamburg, died a few weeks ago. He became Rabbi when only eighteen years of age. It is said that he knew the entire talmudical literature by heart. What this means only a person can understand who knows what "talmudical literature" is. The Jewish power for memorizing is marvelous. Some time ago a Christian believer was introduced to us as a man who knows the whole Bible, but after a short conversation we found that he didn't. We have met in our work for Israel with not a few who know most of the Old Testament in Hebrew by heart.

American Zionism is flourishing, notwithstanding the cry of certain reformed (*deformed*, rather,) Jews, America is our Zion. Rabbis Gottheil and Stephen Wise addressed of late Jewish gatherings on Zionism in Baltimore, Washington, Newark, Boston, Springfield, Brooklyn, Providence and Trenton. Jewish ladies have also commenced to form societies for the spread of Zionism.



Distribution of Literature Among the Jews.

When we commenced to work among God's ancient people, seven years ago, the necessity of suitable literature was at once impressed upon us. While we reached large numbers of Jews with our voice, we knew we could reach hundred thousands through the printed page. In 1893 the Lord made it possible to issue the first number of a monthly in Jargon, and we gave it the name "Tiqweth Israel," the Hope of Israel. It was then four pages; now it has grown to twenty pages. In all, 45,000 copies have been scattered. It is eagerly read by many Jews in our country, and is regularly distributed in the different countries of Eastern Europe and in Sweden, Rumania, Germany, Turkey, Egypt and Palestine. Besides this, we published twenty-three tracts in Jargon, in all 76,000 copies. These were circulated, and are yet being distributed, in nearly every State of the Union, and in many of the above-named foreign countries. Nearly all these tracts were written by ourselves. We published a Hebrew address by Mr. Joseph Rabinowits, and a tract in Italian. The latter is circulated among the Jews in Florence, Lucca, Rome, Naples and other Italian cities. Five thousand tracts in Marathi are being distributed among the black Jews in Southwestern India, and one was printed in Judeo-Spanish for Jews in North Africa. Two tracts have been published in the German language for German Jews and seven tracts in English for English speaking Hebrews in this country, in all 32,000 copies. We have likewise been enabled to publish and circulate many thousands of booklets and tracts for Christian believers on Israel's future, the coming of the Lord, etc. These were published in English and German.

Our heart is filled with gratitude to our heavenly Father, that He has enabled us to do all this, and that He sent in His own way through His children, without our begging for it, in answer to prayer, the means for all this literature and to send it forth. We are also thankful for the hundreds of Christian friends who have handed this literature to the Jewish peddlers or to their Jewish neighbors.

It is bread cast upon the waters. The Lord has shown us now and then some fruits of this labor of love, and it does

us good and repays us for all our time and work to receive letter now and then from Hebrews, which shows that the Lord used some tract to take away the veil from their hearts.

The opportunity to continue in this kind of work is now better than ever before. The Jewish mind is open to receive the truth as never before, and especially prophetic truths are eagerly read. We doubt not the Lord has used and uses all this literature for the quickening of many. If it pleases Him we hope to continue.

Our worker in Palestine, Brother Simon Bauer, makes occasional trips through the Holy Land, scattering literature and New Testaments and holding conversations with the Jews. Quite a number of Jews call at his home for religious instruction. We have received several letters from Jews in Jerusalem who received the *Tiqveth* and thanked us for it. Some sent us pressed flowers and articles made out of olive-wood, asking us to send them more papers and tracts.

If we desire to be guided by the Lord and profit by this divine guidance, it must be borne in mind that there must be the abandonment of our own will, and of all confidence in our own reasonings as well as all confidence in the thoughts and reasonings of others. If I have Jehovah as my guide, I do not want my own eyes or the eyes of a Hobab either. God is sufficient. I can trust Him. He knows all the way across the desert; and hence, if I keep my eye upon Him, I shall be guided aright.—*Selected.*



OUR HOPE.

Entered N. Y. Post Office, June, 1896, as Second Class Matter.

Vol. V.

APRIL, 1899.

No. 10.

Notes.

We have been obliged to take off from our mail list quite a large number of names on account of non-payment. We have sent statements repeatedly and requested the settlement of the same, but have heard nothing whatever from these subscribers. We fear that we shall have to discontinue a good many others who are now in arrears.

On the other hand is the writer thankful for the many encouraging letters received from our readers during the last three or four months. They speak of great blessing which has come into their hearts through our little magazine. Several preachers have written us kind words, while many others have contributed extra copies. We thank God for this. If it is His will that we continue we will gladly do so and help in scattering the blessed truth.

Some time ago we hoped to write an article on the Anglo-Israel delusion and its fundamental errors. We were glad to see an excellent article on this subject in a recent number of "Things to Come," by Dr. Bullinger, and we reprint it in this number.

In a New York meeting of evangelical ministers the following statements were made and the next day heralded all through the country:

"The absolute inerrancy and infallibility of the Bible is no longer possible of belief among reasoning men. . . . Half the pages of the Old Testament are of unknown authorship, and the New Testament contains contradictions.

This is called "higher criticism!"—How much harm this higher nonsense has done throughout our land no one can estimate.

Some of our readers ask us occasionally about a good work on Revelation which we can recommend. We believe that Dr. Sel's lectures on the Revelation is about the best that can be had. The work consists of three large volumes of 400 pages each. Brother C. C. Cook, 210 54th Street, Brooklyn, N. Y. sells the books at reduced price, that is, only \$3.75 for the entire set.

Editorial Correspondence.

xv.

By E. F. STROETER.

When I started out, the end of January, on my present tour through different parts of Germany and Switzerland, it was with the thought that it would wind up, as it were, the work committed to me these past sixteen months. But it soon became manifest from the very beginning of the journey, that the Lord had a different mind about that. Instead of winding up, this round of lecturing and preaching has brought me face to face with many more open doors than any tour hitherto undertaken. Twelve days were set apart, from February 1st, for the city of Berlin alone. Meetings were held in various parts of the city. The attendance and interest in the subject of Israel were remarkable, especially for the city where anti-Semitism has its stronghold in Germany. And when those days were ended, the brethren were very urgent that the work begun and owned of God should not be broken short, but continued. But it could not be, then. And with a heavy heart, though full of devout gratitude for the faithful dealings of Israel's God, I had to leave Berlin. The public hall rented in the eastern part of the city (the Jewish quarter) proved far too small to receive those that came. The police, who are very careful not to have such places overcrowded, should have turned away almost as many as were inside, a very large proportion being Jews. The Zionist leaders of Berlin also attended my lecture on Ezekiel xxxvii. at another place, and expressed great satisfaction at my presentation of Zionism. They only took exception, quite frankly, to the Messianic references which I had made. To which I had occasion to reply that Zionism was bound, sooner or later, to look the Messianic question, fully and squarely in the face.

The attempt to play hide and seek with it would prove utterly delusive. On another occasion some Zionists invited me very cordially to attend their *generationsamling*, which I would have gladly done, but another engagement the same evening prevented me.

On the last Sunday (February 12) I addressed three crowded meetings in different localities between the hours of 4 P. M. and 9 P. M. And at 10 P. M. the same night I boarded the express train for Düsseldorf on the Rhine, where a Believer's Meeting for the deepening of spiritual life was appointed for four days. My first experience in a German sleeping car. In my judgment our Pullman's and Wagner's are superior, while the charges are about the same.

At Düsseldorf, even before I had yet taken part in any of the meetings, cordial invitations were extended to visit several towns and cities in the neighborhood. This is a portion of the Fatherland in which, for generations past, warm, spiritual life has had a home, and where to-day in many State churches there are numbers of true believers. In this neighborhood, likewise, there is held, quarterly, I believe, a small conference for the study of prophecy. One of these gatherings I hope to be privileged to attend ere I leave for America again. The keynote at the Düsseldorf meeting was, *Be ye ready*. The power and presence of the Holy Spirit were manifest from the beginning. Three sessions were held daily. At night evangelistic services took place in three large halls at the same time.

The meetings were, in a very real sense, alliance meetings, or, better still, union meetings. For the truth of the unity of all true believers in Christ found a very precious realization in them. And although the pastors of the State church did not, officially, take part, yet some of them attended occasionally, and of their membership many found it delightful and profitable to hold spiritual communion with "sectarians" of various hues, Independents, Methodists, Baptists, Brethren and others.

It is quite interesting, and even amusing sometimes, to observe how the State church idea will cling to men even of great spiritual enlightenment and of rich personal experience. A very striking illustration came to my knowledge in the following. Pastor H., one of the best known Bible students, and an earnest believer, without the taint of Ritschlianism, in a (printed) course of Bible

OUR HOPE.

lessons, speaking of the multitudes crowding about the Lord Jesus on the Sea of Galilee, while He was teaching them, makes this application: "There were a large number of ships that came very close to the one in which Jesus Himself was. So," says he, "are there many sects and religious bodies very near the truth; but the Lord Himself is, after all, only in the ship of our dear Evangelisch-Lutherische Landeskirche!"

One can understand that against such amiable delusions the truth of the oneness of *all* believers has quite a contention. However, nothing is more blessedly true, even in the Fatherland, than the fact that that spirit of oneness is striving most earnestly, and that there are obedient hearts to whom the body of the glorified Lord Jesus Christ is a very living reality—though they hold it only as an article of faith, and do not attempt its historical presentation at this present time.

Pastor O. Stockmayer, Jellinghaus, Inspector Mandel, Rev. Schere and others took part in the ministry of the word. There was no fixed programme. But there was much earnest prayer and quiet waiting upon the Lord for special guidance in the truths to be presented. And we were not disappointed. There was both liberty and beautiful order.

From Düsseldorf the way led to Barmen, my native city, once more, where on two evenings I was enabled to speak to crowded houses on the subject of Israel's coming deliverance and glory. A call was received here to come also to the neighboring city of Elberfeld; but it had to be put off, with many other preceding ones.

Siegen was the next place visited. Here a Sunday was spent. A large concert hall, seating about eight hundred people, was crowded to its utmost with earnest listeners. The rabbi of the Jewish congregation was present, and went home with us from the meeting, where we had a profitable and earnest conversation. Of Zionism he had, being a reformer, not a very good opinion. He even tried to make us believe that the movement was practically dead. The parallel which had been drawn in the lecture between Moses, who was rejected by his own brethren when he thought they would perceive that God through him had sent deliverance, and Christ, who must be rejected by his own people at his first coming, seemed to have greatly impressed him. He even suggested there were other parallels to be found in sacred history.

OUR HOPE.

341

pointing out the esau truth. Our prayer was that God might open his eyes to see the truth in Jesus.

A few days afterwards a marked copy of a paper published in Siegen was sent me, in which I was taken to task for speaking against anti-Semitism, and for "praising the Jews." It was pointed out that the language of John the Baptist—"ye generation of vipers"—would be far more appropriate in speaking of them. The paper is an organ of Herr Stöcker, formerly court preacher. He has been sowing "dragons' teeth." What shall the harvest be?

In this connection another incident may also be related, which is somewhat characteristic of some of the phases of this Semitic and anti-Semitic movement. The report came to me that my lecture last year at B., a large manufacturing town in Westphalia, had a very peculiar effect. A number of Christian people had become ashamed of their anti-Semitic feelings, and had shown the genuineness of their repentance by dealing again with Jewish houses; whereupon the "Christian" merchants made a great stir, and strongly objected to my being invited there again! They thought, evidently, it was all well enough to pray for the Jews, but as to patronizing them in business, that was quite another matter.

Darmstadt and Firmsens were also visited once more, and at the latter place the Jewish community was again represented in the meetings by their teachers and other members of the flock.

For Karlsruhe a course of three public lectures and two Bible readings had been arranged. The friends there had ventured to apply to the City Council for permission to use the large and fine Town Hall. But that honorable body, in very polite language, declined to grant the request, inasmuch as the "Jewish question was the object at present of the most bitter and intense partisan strife." By renting another fine public hall, the main object of drawing Jews to the lectures was accomplished. The two rabbis of the city, of the orthodox and the reformed faith, had been personally invited, and were present.

My own host during those days was a fine old Jewish gentleman, who had in England years ago married a Christian wife. This lady is an earnest believer in the Lord Jesus, and, as such, takes a very deep interest in God's chosen people Israel, and from her study of the prophetic word, fully believes in their coming

OUR HOPE.

glorious restoration, while her husband, who belonged originally to a very orthodox family, has become rather liberal in his views. They are very much devoted to each other, and form a rare example of a very happy union between Jew and Christian on the basis of a full recognition of each other's religious convictions. The most interesting feature is that she manifests a far greater concern in Israel's national hopes than does her husband, who claims descent from Aaron.

His hearing is impaired, while her eyesight is not as strong as his. So he reads to her aloud from the word of God whatever she desires, either Old or New Testament. And if ever a man showed the tender, self-denying spirit of Christ, without making a profession of faith in Him, I saw it here.

In order that they might not be separated in death, he volunteered to be baptized, on her account. But she objected, and pleaded with him, never to yield to his own thought or to the suggestion of others, unless he believed in Christ from his heart. And he promised her. Of late his whole attitude toward the Lord and His gospel has become very much more hopeful. The Spirit of God is working upon his heart. Unable to go out at night on account of advanced age, and unable to hear a public lecture on account of deafness, he requested that I repeat in the morning, into his ear trumpet, the main arguments of my lectures. And he proved a very earnest and attentive listener. On parting he bade me God speed in my work and mission, and extended a standing invitation to the hospitalities of his home.

The experiences and observations of the past month have made it very clear to me that the Lord wants this testimony concerning Israel's future and the church's present obligation and privilege continued on this continent. The field is white. The doors are opening wide in every direction. Another year or two could be spent very profitably in this blessed work. We are now, indeed, planning for our return to America. But I cannot help looking beyond that to a resumption, at an early date, of the work of witnessing among the churches of Germany, Switzerland, and other countries, for the more sure word of prophecy.

Frankfurt, March, 1899.

Studies in Zechariah.

By A. C. GARBELEIN.

CHAPTER III.—*Continued.*

The filthy garments are removed by those that stand before the angel of the Lord. The iniquity is taken away, and in place of the filthy garments there is the rich apparel and the fair mitre upon the head. How blessedly all this is waiting for its fulfillment in Israel's regeneration! When He appears after the times of overturning, He whose right it is, His people Israel will be found by Him in true penitence, acknowledging their offence. It will be a national repentance, a mourning on account of Him, which Zechariah describes in detail in the twelfth chapter.

This will be followed by national cleansing, forgiveness of sin for the entire remnant which is left, and the new birth of the nation by the outpouring of the Spirit. Israel is the nation to be born in a day (Isa. lxvi: 8). This great miracle of divine grace, the regeneration of Israel by the blood of the once rejected King, is spoken of again and again in the Word. The Church has taken it all for herself or spiritualized these promises. We can refer only to a few: "He will turn again and have compassion upon us; He will tread our iniquities under foot; and Thou wilt cast all their sins into the depths of the sea" (Micah vii: 19). "I will take you from among the nations and gather you out of all countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean. (How ridiculous that teachers and preachers refer to this text in defence of sprinkling as a mode of baptism.) From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you a heart of flesh" (Ezek. xxxvi: 24-26). "I, even I, am He that blot out thy transgressions for Mine own sake, and I will not remember thy sins" (Isa. xliii: 25). "I will blot out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto Me for I have redeemed thee. Sing, oh ye heavens, for the Lord has done it; shout ye lower parts of the earth; break forth into singing ye mountains, oh forest, and every tree therein; for the Lord

has redeemed Jacob and will glorify Himself in Israel" (Isa. xlv. 22, 23). And this is Israel's triumphant song: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a priest decketh himself with a garland, and as a bride adorneth herself with her jewels" (Isa. lvi: 10).

And now comes a very solemn charge. Thus saith the Lord of Hosts: *if thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep likewise my courts, I will give thee places to walk among these that stand by.*

Israel was disobedient and did not keep the first charge. It is now repeated. It is likewise conditionally as was the first, but no apostasy can follow, for a complete healing has made that impossible. In analyzing this charge, we see clearly what Israel's earthly calling is and wherein Israel's millennial glory and work will consist: (1) *Judging* in the house of the Lord, and from there ruling and judging of nations, by Israel the head of the nations. The Church will be higher than this, sitting with Him in His throne, and likewise judging, being with the glorified Head over it all. (2) *Israel will keep His courts.* In the new millennial temple there will be ordinances, and that temple will be a house of prayer for all nations, while the Church will be in the temple above; (3) *Israel will have places to walk among these that stand by.* This may have a double meaning.—walking among the ministering angels which will ascend and descend upon the Son of Man, and places to walk among those that stand by—the nations. Israel's cleansing will take place not in heaven but in the earth, and nations as well as angels will be witnesses of it. Among these nations redeemed Israel will have places to walk. The Church will occupy the many mansions in the Father's house, and go in and out in blessed fellowship with the Lord of glory and all His saints; and, perhaps, for all we know, there may be places to walk for the Church in distant worlds.

The whole redeemed and restored nation will then be a miracle. *Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee, for they are men which are a wonder: for behold I will bring forth my servant the Branch.*

The Jews are now God's standing miracle, but how much more will they be a wonder when the Spirit has filled them! They will

heal the sick and do the same works Jesus their Elder Brother did. What will then come to this sin-cursed earth through Israel's fullness? A miracle—life from the dead. But never before He, whose name is the Branch, appears. Oh, how necessary it is for us to be reminded that it will take place when He appears and the Branch is brought forth.

Next comes the *stone laid before Joshua*, and upon the stone seven eyes, and engraving is seen on it. Generally this stone is interpreted as meaning Christ. One of the names of Christ is—a stone, a rejected stone, corner stone, a precious stone, etc. The true believers are likewise termed stones, living stones. The stone in Nebuchadnezzar's dream, falling out of heaven, smashing the image and becoming a great mountain which filled the entire earth, is both Christ and His kingdom, which is not of this earth (it is and comes from above). However, it seems to us that the only correct interpretation of the stone upon which are the seven eyes is that it means Israel restored, and as such, the nucleus of the kingdom of God and His Christ in this earth. The seven eyes speak of the sevenfold Spirit which will be upon Israel; the engraving of the stone stands for the beauty and glory with which God will bless His covenant people. That this interpretation is the only correct one becomes at once evident when we reach the closing sentence of the ninth verse, *and I will remove the iniquity of that land in one day*. What land? It is Israel's land, and therefore the whole vision must stand in vital connection with His people. The one day, of course, in the first line, must be that day when Christ died for our sins and Israel's sins as well, when the veil was rent. But alas, the Jews cried then, "His blood be upon us and upon our children!" How terribly this awful prayer has been answered! Truly the blood has been upon them and their children. But soon—oh may it be very soon—another day will come when the blood shall be once more upon them and their children—when the blood shall cleanse and wash away Israel's sin—one day when Calvary's blood, the blood of the Son of God, will remove the iniquity of that land and its inhabitants.

All is waiting for that. There can be no kingdom of God in the earth, no conversion of the world, no millennium before Israel has been cleansed, redeemed, restored, and the iniquity of the land is removed. This all-important truth is likewise mentioned in a few words at the close of this, the fourth night vision of the

prophet: *In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig tree.* This is the picture of prosperity, peace and love. No prosperity and peace till the millennium has come, no millennium until Israel is restored; no true restoration of Israel until the Lord comes with His saints. What Zechariah hears about that blessed time of peace *Micah and other prophets received also from God, "Every man shall sit under his vine and under his fig tree; and none shall make them afraid" (Micah iv: 4).*

CHAPTER IV.

The fifth vision.—The candlestick and the two olive trees.—The great mountain becoming a plain.—Zerubbabel the prince finishing the house of the Lord.

The first three chapters of Zechariah are the foundation of the entire book. The events in these chapters are again and again touched upon in the following visions and prophecies of Zechariah. For this reason have we paid special attention to these three chapters, which speak so clearly of the time of Israel's restoration, the restoration itself and the different events connected with it, and much which might be said on the visions of the prophet which now follow can be omitted, as the reader has the key to the situation in the studies made.

There was a rest for the prophet between the fourth and fifth night vision. He had fallen into a deep sleep. He may have been overcome by the grand and important visions, and is now awakened by the angel with the question, "What seest thou?" The new vision is a very striking one. A golden candlestick appears before the seer. An oil receiver is seen on top, from which the oil flows to the seven lamps of the candlestick through seven pipes. Two olive trees stand alongside of the candlestick and hang their fruit-laden branches over the golden bowl, filling it with oil, which flows through the seven pipes into the seven lamps. The question of the prophet, "What are these, my Lord?" is answered by the angel with this statement, "This is the word of Jehovah to Zerubbabel, saying, Not by might and not by power but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain, before Zerubbabel? Be a plain! He shall bring forth the topstone with shoutings of grace, grace unto it."

The hands of Zerubbabel who have laid the foundation shall also finish it, and they shall rejoice and see the plummet in the hand of Zerubbabel—even the seven. The eyes of the Lord shall run to and fro through the entire earth." For the third time the prophet asks for information about the two olive trees and receives the answer: "These are the two sons of oil, that stand by the Lord of the whole earth."

The vision of the candlestick and the two olive trees is one of the most difficult in the Bible and needs prayerful and thoughtful study.

The general interpretation is that the golden candlestick represents the Church, that she is the golden light-bearer, so valuable and precious. She is the light in the dark world. The oil and the seven pipes are the Holy Spirit who fills the lamps of the candlestick; the two olive trees, Joshua and Zerubbabel, Priest and King. The victory which the Church is to gain is one not by power or might but by His Spirit, etc. This interpretation seems to fit in with a number of passages in the New Testament, the seven candlesticks in Revelation 8th chapter and the teaching of the New Testament about the Holy Spirit and His work. However, it is hardly a satisfactory explanation. We do not doubt for a moment that the Church is represented by a candlestick, especially the Churches; or rather, the Church in her seven periods. Of course the Holy Spirit's type is oil, and He is the one who accomplishes the work, etc. All this we do not and cannot doubt for a moment, but after considering it all it does not satisfy us, and we feel that we must look for a better and a deeper meaning of the fifth night vision. If its fullest meaning is the Church and the work of the Holy Spirit in the Church, how could it be then harmonized with the first night visions of Israel's restoration? The above interpretation seems to us overlooks entirely the fact that the vision of the candlestick being given with the others in one night, must be connected with them in some way. In other words, the vision of the golden candlestick must have some relation to the restoration of Israel.

We desire to call attention to the fact that the vision is one which speaks of perfection, completion, fullness. The perfect and divine number seven is found three times in the vision, seven lamps, seven pipes, and seven eyes. The seven lamps are united

to one stem, this is union, and above it, is a golden bowl. The Spirit conquers, and not power or might does it, but His power. The great mountain becomes a plain. The topstone is brought forth and crowns the building which is finished by Zerubbabel. Shoutings, "Grace, grace, unto it," are heard, and the seven eyes run to and fro the whole earth. It is a vision of fullness and accomplishment. The candlestick shines and sheds its glorious light, its pure gold glitters and reflects the light of the seven lamps. The bowl is filled with oil, and the two olive trees give a continual supply. The high mountain removed, the temple finished, joy and victory abound. The candlestick in the vision is exactly like the one in the tabernacle, only the two olive trees are something new. The candlestick in the tabernacle represents Christ, the Light of the world, and is likewise a type of the Jewish theocracy. Theocracy, the government of this earth by the immediate direction of God, is once to be established, and when it is, it will be like a bright and glorious candlestick shedding light and dispersing the darkness. We think the *Yalkut* on Zechariah (a Hebrew commentary), is not so very far out of the way when it says, "The golden candlestick is Israel." It seems to us very clear that the vision represents the Jewish theocracy restored, Israel in their glorious inheritance as the light of the world. But what about the Church as a candlestick? The Lord is seen in Revelation to walk among seven candlesticks, which represent the seven Churches and prophetically the seven periods of this dispensation, ending with Laodicea. The end of this age will not be a bright and glorious candlestick, filled with oil, conquest and glory, but it will be failure and the removal of the candlestick which failed in giving the light. The nominal Church is far from being the light of the world, and Christendom nears rapidly a dark and dreary night. The true believer, who is filled with the Spirit, of course, is the light of the world as an individual, he reflects the light and glory of His Master, and thus every child of God is a light. But the home of the true Church, the body of the Lord Jesus Christ, is not the earth, to remain here permanently, but her home is the Father's house, her destination, union with her glorified Head and sharing His glory. Israel and Gentiles will be left in the earth, while the Church is with her Lord. When He appears, the King of Israel and King of Glory, it will not be to re-establish the Church in the earth, for she is to sit with Him

OUR HOPE.

349

in heavenly places, but Israel, His beloved people, will become the light-bearer, the light which is to enlighten the Gentiles and fulfill its original calling. It is a true saying, whatever is spoken of Christ is also spoken of His Church, and it is just as true, whatever is spoken of Christ is also spoken of Israel. Of the coming Messiah, we read in Isaiah xlix., "I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," but this is likewise true of his brethren according to the flesh, Israel will be a light to the Gentiles.

The candlestick of pure gold, precious, and uniting seven lamps filled with oil, represents Israel's glorious fullness. All will be united under one Head, and no longer seven candlesticks and confusion of religious teachings, but there will be one Shepherd and one fold. This will be accomplished not by power or might but by His Spirit. He will accomplish God's blessed purpose in Israel by the wonderful outpouring which is promised through *Joel*, and which was only partially fulfilled on the day of Pentecost in Jerusalem, and never since. The Jew feels still in some degree his mission, and what else is this awakened national life as it is now known by the name of Zionism, than a reaching out for it. But there is still the blinding, money, political powers, in reality their enemies, different influences and combinations are looked upon by them as the means to bring about that which is born into every Jewish heart—supremacy and rule. It is not by power or might, but by the Spirit. He will come yet upon the nation and fill them with His blessed power as He filled once their own rejected Brother Jesus, and what He was Israel will be for the nations left in the earth. Zerubbabel, who is now mentioned, was Israel's prince at the time of Zechariah. A mountain is seen which is before him, a mighty obstacle, but it sinks and falls, becomes a plain. The Hebrew has it in the form of a command—"Be a plain!" The mountain represents a kingdom, a power, and seems to stand here for anti-Christ and His power. Zerubbabel as prince is the type of the Prince of Peace, Israel's King. His hands have laid the foundation, just as Zerubbabel had laid the foundation of the temple, and just as Zerubbabel finished it, bringing forth the headstone which crowns the new house of the Lord, thus Jesus of Nazareth, the King of the Jews, who has laid the foundation and who is the foundation, the precious stone, He will finish it. He is the Author and Fin-

isher, and it is all grace. When the foundation of the temple was laid there were mighty shoutings, and likewise when it was finished. The priests and the Levites went one to another in praising and giving thanks unto the Lord, for He is good, and His mercy endureth forever toward Israel, and all the people shouted with a great shout (Ezra iii: 11). What shoutings there will be when at last the fullness of the Gentiles is come in and all Israel is saved, when the headstone will be brought forth, what mighty hallelujahs will be heard in the heavens and in the earth, praising--grace--all of grace. Without pointing out the other details of this vision which are now easily understood, we desire to make a few remarks on the two olive trees standing at the right and at the left of the candlestick supplying the same with oil. There can be no doubt that these sons of oil, as they are called, represented Joshua and Zerubbabel, living at the time of Zechariah, the one the priest and the other the king. What deeper meaning is here? It is probably the easiest explanation to say that these two olive trees are types of Him who is a Priest upon His throne and whose blessed Person will supply the candlestick with the oil, His own Spirit!

These two olive trees are likewise seen in Revelation, the eleventh chapter. Here they are the two witnesses who give their testimony during the great tribulation in Jerusalem, and who stand in direct relation to that theocracy which is then about to be established in Israel. We believe that these two witnesses are Moses and Elijah, the same who appeared with our Lord upon the mountain of transfiguration.

Christianity and Jewish Rationalism.

[The following excellent editorial from one of the best newspapers published has our heartiest endorsement. It is sad to see Methodist ministers and others who profess the evangelical faith associate with anti-Christianity. We pity the Cincinnati Methodist preachers' meeting, and their mouthpiece, Dr. Henderson. This minister of the Gospel stated in public that he considers it one of the highest honors of his life to congratulate Rabbi Wise and his work. It is dreadful to think of it—Christian ministers congrat-

nlating one who is an enemy of the Cross of Christ!—A. C. G. EDITOR OF OUR HOPE.]

It is notable that at the celebration of the eightieth birthday of the Jewish Rabbi Wise, at Cincinnati, on Tuesday evening, a Methodist minister made a eulogistic speech, and presented resolutions adopted unanimously by the Methodist ministers of that town, extolling the career of Dr. Wise, and celebrating his services to religion as a "promoter of a reformed Judaism, as a preacher and as a teacher."

A new synagogue, or "temple," is to be dedicated at Chicago to-morrow, and Dr. Wise is expected to officiate on the occasion. On Saturday, the Jewish Sabbath, the regular services will be held in the temple, with a sermon by a distinguished rabbi, but they are to be supplemented by an address of congratulation to the congregation from a Christian minister. On Sunday evening, also, the synagogue is to be opened for a "fellowship" meeting, in which, besides Jewish rabbis, Presbyterian, Methodist, Unitarian, and Universalist ministers of Chicago will take part.

Now, Dr. Wise represents a school of Judaism which is farther from Christianity than is the most extreme orthodox branch. Both, of course, deny the divinity of Christ, and both look on the origin of Christianity as having been in delusion, and its doctrine as unphilosophic and irrational. The "reformed Judaism," of which Dr. Wise is an exponent, goes much farther. It is distinctly rationalistic. It rejects even the belief of the orthodox Jews in the coming of a Messiah, and also the resurrection of the body, the last day of judgment, the evidence of miracles, and, of course, the authority of the New Testament; in all essential respects it is even farther removed from the supernaturalism of Christianity and more distinctly in opposition to it than is the orthodox school of Judaism. Its growth has been stimulated by an intellectual spirit rather than by a sentiment of religious belief, and its tendency is toward the agnosticism now so strong in its hold on many of the most scholarly of the Jewish minds.

Accordingly, we can understand why Unitarian ministers of Chicago should join in celebrating its prosperity as manifested in the erection of a new and splendid temple in that city. The phase of Judaism represented by that edifice is closely akin to their own religious attitude. They both rest on pure rationalism. Both reject the divinity of Christ, and the supernaturalism of

Christianity generally, and really there is nothing in Unitarian doctrine to prevent even fusion with "reformed Judaism." "Unitarianism," according to the definition of the Rev. Dr. Chadwick, one of its foremost exponents, "is characterized not so much as being a system of thought as a way of thinking, and that may be called, whether for praise or blame, the rational way." At bottom is not "reformed Judaism" very much the same thing? "The reformed Jews," says Dr. Wise himself, "are unitarian in theology" and "their hermeneutics is rational."

The distinction between orthodox Christianity and this rationalistic Judaism, therefore, is even more radical than that between it and the orthodox Jew who believes in a coming Messiah, in the supernaturalism of the prophecies, that, as says the confession of MAIMONIDES, "all the law which at this day is found in our hands was delivered by God Himself to our master, Moses," and "that the dead shall be restored to life." It is true that the orthodox Jew rejects Christ as the Messiah, though not more decidedly than do Dr. Wise and his school, but the orthodox Jew has a supernatural faith, while the "reformed" Jew has it not.

The appearance of Methodist and Presbyterian ministers at a celebration of the birthday of Dr. Wise, and at the opening of a reformed Jewish temple at Chicago is less consistent, therefore, than if they should have joined in rejoicing over the erection of a new orthodox synagogue. — *Editorial N. Y. Sun, March 16, 1899.*

Jonah and the Whale.

A. C. GARBELEIN.

Our Lord said to the Pharisees who demanded a sign from Him that no sign would be given them but the sign of the prophet Jonas. (Matt. xii: 38.) He then spoke of His coming resurrection foreshadowed by Jonah's experience. No doubt the proud and learned Pharisees turned away from Him; and with a smile the rationalistic Sadducee may have said, "What nonsense, Jonah never lived, it is all a myth, there is no resurrection," etc. Oh, the adulterous generation! Modern Phariseism and Sadduceism, Higher (?) Criticism, etc., are likewise an adulterous generation. They tell us what a beautiful book the book of Jonah is.

what sublime lessons it teaches. But did Jonah ever live? Of course not, they say—he never lived. his life is a myth—how could a fish swallow a man? etc. Awful consequences! Jesus uses the deliverance of Jonah as a type of His blessed resurrection, the foundation of our holy faith. If Jesus did not know that Jonah ever lived, if He used a myth to typify His resurrection,—well, then, His resurrection may not have been a real one, and how could He be the Son of God? Alas! there are many, especially young men, who claim to be teachers of the Word, who deny the inspiration of the book of Jonah.

Jonah's life is in many respects typical of Christ, but it has still another meaning which makes known the divine wisdom and inspiration. The life of nearly every servant of God in the Old Testament has a twofold typical application—the one, Christ, the Messiah, and the other, Israel, the chosen people of God. Follow out this thought and apply it to Joseph, David, Daniel, the prophets, etc. Jonah is a type of Israel. The whole history of the seed of Abraham, past, present, and future, is contained in a nutshell in that book.

I. Jonah's call. He is sent by Jehovah to preach to Nineveh. He knows God while Nineveh is in darkness. So God prepared Himself Israel a nation to throw forth His praises. Salvation is of the Jews. Through them He desires to make known His loving kindness and His redemption. In the seed of Abraham all the nations of the earth are to receive blessing. These are God's gifts and calling. They are without repentance. (Rom. xi: 19.)

II. Jonah is disobedient. He turns his back upon God and flees from His face. He goes in the opposite direction. So Israel became an apostate people. Forsook God and lightly esteemed the rock of his salvation. Like Jonah, disobedient to the heavenly vision, instead of being a blessing becoming a curse among the nations.

III. Trouble soon comes upon Jonah, the disobedient servant of God. The storm of disaster tosses his ship upon the wild waves of the angry sea. Everything rebels against him because he rebelled against God. Thus with the Jews. Misfortune after misfortune, storm after storm has broken over them since they rejected God and their King Messiah. They are tossed about by the nations. The sea always represents nations in the Word.

OUR HOPE.

IV. Jonah does not deny his God and his nationality. He said, "I am a Hebrew and I fear the Lord, the God of heaven, which has made the sea and the dry land." So the Jew in his apostasy still professes to be a believer in God, fears His name and does not deny that he is a Jew.

V. Jonah is cast overboard. He is given up to the angry waves. He is seen struggling in the waves. Typical of the Jew being cast away, though not forever.

VI. The men in Jonah's ship when they saw that as soon as Jonah was in the water the waters calmed down, these men, who were all heathen, feared the Lord exceedingly, and offered a sacrifice unto the Lord and made vows. What a wonderful illustration and type of Paul's statement in the Epistle to the Romans: "By their fall salvation has come to the Gentiles." The Gentiles have received salvation when the Jew was set aside nationally.

VII. Jonah is miraculously preserved in the belly of a sea-monster. (There is nothing in the Hebrew to show that it was a whale.) He is to have his abode there for three days and three nights. He does not lose his life and existence, but he is put into a grave and is there wonderfully preserved. The Jew is likewise in his grave among the nations, nationally dead, but still God keeps the Jew as He did Jonah. The Jew is God's standing miracle. No infidel, be he Voltaire or Ingersoll, or a Higher critic, can explain away the Jew and his miraculous existence.

VIII. Jonah was not digested by the fish. He remained there undigested. The nations have not digested the Jews. This people shall dwell alone and not be reckoned among the nations. The Jew is still a Jew. Assimilation has failed.

IX. Jonah at the end of the appointed time commenced to repent in his grave. He cried to God. He wished himself back to His holy temple, and he finished his prayer with the believing shout, "Salvation is of the Lord." The Jews will soon repent. There are unmistakable signs of a changed attitude of the Jew noticeable. Still, before that great national repentance comes, there will be likewise first a great tribulation. Like Jonah many are to-day desiring for His holy temple, and they are getting ready to return to the land. At last they will acknowledge that salvation is of the Lord, and welcome their King with the shout "Blessed is He that cometh in the name of the Lord."

X. God made the fish vomit out Jonah. He that scattered Israel will gather him again. They will be brought back to the land and restored. They will build the waste places, the desolations of many generations. The Word of God has hundreds of promises which belong to literal Israel and speak of a literal restoration. If we do not believe that, we might as well close the Bible and become Higher Critics, unbelievers, etc.

XI. Jonah is sent the second time, and he follows the command. So Israel is yet to fulfil its grandest mission. Their King, our coming Lord, will commission them again and send them forth to proclaim His salvation. Israel will then follow obediently.

XII. The whole city of Nineveh (over a million inhabitants) repented after hearing the *apostate*, the *punished*, and the *restored* Jew preach. A whole city was swept by a revival. The masses were saved. Now is the time for the salvation of individuals. There is no such thing at this present time as saving the masses or converting the world. The masses will be saved and the world converted through the preaching of the Jews when they are converted and restored in the land and Jesus is crowned as their King. Listen, "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 fallness? . . . It will be life from the dead." (Rom. xi.)

Prophetic Notes.

W. J. ERDMAN.

ON A MOCK MILLENNIUM.

The present movement towards disarmament started by the Czar of Russia is encouraging many religious teachers to predict the speedy coming of the "Millennium."

It may be that this "crusade" in favor of peace will result in a temporary cessation of war; and attention is called to a suggestive Scripture containing the "Four Seals" of the Apocalypse. These seals follow each other in the invariable order given in the Old Testament; first peace, then war, famine, pestilence (or "death") and wild beasts.

These four, war, famine, pestilence and wild beasts, are called by Jehovah His "four sad judgments" (Ezek. 21: 21).

Likewise in the case of the four seals, the peace symbolized by the first is brought to an end by the war symbolized by the second; and the second is naturally followed by the famine and pestilence and wild beasts of the third and fourth. "And I looked and behold a pale horse; and his name that sat on him was Death; and Hellas followed with him. And there was given unto them authority over the fourth part of the earth to kill with sword, and with famine, and with death (or pestilence), and by the wild beasts of the earth" (Rev. vi: 1-8). Let it be then noted that before the dire judgments of the Apocalypse come upon the earth and which precede the Kingdom of Christ, there is evidently a time of peace, for when the "red horse" and his rider appear, it is said, "and power was given to him that sat thereon to take peace from the earth."

It may be therefore that such a period of world-wide peace lies in the immediate future, but that it will be brief and temporary is indicated by the dreadful "seals" which follow. Not peace but war, famine, pestilence, martyrdom, and the great day of wrath usher in the true Millennium. It is of course understood that as to time, whether past or ideally present and historic or future, these "seals" and this white horse and his rider have received various interpretations. The far-reaching effects of the gospel of salvation may thereby be symbolized, but even such preaching would finally end in the "seals" that follow. It will be, if at all, a time of peace, both civil and ecclesiastical, when Christendom will deem itself a "great success."

As confirmative of such twofold peace, note the movement towards a "reunion of Christendom." In some quarters it has been confidently predicted that as there has been, so it is said, a Petrine and Pauline phase of the church, so there will be also a Johannine.

This final and consummate era will be one of the universal toleration of all beliefs, even of such that only by the most pious stretch of charity can be called Christian.

Of course a Ptolemaic theology, with man its center, will then prevail; and the "enthusiasm of humanity" will pervade and control both church and State.

But all will be a mocking image of the golden age foreseen by

Hebrew prophets; for the "Mystery, Babylon the great and her daughters," is the consummate form of a worldly church, and the "beast" is the final embodiment of the anti-Christian spirit of the world-power.

ON THE WORD "AND." Rev. xvii: 16.

How great difference of meaning one little word can make.

In the Authorized version of the Scriptures it reads, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire" (Rev. xvii: 16); but in the Revised version it reads, "And the ten horns which thou sawest *and* the beast."

The latter reading is generally accepted by scholars.

Some of the teachings of the presence of this word ("and") in the text may be noted.

1. It is not the "ten horns" alone which destroy "the woman," but they *and* "the beast." She is destroyed in the time of "the beast," and as that is still in the future, they in this conjoint form must be in the future also. Accordingly, the prediction cannot apply to "ten Roman kingdoms" and the papacy of the past, but receives its fulfillment in a future-near to the time of the second coming of our Lord.

"Babylon" has to do with the world-power and its wrath; the "beast" has to do with the Messiah and His wrath; the nations suffer wrath first on account of "the woman" and then on account of "the beast;" the "woman" is destroyed by the "ten horns *and* the beast," the "beast" and the "ten kings" by the Lord.

2. This word "and" also confirms the previous statement in xvii: 12-14, which makes the existence of the "ten kings" not only future but at a time immediately preceding the coming of our Lord, for they are said to "make war with the Lamb" who overcomes them at Armageddon.

3. This word "and" also suggests a future for "the woman" contemporary with these ten final kings and seventh imperial "beast," when she will have developed her love of the world and its power to the utmost, until weary of her arrogance and imperi-

ous behests, they onset and utterly destroy her. They are said to destroy her, and God is said to destroy her through them.

It is alleged that such a consuming of the "woman" by governments she once subjected to her pride has taken place in the past, and that this is the fulfillment of this prophecy; but the word "and the beast"—the very one destroyed at the Lord's second coming—assigns to the future anyhow her complete and final destruction. She exists for a while in His brief day, and it may be in a fullness of power and pride now deemed impossible.

That she has "daughters" should not be forgotten, a world-wide confederation co-extensive with the kings that at last destroy her. "Babylon" is not all of the future, the roots of the system lie in the past; she enters the field of apocalyptic vision in a timeless, undated way; but she disappears only when the career of Gentile sovereignty is almost finished.

In brief, that word "and" brings together as contemporaries at the close of "the times of the Gentiles," these powers and personalities for the fulfillment of great divine purposes in relation to the coming Messianic Kingdom (Rev. xvii: 17).

ON THE SEVENTH HEAD.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (Rev. xvii: 11).

This verse has been a perplexity to many. On comparison of kindred passages, it is understood that while the imperial "heads" of Gentile dominion are seven, the insertion of a kingdomed form of such dominion between the sixth and seventh "head" makes the seventh "head" an eighth embodiment of Gentile power. The "beast" is the last of the seven heads but the eighth embodiment.

When John wrote there had been five great monarchies with which Israel had vital relations in turn, the Egyptian, the Assyrian, the Babylonian, the Medo-Perian, the Alexandrian; "one is," said John, the Roman, "and one is yet to come"—the anti-Christian, "the beast" in a superlative degree.

But, as Daniel foretells, between the Cæsarian "head" and the last the ten horns or kings arise, and out of them arises an eleventh, who, subduing three, seizes the power of the ten, and becomes the "head" over all.

Anglo-Israelism: The Root of its Error.

BY DR. BULLINGER.

There are many things said for and against what is called "British-Israel Truth."

Our object now is not to start any theories on the subject, but only to see what God says about it.

No one can know anything on either side apart from the Scriptures, and mistakes are made (1) by substituting theories for the Word of God, or (2) by not rightly dividing the word of Truth.

Anglo-Israelism is a revolt against the old evil habit of what is called "spiritualizing the prophecies," in other words a robbery by the "church," of promises made to the Jews.

Many Christians, seeing how wrong this was, pleaded for a "rightly dividing" of the Scriptures as to the persons and subjects to whom they refer in the respective passages.

This was right; but in doing this they failed in "rightly dividing" the word as to the TIMES: hence what is said of Israel "in the latter days" they take as referring to Israel now, in the Gentile dispensation! What is said of Israel in the future they interpret of Israel in the present; and as these prophecies and promises are seen clearly not to be true of Israel now, another Israel must be invented to whom they will apply. Hence certain races of Gentiles are assumed to be Israel; and the theory having been set forth, the Scriptures were appealed to to support it.

This is the Genesis of the whole movement.

Now, we must always be most careful in noticing how the Scriptures are used in an argument of this kind.

(1) Is the Teaching first of all stated, and then the Scripture referred to, and used as a *bullress*, to support it by the quotation of verses here or there? (test-gathering) or

(2) Is the Scripture used as a *fountain*, out of which the Teaching is drawn?

If we apply this test to the Anglo-Israel Teaching it will be found to come under the first head: opinions, theories, history (real or romance), arguments, identifications, etc., etc., abound, and in support of them, sundry passages are quoted in support of them.

Our duty and our desire now is, to use the Word of God as *fountain*, and see what God has said upon the several *Israel* positions.

I.

The theory is that there is always a distinction between the terms "the house of Israel" and "the house of Judah."

These terms are so used, without a doubt, in certain cases, by no means universally.

In fact, *the Massorah* gives a list of the occurrences, from which it is clear that

The expression, "the House of Israel," occurs *thirteen* times in the Old Testament, *before the division of the nation into kingdoms*, viz.—Ex. xvi: 31; xl: 38. Lev. x: 6. Num. as: 26. Josh. xxi: 43. 1 Sam. i: 12; vii: 2, 3; xii: 8; xvi: 3. 2 Sam. vi: 5, 15. Ruth iv: 2.

"The House of Judah" also occurs *four* times, 2 Sam. vii: 2; xii: 8. 1 Chron. ii: 84, before the division into two kingdoms.

II.

The theory is that the tribe of Judah (*i. e.*, the Jews,) is to *re-act* absolutely; but Israel only representatively.

But this is what God says about it: Isa. xi: 12. "The Lord . . . shall assemble the outcasts of Israel, and gather together the dispersed of Judah."

Jer. iii: 18. "The house of Judah shall walk with the house of Israel and they shall come into the land."

Jer. xxx: 3. "I will bring again the captivity of my people Israel and Judah."

Jer. i: 4. "The children of Israel shall come, they and the children of Judah."

Zech. x: 6. "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to possess them," etc.

Ezekiel xlvi: 1-28 shows that every tribe will return to "the land" with which every prophecy binds them up.

Isa. lvi: 20. "They (the Gentiles) shall bring ALL their brethren for an offering unto the Lord."

Ezekiel xxxix: 15. "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel."

OUR HOPE.

361

Ezekiel xxxix : 28. "I am the Lord their God, which caused them (the whole house of Israel) to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there."

III.

Judah and Israel shall return "TOGETHER."

Jer. iii : 18. "The house of Judah shall walk with the house of Israel, and they shall come together . . . to the land that I have given," etc.

Jer. l : 4. "The children of Israel shall come, they and the children of Judah together . . . they shall ask the way to Zion."

Ezekiel xvi : 53. "When I bring again the captivity of Samaria and her daughters, THEN will I bring again the captivity of my (Jerusalem) daughters IN THE MIDST OF THEM." See verse 55.

Hos. i : 11. "Then shall the children of Judah and the children of Israel be gathered together."

IV.

The Scriptures further show that Judah is to return from every direction,

While Israel is to return only from the countries whither they were carried away : *e. g.*,

JUDAH.

Zech. viii : 7. "I will save my people from the east country and from the west country."

Zech. ii : 6, 7. "Flee from the land of the north saith the Lord, for I have spread you abroad as the four winds of the heavens saith the Lord. Deliver thyself, O Zion, that dwellest with the daughters of Babylon."

ISRAEL.

Ezek. xi : 17. "I will . . . assemble you out of the countries where ye have been scattered."

Ezek. xx : 30, 34. "Say unto the house of Israel . . . I will gather you out of the countries wherein ye are scattered."

Josh. xvii : 15, 13. "O ye children of Israel . . . they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt."

OUR HOPE.

Is. xlii: 12. "Lo, these from the North, and from the West, and these from the land of Sinim" (China).

Hos. xi: 10, 11. "The children shall come trembling from the West. They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria; and I will make them dwell in their own homes." (R. V.)

JUDAH AND ISRAEL.

Is. xl: 3. "From Assyria, and from Egypt, and from Pathros, and from Cush, and from Elan, and from Shinar, and from Hamath, and from the east-lands* of the sea." (R. V.)

* See Is. xx: 6; Jer. xlvi: 4.

Is. xi: 14. "They shall fly . . . towards the West, they shall spoil them of the East."

Is. xl: 3. "There shall be a highway for the remnant of the people . . . from Assyria."

Jer. lli: 18. "The house of Judah shall walk with the house of Israel, and they shall come together out of the North."

Jer. lli: 10. "Lo, I will save . . . thy seed from the land of their captivity." (This is repeated in xlvi: 27.)

Zech. x: 10. "I will bring them again also out of the land of Egypt, and gather them out of Assyria."

From these Scriptures it will be seen that most of the countries named are East of Palestine.

V.

The theory is that Israel (*i. e.*, the Anglo-Saxon race) has now got the spiritual blessings; and a part of Hos. i: 10 is quoted as proof, "Ye are the sons of the living God" (which is not true of the British as a nation).

ISRAEL.

Hos. i: 10. "IN THE PLACE where it was said unto them (*i. e.*, to Israel, not Judah merely) ye are not my people; THUS it shall be said unto them, Ye are the sons of the living God." (To quote the last half of this verse and not the first is "dividing" the Word of Truth, but neither "rightly" nor honestly.)

Hos. ii: 18, 23. "IN THAT DAY (*i. e.*, of restoration) will I make a covenant for them with the beasts of the field . . . and I WILL have mercy upon her that had not obtained mercy, and I WILL say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

OUR HOPE.

363

Ezek. xxxvi : 33. "IN THE DAY that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities."

ISRAEL AND JUDAH.

Ezek. xxxia : 27, 28. "WHEN I have brought them again from the people, and gathered them out of their enemies' bands, and are sanctified in them in the light of many nations; THEN shall they know that I am the Lord their God."

VI.

So far from having the blessings now, the condition of Israel during the present dispensation is described as "*afflicted*," "*poor*," "*afraid*," "*driven out*," "*put to shame*" (Zeph. iii : 12, 13, 19, 20 ; Micah iv : 3, 6 ; i : 1).

Strangers now serve themselves of Judah and Israel, but shall (after they are restored) do so "no more" (Jer. xxx : 8, 9).

It is described as "captivity" (Jer. xxx : 18 ; Ezek. xvi : 53).

They are stated to be "not numerous" (Jer. xxxiii : 3 ; xxx : 18, 19 ; Is. vi : 3, 7 ; Amos v : 3).

They shall be so feeble as to need help in their restoration (Is. xlii : 22, 23 ; Is. : 10 ; Lavi : 18, 20 ; ai : 14).

VII.

Until the restoration they will not have a monarchy (which Britain has).

Hos. iii : 4, 5. "The children of ISRAEL shall abide MANY DAYS without a king, and without a prince, and without a sacrifice. AFTERWARD shall the children of ISRAEL return and seek Jehovah their God, and David their king."

Jer. xxx : 18, 20. "The city shall be builded upon her own heap . . . and their nobles shall be of themselves, and their governor shall proceed from the midst of them."

But this is after their return. Until then, both Israel and Judah, i. e., all Israel, is in a condition of shame and reproach.

Moreover all the promises are bound up with "*the land*," and will have a glorious fulfilment when the people shall be in their own land.

Other nations have similar temporal blessings now, but that does not prove that they are Israelites.

The one root cause of the whole heresy is that its advocates do.

not rightly divide the *time* to which the promises refer. "The latter days" are not the days of Britain's prosperity, but the days that follow them; and are as carefully defined and described as the prophecies themselves.

The one great mark of the present dispensation is this, that Christ is set "for a stone of stumbling, and for a rock of offence to BOTH THE HOUSES OF ISRAEL" (Isa. viii : 14), and it is not till after their restoration that this condition is removed.

It is written of Israel: "I will bring you into your own land, THEN will I sprinkle clean water upon you" (Ezek. xxxvi : 24, 25).

"IN THE DAY that I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities" (Ezek. xxxvi : 33).

"WHEN I have . . . 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" (Ezek. xxxix : 27, 28).—*Things to Com.*

Provision for "Perilous Times."

Read 2 Timothy.

It is of the very last importance, for the servant of Christ, in all ages, to have a clear, deep, abiding, influential sense of his position, his path, his portion, and his prospects—a divinely wrought apprehension of the ground which he is called to occupy; the sphere of action which is thrown open to him; the divine provision made for his comfort and encouragement, his strength and guidance; and the brilliant hopes held out to him. There is uncommon danger of our being allured into a mere region of theory and speculation, of opinion and sentiment, of dogmas and principles. The freshness of first love is frequently lost by contact with the men and things of what may be called "the religious world." The lovely verdure of early personal Christianity is often destroyed by a wrong use of the machinery of religion, if we may be allowed to use such a term.

In the kingdom of nature, it frequently happens that some stray seed has dropped into the ground, taken root, and sprung up into a tender plant. The hand of man had nothing to do with it. God planted it, watered it, and made it grow. He assigned it its

position, gave it its strength, and covered it with basins verdure. By-and-by, man intruded upon its solitude and transplanted it to his own artificial enclosure, there to wither and droop. Thus it is, too often, also with the plants of God's spiritual kingdom. They are often injured by man's rude hand. They would be far better if left to the sole management of the Hand that planted them. Young Christians frequently suffer immensely from not being left to the exclusive training of the Holy Ghost, and the exclusive teaching of holy scripture. Human management is almost sure to stunt the growth of God's spiritual plants. It is not, by any means, that God may not use men as His instruments in watering, culturing, and caring for, His precious plants. He assuredly may and does; but, then, it is God's culture and care, not man's. This makes all the difference. The Christian is God's plant. The seed which produced him was divine. It was directed and planted by God's own hand, and that same hand must be allowed to train it.

Now, what is true of the individual believer is equally true of the church, as a whole. In the First Epistle to Timothy, the church is looked at in its original order and glory. It is there viewed as "The house of God"—"The church of the living God"—"The pillar and ground of the truth." Its office-bearers, its functions, and its responsibilities are there minutely and formally described. The servant of Christ is instructed as to the mode in which he is to conduct himself in the midst of such a hallowed and dignified sphere. Such is the character, such the scope and object of Paul's First Epistle to Timothy.

But in the Second Epistle we have something quite different. The scene is entirely changed. The house which, in the First Epistle, was looked at in its *rule*, is here contemplated in its *ruin*. The church, as an economy set up on the earth, had, like every other economy, utterly failed. Man fails in everything. He failed amid the beauty and order of Paradise. He failed in that favored land "that flowed with milk and honey, the glory of all lands." He failed amid the rare privileges of the gospel dispensation; and he will fail amid the bright beams of millennial glory. (Comp. Gen. iii., Judges ii., Acts xx: 29, 3 John 9, Rev. i., ii., Rev. xx: 7-9.)

The remembrance of this will help us in the understanding of a Timothy. It may, very properly, be termed, "A divine pro-

vision for perilous times." The apostle seems, as it were, to be weeping over the ruins of that once beautiful structure. Like the weeping prophet, he beholds "the stones of the sanctuary poured out in the top of every street." He calls to remembrance the tears of his beloved Timothy. He is glad to have even one sympathizing bosom into which to pour his sorrows. All that were in Asia had turned away from him. He was left to stand alone before Cæsar's judgment seat. Demas forsook him. Alexander, the copper-smith, did him much evil. All around him, so far as man was concerned, looked gloomy and dark. He begs of his beloved Timothy to bring him his cloak, his books, and his parchments. All is strongly marked. "Perilous times" are anticipated. "A form of godliness without the power"—the mantle of profession thrown over the grossest abominations of the human heart—men not able to endure sound doctrine—heaping to themselves teachers after their own lusts, having itching ears which must needs be tickled by the fabulous and baseless absurdities of the human mind. Such are the features of the Second Epistle to Timothy. Who can fail to notice them? Who can fail to see that our lot is cast in the very midst of the evils and dangers here contemplated? And is it not well to have a clear perception of these things? Why should we desire to blind our eyes as to the truth? Why deceive ourselves with vain dreams of increasing light and spiritual prosperity? Is it not better far to look the true condition of things straight in the face? Assuredly; and the rather when the self-same Epistle which so faithfully points out "the perilous times," folly unfolds the divine provision. Why should we imagine that men, under the Christian dispensation, would prove a single whit better than man under all the dispensations which have gone before, or under the millennial dispensation which is yet to follow? Would not analogy, even in the absence of direct and positive proof, lead us to expect failure under this one economy as well as under all the others? If we, without exception, had judgment at the close of all the other dispensations, why should we look for aught else at the close of this? Let my reader ponder these things, and then accompany me for a few moments, while I seek, by the grace of God, to unfold some of the divine provisions for "perilous times."

I do not attempt to expound this most touching and interesting Epistle in detail. This would be impossible in an article like the

present. I shall merely single out one point from each of the four chapters into which the Epistle has been divided. These are, first, "unfeigned faith." (Chap. i: 5.) Secondly, "the sure foundation." (Chap. ii: 19.) Thirdly, "the holy scripture." (Chap. iii: 15.) Fourthly, "the crown of righteousness." (Chap. iv: 8.) The man who knows aught of the power of these things is divinely provided for "perilous times."

I. And, first, as to "the unfeigned faith"—that priceless possession, the apostle says, "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also." Here, then, we have something above and beyond everything ecclesiastical—something which one must have, ere he is introduced to the church, and which will stand good though the church were in ruins around him. This unfeigned faith connects the soul immediately with Christ, in the power of a link which must, of necessity, be anterior to all ecclesiastical associations, how important soever they may be in their due place—a link which shall endure when all earthly associations shall have been dissolved forever. We do not get to Christ through the church. We get to Christ first, and then to the church. Christ is our life, not the church. No doubt, church fellowship is most valuable; but there is something above and beyond it, and it is of that something that "unfeigned faith" takes possession. Timothy had this faith dwelling in him before ever he entered the house of God. He was connected with the God of the house previous to his manifested association with the house of God.

It is well to be clear as to this. We must never surrender the intense individuality which characterises "unfeigned faith." We must carry it with us through all the scenes and circumstances, the links and associations of our Christian life and service. We must not traffic in mere church position, or build upon religious machinery, or be opborne by a motive of duty, or cling to the worthless props of sectarian sympathy or denominational predilection. Let us cultivate those fresh, vivid and powerful affections which were created in our hearts when first we knew the Lord.

Let the beautiful blossom of our spring-time be succeeded, not by barrenness and sterility, but by those mellow clusters which spring from realized connection with the root. Too often, alas! it is otherwise. Too often the earnest, zealous, simple-hearted young Christian is lost in the bigoted, narrow-minded member of a sect, or the intolerant defender of some peculiar opinion. The freshness, softness, simplicity, tenderness, and earnest affection of our young days, are rarely carried forward into the advanced stages of vigorous manhood, and mature old age. Very frequently, one finds a depth of tone, a richness of experience, a moral elevation, in the early surges of the Christian life which too soon gives place to a chilling formalism in one's personal ways; or a mere energy in the defence of some barren system of theology. How rarely are those words of the Psalmist realized, "They shall bring forth fruit in old age; they shall be fat and flourishing." (Ps. xcii: 14.)

The truth is, we all want to cultivate more diligently an "unfeigned faith." We want to enter with more spiritual vigor into the power of the link which binds us, individually, to Christ. This would render us "fat and flourishing," even in old age. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God." We suffer materially by allowing what is called Christian intercourse to interfere with our personal connection and communion with Christ. We are far too prone to substitute intercourse with man for intercourse with God—to walk in the footsteps of our fellow, rather than in the footsteps of Christ—to look around, rather than upward, for sympathy, support, and encouragement. These are not the fruits of "unfeigned faith." Quite the opposite. That faith is as blooming and vigorous amid the solitudes of a desert as in the bosom of an assembly. Its immediate, its all engrossing business is with God Himself. "It endures as seeing Him who is invisible." It fixes its earnest gaze upon things unseen and eternal. "It enters into that within the veil." It lives amid the unseen realities of an eternal world. Having conducted the soul to the feet of Jesus, there to get a full and final forgiveness of all its sins, through His most precious blood, it bears it majestically onward through all the windings and labyrinths of desert life, and enables it to bask in the bright beams of millennial glory.

Thus much as to this first precious item in the divine provision for "perilous times"—this "unfeigned faith."* No one can ever get on without it, let the times be peaceful or perilous, easy or difficult, rough or smooth, dark or bright. If a man be destitute of this faith, deeply implanted and diligently cultivated in his soul, he must, sooner or later, break down. He may be urged on for a time by the impulses of surrounding circumstances and their influence. He may be propped up and borne along by his co-religionists. He may float down along the stream of religious profession. But, most assuredly, if he be not possessed of "unfeigned faith," the time is rapidly approaching when it will be all over with him forever. The "perilous times" will soon rise to a head, and then will come the awful crisis of judgment, from which none can escape save the happy possessors of "unfeigned faith." God grant my reader may be one of these! If so, all is eternally safe.

11. We shall now consider, in the second place, "The sure foundation." "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let every one that nameth the name of the Lord depart from iniquity." (Chap. ii: 19.) In the midst of all the "trouble," the "hardness," the "striving about words," the "profane and vain babblings," the errors of "Hymeneus and Philetus"—in the midst of all these varied features of the "perilous times," how ineffably precious to fall back upon God's sure foundation. The soul that is built upon this, in the divine energy of "unfeigned faith," is able to resist the rapidly rising tide of evil—is divinely furnished for the most appalling times. There is a fine moral link between the unfeigned faith in the heart of man, and the sure foundation laid by the hand of God. All may go to ruin. The church may go to pieces, and all who love that church may have to sit down and weep over its ruins; but there stands that imperishable foundation, laid by God's own hand, against which the surging tide of error and evil may roll with all its fury, and have no effect, save to prove the eternal stability of that rock and of all who are built thereon.

"The Lord knoweth them that are His." There is abundance

* This "unfeigned faith" is wrought in the soul by the power of the Holy Spirit; and "by one Spirit are we all baptized into one body."

OUR HOPE.

of false profession, but the eye of Jehovah rests on all those who belong to Him. Not one of them is, or ever can be, forgotten by Him. Their names are engraven on His heart. They are as precious to Him as the price He paid for them, and that is nothing less than the "precious blood" of His own dear Son. No evil can befall them. No weapon formed against them can prosper. "The eternal God is their refuge, and underneath are the everlasting arms." What rich, what ample provision for "perilous times!" Why should we fear? Why should we be anxious? Having "conferred faith" within, and God's foundation beneath, it is our happy privilege to pursue, with tranquillized hearts, our upward and onward way, in the assurance that all in the end shall be well.

"I know my sheep," He cries;
 "My soul approves them well;
 Vain is the treacherous world's disguise,
 And vain the rage of hell."

It has been well remarked that the seal on God's foundation has two sides: one bearing the inscription, "The Lord knoweth them that are His;" and the other, "Let every one that nameth the name of Christ depart from iniquity." The former is as peace-giving as the latter is practical. Let the strife and confusion be ever so great—let the storm rage and the billows arise—let the darkness thicken—let all the powers of earth and hell combine—"the Lord knoweth them that are His." He has sealed them for Himself. The assurance of this is eminently calculated to maintain the heart in profound repose, let the "times" be ever so "perilous."

But, let us never forget that each one who "names the name of Christ" is solemnly responsible to "depart from iniquity" wherever he finds it. This is applicable to all true Christians. The moment I see anything that deserves the epithet of "iniquity," be it what or where it may, I am called upon to "depart from" that thing. I am not to wait till others see with me, for what may seem to be "iniquity" to one, may not seem to be so, at all, to another. Hence, it is entirely a personal question. "Let every one." The language used in this Epistle is very personal, very strong, very intense. "If a man purge himself." "Flout also youthful lusts." "From such turn away." "Continue thou." "I charge thee." "Watch thou in all things, endure afflictions." "Of

whom *thou* beware also." These are solemn, earnest, weighty words—words which prove, very distinctly, that our lot is cast in times when we must not lean upon the arm or gaze upon the countenance of our fellow. We must be sustained by the energy of an "unfeigned faith," and by our personal connection with the "sure foundation." We shall be able, let others do or think as they will, to "depart from iniquity," to "flee youthful lusts"—to "turn away" from the adherents of a powerless "form of godliness," where we find them, and to "beware" of every "Alexander the opposer th."* If we suffer ourselves to be moved from the rock—if we surrender ourselves to the impulses of surrounding circumstances and influences, we shall never be able to make head against the special forms of evil and error in these "perilous times."

III. This introduces us, naturally, to our third point, namely, "The holy scriptures," that precious portion of every "man of God." "But enticue thee to the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (Chap. iii: 14-17.) Here, then, we have rich provision for "perilous times." A thorough knowledge of the One from "whom we have learned"—an accurate, personal, experimental acquaintance with "holy scripture"—that pure fountain of divine authority—that changeless source of heavenly wisdom, which even a *child* may possess, and without which a *seer* must err. If a man be not able to refer all his thoughts, all his convictions, all his principles, to God as their living source—to Christ as their living centre, and to "the holy scriptures" as their divine authority, he will never be able to get on through "perilous times." A second-hand faith will never do. We must hold truth directly from God, through the medium, and on the authority of "the holy scriptures." God may use a man to show us certain things in the

* I suppose there has never been a "Nehemiah" without a "Sanballat;" or an "Ezra" without a "Rehuz;" or a "Paul" without an "Alexander."

OUR HOPE.

word; but I do not hold them from man, but from God. It is "knowing of ~~some~~ things hast learned;" and when this is the case I am able, through grace, to get on through the thickest darkness, and through all the devious paths of this wilderness world. Inspiration's heavenly lamp emits a light so clear, so full, so steady, that its brightness is only made the more distinctly manifest by the surrounding gloom. "The man of God" is not left to drink of the maddy streams that flow along the channel of human tradition; but with the vessel of "unfeigned faith," he sits beside the limpid and ever-gushing fountain of "holy scriptures," there to drink of its refreshing waters, to the full satisfaction of his thirsty soul.

It is worthy of remark that, although the inspired apostle was fully aware, when writing his First Epistle, of Timothy's "unfeigned faith" and of his knowledge, from childhood's earliest dawn, of "the holy scriptures," yet he does not allude to these things until, in his Second Epistle, he contemplates the appalling features of the "perilous times." The reason is obvious. It is in the very midst of the perils of "the last days," that one has the most urgent need of "unfeigned faith" and "the holy scriptures." We cannot get on without them. When all around is fresh and vigorous—when all are borne onward as by one common impulse of genuine devotedness—when every heart is full to overflowing of deep and earnest attachment to the Person and cause of Christ—when every countenance beams with heavenly joy—then, indeed, it is comparatively easy to get on. But the condition of things contemplated in the Second Epistle to Timothy is the very reverse of all this. It is such, that unless one is walking closely with God, in the habitual exercise of "unfeigned faith" in the abiding realization of the link which connects him, indissolubly, with "the foundation of God"—and in clear, unquestionable, accurate knowledge of "the holy scriptures," he must assuredly, make shipwreck. This is a deeply solemn consideration, well worthy of my reader's undivided, prayerful attention. The time has, verily, arrived in the which each one must follow the Lord, according to his measure. "What is that to thee? Follow thou me." These words fall on the ear with peculiar power as one seeks to make his way amid the miasms of everything ecclesiastical.

But, let me not be misunderstood. It is not that I would de-

tract, in the smallest degree, from the value of true church fellowship, or from the divine institution of the assembly and all the privileges and responsibilities attaching thereto. Far be the thought. I believe, most fully, that Christians are called to seek the maintenance of the very highest principles of communion; and moreover, we are warranted, from the Epistle which now lies open before us, to expect that, in the darkest times, the "purged vessel" will be able to "follow righteousness, faith, charity, peace, *with them that call on the Lord out of a pure heart.*" (Chap. ii: 22.)

All this is plain, and has its due place and value; but it in no wise interferes with the fact that each one is responsible to pursue a path of holy independence, without waiting for the countenance, the sympathy, the support, or the company of his fellow. True, we are to be deeply thankful for brotherly fellowship, when we can get it on true ground. Of such fellowship no words can tell the worth. Would that we knew more of it! The Lord increase it to us a hundredfold! But let us never stoop to purchase fellowship at the heavy price of all that "is lovely and of good report." May the name of Jesus be more precious to our hearts than all beside; and with all those who truly love His Name may our happy lot be cast on earth, as it shall be, throughout eternity, in the regions of unfading light and purity above.

IV. And, now, one closing word as to "the crown of righteousness." "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also who love His appearing." (Chap. iv: 6-8). Here the venerable pilgrim takes his stand on the summit of the spiritual Pisgah, and, with undimmed eye, surveys the bright plain of glory. He sees the crown of righteousness glittering in the Master's hand. He looks back over the course which he had run, and over the battlefield whereon he had fought—he stands on the confines of earth, and in the very midst of the ruins of that church whose rise and progress he had watched with such intense solicitude, and over whose decline and fall he had poured forth the tears of tender though disappointed affection—he fixes his eye on the goal of immortality which no power of the enemy

can prevent his reaching, in triumph; and whether it were by Caesar's axe that he was to reach that goal, or by any other means, it mattered not to one who was able to say, "I AM READY." What true sublimity! What moral grandeur! What noble elevation is here! And yet there was nothing of the ascetic in this incomparable servant, for though his vision was filled with the crown of righteousness—though he is ready to step like a conqueror into his triumphal chariot—be, nevertheless, feels it perfectly right to give minute directions about his cloak and books. This is divinely perfect. It teaches us that the more vividly we enter into the glories of heaven, the more faithfully shall we discharge the functions of earth—the more we realize the nearness of eternity, the more effectively shall we order the things of time.

Such, then, beloved reader, is the ample provision made, by the grace of God, for "the perilous times" through which you and I are now passing. "Unfeigned faith"—"The sure foundation"—"The holy scriptures"—and "The crown of righteousness." May the Holy Ghost lead us into a deep sense of the importance and value of these things! May we love the appearing of Jesus, and earnestly look out for that cloudless morning when "the righteous Judge" shall place a diadem of glory upon the brow of each one who really loves His advent!

C. H. M.

Notes of the Work.

We continue to witness every Saturday in New York City, to good Jewish audiences. A nice little company is made up of steady, regular attendants, who enjoy worshipping with us and who love the blessed truth we preach. New faces are seen in every meeting, and not a few of them hear the truth as it is in Jesus, preached by our lips for the first time. It is true many of them we never see again, and not even know their names, but we trust Him in this ministry, who has said, So shall my word be that goeth forth out of my mouth, it shall not return unto me void.

Jewish inquirers, who come to us from time to time, are composed of two classes. The one come boldly asking for instruction, offer themselves to join "our religion" and be baptized, etc. After asking a few questions we are at once

convinced that self-interest is the motive, and generally after telling them right out we have nothing which they can join and cannot hold out anything to them, etc., we have seen them for the last time. The other class is quite different. They come with earnest questions, they are teachable and confess that they are in doubt. Temporal affairs are not mentioned by them, and their desire seems to be to know the truth. Only a few of this class come to us from time to time. A good number write to us, and now and then a letter is received with a testimony that Jesus has been accepted as Lord and Saviour.

We have been impressed for some time to visit regularly the different larger cities in the Eastern States and do personal work among the Jews, distributing tracts, holding conversations, and preaching to them wherever this is possible. Mr. Gaebelein has visited of late several places, and has been much encouraged in this hand to hand work. We enjoy this kind of work very much and delight in spending an hour or longer in some second handed store discussing the Messiah, His coming, salvation and the world to come. We have often received new and lasting inspiration in being thus engaged. There are probably outside of New York City (which has as Greater New York a Jewish population of 375,000 souls) in the different manufacturing cities of New England, New Jersey and Pennsylvania, about 175,000 Hebrews. Many of them have been reached already by our Jargon paper and tracts, but the friends who did this labor of love were in many cases hindered by not speaking the language. The Lord has impressed us to go from place to place as soon as the weather moderates, and we know our friends will remember this work in their prayers.

More literature is in demand. Our little Jargon booklet, "Joseph and his brethren" (which was published in English), is doing excellent work, and the first edition is exhausted. A second edition should have at least 20,000 copies. If it is His will we hope to issue it in the near future.

If all this work which for months is being done single handed, the editing of Our Hope and the other work con-

nected with it; the editing of the Jargon paper, preaching, missionary work, a large correspondence, etc., etc., the Lord has wonderfully sustained us and His own strength has been our daily portion. So far He has helped, and as never before in our life we are living day by day trusting Him who has promised to supply all our need, depending on Him for all. Brethren pray for us.

FINANCIAL REPORT FROM JANUARY 1 TO MARCH 31, 1899.

RECEIPTS.		RECEIPTS.	
No. 1898	A friend.....\$100.00	No. 2020	Grace Church..... 6.00
1899	W. K..... 8.00	2021	H. D. tracts..... 1.00
1896	Tracts..... .50	2021	Wm. D..... 1.00
1893	H. A. S..... 1.00	2022	Tracts..... 1.00
1894	Tracts..... .43	2023	Tracts..... 1.00
1897	C. W. B..... 1.00	2024	Tracts..... 1.00
1898	O. E. O..... 2.00	2025	Subscriber's Own Hays. 24.15
1898	Tracts..... .25	2026	Tracts..... 1.00
2000	O. M. D..... 2.00	2027	Misses D..... 2.00
2001	Wm..... 4.75	2028	Tracts..... .50
2002	Stamps..... .25	2029	Tracts..... .50
2003	C. F. C..... 15.00	2030	D. D..... 14.00
2004	E. E. S..... 2.00	2031	Tracts..... .50
2005	C. F. O..... 100.00	2032	Cash..... .50
2006	S. R..... 1.00	2033	Tracts..... 1.15
2007	Tracts..... .25	2034	Tracts..... .50
2008	Grace Church..... 5.00	2035	Wm. N..... 7.00
2009	Knox Church..... 2.00	2036	S. B. Baptist Church.. 2.00
2010	Tracts..... .50	2037	Cash..... 197.00
2011	Tracts..... .25	2038	Mr. M..... 10.00
2012	Tracts..... .25	2039	Miss Sch..... 2.00
2013	Tracts..... .25	2040	Mrs. S. & L..... 2.00
2014	Subscriber's Own Hays 40.00	2041	Different friends..... 20.00
2015	Tracts..... .25	2042	Miss H..... 2.00
2016	Tracts..... .25	2043	C. W..... 12.00
2017	D. W. W..... 100.00	2044	Mrs S..... 4.00
2018	C. D..... 10.00	2045	Grace Church..... 2.00
2019	From Sweden..... 21.00	2046	Tracts..... .75
2020	Tracts..... .50	2047	For Tiqueth..... 1.00
2021	Mr. N..... 1.00	2048	Tracts..... .50
2022	A friend..... 120.00	2049	Subscriber's Own Hays. 20.00
2023	For Philadelphia..... 20.00	2050	W. B., for Philadelphia 20.20
2024	For Jerusalem..... 40.00	2051	W. J. S..... 2.00
2025	For distribution of tracts in Italy..... 20.00	2052	V. L..... 2.00
2026	W. D..... 15.00	2053	Two friends in Italy... 200.00
2027	Mrs. T..... 1.00	2054	Collections..... 1.00
2028	Bible class through D. M. W..... 15.00	2055	Miss M. L..... 1.00
		2056	Tracts..... .50
		2057	K. F. Str..... 27.00
			\$1,112.00

EXPENDITURES.	
For Hebrew printing and mailing.....	\$117.67
English printing and mail.....	108.79
Account of work.....	207.46
Relief to poor.....	21.75
Balance against treasury January 1.....	20.79
	<u>\$1,267.46</u>
Balance against treasury March 31.....	\$134.70

OUR HOPE.

Entered N. Y. Post Office, June, 1894, as Second Class Matter.

Vol. V.

MAY, 1899.

No. 11.

Notes.

The present issue has been delayed for several reasons. A large number of our readers have disappointed us in not paying their subscriptions, probably out of neglect and forgetfulness, and we have been obliged to drop many names from our mail list.

Please send all remittances in either postal, express money orders, or drafts on New York banks. Do not send checks on local banks. The collection of such checks is very expensive.

We are thankful for the interest which is taken by many in our exegesis on Zechariah. If it is the Lord's will that we continue in a printed testimony, we hope to continue in these studies to the end of the 14th chapter.

The Niagara Bible Conference will be held this year again at Point Chautauque, N. Y., beginning July 19th and closing July 26th. Programmes will be sent free to any one.

Mr. Gaebelein will be glad to give Bible readings on Israel, the Lord's coming, etc., or preach wherever friends desire it. He hopes to visit a number of places in the Eastern States in behalf of the Jews, and will be glad to address believers wherever an opportunity is given.

Studies in Zechariah.

By A. C. GAEBELEIN.

CHAPTER V.

The vision of the flying roll—The vision of the woman in the Ephah.

The three remaining night visions are of a different character. The first visions the prophet had were visions of comfort for Jerusalem and the dispersed nation, the overthrow of Babylon and all their enemies, divine forgiveness and the theocracy restored. Now follow the last three visions, and these are visions of judgment. Judgment precedes Israel's restoration, and is very prominently connected with it.

The sixth night vision is the one of the flying roll. The prophet's eyes seem to have been closed after the fifth vision, for we read, "And I lifted up my eyes again." The flying roll he sees is twenty cubits long and ten cubits broad. The interpreting angel tells the prophet that it is the curse that goeth forth over the face of the whole land; for every one that stealeth shall be cut off on this side according to it, and every one that sweareth shall be cut off on that side according to it. The Lord of hosts has brought it forth and it is to enter into the house of the thief, and into the house of him that sweareth by His Name to a falsehood, and it shall lodge in the midst of His house and consume it, both its wood and its stone.

That this vision means judgment is evident at the first glance. Ezekiel had a similar vision. "And when I looked, behold, an band was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe (Ezek. ii: 9, 10). Ezekiel was to eat that book. This reminds us at once of the books in Revelation (chapters v. and x.), which are likewise connected with God's judgments in the earth. The flying roll is written on both sides, signifying the two tables of stone, the law of God. Stealing and swearing falsely are mentioned because the one is found on the one side of the two tables of stone, and the other on the other side. However, it is of

longer "Thou shalt not," but on the flying roll are written the curses, the awful curses against the transgressors of God's law which are now about to be put into execution. The curse is found in its awful details, as it refers to an apostate people, in Deuteronomy xxvii. and xxviii. The roll is of immense size, and on it are the dreadful curses of an angry God. The vision must have been one of exceeding great terror. Imagine a roll, probably illumined at night with fire, moving over the heavens, and on it the curses of an eternal God—wherever it moves its awful message is seen; nothing is hid from his awe-inspiring presence. It reminds one of the fiery handwriting on the wall in the king's palace. Surely such an awful judgment is coming by and by, when our God will keep silence no longer. One of the sublimest judgment Psalms, the 81st, mentions something similar to this flying roll. "When thou askest a thief, then thou consentest with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speaketh against thy brother; thou misadrest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes" (Psalm 81: 18-21). The flying roll stands undoubtedly in connection with wickedness, that is and false swearing, as it is found in so many forms in unbelieving Israel, but it finds also a large application to the judgment of wickedness throughout the earth to the glorious day of His appearing.

But the roll enters the house of the evil doer and remains there to punish not only the wicked persons but also to consume the timber and the stone. This may stand for the two facts: the secret places will be entered in that judgment, and it will be a thorough judgment which will consume all that is connected with wickedness. In Leviticus xiv. we read of the cleansing of the leper, that the leper's house which was infected was completely destroyed. Elijah's sacrifice was consumed by fire, and not alone the sacrifice but also the wood and the stones and the very water. God's fire will again fall from heaven to consume the wood, hay, and stubble, nothing will be hid. Oh, what a burning day that day of the Lord will be when His well earned curses will be carried out, and none can escape.

Another application still of this vision of the flying roll may be

made in connection with the established theocracy during the coming age. However, space forbids an enlargement.

The next vision is one of great interest and not a little difficulty. It claims our attention more than any of the other visions. In it we see again wickedness and judgment. The angel now calls the prophet's attention to some startling vision. He sees an ephah going forth. And he said, this is their aim (literally eye) in all the land. And behold, a round piece of lead was lifted up, and this is a woman sitting in the midst of the ephah. And he said, This is wickedness; and he cast her in the midst of the ephah, and cast the weight of lead in its mouth. And I lifted up mine eyes and saw, and, behold, two women came forth, and the wind was in their wings, and they had wings like stork wings, and they lifted up the ephah between earth and heaven. And I said to the angel that talked with me, Whither are these taking the ephah? And he said to me, To build for her a house in the land of Shinar; and it shall be established and settled there upon its own base.

That we have here a most striking and intensely interesting vision is at once evident. Alas! that so few students of the Word should pass it by without digging down to the depths and comparing scripture with scripture to find its true and final meaning. The vision is generally taken to mean wickedness in connection with Israel, and having its fulfilment in their captivity. Many other interpretations have been advanced which are, however, unsatisfactory. We have to look deeper and give this vision a very prayerful study. After much study and research we believe that the whole vision is identical with the final *Babylon*, the great harlot of Revelation, her fall and judgment, and all that is connected with it—wickedness put away, sealed up, the wicked one destroyed, and Satan chained.

What are the leading figures in the vision? An ephah—which is a Jewish measure standing here for commerce. The aim (eyes) of all the land (or earth) are upon it. Commercialism is very prominent in Revelation in connection with the full measure of wickedness, the climax of ungodliness. In Revelation xvii merchants are mentioned who have grown rich through the abundance of her delicacies. Then the merchants are seen weeping, for no man buys their merchandise any more. And then a long list follows, including all the articles of modern commerce. Com-

pare this with the awful description of the last times in James v. Rich men are commanded to weep and bow, for miseries are come upon them. They heaped treasure together for the *last days*, and it was a heaping together by fraud, dishonesty in keeping back the hire of the laborers. They lived in pleasure (insantriously) and been wroton. Indeed, here is that burning question of the day, capital and labor, and its final outcome, misery and judgment upon commercialism, riches heaped up, and all in wickedness. In Habakkok ii: 12 the woe of judgment of that coming glory of the Lord is pronounced upon him that buildeth a town with blood and establisheth a city by iniquity! The people are seen laboring for the fire and wearying themselves for vanity. Luxuries, increase, riches, etc., are mentioned in the second and third chapters of Isaiah, chapters of judgment. Other passages could be quoted, but these are sufficient for our purpose. They show us that the climax of wickedness as it is in the earth when judgment will come, and Israel's time commences once more, will be connected with commerce, riches and luxuries. *The ephah poison to this.*

In the second place let us notice that in the *midst* of the ephah there is seen a *woman*. She is called wickedness. The Hebrew word wickedness is translated by the Septuagint with "*ανομία*," *anomia*. We find that the Holy Spirit uses the same word in a *Thes. 2:8*, and then shall be revealed the wicked one (*ἀνομος*) whom the Lord Jesus will slay with the Spirit of His mouth. The woman in the ephah personifies wickedness. She has surrounded herself with the ephah and sits in the midst of it. Haven we not here the great whore having a golden cup in her hand full of abominations and filthiness of her fornication? Undoubtedly. This woman is the type of evil and wickedness to its highest form. Let us glance at that wonderful *description of that woman in Revelation*. She is the great whore sitting upon many waters. She sits upon a scarlet colored beast, full of names of blasphemy; having seven heads and ten horns. The woman is arrayed in purple and scarlet decked with gold, precious stones and pearls. Upon her forehead is seen her name, *Mystery, BABYLON the Great, the mother of harlots and abominations in the earth*. She is drunk with the blood of the saints. The woman in the ephah represents the same great whore, *Babylon the great*. This becomes at once clear when we take into consideration that the

woman in the ophah is carried swiftly away and a house is built for her in the land of *Shinar*, and it shall be established, and set there upon her own base. Now the land of *Shinar* is *Babylonia*. There it is where the God-opposing power has its home and where it will end in final and total destruction.

But it is certainly worth the while to follow this up. The first city erected after the judgment of the first age was the city in the plain of *Shinar*. There they built a city and in it a tower, whose top was to reach into the heavens, to make themselves a name. Self-worship of the creature, bad reached its climax, and confusion and judgment came swiftly. The *Babylon* of the Revelation is the very same attempt, only in its fullest development. It is Cain's city—human strength, human wisdom, stored in it. A number of the wicked generation, after the confusion of tongues, remained in the land of *Shinar* as inhabitants of *Babylon*. In it wickedness, idolatry, luxuries, earthly glory and commerce prospered. Only a few of the inspired descriptions of ancient *Babylon* may be mentioned here: The Golden City, *Isaiah* xiv : 4. The lady of Kingdoms, *Isaiah* xvii : 5. Stand now with thine encampments, and with the multitudes of thy sorceries, wherein thou hast labored from thy youth, *Isaiah* xlvii : 13. The praise of the whole earth, li : 41. *Babylon*! the golden cup in the Lord's hand, that made all the earth drunken, the nations have drunken of her wine, therefore the nations are mad, *Jeremiah* li : 7. It is the land of graven images, and they are mad upon their idols, *Jeremiah* l : 38. O thou that dwellest in many waters, abundant in treasures, *Jeremiah* li : 13. *Babylon* was in splendor and outward glory for the kingdoms of the world, God opposing what *Jerusalem* was for the land. *Jerusalem* is the city of a great King and *Babylon* may be termed the city of the prince of this world. According to *Herodotus*, the walls of *Babylon* were 60 miles in circumference. They were 87 feet thick and 350 feet high. The city had 25 gates made of solid brass. The city contained 576 squares, beautifully and symmetrically arranged. The river ran through the city, surrounded by high walls, and in it were brass gates and steps leading to the river banks. A wonderful bridge spanned the river. No such city ever stood in the earth again. Even the great cities of our days—*Paris*, *London*, *New York* and *Berlin*—do not reach the splendor, luxury and wealth of ancient *Babylon*. The king's palace had a wall

around it six miles long. The hanging gardens were considered the wonder of the world. The waterworks of Babylon, supplying the immense city and its hanging gardens from the river Euphrates, were more powerful and larger than any modern water supplies. A Roman historian gives a vivid description of the city. "Nothing could be more corrupt than its morals, nothing more fitted to excite and to allure to immoderate pleasures. The rites of hospitality were polluted by the grossest and most shameless lusts. Money dissolved every tie, whether of kindred, respect or esteem. Drunkenness and the grossest immoralities were practised in public."

The worship of Babylon was idolatry, and it is a fact that all idolatry can be traced to Babylon. She is the mother of all abominations. Babylon was destroyed, but has a promise of restoration and return of her glory before her final and total destruction comes.

Roman Catholicism is generally taken to be the Babylon of the Revelation. It is more correct to say Rome is an offspring of Babylon. Ancient Babylon had a religious ceremonial like the Rome of to-day. Indeed, the ancient Babylonian worship is revived in modern Rome. Babylon is the mother and Rome is the living daughter; while Rome again has her daughters—the "isms" of Christendom. Babylon means concentration and confusion. A boasting, high minded Christendom—Roman and so-called "Protestant"—is rapidly seeing its awful apostacy and judgment. The cry, so popular in our times—the Fatherhood of God and the brotherhood of men and of a social Christianity—is really the cry of old, Let us make us a name; it is concentration. Money, riches and commercialism play a very important part in the popular religious enterprises. All is getting ready for Laodicea—increase in riches and proud boastings. Influential men, money, etc., control the affairs of Christendom. Error and loose morals are spreading in every direction. Great schemes are planned; institutions of learning—in which infidelity, in the form of higher criticism, is taught—are erected and endowed by the "church" with millions of dollars, as if this earth were to be the home of the church for ever. The twentieth century is prophesied to become the most glorious, and one would not know where to stop if all the haughty air castles and promises of would-be prophets were to be named. The supremacy of the Anglo-Saxon race, its civil-

ising influences and power for good, etc., are harped upon at present as being a mighty factor in the final conversion of the world. But in the midst of this boasting Christendom, heaping their bricks together for their proud tower, blindness has already become greater than the blindness of the Jews. In the midst of Christendom, the sorceries and idolatries of ancient Babylon are being strangely revived and leading many astray. The insanities of Babylon, fostered by modern inventions and commercialism, are seen on all hands. One only needs to study statistics to see what this "Christian nation" expends a year for luxuries and what for the preaching of the gospel, the only power for salvation. The near future will undoubtedly bring the long looked-for nation of churches, concentration for reformation, lifting up of humanity, etc., etc., and when man in his own thoughts and making himself a god seems almost to have succeeded, He who sitteth in the heavens and who laughs at their foolish efforts will no longer laugh but will speak once more in His wrath, and Babylon will fall. Whoever has eyes opened by the Word and the Spirit, must see how well the woman has succeeded in putting the leaven of error and wickedness into the tinn floor, and the leaven is doing its perfect work in leavening the whole lump.

But we must return to the vision. The ephah is carried, and in it the woman, by two women with wings of storks into the land of Shinar, and there a house is built and it is established on her own base. Babylon as it is described in the Revelation xvii and xviii can hardly mean exclusively corrupted ecclesiastical systems, apostate Christendom as it is seen to-day. The Babylon of the Revelation is still future, and its fullest development falls in the time when the body of the Lord Jesus Christ is no longer in the earth.

It is remarkable that certain prophecies concerning Babylon in Isaiah and Jeremiah have not yet been fulfilled. If we hold to a literal interpretation of the Scriptures then of necessity Babylon is to be rebuilt. The desolations of Babylon prophesied by these two prophets have not yet taken place. The destruction is to be suddenly by fire, and that destruction has never been. Still more startling is the fact that the prophecies of Isaiah and Jeremiah concerning Babylon and its final destruction are identical with Revelation xvii and xviii. The vision of the ephah and the woman in it being swiftly carried to Shinar and housed there upon her own base, as well as other prophecies concerning Babylon; point

to an actual rebuilding of ancient Babylon as a great commercial center and world power as well as religious centralization. There are many indications in this direction in our times. Railroads are planned to India. Russia is advancing in the same direction. Maybe the restoration of the Jews in *unbelief* as it has commenced will hasten such a project as it has been already mentioned by statesmen, an international center for commerce and arbitration in central Asia. It concerns the true believer very little what the final Babylon will be. He does not belong to it, neither to the present Babylon as it exists in *Christendom*; nor will he see the future Babylon, for the Lord will then have gathered His saints. The removal of the church from the earth will bring about a great change, and all that is to be done will be done swiftly, indicated by the stork's wings. What men in that gross darkness, when the light of God, His Spirit, and His praying church is removed, will do in their rebellion against God and His Anointed no human being can now estimate or imagine. Finally, the vision of the sphinx and the woman, so to speak, sealed up in it, may denote also the overthrow and judgment of wickedness. Babylon fallen, cast down. Anti-Christ, the man of sin, slain by the brightness of His coming. Satan chained in the pit for a thousand years. The last vision of the prophet is likewise a vision of judgment, followed by the crowning of Joshua with the double crowns of silver and gold.

The Third Day.

BY A. C. GAEBELEIN.*

The phrase *on the third day or after three days* is frequently found in the Scriptures. Its meaning is resurrection, fullness and glory. Jehovah-Jesus, His Church and Israel have their *third day*. The following passages open this truth to the student of the Word:

Genesis 1: 11, 12 gives us the third day of creation. In the beginning the earth was waste and void. On the first day God spake and there was light. On the second day separation

* A Bible reading given in the noon meeting held at 229 Temple Court, corner of Beekman Street and Nassau, New York City.

takes place, and on the third day the dry land appears, coming up from the deep waters and bringing forth grass and trees. This is resurrection. It is a blessed type of the new creation in Christ Jesus—light, separation, resurrection.

Genesis xlii : 4. On the third day Abraham lifted up his eyes and saw the place afar off. For three days faithful Abraham had journeyed, and all that time the beloved son, the only son, was on the altar. He was as good as dead to his father. What wonderful obedience in Isaac! But on the third day Abraham receives him back from the altar. This is also a type of resurrection (Heb. ii : 17-19).

Genesis ai : 20-22. The third day is here the day of judgment. The one receives life and reward, the other punishment and death.

Genesis xlii : 18. For three days the brethren of Joseph are in prison in great fear of death; indeed, shut up like in a grave, but on the third day their elder brother Joseph releases them and says, "This do and live, for I fear God."

In Exodus xv : 22 we see the children of Israel wandering through the desert for three days without water, but on the third day the waters of Marah were sweetened and the promise is given, "I am the Lord that healeth thee."

Exodus xli : 11. That on the third day Jehovah came down in the sight of all the people. The third day brought the manifestation of glory to Israel gathered before the holy mountain. There is another third day coming when the Lord will come down again in the sight of all Israel.

Numbers vii : 24. On the third day Ellah (God is Father), the son of Helon (the Mighty One), offers his oblation.

Numbers xli : 12. Purification on the third day.

For three days the children of Israel faced Jordan (type of death), and then they passed through the river from death to life (Joa. i : 11).

Joshua ii : 16. For three days the spies are in danger of death, but after that they are free and return to their brethren.

1 Samuel ix : 20. "And as for those asses that were lost three days ago, set not thy mind on them for they are found." The lost found on the third day.

OUR HOPE.

387

1 Samuel 28 : 19 gives us the beautiful story of David and Jonathan. The rejected one, though he is the appointed of the Lord, is hid in the field, but on the third day David and Jonathan meet and embrace each other.

1 Samuel 28. On the third day David comes to Ziklag. He brings back all the enemy has taken. An Egyptian slave who was without food or drink, laying unconscious on the road side for three days, receives on the third day from the hand of the victorious King David bread and water, and is restored. He follows David. What a sweet picture of man's lost condition and glorious redemption through the Son of David.

On the third day the death of Saul (a type of the Anti-Christ) is announced (1 Sam. 1 : 2).

2 Kings 22 : 5. "Turn again and say to Hezekiah, the prince of my people, Thus says the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears, behold I will heal thee. On the third day thou shalt go up unto the house of the Lord." Healing is given and worship restored.

1 Chronicles 21 : 12. David sins in numbering Israel. Three days of death and disaster follow, but on the third day the sacrifice is brought and the plague is stayed. What lessons there are to learn for boasting self-glorying Christendom from David's sin, punishment and restoration. Alas, blindness in part has happened to the Gentiles.

Esther 5 : 1. On the third day Esther puts on the royal apparel and goes in to the king to intercede for her people, and succeeds in saving a death-doomed race.

Three days are given in Esther 12 : 18. The third day is the day of feasting and joy and gladness. The Jews still keep their Purim, and they wait for a greater Purim. The coming third day will bring it.

In Hosea 6 : 2 the prophecy is found according to which Israel is dead for two days, but on the third day they will be raised up.

Jonah, the type of the Lord and the type of Israel, was three days in the grave, in the belly of the fish; on the third day the fish vomited him out (see April, Our Hope).

John 11. On the third day there was a marriage supper in Capa. The mother of Jesus is there. First, His hour had

OUR HOPE.

not come, but when it came He showed forth His glory. The water is turned into wine. We are still waiting with all creation as well as with the mother of Jesus (Israel), for His hour, and when it comes on the third day, it will be the hour of glory for Him, for His disciples, and for Israel.

John 21. For two days Jesus abode in the place, though He knew that Lazarus His friend had died, but on the third day he arose. Lazarus is raised from the dead.

For three days Saul of Tarsus was without light, not eating and drinking; on the third day He received the Holy Spirit (a type of Israel).

Luke 23: 33. "Behold I cast out devils and perform cures to-day, and to-morrow and the third day I am perfected." None could hinder Him in this divine programme. Suffering, testimony, death, followed by the third day of glory.

The suffering is always first and then the glory comes. We are, as true believers, living now the life of suffering, suffering with Him, being despised and rejected with Him, separated unto God with Him, walking even as He walked. A third day is coming which will bring to His glory and our glory, and in His triumph our triumph. None can hinder the true Church from living out the to-day, the to-morrow, and no power in heaven and earth, no dragon ready to devour the man-child, can hinder the coming in of the third day of resurrection and of glory.

Then follows Israel's third day, a day of "life from the dead," a day when the lost is found and creation restored. May that day soon come, the third day, the day of the Lord.



"The Stone Rolled Away."

Now, bright as then, the sunshine's glow ;
 As nineteen hundred years ago,
 While all was dark with saddest gloom,
 The Angel rolled the stone away ; and soon
 The Easter sunshine lightened o'en the tomb ;
 For "the dear Christ's the same to-day
 As when the stone was rolled away."

Though here we grope amid the shades of death,
 And groan and travail to the dark'ning gloom,
 We need not fear to yield our parting breath ;
 The "Resurrection and the Life" has robbed the tomb.
 For list the Master's voice, the same to-day,
 "My God and yours" shal' wipe all tears away.

Louder and fiercer grows the conflict here,
 Life's tossing billows' means more fearful made !
 Bet through engulfing sorrows, strong and clear
 Rings out the Master's voice, "Tis I, be not afraid ;"
 And though the troubled waves roll high,
 They cannot overflow when He is nigh.

Soon will our waiting souls the morning greet,
 Whose dawning light will bid earth's shadows fly,
 The glad sound of the coming of His feet,
 With Easter music fill earth, air, and sky !
 For sweetly sound His words as then,
 "Let not your heart be troubled, I will come again."

From every tongue let glad hosannas rise,
 And grateful songs of praise re-echo far and near ;
 His coming soon will greet our longing eyes,
 And rest with Him, forever dry all tears.
 "For the dear Christ's the same to-day,
 As when the stone was rolled away."

"In His Steps: What Would Jesus Do?" The New Theology.

Yet, old—as old as "the way of Coia."

After hearing on all sides much about this book, and reading it, we feel constrained to express our convictions as to the nature of its teaching. It has laid hold of the popular taste in a remarkable manner. This cannot arise from any intrinsic merit as a literary effort, for it is a very poor, thin, frothy production, a rehash of other books that have preceded it, such as "*If Christ came to Chicago*," the "*Citizen Sunday Sermons*," etc.

This is another of man's efforts to bring about a Millennium, and make the world a paradise without the presence of the Lord Jesus Christ to judge the world in righteousness.

The writer of this book is far behind another of the world's philosophers (Carlyle), whose apprehension of the condition of things was much more acute. He saw the necessity of something happening first which this writer has not taken into account at all:

"All the Millenniums I ever heard of were to be preceded by a 'chaining of the devil for a thousand years,' laying him up tied neck-and-heels, and put beyond stirring as a preliminary." (Carlyle, *Essays*, vol. vi.)

No one with any sense of reverence for that Holy Name ("Jesus") would introduce it with such frequency and in such a flippant and free-and-easy manner. With the announcement of that Name, "Jesus," recorded in the gospels of Matthew and Luke, the Holy Spirit is careful to give this addition: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD with us." Likewise in Luke 1:31, after the declaration of the angel, that His name was to be called "Jesus," these words immediately follow: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore, also, that Holy thing which shall be born of thee shall be called the Son of God."

This should be a rebuke to the familiar style so many preachers adopt, so many of the popular hymns encourage.

The Jesus of this book is no more than a very superior social reformer and a god, that for the time being, man is invited to fall in love with—very much akin to the estimation in which He was held by the people when they said, "Is not this Jesus, the son of Joseph, whose father and mother we know?" This unabashed estimate of His dignity was met by these words: "Every man therefore that hath heard, and hath learned of the Father cometh unto me" (John vi:42-45).

The serious thing connected with the appearance of this book is that one of the cheap editions is issued by "The Sunday School Union," an institution that was always understood to be a jealous guardian of the truth. Its name was supposed to be a guarantee that the books it issued had been carefully supervised. Messrs. Partridge & Co. are the publishers of another cheap edition, besides, we believe, seven or eight others. It is stated that the number of copies sent forth reach into millions. What stirs this "eager, anxious throng?" Is it the Christ of God? We will give our readers an opportunity to judge.

The book opens with a sermon, preached by a fictitious Henry Maxwell, from these words: "For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow His steps" (1 Peter ii:21).

And this is what he has made of the subject. "He had emphasized in the first part of his sermon the atonement as a personal sacrifice. He had gone on to emphasize the atonement *from the side of example,*" giving illustrations from the life and teaching of Jesus, to show how faith in the Christ *helped to save men* because of the pattern or character He displayed *for their imitation.* . . . The third and last point, the necessity of *following Jesus in His sacrifice and example.*"

An incident is then introduced of someone in distress making an appeal to the congregation which leads the minister of this fashionable church to call the congregation together at an after-meeting. He then puts the question: "What would Jesus do?" This leads to a pledge or vow being undertaken by a

* Our italics; but the author's inaccuracies in quotation.

OUR HOPE.

certain number in the following terms: "We propose to follow Jesus' steps as closely and as literally as we believe He taught His disciples to do. And those who volunteer to do this will pledge themselves for an *entire year*, beginning with to-day, so to act."

The rest of the book is taken up in working out this theme, "What would Jesus do?" Millionaires and tramps are brought together, society men, a novel writer and others. Altogether one hundred persons in this church took the pledge. It is impossible to go through all the insane dreamings and love stories that go to make up this production. We will come at once to the crucial part, by which all the other must be assayed.

A large warehouse is rented in the heart of a territory where the saloon ruled with power.

"It was not a new idea. It was an idea started by Jesus Christ when He left His Father's house and foretook the riches that were His in order to get nearer to humanity, and, by becoming **A PART OF ITS SIN**, helping to draw humanity *apart from its sin.*"

We take these extracts from the edition published by "The Sunday School Union," Ludgate Hill, and this is, we believe, according to the original; but here we must cite a remarkable fact. Another publisher saw something that was evidently felt to be questionable in its doctrine, so has modified the phrase thus:

"It was an idea started by Jesus Christ when He left His Father's house and foretook the riches that were His in order to get nearer to humanity, and, by becoming **a PART OF IT**, helping to draw humanity apart from **ITS SIN.**" -

Both are wrong, but the edition issued by "The Sunday School Union" is the more flagrant heresy.

Are the funds supplied to this institution by Christians in all parts of the world to be used in disseminating downright Unitarian doctrines so clearly opposed to the teaching of the Holy Spirit in the foundation Epistle as given in Romans?

In all the book there is no recognition of man's condition as declared in Ephesians iv: 18. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Men is set to work to do things which by nature he

is unable to do, being in the flesh. Because "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii : 7).

The book finishes up with a sort of waking dream, which may be ranked with the dreams referred to in Jeremiah xliii : 34. "Behold, I am against them that prophesy false dreams, as with the Lord, and do tell them, and cause my people to err, by their lies and by their lightness; yet I sent them not nor commanded them!" This is the dream:—

"An angel choir somewhere was singing. There was a sound as of many voices, and a shout as of a great victory. And the figure of Jesus grew more and more splendid. . . . Yes! yes! Oh, my Master, has not the time come for this dawn of the Millennium of Christian history? . . . And with a hope that walks head in hand with faith and love, Henry Maxwell, disciple of Jesus, laid him down to sleep, and dreamed of the regeneration of Christendom, and saw in his dream a Church of Jesus 'without spot or wrinkle or any such thing' following Him all the way, walking obediently in His steps."

Who that is in the least instructed in the understanding of God's Holy Word ever heard of "a Church of Jesus?"

The last information that comes to hand is from one, whose valuable expositions of the Scriptures of Truth have been of great service to the Church of God, is this, "the book is being sold in the gutter at the price of one penny." Then we say, *in the gutter let it remain.*

Before there can be a "regeneration of Christendom," and a Christendom brought to submission so as to worship the Lord in the beauty of Holiness, it will be preceded by the universal worship of quite another sort.

"And all the world wondered after the beast, and they worshiped the beast, saying, who is like unto the beast? . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life" . . . (Rev. xiii : 3, 4, 8).

And then we may ask "What will Jesus do?" and who will then follow "in His steps?"

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in

OUR HOPE.

righteousness be doth judge and make war. . . . And he was clothed in a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS And the beast was taken, and with him the false prophet these both were cast alive into the lake of fire burning with brimstone and I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit" (Rev. xix : 11-16, 20 ; xx : 1, 3).

This is what our Lord Jesus is going to do, and not till He has done it will there be any regeneration for Christendom.

Henry Maxwells may go on with their "false dreams" and their irreverent babblings, while millions are deluded by their false hopes; but we prefer to believe the words of the Holy Ghost which assure us that there is no hope for the Church of God, no hope for Israel, no hope for mankind, no hope for the world, "UNTIL HE COME, WHOSE RIGHT IT IS."

The enormous circulation of this pernicious book, and the fact that it is recommended from a multitude of pulpits and platforms, are the sorest proofs we could possibly have as to the extent of the present apostasy.—*Things to Come.*

Crownless David.

I Samuel xxv.

It was a sorrowful period in the history of God's anointed king, when Abigail appeared upon the scene. Samuel had just died, and he greatly missed the companionship and counsel of the last of the judges, and one of the greatest among the prophets. He knew that he would be more exposed than ever to the hatred and fury of Saul, "and David arose, and went down to the wilderness of Paran," which means "fall of

caverns." Discouraged by the relentless persecutions of his powerful adversary, he may have exclaimed, "Will the Lord cast off forever? and will He be favorable no more? Is His mercy clean gone forever? doth His promise fail for evermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?" (Ps. lxxvii: 7-9.)

Near the place of his refuge in the caverns of Paran dwelt a rich and great man, whose name was Nabal, that is, "fool." He was a fool by name, a fool by nature, and a fool by practice. David and his men were a wall unto him and his possessions both by night and day, yet when the crownless king sent messengers, reminding him of the guardian care that had been taken of his flocks and herds, and asking for food, he intolently replied, "Who is David? and who is the son of Jesse? there be many servants nowadays that break away every one from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?" He was like the rich fool of whom Jesus tells us, when he spoke of "my barns, my fruits, and my goods" (Luke xii: 18). He was like many a rich fool now, who is perfectly willing to enjoy our Lord's protection, but treats with contempt His person.

The only thing that saved the fool from immediate and merited vengeance was the intercession of his wife, who appears before us as a beautiful type of the church. In the first place her name was Abigail, which means "Gift of the Father." It would both humble us, and give us additional ground of security, to be always mindful of the fact that if we are saved, it is because the Father has given us to His Son. In our Lord's prayer He said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. . . . I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me. . . . I pray for them: I pray not for the world, but for them which Thou hast given Me. . . . Holy Father, keep through Thine own name those whom Thou hast given Me. . . . Father, I will that those whom Thou hast given Me, be with Me where I am" (John xvii: 1, 2, 6, 9, 11, 24; vi: 39; 2: 19; Eph. 1: 3-7; 1 Tim. 5: 9; Heb. 11: 11-13).

OUR HOPE.

In the second place she was a woman of good understanding. So is the real church that can say, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true: and we are in Him that is true even in His Son Jesus Christ. This is the true God, and eternal life" (1 John v: 20). Man's boasted intellect amounts to nothing, unless it bows in homage at the foot of the cross, and gratefully recognises the Son of God who says, "Counsel is mine, and sound wisdom: I am understanding" (Prov. viii: 14). There are many nowadays who are proud of their genius and learning and science and philosophy, and they even pretend to understand Emerson and Hegel and Buddhism and Theosophy, but they will never have a good understanding until they heed the words, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me" (Jer. ix: 23, 24).

In the third place she was a woman of beautiful countenance. "Thou art all fair, my love; there is no spot in thee," is the language of the divine Bridegroom to His bride (Song iv: 7); and in the next verse He calls her His spouse, the root-meaning of which is "to complete, to finish." Christ fell in love with the Church as viewed in the eternal counsels of the Father, and according to the time when He Himself shall present her to Himself, the Church all glorious, not having spot or wrinkle, or any such thing, but holy and without blemish (Eph. v: 27; Ps. xlv: 10-14; Ezek. xvi: 13, 14; Rev. xxi: 2).

In the fourth place she exhibited the remarkable intelligence of faith in the recognition of the crownless and poor David as her Lord, in assuming the iniquity that provoked his wrath and thus taking the place of a willing substitute, and in confessing the folly of Nabal who despised him. She knew, because God had said it, that the Lord would certainly make her Lord a sure house, that Saul would be overthrown, that the soul of her Lord was bound in the bundle of life with the Lord his God, and that the souls of his enemies, "them shall he sling out as out of the middle of a sling." Blessed are they who know practically the meaning of the words, "Jesus also, that He might sanctify the people with His own blood,

suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xiii : 12, 13). He is disowned and rejected now, and in the wilderness so far as the world can keep Him there; but he is God's anointed King, waiting the times and seasons which the Father hath put under His own authority; and well will it be with those who receive this truth (Pa. ix : 10; John i : 11, 12; Luke xii : 14; xxii : 28-30; 1 Peter iv : 13).

In the fifth place, anticipating David's approaching reign, she said, "Remember thine handmaid." His reply was, "Go up in peace to thine house: see, I have hearkened to thy voice, and accepted thy person." How this recalls another who cried upon the cross, "Lord, remember me when Thou comest in Thy kingdom" (Luke xxiii : 42), and who received substantially the same reply. The true can do with nothing less than this, and the worst need coming more. It is more certain that He will reign over the earth than it is that tomorrow's sun shall rise, and they have an excellent understanding, and shall shine in beauty, who ask to be remembered in that glorious day (Luke i : 32, 33; xix : 11, 12; Dan. vii : 13, 14; Rev. xix : 11-16).

In the sixth place Abigail was loosed from her husband, whose heart died within him, and he became as a stone, when he heard that David had threatened to visit him in righteous judgment. Two days after the Lord smote him that he died, and the woman was free. Her marriage was without fruit, as it was with us who were loosed from the law. "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." Nothing can be done for a soul until free from the law (Rom. vii : 2-6; viii : 2; Gal. ii : 20, 21; iii : 13, 23; iv : 31; v : 1, 18).

In the seventh place she was married to David, and then she had a son whose name was Daniel, "God is my Judge" (1 Chron. iii : 1), or, as he is elsewhere called, Chileah, "All of the Father" (2 Sam. iii : 3). She could not even speak to her old husband "until the morning light," when the woe of worldly joy went out of the fool, and the drunken merriment of the night was succeeded by a day which flashed the truth.

into his trembling soul. In that light she looked forward to a happy union with the anointed of the Lord, who was a type of the man so high, as he was afterwards informed. (1 Chron. xvii : 17 ; 2 Sam. xliii : 4 ; Song ii : 16, 17 ; Hos. vi : 2 ; Rom. xliii : 12 ; 2 Pat. i : 19 ; Rev. xix : 7).

J. H. B.

Self-Judgment.

There are few exercises more valuable or healthful for the Christian than self-judgment. I do not mean by this the unhappy practice of looking in upon oneself for evidences of life and security in Christ. This is terrible work to be at. To be looking at a worthless self, instead of at a risen Christ, is as deplorable an occupation as we can well conceive. The idea which many Christians seem to entertain, in reference to what is called self-examination, is truly depressing. They look upon it as an exercise which may end in their discovering that they are not Christians at all. This, I repeat it, is most terrible work.

No doubt, it is well for those who have been building upon a sandy foundation, to have their eyes opened to see the dangerous delusion. It is well for such as have been complacently wrapping themselves up in pharisaic robes, to have those robes stripped off. But then, fully admitting the above, the question of true self-judgment remains wholly untouched. The Christian is never once taught, in the word of God, to examine himself with the idea of finding out that he is not a Christian. The very reverse is the case, as I shall endeavor to show.

There are two passages in the New Testament which are sadly misinterpreted. The first is in reference to the celebration of the Lord's Supper : " Let a man examine himself, and so let him eat of this bread, and drink of this cup ; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body " (1 Cor. xi : 28, 29). Now, it is usual to apply the term " unworthily," to this passage, to persons doing the act, whereas it really refers to the manner of doing it. The apostle never thought of calling in question the Christianity of the Corinthians ; nay, in the opening address of his epistle, he looks at them as " The church of God which is in Corinth, sanctified in Christ Jesus, called

saints" (or saints by calling). How could he use this language, in the first chapter, and, in the eleventh chapter, call in question the worthiness of these saints to take their seat at the Lord's Supper? Impossible. He looked upon them as saints, and, as such, he exhorted them to celebrate the Lord's Supper in a worthy manner. The question of any but true Christians being there is never raised; so that it is utterly impossible that the word "unworthily" could apply to *persons*. Its application is entirely to the *manner*. The persons were worthy, but their manner was not; and they were called, as saints, to judge themselves as to their *ways*, else the Lord might judge them in their *persons* as was already the case. In a word, it was as true Christians they were called to judge themselves. If they were in doubt as to that, they were utterly unable to judge anything. I never think of setting my child to judge as to whether he is my child or not; but I expect him to judge himself, as to his habits, else if he do not, I may have to do, by chastening, what he ought to do by self-judgment. It is because I look upon him as my child, that I will not allow him to sit at my table with soiled garments and disorderly manners.

The second passage occurs in 1 Corinthians xiii: "Since ye seek a proof of Christ speaking to me . . . examine yourselves" (verses 3-5). The rest of the passage is parenthetical. The real point is this. The apostle appeals to the Corinthians themselves as the clear proof that his apostleship was divine—that Christ had spoken to him—that his commission was from heaven. He looked upon them as true Christians, notwithstanding all their confusion; but, inasmuch as they were seals to his ministry, that ministry must be divine; and, hence, they ought not to listen to the false apostles who were speaking against him. Their Christianity and his apostleship were so intimately connected, that to question the one was to question the other. It is, therefore, plain that the apostle did not call upon the Corinthians to examine themselves with any such idea as that the examination might issue in the sad discovery that they were not Christians at all. Quite the reverse. In truth, it is as if I were to produce a real watch to a person, and say, "Since you seek a proof that the man who made this is a watchmaker, examine it."

Thus, then, it seems plain, that neither of the above pas-

OUR HOPE.

leges affords any warrant for that kind of self-examination for which some contend, which is really based upon a system of doubts and fears, and has no warrant whatever in the word of God. The self-judgment to which I would call the reader's attention is a totally different thing. It is a sacred Christian exercise, of the most salutary character. It is based upon the most unclouded confidence as to our salvation and acceptance in Christ. The Christian is called to judge self, *because he is*, and not *to see if he be*, a Christian. This makes all the difference. Were I to examine self for a thousand years, I should never find it to be aught else than a worthless, ruined, vile thing—a thing which God has set aside, and which I am called to reckon as "dead." How could I ever expect to get any comfortable evidences by such an examination? Impossible. The Christian's evidences are not to be found in his ruined self, but in God's risen Christ; and the more he can get done with the former and occupied with the latter, the happier and holier he will be. The Christian judges himself, judges his ways, judges his habits, judges his thoughts, words, and actions, because he believes he *is* a Christian, not because he doubts it. If he doubts, he is not fit to judge anything. It is as knowing and enjoying the eternal stability of God's grace, the divine efficacy of the blood of Jesus, the all-prevailing power of His advocacy, the unalterable authority of the word, the divine security of the very feeblest of Christ's sheep—it is as entering, by the teaching of God the Holy Ghost, into these priceless realities, that the true believer judges himself. The human idea of self-examination is founded upon unbelief. The divine idea of self-judgment is founded upon confidence.

But, let us never forget that we are called to judge ourselves. If we lose sight of this, nature will soon get ahead of us, and we shall make sorry work of it. The most devoted Christians have a mass of things which need to be judged, and, if they are not habitually judged, they will assuredly cut out a good piece of bitter work for them. If there be irritability or levity, pride or vanity, ostentatious indolence or natural impetuosity—whatever there be that belongs to our fallen nature, we must, as Christians, judge and subdue that thing. That which is abidingly judged will never get upon the conscience. Self-

judgment keeps all our matters right and square; but, if nature be not judged, there is no knowing how, when or where it may break out, and produce keen anguish of soul, and bring gross dishonor upon the Lord's name. The most grievous cases of failure and declension may be traced to the neglect of self-judgment in little things. There are three distinct stages of judgment, namely, self-judgment, church judgment, and divine judgment. If a man judges himself, the assembly is kept clear. If he fail to do so, evil will break out in some shape or form, and then the assembly is involved; and if the assembly fail to judge the evil, then God must deal with the assembly. If Achan had judged the covetous thought, the assembly would not have become involved (Joshua vii). If the Corinthians had judged themselves in secret, the Lord would not have had to judge the assembly in public (1 Cor. xi).

All this is deeply practical and soul-subduing. May all the Lord's people learn to walk in the cloudless sunshine of His favor, in the holy enjoyment of their relationship, and in the habitual exercise of a spirit of self-judgment!

Self-Control.

The word "temperance," in 1 Peter 1:6, means a great deal more than what is usually understood by that term. It is customary to apply the expression "temperance" to a habit of moderation in reference to eating and drinking. No doubt it fully involves this, but it involves very much more. Indeed, the Greek word used by the inspired apostle, may, with strict propriety, be rendered "self-control." It gives the idea of one who has *self* habitually well reined in.

This is a rare and admirable grace, diffusing its hallowed influence over the entire course, character, and conduct. It not only bears directly upon one or two or twenty selfish *Abits*, but upon *self*, in all the length and breadth of that comprehensive and most odious term. Many a one who would look with proud disdain upon a glutton or a drunkard may himself fail, every hour, in exhibiting the grace of self-control. True it is that gluttony and drunkenness should be ranged with the very vilest and most demoralizing forms of selfishness. They must be regarded as amongst the most bitter clusters that grow

on that wide-spreading tree. But, then, *self* is a tree, and not a mere branch of a tree, or a cluster on a branch; and we should not only *judge self* when it works, but *control* it that it may not work.

Some, however, may ask, "How can we control self?" The answer is blessedly simple: "I can do *all* things through Christ that strengtheneth me" (Phil. iv). Have we not gotten salvation in Christ? Yes, blessed be God, we have. And what does this wondrous word include? Is it mere deliverance from the wrath to come? Is it merely the pardon of our sins, and the assurance of exemption from the lake that burneth with fire and brimstone? It is far more than these, precious and priceless though they be. In a word, then, "salvation" implies a full and hearty acceptance of Christ as my "wisdom," to guide me out of folly's dark and devious paths into paths of heavenly light and peace; as my "righteousness," to justify me in the sight of a holy God; as my "sanctification," to make me practically holy in all my ways; and as my "redemption," to give me final deliverance from all the power of death, and entrance upon the eternal fields of glory.

Hence, therefore, it is evident that "self-control" is included in the salvation which we have in Christ. It is a result of that practical sanctification with which divine grace has endowed us. We should carefully guard against the habit of taking a narrow view of salvation. We should seek to enter into all its fullness. It is a word which stretches from everlasting to everlasting, and takes in, in its mighty sweep, all the practical details of daily life. I have no right to talk of salvation, as regards my *soul*, in the *future*, while I refuse to know and exhibit its practical bearing upon my *conduct*, in the *present*. We are saved, not only from the guilt and condemnation of sin, but also, and as fully, from the power, the practice, and the love of it. These things should never be separated, nor will they by any one who has been divinely taught the meaning, the extent, and the power of that precious word "salvation."

Now, in presenting to my reader a few practical sentences on the subject of *self-control*, I shall contemplate it under the three following divisions, namely—the thoughts, the tongue, and the temper. I take it for granted that I am addressing a

saved person. If my reader be not that, I can only direct him to the one true and living way, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi). Put your whole trust in Him, and you shall be as safe as He is Himself.

I. And, first, as to our thoughts and the habitual government thereof. I suppose there are few Christians who have not suffered from evil thoughts—those troublesome intruders upon our most profound retirement—those constant disturbers of our mental repose that so frequently darken the atmosphere around us, and prevent us from getting a full, clear view upward into the bright heaven above. The Psalmist could say, "I hate vain thoughts." No wonder. They are truly hateful, and should be judged, condemned, and expelled. Some one, in speaking of the subject of evil thoughts, has said, "I cannot prevent birds from flying over me, but I can prevent their alighting upon me. In like manner, I cannot prevent evil thoughts being suggested to my mind, but I can refuse them a lodgment."

But how can we control our thoughts? No more than we could blot out our sins or create a world. What are we to do? Look to Christ. This is the true secret of self-control. He can keep us, not only from the lodgment, but also from the suggestion of the evil thoughts. We could do more prevent the one than the other. He can prevent both. He can keep the vile intruders, not only from getting in, but even from knocking at the door. When the divine life is in energy—when the current of spiritual thought and feeling is deep and rapid—when the heart's affections are intensely occupied with the Person of Christ, vain thoughts do not trouble us. It is only when spiritual indolence creeps over us that evil thoughts—vile and horrible progeny!—come in upon us, like a flood; and then our *only* resource is to look straight to Jesus. We might as well attempt to cope with the marshalled hosts of hell, as with a horde of evil thoughts. Our refuge is in Christ. He is made unto us sanctification. We can do *all* things through Him. We have just to bring the name of Jesus to bear upon the flood of evil thoughts, and He will, most assuredly, give full and immediate deliverance.

However, the more excellent way is, to be preserved from

the suggestion of evil, by the power of pre-occupation with good. When the channel of thought is decidedly upward, when it is deep and well formed, free from all curves and indentations, then the current of imagination and feeling, as it gushes up from the deep fountains of the soul, will naturally flow onward in the bed of that channel. This, I repeat, is unquestionably the more excellent way. May we prove it in our own experience. "Finally, brethren, whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, *think* on these things. Those things which ye have both learned and received, and heard and seen in me, do; and the God of peace shall be with you" (Phil. iv: 8, 9). When the heart is fully engrossed with Christ, the living embodiment of all those things enumerated in verse 8, we enjoy profound peace, unruffled by evil thoughts. This is true self-control.

II. And now, as to the tongue, that influential member, so fruitful in good, so fruitful in evil—the instrument whereby we can either give forth accents of soft and soothing sympathy, or words of bitter sarcasm and burning indignation. How deeply important is the grace of self-control in its application to such a member! Mischiefs, which years cannot repair, may be done by the tongue in a moment. Words, which we would give the world, if we had it, to recall, may be uttered by the tongue in an unguarded hour. Hear what the inspired apostle saith on this subject: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth; and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James iii: 2-8).

"Who, then, can control the tongue? "No man" can do it; but Christ can; and we have only to look to him, in simple faith which implies, at once, the sense of our own utter

helplessness and His all-sufficiency. It is utterly impossible that we could control the tongue. As well might we attempt to stem the ocean's tide, the mountain torrent, or the Alpine avalanche. How often when suffering under the effects of some egregious hinder of the tongue, have we resolved to command that worthy member somewhat better next time; but, alas! our resolution proved to be like the morning cloud that passeth away, and we had only to retire and weep over our lamentable failure in the matter of self-control. Now, why was this? Simply because we undertook the matter in our own strength, or, at least, without a sufficiently deep consciousness of our own weakness. This is the cause of constant failure. We must cling to Christ as the babe clings to its mother. Thus, alone can we successfully bridle the tongue. And oh! let us remember the solemn, searching words of the same apostle, James, "If *anyone* (man, woman or child) among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (chap. 1: 26). These are wholesome words for a day like the present, when there are so many worthy tongues abroad. May we have grace to attend to these words! May their holy influence appear in our ways!

III. The last point to be considered is the temper, which is intimately connected with both the tongue and the thoughts. Indeed, all three are very closely linked. When the spring of *thought* is spiritual, and the current heavenly, the *tongue* is only the active agent for good, and the *temper* is calm and unruffled. Christ dwelling in the heart by faith regulates everything. Without Him, all is worse than worthless. We must remember that the word is "*Add to your faith.*" This puts faith first, as the *only* link to connect the heart with Christ, the living source of all power. Having Christ, and abiding in Him, we are enabled to add "*courage, knowledge, self-control, patience, godliness, brotherly kindness, charity.*" Such are the precious fruits that flow from abiding in Christ. But I can do more control my temper than my tongue or my thoughts; and if I set about it, I shall be sore to break down every hour. A mere philosopher, without Christ, may exhibit more self-control, as to tongue and temper, than a Christian, if he abides not in Christ. This ought not to be, and would not be, if the Christian simply looked to Jesus. It is when he:

falls in this that the philosopher gains the advantage. The philosopher, without Christ, seems to succeed in the great business of self-control, only that he may be the more effectually blinded as to the truth of his condition, and carried headlong to eternal ruin. But Satan delights to make a Christian stumble and fall, only that he may thereby blaspheme the precious name of Christ.

Christian reader, let us remember these things. Let us look to Christ to control our thoughts, our tongue, and our temper. Let us "give *all* diligence." Let us think how much is involved. "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." This is deeply solemn. How easy it is to drop into a state of spiritual blindness and forgetfulness! No amount of knowledge, either of doctrine or the letter of scripture, will preserve the soul from this awful condition. Nothing but "the knowledge of our Lord Jesus Christ" will avail; and this knowledge is to be increased in the soul by "giving all diligence to add to our faith" the various graces to which the apostle refers in the above eminently practical and soul-stirring passage. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." C. H. M.

Notes of the Work.

Our dear brother, Mr. Mark Levy, has returned from England a few weeks ago, and hopes to visit different cities and towns, wherever an opening is given to teach and preach the Word. He makes his headquarters with us, and all his friends who desire his services as well as others may address him in our care.

The desire expressed in our last notes of the work has been fulfilled to some extent during the last weeks. Mr. Geibelitz visited quite a number of places, distributing literature and preaching to Jews and Gentiles. We spent a

few hours in Paterson, N. J., which has a large Jewish population, distributing tracts and obtaining a number of addresses of Hebrews who will get our *Jargon* monthly now by mail. In the evening we preached to a good audience in one of the Baptist churches. Pittston, Wilkesbarre, Sunbury and Williamsport, all in Pennsylvania, were likewise visited. We met with a few Jews and distributed literature, and preached a number of times in churches and Y. M. C. A. halls. A very nice, respectable Jewish audience came together on a Lord's day morning in a hall in the City of Lawrence, Mass., and we preached to them from the 34th chapter of *Ezekiel* and the 10th chapter of the Gospel according to John. The Word was gladly received and good was done. The following day was partly spent in calling on some of our hearers in their respective homes, where we were made welcome. The Lord tarrying, in our next number we hope to report of many other places which we have visited. New Haven, Bridgeport and Hartford, Conn., are on our list, as well as Elizabeth, Newark, N. J., and other nearby places. Wherever the way opens we hope to address meetings of Hebrews.

Miss Snow is very much encouraged in her work in Philadelphia. We have not been able to be there as much as we intended, but hope to visit there regularly. A good deal of literature has been put into circulation, and Hebrews often come to the place asking for reading matter. We spent a Monday there recently, and in the evening we addressed a meeting of lovers of Israel held in connection with the Prayer Union for Israel in Germantown.

Preaching in 91 Rivington Street, where we have preached for nearly seven years, is a great joy to us. Saturday morning at ten the doors are opened, and without any other advertisements save a sign in the window and a blackboard, our hearers, a good many of whom we know as our regular attendants, come. The service lasts about an hour in the morning and an hour in the afternoon. It is an inspiration for us to look in the attentive faces of our Hebrew friends, and often we see in their faces that the Word has been brought home to their hearts. When He appears—He who is our Lord and the King of the Jews—we hope to see blessed results from this steady ministry, which, during the Summer at least, is not an easy

OUR HOPE.

We praise Him for this privilege, and praise Him that He has counted us worthy to continue in His strength.

The "Wandering Jew" is still a true phrase. How many we have met and ministered to a short time only and then they were gone. New faces, new faces continually. They come with their manifold needs, and oh, so very, very few know of that need of a Saviour which is the beginning of all blessedness. But now and then a familiar face comes before us again, and we find that some of our hearers of years ago have been away in two and three continents. After a service the other day a Hebrew addressed us in the pure Hebrew. We found that he spoke only Hebrew and Arabic—a Jew from Palestine—while another handed us a letter from our brother Rosenzweig in Warsaw, having come from that city the week before.

Our brother Simon Bauer, who has been at work in Jerusalem, has now removed from that city to Haifa, Mount Carmel. We just received a letter from him in which he informs us that he visited Safed and Tiberias, in Galilee, and was much encouraged by the outlook there. He spent ten days in Safed, and found no difficulty in getting Jewish hearers to listen to him. He has removed to Haifa because the Jewish colonies are near by. He tells us in his letter that "the Lord has given me a young, good horse for visiting the colonies, and I trust Him that He will also supply the necessary food." God bless our brother in the land of the fathers and make him a blessing to many.

We are preparing a new edition of the Jargon booklet, "Joseph and His Brethren," which we hope will continue to be a great blessing to many Jews.

It may be well to state here that the work we do among the Jews in preaching and distribution of literature on a large scale in New York City as well as in other places is *not* connected with a denomination, missionary society, city mission or any other religious or charitable organization.

"Ye that make mention of the Lord keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." (Isaiah lxii: 6, 7.)

OUR HOPE.

Entered N. Y. Post Office, June, 1896, as Second Class Matter.

Vol. V.

JUNE, 1899.

No. 12.

Notes.

This number of *Our Hope* is the last of Volume V. Only a few of our subscribers have sent us their renewals. We have prayed much during the past two months about the continued publication of this magazine and we desire also the prayers of all our interested readers.

The article in this number on Zechariah finishes the exegesis of the eight visions or about one-half of the entire book. We hope to issue these studies after a while in book form.

A kind but very positive criticism of the book, "In His Steps," showing the dangerous errors of this book, has been published in pamphlet form and can be had by addressing us.

We call special attention to Dr. Pierce's article in this number. Professor George Adams Smith, one of the highest of higher critics, has been invited by Mr. Moody to come to Northfield. In what perilous times we are living! Read foot note of the article.

We desire to make known to our readers in New York City and vicinity that in 259 Temple Court, corner Beekman and Nassau Streets, noon-day meetings for Bible study are being held. The meetings begin 12.15 and end at 1 p. m. We give at present from time to time readings on the Psalms. It is a good place to come to.

Editorial Correspondence.

XVI.

March and April have gone by and lovely May has come. Trees are budding and blooming, nightingales are singing, all nature is rejoicing. The hope of resurrection finds its annual beautiful illustration. How hard the creature tries to produce and live a life that is worth living, to bring forth something that will not fade or perish; but alas, in vain. All this beauty, freshness, charm and glory is only passing, doomed to death, decay and corruption. Thank God for the blessed assurance that the creation also shall have a resurrection and regeneration, a transformation glorious beyond description. "Behold, I make all things new!" saith the Amen, the True and Faithful Witness, the Firstborn from the dead!

My last correspondence was written at Frankfurt. Here an opportunity was given to address a well-attended meeting in the French Church, Rev. Corrivan, pastor. On this occasion invitations were extended to come and speak on Israel at two other places. Similar experiences are made very frequently. Thus the number of open doors for continuing this testimony among the churches is multiplying constantly. Also, where the Word has once found entrance, the desire grows to have more of this teaching along prophetic lines. Precious old truths appear in a new light. The wonderful purposes of God with Israel and with the Church are distinguished, and the new light kindles new love and adoration toward Him whose name is "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Pastor Wächter, the successor of pastor Ernst Lohmann, at the Christuskirche in Frankfurt, also opened his pulpit to me. As a general rule, the pulpits of the State Churches are closed against all non-conformists, or "sectarians." But there are exceptions, though rare. However, pastor Wächter, or rather his church, has been formally ascommunicated by the authorities of the State Church. The religious activity of that church, the high tone of spirituality aimed at, the pronounced teaching of holiness in life, and of the blessed hope, were altogether too "sectarian" for the officialism of the church authorities. Thus, that congregation,

through protesting their loyalty to the establishment, and never intending to separate, was "cut off."

There are phases of the religious life in Germany at the present time well calculated not only to arouse deep interest but anxiety as to the outcome. Traveling from place to place, and touching at every point the most earnest and spiritual elements in the churches, my opportunities for making observations along these lines are exceptional. Moreover, being an outsider, and not given to propagandism for any church or sect, both State Church "pastors" and Free Church "preachers" are quite free in giving expression to their hopes or fears. One blessed fact there cannot be a doubt, *i. e.*, that all parts of Germany are visited to-day by a very gracious revival of spiritual Christianity. From North and South, East and West, the reports agree that the Spirit of the Lord is moving in great power upon the hearts and minds of the people. No one will deny that the faithful work of Free Church missionaries, Baptists, Independents, Methodists, Moravians and others, has been largely instrumental in bringing about this new spiritual activity. In fact, all over Germany, earnest, evangelical and evangelistic preaching, *i. e.*, that insisting on repentance and true conversion, even in the case of pastors and church officials, is styled "Methodistic." History is repeating itself. Those preachers and evangelists, whose pulpit utterances give no uncertain sound, who faithfully preach separatedness from the world in life and practice, are called "Methodists" again. Often enough, in the mouth of ministers of the State Church, that term is meant to be reproachful in the highest degree. But the common people, *i. e.*, those who are religiously inclined, simply mean by it "Christianity in earnest." Thus Methodism, which owes so much to Luther and Zinzendorf, is in a measure repaying to the Fatherland some of its spiritual indebtedness.

It must not be thought, however, that there exists any considerable desire or tendency on the part of the most earnest and spiritually-minded Christians of Germany to join or affiliate with any of the Methodist or other Free Churches. On the contrary, there is very great concern lest these "foreign bodies," as they are called, profit numerically and otherwise by this revival of earnest Christianity. The saluted *Christlich*, years ago, gave out this watchword: "We must make Methodism superfluous in Germany." By adopting its earnestness, its energy and zeal in

OUR HOPE.

winning souls, its primitive fervor in spreading scriptural holiness, it was thought to retain all that was good in the historical churches of the fatherland and to infuse a new spiritual energy into the moribund establishment. This is the practical attitude to-day of by far the greater portion of the really spiritual clergy and laity in Germany. They mean to be loyal, first and foremost in the traditional form in which Christianity has come to them. They love the State Church in spite of its faults and weaknesses. They would love to see it prosper, and bud and blossom and bear ripe fruit for eternity once more in all its branches. But they mean, no less earnestly, to be loyal to the truth of God, to have the Gospel preached in its purity, and to have it applied to the heart and the life in all its God-given power. That there are "breakers ahead" the leaders in the movement to-day are not slow to see and to acknowledge. The purpose is stated frankly and honestly to remain in the State Church as long as possible, and to have it reap all the benefits of this new spiritual "Springtime." But the possibility is likewise contemplated and taken into account that the new wine might burst the old skins.

There are three points, mainly, on which the new movement may have to meet tremendous opposition. First, the deeply-rooted and firmly established "Amtsbegriff" on the part of the clergy, i. e., the notion that only the theologically trained and duly ordained pastors are "divinely authorized" to minister in holy things. The office of evangelist and teacher of the Word has not found any official recognition in the State Church as yet. The pastor is everything. Attempts are even now being made to find a way of giving some kind of standing to evangelists and other workers in the churches. How successful these will be remains to be seen. Clericalism is very jealously watching and prepared to repel any encroachment upon its prerogatives.

A second critical point is the inevitable conflict between the doctrine of baptismal regeneration and "Methodistic" preaching of conversion to "baptized and confirmed church members." The multitudes have been accustomed to be addressed from the pulpits of the land as "Dear Christians," or as the "Church of Christ," or the "Communion of Saints." To be told now that they must experience true repentance, a new birth, and a radical change of life, is rather startling, no doubt. Our dear pastor, to

whom the Lord sent a very gracious, genuine revival, lasting in its intense stage for over nine months, and continuing in constant conversions until now, told me that some of his church officials very seriously, even bitterly, objected to being considered "second-rate," i. e., unconverted Christians! They made no end of opposition, and tried some of the most despicable means of getting him away, but failed. The Lord has wonderfully blessed and sustained this brother. He also had the courage to let me speak three times in his pulpit, twice on Sunday and once on a week night. Neither did I have to wear the usual gown!

The third, and perhaps the most critical point, is the way in which the blessed hope of the Lord's speedy and pre-millennial coming is being preached. This to us appears to be the most hopeful and encouraging feature of the new movement. And here it is where its leaders and promoters leave behind the teaching (or, rather, the silence) of most of the earnestly evangelistic Protestant Church bodies, such as Methodists, Baptists, and others. The teaching of the Brethren (Darbyites they are called here), seems to have been used of the Lord to bring the blessed hope into prominence again. Theoretically, German evangelical theology never did advocate the post-millennial delusion. Years ago Professor Christlieb expressed his surprise to me at the fact that American theologians, who were otherwise so sound on questions of inspiration, of the Divinity of Christ, and others, could harmonize their attitude to the Word of God, with the hope and expectation of a Church millennium before the Lord's return.

But, practically, there has been very little teaching and preaching of the blessed hope, except among a school of Southern German theologians. Among strict Lutherans, especially, the doctrine of the millennium, i. e., of the personal reign of Christ on the throne of His father David in Jerusalem, on this earth, has quite generally the effect a red rag has on certain animals. However, at all the conferences and gatherings which are now held quite frequently in different parts of Germany, and where men like Pastors Stockmeyer and Zellinghaus, Markus Hauser, Herbst, Harbeck, Dietrich, Paul and others lead, pre-millennial teaching is quite prominent. It is at these meetings, too, where our testimony concerning Israel is always sure of a good hearing. It is virgin soil. The post-millennial heresy has not had time to

OUR HOPE.

cover the ground with briars and brambles. The good seed falls into good ground.

The question is, however, what the "scribes and scribes" will finally say to all this. There are indications of very strong opposition. In some places, those who are converted and have fellowship with each other outside of the regularly appointed services of the church, are looked upon with suspicion as dangerous heretics and disturbers of the peace of the Church.

In others, the pastors themselves lead and direct these social gatherings by prayer, praise, Bible study and testimony. Some of the more earnest evangelists among the regular clergy, like Pastors Daumana, Lohmeier, Keller, have given up their pastorates in order to be free to labor in wider fields. And wherever they are invited they find crowded churches and halls. There is a hunger for the bread of life. Streams of living water are coursing over the dry ground, and much spiritual life and blessing results. How long the unconverted and unbelieving, rationalistic and Ritschlian clergy will remain quiet and passive amid these stirrings of new spiritual vitality is the great and anxious question.

They are, sad enough, the great majority.

They have control of the Church and government machinery. There is the power to crush or drive out from the Church these uncomfortable, fanatical and sectarian disturbers, and to "save the Church from becoming "Methodistic!"

E. F. STOKER.

HAARLEM-DORPEN, May 1, 1899.



Studies in Zechariah.

By A. C. GARBELEIN.

CHAPTER VI.

The Last Night Vision of the Prophet.—The Vision of the Four Chariots Coming from Between the Mountains of Brass.—The Crowning of Joshua with Crowns.

The prophet lifts up his eyes again and sees four chariots which come out from between two mountains which were of brass. In the first chariot the horses are red, in the second they are black, in the third white, and in the fourth speckled bay. The angel explains that these are the four spirits of the heavens which go forth from standing before the Lord of all the earth. The black and the white horses go forth into the north country, the speckled go to the south country, and the bay went forth and sought to go that they might walk to and fro through the earth, and so they did. The last verse of the vision reads: "And he called me and spake to me, saying, Behold, these that go forth in the land of the north have caused my spirit to rest upon the land of the north."

We notice first the similarity of the last vision with the first contained in the opening chapter of Zechariah. The visions opened with the hosts of heaven upon red, speckled and white horses, having walked to and fro through the earth. We learned from the first vision that its meaning was judgment; that God was displeased with the nations, and is once more jealous for Jerusalem and ready to turn in mercy to Zion, and the hosts of heaven are seen in that first vision preparing for judgment. In the last vision the chariots of judgment are seen coming forth to sweep over the earth, to be followed by the crowning with crowns of the high-priest. The riders of the first vision may be termed the advance guards of the judgment, but the chariots now put the divine decrees into execution. The riders halted in a valley amidst a myrtle grove, but the chariots rush forth to execute their terrible work from between two mountains of brass. These mountains mean undoubtedly Mount Moriah and the Mount of Olives. They rush through the Valley of Jehoshaphat. The brass is mentioned to denote the firmness and stability of these mountains, which shall never be

moved. We do not think that in the four chariots there is an allusion to the four world-powers. The judgment of them is now come. The stone is falling and smiting the image at its feet and pulverising it, putting it completely out of existence. The chariots are God's powers, agencies for judgment to the earth, which will pass swiftly along, shown by the fast racing chariots. In Rev. vi the seven seals are opened, and there go forth the four terrible riders upon white, red, black and pale horses. The riders to the Apocalypse are the riders which go through the earth during the great tribulation, but to the eighth night vision of Zechariah we see the chariots of God's wrath. The vision falls to the time when heaven opens and He appears riding upon a white horse, His name Faithful and True, coming in righteousness to judge and to make war. Wonderful vision of Him who is clothed with a vesture dipped in blood! He is followed by the armies of heaven upon white horses, all clothed in fine linen white and clean. "And out of His mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of almighty God" (Rev. xix). Immediately after the appearing of the King of Kings and Lord of Lords with all His saints, "An angel is seen standing in the sun, and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses, and of them that sit upon them, both free and bond, both small and great." How terrible that wrath will be, what awful work these chariots will work in slaying the godly, rebellious people, and spoiling the armies of military Christendom no human pen can describe. "Before Him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth. He beheld and drove asunder the nations: the exceeding mountains were scattered, the perpetual hills did pass: the sea and the moon stood still in their habitation. The sun did march through the land in indignation. The moon didst threaten the nations in anger" (Hab. iii). O how our hearts as believers should praise our God and our Lord Jesus Christ who has delivered us from that wrath to come. And while the tribulation is not yet, and wrath will come after the tribulation, how should we redeem the time and

witness of that great salvation to Jew and Gentile, and teach in the words of the second Psalm, "Kiss the Son." His wrath shall soon be kindled. The time is short, and soon the scenes of terror, tribulation, and wrath will be enacted in the earth. The removal of the Church from the earth will be the signal for the beginning.

The angel interprets to the prophet that the chariots are the four spirits of the heavens which go forth from standing before the Lord of the earth. These agencies for wrath were with God standing before Him the Lord of all the earth, but now at His command they descend to scatter death and destruction. They go forth in sets, and the north country and south country both so prominent in the prophetic word are mentioned. The bay horses, however, are not confined to one direction, they go through the entire earth. At last in the judgment of the land of the north the Spirit is caused to rest. The overthrow of the enemies of Israel is complete and the Spirit is quieted. How long may the wrath last and for how long may the chariots do their deadly work? Perhaps longer than we now think. The millennial reign of Christ, as foreshadowed in the bloody sole of David, followed by the peaceful reign of Solomon, may teach us lessons in this direction. The eight visions have ended. They may be termed the Apocalypse of Zechariah. Daniel, Zechariah and Revelation go together in a wonderful harmony and explain each other. Alas! that just these three parts of the Bible should be so little studied and so little understood.

The long night of visions for the young prophet Zechariah had passed by and the noise of the speeding chariots had left his ears. The morning must have been when he opened his eyes after beholding such wonderful things, and now the Word of the Lord comes to him.

A command is given to the prophet, which has a sublime prophetic meaning. The command will surely be once more carried out by Israel on that glorious morning when the Son of righteousness has risen after a dark and dreary night of sin and tribulation as well as wrath is past. What is the command? Take from the exiles, from Cheldai, from Tobiah, and from Jedaiah, and go thou on that day, go into the house of Josiah the son of Zephaniah, whither they have come from Babylon. Take silver and gold and make crowns, and set them upon the head of Joshua the son of Josedei, the high priest, and

speak to him, saying, Thus speaketh the Lord of Hosts, saying, Behold a man whose name is Branch, and from his place he shall grow up and build the temple of Jehovah. Even He shall build the temple and bear majesty, and shall sit and rule upon His throne, and shall be a priest upon His throne, and the counsel of peace shall be between them both. And the crowns shall be to Chelem, and to Tobiah, and to Jedaiah, and to Hen, the son of Zephaniah, for a memorial in the temple of Jehovah. And they that are afar off shall come and shall build in the temple of Jehovah, and ye shall know that the Lord of Hosts has sent me to you, and it will come to pass if ye will hearken unto the voice of Jehovah your God.

Some consider this to be the ninth vision of the prophet. It is, however, the Word of the Lord which comes to the prophet. There can be no doubt but the command was actually carried out and Cheldai (robust), Tobiah (God's goodness), and Jedaiah (God knows), gave their silver and gold, and crowns were made out of it and placed upon the head of Joshua the high priest. But the action had a much deeper meaning. It was a highly typical one. It must have astonished Joshua and the people to hear such a command, for the royal crown did not belong to the high-priest but to the descendant of David. He must have understood that the whole command had a symbolical bearing. Joshua hears it from the Word of the Lord that another person is only typified by him, "Behold the man whose name is the Branch." It is this man the Branch who will be a priest upon the throne. This, of course, is our Lord Jesus Christ. The name of the high priest Joshua is in itself very significant, for the meaning is, God is salvation, Saviour, Jesus. Pontius Pilate was fulfilling prophecy when he stood there leading out Jesus of Nazareth before that tumultuous multitude, and when he said "Behold the man." If the assembled Jews had known the Scriptures they would have recognized the phrase. But how did he then come forth? He wore a crown of thorns upon His meek and loving brow, and the people gazed into the blood-stained face of the Lamb of God now ready to be placed upon the altar and slain. But once again it will sound forth, "Behold the man," for when He appears it will be after He has gathered His saints, and then He will come as the Son of Man in the heavens, and the sign of the Son of Man will be seen there. He will be crowned again, too, but not with

the crown of suffering and shame, but with ~~the~~ crowns of glory. Thus he is seen in Revelation six : 12 as wearing many crowns.

He comes to build the temple of Jehovah, bearing majesty, sitting and ruling upon His throne. He is now the builder of the spiritual temple which is composed of living stones (Eph. ii : 21 ; 1 Peter ii : 5). But when He comes again there will be the building of another temple. It is now no longer His Father's throne but His own, upon which He is a priest as well. The King of Kings and the Lord of Lords has now taken possession of His inheritance. The times of overturning are over and He whose right it is has come. There is a very instructive thought in the fact that the persons of the exile, as mentioned above, were to bring the silver and the gold out of which the crowns were to be made. The time will come when the whole exiled nation, so long scattered and peeled, though even in dispersion, the richest nation of the earth, will bring their silver and gold, their glory and their all and lay it at the feet of the King.

The CX Psalm will then find its fulfillment : "Thou art a priest forever after the order of Melchizedek." Melchizedek united the offices of a king and a priest in one person. "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him ; to whom also Abraham gave a tenth part of all ; first, being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace. Without father and without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God ; abideth a priest continually" (Heb. vii : 1-3). The whole will be realized in the restoration of the kingdom to Israel. Perhaps the fourteenth verse will also find a literal fulfillment then after the crowning of the King by His own people who rejected Him once, and a memorial of that event will be seen in the temple throughout the millennium.

They that are afar off are now seen coming, and build out the temple of the Lord but in the temple. The Gentiles, of course, are they that are afar off and who are even now building in a certain sense in the temple of the Lord, but when He has returned and sits upon His throne this prophecy will find its final fulfillment. And when shall it all come to pass? An answer is given which refers us to the opening words of the first chapter. "And

"this shall come to pass, if ye will diligently obey the voice of the Lord your God."

In the whole command of the crowning of the high priest, Israel's future glory is likewise seen. Their great and high calling will be realized in that day when the man the Branch comes forth and turns away ungodliness from Jacob. Israel will be as His earthly people like the Priest upon His throne, a royal priesthood, a holy nation, a peculiar people. The kingdom has then come, and the will of God is being done in earth as it is done in heaven. And oh how blessedly for the believer's heart to think God's own thoughts and move in the purposes of God. Our own individual salvation eternally assured, we ought to cry continually "Even so, come Lord Jesus."—Amen, Amen!

Joseph Rabinowitz Fallen Asleep.

All friends of Israel will hear with sorrow that Brother Joseph Rabinowitz fell asleep in Jesus on Wednesday, May the 17th, in Kishineff, Bessarabia, Russia, and was buried the following day in the cemetery of the Israelites of the New Covenant. He had reached the age of sixty-two. For months his health had been failing, and now it has pleased the Lord to call His servant to be with the Lord. When Mr. Rabinowitz was converted Professor F. Delitsch remarked, "The first ripe fruit from the budding fig-tree Israel has fallen," and now the ripe fig has been gathered to be with the Lord whom He loved so well.

He was a very remarkable man. In the very city of Kishineff, a city of about 150,000 inhabitants, where he stood so faithfully for many years, holding up the cross of Christ and witnessing for the truth as it is in Jesus, he used to be a lawyer of high standing among his brethren, well-beloved by every one. During the time of severe persecutions over twenty years ago, his brethren appointed him to visit Palestine, in the interest of forming colonies there. Before he commenced his journey someone advised him to take a New Testament along as a good guide-book, and though he did not believe in the book, yet he put it in his traveling bag. When he saw the city of Jerusalem before him for the first time he burst into tears. These thoughts of the reason of this long dispersion, the misery of his nation, etc., came to him. While sitting there on the Mount of Olives, his eyes wandered to

the place known as "Calvary," when suddenly he seemed to hear a voice speaking to him: "We have rejected the Messiah—therefore all this misery." There and then in looking to the Crucified One, he cried, "My Lord and my God." He opened the New Testament for the first time, and his eyes fell upon the words, "Without me ye can do nothing." The following words are his own: "I saw it in the twinkling of an eye. Our Jewish bankers, with their millions in gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us; our only hope is in our brother Jesus, whom we crucified and whom God raised up and set at His right hand. *Without Him we can do nothing.*"

Returning to Kishinev he preached with the zeal of a Paul the crucified and risen Saviour. As already stated, the scholar Professor Delitsch and lover of Israel looked upon the conversion of Rabinowitz as a very significant one. He said that he was a star in the firmament in Israel's history. Soon severe persecutions came upon him, but he continued faithful. Through the influence of the Scotch Evangelist Sommerville a synagogue was erected for him in his city, and the Russian government granted willingly permission for it, and recognized the Rabinowitz movement officially. Here he stood for many years preaching Christ, and from here the tracts containing his utterances were scattered by the thousands all over Russia. The last tract he wrote was a booklet entitled "Jesus of Nazareth the King of the Jews." The writer corresponded with him about reprinting it in this country, and the permission was readily granted. We published it last year in an edition of 25,000 copies in jargon and 5,000 in English. They have done a great deal of good among the Jews in our land and elsewhere; we have several thousand on hand yet, which are free for any who desire to scatter the words of this beloved brother.

We met him twice. During his visit to the World's Fair he spent a short time with us, and preached for the writer in 91 Rivington Street to about four hundred Hebrews. The meeting broke up in great disorder when he was about half through with his address, and it was hard to restore order. It seemed to the writer, as he was speaking, that he was somewhat too severe in his criticism of his brethren.

The second time the writer visited him in his home in Kishioff and spent several days with him in loving fellowship and prayer. These days we shall never forget. The meeting we attended in Sommerville Hall was attended by about forty Hebrews, who listened attentively to the Word preached. Who will continue to witness there in Southern Russia? The Lord alone knows.

A. C. GARBLEIN.

Inspiration, Prophecy and Higher Criticism.

BY ARTHUR T. PIERSON, D. D.

To the following quotation we call special attention :

"This Bible reading in Isaiah's predictive prophecies reveals very clearly the nature of INSPIRATION under the old covenant. To Isaiah inspiration was nothing more or less than the possession of certain strong moral and religious convictions which he felt he owed to the communication of the Spirit of God, and according to which he interpreted and even dared to foretell the history of his people and the world.

"Our study completely dispels, on the evidence of the Bible itself, that view of inspiration and prediction, so long held in the church, which it is difficult to define, but which means something like this: that the prophet beheld a vision of the future in its actual detail, and read this off as a man may read the history of the past out of a book or a clear memory. This is a very simple view, but too simple either to meet the facts of the Bible or to afford to men any of that intellectual and spiritual satisfaction which the discovery of the Divine methods is sure to afford. The literal view of inspiration is too simple to be true and too simple to be edifying. On the other hand how profitable, how edifying, is the Bible's own account of its inspiration. To know that men interpreted, predicted and controlled history under power of the purest moral and religious convictions, in the knowledge of, and loyalty to, certain fundamental laws of God, is to receive an account of inspiration which is not only as satisfying to the reason as it is true to the facts of the Bible, but is spiritually very helpful by the lofty example and reward it sets before our own faith. By faith, differing in degree, but not in kind, from ours, *with which is the substance of things hoped for*, these men became prophets of God and received the testimony of history that they spoke from

Him. Isaiah prophesied and predicted all he did from loyalty to two simple truths, which he tells us he received from God himself: that sin must be punished, and that the people of God must be saved. This simple faith, acting along with a wonderful knowledge of human nature and a ceaseless vigilance of affairs, constituted inspiration for Isaiah.

"There is thus, with great modifications, an analogy between the prophet and the scientific observer of the present day. Men of science are able to affirm the certainty of natural phenomena by their knowledge of the laws and principles of nature. Certain forces being present, certain results must come to pass. The Old Testament prophets, working in history, a sphere where the problems were infinitely more complicated by the presence and powerful operation of man's free will, seized hold of principles as conspicuous and certain to them as the laws of nature are to the scientists, and out of their conviction of these they proclaimed the necessity of certain events, etc."

The above is a literal, verbatim and exact quotation from "The Prophecies of Isaiah," by Professor George Adam Smith, of Glasgow, Scotland, Vol. I, pages 371, 373; the capitals and italics are the author's own.

This may therefore be taken as a fair specimen of the accepted teaching of the Modern School of Criticism to which Professor Smith belongs, and of which he would be considered not only a good representative, but so unusually acceptable and "evangelical" representative. We desire here to enter into no argument or elaborate attempt to prove that the position taken above is unscriptural, and untenable for a sound, accurate and Bible-revering teacher. Our purpose will be answered if we might ask a few questions:

1. Could any definition of inspiration well be constructed which should more successfully leave out the supernatural element? Dr. Smith expressly undertakes to show "the nature of *INSPIRATION* under the old covenant;" and he tells us "*it was nothing more or less than the possession of certain strong moral and religious convictions, which he (Isaiah) felt his need to the communication of the Spirit of God; and according to which he interpreted and even dared to foretell the history of his people and the world.*" The italics in this case are ours, and they indicate the phrases about which our serious doubts arise.

2. We cannot but ask whether *any other believer* who possesses

OUR HOPE.

like "strong moral and religious convictions," might not similarly interpret and even dare to foretell events? If such "constituted inspiration for Isaiah," what is to prevent any man—who has like "simple faith" to, and "loyalty to," these same "two simple truths," and who has "a wonderful knowledge of human nature and a ceaseless vigilance of affairs"—from making prophecies, predicting and controlling history?

3. We cannot but ask, again, whether Isaiah may not have been *mistaken*, when "*he felt he owed*" the possession of these convictions "to the commination of the Spirit of God?" and when "*he tells us he received from God Himself*" "two simple truths?"

4. Allowing that "our study completely dispels the view of inspiration and prediction so long held in the church," does it dispel the Bible's own view of inspiration as given, for example, in 1 Peter i: 10, 11, 12, and 2 Peter i: 21. We quote both passages in full, reversing their order, because the latter gives us a scriptural view of inspiration, and the former makes clear that the prophet himself did not always understand his own predictions:

Rotherham's Version.

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as *they were* moved by the Holy Ghost."

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

"This first understanding, that no prophecy of scripture becomes self-solving; for not by the will of man was prophecy brought in at any time; but as by the Holy Spirit they were being borne along, spake holy men of God."

"Concerning which salvation, prophets sought out, and searched out, they who concerning the favors for you prophesied: searching as to what, or what manner of season, the Spirit of Christ within them was giving intimation, when bearing witness beforehand as to the sufferings for Christ and the glories after these: to whom it was revealed that not to themselves but to you they were ministering them . . . Into which things messengers are coveting to obtain a nearer view."

5. Is the view here presented indeed "the Bible's own account of its inspiration?" Does not the Scripture, in the writings of Peter and elsewhere, teach that prophets neither originated nor were capable of interpreting their own predictions, but were borne along by the current of the Spirit of God, and that when they sought diligently to understand their own utterances, it was revealed to them that they were ministering not to themselves but to after generations?

6. May we ask why the "very simple view" which Dr. Smith dismisses is "too simple to be true, and too simple to be edifying?" Is simplicity a defect in God's communications of truth? On what ground is this simplicity of view a barrier to its truth and its edifying power?

7. What is meant by man "controlling history, under power of the purest convictions," etc. Do men still in the same sense control history?

8. If "Isaiah prophesied and predicted *all he did* from loyalty to two simple truths," "that sin must be punished, and that the people of God must be saved;" and if "this simple faith, acting along with a wonderful *knowledge of human nature* and a *ceaseless vigilance* of affairs, constituted inspiration for Isaiah," how can we account for certain predictions of his—such as that in chap. ix: 6, 7, where the divine human nature of the Messiah is so wonderfully foretold; or that in chap. xxxvii: 31-35, where the exact facts about Sennacherib were foretold, against all probabilities; or that in chap. liii, where the paradoxes of Messiah's career are forecast—a chapter never explained until the events interpreted it?

9. Upon this theory of inspiration what constitutes the unique and authoritative claim of the Bible upon man's acceptance and obedience? Must we not abandon another view long held by the church as "too simple to be" either "true" or "edifying," that this is the very Word of God, the final rule for both faith and practice?

10. Are we to understand by the "analogy between the prophet and the scientific observer," that the prophet has, like the scientist, simply a basis of fixed laws and principles for his predictions, and that his forecast of the future is of the same nature as a weather forecast—a *strong probability* that amounts to a virtual certainty?

11. We feel tempted further to inquire what we are to do with

so called predictions, found in the Word of God, which cannot be accounted for upon the philosophy given by Professor Smith? For example, in Genesis 12: 1-3, is a prophecy of Noah which briefly outlines the three great divisions of human history—the Semitic, Hamitic and Japhethic—and traces them from Noah's day to our own. The servitude of Canaan, the nomadic character of Shem, and the enlargement of Japheth, are astonishingly portrayed, as all subsequent history proves. Is this a genuine prophecy, or a fraud?

13. There are in the Old Testament three hundred and thirty-three intimations that converge in Jesus of Nazareth, and in Him alone. On the basis of compound probability, the chances of such a multitude of details meeting in one person are as one to 84,000,000,000! Is this whole body of Messianic prediction false? If not, are some prophecies to be accounted for by scientific guesswork, and others by a supernatural communication? And if this be true, must we not have another and more comprehensive definition of "inspiration under the old Covenant?"

We have calmly asked some questions because we desire to avoid all polemic, controversial and uncharitable attitude toward professed brethren and Christian teachers. But having put our candid queries, we cannot forbear to add that to our "simple faith" in, and "loyalty to," the Word of God, the position taken by Professor George Adam Smith and his School of Critics is absolutely irreconcilable with the Divine character of the Holy Scriptures. If this philosophy be true, the Bible may be the best of all books, but it is in no proper sense *God's Book*. Its predictions are not the Seal of God upon his teachings, serving to accredit them as divine, but the mere product and proof of a high order of mental and moral capacity and sagacity, looking at past events and present developments, and by an induction, based upon a broad and comprehensive gathering of facts, forming safe conclusions as to the probabilities of the future.

It may be possible for one who has an inward experience of grace, and who has thus a personal hold upon Christ as a Saviour, to entertain such views and not lose hold on the Lord Jesus; but to one who has not yet found Christ as his personal Redeemer, and is only feeling after if haply he may find Him, it seems to us that such teaching must tend to silence all misgivings about the need of salvation, and give doubt the full control. It has been

OUR HOPE.

497

well said that, "though the moth miller has no teeth, its offspring has!" and we fear that if such views are not in Dr. Smith destructive of faith, those who have not his Christian experience may find them fatal hindrances to the acceptance of the Bible as the authoritative Word of God.

The impression solemnly but rapidly grows upon many of us (that there is another "irrepressible conflict" ahead in the church of God. If the true and proper inspiration of the Bible is to be surrendered, then its teaching is no longer infallible, and we have no court of final appeal in the Oracles of God. Inasmuch as the Bible contains Christ's own express sanction of the Old Testament, and even of those portions that "Modern Critical Scholarship" rejects—what becomes of Christ as an Infallible Teacher? and what becomes of the great truths He taught? If the supernatural inspiration of the Word falls, the keystone is out of the arch; and every other truth and fact held in its place in the arch by that keystone falls also. It may be well for us all to face the issue, and determine on which side we are to stand in this conflict whose opposing forces are even now drawn up in battle array!

NOTE.—It is very sad that the well known Evangelist, Mr. D. L. Moody, invited this year this Professor George Adam Smith of Glasgow, to take a leading part in the commencement exercises of his Northfield School. He had there also S. P. Cadman, a Methodist minister of New York, whose recent injudicious and liberal utterances before the Preachers' Meeting of the Methodist Episcopal Church in New York have been used by the enemies of the Cross. How can true believers attend Northfield if such men are invited there?

A. C. GARBERLIN.



An Outline of Bible Teachings.

The Bible the Word of God, the Book of Redemption; its great theme, Redemption by grace, in order to the final establishment of the Kingdom of God on earth, and all to the glory of God through Jesus Christ (Gen. iii: 15; Acts iii: 18-21; 1 Cor. xv: 24-28; Eph. i: 7-10; Rev. xxi: 1-5; Matt. vi: 10).

1. The Four Chief Topics: God, Man, Sin, Redemption.

2. How God Redeemed Man: Through the God-Man, Christ Jesus, the Mediator (1 Tim. ii: 5, 6; i: 13; Matt. aa: 28; John i: 14-29; 2 Cor. v: 13-21).

3. The Offices of Christ as Redeemer and Mediator: Prophet, one who speaks for God to men (Ex. iv: 16; vii: 1.) Priest, one who acts for men with God (Ex. xl: 22; Heb. v: 1). King, one who rules over men for God (2 Sam. xiii: 3; Rom. xiii: 1).

4. How Redemption is Applied to the Redeemed: Through the calling of God (2 Thess. ii: 14; 1 Thess. ii: 13; Mar' aa: 16). Through repentance and faith (Acts ii: 38; xi: 18; 21). Through regeneration (John iii: 3; Titus iii: 5). Through justification (Rom. iii: 24; viii: 30; Titus iii: 5). Through sonship or adoption (Eph. i: 3-7; Gal. iv: 5). Through sanctification (1 Cor. i: 30; vi: 11; 2 Thess. ii: 13; Heb. a: 10-14). Through glorification (Rom. viii: 16-23; 29, 30). And all by the Holy Spirit.

5. The Outer Sign Appointed by Christ for Believers and Individuals and for Them Collectively as the Church His Body: Baptism and the Lord's Supper (Matt. xxviii: 19; xvi: 26, 27; Acts ii: 38; 1 Cor. xi: 23-26).

6. How the Spiritual Life of Believers is Nourished until the Church is Glorified with Christ: By the Word of God and prayer (Luke xi: 1-13; Eph. vi: 18; Matt. iv: 4; 2 Tim. iii: 14-17). By a life of faith and hope and love (1 Thess. i: 3; 1 Cor. xiii 1-13; Rom. xii: 6-21).

7. How the Application of Redemption is Finally Completed: Through resurrection (1 Cor. xv: 50-58; Phil. iii: 21; 1 Thess. iv: 13-18). Through judgment (Acts xvi: 31; 1 Cor. vi: 1-3; Rev. xx: 11-15). Through the manifestation of the Kingdom in great power and glory (1 Cor. xv: 21-28; Luke x: 26; Acts iii: 18-21; Pa. ca: 1; 2 Tim. iv: 1; Heb. ii: 5-8; Rev. xi: 17, 18; xxi: 5; xlii: 1-5).

W. J. EROGAN.

GERMANTOWN.

God's Way and How to Find It.

(Read Job xiviii.; Luke xi : 34-36.)

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it." What an unspeakable mercy for one who really desires to walk with God, to know that there is a way for him to walk in! God has prepared a pathway for His redeemed in which they may walk with all possible certainty, calmness and fixedness. It is the privilege of every child of God, and every servant of Christ, to be as sure that he is in God's way, as that his soul is saved. This may seem a strong statement; but the question is, is it true? If it be true, it cannot be too strong. No doubt, it may, in the judgment of some, savour a little of self-confidence and dogmatism, to assert, in such a day as that in which we live, and in the midst of such a scene as that through which we are passing, that we are sure of being in God's path. But, what saith the scripture? It declares "There is a way," and it also tells us how to find and how to walk in that way. Yes; the selfsame voice that tells us of God's salvation for our souls, tells us also of God's pathway for our feet. The very same authority that assures us that "He that believeth on the Son of God hath everlasting life," assures us also that there is a way so plain that, "The wayfaring men, though fools, shall not err therein."

This, we repeat, is a signal mercy—a mercy at all times, but especially in a day of confusion and perplexity like the present. It is deeply affecting to notice the state of uncertainty in which many of God's dear people are found at the present moment. We do not refer now to the question of salvation; of this we have spoken largely elsewhere. But that which we have now before us is the path of the Christian—what he ought to do—where he should be found—how he ought to carry himself in the midst of the professing church. Is it not too true that multitudes of the Lord's people are at sea as to these things? Are there not many who, were they to tell out the real feelings of their hearts, would have to own themselves in a thoroughly unsettled state—to confess that they know not what to do, or where to go, or what to

OUR HOPE.

believe? Now, the question is, would God leave His children—would Christ leave His servants, in such darkness and confusion?

"No; my dear Lord, in following thee,
And not in dark uncertainty,
This foot obedient moves."

May not a child know the will of his father? May not a servant know the will of his master? And if this be so in our earthly relationships, how much more fully may we count upon it, in reference to our Father and Master in heaven. When Israel of old emerged from the Red Sea, and stood upon the margin of that great and terrible wilderness which lay between them and the land of promise, how were they to know their way? The trackless sand of the desert lay all around them. It was in vain to look for any footprint there. It was a dreary waste in which the vulture's eye could not discern a pathway. Moses felt this when he said to Hobab, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." (Num. x: 31.) How well our poor unbelieving hearts can understand this touching appeal! How one craves a human guide in the midst of a scene of perplexity! How fondly the heart clings to one whom we deem competent to give us guidance in moments of darkness and difficulty!

And yet, we may ask, what did Moses want with Hobab's eyes? Had not Jehovah graciously undertaken to be their guide? Yes, truly, for we are told that, "On the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway; the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched; as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they

OUR HOPE.

431

abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed; whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses." (Num. ix: 15-23.)

Here was divine guidance—a guidance, we may surely say, quite sufficient to render them independent of their own eyes, of Hobab's eyes, and the eyes of any other mortal. It is interesting to note that in the opening of the book of Numbers, it was arranged that the ark of the covenant was to find its place in the very bosom of the congregation. But, in chapter x., we are told that when "they departed from the mount of the Lord three days' journey, the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them." Instead of Jehovah finding a resting place in the bosom of His redeemed people, He becomes their traveling guide, and goes before them to seek out a resting place for them. What touching grace is here! And yet, what faithfulness! If Moses will ask Hobab to be their guide, and that, too, in the very face of God's provision, even the cloud and the silver trumpet, then will Jehovah leave His place in the centre of the tribes, and go before them to search them out a resting place. And did not He know the wilderness well? Would not He be better for them than ten thousand Hobabs? Might they not folly treat Him? Assuredly. He would not lead them astray. If His grace had redeemed them from Egypt's bondage, and conducted them through the Red Sea, surely they might confide in the same grace to guide them across that great and terrible wilderness, and bring them safely into the land flowing with milk and honey.

But it must be borne in mind that, in order to profit by divine guidance, there must be the abandonment of our own will, and of all confidence in our own reasonings, as well as all confidence in the thoughts and reasonings of others. If I have Jehovah as my

'OUR HOPE.

guide, I do not want my own eyes or the eyes of a Hohsb either. God is sufficient. I can trust Him. He knows all the way across the desert; and, hence, if I keep my eye upon Him, I shall be guided aright.

But this leads us on to the second division of our subject, namely, "How am I to find God's way?" An all-important question, surely. Whither am I to turn to find God's pathway? If the vulture's eye—so keen, so powerful, so far-seeing, hath not seen it—if the young lion, so vigorous in movement, so majestic in roien, hath not trudden it—if man knoweth not the price of it, and if it is not to be found in the land of the living—if the depth saith, It is not in me, and the sea saith, It is not with me—if it cannot be gotten for gold, or precious stones—if the wealth of the universe cannot equal it, and no wit of man discover it,—then whither am I to turn? Where shall I find it? Shall I turn to those great standards of orthodoxy which rule the religious thought and feeling of millions, throughout the length and breadth of the professing church? Is this woodrous pathway of wisdom to be found with them? Do they form any exception to the great, broad, sweeping rule of Job xviii.? Assuredly not. What then am I to do? I know there is a way. God, who cannot lie, declares this and I believe it; but where am I to find it? "Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the same thereof with our ears." Does it not seem like a hopeless case for any poor ignorant mortal to search for this woodrous pathway? No, blessed be God, it is by no means a hopeless case, for "He understandeth the way thereof, and He knoweth the place thereof, For He looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and He weigheth the waters by measure. When He made a decree for the rain, and a way for the lightning of the thunder; then did He see it, and declare it; He prepared it; yea, and searched it out. And now man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

Here, then, is the divine secret of wisdom. "The fear of the Lord." This sets the conscience directly in the presence of God, which is its only true place. The object of Satan is to keep the conscience out of this place—to bring it under the power and

OUR HOPE.

. 433

authority of man—to lead it into subjection to the commandments and doctrines of man—to thrust in something between the conscience and the authority of Christ the Lord—it matters not what it is ; it may be a creed or a confession containing a quantity of truth—it may be the opinion of a man or a set of men—the judgment of some favorite teacher—anything, in short, to come in and usurp, in the heart, the place which belongs to God's word alone. This is a terrible snare and a stumbling-block—a most serious hindrance to our progress in the ways of the Lord. God's word must rule me—God's pure and simple word, not man's interpretation thereof. No doubt, God may use a man to unfold that word to my soul ; but then it is not man's unfolding of God's word that rules me, but God's word by man unfolded. This is of all importance. We must be exclusively taught and exclusively governed by the word of the living God. Nothing else will keep us straight, or give solidity and consistency to our character and course as Christians. There is a strong tendency within and around us to be ruled by the thoughts and opinions of men—by those great standards of doctrine which men have set up. Those standards and opinions may have a large amount of truth in them—they may be all true so far as they go ; that is not the point in question now. What we want to impress upon the Christian reader is, that he is not to be governed by the thoughts of his fellow-man, but simply and solely by the word of God. It is of no value to hold a truth from man ; I must hold it directly from God Himself. God may use a man to communicate His truth ; but unless I hold it as from God, it has no divine power over my heart and conscience ; it does not bring me into living contact with God, but actually hinders that contact by bringing in something between my soul and His holy authority.

We should greatly like to enlarge upon and enforce this great principle ; but we must forbear just now, in order to unfold to the reader one or two solemn and practical points set forth in the eleventh chapter of Luke—points which, if entered into, will enable us to understand a little better how to find God's way. We shall quote the passage at length. "The light of the body is the eye ; therefore when thine eye is single, thy whole body also is full of light ; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, bev-

log no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

Here, then, we are furnished with the true secret of discerning God's way. It may seem very difficult, in the midst of the troubled sea of Christendom, to steer one's course aright. So many conflicting voices fall on the ear. So many opposing views solicit our attention, men of God differ so in judgment, shades of opinion are so multiplied, that it seems impossible to reach a sound conclusion. We go to one man who, so far as we can judge, seems to have a single eye, and he tells us one thing; we go to another man who also seems to have a single eye, and he tells the very reverse. What then are we to think? Well, one thing is certain, that our own eye is not single when we are running in uncertainty and perplexity, from one man to another. The single eye is fixed on Christ alone, and thus the body is filled with light. The Israelite of old had not to run hither or thither to consult with his fellow as to the right way. Each had the same divine guide, namely, the pillar of cloud by day, and the pillar of fire by night. In a word, Jehovah Himself was the invisible Guide of each member of the congregation. They were not left to the guidance of the most intelligent, sagacious, or experienced man in the assembly; neither were they left to follow their own way; each was to follow the Lord. The silver trumpet announced to all alike the mind of God; and no one whose ear was open and attentive was left at any loss. The eye and the ear of each were to be directed to God *alone*, and not to a fellow mortal. This was the secret of guidance in the trackless desert of old, and this is the secret of guidance in the vast moral wilderness through which God's redeemed are passing now. One man may say, "Listen to me;" and another may say, "Listen to me;" and a third may say, "Let each one take his own way." The obedient heart says, in opposition to all, "I must follow my Lord."

This makes all so simple. It will not, by any means, tend to foster a spirit of haughty independence; quite the reverse. The more I am taught to lean on God alone for guidance, the more I shall distrust and look off from myself, and this, assuredly, is not independence. True, it will deliver me from servile following of any man, by giving me to feel my responsibility to Christ alone; but this is precisely what is so much needed at the present moment. The more closely we examine the elements that are abroad

in the professing church, the more we shall be convinced of our personal need of this entire subjection to divine authority, which is only another name for "the fear of the Lord," or, "a single eye." There is one brief sentence, in the opening of the Acts of the Apostles, which furnishes a perfect antidote to the self-will and the servile fear of man so rife around us, and that is, "We must obey God." What an utterance! "We must obey." This is the cure for self-will. "We must obey God." This is the cure for servile subjection to the commandments and doctrines of men. There must be obedience; but obedience to what? To God's authority, and to that alone. Thus the soul is preserved from the influence of infidelity on the one hand, and superstition on the other. Infidelity says, "Do as you like." Superstition says, "Do as man tells you." Faith says, "We must obey God."

Here is the holy balance of the soul in the midst of the conflicting and confounding influences around us in this our day. As a servant, I am to obey my Lord; as a child, I am to heed to my Father's commandments. Nor are I the less to do this, although my fellow-servants and my brethren may not understand me. I must remember that the immediate business of my soul is with God Himself. "He before whom the elders bow, with Him is *all my business now.*" It is my privilege to be as sure that I have my Master's mind as to my path as that I have His word for the security of my soul. If not, where am I? Is it not my privilege to have a single eye? Yes, surely. And what then? "A body full of light." Now, if my body is full of light, can my mind be full of perplexity? Impossible. The two things are wholly incompatible, and hence, when any one is plunged "in dark uncertainty," it is very plain his eye is not single. He may seem very sincere, he may be very anxious to be guided aright; but he may rest assured there is the lack of a single eye—that indispensable prerequisite to divine guidance. The word is plain, "If thine eye is single, thy whole body also is full of light." God will ever guide the abedleat, humble soul; but, on the other hand, if we do not walk according to the light communicated, we shall get into darkness. Light not acted upon becomes darkness, and oh! "how great is that darkness!" Nothing is more dangerous than tampering with the light which God gives. It must, sooner or later, lead to the most disastrous consequences. "Take heed, therefore, that the light which is in thee be not darkness."

"Hear ye, and give ear; be not proud; for the Lord hath spoken. Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death, and make it gross darkness." (Jer. xiii : 15, 16.)

This is deeply solemn. What a contrast between a man having a single eye, and a man not acting on the light which God has given him! The one has his body full of light; the other has his body full of darkness; the one has no part dark; the other is plunged in gross darkness; the one is a light-bearer for others; the other is a stumbling-block in the way. We know nothing more solemn than the judicial acting of God, in actually turning our light into darkness, because we have refused to act on the light which He has been pleased to impart.

Christian reader, art thou acting up to thy light? Has God sent a ray of light into thy soul? Has He shown thee something wrong in thy ways or associations? Art thou persisting in any line of action which conscience tells thee is not in full accordance with thy Master's will? Search and see. "Give glory to the Lord thy God." Act on the light. Do not hesitate. Think not of consequences. Obey, we beseech thee, the word of thy Lord. This very moment, as thine eye scans these lines, let the purpose of thy soul be to depart from iniquity wherever thou findest it. Say not, Whither shall I go? What shall I do next? There is evil everywhere. It is only escaping from one evil to plunge into another. Say not these things; do not argue or reason; do not look at results; think not of what the world or the world-church will say of thee; rise above all these things, and tread the path of light—that path which shineth more and more onto the perfect day of glory. Remember, God never gives light for two steps at a time. If He has given thee light for one step, then, in the fear and love of His name take that one step, and thou wilt assuredly get more light—yes, "more and more." But if there be the refusal to act, the light which is in thee will become gross darkness, thy feet will stumble on the dark mountains of error which lie on either side of the straight and narrow path of obedience; and thou wilt become a stumbling-block in the path of others. Some of the most grievous stumbling-blocks that lie, at this moment, in the pathway of anxious inquirers are found in the persons of those who once seemed to possess the

truth, but have turned from it. The light which was in them has become darkness, and oh, how great and how appalling is that darkness! How sad it is to see those who ought to be light-bearers, acting as a positive hindrance to young and earnest Christians! But let not young Christians be hindered by them. The way is plain. "*The fear of the Lord, that is wisdom; and to depart from evil is understanding.*" Let each one hear and obey for himself the voice of his Lord. "*My sheep hear my voice, and I know them, and they follow me.*" The Lord be praised for this precious word! It puts each one in the place of direct responsibility to Christ Himself; it tells us plainly what is *God's way, and, just as plainly, how to find it.*

NOTE.—It is, at once, interesting and solemn to note the contrast between the end of the professing church in 2 Thessalonians ii., and the future of the true church—the bride of the Lamb in Revelation xxi. Of the former, we read, "*For this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.*" Of the latter, we read, "*And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it.*" What a contrast! In the one case, light and truth rejected, issuing in darkness, delusion and damnation; in the other case, the glory of God and the Lamb filling the city with light, and that light shining through the jasper walls, enlightening the saved nations below!

Judah Homeward Turns.

Hark! hark! a moan of pain
Is in the Eastern gale,
It floats across the main,
Where sons of Judah sail
Toward the Holy Land afar,
Bright homeland of the Morning Star.

Oh, Christian, hearest thou?
And, hearing, heedest not?
Awake to pity now,
Lest mercy be forgot.
Oh, heed a nation's cry of pain,
And speed it to its home again!

OUR HOPE.

Oh, purse-proud Jew, be wise !
 Curst is thy love of gold ;
 Thy ain-deluded eyes,
 Blind to the truth retold
 From age to age for centuries past,
 To heavenly light, oh, turn at last !

Think not the Western lands
 Will ever welcome thee ;
 The spoiler's bloody hands,
 Made fierce by jealousy,
 In chastisement God still will use,
 If His salvation ye refuse.

Meek sons of Judah, know,
 Through wisdom's light of love,
 Why age on age of woe,
 Sin's curse can ne'er remove :
 Messiah's death upon the tree
 Unmourned compelleth misery.

Come, come, Lord Jesus, come,
 King David's throne ascend !
 Not Israel gathered home
 Will Jacob's trouble end.
 Fierce warfare at Jerusalem
 Awaits rebellious sons of Shem.

When man from wife apart
 The tribes their crime shall own,
 As, smitten to the heart,
 The Son of God they mourn,
 Within the bomelad God will pour
 His Spirit on our race once more.

Then to old Salem go,
 " Tribes of the wandering feet,"
 Where, as thy tears shall flow
 Before the mercy-seat,
 The Lamb of God, once slain for sin,
 As King of Glory will come in !

MARK LEVY.

126 SECOND STREET, NEW YORK.

Our Work Among the Jews.

It was seven years ago this Spring since the Lord called us to work for the evangelisation of His people Israel. During these seven years we have constantly witnessed to the Jews in New York City, and many thousands have been reached by our voice. No Saturday has past without two services for the preaching of the Word, and for several years other services as well were held. Our hearers of former years have scattered in all directions, and often Jews, our arrivals from Russia and Austria, come to 91 Rivington Street, having been directed there by their friends, former attendants of the meetings. We hope to continue in this ministry of love as long as it pleases the Lord. During the past weeks the services we held were well attended. New York has now a Jewish population of about 350,000, and emigration from Russia and Austria is again on the increase. The opportunity for sowing the blessed seed is therefore great. We are satisfied to preach the Word from week to week without seeing much fruit, for we know that the Lord does use His Word and it will not return void.

Our ministry, however, during these years has not been confined exclusively to the metropolis of our land. We have preached to the Jews in quite a number of other cities, and doubt not, if the Lord tarries, that He will open new doors for us to witness to the Jews here and there concerning the salvation in Christ Jesus our Lord and the things to come. We have spoken to the Jews of Wilkesbarre, Pa., during the past month and were well received by them. Our brother Mark Levy tarried there a few days longer to give the testimony.

Several months ago we spoke of the Christian literature published and distributed by us among the Jews of many lands. We have blessed evidence that the Lord has blessed the written testimony. Of late we have sent out several large bundles of tracts to friends living in different cities, through whom these tracts and papers are finding their way into Jewish hands and homes. Our Jargon monthly was commenced in the month of June, 1893, and we begin now with this month the seventh volume of the publication. Many thousands have been distributed and have been read in different countries. As heretofore, we will gladly send the Jargon paper to any one free who will place the papers into the hands of Jews.

Jewish Notes.

The duty of the women to bless the lights on Sabbath eveing costs the Russian Jews quite a large sum of money, not on account of the price of the candles only, but for the permission which the Russian Government gives them to do it. One district alone, the Pedolie district, has to pay this year 38,500 roubles for light taxes.—*Jewish Daily News.*

A law has been projected in Russia, that in all Jewish Chedarim (schools), the Russian language shall be taught before anything else, and should it be neglected the school will be closed.—*Jewish Daily News.*

The Roumanian Government, which signed the Berlin treaty to consider Jews as free citizens of the land, has now broken its constitution. After all the persecutions which the Jews have suffered in Roumania, they now have commenced to drive them out of the land. The Government has, without any reason, expelled 25 Jews who were born and educated in Roumania. These Jews were taken from the streets of Bucharest, and ordered to leave the country in 24 hours, because they were foreigners, and had no right to live there. When the reason for this action was demanded, the Cabinet answered, there are 100,000 Jews in Roumania, and it would not matter much if there are 25 less. Those who were expelled are now in England, and asking help from the Jewish Colonization Society.—*Jewish Daily News.*

Several hundred Jewish fathers of families in Yemea, who are farmers and tradesmen, petitioned the Sultan to give them land in Asia Minor where they could live, because in their present residence they have to undergo terrible persecutions, and starvation stares them in the face.—*Die Welt.*

A mass meeting of the Society of Zion, New York, was held on Sunday evening, April 16th. The large hall at 98 Forsythe Street was so full that standing room could not be had. The speakers made splendid addresses, and 100 shares were sold.—*Jewish Daily News.*