

OUR HOPE.

A CHRISTIAN MONTHLY, DEVOTED TO BIBLE STUDY,
ESPECIALLY THE PROPHETIC WORD, AND
GOSPEL WORK AMONG THE JEWS.

EDITED BY

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Vol VI

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No. 1.

Important Notes.

We are thankful to many of our readers who have sent us of late words of encouragement, and asked us to continue in the publication of *Our Hope*. These letters show us that our testimony concerning the blessed hope and all that is connected with it has been used by the Lord. Our subscription list, however, has never been very large, and as so many disappointed us by not remitting—some even owing for several years—we felt much behold to the payment of the printer's bills, and it became a question if we should continue. The situation is not much different now; however, we feel very confident that the Lord has given us this service, and that He desires the writer to continue in this written testimony. With much prayer and thanks to God we send out this new number, the first of a new volume, and we are sure it will be a blessing to all who love His appearing. And now a *very important request*. Please send us remittance for the subscription as soon as possible. We have sent out little statements to all our readers, and we will esteem it a great favor and it will be an encouragement to us if they are answered at once. Please send money either in money orders or in drafts on New York. Local checks from different places require ten cents extra for cashing.

The Lord willing we hope to make *Our Hope* a monthly & the study of the prophetic word more than ever before, and

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soon as we are through with our studies in Zechariah, we hope to take up another prophet and give exegetical notes on it.

For the future we trust the Lord who has called us to this ministry. We are sure He desires our testimony, and He will surely supply all our need.

We will gladly send you as many sample copies as you wish for free distribution.

A number of our readers have sent in orders for the Studies in Zechariah in book form. We have made a note of these orders, and as soon as we are through with the book of Zechariah, we will have these studies issued in a volume.

Brother E. F. Stroeter returned from Europe the end of June, and spent about a week with us in New York City. He expects to return to the European continent the beginning of September, and to continue there in the good work.

We will be glad to see our friends any time during their visits in New York City. It has happened, however, that we were not in when some of them called. Drop us a postal to 128 Second Street, and we will arrange it if possible to be at the office.

We had a good number of the last volume of Our Hope nicely bound in cloth, that is the volume just closed with the June number. These volumes are suitable for presents and will form a good reference book. As long as the supply lasts we will furnish them at \$1.25 a volume. We had likewise the last volume of our Jargon monthly, *Tiqvah Israel*, bound in a neat form. Your Jewish friends will appreciate the book. We sell the volume for fifty cents.

One of the most important works on Bible study issued of late is the numerical Bible by Mr. F. W. Grant. The fourth volume containing the four Gospels has just been sent forth. We cannot recommend this work too highly, and every believer should secure it for study and reference. We will be glad to receive orders for it.

OUR HOPE.**Studies in Zechariah.**

By A. C. GARRETT.

CHAPTER VII.

The question put to the Prophet concerning the Fast.—The Rebuke given and their Failure shown.

The eight visions had come to an end. In them, as we have seen, the whole future of Israel, their restoration to the land and regeneration, as well as the theocracy and the judgments connected with it, were revealed. Nearly two years had passed by since that memorable night of visions, and during those two years the people had, obedient to the heavenly visions and encouraged by them, built the house of the Lord. Soon the temple was to be completed and worship once more to be resumed. A question rose then in the minds of some of the people about the keeping of certain fast days by which they commemorated events of judgments upon their nation and city. The principal day of fasting was the day set apart for remembering the destruction and burning of the city of Jerusalem by Nebuchadnezzar. This day was kept by the Jews on the tenth day of the fifth month. Messengers are sent with this question to the prophet, and this occasion is used by the Lord to give a new message to the nation through the prophet.

The seventh chapter is divided into three sections. 1. The occasion for the prophecy (verses 1-4). 2. The rebuke (verses 4-8). 3. Looking over the past (verses 8-14). But the seventh chapter does not answer the question put to the prophet. If a reader of the word stops reading with the seventh chapter, and does not continue to read the eighth, he will be much perplexed. The seventh and eighth chapters of Zechariah go together; in fact they should form only one chapter. The eighth chapter contains two sections: 1. Promises of blessings again and teachings concerning their walk (verses 1-17). 2. The solemn fast days to be no more; instead of them there will be feast days. With nations will seek the Lord and be joined to Israel. Thus the end of chapter eight answers the question of the people concerning the fast days. At the first glance we notice that these two chapters, though starting from a desire of the people in the prophet

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day, are yet awaiting their final and greatest fulfillment. Israel still fasts and is still the forsaken. Still there is mourning and weeping over the departed glory, and once a year is the solemn fast kept which reminds the seed of Abraham of the sad fate of Jerusalem and the Temple, twice destroyed on the same day.

But let us glance at these sections in these chapters, and make a short comment on them.

Chapter VII: 1-4. The question.—It comes from the people of Bethel. The two men who represent the people have Assyrian names—Shezzer, meaning prince of the treasury, and Regem-melech, the official of the King. Perhaps they were born in exile and received their names there, and may have held the position indicated by their names. Their concern for a human institution not at all commanded in the word of the Lord, as it was the case with the fast day in question, shows the lack of spirituality in them. They should have been more concerned about true obedience than with an insignificant ceremony. It has always been so with the people. When the Lord came He said to the leaders, "Ye blind guides, which strain at a gnat and swallow a camel" (Matthew 23: 24). And they are still concerned with ceremonial and know not the true obedience. But the same conditions, alas! exist too in Christendom. The question itself about weeping on that day for so many years shows that they were tired of it. It was a burden to them. If they had the true faith and in it obedience, they would not have come with that question at all, but, with joy and gladness would they have looked to the future, and known that the promised restoration as seen by the prophet was surely to come.

II. The reproof. Verses 4-7.—The word of the Lord comes now to the prophet. The message is for all the people and for the priests. The two fasts are mentioned. The one in the fifth month, as already stated was the one in remembrance of the destruction of the city. The fast of the seventh month was kept on the anniversary of the murder of Gedaliah at Mizpah (Jeremiah 41). But why did they keep these fast days? Why do they keep these days indeed still? The Lord asks, "Is it unto me, unto me?" No, it was not for the honor and glory of God, but their own selfish interests were at the bottom of it. Indeed God had never asked them to fast. These institutions were man-made, and highly displeasing to Jehovah. And is it not so now,

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not alone with the Jews but with Christendom? Oh, the man-made institutions and outward observances which only dishonor God and are for the selfish interests of the people! The eating and drinking, the fast being over, was not unto the Lord, but unto themselves. It was obedience the Lord required. Had they listened to the words spoken by the prophets they would not have been in captivity, there would have been no need for a solemn fast. Unbelief was at the bottom of it all, and so it is still with the nation in dispersion.

III. The closing verses of the seventh chapter *look over past history*. In the first place the Lord says what he desires to see done by them: True judgment executed, mercy and truth shown by every man to his brother, oppress not the widow and the fatherless, the stranger nor the poor, let none of you imagine evil against his brother in your heart. These precepts were spoken to them by the prophets before the captivity. "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah i.) But they did the very opposite, and continued in an outward service without obedience of the heart.

This disobedience became their ruin and brought on the disaster. The description of their waywardness fits that people in their entire history. They refused to attend and offered a rebellious shoulder. They made their ears too heavy to hear, their heart they made an adamant that they might not hear the law and the words which Jehovah of hosts sent by His Spirit. These conditions prevailed in a still intenser form when our Lord Jesus Christ appeared among them. At last God Himself put judicial blindness upon them and still their heart is like adamant, but that heart of stone will be removed at last by the Spirit of God and a heart of flesh given in its place. (Ezek. xxxvi).

And now follows the manifestation of the wrath of Jehovah of hosts. He had cried and they did not hear, and now they called but He did not hear. The prayers of orthodox Jews especially on their fast days are beyond description and pleading for mercy. Still there is no answer to the many prayers. "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many

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prayers, I will not hear; your hands are full of blood." (Is. 1: 14, 15.) Alas! it is worship with the lips. The believing remnant alone in the future will be heard in their pleadings, and the Lord will send at last the salvation out of Zion, and the Deliverer will come who turns away ungodliness from Jacob. The fourteenth verse puts the dispersion and the judgment before us in a nutshell. They are whirled among all the nations whom they know not. The land itself becomes desolate behind them. As soon as the people leave whose land it is, the land flowing with milk and honey becomes a wilderness, and when they return it will be again the land of blessing.

What a testimony the land and the people is! Both speak of God's righteous judgment, and the truth of His word. A whole nation scattered among all the nations and still kept intact. Their land trodden down by the Gentiles, waste and desolate. The land mourneth, indeed. Prosperity will come to that land again, but not by human efforts and human wisdom. The attempts of un-believing Israel now in transforming the wilderness may prove successful, and colonies after colonies will be established. The time of Jacob's trouble, however, will sweep it all away.

The question concerning the fast is answered in the next chapter. The great and wonderful future of the land, the people, and of Jerusalem, prosperity and blessing is clearly shown to it. No more mourning, but joy; no more shame, but honor; no desolation, but restoration and His people saved from the East and West, nations at last being converted through Israel's blessing and testimony. We will look at these promises and let them pass before us in our next chapter.



Dispensational Teachings in the 68th Psalm.

BY A. C. G.

The Psalms can only be correctly understood and read aright from a dispensational standpoint. While there is much in these songs which find a spiritual application in the believer's life in this present age, it must not be forgotten that the greater part of the suffering, the trials, the exercises of faith, the conquest and final victory, so clearly described in the Psalms, are the experiences of the believing Jewish remnant in the tribulation, which is still future. Some Christian people think that it is only the Psalms which should be sung in Christian assemblies. They have set them to modern tunes and given them a spiritual meaning. The Psalms as songs in worship belong to Israel, and only the restored and regenerated nation will be able to sing them in the millennial kingdom. Suffering and glory are the two great themes in the Psalms. The sufferings of Christ and His glory, and with it the sufferings of the remnant and their glory in the day of His manifestation, are seen in different settings.

The 68th Psalm puts before us a most inspiring picture. The Holy Spirit shows us here the glorious things to come. We will mention some of these dispensational teachings contained in the Psalm.

1. *The Lord Coming to Scatter His Enemies and to Punish Them* —

"Let God arise, let His enemies be scattered, let them also that hate Him flee before Him" (verse 1). Numbers x: 35 tells us that when the ark of the covenant was lifted up Moses said these words. When the Lord of Glory appears the scattering of His enemies will take place. These enemies are the enemies of Israel. Kings of armies will flee them (verse 12). "As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish before the presence of God" (verse 2).

2. *The Manifestation of the Lord is Described*. — "He cometh forth and marcheth through the wilderness. The earth trembled, the heavens drop at the presence of God" (verses 7 and 8).

3. *His Manifestation in Mercy, Mercy Remembered in Judgment*. — "A Father to the fatherless, and a judge of the widow." The solitary set in families. Prosperity given back. The inheritance confirmed and a plentiful rain sent upon the land.

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4. *Israel Restored and the Captivity Ended.*—“He bringeth out the prisoners into prosperity” (verse 6). “The Lord said I will bring again from Bashan, I will bring them again from the depths of the sea” (verse 22). This bringing back is not a so-called restitution of all things, which is nowhere taught in the Word, but it is the restoration of all things, as spoken by the mouth of His holy prophets (Acts iii: 21). It is the bringing back of the scattered nation. The home of Israel, hid yet away, will be brought back with the house of Judah.

5. *Israel will Carry out the Judgments of God.*—“That thou mayest dip thy foot in blood, that the tongue of thy dogs may have its portion from thine enemies” (verse 23). “Kings of armies flee, they flee; and she that carrieth at home divideth the spoil” (verse 24).

6. *Israel will have a Wonderful Salvation.*—The 13th verse in the Psalm indicates that salvation. The wings of a dove covered with silver and her pinions with yellow gold speak of the Lord. The people brought back, saved, restored, and having supremacy in the earth.

7. *Israel will be a Rejoicing Nation.*—“Let the righteous be glad, let them exult before God; yea, let them rejoice with gladness. Sing unto God, sing praises unto His name; cast up a highway for him that rideth through the desert. His name is Jah, and exult ye before Him” (verses 4-6). Israel will shout: “Blessed be the Lord, who daily loadeth us with benefits, even the God who is our salvation.” God is unto us a God of deliverance. Unto Jehovah the Lord belong the issues of death (verses 19-20). This rejoicing will be in the earth, but in the heavens there will be His heavenly people around the throne rejoicing in unspeakable glory.

8. *Mount Zion will be the Place of His Glorious Manifestation during the Millennium.*—“The mountain of God is it Bashan? A high mountain, is it Bashan? Why look ye askance ye high mountains at the mountain which God has desire for His abode?” Yes, Jehovah will dwell there for ever (verses 15 and 16.) This mountain is His holy hill Zion. The Lord’s chariots are there.

9. *The Welcome to the King in His Sanctuary is Described.*—“They have seen thy goings, oh God, even the goings of my God, my King, into the sanctuary. The singers went before, the mlo-

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strels followed after, in the midst the virgins playing upon timbrels. Bless ye God in the congregation, even the Lord, ye that are of the fountain of Israel."

10. *The Ascended One Sends His Gifts and Leads Captivity Captive.*—"Thou hast ascended on high, Thou hast led captivity captive; thou hast received gifts on account of man; yea, even the rebellious, that the Lord God may dwell among them" (verse 18). This is quoted in Ephesians iv: 8, 9. It was in part fulfilled when the descended One ascended. But He will descend again to His glory, and after the manifestation of His glory, wrath and mercy, wrath upon the enemies and mercy and salvation for Israel, He will ascend again, and the angels of the Lord will after that be seen ascending and descending upon the Son of Man. The throne of His glory is in the heavens, seen by the dwellers in the earth. Over all the glory will be spread like a canopy (see Isaiah iv: 6).

11. *Jerusalem, and in it the Temple of the Lord, will be the Great Centre during the Millennium.*—"Because of Thy temple in Jerusalem kings shall bring presents unto thee" (verse 19). The representatives of nations will have to go up to Jerusalem for the greatest of feasts, the feast of tabernacles (Zech. xiv).

12. *Universal Peace will be Established.*—"He hath scattered the nations that delight in war" (verse 30). These nations are now in existence. Military Christendom, as it has been correctly termed. Armed to the teeth, they are even now talking of a universal peace, of turning the spears into pruning hooks. Only the Prince of Peace can speak peace to the nations. He will break their ships and their devilish inventions for maiming and destruction of the body.

13. *The Conversion of the World Can Only Come After All This Has Taken Place. It is mentioned at the end of the 68th Psalm.*—The following words are misquoted again and again, and looked for to be fulfilled even now; or, as others say, they have been fulfilled. "Princes shall come out of Egypt, Ethiopia shall haste to stretch out her hands unto God." Only after Israel has been restored, and the gifts of the ascended One will have been given to the nation can the world be converted to God. All other teachings are unscriptural.

14. *Millennial Praises. The Psalm Closes with the Millennial Hallelujah. The Kingdoms of the Earth, the Kingdoms of Our Lord.*

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Jesus Christ.—"Sing unto God ye kingdoms of the earth; oh, sing praises unto the Lord." These are a few of the dispensational truths the Holy Spirit has revealed in this wonderful Psalm.

The Second Psalm.

BY A. C. G.

The second Psalm is one of the most instructive and prophetic throughout. Nothing in the psalm indicates that David wrote it, but the Holy Spirit in Acts iv: 25 shows that King David is the author. The twelve verses of the psalm are divided into four parts, each of three verses, and each section puts a new vision before us. In the first, nations are seen, God and Messiah opposing; the second shows God's attitude; the third section shows the anointed King, Christ, enthroned upon Mount Zion ruling over the nations; and the fourth contains an exhortation.

I. *The rebellious nations, verses 1-3.*

Why do the nations rage,
And the people imagine a vain thing?
Kings of the earth set themselves,
And rulers take counsel together,
Against Jehovah and against His Anointed.
Let us break their bands asunder,
And cast their cords from us.

What a dark picture this is! Nations coming tumultuously together, imagining vain things—kings and rulers united—and all against Jehovah and His Anointed. In Acts iv: 27, we read that a partial fulfillment of this prophecy happened when Christ was rejected: "For of a truth, in this city, against Thy Holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel were gathered together, to do whatsoever Thy hand and Thy counsel foreordained to come to pass." This opposition against Jehovah and against His Anointed, Christ, still continues. There are no Christian nations now which do homage to Jehovah and bow to His Son. The great error of Christendom is seen here, imagining progressive world conquest, nations subdued and civilized and *Christianized* (?) and

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thus brought into subjection to Jehovah and His Christ; and when this process has at last (but when?) succeeded, and all the kingdoms have become Christ's, He will return. What an awful error and delusion this unscriptural notion is! The apostacy, so clearly foretold in the Scriptures, which will precede the fall of Christendom, has its source in so-called Post-Millennialism. No, no—the nations are still rebellious; and alas, the very nations who boast of being *Christians* are the *worst enemies of the cross of Christ*. They do not desire Jesus Christ to be the King; their cry is still "away with Him." The peoples (*amim*), according to Acts iv: 27, the peoples of Israel are still imagining a vain thing, still continuing to reject Him who is their Saviour and their King. "The mystery of lawlessness doth already work," thus Paul wrote (2 Thess. ii: 7), and John says; "Little children, it is the last hour, and as ye heard that antichrist cometh, even now have there arisen many antichrists" (1 John ii: 18). All through this present evil age the mystery of lawlessness has been at work, and many antichrists—against the Christ, and therefore against the Father—have sprung up, and all is now rapidly getting ready for the last great revolt, when *Gentiles* and the *peoples of Israel* will rebel openly and break their bands asunder and cast their cords away. This final revolt and opposition, however, will not be as long as the Church is yet in the earth; but as soon as the gathering of the saints to the Lord has taken place and the hindering power has been removed, the lawless one will be revealed, and will be the head of kings and rulers, leading them on to open rebellion, into tribulation, and at last to destruction. It will be a confederacy of nations. Then the opening verses of Psalm ii. will find their full realization. But who can describe the horrible details of that time when the enemy is in the earth? And how soon it may break over the earth? Surely as soon as the light is removed gross darkness will prevail. In that dark hour, the closing years of this dispensation, the faithful remnant of Israel will suffer and at last be saved by the coming King.

II. *God's attitude, verses 4-6.*

He that sitteth in the heavens laugheth,
The Lord holds them in derision;

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Then speaketh He to them in His wrath,
 And troubles them in His sore displeasure.
 And I, I have put my King
 Upon Zion my holy mountain.

This is God's attitude. He looks down from heaven and sees the foolishness of men. In this attitude He is often described in the Word. He looked down from heaven upon the generation of the first age, and so He does still look out of heaven and He seeth the same rebellious nations and peoples. Verse 4 tells us that He laughs first and holds them in derision. This is divine irony, and at this present time God is still looking and laughing, laughing at these foolish undertakings of men who hold outwardly the truth of His Word. He laughs at this increasing *anti-Christian humanitarianism*, which is so successfully fostered in Christendom. He laughs at these *professors with their wisdom (foolishness with God)*, criticising His words and His purposes, and making them of non-effect. Yea, He laughs at their scheming and planning—*peace conferences and Church unity*, for the uplifting of the masses, and the *denial of the Sonship of Christ* and the precious blood. But God laughs not *forever*. When the measure is full His laughter will stop, and the voice of His holiness and justice will be heard. How terrible this will be when our God will keep silence no longer, and when He speaks to them in His wrath! "The voice of the Lord is powerful, the voice of the Lord is full of majesty, the voice of the Lord breaketh the cedars, the voice of the Lord breaketh in pieces the cedars of Lebanon" (Ps. 124). He laughed once when they built in the plain of Shinar the tower to make themselves a name, and when they seemed to have succeeded, He spoke, and all ended in confusion and judgment. Babylon is being reared again, and judgment will surely strike it. And next the king is mentioned who is to be enthroned upon Zion the holy mountain: "Give the King thy judgments, O God" (Ps. 132: 1). The stone falls down from heaven to strike the image and to grind it to dust. The rejected One, the One who is not wanted by kings and rulers, Gentiles and Jews, and only welcomed by the *Messianic cry of the believing remnant*, now appears, sent again as the firstborn into the inhabited earth (Heb. 1: 6), to take vengeance upon His enemies. What

gnashing of teeth there will be when He appears. And now He speaks in the next three verses :

III. *The King speaks, verses 7-9.*

I will declare the decree :
 The Lord said unto me : Thou art my Son,
 I this day have begotten thee.
 Ask of me and I will give
 The nations for thine inheritance,
 And for thy possession
 The uttermost parts of the earth.
 Thou shalt rule them with an iron rod,
 Thou shalt dash them in pieces
 Like a potter's vessel.

The King our blessed Lord is now revealed and His own voice is heard. His sonship is declared. He is the eternal Son of God, but in His coming again He will be seen as the *first* begotten from the dead (Rev. 1:5). These nations—Gentiles and Jews—had denied His sonship. How evident such a denial is already in our days! Jews and Gentiles are praising the words of Christ, the character of Christ, and following the example of Christ, but that He is the only begotten of the Father is put into the background. Whosoever denieth the Son has also not the Father. This cry, "Fatherhood of God and brotherhood of man," is really a Christless Christianity; therefore, when He appears, His eternal sonship, His divine decree will be made known by *Himself*. How His enemies will then be confounded and Israel will call Him Lord and God. He is to ask God for His inheritance. Patiently He has waited. His hour is not yet come, but when it strikes He will ask and God will send again Christ into the earth to take possession of His blood-bought inheritance. The ex. Psalm says of Him, "Rule Thou in the midst of Thine enemies," and here He is seen with the iron rod, ruling over them and dashing them in pieces like a potter's vessel. His throne will be in the heavens, visible from the earth, and a perfect theocracy will be established, though much of His rule—with the exception of Israel now fully healed—will be a forced rule. At the end of the thousand years, when Satan is

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loosed a little while, he finds nations still who are ready to try rebellion once more.

IV. The exhortation, verses 10-12.

Now, therefore, be wise oh ye kings,
 Be instructed, ye judges on the earth.
 Serve the Lord with fear
 And rejoice with trembling.
 Kiss the Son lest He be angry
 And ye perish in the way.
 His wrath will soon be kindled.
 Blessed are all they
 That put their trust in Him.

And this exhortation is still heard, and patiently His own, redeemed by Him are waiting with Him for the glory to be revealed. "His wrath will soon be kindled" ought to be the message for the present time, for the clouds of judgment are gathering, and soon the storm will break in all its fury. "Kiss the Son"—put your trust in Him—and how few are doing it? The exhortation is unheeded by the great mass of humanity, and all are rushing on to the day of wrath.

Reader, blessed are all they that put their trust in Him. Have you put your trust in Him, who has bought you with His blood and who will soon come again?—*From Bible Scholar.*

Jesus the Great High Priest.

A STUDY IN THE EPISTLE TO THE HEBREWS.

1. He is a Son. i: 3, 5; iii: 6; v: 8; vii: 48.
2. He is the Son of God. i: 5; iv: 14; v: 5; vi: 6; vii: 3; x: 29.
3. He is God. i: 8-10; iii: 3, 4.
4. He is as the Son, superior to angels. (a) As to name. i: 4, 5; i: 7; (b) As to rank. i: 6; i: 8, 9; iii: 3; viii: 1; x: 12; xii: 2. (c) As to office. i: 10; i: 2; i: 13.
5. He is as the Son, superior to the prophets as the mediators of divine revelation. i: 1, 2.

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6. He is the Son, superior to Moses in the House of God. iii: 5, 6.
7. He is superior to Joshua as leading into the promised rest. iv: 8-14.
8. He is the Apostle of God, above all sent from God. iii: 1; ii: 3.
9. He is Man. ii: 4, 11, 14, 17; v: 1, 7. (a) And so could suffer. ii: 9, 10; ii: 14-18; iv: 15; v: 18; ix: 25, 26; x: 19, 20; xiii: 12. (b) And live by faith. ii: 13, 18; v: 7; xii: 2.
10. He is the Son of Man. ii: 5-8. (a) Was a little while lower than the angels. ii: 7. (b) Is still waiting for His dominion. ii: 8; i: 13. (c) Is still waiting for His fellow-heirs. iii: 14; iii: 1; ii: 10; iv: 9; ix: 28; x: 36, 37; x: 10; xiii: 14; xii: 25-28.
11. He is a Mediator of a better covenant. viii: 6-15; ix: 1-10; x: 14-18. Of the new covenant. ix: 15-22; xii: 24.
12. He is surety of a better covenant. vii: 19-22.
13. He is the Perfection of the beginnings and shadows of the old covenant. x: 1; vi: 1; v: 12-14; vi: 1-3.
14. He is a priest from God. v: 4, 6, 10; iii: 2; vii: 28; x: 5-7.
15. He is a priest and from among men. ii: 10; iv: 15; v: 1.
16. He is a *great* priest. x: 21. "High" is in the Greek "great."
17. He is a High Priest. ii: 11; iii: 1; iv: 14, 15; viii: 1.
18. He is a great High Priest. iv: 14. (a) Superior to the Aaronic order. viii: 4-6; x: 1: 4; vii: 28; vii: 27; 18, 19. (b) After the order of Melchisedek. v: 10; vii: 3. (c) Made with an oath. vii: 20-22; vii: 28. (d) Abiding, and with untransferable priesthood. v: 6; vii: 15, 23, 25; x: 12. (e) Kingly. vii: 2; vii: 14. (f) Sinless and separate from sinners. iv: 15; vii: 26-28. (g) Higher than the heavens. iv: 14; x: 12; viii: 1; i: 3. (h) Has taken away sin and brought salvation. i: 14; ii: 37; ii: 14, 15, 17; v: 9; vi: 9; ix: 12-14, 26-28; xii: 22-24; i: 5; ii: 9. (i) Made only *one* offering, and *once* for all. vii: 27; ix: 12-14, 25-28; x: 11, 12, 18. (j) Has entered into

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- the Holy of Holies. iv: 14; vi: 19, 20; ix: 11, 12, 24; x: 12, 19, 20. (b) Has purified the heavenly places and things. ix: 18-25. (l) Is interceding now. vii: 24, 25; ix: 24; iv: 16. (m) Is merciful. ii: 17, 18; iv: 15, 16; v: 2. (n) Is faithful. ii: 17; iii: 2. (o) Was perfected for His office. ii: 10, 17; v: 7, 9. (p) Has perfected once for all the sanctified worshippers. x: 10-14; ix: 13, 14; x: 2, 10-22; xiii: 12. Has done what the law could not do. ix: 9; x: 5, 14; xi: 40. (r) Is coming again out of the holy places. ix: 28; x: 37; i: 13; x: 12, 13.
19. Meanwhile He requires faith of His brethren and followers. ii: 1-4; iii: 6-19; iv: 1-11; vi: 4-10; x: 23-39; xiii: 25-29.
20. Is Himself the one Son of God who began and perfected the faith which belongs to all the sons of God. xii: 1, 2.
21. He discerns unbelief. iv: 11-13.
22. He sympathizes with and encourages the sons in the trial of their faith. ii: 18; iv: 15, 16; vi: 17-20; vii: 25; x: 23, 32, 36; xi: 1-40; xii: 1-11; xiii: 5-16; xiii: 14.
23. He requires the obedience of faith. xii: 12-16; xiii: 1-7; xiii: 15-19.
24. He crowns the life of faith, and closes His priestly intercessions when the sons have all entered into glory. ii: 10; iv: 9; ix: 28; xi: 16; xiii: 14.
25. He exalts all the sons to His own dignity, sovereignty, and glory. ii: 5; ii: 11-13; iii: 6, 14; vi: 11, 12; x: 34, 35; xi: 9, 10, 16; xii: 28, 29.
- The Prayer.** xiii: 20, 21.

Germantown.

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The Closing Scenes of Malachi and Jude.

In comparing these two inspired writings, we find many points of similarity and many points of contrast. Both the prophet and apostle portray scenes of ruin, corruption, and apostasy. The former is occupied with the ruin of Judaism; the latter with the ruin of Christendom. The prophet Malachi, in his very opening sentences, gives, with uncommon vividness, the source of Israel's blessing, and the secret of their fall. "I have loved yep, asith the Lord." Here was the grand source of all their blessedness, all their glory, all their dignity. Jehovah's love accounts for all the bright glory of Israel's past, and all the brighter glories of Israel's future. While, on the other hand, their bold and infidel challenge, "Wherein hast thou loved us?" accounts for the deepest depths of Israel's present degradation. To put such a question, after all that Jehovah had done for them, from the days of Moses to the days of Solomon, proved a condition of heart insensible to the very last degree. Those who, with the marvellous history of Jehovah's actions before their eyes, could say, "Wherein hast thou loved us?" were beyond the reach of all moral appeal. Hence, therefore, we need not be surprised at the prophet's burning words. We are prepared for such sentences as the following: "If thou I be a father, where is mine honor? and if I be a master, where is my fear? asith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?" There was the most thorough insensibility both as to the Lord's love, and as to their own evil ways. There was the hardness of heart that could say, "Wherein hast thou loved us?" and "Wherein have we wronged thee?" And all this with the history of a thousand years before their eyes—a history overlapped by the unexampled grace, mercy, and patience of God—a history stained, from first to last, with the record of their unfaithfulness, folly, and sin.

But let us hearken to the prophet's further utterances, or rather to the touching remonstrances of the aggrieved and offended God of Israel. "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that

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ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts . . . Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. But ye have profaned it, in that ye say, The table of the Lord is polluted and the fruit thereof, even his meat, is contemptible. Ye say also, Behold, what a weariness is it! and ye have snuffed it, saith the Lord of hosts; and ye brought that which was torn and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord."

Here then we have a sad and dreary picture of Israel's moral condition. The public worship of God had fallen into utter contempt. His altar was insulted; His service despised. As to the priests, it was a mere question of filthy lucre; and as to the people, the whole thing had become a perfect weariness—an empty formality—a dull and heartless routine. There was no heart for God. There was plenty of heart for gain. Any sacrifice, however maimed and torn, was deemed good enough for the altar of God. The lame, the blind, and the sick, the very worst that could be had, such as they would not dare to offer to a human governor, was laid on the altar of God. And if a door was to be opened, or a fire kindled, it must be paid for. Such was the lamentable condition of things in the days of Malachi.

But, thanks and praise be to God, there is another side of the picture. There were some rare and lovely exceptions to the gloomy rule—some striking and beautiful forms standing out in relief from the dark background. It is truly refreshing, in the midst of all this veality and corruption, coldness and hollowness, barrenness and heartlessness, pride and stoutness of heart, to read such words as these: "Then they that

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feared the Lord, spoke often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

How precious is this brief record! How delightful to contemplate this remnant in the midst of the moral ruin! There is no pretension, or assumption; no attempt to set up anything; no effort to reconstruct the fallen economy; no affected display of power. There is felt weakness, and looking to Jehovah; and this—be it observed and ever remembered—is the true secret of all real power. We need never be afraid of conscious weakness. It is affected strength that is to be dreaded and shrink from. "When I am weak, then I am strong" is ever the rule for the people of God—a blessed truth that is most surely, God is to be counted upon always; and we may lay it down as a great, root principle, that, no matter what may be the actual state of the professing body, individual faith can enjoy communion with God according to the very highest truth of the dispensation.

This is a grand principle to grasp and hold fast. Let the osteoelible people of God be ever so sunk, individuals who judge and humble themselves before God can enjoy His presence and blessing, without let or limit. Witness the Daniels, the Mordecaia, the Earas, the Nehemiha, the Josiaba, and Hezekiaha, and scores of others who walked with God, carried out the highest principles and enjoyed the rarest privileges of the dispensation, when all lay in hopeless ruin around them. There was a passover celebrated in the days of Josiah such as had not been known from the days of Samuel the prophet. (2 Chron. xxxv: 18.) The feeble remnant, on their return from Babylon, celebrated the feast of tabernacles, a privilege which had not been tasted since the days of Joshua the son of Nun. (Neb. viii: 17.) Mordecai, without ever striking a blow, gained as splendid a victory over Amalek as that achieved by Joshua. (Esther vi: 11, 12.) In the book of Daniel we see earth's proudest monarch prostrate at the feet of a captive Jew.

What do all these cases teach us? What lesson do they tell out in our ears? Simply that the humble, believing and obedient soul is permitted to enjoy the very deepest and richest

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communion with God, spite of the fall and ruin of God's professing people, and the departed glory of the dispensation in which his lot is cast.

Thus it was, as we may see, in the closing scenes of Malachi. All was in hopeless ruin; but that did not hinder those who loved and feared the Lord getting together to speak about Him and to muse upon His precious name. True, that feeble remnant was not like the great congregation which assembled in the days of Solomon, from Dan to Beersheba; but it had a glory peculiar to itself. It had the divine presence in a way no less marvellous though not so striking. We are not told of any "book of remembrance" in the days of Solomon. We are not told of Jehovah's hearkening and hearing. Perhaps it may be said, there was no need. Be it so; but that does not dim the lustre of the grace that shone upon the little band in the days of Malachi. We may boldly affirm that Jehovah's heart was as refreshed by the loving breathings of that little band as by the splendid sacrifice in the days of Solomon's dedication. Their love shines out all the brighter in contrast with the heartless formalism of the professing body, and the venal corruption of the priests.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.

But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

We shall now give a hasty glance at the epistle of Jude. Here we have a still more appalling picture of apostasy and corruption. It is a familiar saying amongst us, that the corruption of the best thing is the worst corruption; and hence it is that the Apostle Jude spreads before us a page so very much darker and more awful than that presented by the

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prophet Malachi. It is the record of men's utter failure and under the very highest and richest privileges which could be conferred upon him.

In the opening of his solemn address, the apostle lets us know that it was laid upon his heart "to write unto us of the common salvation." This would have been his far more delightful task. It would have been his joy and his refreshment to expatiate upon the present privileges and future glories wrapped up in the comprehensive folds of that precious word "salvation." But he felt it "needful" to turn from this more congenial work in order to fortify our souls against the rising tide of error and evil which threatened the very foundations of Christianity. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." All that was vital and fundamental was at stake. It was a question of earnestly contending for the faith itself. "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

is far worse than anything we have in Malachi. There it was a question of the law; as we read, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." But in Jude it is not a question of forgetting the law, but of actually turning into lasciviousness the pure and precious grace of God, and denying the Lordship of Christ. Hence, therefore, instead of dwelling upon the salvation of God, the apostle seeks to fortify us against the wickedness and lawlessness of men. "I will, therefore," he says, "put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

All this is most solemn; but we desire to present to the reader the charming picture of the Christian remnant given in

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the closing lines of this most searching scripture. As in Malachi we have, amid the helpless ruin of Judaism, a devoted band of Jewish worshippers who loved and feared the Lord and took sweet counsel together, so in the Epistle of Jude, amid the more appalling ruins of Christian profession, the Holy Ghost introduces to our notice a company whom He addresses as "Beloved." These are "sanctified by God the Father, and preserved in Jesus Christ and called." These he solemnly warns against the varied forms of error and evil which were already beginning to make their appearance, but have since assumed such awfully formidable proportions. To these He turns, with the most exquisite grace, and addresses the following exhortation, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Here, then, we have divine security against all the dark and terrible forms of apostasy—"the way of Cain, the error of Balaam, the gainsaying of Korah"—"the murmurers and complainers"—"the great swelling words"—"the raging waves"—"the wandering stars"—"having men's persons in admiration because of advantage." The "beloved" are to "build themselves up on their most holy faith."

Let the reader note this. There is not a syllable here about an order of men to succeed the apostles; not a word about gifted men of any sort. It is well to see this, and to bear it ever in mind. We hear a great deal of our lack of gift and power, of our not having pastors and teachers. How could we expect to have much gift and power? Do we deserve them? Alas! we have failed, and sinned, and come short. Let us own this, and cast ourselves upon the living God who never fails a trusting heart.

Look at Paul's touching address to the elders of Ephesus, in Acts xx. To whom does he there commend us, in view of the passing away of apostolic ministry? Is there a word about successors to the apostles? Not one, unless indeed it be the "grivous wolves" of which he speaks, or those men who were to arise in the very bosom of the church, speaking perverse things to draw away disciples after them. What then is the resource of the faithful? "I commend you to God, and

to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

What a precious resource! To God Himself and the word of His grace. And hence it follows that, let our weakness be ever so great, we have God to look to and to lean upon. He never fails those who trust Him; and there is no limit whatsoever to the blessing which our souls may taste, if only we look to God, in humility of mind and childlike confidence.

Here lies the secret of all true blessedness and spiritual power—humility of mind and simple confidence. There must, on the one hand, be no assumption of power; and on the other, we must not, in the unbelief of our hearts, limit the goodness and faithfulness of our God. He can and does bestow gifts for the edification of His people. He would bestow much more if we were not so ready to manage for ourselves. If the church would but look more to Christ her living Head and loving Lord, instead of to the arrangements of men, and the appliances of this world, she would have a very different tale to tell. But if we, by our unbelieving plans, and our restless efforts to provide a machinery for ourselves, quench, and hinder, and grieve the Holy Ghost, need we marvel if we are left to prove the barrenness and emptiness, the desolation and confusion of all such things? Christ is sufficient: but He must be proved; He must be trusted; He must be allowed to act. The platform must be left perfectly clear for the Holy Ghost to display thereon the preciousness, the fullness, the all-sufficiency of Christ.

But it is precisely in this very shlog we so signally fail. We try to bide our weakness instead of owning it. We seek to cover our nakedness by a drapery of our own providing, instead of confiding simply and entirely in Christ for all we need. We grow weary of the attitude of humble patient waiting and we are in haste to put on an appearance of strength. This is our folly and our grievous loss. If we could only be induced to believe it, our real strength is to know our weakness, and cling to Christ, in artless faith, from day to day.

It is to this most excellent way that the Apostle Jude exhorts the Christian remnant in his closing lines. "Ye, beloved, building up yourselves in your most holy faith." These words evidently set forth the responsibility of all true Christians to

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be found together instead of being divided and scattered. We are to help one another in love, according to the measure of grace bestowed, and the nature of the gift communicated. It is a mutual thing—"building up yourselves." It is not looking to an order of men, nor complaining of our lack of gifts; but simply doing each what we can to promote the common blessing and profit of all.

The reader will notice the four things which we are exhorted to do, namely, "Building"—"Praying"—"Keeping"—"Looking." What blessed work is here! Yes, and it is work for all. There is not one true Christian on the face of the earth who cannot fulfil any or all of these branches of ministry; indeed every one is responsible so to do. We can build ourselves up on our most holy faith; we can pray in the Holy Ghost; we can keep ourselves in the love of God; and, while doing these things, we can look out for the mercy of our Lord Jesus Christ.

But, it may be asked, "Who are the 'beloved?' to whom does the term apply?" Our answer is, "To whomsoever it may concern." Let us see to it that we are on the ground of those to whom the precious title applies. It is not assuming the title, but occupying the true moral ground. It is not empty profession, but real possession. It is not affecting the name, but being the thing.

Nor does the responsibility of the Christian remnant end here. It is not merely of themselves they have to think. They are to cast a loving look and stretch forth a helping hand beyond the circumference of their own circle. "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Who are the "some?" and who are the "others?" Is there not the same beautiful undefeasibility about these as there is about the "beloved?" These latter will be at no loss to find out the former. There are precious souls scattered up and down amid the appalling ruins of Christendom, "some" of them to be looked upon with tender compassion, "others" to be saved with godly fear, lest the "beloved" should become involved in the defilement.

It is a fatal mistake to suppose that, in order to pluck people out of the fire, we must go into the fire ourselves. This

would never do. The best way to deliver people from an evil position is to be thoroughly out of that position myself. How can I best pull a man out of a morass? Surely not by going into the morass, but by standing on firm ground and thence lending him a helping hand. I cannot pull a man out of anything unless I am out myself. If we want to help the people of God who are mixed up with the surrounding ruin, the first thing for ourselves is to be in thorough and decided separation: even the next thing is to have our hearts brimful and flowing over with tender and fervent love to all who bear the precious name of Jesus.

Here we must close; and in doing so we shall quote for the reader that blessed doxology with which the apostle sums up his solemn and weighty address: "Now unto him that 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 ever. Amen." We have a great deal about "falling" in this epistle—Israel, falling—angels, falling—cities, falling; but, blessed be God, there is One who is able to keep us from falling, and it is to His holy keeping, we are committed.

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Relationship and Responsibility.

The former of these is established before the latter is assumed. The former is bestowed by grace, the latter is the expression of grace freely received. The former is entered upon by faith, the latter is the outworking of faith, which is the gift of God. The former is connected with the mercy that comes without merit on our part, the latter is connected with the reward to be given at the second coming of our Lord. The former is the result of God's sovereign choice, the latter is the result of the love kindled in the heart by the Holy Ghost, leading us to say, "We love Him because He first loved us."

First, we are children. "Ye are all the children of God by faith in Christ Jesus" (Gal. iii: 26). "As many as received Him, to them gave He the right to become the children of God, even to them that believe on His name" (John i: 12). Such is the relationship, and the responsibility follows: "My son, give me thine

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heart" (Prov. xiii: 26); "Sun, go work to-day in my vineyard" (Matt. xxi: 28). God makes us His children, then calls for the hearts; makes us children, then commands us to work; makes us children, then writes to us, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy" (1 Pet. i: 14-16).

Second, having become sons through grace, we then become servants. "If any man serve me, let him follow me" (John xii: 26). "Ye call Me Master and Lord: and ye say well; for so I am. . . . Verily, verily, I say unto you, the servant is not greater than His lord" (John xiii: 16). The highest title the apostle could take was to call himself the servant or slave of Jesus Christ (Rom. i: 7), for His service is the noblest freedom. Such is the relationship, and the responsibility follows. "He called His ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke xix: 13), trade ye with them, be actively engaged in my business. It is to please Him, not ourselves nor other men, we are called into this relationship, for "if I yet pleased men," says the apostle, "I should not be the servant of Christ" (Gal. i: 10); and "it is required in stewards, that a man be found faithful" (1 Cor. iv: 2).

Third, the same sinner, who by faith becomes a son and a servant is also made a soldier, and hears the command of the Captain of his salvation, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. vi: 12); "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. vi: 11). Such is the relationship, and the responsibility follows. The first duty of the soldier is obedience, as the Roman centurion said to our Lord, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh" (Matt. viii: 9). "Thou, therefore, endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. ii: 3, 4).

Fourth, having entered into the relationship, and sought to meet the responsibility of sons, servants, and soldiers, we become the friends of Christ. How He loved to dwell upon this relation-

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ship! "I say unto you my friends" (Luke xii : 4). "Our friend Lazarus sleepeth" (John xi : 11). "Greater love hath no man than this that a man lay down his life for his friends" (John xv : 13). "Eat, O friends; drink, yea, drink abundantly, O beloved" (Song. v : 1). And now for the responsibility that follows. Hushai was so well known as the friend of David, that when he pretended to go over to Absalom, the latter said to him, "Is this thy kindness to thy friend? why wentest thou not with thy friend?" (2 Sam. xvi : 17). "Thine own friend and thy father's friend forsake not" (Prov. xvii : 10). "Ye are my friends, if ye do whatsoever I command you" (John xv : 14).

Fifth, there is a still higher relation, for the Prince of Glory condescends to call us His brethren, saying to Mary, "Go to My brethren, and say unto them, I ascend unto my Father, and your Father, and to My God and your God" (John xx : 17). He is to "be the first born among many brethren" (Rom. viii : 29). "For both He that sacrificeth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. ii : 11). And now for the responsibility, "A friend loveth at all times, and a brother is born for adversity" (Prov. xvii : 17). "They are not of the world, even as I am not of the world" (John xvii : 14).

Sixth, higher still, we are kings and priests. "Ye are a chosen generation, a royal priesthood" (: Pet. ii : 9). "Unto him that loveth us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever" (Rev. i : 5, 6). Such is the relationship, and the responsibility follows. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks [or confessing] to His name" (Heb. xiii : 15). "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii : 1), the last word meaning priestly service; and we are to "walk worthy of the vocation wherewith we are called" Eph. iv : 1).

Seventh, and best of all, the Church saved and called out is His bride. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet

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the bridegroom" (Matt. xxv : 1). "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice" (John iii : 29). Such is the relationship, and responsibility follows. "I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi : 2). "Do ye think that the Scripture saith in vain, The Spirit that He placed in us jealously desireth us?" (Jas. iv : 5). "Thou shalt not be for me, so will I also be for thee" (Hos. iii : 3).

Suffering with Christ.

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Believers frequently imagine that His suffering refers only to martyrdom, and hence they derive no comfort from its sweet attendant promise. But it is certain that all who suffer because they obey God, as the man Christ Jesus did, share His suffering. Their suffering, like His, arises from the enmity of the human heart to God, and is therefore entered in fellowship with Him. We suffer with Christ when we suffer as the result of faith for His sake. We also suffer, however, as He suffered, not merely when we are subject to the contradiction of sinners, but in the ordinary sorrows of life, of which He so largely partook, who was "a man of sorrows, and acquainted with grief" (Isa. liii : 3). Consequently afflictions and trials of every kind must be included in suffering with Christ.

Would it not help us to bear our burdens with a stronger heart if we remembered this? "For it became Him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings. . . . For in that He Himself hath suffered being tempted, He is able to succor them that are tempted. . . . Who in the days of his flesh, when He had offered up prayers and supplications, with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared ; though he were a Son, yet learned He obedience by the things which He suffered."

It is needless to say that the sinless Sufferer was absolutely perfect in nature and in practice from the womb to the grave ;

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and yet, for the full accomplishment of His mission, the dying Christ was something more perfect than the infant Christ who was taken up in Simeon's arms. Perfection was perfected; the fine gold was refined; the spotless sun shone more brightly; the loving heart was made more tender. It is needless, too, to say that never was He nearer the Father's bosom, and never did He more please the Father than when He suffered in meek and uncomplaining resignation the awful sufferings that burst upon Him like all the waves and billows of a stormy sea. "The cup which my Father hath given me, shall I not drink it?"

His suffering, therefore, was no proof that the Father had forgotten Him, or that He had ceased to love Him, but it was the highest possible expression of the Father's unchanging affection and of His entire confidence in the Son of His love. He would not have suffered at all if the cross had not been the indispensable stepping stone to the crown; nor should we suffer at all, unless it was best for us in the Father's view. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii : 32). If nine hundred and ninety-nine groans, pains or tears will serve His kind purpose, He will not permit the meanest of His people to encounter a thousand. Nor must we forget that "our light affliction, which is but for a moment, worketh for us [as it did for Him] a far more exceeding and eternal weight of glory" (2 Cor. iv : 17).

Hints on 2 Cor. iii : 1-4, 6.

The veil of unbelief hid from Israel the glory of Jehovah reflected in the Law. Christ is the end of the Law, towards whom Israel should have looked. The law was but shadow, type, reflection; all pointed to Christ. 2 Cor. iii : 13-18; Heb. x : 1; Col. ii : 17; Rom. x : 4.

"Such a hope," 2 Cor. iii : 12, signifies one not fading in its glory. Moses put a veil on his face that Israel might not see that the glory of his face faded; i. e., the old covenant had a glory, but one that faded.

"This ministry," 2 Cor. iv : 1, is of the glad tidings of an unobscuring "glory of God in the face of Jesus Christ."

And so we who "believe," unlike Israel, that would "work."

so "we all with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the Spirit." 2 Cor. ii: 18.

The free spirit of sonship is in contrast with the bondage of the letter; the Law could give neither life or liberty. But the day of freedom and life and glory for Israel is fast coming. "But whatsoever" (that "when" is a sure word; it is not an "if") it shall turn to the Lord, the veil is taken away."

Gospel Work Among the Jews.

The Gospel of Christ is the power of God unto Salvation to every one that believeth, to the Jew first, and also to the Greek. The Apostles were always led to follow this order. To the Jew first had long been forgotten and neglected, but now in these days via the Gospel of Christ being presented to the Jews in all lands as never before since the apostolic age. The study of prophecy has opened the eyes of Christian believers to the wonderful future of Israel, and likewise to the fact that even now at this present time there is a remnant according to the election of grace (Rom. xi: 5). In the closing moments of the age wandering Israel is to hear once more the testimony concerning the rejected One and an invitation to come to Him and receive His salvation. This is the Lord's plan and purpose. He calls His followers to this service, and they obey and preach and give the Gospel to the Jew, no matter if none or few accept the call. But His body, the church, is composed of Jews and Gentiles, and there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female—they are all one in Christ Jesus. Therefore the Gospel is to be preached to the Jews, and He takes from them through His Word and Spirit such as believe and they receive His Spirit and become members of His body. Gospel preaching to the Jews cannot be and should not be neglected. There are many Israelites who have believed and are the Lord's. It means much for them to bow before the once rejected One. It means, of course, separation and with it persecutions for Christ's sake (Psalm xiv: 1).

The Word, and in it the Spirit, have brought to believers much love for His own brethren according to the flesh, and much prayer is being made for the peace of Jerusalem. What an

exhortation that is which stands towards the close of Romans xi i The Apostle gave by the Spirit the testimony of the future of His nation. By their fall salvation had come to the Gentiles, and their casting away is the reconciliation of the world. Some of the branches were broken off from the good Olive tree; the branches of a wild olive tree are grafted into the good tree. But this is not the end of the people. Over against their fall stands their fullness, and the casting away is not permanent nor final—a receiving of them is coming. The branches broken off will not always lay dead and withered upon the ground, they will be grafted in again into their own Olive tree. And now the Apostle gives the word of exhortation by the Holy Spirit: "For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their (Jews) unbelief: even so have these (Jews) also now not believed, that through your (Gentiles) mercy they (Jews) also may obtain mercy."

Having been called by the Lord to work among the Jews and been in this work for years, kept in it by His own grace and enabled to do it through His strength, we find great joy in this service, and the Lord's approval of the writer's continuance in it has been of late especially very marked. Believers and friends of Israel often ask for details of our work among the Jews, how we approach them, if we preach to them, etc. We desire to give here a few answers to some of the questions.

1. *Jews are willing to come and listen to the preaching of the Word.* During the seven years that the writer has preached to them in New York City, without hardly any interval, twice and oftener a week, thousands and tens of thousands have been reached by the preaching. The public disturbances in the beginning of our witnessing to them, and which were very marked, have almost entirely ceased. This does not mean that there is no longer any hatred among them; to believe this would be a serious error. Order and intelligent audiences of Jews come together twice a week, listen to the preaching of the Word. There is nothing done to induce them to come. The services consist of prayer, reading the Scriptures and preaching. Meetings for Jews in a dozen more cities in different parts of our land have been held by us and were well attended.

2. *Concerning the way of presenting Christ.* The preaching is greater part from the Old Testament, but Christ is shown to be

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in it from beginning to end. The Jews read once a year in their synagogues through the entire Pentateuch. We follow this up with an address or two a week on the appointed portion read by their teachers. We refer to the New Testament in explaining the Old, and show in it all Christ and His complete work for us. The great mistake in preaching to the Jews has always been the spiritualizing of the Old Testament prophecy. We make prophecy and a literal fulfillment very prominent in our addresses. This not only interests the Jew, but it is an excellent way to remove the wrong ideas, prejudices, etc., they have. The truth of His coming again makes plain the first coming and His rejection. In it all we have before us the need of the individual bearer. The Jew is a helpless and lost sinner like every other man, and there is only one way of salvation for him, and that is Jesus Christ.

3. The question is often asked, *How many accept the truth?* This question, of course, is unanswerable. We are not at all concerned about it. Still we know of a goodly number in these years who professed to have repented and believed and obtained salvation in our Lord Jesus Christ. In looking into the earnest faces of many of our hearers we often feel that the Word is brought home to their hearts in much power—surely it will not return void. We have no organization.

4. *The distribution of literature.* This has been next to the preaching of the Word to the Jews in New York City and in many other places our chief work. Tracts were published and distributed by us and through us to others in Hebrew, German, English, Yargon, Italian, Marathi (for Jews in India), and in Judeo-Spanish. They have been scattered in many lands. Requests for them come to us from all sides and often from Jews themselves. The distribution of suitable Gospel literature in different languages among the Jews strikes us as a very important work at this time, and as long as the Lord tarries we hope to continue in it. These tracts are sent out free, and we will be glad if many will help to circulate them.

Pray for the peace of Jerusalem. They shall prosper that love Thee (Psalm cxxi: 6).

A. C. G.

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No. 2.

Announcements.

A comparatively small number of answers have come to our request in the last number. Those who have renewed have encouraged us by their kind words. We mail this number to all who have not yet renewed their subscriptions, and we hope to hear from them in a short time. A number of new subscribers have come in. These are the result of friends who sent to us for sample copies for distribution. One brother wrote for sample copies for the preachers living in his town, while others subscribed for a year for friends who are not yet interested in dispensational truths. We will gladly mail any number of sample copies free to persons who desire to distribute them. We also make this *special* offer that for one dollar we will send the back numbers commencing with January, 1899, and a whole year's subscription to June, 1900.

We will also gladly send tracts for Hebrews to any who desire to distribute them. A list of these is found on the last page of the cover. We have just published a second edition (3,000 copies) of the Jargon booklet, "Joseph and his brethren." This booklet is also published in English, and all friends of Israel who wish to distribute literature among the Jews throughout our land, and who do not read the Jewish or Jargon language, can read the English edition of the booklet. The story of Joseph and his brethren has been much blessed to many Jewish hearts; many Hebrews have written to us from different places for copies. In New York alone we could use

a hundred thousand copies. Soon this second edition will be in circulation. As long as the edition lasts we will send them to any one who desires to hand them to Jewish peddlers, merchants, etc.

Many questions are put to us concerning the Zionistic movement. We consider this movement to be the beginning of Israel's restoration in onbelief, and print in this number a very good article which answers many of the questions.

Studies in Zechariah.

By A. C. GAEBELEIN.

CHAPTER VIII.

The Gracious Answer to their Question.—Promises of Blessing, Restoration, Prosperity and Salvation.—No more Fast Days.— Nations to be added to Jerusalem.

The eighth chapter contains the most blessed promises concerning the future of Jerusalem and the people Israel. Now the question concerning the fasts is answered in a way the petitioners never expected. The promises which are given in this chapter were only partially fulfilled in Zechariah's day in the returned and believing remnant, the actual fulfillment is still future. In the first night vision we heard the words, Cry yet weeping. Thus says the Lord of hosts, My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion and shall yet choose Jerusalem. The eighth chapter gives the details of the promised prosperity. The perfect picture of Jerusalem's glorious future is unrolled before our eyes. Though still future, with the eyes of faith we can look at it and rejoice in the vision when at last the covenant keeping God of Abraham has established Jerusalem and made her a praise in the earth. It is a grand and glorious prophecy which is before us, and while we now consider it as believers and members of His heavenly people, we may well think of the time when He, who is our Lord and Israel's King, shall come and we with Him, and when in Him all these blessings will be carried out. Not long ago we saw teachings on this chap-

ter consisting of entirely spiritual applications for believers' comfort, prosperity and increase, etc. The New Testament contains all the comfort and blessing for believers, and we need not rob Israel of promises belonging to them and connected with their future.

We divide the chapter into eight sections, which we will now briefly review :

1. *The Restoration Assessed. Verses 1-3.* The jealousy of the Lord for Jerusalem is again stated, like in the first chapter, I am jealous for Jerusalem (14th verse). Here, however, is the word fury added. The Hebrew verb signifies, I have loved and am still jealous of her with great fury. The fury denotes the wrath which fell upon the ungodly nations, the horns of the second night visions, which are now passed out of existence, broken to pieces. Now to Jerusalem, no longer trodden down by the Gentiles, the enemies being scattered, the Lord Himself has returned and His glory is seen there again. It had departed, but now the sign of his presence and favor is again given. The city becomes a new city, called The City of Truth. How different this name is from the others which Jerusalem bore and which so fittingly described her fallen condition and abomination. She was called the city which had grievously sinned, like an unclean woman (Lazent. i : 8, 17), a harlot and a murderer (Isaiah i : 21) spiritually called Sodom and Egypt (Rev. xi), but now a new name is given her, The City of Truth. He who is the Truth has turned the lie and ungodliness from Jacob, and truth is the characteristic of the city. The mountain of the Lord of hosts becomes the holy mountain.

2. *Jerusalem will have Rest and be Largely Inhabited. Verses 4 and 5.* What a picture in comparison with the former desolational Jerusalem was forsaken and a desolation, a city of heaps. It is even so now, few cities of the earth present such an awful misery as modern Jerusalem does. It will all be changed, and just as great as the misery and desolation was the blessing and the increase will be. Old men in the streets, bowed down by old age, and alongside of them boys and girls who run about in childish play. No more fear, they shall dwell safely and none shall make them afraid. The increase in descendants is even now very great among the Jews and the city is rapidly becoming a Jewish city again, and thus everything is preparing for the final conflict. Only after Jerusalem's warfare is ended will there be peace.

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3. *They are Brought back from the Captivity.* Verses 7, 8. When they heard of a restoration they thought this very marvelous. Had they not been scattered into the four winds? Could they ever be brought together again? Therefore the Lord says, Because it is marvelous in the eyes of the remnant of this nation in those days, shall it be marvelous in My eyes also? saith the Lord of hosts. At this present time Jews and Gentiles doubt the promises of restoration, it is marvelous in their eyes. But He who scattered Israel will gather them again. He knows also where the so called Lost Tribes are, the house of Israel and we need not try to help God to find them. When the time comes He will bring them all back. In the second chapter we noticed that the North Country is mentioned, and we called attention to the fact that the North Country, Russia, is inhabited by nearly one-half of the entire Jewish race. In that land the persecutions are the greatest and also the desire for a return to the land. The restoration in unbelief is one especially from the Jews in the North Country. Here in the eighth chapter the East and the West countries are mentioned, the far East, India, China, etc., and the West, our own country and the isles of the sea. The rich Jews may now be satisfied in the countries, away from the homeland, where they prospered, but at last they will return and the Lord will send fishers to fish them and hunters to hunt them out. (Jer. xvi : 16.) The Gentiles will bring them back to their own land (Isaiah lvi : 30). All will then be His people and He will be their God.

4. *The Land is Blessed.—Fruitfulness and Plenty.—The Remnant to Possess all these Things.* Verses 9-12. What a contrast there is now seen! For before these days there was no hire for man, nor any hire for beast . . . Little fruit was had from the ground, there was nothing for man and beast . . . Neither was there any peace to him that went out or came in on account of the affliction . . . There was no rest, no peace, but uncertainty and affliction. Those that went out from the land had no peace, and they that came into the land found no peace. The curse said, No rest for the sole of their feet; and how literally it has been fulfilled. Again the people seek a resting place in the land without their God and their Saviour, all in the confidence of the flesh. They will succeed in their restoration plans only to find themselves at last in greater difficulties and facing worse

afflictions than ever before. Then every one will be against his neighbor (verse 10). Money spent by the millions in building channels for irrigation, planting of trees and vines, building railroads, etc. (just what modern Zionism proposes and has undertaken to do), may succeed in transforming the land in spots into a fruitful garden, but the time of Jacob's trouble will sweep that all away. The Lord will be gracious to the very land in the day of His manifestation. There will be a seed of peace, the vine will give her fruit, the ground her increase, the heavens their dew. They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them (Isaiah lrv: 11). For ye shall go out with joy and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name; for an everlasting sign that shall not be cut off (Isaiah lv: 12-13). The remnant of the people left after the great tribulation will inherit this all.

5. *The Curse Changed into Blessing.* Verses 13-15. They had been a curse among the nations, but now at last the nations of the earth blest in the seed of Abraham. As He had punished them so He blesses them now. Comfort ye, comfort ye my people, says your God, speak ye to the heart of Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she has received of the Lord's hand double for all her sine (Isaiah xl: 1, 2). Literal were the curses threatened concerning Israel and Israel's land, literally they were all fulfilled. And are there not many more promises of blessing for the people and for the land spoken by the same true and faithful God who uttered the threatenings and carried them out to the very last? And will not the Lord fulfill these promises of blessing literally to the minutest details? Assuredly He will. It is remarkable that this simple truth is not seen and understood in Christendom of to-day. According to the popular idea God has punished the Jews and will continue to do so, and the church has taken Israel's place and inherited all the blessings. It is this false notion which is responsible in a great measure for the dreadful confusion existing in Christendom. The thing which Paul warned is practiced in Christendom, Boast not against the branches.

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... be highminded, but fear. For if God spared not the natural branches (Jews) take heed lest He also spare not thee (Gentiles). God will graft them (Israel) in again. (Romans xi.)

6. *Israel will be a Holy People.* Verses 26 and 27. These are the words ye are to do, speak ye every man the truth to his neighbor, execute the judgment of truth and peace in your gates; let none of you imagine evil in your hearts against his neighbor and love no false oath, for all these are things which I hate, saith the Lord. Untruth, false oath, speaking one against the other are characteristic sins of Israel. But the character of the nation is now to be entirely changed. They are now indeed to be a holy people, with hearts circumcised, loving God with all their hearts and their neighbors as themselves. 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 an heart of flesh. And I will put My Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them. (Ezekiel xxxvi: 26, 27.)

7. *No more Fast Days, but Feast Days.* Verses 18 and 19. The fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the tenth, shall be to the house of Judah joy and gladness and cheerful feasts; therefore love the truth and the peace. This is now the answer to their question. The fasts of the fifth and seventh month were the fasts commemorating the burning of the temple and the taking of the city by Nebuchadnezzar, and the other the anniversary of the murder of Gedeliah and his friends. The fast of the tenth month was kept in remembrance of the siege of Jerusalem which was commenced in that month and the fast of the fourth month was kept on account of the taking of Jerusalem. These fasts commemorated therefore all national calamities. A greater calamity happened of course later when at the same time Jerusalem was destroyed by the Roman armies, the temple and the city burned to the ground and not a stone left upon another. The Jews are still keeping national fasts on account of these calamities. Not alone in Jerusalem are there Jews and Jewesses going to the small piece of ancient stone masonry, which is said to be all left of the magnificent temple in Jerusalem, to mourn there especially on the ninth day of Ah, but the mourning among the orthodox Jews on that day is

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world-wide. In the synagogues of Russia and New York, San Francisco and in South Africa, everywhere where there are orthodox Jews the Lamentations of the prophet Jeremiah are chanted in a mournful tone. But the time is coming when all will be changed. With Jerusalem rebuilt and peacefully inhabited, a temple full of God's glory, and over it all the heavenly glory and the angels of God ascending and descending upon the *Son of Man*, there will be no more need of fasting and mourning, but all will be changed in gladness and joy. The Songs of praise which are found at the close of the book of Psalms will then undoubtedly be sung by restored Israel.

8. *The Conversion of the World and Conquest for the Lord will Follow Through Converted and Restored Israel. Verses 20-23.* These verses have often been spiritualized. How much harm there is done by taking such words and promises out of their connections and fitting them to a time and people for which they were never meant. Can God give His blessing to such teaching of His Word? We believe not. Thus saith the Lord of hosts, It shall yet be that nations will come, the inhabitants of many cities. And the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord and to seek the Lord of hosts: I will go also. And many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord. This the world has not yet seen. Individuals have turned to the Lord, and His own are gathered out of all nations and languages, but such a picture as it is seen here has not yet been seen. The conversion of peoples and strong nations is still future. It will not come by modern missionary efforts, consisting not alone of preaching, but as it is done to-day, by educational work in heathen countries, as well as other humanitarian institutions, such as hospital work, orphanages, etc. Nations can never be converted by these efforts, nor has God given His Church promises that nations and the world is to be converted by the preaching of the Gospel of grace. Individuals, of course, are converted and will be converted by the Word faithfully preached. A people is thus taken out for His name. And to this agree the words of the prophet, as it is written, After this I will return and will build again the tabernacle of David, which is fallen down (Israel's time commencing again, in restoration and regeneration) and I will build again the ruins thereof and I will

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set it up; that the residue of men might seek after the Lord, and all the nations upon whom my name is called, shall see the Lord, who doeth all these things. (Acts xv: 14-17.) It is sad to think that Christendom ignores such a revelation of the divine purpose and order and goes on in entirely different lines. We are living now in the time of the outcalling of a people, the Church, the body of the Lord Jesus Christ is formed. When that body is completed, which does not mean the conversion of the world, the Lord will come for His outcalled saints and then with His saints in glory. This will be followed, according to the words of the prophets, as we have so clearly seen in these studies by the building again of the tabernacle of David and all that is connected with it, and then the residue of men, the nations, will seek the Lord. It is also to be noticed that these nations will seek the Lord of hosts in Jerusalem and worship there before Him. This means that Jerusalem will become the great center of not alone world government but also of worship. The last chapter in this book of Zechariah shows nations coming up to Jerusalem on the feast of tabernacles.

The last verse of the eighth chapter is the grandest of all. Then with the Lord of hosts, in those days it shall be 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. This shows clearly what so often is doubted, namely, that the Jew converted and filled with the Spirit will be the instrument for the conversion of the nations. At this present time when a poor Jew shows himself, even in a so-called Christian (?) land like ours, he will occasionally be followed by ten men or more who will mock him and call him names and perhaps assault him (by no means a rare occurrence). But it will all be changed in the day of Israel's glory. It will then be known that Israel is the blessed people, and ten men out of all languages will beseech the Jew to take him along to the most blessed spot in the earth, to Jerusalem.

Thus ends one of the most striking prophecies concerning the future of the Seed of Abraham and Abraham's land. How strange that so few Christian people care to study these sublime revelations, which tell us how true and faithful our God is and which make it so clear and plain that the Bible is divine, the Word of God. May He teach us, who love these truths, who love Him

and His appearing, who is not only Our Hope but Israel's Hope as well, may He teach us more and more to know His thoughts and purposes and to find our delight in them.

He was with the Wild Beasts.

Mark 1:13

After Jesus of Nazareth had been baptized by John and the Holy Spirit had come upon Him, and after the voice from heaven had declared, This is My beloved Son in whom I am well pleased, He was led up of the Spirit into the wilderness to be tempted of the devil. This was the divine order for the Son of Man, and thus it is still with every believing sinner. The gift of the Spirit is given to every one who believeth, and followed by the assurance of sonship, and the enemy is then likewise at hand for temptation. Satan does not need to tempt unsaved sinners, for they are his servants; only a believer who has escaped his dominion will be tempted by him. Temptations are, therefore, a mark of sonship. But the enemy is conquered. The Lord has completely overcome him. We have a great High Priest that is passed into the heavens, Jesus, the Son of God; let us hold fast to our confession. For we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin (Heb. ii). For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted (Heb. ii: 18.).

He went as the second Adam into the wilderness. The first Adam was in a beautiful garden surrounded by fruit-bearing trees, the second Adam has no garden of Eden but a wilderness. The first Adam has plenty to eat, while the second has to fast forty days and forty nights. What an awful picture the Son of Man must have presented after the days in the wilderness were past! Before the first Adam the animals of creation bowed in humble submission and he named them, the second Adam was in the wilderness with the wild beasts. The leopard and the wolf, the

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lion and the hyens surrounded Him, and at His feet there were the poisonous snakes, the hissing adder and the hideous scorpion. Adam's fall had changed all in that peaceful scene, and once driven from the hallowed regions of Eden, he faced no longer animals whose lord he was, bowing before him and doing homage to him, but he was face to face with wild beasts who snarled at him and sought his life.

And now the second Adam, the Lord from heaven, was with the wild beasts, and day and night he met the enemies of man, and, so to speak, the accusers of man, for forty days and nights He was in touch with them, but He came forth unharméd. He was the Man, and as second Adam the Lord of creation and animal instinct felt that here had come the Deliverer for whom groaning creation waits and therefore their enmity ceased. Perhaps the leopard and the wolf crouched at His feet and looked up into His loving face, and maybe in His presence these wild beasts even forgot their strifings among themselves and walked peacefully together. And thus it is written of Him: Thou shalt tread upon the lion and adder, the young lion and dragon shalt thou trample under feet (Psalm cxi: 13).

Before Him there was Daniel among the lions, trusting his God, and He delivered him. The wild beasts could not touch him. And Paul in Ephesus had fought with beasts (1 Cor. xv: 32), and trusting his Lord he comes forth without harm, and later the snake's poison does not harm him. But creation is still groaning and the bloodthirsty tiger still looks for prey and the snake's poison destroys life. And for what does groaning creation wait? For the manifestation of the sons of God. For the return of the second Adam with His saints, with His spotless bride, His Eve, who is to share His rule and His dominion over the earth and the heavens. And then the groaning of creation will have an end. Then, indeed, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox (Isaiah xi: 6, etc). A. C. G.

Jacob's Trouble, the Remnant's Prayer and Deliverance in the 79th and 80th Psalms.

The two Psalms, the 79th and 80th, belong together, and in them the Holy Spirit through Asaph gives a picture of the conditions of things in the great tribulation, the time of Jacob's trouble, and how the people will cry to the Shepherd of Israel in the hour of extremity for deliverance and salvation.

The 79th Psalm shows the events in the tribulation, the desolation spoken of by Daniel, of which the Lord reminds His disciples in His Olivet discourse. (Matthew xxiv)

I. *The nations in the inheritance, the Temple defiled, Jerusalem wasted* (verse 1). All this has been true before, and in this respect the Psalm has seen a partial fulfilment. Again the nations will fall into His inheritance and Jerusalem will be once more compassed about by armies. Zech. xiv. The Temple erected by the Jews, having been partially restored in unbelief, will be defiled by the man of sin, the wicked one who will sit in the temple, saying that he is God and worshipped as God. These events belong all into the time of Jacob's trouble. That this is nearing rapidly is seen by the fact that the restoration of the Jews in unbelief has commenced. How near then is our gathering unto the Lord?

II. *The terrible night of suffering, tribulation and martyrdom in the land.* The second verse shows that the dead bodies of the servants are given by the enemies as meat unto the fowls of heaven and the flesh of the saints unto the beasts of the earth. These servants and saints are not church saints. The saints are then in glory with the Lord. They are Jewish saints, men and women who refused to worship the beast and who waited for the salvation out of Zion. Revelation xix is a commentary to this verse. The beginning of that chapter shows the marriage of the Lamb. Heaven is then opened and the King of Kings appears with His Saints. This is followed by the supper of the great God, when the fowls of the air and the beasts of the field come to eat the flesh of the kings and captains—they did the same with the dead bodies of the saints, and now in the wrath this dreadful punishment falls upon them. In the twentieth chapter of Revelation these Jewish saints who suffered martyrdom are seen in glory. And I saw thrones and they sat upon them, and judgment was given

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unto them, and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

The third verse in the Psalm presents a picture which is likewise seen in Revelation: "Their blood have they shed like water round about Jerusalem; and there was none to bury them." The eleventh chapter of Revelation shows the two witnesses, two persons, one of them Elijah, witnessing during the great tribulation in Jerusalem. They will suffer death and their bodies will lay unburied, gazed at by the corrupt multitudes in the streets of Jerusalem for three days. Undoubtedly the bodies of many Jewish saints will lie around unburied.

III. *In this tribulation there is heard the wailing and crying of the Remnant.* Verses 4-13. The center of it is the phrase: Help us, O God of our salvation, for the glory of Thy name. The cry includes prayer for forgiveness: Remember not against us former iniquities—for deliverance and cleansing, deliver us and purge away our sins for Thy name's sake; for bringing back from the prison (see Matthew v: 15-16), that is from the captivity, verse 11, and there is also prayer for the wrath to fall upon the nations and the proud, boasting anti-semitic kingdoms of the earth that have not called upon His name.

However, it is the 80th Psalm which acquaints us with the believing cry of the Remnant of Israel for spiritual blessing and national restoration, when they are brought very low, and when it seems as if they are to be completely swept away. But the days will be shortened then and the cry is heard and answered by the deliverer coming out of Zion and turning away ungodliness from Jacob.

We give some of the leading thoughts of the 80th Psalm.

I. *The call is to the shepherd of Israel, the one that dwells above the Cherubim, to shine forth.* 'This is the Lord. He led them in the wilderness (I. Corinth. 2: 4). He had made his tabernacle with them and His Glory was seen. But long ago He had withdrawn and when He came the same shepherd in the form of a servant, having emptied Himself (of His glory), they received Him not, and like sheep they have been scattered, ever since like sheep without a shepherd. Still He who said, I am the good shepherd, is not only our shepherd but He is Israel's shepherd likewise and

will gather His poor, bleeding, outraged sheep and shine forth in His Glory again for the salvation of His people. (Ezek. xxxiv.)

II. *The prayer is repeated three times.*

Verse 3—Turn us again, O God, and cause thy face to shine and we shall be saved.

Verse 7—Turn us again, O God of Hosts, and cause thy face to shine and we shall be saved.

Verse 10—Turn us again, O Lord God of Hosts, cause thy face to shine and we shall be saved.

The name of God is never alike in these petitions. The first time, in verse 3, it is "Elohim," in the 7th verse "Elohim Zebaoth," and in the last verse the name is "Jehovah Elohim Zebaoth."

How significant this is. At last there is confession threefold and acknowledgment that God, Jehovah Elohim Zebaoth, alone can help them and His face shining upon them will bring them salvation. It is the cry for the appearing of the Sun of Righteousness with healing under His wings. Where is their self-righteousness and confidence in the flesh? It is taken away and instead there is the humble cry to Him in Whom there is all our help, Jehovah Zidkenu.

III. *The National Restoration is made prominent. Verses 8-16.* This is to be studied with Isaiah v and Jeremiah xi: 22. Israel is the Figtree, the Olive and the Vine. But there have been no figs, no fatness and no fruit from the vine. At last the hedges were broken down and the wild boar came and wasted the land. Things turned upside down. All attempts of restoration failed. The last attempt made seemed to be successful for a time, but the enemy came in like a flood. Now is the cry upon believing lips and coming from believing hearts, "Return, we beseech thee, O Lord of Hosts, look down from heaven, and behold and visit this vine." Verse 14. The Lord is waiting for such a prayer to ascend from Jewish lips to His Father's throne. Temptation will press it from their hearts.

IV. *Their Hope is indeed the Son of Man whom God made strong for Himself, the branch.* Verse 15: The branch that thou madest strong for thyself, and verse 17: Let thy hand be upon the map of thy right hand, upon the Son of Man whom thou madest strong for thyself. Both speak of the Lord Jesus Christ. They acknowledge that no Saviour will be born again in humility, but

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that the branch has been in the earth. They confess that there is a Son of Man at the right hand of the Father, and that all their hopes for salvation center in Him. And the cry is to God that He may place Him in the right place where He belongs, that is, upon His own throne and have Him shine forth in His Glory. It is indeed the cry, "Blessed is He that cometh in the name of the Lord."

V. *The consequences of His appearing for Israel are acknowledged.* No more going back. Their backslidings healed. Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God. (Ezek. xxxix : 29.)

There will be the quickening and then calling upon His name. (Verse 19.) And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call. (Joel xi : 31.)

A. C. G.

Moses at the Bush.

Exodus iii. 1-10.

It is enely worthy of notice that the word here rendered *Acacia* occurs but once elsewhere in the Bible. It is *acacia*, a Hebrew form of the Egyptian name by which it was known, the regular Hebrew name, found frequently in other places, being the *shittah* or *shittim* tree. This was the wood that formed the frame work of the tabernacle, and it is remarkable that in the other passage where the bush is mentioned, the Holy Ghost, pronouncing a special blessing upon Joseph who had been lord of Egypt, and a bright type of Christ, speaks of "the good will of him that dwelt in the bush" (Deut. xxxiii : 26). Here the word *dwelt* is *shak-shan*, so that the shechinah was manifested to Moses in the burning *acacia*, or *shittah*, or *acacia* that afterwards became the material of Jehovah's dwelling place in Israel.

It is also worthy of notice that it was the angel of the Lord, who appeared to him out of the midst of the bush, the Jehovah of the Old Testament, the Jesus of the New Testament. Hence

redemption comes into view at the call and commission of Moses, and here too the word *only* is used for the first time in the Bible. All this speaks volumes to the thoughtful reader of the Scriptures; but for the present it is enough to consider what Jehovah said to Moses, before He sent him upon the great work of delivering the oppressed and despairing children of Abraham, Isaac, and Jacob.

First, "I have surely seen the affliction of my people." God is not an abstract principle, nor a blind law governing the universe, but a personal being with personal attributes, with eyes to see, and a heart to feel. As the angel of the Lord He appeared for the first time to a runaway slave girl in the wilderness, "and she called the name of the Lord that spake unto her, Thou God seest me" (Gen. xvi: 13). So we are told that "the ways of man are before the eyes of the Lord, and he pondereth all his goings;" and "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. v: 21; xv: 3). He actually saw the affliction of His people, just as Jesus saw the desperate condition of those who needed His help.

Second, I have heard their cry. When the same servant, to whom the angel of the Lord first appeared, was driven forth by her angry mistress, and cast her child under one of the shrubs, that she might not see him die, "God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is" (Gen. xxi: 27). There are two persons, God and the angel of God, but only one being; and the same angel of God, exalted to the right hand of the Majesty on high, really listens to the cry of His distressed people.

Third, I know their sorrows. One may know the sorrows of others by testimony, and he may also know them by entering into them in his own experience. A mother may know that her friend and neighbor has lost a child, but when her own darling is removed from her arms, she knows it in a different and deeper way. He who was the angel of God, and is now our High Priest, knows our sorrows in both ways. Peter could say without the slightest exaggeration, "Lord, thou knowest all things" (John xxi: 17); and it is equally true that "We have not an high priest which cannot be touched with the feeling of

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our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv : 15).

Fourth, I am come down. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven;" or as the angel of the Lord elsewhere says, "The bread of God is he which cometh down from heaven, and giveth life unto the world;" and again, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John-iii : 13 ; vi : 33, 38). Marvellous, indeed, was the descent of One who, being in the form of God, thought it not robbery to be equal with God, but laid aside the robes of His celestial glory, and the outward symbols of His divinity, and took upon Him the form of a servant, and became obedient unto death, even the death of the cross (Phil. ii : 6-8). But this was absolutely necessary that He might take the next step.

Fifth, to deliver them. The deliverance He brought is manifold, and needed before happiness is possible here or hereafter. There is deliverance from the dominion of self, or the old man, or the fleshly nature which we inherited from our fallen parents (Rom. vii : 14, 15). There is deliverance from this present evil world or age through which we are passing (Gal. i : 4). There is deliverance from the fear of death (Heb. ii : 14, 15). There is a past, present, and future deliverance (1 Cor. i : 10); and the apostle could close his faithful career with the shout of triumph, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (1 Tim. v : 18).

Sixth, to bring them out. So He brings His believing ones out from the curse and grasp of the law, for "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii : 13); from the love and power of the world, for "God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi : 14), from the tyranny and degradation of sin, for "now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi : 19). It is a complete bringing out from the old condition of bondage and misery.

Seventh, unto a good land and a large, unto a land flowing with milk and honey. It is a land in which all sins are forgiven

(1 John ii : 12); in which we are now justified by the blood of Christ (Rom. v : 1, 9-11); in which the Spirit helps us to bear our infirmities (Rom. viii : 26); in which we are brought nigh to God (Eph. ii : 13); in which we have the practical ownership of all things (1 Cor. iii : 21-23); in which we have the promise of Christ's personal return to receive us unto Himself (John xiv : 3); in which we are journeying no day by day to a city of everlasting life and light and blessedness, and holiness (Rev. xxi : 4, 22-27).

Study the Bible.

Do not skim it or read it, but *study* it, every word of it. Study the whole Bible, Old Testament and New; not your favorite chapters merely, but the complete Word of God from beginning to end. Don't trouble yourself with commentators; they may be of use if kept in their place, but they are not your guide. Your guide is "the Interpreter," the one among a thousand (Job xxxiii : 23), who will lead you into all truth (John xvi : 13) and keep you from all error. Not that you are to read no book but the Bible. All that is true and good is worth the reading, *if you have time for it*; and all, if properly used, will help you in the study of the Scriptures.

Let the Bible be to us the one book in all the world whose every word is truth, and whose every verse is wisdom. In studying it, be sure to take it for what it really is, the revelation of the *thoughts* of God given us in the *words* of God. Were it only the book of *divine* thoughts and *human* words, it would profit little, for we never could be sure whether the words really represented the thoughts; nay, we might be sure that man would fail in his *words* when attempting to embody *divine thoughts*; and that, therefore, if we have only man's words, that is man's translation of the *divine thoughts*. But, knowing that we have *divine thoughts* embodied in *divine words* through the inspiration of an unerring translator, we sit down to the study of the heavenly volume, assured that we shall find in all its teachings the perfection of wisdom, and in its language the *most accurate expression of that wisdom* that the faintest speech of man could utter. Every word of God is as perfect as it is pure. Ps. xix : 7; xii : 6.

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Let us read and reread the Scriptures, meditating on them day and night: they never grow old, they never lose their sap, they never run dry. Don't let man's book thrust God's Book into a corner; don't let commentaries smother the text; don't let the true and the good smother the truer and the better. Beware of light reading. *Some novels*, they are the literary *curse of the age*; they are to the soul what ardent spirits are to the body. See that your relish for the Bible be above every other enjoyment, and the moment you begin to feel greater relish for any other book, lay it down till you have sought deliverance from such a snare, and obtained from the Holy Spirit an intenser relish, a keener appetite for the Word of God. Jer. xv: 16; Ps. xli: 7, 10. H. B.

A Thought for Higher Critics.

An old preacher once said: "Beware of Bible commentators who are unwilling to take God's words just as they stand. The first commentator of that kind was the Devil in the Garden of Eden. He proposed only a slight change—just the word 'not' to be inserted—'ye shall not surely die.' The amendment was accepted and the world was lost." Satan is repeating that sort of commentary with every generation of hearers. He insists that God couldn't have meant just what He said. To begin with, Satan induced one foolish woman to accept his exegesis; now he has theological professors who are of his opinion on these points.—*Selected.*

The very moment a sinner submits to God's righteousness, that righteousness becomes his. The very moment he casts himself on Christ, he is as safe as Christ can make him. The glory of God is involved in the fall and eternal salvation of all those who simply look to Christ.—*Selected.*

I Shall Not Want.

Psalm xxiii.

The 22d Psalm puts before us the sufferings of the Sin bearer and the 24th, the Glory of His coming. The eye standing between the two shows our Lord and our Saviour as the good Shepherd, the all sufficient One. I am the good Shepherd; the good Shepherd giveth His life for the sheep. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. Whoever has Him has all and can never want. The 23d Psalm illustrates this most blessedly.

The Lord is *my* Shepherd. *I shall not want—what?*

Rest—for *he* makes *me* to lie down in green pastures.

Drink—for *he* leadeth *me* beside the still waters.

Forgiveness—for *he* restoreth *my* soul.

Guidance—for *he* leadeth *me* in the paths of righteousness.

Companionship—for *thou* art with *me*.

Comfort—for *thy* rod and *thy* staff comfort *me*.

Food—for *thou* preparest a table before *me*.

Joy—for *thou* anointest *my* head with oil.

Anything—for *my* cup runneth over.

Anything in time—for goodness and mercy shall follow *me* all the days of *my* life.

Anything in eternity—for *I* shall dwell in the house of the Lord forever.



The Forsaken One.

There is an utterance in Psalm 22, of deep and marvellous import—a sentence to which there is no parallel in the volume of God. It is this: "My God, my God, why hast *Thou forsaken Me?*" Never, we may safely say, was there such a question asked before; never has there such an one been asked since, nor shall its like ever be asked again. It stands alone in the annals of eternity.

Reader, let us dwell upon it for a few moments. Who was it that asked this wondrous question? It was the Eternal Son of God, the One who had lain in the bosom of the Father before the foundation of the world. The object of the Father's infinite delight. Moreover, He was Himself God over all, blessed for ever. The Creator of all things. The Almighty Sustainer of the wide universe. Finally, He was a man—a spotless, holy, perfect man—one who had never sinned, nor could sin, because He knew no sin. And yet, withal, a man, a real man, born of a woman, like unto us in every possible respect, with one solitary exception—sin. "He did no sin; neither was guile found in his mouth." He did ever those things that pleased God. From the manger of Bethlehem to the cross of Calvary, His whole life was in perfect accordance with the will of God. He lived but to glorify God. His every thought, His every word, His every look, His every movement, emitted an odor of ineffable sweetness, which ascended to the throne, and refreshed the heart of God. Again, and again, the heavens were opened upon this blessed One, and the voice of the Eternal Father bore witness to Him in such accents as these: "This is my beloved Son, in whom I am well pleased."

This, then, was the one who asked the question. He it was who said: "My God, my God, why hast thou forsaken me?" And is it really true that that One was forsaken of God? Did God, in very deed, forsake His only-begotten well-beloved Son? Did He actually hide His face from the only sinless, spotless, perfect man that ever lived in this sinful world? Did He close His ear to the cry of One who had lived but to do His will and glorify His name? Yes; marvellous to declare,

God did this. God, who withdraweth not His eyes from the righteous ; whose ear is ever open to the cry of the needy ; whose hand is ever stretched forth for the defence of the weak and the helpless He, even He, turned away His face from His own beloved Son, and refused, for the moment, to hear His cry. Here we have a profound mystery on which we cannot dwell too deeply. It contains in it the very marrow and substance of the Gospel, the grand basis-truth of Christianity. The more we ponder the glories of the *One* who asked the question—who He was, what He was, what He was in Himself, and what He was to God—the more we see the marvellous depths of the question. And further, the more we consider the One to whom the question was put, the more we know of His character and ways, the more we see the force and value of the answer.

Why, then, did God forsake His Son? Oh! reader, dost *thou* know why? Dost *thou* know it in its bearing upon *thyself personally*? Canst thou say from thine inmost soul, "I know why God forsook that blessed One. It was because He had taken my place, stood in my stead, and taken all my guilt upon Himself. He was made sin for me; all that I was, all that I had done, all that was due to me, as a sinner, was laid on Him. God dealt with me in the person of my substitute. All the sin of my nature, and all the sins of my life, all that I am, and all that I have ever done, was imputed to Him. He represented me, and was treated accordingly."

Say, beloved reader, has God's Spirit taught you this? Have you received this, in simple faith, on the authority of God's word? If so, you must have solid peace, a peace which no power on earth or hell, men or devils, can ever disturb. This is the true and only foundation of the soul's peace. It is utterly impossible for any soul to have real peace with God until He knows that God himself has settled the whole question of sin and sins, in the cross of His Son. God knew what was needed, and He provided it. He laid on Christ the full weight of our iniquities. God and sin met at the cross. There the whole question was divinely gone into, and settled once and for ever: Sin was judged and abolished. The Sin-bearer went down under the billows and waves of divine wrath. God brought Him into the dust of death. Sin was

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dealt with according to the infinite claims of the nature, the character, and the throne of God; and now the One who was made sin for us and judged in our stead, is at the right hand of God, exalted, crowned with glory and honor; and the very crown which adorns His blessed brow is the proof that sin is for ever put away; so that ere ever a single sin can be laid to the believer's charge, that crown must be torn from the risen Saviour's head.

But there is another element of ineffable preciousness and sweetness that enters into the answer to the mysterious "Why?" of the forsaken One. It is this: the amazing love of God toward us poor sinners, a love which led Him not only to give His Son from His bosom, but to broise and forsake Him on the cross. Why did he do this? Because there was no other way possible in which we could escape. It was either a question of an eternal hell for us, or of infinite wrath for the Sin-bearer. God be praised! He chose the latter; and hence the place which Christ now occupies is the place of all who simply believe in Him.

C. H. M.

'Tis the treasure I've found in His love
That has made me a pilgrim below,
And 'tis there, when I reach Him above,
As I'm known, all His fullness I know.



The Seal and the Earnest.

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians iv: 30.

"In whom also, *of whom that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.*" Ephesians i: 13, 14.

In these verses we have the Spirit of God presented to us in two distinct ways, namely, first, as the seal which God puts upon all those who believe in the Lord Jesus Christ; and, secondly, as the earnest of the inheritance which the sealed heirs shall possess, ere long.

All true believers are sealed with the Holy Ghost. We must, of course, distinguish between quickened and sealed. The Holy Spirit quickens dead souls; He seals living believers; that is, He is Himself the seal. God does not seal sinners dead in trespasses and sins; He quickens them, leads them to repentance; and when, through grace, they believe on the name of the Lord Jesus Christ—crucified, risen, and glorified at the right hand of the Majesty in the heavens—then He seals them by giving the Holy Ghost to dwell in them. Thus He sets His blessed mark on them, until the day of redemption.

It is very important to be clear as to the difference between quickening and sealing. Many persons find difficulty here, but scripture is as plain as possible on the subject. Take, for example, the opening paragraph of Acts xix.: "It came to pass, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost"—or rather, "We did not even hear if the Holy Spirit was come." "And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul

had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues and prophesied."

Here, then, we have, with great clearness and force, the distinction between quickening and sealing. Here were twelve men, who evidently were disciples, and who had received a measure of truth, but not the full truth of accomplished redemption, of a risen and glorified Saviour, and of the Holy Ghost as the witness of these grand and glorious facts.

We are not to suppose that these disciples had never heard of the existence of the Holy Ghost. In this our Authorized Version is manifestly defective. What they had not heard was whether the Holy Ghost had come down as the witness and solid proof of the exaltation and glory of the Lord Jesus Christ. John the Baptist, whose disciples they were, knew and spoke of the Holy Spirit, so that they must have known of that divine Person ; but he did not, could not, know, and therefore could not speak of Him as the seal put upon all true believers.

And yet they were true disciples, really quickened souls, but not sealed. They were practically in the condition of the Old Testament believers, or of the disciples during our Lord's life on earth. There was this difference, that the Holy Ghost had come on the day of Pentecost, and had been working for years, not only in quickening but in sealing. Thousands of Jews at Jerusalem, many of the Samaritans, the household of Cornelius, had all received the Holy Ghost ; and yet the disciples at Ephesus had not even heard of His descent.

Hence, then, it is plain that persons may be quickened, but not sealed. What was true of those Ephesians, years after the day of Pentecost, may be equally true of souls now. How many of the Lord's beloved people, throughout the wide field of Christian profession, are in this condition ! They do not know what it is to be linked by the indwelling Spirit to a risen and glorified Head in heaven. They are virtually under the law ; they do not know the blessedness of settled peace with God ; they enjoy not the liberty wherewith Christ makes His people free ; they are in bondage, filled with doubts and fears. Through legality, bad teaching, or some other cause, they have been kept in ignorance of "the things which are freely given to us of God ;" and thus they have been groping no in

darkness and distance, instead of enjoying that blessed nearness to God which is the portion of all those who simply believe in the name of His Son Jesus Christ.

However, we shall not dwell further just now on the important and interesting distinction between quickening and sealing—the former being the work of the Spirit, the latter His personal indwelling—but shall, ere closing this very brief article, call the serious attention of the Christian reader to the weighty word of exhortation quoted above, “Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

This word assumes that the Christian knows himself to be a sealed one. All Christian exhortation is based on the fact of our being in the enjoyment of Christian position and privilege. We could not grieve the Holy Spirit if He were not in us; but when we know what it is to have such an One as the Holy Spirit of God dwelling in us, making our body His temple, what a powerful motive to holy living! How careful we should be not to grieve Him! How we should watch against every thought, word and act that would be offensive to the divine Guest who has taken up His abode in us! All lightness and frivolity, all unhallowed conversation, all evil speaking, all unkindness, moroseness, and irritability, all selfish ways, all worldly-mindedness, must be judged according to the standard of the Holy One by whom we are sealed unto the day of redemption. It is no longer a question of what is suitable or consistent for us, but for Him. This makes all the difference. Many a thing might be suitable for us which would be grievous to Him. Our constant inquiry should be, “Will this thing grieve the Holy Spirit who dwells in me?” If so, let us, by the grace of God, judge and reject it with holy decision.

May the Lord enable us to bend our earnest attention to His most precious word of exhortation, that so His holy name may be more fully glorified in our daily life!

And, now, a very few words on the subject of “the Earnest.” This is a most precious aspect of the Spirit’s office and work. “He is the earnest of the inheritance until the redemption of the purchased possession.” The inheritance is purchased; the price has been paid. But it is not yet redeemed; for this latter we wait; and while waiting, our God has, most

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graciously, given us the earnest of His Spirit, so that we are as sure of the inheritance as though we were already in possession of it. The earnest is a part of what we are to get. "Now he which stablisheth us with you in Christ"—most precious words:—"and hath anointed us is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Corinthians i: 21, 22.

We must carefully distinguish between purchase and redemption. Many confound them and thus suffer serious loss. Our Lord Christ has purchased the whole universe. He paid the redemption price for the inheritance; but He has not yet said His mighty word, in redeeming power, thereupon. Redemption by price is one thing; redemption by power, quite another. In the year 1834, the British Legislature voted twenty millions of money to redeem the slaves in their Colonies. This was redemption by price. But then, notwithstanding the payment of this redemption price, some poor slaves might be found huddled together in a slave ship. What was needed in their case? Redemption by power, in virtue of the price. A British man of war might seize the slave ship and set go all the poor captives. This may, in some feeble manner, illustrate the difference between purchase and redemption.

In Romans viii. we have a splendid passage which we must quote for the reader. "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who subjected it in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only it, but

ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, *waiting for the adoption, the redemption of our body.*"

As regards the body of the believer, as to respect to the inheritance, the redemption price has been paid, but it is not yet redeemed; "we groan within ourselves." We sigh for the redemption. We wait for the moment of deliverance. "We look for the Son of the Lord Jesus Christ: who shall change the body of our humiliation, that it may be fashioned like unto the body of His glory, according to the working whereby He is able to subdue all things unto Himself." *Philippian iii: 20, 21.*

Glorious prospect! How precious for the weary suffering pilgrim who feels the burden of his poor crumbling tabernacle! The Lord is at hand. The voice of the archangel and the trump of God will soon be heard, and then mortality shall be swallowed up of life. Till then we are sealed with that blessed Spirit of God who is the earnest—not of His love which we possess, but—of the inheritance for which we wait.

C. H. M.

Great, indeed, is the mystery of God manifest in the flesh; and great, beyond all conception, was the love that led Him to give His life a ransom for many. It is dwelling here that our souls increase in the knowledge of God; it is here we learn the deceitful and unsatisfying character of every other science; it is here we behold with ever new and varying beauty that God is for us; it is here we find ourselves launched on an ocean of everlasting love; it is here we realize that peace which passeth all understanding, and it is here we see written in indelible characters, "The eternal God is thy refuge, and underneath are the everlasting arms."—*Selected.*

The National Revival of Israel.

THE THIRD ZIONIST CONGRESS AT BASLE.

Very few of the movements which have been born of this nineteenth century have excited the legitimate interest of the civilized world as that which goes by the name of Zionism. We have seen new kingdoms erected out of old fabrics and old kingdoms infused with the spirit of a new time. At the very end of its days, however, the century witnesses a sight unique in the history of mankind—the endeavor of a people scattered far and wide in every clime, in every land, from the furthest north to the furthest south, to come together again and form a body politic.

Disintegration within its own ranks has hardly gone as far in any people as it has among the Jews. Even before the fall of Jerusalem at the hands of Titus and Vespasian they had commenced that wandering life which has come to be regarded as typical of the "Peculiar People." Rome and Byzantium as Christian powers drove the Jews further and further. No corner of Europe was too far; no hamlet in the wilds of Asia too obscure not to have been found out by those whose one desire was a home and peace. When the new continent was opened up to the enterprise of Europe professed Jews and secret Jews were there among the first. When Africa and Australia began to take up some of the superfluous population of the old European world, the Jews did not scruple to go the greatest distance. In hot and cold climates, under all and any conditions, they were able to maintain themselves.

The hope of a restoration of the Jews to Palestine is one of the foundation stones of traditional Judaism. Orthodox Judaism has kept that hope intact, and even looks for direct divine intervention to bring it about. Reform Judaism has substituted the hope of a Messianic time on earth in place of a Messiah and a restoration in Palestine. The revival of anti-Semitism in almost every corner of Europe and its almost inevitable transmission across the seas have given a cruel blow to the hope of a Messianic time. The Jews all over the world have been rudely awakened to a sense of the anomalous posi-

tion in which they are placed and to a consciousness of the thorough insecurity in which they live. They find themselves at the mercy of everyone and they fearfully look around for a help which can never come, except through their own initiative. The issue for them has become a very plain one. They can choose either to give up their entire individuality both as a people and as a synagogue, or they can try to find some spot on earth where, left to themselves, they can obtain that peace and that security which is denied them in every country to which they have wandered.

Those who choose the first course practically put themselves outside of the Jewish camp. They are lost to the Jewish cause; and the sooner they intermarry and become gentile, the better for them and for Jewry on whose skirts they hang and whose onward march they retard. The second course will be taken by those who believe that the Jews have the same Divinely-given rights that all other peoples have and that the Jewish synagogue can live only with a reconstructed Jewish nation to send new life-blood through its veins.

Such a newly begotten consciousness meets the old traditions of the Jews and the hopes which orthodox Judaism has kept alive. Unconsciously in 1882 the sufferers from the aggressive persecution of Russian bureaucracy and the Russian Church turned to the Land of Promise. Defying conditions which would have moved the stoutest of hearts from their purpose, they have commenced to attach themselves once more to the soil of their fathers, in the hope that something stable might grow up from the foundation which they were building. The many societies called Chovevei Zion (Lovers of Zion) which sent out these colonists and assisted them during their first struggles hardly understood the meaning of their own work. The same is true of the Montefiore Band in Russia, the Ezra Society in Germany. Their view was limited. They had no time to grasp the larger aspects of the question—to ask themselves what would become of the colonies when once founded, or what assurance they had that those whom they were sending to the old home would there find the permanent rest which they so needed.

It was not long after this that the munificence of the late Baron de Hirsch was turned to the aid of his poor and suffer-

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ing brethren in Russia. The refusal of the Czar's Government to allow its own Jewish subjects to be benefited by the money of one of their own people is perhaps one of the most tragic of the many tragedies which surrounded the Russo-Jewish question. Baron de Hirsch and his advisers saw, too, the necessity of providing a home for Russian Jews, not only in the various countries in which Jews already lived in large numbers, but in some regions where their number was few and where many thousands could be placed. The Argentine scheme was grandly conceived; but, even its strongest advocates cannot claim for it any great success. It lacked only one thing which money could not buy and the widest charity not procure, an ideal. The Argentine had no memories which it might invoke in the breasts of its new Jewish children; its earth spoke nothing of ancient glories, its air blew no breath of hope. Those who went there might work hard and well; no voice of past deeds done spoke to them, no visions of old could lighten the spade and give meaning to every clod of earth which it returned. The Kiblah of those who went there was still Jerusalem and the Promised Land.

All these past efforts were the work of individual men and of individual societies. They could not be in any way a final solution of the Jewish question. They did not express the wish of the Jewish people. In fact, the Jewish people as such did not consciously exist. It was born anew at the first Basle Congress in the year 1897. A brilliant Viennese writer, Dr. Theodor Herzl, had in 1896 written a booklet called "The Jewish State." Many of the ideas it contained had already been expressed in the works of Russian-Jewish writers—notably of Pinsker in his "Auto-Emancipation," and of Dr. Rülfi. But here for the first time they received definite expression. The booklet rushed through the Jewish world. In many quarters the theses it contained were so bold as to raise a smile of incredulity. It demanded the conscious reconstruction of the Jewish people as a nation; the founding of a great Jewish Company to be the executive of the nation, and the finding of a permanent home for that nation. The Chovevei Zion societies formed the basis of the newly conceived nation. But, with the larger view now presented, many flocked to the standard of Zion whom these societies had never before influ-

enced. At the first Congress 117 societies were represented. At the second, in 1898, no less than 913 had declared their adhesion. A Zionist press arose in almost every country; meetings were held in every city in which Jews dwelt, and an enthusiasm evoked which Jewry had not known for two thousand years. As if with a magic word a centre had been found around which all the diverging interests of Judaism, racial and religious, could congregate. The Paris Sanhedrin in 1807 was the expression of the will of one man—Napoleon. It was in the interests of only one section of Jewry, the French. The various Synods held in Germany and in America were purely religious in character and represented one direction of Jewish religious thought. In Basle, in 1877 and 1898, Jewry was represented in its totality, both in all its political and in all its religious divisions.

During the past year the Jewish Company was founded. It is styled "The Jewish Colonial Trust." Its headquarters are in London; its powers and prerogatives are as far-reaching as the English law allows. It can not only conduct a general banking business, it can build railroads, acquire harbor rights, and do every kind of the business which the building up of a State may require. The shares in the Trust have been rapidly taken up by the Zionist societies and by individual Zionists. In July last the following official statement was made by the directors, in answer to an inquiry by the Secretary of the London Stock Exchange: "The directors of the Jewish Colonial Trust proceeded to allotment on the 29th of June. The number of shares applied for amounted to 280,000. The whole of the first installment payable thereon, as well as large sums for fully paid shares, have been deposited in London, while remittances for the second installment are already coming in. Subscriptions have been received from nearly 1,000 towns all over the world. The number of shareholders exceeds 100,000. The promoters have not derived nor will they derive any pecuniary profit whatsoever from the money which they advanced for the expenses in the formation of the Trust, and which is repayable to them only out of revenue; nor has there been any underwriting whatsoever."

The Jewish colonies in Palestine are laying the foundation for the new and permanent home. Zionism looks with grati-

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· tude upon this advance guard and upon the work it has done. But it wishes to see the stability of that work assured. It desires the cordial co-operation of the Sultan of Turkey, the lord of the soil, and as well sufficient political guarantees from the various powers in Europe. When these two things are once gotten, colonization can go to greater numbers, and the practical consummation of the Zionist dream—which is the Jewish dream—will commence.—*N. Y. Sun.*

We are living in stirring times. This Zionistic movement is without doubt one of the most interesting as well as significant signs for the student of the prophetic Word and for every believer who waits for His Son from heaven. No such national revival has been known since the apostolic age. It is strange to see them planning and scheming without even mentioning one or referring once to a promise of the true and living God of Abraham, Isaac and Jacob. It is no belief in its highest form, dishonoring God.

The events in France are likewise very significant. They are the first indications of the gathering storm called Jacob's Trouble, which will at last burst over the land and over the people in all its fury. Surely, the coming of the Lord draws nigh and at any moment may He gather His saints together. As long as He tarrieth may He keep us patient and faithful, so that we may have boldness in His presence.

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Vol. VI.

SEPTEMBER, 1899.

No. 3.

Announcements.

We had 500 extra copies printed of this issue on account of the important statements which appear in it. We will be glad to send copies to any address. The issue was delayed two weeks for different reasons. We hope to have the October number out about the middle of the month.

Only a few persons have renewed their subscriptions during the last two weeks. Many, over 200, are in arrears. Please attend to the renewal at once. Do not send checks on local banks. Drafts on New York, money or express orders do not cost anything for collection. We have received a few new subscribers, for which we are very grateful.

We are glad to announce that Mr. Francis E. Fitch will undertake the publication of "Studies in Zechariah" in book form. Requests from Bible schools, as well as individuals, have reached us to have the book issued this Fall. We have therefore decided to have the remaining chapters, that is 10-14, set in type at once, so that the book can be issued early this Fall. Of course, the chapters will appear from month to month in Our Hope.

The book will have over 150 pages, printed on good paper, and will be nicely and substantially bound in cloth. The price is \$1, post paid. When quantities are taken special discount will be allowed.

Please send in your orders as soon. We also make a special

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offer to send **Our Hope** for one year and the book for \$1.75 to new subscribers.

The work among the Jews will be continued by Mr. Gaebelin as heretofore. Only the name, "Hope of Israel Movement," and the "Principles," have been dropped. The actual work among God's ancient people, such as preaching, meeting inquirers, writing Jargon tracts, editing the Jargon monthly, has been from the very beginning almost exclusively in charge of the writer, so that the departure of Mr. Stroeter, who left for Europe Saturday, the 23d of September, does not make a change. We will be glad to send you Jewish tracts and Hebrew New Testaments for free distribution, and visit other cities for Gospel preaching to the Jews as the way may open.

Please read advertisement of the meetings on inside page of cover.

A Word of Explanation.

BY THE FORMER EDITOR.

The readers of **Our Hope** may have noticed that the name of the present writer no longer appears, officially, on its pages. Our reason for this is the fact that providential leadings seemed to make it very clear that his work for Israel would be for some time to come in Europe. To maintain editorial relations to a paper published on this side the Atlantic from such a distance seemed impracticable.

To this was added another fact. It was found after his return from Europe last June that Mr. A. C. Gaebelin, his associate in the Hope of Israel Movement and in the management of its organ, **Our Hope**, had materially changed his attitude toward the principles of the Hope of Israel Movement—i. e., had practically abandoned them. In other words, **Our Hope** had already ceased to be the organ and Mr. Gaebelin the representative of those principles for which the magazine had stood as an exponent from its beginning. While

this was the occasion of painful regret to the writer, yet the fact could only be accepted.

It is not his purpose to start another publication for the advocacy of those principles. With present light he still upholds them, and shall represent them as opportunity offers before Jews and Christians on both hemispheres. These lines are simply for the purpose of explaining the change in his relation both to the publication *Our Hope* and to the Jewish mission work as carried forward by Mr. Garbelein in this country. While he holds no longer any official relation or connection with either, both have his best wishes and earnest prayer for Divine blessing and guidance.

By the kind permission of the editor, the friends of the Hope of Israel Movement and of the writer (its only remaining representative) are also informed that he expects to return to Europe on September 13d. A tour of six to eight weeks in Southern Russia on Israel's behalf is the first work contemplated. He would bespeak an interest in the prayers of all God's children who may read this for great blessing upon the work. His address, while abroad, will be 46 Schinkelstr., Düsseldorf, Germany.

ERNST F. STROETER.

Berea, O., September, 1899.

A Short Review of Our Mission and the Principles of the Hope of Israel Movement.

BY A. C. GARBELEIN.

Seven years ago the writer commenced a mission work among the Hebrews living on the east side of New York City. The work was commenced in connection with the Methodist Episcopal Church. In the second year, that is in 1893, the publication of a monthly paper in Jewish was undertaken, and called *The Hope of Israel*. The same name was also given to the Mission. Two years after the writer had begun the Mission he was joined in the work by Mr. Stroeter, and the same year we published an English monthly, *Our Hope*. In April,

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1897, by the request of the writer, the Mission ceased to be connected with the City Mission Society of the M. E. Church and the work became un-denominational. However, no committee was formed nor was an organization attempted, but the work was carried on as heretofore.

A few months before that we published a set of principles, which appeared from time to time in this magazine, and which we termed "The Principles of the Hope of Israel Movement." In the same year Mr. Stroeter left this country for an extensive tour through Europe, Egypt and Palestine. During his long absence the work was continued by the writer. We rejoice in the open door our brother has in Europe, and that so many Christian people in different countries were blest by his teachings and supported him liberally in his work there. However, when it became a settled fact that Mr. Stroeter was to return, after a very short visit in this country, to Europe for an indefinite period, it became at once apparent to us that the existing relations in the Hope of Israel Movement, to which Mr. Stroeter, as secretary, was appointed by a Methodist Bishop, had to be dissolved. This has been done, and Mr. Stroeter has received, instead of the appointment of secretary to the Hope of Israel, the appointment of Evangelist in Israel." He has now returned with this official recognition to Germany.

But there was another more vital reason why the change had to come. Mr. Stroeter still adheres to the principles that a Jew in Christ does not cease to be a Jew, and that he has full liberty to retain and uphold as far as possible, when he becomes a believer in Jesus Christ, all that was divinely given him through Moses. The writer does no longer see eye to eye with him in this respect, and can no longer uphold and defend the position taken in these principles, as it appears to him that the position is *unscriptural and confusing*. For this reason the principles have not appeared in Our Hope for nearly a year.

First of all we desire to state that we firmly believe in the statement which is in the principles: 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. The writer believes this more than ever, and far be it from him to try to persuade the believing Jew to unite himself with a sect in Christendom. Not alone has the Jew no need whatever of the organizations or institutions of historical, Gentile and denominational Christianity, but the same is likewise true of every believer in Christ Jesus. The writer often felt strange in telling the Jew he has no need of denominational Christianity, when he himself remained in it and sanctioned it. This has been changed, and the true place, according to Hebrews xiii: 13, has been taken by the writer.

The believing Jew and Gentile needs no earthly connections; he is connected with the Lord Himself, who is the glorified head of His body composed of Jews and Gentiles.

The principles which teach that a Jew who has believed in Christ and is therefore a member of His body—the church—should or may continue as under the law, practice circumcision, keep the Sabbath day (seventh day), eat only clean food and strictly observe Passover and the other divinely given feasts the writer does no longer believe to be scriptural. The blessed revelations of the Lord in the Epistles concerning the Church are entirely ignored in these principles. The following passages are against the above principles, and make it clear that ordinances, etc., are no longer in existence for a believer in the Lord Jesus Christ, be he a Jew or a Gentile:

“He is our peace, who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby, and He came and preached peace to you that were far off and peace to them that were nigh” (Eph. ii: 14-18).

“In Him ye are made full, who is the head of all principality and power; in whom ye were also circumcised with a circumcision not made with hands; in the putting off of the body in the flesh, is the circumcision of Christ. . . . Having blotted out the bond written in ordinances that was against us, which was contrary to us; and He hath taken it out of the way, nailing it to the cross. . . . Let no man

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therefore judge you in meat, or in drink, or in respect to a feast day, or a new moon, or a Sabbath day, which are a shadow of the things to come, but the body is Christ's" (Col. ii : 11-18).

"Ye have put on the new man, which is being renewed unto the knowledge after the image of Him that created Him; where there *cannot* (not is) be Greek or Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all" (Col. iii : 10, 11; Gal. iii : 27, 28).

These passages, as well as others, show that the Church is a body formed of believing Jews and Gentiles. The middle wall of partition between Jews and Gentiles is broken down, and there is a new creation, all the old ordinances are set aside. The cross has done it all. There is no need and no sense to go back to that which has been set aside. Is not the Jew a sinner like a Gentile? And if the Jew wants to be saved, he must go the same way as the Gentile, believe in the Lord Jesus Christ. As soon as he accepts the Lord Jesus Christ and the Holy Spirit is given to him, he is a new creature in Christ Jesus, old things have passed away and all things have become new. He is now a member of the body of the Lord. He belongs no longer to God's earthly people, but to His heavenly people. He is quickened and raised and seated in heavenly places with Christ Jesus as truly and as completely as any Gentile believer ever was. If the believing Jew to Christ Jesus should continue in the earthly religious and national relation to which he formerly belonged, the entire teachings of the Holy Spirit in the Epistles concerning the Church are at once swept aside. No, the believing Jew has his citizenship in heaven, like the believing Gentile, and he belongs there and no longer to Judaism and to the earth. His hope is the coming of the Lord for His saints, and no longer Israel's hope, the Lord coming with His saints.

A few thoughts on the question of the Sabbath day. Is there a Sabbath day now in the sense of the Old Testament? Surely not. The first day of the week is the Lord's day and not the Sabbath day. Are believers under the law? No; they are under grace and not under law. If the believers were under the law (and alas, only too many by ignorance place

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themselves there), then they would have to keep the Sabbath. That day, however, could only be the seventh day, for that is the day for the observance of the Sabbath, no other day will do. In this respect, Seventh day Adventists and Seventh day Baptists are right. If a Sabbath is to be kept and the believer is under the law and obliged to keep the law, then he ought to keep the seventh day of the week, and keep it in a way as it is commanded in the Old Testament. Not alone the believing Jew should then keep the seventh day, but also the believing Gentile. But Paul, in Romans six, states twice that the believer is not under the law, he is dead to the law. The Sabbath belongs to the old creation, the Lord's day is the day of the new creation. The principle that a believing Jew should or may continue in the observance of the Sabbath day, the seventh day, puts him back under the law from which Christ has redeemed him, and links him once more with the old life.

Hebrews xiii: 10-13, likewise claims our attention: "We have an altar whereof they have no right to eat which serve the tabernacle. Wherefore 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." How can a believing Hebrew keep this word if he does not cease to be a Jew, if he has full liberty to keep the ordinances, Sabbath, Passover, circumcision, etc.? The demand is very clear—outside of the camp to suffer with Him, to bear His reproach. Read in connection with this Psalm xiv: 10.

The apostle's experience shows how he succeeded, or rather what a failure the attempt was, to go back under the law (Acts xxi). Even if the Jew in Christ will conform to all the ceremonies, ordinances of his brethren according to the flesh, they will not accept his testimony if he boldly declares the whole council of God. They call him Mesehed—one cut off—just the same. Far better for the believing Jew, who has the Spirit to stand out boldly and give a clear testimony, than in any way to compromise.

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However, the principles in question make much of the events recorded in the opening chapters of Acts, and bring out prominently the fact that in Jerusalem after Pentecost myriads of Jewish believers did not forsake Moses, but walked orderly and keeping the law, etc. However, Acts xv : 10 shows that it was nothing but a *yoke* this keeping of the law. That this was the case as long as the Temple stood cannot be denied, but it ceased in a very short time. If this keeping of the law, ordinances, etc., was altogether to the mind of the Holy Spirit, is still an open question. In the beginning of Acts, the Gospel of the Kingdom was preached once more to the nation. The beginning of this dispensation was Jewish Christian. No church composed of Jews and Gentiles did in the very first beginning exist. It was a remnant of Israel filled with the Spirit who preached and witnessed for the Gospel of the Kingdom, then in Jerusalem, and as such a remnant they still kept to the law and the ordinances in connection with the Temple worship. But the last offer was rejected by the nation, the full judgment of God sweeps over the city, and Jewish Christianity came to an end. The beginning of Acts, the believers still keeping the law, etc., the witnessing remnant among an unbelieving nation, all are in many respects typical of the ending up of the dispensation. The end will be Jewish Christian once more. Matthew xxiv. shows this very clearly. There will be again a body of Jews who believe and wait for the Coming One. They will be persons who have the testimony of Jesus and keep the commandments of Moses. However, this remnant cannot be formed now. The Hope of Israel principles are really the principles for the remnant of Israel which will pass through the tribulation. If these principles are correct and applicable now, then *the Church* will pass through the tribulation; and besides the witnessing Church, there will be a witnessing remnant of Jews, who have not ceased to be Jews, though they believe in the Lord Jesus Christ. We have nothing to do now with the formation of *the remnant which passes through the tribulation*, except we hold that the Church will be also in the great tribulation.

The remnant now, according to the election of grace, belongs to the Church, is not under the law, is in the body, ceases to be connected with earthly hopes, but belongs to the

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heavenlies. The remnant which does keep the Sabbath day and the feasts, etc., is called *after* the rapture of the saints.

In conclusion, we wish to say that the great need to-day is, among the Jews as anywhere else, simple preaching of the Gospel and likewise teaching the Word. We have noticed that whenever a Hebrew was really convicted by the Word and by the Spirit there was little desire to continue in outward performances. As long as the Lord tarries, and as long as He makes it possible, the writer expects to continue in the work among the Jews, and hold Gospel services among them in New York City and in other places as heretofore. The Lord has used during these seven years his testimony, and we know he is using it now, and has done it during the past three months more than ever before. During the Jewish holidays good audiences listened to the Word preached, and the regular preaching services twice on Saturday are well attended. It is likewise our intention to issue, as heretofore, Jewish and other literature on Gospel lines, expositions of the Word and of prophecy, for free distribution among the Jews not alone in America, but our friends who have distributed our leaflets, the jargon *Hope of Israel*, etc., in Roumania, Germany, Sweden, Egypt, Palestine, England, etc., will undoubtedly continue to do so in the future.

The writer feels the need of much prayer, and knows that he and the work among the Jews will be remembered by many before the Lord.



OUR HOPE.**Studies in Zechariah.**

By A. C. GAEBELEIN.

CHAPTER IX.

The Second Part of the Prophecies—The First Burden—Judgment upon Hadrach, Hamath, Tyre and Sidon—His People Kept—The King of Peace and Righteousness Announced—Victory over the Enemies.

With the ninth chapter begins the second part of the book. In it God shows through the prophet new and glorious visions of the Kingdom, the conflicts which His people Israel will have, their victories and final deliverance, ending with the sublime visions in the fourteenth chapter. The Deliverer, the King Messiah, is seen here likewise, suffering, rejected, pierced and slain, the Shepherd is smitten and rejected, false shepherds take charge of the flock, and calamities follow till the true Shepherd appears again and they look upon Him whom they pierced. The Gentiles are seen at last coming up to Jerusalem to worship the King, the Lord of Hosts. Like the first part of the book, we have in the second a series of prophecies which are progressive, leading up higher and higher till the whole purpose of God is made known, and the summit of Glory to God in the Highest, Peace on earth, is reached, in the establishment of the Throne of Jubah in and over the earth. Oh, how blind man is! that he passes by the thoughts of his God and does not consider them, nor find delight and pleasure in them. The words of man are read and studied, and the Word of God is set aside. The great mass in Christendom is wise in their own conceits and hastens on to the great waking up, when it will be too late. It is for thee now to look into these things and to know the secrets of our God. Let us do it faithfully and prayerfully.

Twice in this second part of Zechariah we meet with the phrase "The burden of the Word of Jehovah." The first time it stands in the beginning of the ninth chapter, and the second time in the twelfth chapter. [We may conclude from this that the ninth,

tenth and the eleventh chapters were given as one prophecy, and the twelfth to the fourteenth were perhaps given some time later.

The land of Hadrach against which the first burden in chapter ix. commences cannot be correctly located. Its close connection with Damascus and Hamath shows that the land of Hadrach must have been a province of the Syrian kingdom then in existence. The Phœnician cities Tyre and Sidon are next, and then mention is made of four Philistine cities. Against these, Syria, Phœnicia, and the cities of the Philistines, a great calamity and overthrow is prophesied by Zechariah. They are conquered by the hosts of an enemy, and the rich treasures of Tyre are heaped together in the streets—silver as the dust and gold as the mire—the bulwarks are smitten, and she herself consumed by fire. From there the conquest goes on rapidly to the Philistine cities, and the King of Gaza perishes. The question arises, What conquest and calamity is this? Is it accomplished or is it still future? History records one great conqueror who rapidly overthrew the countries and cities mentioned in this burden. Alexander the Great and his expedition so successfully carried on is undoubtedly meant here. All students of the prophetic Scriptures know how prominently he likewise stands out in the Book of Daniel. The young monarch, after the battle of Issus, besieged and quickly captured Damascus. Sidon was easily taken, but Tyre resisted him some seven months and was burned to the ground. Gaza and the other cities came next. Thus the burden of the Word of Jehovah as uttered here by Zechariah was literally fulfilled in the Syrian conquest of Alexander the Great. However, history tells us that the armies of the youthful monarch passed by Jerusalem a number of times without doing harm to the city. This is remarkable, and is accord with the prophecy of Zechariah, for we read in the eighth verse, "And I will encamp against mine house, against the army, against him that passes through and returns, and no oppressor shall come over them any more, for now I have seen it with mine eyes."

The Jewish historian Josephus gives a very interesting account of the oppressor, and how Alexander the Great punished the Samaritans, and the reason why he did not besiege and conquer Jerusalem. The account which Josephus gives is so important that we have to quote from it

"After the destruction of Tyre, the conqueror marched against

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Gaza, which was razed to the ground. While Alexander was at the siege of Tyre, he sent to demand the surrender of Jerusalem. The High Priest sent an answer in which he stated that Jerusalem had entered into an alliance with the Persian monarch. After taking Gaza, Alexander advanced suddenly against Jerusalem. Jaddua, the High Priest, and the entire city were much frightened. But in a vision God told the High Priest to be of good cheer, to decorate the city and open the gates wide, and to go forth in his priestly robes with all the priests in his train, and the people of the city clad in white garments. Jaddua obeyed and the doors were opened, and the astonished enemy beheld a startling spectacle. No sooner had Alexander seen the High Priest in his gold embroidered robes with the holy name engraved on the turban, then he fell upon his face and worshipped. His attendants were greatly astonished. The Syrian kings who stood around feared that Alexander had lost his reason. One at length asked why he, whom all the world worshipped, should do homage to the High Priest of the Jews. Alexander replied that he did not worship the High Priest but his God. "In a vision in Macedonia that figure in that very dress appeared to me. He exhorted me to conquer Persia. Alexander entered with the priest into the city to offer sacrifices. The High Priest then acquiesced him with the prophecies of Daniel, showing that a Greek was to overthrow the Persian empire." The account is without doubt a correct one, and we relate it here because this prophecy of the Alexandrian conquest shows the wonderful escape of Jerusalem that the oppressor shall not come over it.

However, it is to be noticed that the eighth verse says that no oppressor shall come over them *any more*. This puts before us again the final deliverance of Jerusalem and Israel's land as it is seen in the last chapter. It is said that history repeats itself, but divine prophecy again and again announces events for the near future, and in it is seen a foreshadowing of other events, and the original prophecy awaits a greater and final fulfillment. The sentence quoted, that no oppressor shall come over them any more, brings the first burden of the word of Jehovah in connection with the coming final deliverance of Israel when they shall be planted upon their land, and they shall no more be plucked up. A final destructive visitation will be upon the enemies of Israel and Jerusalem; in fact, many of the ancient foes of Israel are seen revived

is prophecy in the latter days then to be swept away, while Jerusalem will again be miraculously saved. In our exposition of the fourteenth chapter we hope to show the details of this.

The second section of the ninth chapter, verses 9-11, which is so closely connected with the burden from verses 1-8, strengthens the above exegesis. Who would say that verses 9-11 have seen a complete fulfillment? The greater part of it is still future, and so it is likewise with the third section of the ninth chapter. Let us quote first verses 9-11:

Rejoice greatly, daughter of Zion,
 Shout aloud daughter of Jerusalem,
 Behold thy King cometh to thee,
 Just and having salvation,
 Meek and riding upon an ass,
 Even upon a colt, the she-ass's foal,
 And I will cut off the chariot from Ephraim,
 And the horse from Jerusalem,
 And the battle bow shall be cut off,
 And He shall speak peace unto the nations,
 And His dominion shall be from sea to sea,
 And from the river to the ends of the earth.
 As for thee also, for the sake of thy covenant blood,
 I send forth thy prisoners from the waterless pit,
 Return to the stronghold—Prisoners of hope
 Even to-day I declare I will render double unto thee.

This stands in contrast to the Grecian conqueror, and it needs no proofs that the coming King whom Zechariah beholds is the King Messiah. The Jews acknowledge it as such. One of the greatest Jewish commentators says (Rashi): It is impossible to interpret it of any other than King Messiah. An interesting fable is based upon this prophecy, and well known among orthodox Jews. Rabbi Eliezer says, commenting on the words lowly and riding upon an ass, "This is the ass, the foal of that she-ass which was created in the twilight. This is the ass which Abraham our father saddled for the binding of Isaac his son. This is the ass upon which Moses our teacher rode when he came to Egypt, as it is said, And he made them ride upon the ass (Ex. iv: 20). This is the ass upon which the Son of David shall ride." Other interesting quotations could be given from Jewish writings, but

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this is sufficient to show that the Jews believe it to be a Messianic prophecy. And what blindness that they do not see Him who is the Messiah; but is not the so-called "higher criticism" existing to-day in Christendom being taught in churches and schools, that there are no Messianic prophecies in the Old Testament, much greater blindness? Alas! so it is, and the outcome can be nothing else in the end than the denial of the divinity of our Lord, or Unitarianism.

Every reader of the new Testament knows that this prophecy is quoted in the Gospels. Let us look to the Gospels and see its application. First, in the Gospel of Matthew, chapter xxi: 5: All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, upon a colt the foal of an ass. The context shows a great multitude there crying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. But soon the cry is changed into, This is Jesus the prophet from Nazareth of Galilee. Notice the Holy Spirit quoting from Zechariah leaves out the sentence, "He is just, having salvation." This is not an error, but it is the divine right of the Spirit who gave the prophecies in olden times to apply them correctly in the New Testament. In the Gospel of Mark in the eleventh chapter there is likewise the description of Christ's entry into Jerusalem, but Zechariah is not quoted. The same is true of the account given by Luke chapter xix., and here He is mentioned as the King that cometh in the name of Jehovah, peace in heaven and glory in the highest. In the fourth Gospel, chapter xii: 15, the account of His coming to Jerusalem is much shorter than in the other Gospels. It says there, Fear not, daughter of Sion; behold, thy King cometh, sitting upon an ass's colt.

We see from this that the four Gospels give each an account of the entry of the Lord into Jerusalem; two of them quote from Zechariah and the other two do not. The quotations themselves are differing from the prophecy in Zechariah in two respects. The first word, Rejoice greatly, is not at all used. In Matthew it is, Tell the daughter of Sion, and in John, Fear not daughter of Sion. The sentence, He is just and having salvation, is left out in both.

A superficial exposition of the Word claims that Zechariah's

prophecy was fulfilled in the event recorded by the Gospels. As far as His entry into Jerusalem is concerned, riding upon the colt the foal of an ass (and note in Matthew it is shown that both the colt and the ass are brought to Him. He could ride of course easily upon one, but the the-ass had to go along in fulfillment of prophecy), and the way He came, meekly, in this respect the prophecy was fulfilled. This entry of the Son of Man into Jerusalem was His formal presentation to Jerusalem as its King, but, as stated above, the Messianic cry of welcome Blessed is He, soon changes into, Jesus the prophet from Nazareth in Galilee, and that again in the final cry of rejection, Crucify Him, crucify Him! There was no salvation for Israel then, and no kingdom for Him, hence no rejoicing is mentioned in the quotations.

It is His second coming to Jerusalem as the Son of Man in His glory which will bring the fulfillment of Zechariah 12: 9-11. True, the colt, the she ass's foal, will not be the animal He rides, but He will come upon a white horse followed by the armies of heaven. He comes then truly for Jerusalem, fulfilling the prophecy, just as He brings salvation (marginal reading, Victory). There will be again the welcome cry of the 118th Psalm, Blessed is He that cometh in the name of Jehovah, preceded by the plea, Hosanna, save now.

The tenth and eleventh verses show clearly that the prophecy is yet to be fulfilled and can be only fulfilled in the coming of the Son of Man in His glory. One of the reasons why modern Judaism rejects Jesus of Nazareth, and does not believe Him to be the promised Redeemer, is in this prophecy. Rabbi F. De Sola Mendes, of New York, brings in a little book, "A Hebrew's Reply to the Missionaries," the following argument: "We reject Jesus of Nazareth as our Messiah on account of His deeds. He says of Himself: 'Think not that I am come to send peace on the earth; I came not to send peace but a sword,' etc. But we find that our prophets ascribe to the true Messiah quite different actions. Zechariah says (12: 10), He shall speak peace to the nations. Jesus says He came to send the sword on the earth; whereas, Isaiah says of the true Messianic time: 'They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more.'"

(Of course the Jew is right in expecting the literal fulfillment of

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this prophecy, and it will be fulfilled when He comes again and the restoration of all things will follow, as spoken by the mouth of all his holy prophets.

When He appears again, in like manner as He went into heaven, that is not for His saints but with His saints, there will be peace for Ephraim and for Jerusalem, and the kingdom is then restored to Israel, that is, to the house of Judah and the house of Israel. The chariot, the horse, and the battlement will be cut off.

Not alone will He bring peace to the covenant people but to the nations. He will speak peace. "And He shall stand, and shall feed His flock in the strength of the Lord, in the majesty of the name of Jehovah His God, and they shall abide; for now shall He be great unto the ends of the earth. And this also shall be our peace" (Micah v : 4, 5). There will be abundance of peace (Ps. lxxii : 7). His dominion will be from sea to sea and to the ends of the earth.

The prisoners of hope to be released, by the blood of the covenant, from the pit wherein there is no water, is the nation whose captivity is now ended. How strange that people should take a passage like this and interpret it as meaning the restitution of the wicked and the ungodly from the pit. There is nothing taught in the Word like that which some people term a larger hope. The restitution (restoration) of all things is not left to the fanciful interpretation of the human mind, but is clearly defined by the Word itself, as spoken by the prophets. In the vision of the dry bones in Ezekiel xxxvii, Israel's complaint is, Our hope is lost. But when He is manifested, who is indeed the Hope of Israel, the prisoners (the captives), will be released and cleansed. Refrain thy voice from weeping and thine eyes from tears. . . . "There is hope for thy latter end, saith the Lord, and thy children shall come again to their own border" (Jer. xxxi : 17). The exhortation to return to the stronghold follows. Israel will then sing, "He brought me up out of an horrible pit, out of the miry clay, and He set my feet upon a rock, and established my goings" (Ps. vi : 3). Double will be rendered unto them, as promised, "Speak to the heart of Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she has received of the Lord's hand double for all her sins" (Is. xl : 3). "For your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess double; everlasting joy shall be unto them" (Is. lxi : 7).

And now we come to the third section of this chapter. The scene changes once more. The chapter commences with scenes of war, strife, battles and overthrow, and it ends with scenes of war and words of cheer for Zion. In the middle stands the King and His advent, the kingdom of peace, which He will establish.

Alexander's successor, Antiochus Epiphanes, and Zion's successful resistance, is undoubtedly the first fulfillment of the third section. The Prophet Daniel speaks likewise of this terrible man of sin, Antiochus Epiphanes (chap. viii). Not like Alexander, passing by Jerusalem, he invaded the land of Judah, and endeavored to force the idolatry of Greece upon the Jews. Entering Jerusalem, he slew 40,000 of the inhabitants, and a larger number were sold as slaves. He then entered the temple, seized the rich treasures stored there, and commanded a big swine to be sacrificed upon the altar of burnt-offering, and with the blood the sacred place was defiled. A bitter struggle commenced, for Antiochus tried to exterminate the Jews and their religion as well. Every observance of the Jewish religion was forbidden, the Sabbath had to be profaned, and unclean food had to be eaten. Idols were set up in the temple. Instead of the Jewish feasts, the feasts of idols, with all their shocking abominations and immoralities, were introduced, and the Jews were forced to join in them. Thousands suffered martyrdom. But all at once a few people stood up against the abominations, the Maccabees, and in a struggle lasting about twenty-five years, they fought successfully against the enemies. Miraculous victories were achieved, and thousands and tens of thousands of the idolaters slain, and Jerusalem and the land freed from the abomination.

This terrible visitation of the land and the wonderful victory of the Maccabees is foretold by the prophet in the closing verses of the ninth chapter. We will quote the passage:

"I bent for me Judah and fill the bow with Ephraim,
 And I will stir up thy sons, Zion, against thy sons, Greece,
 And make the sword of a mighty man
 Jehovah shall be seen over them,
 And His arrow shall go forth like lightning,
 And the Lord Jehovah shall blow the trumpet.
 He shall go with whirlwinds of the South.
 The Lord of Hosts shall cover them;
 They shall devour and tread down slingstones,

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And they drink and make a noise as from wine,
 And they shall be filled like bowls, as the corners of the altar.
 And Jehovah their God saves them in that day, as the flock
 of His people ;
 For jewels of a crown shall they be, glittering over His land,
 For how great is His goodness and how great His beauty !
 Core shall make the young men flourish, and new wine
 maidens."

But again we have to remark that this prophecy is only partially fulfilled. The terrible tribulation of the land of Judah when Antiochus Epiphanes invaded the land, is but a type of the great tribulation, the time of Jacob's trouble. Antiochus Epiphanes, in his awful fight against Jehovah and the Lord's people, is a type of the final Antichrist, and the Jewish saints slain by him are types of the Jewish saints which will be beheaded during the tribulation. Jehovah will fight then, as it is stated here, against those nations in that day (Zech. xiv). The remnant of Israel will then be victorious. Thus everything is seen in this chapter in a past fulfillment, but only partial, and in it a future fulfillment, which will be complete.

We cannot leave this chapter without calling attention to the blessed statement :

"For jewels of a crown they shall be, glittering over His land."

The slain who suffered martyrdom are meant, and all those who fought for Jehovah's name and honor. May not the statement in Hebrews xi. refer to this time? "Others had trials of mockings and scourgings, yea moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goatskins: being destitute, afflicted, evil entreated, of whom the world was not worthy, wandering in deserts and in mountains and caves and the holes of the earth" (Heb. xi: 36-39).

And all will find a repetition during the coming tribulation. But the time for reward has not yet come. The throne of glory is not yet revealed, and the jewels, the saints made up in a crown, glittering over the land, are not yet seen. But the assurance is given, "They shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels" (Mal. iii: 17). "Thou shalt also be a crown of glory to the hand of Jehovah, and a royal

diadem in the hand of thy God" (Isa. lxii: 3). "And I saw the souls of them that were beheaded for the witness of Jesus and of the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years." Revel. xi: 6. Oh, blessed hope of all the saints! To be with Christ in Glory, in His throne, and sharing His rule. In that day of manifestation, when Christ our life is manifested, and we shall be manifested with Him in glory—glory never ceasing, but ever increasing, in the countless ages to come, redeemed sinners will be the jewels of His crown, and He shall see the travail of His soul and be satisfied.

What Believers Have in Christ.

It is not a question of what they may have, or hope to have, or try to have, but of what they already and really have. - Of course this question, like every other that touches our eternal destiny, is to be settled by the word of God, and not by our feelings or by the opinions of men. Christianity is not a human philosophy, but a divine revelation, and having been taught by the Holy Spirit that the bible is the word of God, obviously it is our duty to accept its inspired testimony as true, however much it may run counter to the current views of the world or the church. If we consult the Scriptures alone, it will not be difficult to discover the present possessions of believers.

First, they HAVE redemption. God "hath made us accepted in the Beloved, in whom we HAVE redemption through His blood, the forgiveness of sins according to the riches of His grace." (Eph. i: 6, 7.) The redemption of the body is a thing yet future, to be accomplished at the second coming of Christ, but the redemption of the soul was accomplished on the cross. "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii: 13). The ransom price for our deliverance does not remain to be paid, but it was paid once for all time, and for all His people, and to the utmost demands of the law, when "His own self bare our sins in His own body on the tree." (1 Pet. ii: 24), as it is written, "He entered in once into the holy place, having obtained eternal redemption." (Heb. ix: 12.) Even in

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anticipation of His sacrifice, it was said a thousand years before He came into the world, "With the Lord there is mercy, and with Him there is a plenteous redemption." (Ps. cxxx: 7.) It is a redemption which, like the flood, rises fifteen cubits and upwards above all the high hills and mountains of our sins.

Second, they **HAVE** everlasting life. "He that believeth on the Son **HATH** everlasting life." (John iii: 36.) It is not hope to have it, but he *hath* it, and *hath* it now. "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me **HATH** everlasting life, and shall not come into judgment, but is passed from death unto life." (John v: 24.) The difficulty with sincere Christians, who only hope they may get everlasting life hereafter, arises from their failure to see that it is a gift. They regard it as something for which they must work, and hence they overlook the plain statement, "The gift of God is eternal life, through Jesus Christ our Lord." (Rom. vi: 23.) If it is a gift it is not earned but received, when we receive Christ by faith. "He that hath the Son, **HATH** life; and he that hath not the Son of God, *hath not life.*" (1 John v: 12.)

Third, they **HAVE** a great high priest. "Seeing then we **HAVE** a great high priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our confession." (Heb. iv: 14.) It is not merely that he will be our high priest hereafter, but He has entered "into heaven itself, now to appear in the presence of God for us." (Heb. ix: 24.) There is not a sorrow that He has not shared, nor a temptation that He has not tried; "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them." (Heb. vii: 25.) We may falter and fall, and, alas! we often do, but He prays for us, as He did for Peter, that our faith fail not. We may be overcome by the strong gust of some sweeping temptation, but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John ii: 1.) The people of Tyre averted the storm of war when they made Blastus, King Herod's Chamberlain, their friend: how safe are we who have such an Advocate to speak, not only before God's throne, but to the Father's heart!

Fourth, they **HAVE** the Holy Ghost. "What I know ye not that your body is the temple of the Holy Ghost, which is in you, which ye **HAVE** of God, and ye are not your own?" (1 Cor. vi: 19.)

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It may seem a small thing to man; but it is a great thing to the believer: to have God as his resident guest; and all the boast, so common in these days of man's dignity and worth, falls infinitely short of the high conception that the body of the humblest Christian is the temple of the Holy Ghost. "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." (Rom. viii:15.) Compassed with infirmities, burdened with infirmities, sometimes almost crushed by infirmities, "the Spirit lays hold of our infirmities along with us; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." (Rom. viii:26.) Thank God, the groan of a believer is the Spirit's breathing in the heart.

Fifth, they have the promises of God. "Blessed is the man that endureth temptation: for when he is tried (approved), he shall receive the crown of life which the Lord hath promised to them that love Him." (James i:12.) It is a promise already given, "and this is the promise that he hath promised us, eternal life." (1 John ii:25.) It is a promise confirmed by the sanction and solemnity of God's oath, and therefore the believer has strong consolation. No wonder it is said, He "hath called us to glory and virtue: whereby are given to us exceeding great and precious promises" (2 Pet i:3, 4), the glory making them great, and the courage or fortitude to which they summon us, in the midst of perils, making them precious. The promises and providences of God seems at times to run contrary to each other; and so do the wheels of a watch, but all serve the plan of the maker. "Let us hold fast the confession of our hope without wavering, for He is faithful that promised." (Heb. x:23.)

Sixth, they have a sure word of prophecy. "We have more sure the word of prophecy, whereunto ye do well that ye take heed, as unto a lamp shining in a dark (squalid) place, until the day dawn, and the day-stars arise in your hearts." (2 Pet i:19.) Many say it is not well to give attention to the word of prophecy, but the Spirit of God tells us we do well to take heed unto it, as the only light that shineth in a dingy and dirty world, so full of crime and vice and suffering, the heart is made sick every day. But for the coming of our Lord, of which it is a sure harbinger, the blackness of midnight hangs over our ruined race.

Seventh, they have a sure hope. "Which hope we have as an

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anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, Jesus made so high priest forever after the order of Melchisedek" (Heb. vi: 19, 20), who was king of peace and king of righteousness, as well as priest of the most high God. To call Jesus a forerunner is an absurdity, unless His people follow Him; and the least of those for whom He shed His blood, and who trust in His name, shall as surely enter heaven at last, as He has already entered it to announce their coming. "And every man that hath this hope on Him purifieth himself, even as He is pure." (1 John iii: 3.) It is a present hope and it outlasts the fleeting breath. Carlyle tells us that when John Knox lay dying, "they asked him, 'Hast thou hope?' He spoke nothing, but raised his finger and pointed upwards, and so died."

T. H. B.

The Salvation of God.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will bear it." (Acts xviii: 28.)

What glorious words for us, sinners of the Gentiles! What solemn words for the house of Israel! They form the close of Paul's address to his brethren, according to the flesh, whom he had invited to meet him in his lodging at Rome. It is now eighteen hundred years since these words were uttered by the blessed apostle—that true lover of Israel; but they have lost none of their freshness, none of their living depth, none of their heavenly power, by the lapse of ages. They fall upon our ears with the same force of application as if we had been standing outside the apostle's door at the moment in which he uttered them, "The salvation of God is sent to the Gentiles."

It may be well for the reader to glance at the circumstances under which these precious words were spoken. The apostle Paul, having arrived as a prisoner at Rome—the grand centre and seat of Gentile power—the fourth of Daniel's great empires—calls his much loved and longed for brethren together; and when they assembled at his lodging, according to appointment, "he expounded unto them, and testified of the kingdom of God, persuading them concerning Jesus, both out of the law of Moses,

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and that of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

Then follows the remarkable clause with which this paper opens—a clause pregnant with the most momentous results to us Gentiles; and these results are all the more precious to us when we are assured that they flow not from the final rejection, but only from the temporary setting aside of the nation of Israel. Such is the distinct teaching of the apostle, in Romans xi. "I say then, Have they [Israel] stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 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 fullness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. [How deeply touching!] For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits (the very thing which Christendom has become); that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.* And so ALL ISRAEL SHALL BE SAVED: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant

* The reader will distinguish between "The fullness of the Gentiles," and "The times of the Gentiles." (Luke xii: 34.) The former refers to the gathering out from among the Gentiles for blessing; the latter, on the contrary, refers to the closing up of their history in judgment—the history of those four great empires spoken of by Daniel the prophet. It is well to weigh this distinction.

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unto them, when I shall take away their sins." (Rom. vi : 11-27.)

Having said thus much to show the true dispensational position of our subject, we shall proceed, in dependence upon divine guidance, to unfold and apply it, in an entirely evangelistic way, to the souls of our readers. In so doing, we shall notice three distinct questions arising out of our brief but comprehensive text, namely, First, What is sent? Secondly, Who sends it? Thirdly, To whom is it sent? And first, then,

WHAT IS SENT?

Salvation! Precious word! Well may we call upon the reader to consider it. Looked at in its full, broad, evangelical sense, as presented by the apostle, in the passage before us, it comprehends all the rich blessings secured to us, sinners of the Gentiles, in the gospel of the grace of God. It reaches from the very heart of God down to the lowest point in our condition; and it lifts us completely out of our guilt and ruin, and places us before God, in the full results of Christ's accomplished redemption. It secures to us, at the very outset, the full and final remission of all our sins; the perfect obliteration of all our guilt; entire deliverance from all wrath and judgment to come; and it introduces us into the unclouded favor of God. It secures to us, not only deliverance from the just consequences of our sins, but from the present dominion of sin, as a ruling principle. It secures to us "wisdom, righteousness, sanctification, and redemption." In short, "The salvation of God" includes, within its blessed compass, all we can possibly want for time and eternity; and not only so, but all that was in the heart of God to bestow.

A passage or two of scripture will serve to illustrate the force of the expression, "salvation of God." In Exodus xiv. we find Israel in great pressure. They were surrounded on all sides by difficulties, to them perfectly insuperable. The sea was before them; the mountains around them; Pharaoh's hosts behind them. They were "shut up" in every way. It was a hopeless case so far as they were concerned. But this was just the fitting occasion in the which to enter into the full meaning of "The salvation of God." If there were a single ray—the faintest glimmer of human hope—that ray, that glimmer could only be, so far, a hindrance to the shining forth, in undimmed lustre, of God's salvation. But the case was desperate, and hence they were in a

position to understand and appreciate those precious words of Moses, "Stand still, and see the salvation of the Lord."

Thus it is ever: "Man's extremity is God's opportunity." It is when all is lost that we can really understand the meaning of salvation. If we have the weight of a feather or the breadth of a hair to lean on or cling to, in the shape of creature confidence, human hope, or earthly expectation, we have only just so much in the way of hindrance to our seeing the clear light of God's salvation.

But let us take another case. Turn, for a moment, to 2 Chronicles 20. Here we see Jehoshaphat surrounded with overwhelming difficulties, in the presence of which he is constrained to own that he had *no might*. What was the word to him? Just the same as it had been to Israel, in Exodus 14. "Stand still, and see the salvation of the Lord." It needed *no might, no knowledge*, to "stand still, and see." When a Saviour God is moving before us, our proper attitude is to stand still—our suited action, to gaze and worship. All we really want is to come to the end of self and its busy doings, in order that God may fill the vision of the soul, and the beams of His salvation gladden and light up the heart.

This is the deep and precious secret of peace and blessing, at all times, and in all conditions. Would we be truly happy in God's salvation? Then let us cease from our own restless efforts and rest in what He has done for us. It is when we are really brought to cry out, from the very depths of the soul, "no might," that the divine response falls with clearness and power on the ear, "Stand still, and see the salvation of God."

Take one more case. Look at Jonah. See him with the weeds wrapped about his head—see him in the very belly of hell: all hope gone; no human hand to reach him; and all this, he is remembered, the fruit of his disobedience. Yet what does he say? What are the accents that reach us from those profound and awful depths? "Salvation is of the Lord!" Precious words! It matters not what the difficulties may be, or how far gone we may be in our ruin and wretchedness, it still holds good that "salvation is of the Lord." Jonah's history furnishes a vivid illustration of this. He brought all the trouble and sorrow on himself. If he had not been wilful, if he had yielded himself to the will of his Lord, if he had run in the way of His commandments, he never would have found

himself in the whale's belly. He chose as we so often do, he chose his own way, and he found himself, in consequence, plunged in the very depths of distress. Still, God will be God, spite of all our wilfulness and folly; and the very moment Jonah gave utterance to that brief sentence, "Salvation is of the Lord," we are told that "The Lord spoke unto the fish, and it vomited out Jonah upon the dry land."

The foregoing examples, drawn from the pages of Old Testament scripture, will suffice to illustrate to the reader, in some degree, the true force of the word "salvation." It is God's intervention, in grace and mercy, in man's behalf; it is deliverance wrought by God's own hand when all hope is gone. It is a word of marvelous power and completeness. It is, as we know, used in various ways in scripture. For instance, the apostle exhorts the Philippians to work out their own salvation. Here the word is used in an inferior sense, and applies to the difficulties and dangers which surrounded those beloved saints. It cannot be taken in its high and broad sense, as applying to the eternal salvation of their souls, inasmuch as they were saved already. But there was much trial and pressure—they were surrounded by snares and temptations, and passing through a scene in which all was hostile; and, while the apostle was with them, they would naturally lean on him—on his wisdom and spiritual energy; but now, in his absence, he exhorts them to work out their own deliverance, assuring them, however, that it was God who worked in them both to will and to do of His good pleasure.

We have noticed the passage in Philippians ii: 12, because many find difficulty in it; but our present theme is salvation in the fullest, highest, and broadest sense in which it is presented in the word of God—salvation as including everything which a lost sinner can need—salvation stretching like a golden chain, from everlasting to everlasting, and every link in that chain is Christ—salvation overlapping the whole of our history, from first to last, meeting every exigency of our earthly path and conducting us safe to glory. In one word, it is "the salvation of God." This is enough. It is not merely a salvation in every way suited to us, but a salvation in every way worthy of God. It is not only that we are perfectly saved, but God is perfectly glorified.

And be it further noted, that when once the soul has laid hold of this salvation, it can never lose it—no, never. All the rage of

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hell, all the powers of earth, all the crafty malice of Satan, all the hostile influences that can be brought to bear, could not rob the saved soul of God's salvation. Oh! oh, reader, let no one persuade you to think that a divinely saved soul can ever be lost. This would be a gross dishonor to God. It would tarnish His glory if one whom He has saved could ever perish. Could we admit, for a moment, the horrible thought, that God would, or could, send a defective salvation to the Gentiles? Impossible! Grant me but this, that God has sent me salvation, and I argue, with holy boldness, that it must be a perfect and an everlasting salvation.

We shall now proceed to the question which forms the second part of our subject, namely,

WHO SENDS IT?

The answer to this question presents God in that character which, above all others, suits a lost sinner, and that is as a Saviour-God. Moreover, it assumes that man has been proved a total ruin—a hopeless wreck; that he has been weighed in the balance and found wanting; and that God is no longer looking to man to produce aught in the shape of righteousness—no longer proving and testing him in order to see if anything good could be got from him. In a word, the very fact of God's sending salvation to man proves, beyond all question, that man are in an utterly undone condition. If man be not *lost*, he does not need salvation. He might need *help*; but this latter is not what is sent, nor is it what we want. It is quite a mistake to say, as people sometimes do, "With the help of God, I hope to be saved and get to heaven." If God be only a helper in the work of salvation, then it follows that man can co-operate with God in that great work, which were not only a fatal error, but a blasphemous presumption. What! God and the sinner on the same platform, both working together to the same grand end—man's salvation? Far away be the monstrous thought! No, no; God is alone in the work. Man is the material to be wrought upon—man in the condition of a lost one—needing not merely help, as though he could do a little; but needing full salvation, as one who can do absolutely nothing.

Is this weighty point fully seen? Does the reader see it? Does he see in it its application to himself? The volume of God teems with evidence in reference to it. Every age of the world's history,

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every stage of man's history, from Paradise to Calvary, every dispensation of God, every economy under which He has ever dealt with man—all goes to prove, with overwhelming power of evidence, that if God was to do anything at all for the sinner, He must save, and not merely help him. Help might do for those who are weak and defective, or astray; nothing but salvation could avail for those who are hopelessly lost.

Blessed for ever be the God of all grace, this is exactly what He has sent. "The salvation of God is sent to the Gentiles." What divine power, what infinite fulness, what exhaustless depths are all in these few words! They present a margin sufficiently broad for the insertion of all that God was pleased to do for us poor lost sinners. That blessed word salvation embraces in its mighty compass, not only all that we are saved *from*, but all that we are saved *to*, and what we are saved *by*. For, let it never be forgotten, that the glory of God is bound up in the salvation which He sends to us. This could not possibly be if man had to contribute the weight of a feather or co-operate to the extent of the movement of an eye-lash, in the matter of salvation.

This is a point of immense interest and value, and one eminently calculated to strengthen the foundations of the Christian's faith, and to lift him beyond the reach of every doubt and every fear. God's glory is at stake in the salvation which he has wrought out for us and sent to us. What strength is here! What comfort and consolation! What peace and liberty! What courage and confidence! Nothing can exceed it. If a single flaw could be detected in the salvation of God—a single thing defective—a single point unprovided for—the slightest possibility of failure, from first to last—from the moment when the soul first tastes the sweetness of divine grace, until it bathes itself in the very fullness of divine glory—if it were possible that a saved soul could be lost—if a single want of that saved soul were not perfectly provided for, whether in the way of "wisdom, righteousness, sanctification, or redemption"—if, in short, there were a single missing link in the golden chain of salvation, then verily would the lustre of the divine glory be tarnished, and the enemy of God might triumph.

But no, reader, it cannot possibly be. "Salvation is of the Lord;" and this holds good whether it be a question of deliverance from the smallest difficulty lying in our daily path, or of the full, final and everlasting salvation of our souls, actualized in the

very presence of God and of the Lamb. It is all of God from beginning to end. It wears the stamp of His omnipotent hand upon it, in its every stage. It flows like a shining river from His loving heart; and His glory is involved in the integrity of its every aspect and its every branch. It comes to us as free as the very air we breathe; and when we get it—or rather when it lays hold of us—it is as permanent as the throne of God Himself. It is the fruit of the will of God, as accomplished in the perfect work of Christ, and attested by the record of the Holy Ghost in the scriptures of truth. (See Hebrews x.)

Such is the salvation which God sends to the Gentiles. And may we not triumphantly inquire, "What else could it be as coming from the hand and the heart of such a God?" Surely nothing else, nothing less, nothing different. God must be God in all His actions and in all His ways. His glory shines in everything to which He puts His hand. If He saves, He saves like Himself. Can any one, with a single ray of the true knowledge of God, imagine that He could send us a salvation with a flaw of any sort whatsoever? Or can we suppose that when God speaks of sending us salvation He would think of fencing that salvation round about with certain legal conditions? Can we suppose that when God set about saving lost sinners through the redemption that is in Christ Jesus, He would do so with a "Yea" in one place, and a "Nay" in another? Impossible—utterly impossible. We can understand God putting men under conditions—giving them laws and statutes—putting them to the test, and raising the question of righteousness, and causing the offence to abound. He did all this at Mount Sinai. But this was not "sending salvation." Giving a law, by the disposition of angels, in order to put men to the test, is one thing; and sending a full and free salvation to lost sinners on the ground of the death and resurrection of Christ is another thing. Salvation is absolute, eternal, divine. It is as perfect as the One who sends it, and man has nothing to do but to receive it and walk in the light and power of it all his days upon earth, and then go home to bask in the beams of it in that bright and blessed world above.

And, let it never be forgotten; that in this salvation whereof we speak, there is most blessedly included and secured holiness of life—yes, beloved reader, remember this. True holiness is wrapped up in the comprehensive folds of that salvation which our

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gracious God has sent to the Gentiles. It includes victory over lusts, tempera, habits, influences, circumstances—victory over self and its surroundings—victory over the world, the flesh and the devil. True it is—alas, how true!—we fail to make good, in our souls' experience, from day to day, what God's salvation secures to us. We fail to plant the foot of faith upon the full extent of that fair inheritance which sovereign grace has, most surely, made ours in a risen Christ. How few of us really enter into the divine fullness of salvation! How many are groping about in darkness or dim twilight, hardly knowing where they are or whither they are going. They have life. Their very groping proves that; but then it is life in a fog, when it ought to be life in the clear sunlight. The condition of many of God's dear people may be fitly compared to people moving about in one of those thick London fogs. They have no certainty in their movements, and they are in constant danger of coming in collision with one another or with the various objects which lie in the way.

But does all this darkness and uncertainty, this poverty of apprehension and shallowness in experience, on our part, touch the integrity and fullness of the salvation which is ours in Christ? Not in the smallest degree. There it is for us in all its blessedness and glory; and all we want is faith to take it in and make our own of it. God, in His infinite grace, has sent it to us; and, most assuredly, He means that we should have it and enjoy it, just as He meant that Adam should enjoy the fruits and flowers of paradise, and Israel the milk and honey of the promised land. God has given us a full salvation, and it is for us to walk in the light, joy and strength of it, all the day long. Faith appropriates what love provides; and love is never more gratified than when faith most simply appropriates its rich provision. May we ever bear this in mind. May we ever remember that, as God is *glorified* in the salvation which He sends, so He is *gratified* by the faith of those to whom He sends it. We need not imagine that it is in the least according to the mind and heart of God that we should refuse to enjoy the things which He so freely gives to us in Christ. What He gives, He gives "with his whole heart and with his whole soul." (Jer. xxxii:41.) He gives like Himself, and He loves an artless, childlike faith. If He bestows with His whole heart, He means us to enjoy with a whole heart.

However, glad! as we would expatiate upon this precious

branch of our subject, we must close this paper by a brief reference, in the third place, to the question

TO WHOM IS IT SENT?

"The salvation of God is sent *to the Gentiles.*" This surely is broad enough for any one who knows himself to be a Gentile. At the first, as we know, salvation was confined to the Jews. They, in the dispensational wisdom of God, were to have the first offer. The Lord Jesus, in sending out His messengers, in the days of His flesh, expressly told them *not* to go "in the way of the Gentiles." But now all barriers are gone—swept away by the rising tide of God's salvation. We dwell not now upon the fact that Israel is, for the moment, set aside; but upon the fact that God's salvation is sent to us Gentiles, as such. There is no condition, no limitation whatsoever. Every Gentile, from pole to pole, and from the river to the ends of the earth, to whose ears the sweet story is wafted, may possess this priceless treasure of full, free and everlasting salvation. If a letter or parcel is sent to anyone, through the post, he receives it, reads his name on the front, and, without a question, proceeds to open it, and appropriate the contents.

We all understand this. It is simple enough if only we are willing to be simple likewise. God sends salvation to the Gentiles. I am a Gentile; therefore God sends salvation to me—yes, to me. How do I know? Because I am a Gentile. It is impossible to refuse the application. Ere I can question the fact that salvation is for me, I must deny the fact that I am a Gentile. I may reject the offer, and have to answer to God for that rejection; but I cannot possibly deny the application. God has sent salvation to the Gentiles, and, if I am a Gentile, He has sent salvation to me, as distinctly and as absolutely as though I were the only Gentile on the face of the earth.

But some will say, "What about election?" We reply, it is a most precious truth of God; but there is not a syllable about it in that glorious charter which now lies open before us. If it had been said, "The salvation of God is sent to the *elect* Gentiles," then, most surely, we should seek to ascertain whether we belong to such a class, and if not, of course there is no salvation for us. But, thanks be to God, nothing of the kind appears. There is no hindrance, no difficulty, no question. We are simply told

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that "The salvation of God is sent to the Gentiles." Alas! alas! men refuse it—will not have it—their hearts are full of other things. Nevertheless, there stands the precious casket of God's salvation ready for their acceptance, and if they will not have it, their blood shall rest eternally upon their own guilty heads. Let no one shelter himself under the plea of God's hidden purposes and counsels, for no such plea will stand for a moment. Man is not held responsible on the ground of secret decrees, but on the ground of a salvation which is sent to him from the very heart of God, through the precious blood of Christ, and on the authority of the Holy Ghost.

Beloved reader, have you accepted? His salvation? Mark what the apostle saith, "The salvation of God is sent to the Gentiles, and they will"—what? "They will hear it." Have you heard it? Have you bowed your heart to it? Have you believed in the love that sent it—in the blood that sealed it—in the record that brings it to you? Turn not away from these questions we beseech thee. Time is running on. Are you saved? If not, why not? If not, what then? Oh! think of thy precious immortal soul! Think of a never-ending eternity! Think of the untold joys of heaven—of the unutterable horrors of hell! Why wilt thou die? Why perish eternally when there is actually nothing to hinder thy being, at this moment, the happy possessor of "The salvation of God?"

Lo! to Thyself I lift mine eye,
Thy promised aid I claim;
Father of mercies, glorify
The risen Jesus' name.

Salvation in that Name is found,
Cure for my grief and care;
A healing balm for every wound,
All, all I want is there.

C. H. M.

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Notes.

We will continue to send sample copies of this magazine to any of our readers who desire to circulate them among their friends, or if the addresses of people who might become interested in the truth are sent to us, we will send out the copies from our office. We also renew our offers to send back numbers for five or six months along with one year's subscription, and for \$1.75 we will send a copy of "Studies in Zechariah" and Our Horn for one year.

Orders for the book on Zechariah may be sent in now. The book will be ready some time this Fall. Price \$1, postpaid.

Jewish tracts and Hebrew New Testaments in small quantities can be had from us free of charge. We will be glad to send such literature to any one who desires to pass it on to some Jew.

We are very thankful for the encouraging letters received during the last month since we sent forth the September number containing the statement in which we define our position. We know that our testimony has been a blessing to some, and that we are being remembered before the Lord.

The past month was a busy one, with almost daily opportunities to give out the Word in teaching and preaching, in the English and German languages. Besides the several regular weekly

Bible readings and two weekly Gospel services, we spent a day in Wilmington, Del., and made a short visit to Lawrence, Mass., where we had a good Gospel service with the Hebrews, and two meetings with our German friends. In New York City we had well attended preaching services for Hebrews twice on Saturdays.

Studies in Zechariah.

By A. C. GARRELEIN.

CHAPTER X.

*More Blessings promised to Judah and Israel.—The Nation Victorious.
—Judah and Ephraim blessed, gathered and restored, and their enemies overcome.*

The tenth chapter continues to unfold Israel's future blessings and restoration, and in it Ephraim, the house of Israel, is especially mentioned. The chapter begins with a contrast. In the first verse there is a call to prayer, and the assurance of an answer given; in the second verse the idols are mentioned which Israel worshipped and which give no comfort.

Ask of Jehovah rain in the time of the latter rain. The former rain and the latter rain are often spoken of in the Word. It is of course first to be understood of the natural rain coming from the clouds upon the land. The rain withheld and the land becomes a desert, the rain given and the land flows again with milk and honey. I will give you the rain of your land in his due season, the first-rain and the latter rain, that thou mayest gather in thy crop, thy wine and thine oil. . . . Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and the Lord's wrath will be kindled against you and He shut up the heavens, that there be no rain and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. (Deut. xi: 14-17.)

The first rain came upon the seed placed into the ground, while the latter rain was necessary to ripen the fruit. Israel's sin, unbelief, disobedience and apostasy have shut the heavens and keep them shut so that there is no rain and the land is a wilderness,

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waste and desolate. An abundance of rain is promised to them when Jehovah appears again. Much of late has been said that Palestine becomes fruitful once more. It is said that the statistics show that during the last years the rainfall has increased by so many inches. This statement is denied by others. Some believers make much of this rainfall and think that it is a sign of His coming, an indication that God's favor is being restored to the land. This is incorrect. The abundance of rain, the latter rain, is not promised for the land at this present time, but it will come after the great tribulation, and is closely connected with the manifestation of the Lord from heaven in the clouds. The fruitfulness as it is seen now in the land—by no means general, but only in spots—is brought about mostly by artificial means, such as irrigation. During the great tribulation there will be no rain. (Rev. xi : 6.) Modern Zionism, in its God-dishonoring unbelief, with its immense resources of wealth and influence, may succeed in transforming the land of the Fathers. Indeed this is their scheme—building railroads, channels for irrigation, factories, mines, institutions of learning, etc. But the great tribulation will sweep it all away once more, and disaster will come swiftly when the plan of a Jewish Kingdom, without Him who is the King of the Jews, seems to be realized. It is not for the believer to look now for the promised latter rain. All this looking for signs has a tendency to foster the idea that the church will pass through the tribulation. If that were the case we might well look to the signs around us and look (as some believers do) where Antichrist is to come from.

The latter rain stands in connection with the Lord's manifestation for Israel. Let us know, follow on to know Jehovah: like the morning His coming is sure, and He shall come like the rain for us, like the latter rain watering the earth. (Hosea vi : 3.) O ye children of Zion, rejoice and be glad in Jehovah your God; He gives you the former rain in a just measure, and sends you in showers the early and the latter rain as in times of old. (Joel ii : 23.) It is time to seek Jehovah, until He come to rain righteousness upon you. (Hosea x : 12.) But the latter rain is also a type of spiritual blessings. It includes all the blessed promises in spiritual things, and especially does it stand for the full harvest which comes in after the heaven is opened and that great outpouring of the Spirit takes place. (Joel ii : 28.) It is unscriptural to expect now in this time such a latter rain, just as it is unscriptural

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tural to expect now the rain upon the land of Israel. How many prayers there are now in Christendom, well meant undoubtedly; prayers for the outpouring of the Holy Spirit, prayers for a new Pentecost, even prayers for the outward manifestations; all these prayers have no scriptural foundation, and cannot be answered now in the dispensation in which we live. There will be the latter rain, the outpouring of the Spirit upon all flesh; but it stands in connection with the day of the Lord and with God's earthly people.

Truly, as the beginning of *Zachariah x.* has it, in the time of the latter rain there will be prayer for it, but the prayer does not come from the lips of church-saints, but it comes from the lips of the Jewish remnant. The assurance is given that Jehovah will send the showers of rain, and before they come He will create the lightning. The lightnings stand for His wrath and judgment, which will proceed before the showers of blessing. In His coming He will be like the lightning falling from the clouds.

The second verse puts before us another picture. The apostasy of the nation and their idolatry are now brought before us. The original word for idol is *teraphim*, and these were household gods, which were consulted by them. Spiritism (or as it is also called *Spiritualism*), this awful delusion so strong in the last times, is not a new thing. We can trace it to the remotest ages, and the nations which are still in the darkness of heathendom still practice it. It is very powerful in India and in China, and upheld by the father of lies from where it springs. Israel knew it likewise, and was closely connected with its abominations. The *teraphim* were little figures which in some way by movements or mysterious noises gave an answer to questions. Man did then go about as sorcerers, and mediums had visions and dreams. Hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the King of Babylon. They prophesy a lie unto you. (*Jer. xxvii : 9.*) Let not your diviners that are in the midst of you deceive you. . . . I have not sent them, (*Jer. xxix : 8, 9.*) What an awful sin it was that Israel could thus join themselves to idolatry and practice the abominable things. Soon the punishment fell upon them and they were carried into captivity, as the second verse states. Therefore they have wandered like a flock, they are oppressed because there is no shepherd. Jehovah

had been rejected by them, and in this rejection is seen the rejection which followed when they rejected the Son. Here Hosea iii : 4 is to be taken into consideration. The children of Israel shall abide many days (the dispersion in which they are now) without a king and without a prince, without a sacrifice and without an image, without an ephod and teraphim. The next verse speaks of their conversion in the latter days. During their dispersion they will have neither the old worship of Jehovah nor will they hold any longer to the teraphim and ask guidance of them. How truly it has all been fulfilled. However there is a word which the Lord spoke, which is here likewise to be mentioned. It is one of the many misunderstood passages in the New Testament. We find it in Matthew xii : 43-45. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith I will return to my house from whence I came out : and when he has come he findeth it empty, swept and garnished. Then he goeth and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be unto this wicked generation. The unclean spirit of idolatry had left the nation after the return from the captivity, but there is in that wicked generation at last a return of the same evil spirit with seven others worse than the spirit of idolatry, and the last of that man (unbelieving Israel) is worse than the first. This seems to us is the true application of this passage. Israel is rapidly nearing the time when unclean spirits with idols will have control over them. He who comes in his own name, the false Messiah, the devil's masterpiece with all his delusions and lying wonders, will be worshipped by them and the outcast demons will enter the house again. This is clearly seen in Zech. xiii : 2. It shall be in that day (after the nation has looked upon the pierced one), saith Jehovah of hosts, I will cut off the names of the idols from the land, and they shall be remembered no more ; and also the prophets and the spirits of uncleanness will I cause to pass out of the land. A return to teraphim, sorcery, divination, etc., is already noticeable in our day. The superstitions of talmudical Judaism are many, and the modern revival of the ancient teraphim, in Spiritism, through mediums, tables, etc., finds not a few followers among the Jews. What will it be when the man of sin is in the earth? All the world will wonder after the beast.

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In verses 3-5 we see once more the events which belong to Israel's future. Mention is made first of the House of Judah. Against the shepherds His anger is kindled, and the he-goats will be punished (false leaders of the people and their enemies.) Then Jehovah visits His flock, the house of Judah, and He will make them like His goodly horse in war. Like heroes they are trampling down the foe. They fight successfully against their enemies, for Jehovah is once more with them and the day of vengeance has come, and the riders on horses are put to shame by them. The parables of Balaam tell us what Israel will be at last, and how like a young lion they will spring upon the prey. Even now in dispersion the Jew inspires terror and is feared by the nations. This fear, which produces anti-Semitism (so strong in our times), has a good reason, for they will soon be the head of the nations and no longer the tail.

The words in the fourth verse, From him (Judah) the cornerstone, from him the nail . . . have been differently interpreted. The nail is in the oriental house a large pin, often very beautifully ornamented, and the most costly things are hanged thereupon. And I will fasten him as a nail to a sore place and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house. (Isaiah nail : 23, 24.) The *Shemeth rabbah*, a Jewish interpretation, says on this verse, this is King David; as it is said, the stone which the builders rejected is become the chief cornerstone. Some say it is spoken concerning the Lord, that He is the cornerstone and the nail. It refers to Him no doubt, but what is spoken of Him finds also a fulfillment in restored Israel. Thus Israel is yet to be the cornerstone upon which everything rests in the earth, and the nail upon which hangs the glory.

The rest of the chapter speaks of restoration of the house of Judah and the house of Israel. The house of Judah will be strengthened, and the house of Joseph (the ten tribes) will be saved. Ephraim, standing likewise for the house of Israel, shall become like a hero, and their heart shall rejoice, and their sons shall see and rejoice, their heart shall exult in Jehovah. I will bring them to them and will gather them, for I have redeemed them, and they shall increase as they did increase. And I will sow them among many peoples, and in far countries they shall remember me, and with their children they shall live and return. (Verses 7-9.)

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Their bringing back will be from the land of Egypt and from Assyria. With it is the judgment of the nations; they will be cast down and the restored people shall walk in His name.

The prophecy brings before us the old question concerning the ten tribes of the house of Israel. These tribes are generally called the "lost tribes," and as such they have been found perhaps a hundred times by as many different persons. The North American Indians, the Afghans, the Nestorians, tribes in the interior of Africa as well as in Chios, and even the Hottentots of South Africa, have been declared to be the lost tribes. We believe that this looking for the lost tribes and to locate them is something against which the Holy Spirit warns when He declares, But avoid foolish questions and genealogies and contentions and striving about the law, for they are unprofitable and vain. (Titus iii: 9.) Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith. (1 Tim: 1-4.) We think it wrong to go into such speculations on matters which the Lord purposely has hid in His Word. We would have nothing else to say on this topic were it not for a very strange teaching which has fascinated many minds and which has become very popular both in England and in America. We have reference to the so-called Anglo-Israel theory. According to this theory the lost tribes have been found in the Anglo-Saxon race, and that God has kept His promises made to the house of Israel and fulfilled them and fulfills them now in the two nations, America and England. It is a theory, and the Word of God is used to prove it. This may be done with any theory, and scripture twisted out of its place can be made to prove almost anything. Anglo-Israel is a delusion, and it is strange that so many believers have become infatuated with it and suffer consequently from it. The theory is based upon a very serious mistake in the exposition of the prophetic Word. All through prophecy we find promises which belong to the house of Israel (and to Judah likewise), the conflicts, the victories over their enemies, temporal blessings, etc. These promises are to be realized in the latter days. The phrase "latter days," however, is misunderstood, and believed to be the days in which we live; while in fact the latter days are still future and have not yet been reached. Prophecies which are spoken concerning the future are looked upon as already fulfilled.

In this way the ninth verse in our chapter is misunderstood,

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And I will sow them among the peoples, and in far countries they shall remember me, and with their children they shall live and return. This passage is often quoted in Anglo-Israel literature, and is always put down as being fulfilled in the Anglo-Saxon race. We claim that it has not yet been fulfilled, but will be fulfilled when the house of Judah has been restored, and they as well as the house of Israel are in the land and form one people, God's earthly kingdom people. This is true of all the promises which Anglo-Israelism claims to have found a fulfillment.

It is true they are now scattered among the nations and the Lord knows them and He knows where they are and in due time He will send hunters to hunt them out and fishers to fish them in (Jer. xvi: 16); and they will be brought back to the land upon horses and in chariots, etc. (Isaiah lvi: 10.) After that they will be sown among the peoples. They are then in the far countries and increase as they did before and are a blessing to the nations and not a curse. Their seed shall be known among the Gentiles and their offspring among the people all that see them shall acknowledge them that they are the seed which the Lord has blessed. (Isaiah lxi: 9.) Judah's return will be from all directions, but according to the tenth verse Ephraim will be brought back from Egypt and Assyria. Anglo-Israel is a very poor Ishmael attempt to help God to keep His promises.

When all this takes place the Lord will pass through the sea and there will be affliction. The Nile is mentioned, and in Assyria the pride will be brought down, no sceptre any longer in Egypt. Only then after this manifestation will they walk (Judah and Israel) in His name, and not before.

Synopsis of Psalms 93-100.

By A. C. G.

The Psalms are divided into five books. The above Psalms stand in the fourth book, which begins with the 90th Psalm and ends with the 100th. This fourth section differs from the first three sections in that little is said in it about tribulation and conflict with the enemies, but most of the Psalms are songs of praise for the overthrow of the enemies, for the mercy and favor of God

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and because Jehovah Himself is reigning in the earth. The dark pictures of suffering, trials and perplexities, as seen so often in the first three sections of the Book of Psalms, await still their final fulfillment in the Jewish remnant passing through the tribulation. Likewise the Psalms of praise, the ringing of a new song by Israel, the nations joining in it, are but prophecies to be fulfilled when the Son of Man appears with His saints to judge the earth. The eight Psalms we shall now review contain indeed a host of fat things for the person who loves the Word of His God and Father. If prayerfully considered and followed by comparing scriptures with scripture, the infallible guide, the Holy Spirit will surely make it a blessing to believers and put before them new visions of the coming glories.

PSALM 93.

This short Psalm is a kind of keynote of the Psalms of praises which follow. It contains the glorious theme "Jehovah reigneth," and the other Psalms to the 100th give us the grand and glorious details of this reign. Jehovah has been manifested in the earth appareled with majesty and strength. The consequences of this manifestation are: The world established, the Throne which is of old also established, the rebellious floods, the angry waves broken and overcome (nations the enemies of the King—God's testimonies, which are very sure, fulfilled, and at last holiness. A closer study will show that all these short sentences of the 93d Psalm are unfolded in their fullest meaning in every Psalm from the 96th to the 100th Psalm.

PSALM 94.

This Psalm puts before us the events which will transpire right before the Lord, Jehovah-Jesus comes with His saints. The Psalm shows therefore Jewish history of the last prophetic week of Daniel. Let us look at some of these events.

There is first the plea and the cry to the God of vengeance, not to a merciful father, but it is a cry for vengeance, that the God of vengeance may shine forth (verse 1). The second verse is still more intense. Lift up thyself, thou judge of the earth, render to the proud recompense. This cannot be the prayer of the saints of this dispensation.

And why this cry for the God of vengeance to appear to come and judge the proud? The verses which follow give the answer:

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The wicked triumph. Wickedness has the upper hand at last, and the workers of iniquity boast themselves. The 5th verse shows that the wicked one and the workers of iniquity are breaking to pieces Jehovah's people, and are afflicting His heritage (the land). Satan cast out from heaven into the earth will not find the saints, the body of the Lord Jesus Christ here to torment them, for they are then with the Lord in the air. His wrath will be against the people whom he well knows to be the coming nation. Tribulation is from Satan, and it will be Jacob's trouble. The waves of that awful storm which will then pass over the land and over the people ere are in this Psalm.

But in the midst of it there is the Faith and Hope of the believing remnant. The second half of the 94th Psalm speaks of this. Jehovah is their high tower and their only refuge. To Him they look and to Him has been the cry in faith. Jehovah our God shall cut them off (verse 23).

PSALM 95.

The 95th Psalm begins with an exhortation to sing unto Jehovah. He has not yet been manifested. It is not yet "Sing unto Jehovah a new song." As the moment draws nigh when at last He will rend the heavens and come down and His blessed feet shall stand once more upon the Mount of Olives, there is heard in Israel the exhortation to welcome Him. Perhaps Rev. xiv : 6 and 7 speaks of this glad shout which the believing remnant will utter.

In the first verse the rock of salvation is mentioned. Compare with Deuteronomy xxvii : 15 The rock of his salvation, which they lightly esteemed, is the same rock which they now acknowledge and whom they desire to greet with a joyful noise. The Rock is Jehovah-Jesus. But in the second verse there is again a joyful noise they make to Him, the coming One, with Psalms. Once they did cry in Jerusalem when He entered the City, Blessed is He that cometh in the name of the Lord, the King of Israel; but it was soon to be changed into Crucify Him. He had turned away then and told them they would not see Him again till they would cry, Blessed is He that cometh in the name of the Lord, and in the meantime their houses was to be left desolate. Now He is coming again. Signs and wonders are seen in the heavens and on the earth, heaven and earth are shaken and stars

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fall from heaven. At last there appears the sign of the Son of Man in the heavens, the Shakinah cloud, and the cry will be upon believing Jewish lips again, Blessed is He that cometh in the name of the Lord. Psalm cxviii : 26 ; Matthew xxiii : 39.

The Coming One, who comes to reign, is confessed by them as God and King. Verses 3-5. He has all power in heaven and on earth. Col. i : 16. Next is the call to worship and do homage to Him by bowing the knee. See Joseph's dream in Genesis xxvii : 7, and at last the brethren bowed their knees before the rejected One. Compare Isaiah xlv : 23 with Phil. ii : 10.

Verse 7 contains likewise their confession. For He is our God. Isaiah xxv : 9. And we are the people of His pasture, the sheep of His hands. Ezekiel xxxiv : 2-31.

This exhortation to praise and confession is followed by an exhortation to obey Him. Verses 8-11. The Lord Himself speaks. The entire nation stiff-necked, disobedient so long, will now hear. The wilderness wanderings are over and their backsliding will be healed by looking upon the Pierced One. They enter into the promised rest. Hebrews iii. and iv. The Psalm is quoted five times in these two chapters.

PSALM 96.

The manifestation of Jehovah in Judgment and in Mercy, the Lord coming with all His Saints, comes in these prophetic Psalms after the 95th Psalm. The exhortation to praise and Obedience has been heard and the heavens opened, the long-expected One has come. The 96th Psalm is the first of five Psalms which speak of the Lord's millennial rule, His Glory known over the earth and in the earth. Israel blessed, a holy people, nations rejoicing in salvation and the knowledge of the glory of the Lord and groaning creation delivered. How near all these events are and how it behooves us to look into them and rejoice, not alone in the blessed Hope that we shall soon see Him and be like Him, but also to rejoice in the Glory which will surely spread over the earth.

The name of Jehovah stands three times in the beginning of the 96th Psalm. First there is the singing of a new song unto Jehovah, Israel will sing this new song. Isaiah xii. They are now no longer the tail but the head. The last have become the first.

But all the earth will likewise sing. How and the ignorance of God's plans and purposes, which expects a rejoicing earth at this

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present time when Israel is still dispersed and unpardoned. The singing of a new song by Israel comes first, the singing of the earth follows.

His salvation is then proclaimed, His Glory declared and His marvellous works seen among all the peoples. Israel will do this proclamation and make known the Glory, signs and miracles will follow. Verse 3. In verses 4-6 this proclamation is seen. Idolatry will be abolished. Nations will no longer turn to wood and stone to worship them. Whole nations will turn from idols to the true and living God. Satan will be bound to deceive the nations no more. Read carefully Jeremiah xvi : 14-21. Notice there will be a second gathering of the Jews, this is followed by the confession of the Gentiles and their conversion (verse 19).

The worship of the Lord as it will be in the earth and especially in Israel, the glory due unto His name is described, verses 7-10.

Bring an offering and come into His court stands in connection with the millennial Temple, the great center of worship on the earth, a house of prayer for all nations. Ezekiel xli.

The world is established that it cannot be moved. The overturning times—Ezekiel xxi : 23-27—are over and the true form of government for the earth has been established. The Lord judges the peoples with equity. All nature falls in line and breaks forth in singing and rejoicing. The heavens and the earth, the sea, the field and all the trees rejoice and sing and are glad. Read Isaiah xi : 5-9, lv : 12, xlii : 6-17, xlii : 23.

Verse 13 reads—not, Before Jehovah for He cometh, but, Before Jehovah for He is come. He judges the land (Israel's land) and from there He judges the world in righteousness.

PSALM 97.

The Praise and Glory continue. The Lord reigneth and all the earth is His and rejoices, the isles are glad. The foundation of His throne is righteousness and judgment. He is the true Melchizedek, a Priest upon His Throne. Psalm lxxii : 1-2.

The clouds surround Him and from there flash forth the lightnings of His judgments. Fire devours the adversaries and He rules in the midst of His enemies. His lightnings lighten the whole world, the earth trembles and the hills melt like wax. All this will be literal. Isaiah lxvi : 15-16. Habakkuk iii, Deut. xxxii : 22, Psalm xviii : 11.

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The Lord will descend on the day of His Manifestation and He will come back in like manner, His feet standing upon the Mount of Olives; but the Throne of His Glory, which will be shared by His Saints is not in the earth but over the earth, in the heavens. In the earth He will have built again the tabernacle of David, which was fallen down, and upon the throne of David there will sit and rule a Prince, who is a Son of David and vice-regent of the King of Kings. Ezekiel xxiv:24. Ezekiel xlv:1-3. From the Throne of Glory in the heavens the angels of the Lord will ascend and descend upon the Son of Man.

Verse 6 shows that His glorious throne is in the heavens. The heavens declare His righteousness and all the peoples see His Glory. How will the heavens declare His righteousness? They are said to declare the Glory of El, the Mighty, but here it is His righteousness. Because, the nations will look upon into the heavens and see the heavenly, new Jerusalem which at the end of the thousand years comes down from heaven. There is the Throne of Glory, and in that Throne there are with Him the Son of Man, the Glorified ones. He indeed is the first born among many brethren and the Saints who even now are quickened and raised with Christ and seated in heavenly places with him, will then actually occupy that place. They are His Glory, the riches of the glory of His inheritance in the saints will then be demonstrated before the eyes of nations dwelling in the earth. No human tongue or pen can describe the coming glories. Eph. 1:18.

The end of the 97th Psalm speaks once more of the consequences of His shining forth and reign.

PSALM 98.

The 98th Psalm is much like the 96th. The idols of the nations are not mentioned. The third verse is the key, He hath remembered His mercy and His faithfulness towards the House of Israel. This term, like in many other passages, includes both the House of Judah and the House of Israel. The 98th Psalm contains the praise of a nation born in a day, they sing the new song because salvation has come and the ends of the earth have seen His salvation.

All the land (Israel's land) shouts aloud, there is a breaking forth, a singing, and with it harps, cornets and trumpets, such a joyful noise as has never been heard in Israel and in the earth be-

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fare. Psalm lxxviii: 15-16. And all else joined in. The sea roars and the fullness thereof, the world and the dwellers therein, the rivers clap hands, the hills sing for joy. It will be a universal singing time, above in the heavens, beneath in the earth, in Israel and among the nations, and nature will be no longer out of tune.

Moses sang of it in his song when he said, Rejoice O ye nations with His people, for He shall avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, to His people. Deut. xxxii: 43. And thus the Spirit declares through Paul, The receiving of them will be Life from the dead. Rom. xi: 15.

PSALM 99.

His rule and His victory is again put before us. He reigneth. He dwells between the cherubim, the earth trembles. The living creatures of Ezekiel and Revelation are mentioned here. Zion has become His dwelling place. The mountain will be lifted up over all the other mountains, and in it the Glory will be revealed and judgment executed from this spot. Isaiah ii and Micah iv. Jehovah is great in Zion.

Three times in the Psalm declaration is made that Jehovah is holy. Verses 3, 5 and 9.

The names of Moses, Aaron and Samuel, which are mentioned here, were priests heard and accepted by God. Thus Israel will be like Aaron, Moses and Samuel in worship and in praise. The worship in the earth has for a centre the holy hill of Zion. Verse 9.

PSALM 100.

This Psalm is the grand finale. It is nothing but praise; what else can there be when the earth is subjected unto Him, when Israel sings the new song and nations learn war no more, but bow before Jehovah, when groaning creation groans no more and the Glory of the Lord covers the earth as the waters the deep. Praise from generation to generation. May this praise be now in all the Saints of God, not alone for what we are in Him our Lord but also for what He will do in the day of His shining forth.

An Unfinished Testimony.

By A. C. G.

In Matthew 2 : 13, we read the following words : " Ye shall not have gone over the cities of Israel till the Son of Man be come." These words have been interpreted in different ways, and to some readers of the Word they are hard to understand. The Lord addressed them to the twelve disciples He sent forth to preach the Kingdom and to heal the sick. They were commanded to go to the lost sheep of the house of *Israel*, and not to go to the *Gentiles* or to the *Samaritans*. Special power was put upon them to heal the sick, cleanse the lepers, raise the dead and cast out devils. Special roles for this service were likewise given to them. It is a very serious error that believers go to the tenth chapter of Matthew and attempt to follow out some of the rules and commandments given there. They have nothing whatever to do with the testimony of the church, but the Jewish disciples were sent to the lost sheep of the house of Israel to preach on the whole counsel of God, but simply the preaching the Kingdom of heaven is at hand. The Gospel of Grace was then not known to the disciples. Preach the Gospel and heal the sick is often heard and applied to the sending out of medical missionaries, while others believe that signs should follow even now the preaching of the Gospel, so that the sick are healed, the devils cast out and the dead raised. All this springs from the ignorance of dispensational truths. In Matthew 23., the king not yet rejected sends out his witnesses to their own brethren to declare not alone that the kingdom is at hand, but to show it by the *Messianic* power with which the Son of God had endowed them. The church was then not in existence, nor can these commands refer to the church testimony.

The testimony as demanded here by the Lord was given by His disciples, and they went throughout the land, but it came to an end by the judgment which fell upon Jerusalem and the land. The Jewish testimony of Matthew 23. was given but is not yet finished. The church was called. The Gospel of Grace preached to call out a people for His name while Israel is set aside till the fallness of the Gentiles be come in. The unfinished testimony will then be

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taken up again by a remnant of believing Jews who will preach the Gospel of the Kingdom and heal the sick, who will suffer, be persecuted, brother will deliver up brother to death, and the father the child. They will be hated of all for His name's sake. While this witnessing goes on, and the witnesses are thus hated and persecuted, all they that endure to the end will be saved by the coming of the Son of Man from heaven. This makes plain the words, "Ye shall not have gone over the cities of Israel till the Son of Man be come." There is no Jewish testimony now because there is the testimony of the church. When the Jewish testimony begins again the testimony of the church is finished, and the church is no longer in the earth. This unfinished testimony of Jewish believers is seen in Matthew xxiv. The persecutions spoken of in Matthew x. are mentioned in the twenty-fourth chapter in connection with Daniel xii., the great tribulation, which is the time of Jacob's trouble, and in which the church is not seen. Thus Matthew x. and xxiv. show the Jewish testimony begun and finished—the church stands between.

Jude's Epistle.

It has been plausibly suggested that the writer of this epistle was the son of Joseph by a former marriage, and therefore the stepbrother, according to the flesh, of our Lord. More probably he was the son of Joseph and Mary, "for the testimony of Jesus is the spirit of prophecy," and we read His testimony in a psalm often applied to Him in the New Testament as literally fulfilled, "I am become a stranger unto my brethren, and an alien unto my mother's children;" (Psalm lix: 8). If this is so, a striking proof is furnished of Jude's faith in the deity of our Lord, when he calls himself the "brother of James," but the "slave of Jesus Christ." The best authorities conclude that the epistle was written about the year 90, and certainly some time after the Second Epistle of Peter.

There are twelve points of striking resemblance between the two, as will be seen by comparing 2 Pet. i: 12; ii: 1-3, 4, 6, 10, 11, 13, 14, 15, 17; iii: 2, 7, with Jude 3, 4, 5, 6, 7, 8-10, 11, 12, 13, 14, 17, 18. But there is evidently an advance made by

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the letter, for while Peter speaks of the angels that sinned (2 Pet. ii:4), Jude describes the same act as an apostasy, telling us of the angels that kept not their own principality, but left their proper habitation. It is clear, therefore, that the providence of God ordered the arrangement by which the brief epistle is placed at the close of the other epistles, and becomes the introduction to the book of Revelation, which reveals the judgments of the last days sweeping the scene of the accumulated crimes and iniquities and abominations of ages, that the way may be prepared for the coming and reign of the **KING OF KINGS AND LORD OF LORDS.**

Brief as is the epistle, containing but twenty-five verses, it sums up all essential revealed truth, and was written that we "should earnestly contend for the faith once for all delivered unto the saints"—once for all time, once for all men, once for all ages, once for all lands, never to be changed nor touched by human hand. It is a faith common "to them that are sanctified by God the Father, and preserved in Christ Jesus," or as the Revised has it, "Believed in God the Father, and kept for Jesus Christ." It is a faith that implies (1) belief in God the Father, verse 1; (2) in the deity of our Lord Jesus Christ, verses 1, 4, 14, 17, 21, 24, 25; (3) in the Holy Ghost, verses 19, 20; (4) in the grace of God as the source of our salvation, verse 4; (5) in the necessity of faith in order to obtain eternal life, verse 5; (6) in the existence of angels, verse 6; (7) in the historical credibility of Old Testament miracles, verses 7, 11; (8) in the personality of the devil, verse 9; (9) in the personal and pre-millennial coming of Christ, verse 14; (10) in the everlasting punishment of the wicked, verses 7, 13; (11) in the verbal inspiration of the Scriptures, verse 17; (12) in the communion of saints, verse 19; (13) in prayer in the Holy Ghost, verse 20; (14) in the guarding and preserving power of the Lord Jesus Christ, verse 24. Hence it will be seen that all the leading truths of the inspired writings are here gathered up at the close, and presented in the compass of a few verses.

It will be observed also that error and evil will make rapid and frightful progress, for they who go in the way of Cain, in substituting their own worship for the blood, run riotously, or cast themselves away, in the error of Balaam for hire, and at

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last perish in the gainsaying of Korah, who in his ambition and pride rejected the accredited ambassadors of God. "These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever."

Thus will be brought about the judgment, of which Enoch, the seventh from Adam, prophesied; and our Lord at His coming will not find the earth filled with righteousness, as the optimistic post-millennialists vainly imagine, but with ungodliness. Four times, as if the four quarters of the earth were embraced in the wide sweep of the prophet's view, the word "ungodly" is used to describe the state of things, which will resemble the utter ungodliness that prevailed in Noah's time, when the flood destroyed them all. Well might our Lord say, "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii: 8).

The successive steps by which this deplorable condition is reached are clearly described: (1) unbelief, verse 5; (2) apostasy, verse 6; (3) following upon unbelief and apostasy is sensuality, verse 7; (4) this is followed by lawlessness, anarchy, and contempt of government, verses 8-10; (5) this is accompanied by a religion of culture and of fruits and flowers, that denies atonement by the blood, and that is occupied, like Cain and his descendants, with the invention of musical instruments and by skillful designs in brass and iron, verse 11; (6) then comes the invasion of Christ's prophetic office, preachers setting aside the Word of God for the sake of getting the reward of Balaam in place and power, verse 11; (7) finally there is an invasion of Christ's priestly office, preachers and people swinging their censers that do not contain fire descending from heaven, which has led upon God's appointed and accepted sacrifice.

The little epistle also points out the mode by which we may avoid the perils of the last days: (1) by keeping in view the coming of the Lord Jesus to judgment, verse 14; (2) by remembering the very words of the apostles of the Lord Jesus Christ, knowing that they are words of infallible authority and

errorless inspiration, verses 17, 18; (3) by building up ourselves in our most holy faith, or in the devout and diligent study of the truth, verse 20; (4) by prayer in the Holy Ghost, convinced that all other prayer is an idle form of worship, verse 20; (5) by clinging to the love of God, fully persuaded that we depend for eternal life wholly upon the mercy of our Lord Jesus Christ, verse 21; (6) by having even the garment spotted by the flesh, never forgetting that the flesh is in us to the end of the journey, verse 23; (7) by trusting to the keeping grace of our Lord Jesus Christ, who is powerful to guard us from stumbling, and to place us in the presence of His glory without blemish in exceeding joy, verse 24. "To God alone, our Saviour, through Jesus Christ our Lord, be glory, majesty, power, and authority before all time, and now and unto the ages of ages. Amen." Most heartily should we praise Him for this precious epistle, that forms the Preface to the Apocalypse.

Beatitudes of the Apocalypse.

The first is connected with the word of God, and especially with the last book of the Bible, that is so much neglected. "Blessed is he that readeth, and they that hear the words of this prophecy." Not a thing is said about understanding, but only about reading; and many a man has found in his own happy experience the fulfilment of the promised blessing. The attentive and prayerful reading of the book has been to him the beginning of a new life, putting into his hand the key to unlock the treasures of the sacred Scriptures. It is a blessing that lies within the easy reach of the humble and lowly, who are willing to read or to hear.

The second is connected with the departure out of this world of believers. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." While the words refer primarily to those who die at a particular time, they apply equally to all who die in the Lord. Death does not sever the bond that unites to Him, but enshackles the redeemed and liberated soul to mount to a higher and nobler life. The robber dying on the cross, Stephen dying under the blows of an infuriated mob, were

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In an instant made partakers of the blessedness of the dead which die to the Lord; but it is also true of all who trust in His blood, that to be absent from the body is to be present with the Lord, and that to depart and be with Christ is far better than any earthly lot. There is no unconscious slumber, nor intermediate state for the soul, but immediate and everlasting blessedness with Himself.

The third is intended to arouse us to watchfulness. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." On the other hand He says, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." It is not for us to question or to reason, but simply to obey the injunction of our Lord, who commanded His disciples during His ministry down here, and commands us after His ascension, to watch for His return from heaven. If He had meant death when He told us to watch, He would have said death; but He meant what He said, and said what He meant, when He so solemnly and repeatedly directed us to watch for Himself. It is needless to say that the direction loses all power and significance for those who expect the world to be converted before He comes.

The fourth leads us on from watching to His return and glory, and to the rapture and glory of the church. "Blessed are they which are called unto the marriage supper of the Lamb." When the life He imparts is before the mind of the Holy Ghost, the church is called His body; when His love is the subject, she is called His bride. Again and again both in the Old and New Testaments He is represented as holding this precious relationship of Bridegroom to His people; and His betrothal, whether Israel or the Church is in view, is set forth in the tender and searching language: "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for man: so will I also be for thee" (Hos. iii: 3). Our English version has "for another man," but *another* is in italics, and does not belong there. "Thou shalt not be for man: so will I also be for thee." Alas who can look upon the professing Christian body now, and fail to see that it is for man, and that having ceased to abide for Him, she is playing the harlot with the world that murdered Him?

Fifth, but to the faithful there comes a sweet benediction that may well keep us true to Him for the little while that remains until He comes. "Blessed and holy is he that hath part in the first resur-

rection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." It was this first resurrection which the apostle so eagerly desired, when he wrote, "If by any means I might attain unto the out-resurrection, that one from among the dead" (Phil. iii: 11). He knew of course that there is to be a resurrection both of the just and the unjust, but he longed for that special, elect resurrection from among the dead, which would make him a priest of God, reigning with Christ a thousand years. "But the rest of the dead lived not again until the thousand years were finished."

Hence the sixth beatitude: "Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book." It is ours, not only to read and to hear, but to keep these sayings, remembering the word of our Lord, "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him and make Our abode with him. He that loveth Me not keepeth not My sayings" (John xiv: 23, 24). But how can we keep them unless we know them, and how can we know them unless we read them, and hear them? Nine out of ten among preachers and people alike know nothing, and still sadder to say, care nothing for the sayings of the prophecy of this book, but ridicule the few who try to learn the lessons it teaches. They look upon the Apocalypse as too mysterious and obscure to deserve a serious perusal. It is certain that the beatitude is not for them.

The seventh brings us back to redemption, and thus beautifully closes the book. "Blessed are they that have washed their robes, that they may have right to the tree of life, and may enter in through the gates into the city." At an earlier period in the book the apostle saw a great multitude, which no man can number; standing before the Lamb, clothed with white robes, and palms in their hands, and it was said to him, "These are they which came out of the great tribulation [under antichrist]; and have washed their robes, and made them white in the blood of the Lamb." Yes, the only thing in the universe that can make a soiled and stained sinner white is the blood of the Lamb; and if men refuse and reject that one remedy, it is certain, for the mouth of God hath spoken it, that they shall never eat the tree of life, nor enter through the gates into the city. It is true now, and true for all, and true forever that "without shedding of blood is no remission" (Heb. ix: 22). **JAMES H. BROOKS.**

"All That I Have."

Luke xv : 31.

All that the prodigal had was gone, spent in riotous living upon evil associates, and with no return but degradation, poverty, shame and starvation. And it was well that it was so. He had come to the end, the deepest depth, among the unclean animals which he was to feed. What companionship!

What brings the sinner to the end of himself, as to hope or strength, is *what is done for him*. The real thing that he needs he has not one particle of ability to procure. This one had come to want that some one should *give* unto him. But he was where there was *no giving*. The world must needs sell and buy. It is the description the master hand gives of it, down to the last moment, as set forth in Lot's day. "They bought; they sold;" there is no giving.

But it is *all give*, on the side of God. He gave His Son to go down to the place of the guilty and lost sinner; He gave the Holy Spirit to convince of sin and judgment, to quicken the soul, to take account of the whole condition of ruin, to bring him to himself. And thus coming to himself, his heart is drawn to think of the Father's house. It is a full place; and fullness melts emptiness. The Father's house with its fullness awaits the far off one with his unworthiness to be called a son. Oh, to get right thoughts of God in this! We want to have it that He is attracted to us by some likeness to Himself in us; but it is our unlikeness, the complete exposure of our nature that brings all.

And the Father's house and His heart are alike. He has everything to give, and He is the Infinite Giver. None other can give but He. There was first the heart of compassion; who ever had that for the youth? Then the reaching to him; none other ever did this. Then the embrace and the kiss—for the swineherd! That was a love none had ever measured or imagined. Then the treasures of the house begin to unfold themselves. They have waited for this moment.

Are you a sinner, my reader? I ask nothing more only that you be that. It includes every item of need of the very riches

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that He has to bestow freely. Serving, we learn, did not open the abundance of the house; but wasting and wretchedness and the confession of unworthiness. Why do men not learn the lesson that the Giver needs not that we should bring Him anything but an empty vessel? We could bring nothing but our own things, and it is of His own alone that we can give, so that we must first receive, and of His fullness, grace for grace.

It is to take the son's place, as born into it, to have the boundless liberty and endowments of that place, the dignity, the fellowship, the favor. In that wonderfully sweet epistle to the Galatians, wherein the Holy Spirit re-establishes all these natural prerogatives of the son, among those who had for a season wanted to take the position of the bond-servant, this matter is very richly treated. After telling us (chap. iv.) that we *are* sons, not servants, and have the *spirit* of the son, not the spirit of the servant, and the *hope* of the son, not that of the servant, then in the end of that chapter He gives, by means of the story of Ishmael and Isaac, the sons of Abraham, a new and most animating fact of this sonship. It is Isaac sonship, not Ishmael-sonship; the free, not the servant character. And this is of a style that excels in very special ways. Isaac filled the parent's heart with laughter and the whole house with joy. There was a feast, and at that feast the contrast was brought out; Isaac must abide in the house forever, the son of the bondswoman must be cast out. And this suggests to us the amazing fact that our relationship fills all the house with laughter that is holy, a joy that is infinite. What shall we say to all this?

Oh, wonderful exchange! From having "devoured" all our living, to going back with triumph, and being established as companions in all that *He* has! The son at home is the one that has all *with the Father*. It is fellowship. It is being brought on to a new ground, in effect and meaning a new creation. Away from God all that we use is abused and spent for naught; with Him all that He has is ours. How different to the redeemed son, enjoying the feast, did all things seem? Having first been met by his father, and made to know his deep love, all things would have his imprimatur, would be seen as connected with him. A love that could thus unfold him, and lavish all upon him, could well be trusted forever; and the necessary and natural thing would be that he should be ever with the father, and all that he had was his. And

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so "All that I have is thine," was not said to the one enjoying the feast, which shows this was the very condition of his place and relationship. But it was said to the one who while he was in the same relationship, was looking at things on a legal ground, a Galatian spirit. And this, I judge, is why we get such an exquisite picture of the unique character of our sonship in the epistle to the Galatians.

Precious soul! These things seem incredible, it may be, to you. But if you have met the Father you will know all to be true. Now will you rest on His love? Will you simply as a ruined one believe this testimony about Himself, and having in your willfulness "spent all," will you give Him the joy of making yours all that He has? M. T.

The Risen One.

(John xx.)

Deep and varied as are the necessities of the soul they are all met by the death and resurrection of Christ. If it be a question of sin that affects the soul, the resurrection is the glorious proof of the complete putting away of it. The moment I see Jesus at the right hand of God, I see no god of sin, for I know He could not be there if sin was not fully atoned for. "He was delivered for our offences;" He stood as our representative; He took upon Him our iniquities, and went down into the grave under the weight thereof. "But God raised Him from the dead;" and, by so doing, expressed His full approbation of the work of redemption. Hence, we read, "He was raised again for our justification." Resurrection, therefore, meets the need of the soul, as it regards the question of sin.

Then, again, when we proceed further, and enter upon the trying and difficult path of Christian testimony, we find that Jesus risen is a sovereign remedy for all the ills of life. This is happily exemplified for us in John xx. Mary repairs to the sepulchre early in the morning. And, as we learn from the parallel passage in Mark, her heart was not only sad at the loss of her gracious friend, but also tried by the difficulty of removing the stone from the mouth of the cave. The resur-

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rection removed at once her *sorrow* and her *burden*. Jesus risen filled the blank in her desolated affections, and removed from her shoulders the load which she was unable to sustain. She found the stone rolled away from the sepulchre, and she found also her beloved Lord, whom death had, for a season, watched from her view. Such mighty things could resurrection accomplish on behalf of a poor needy mortal.

Nor is it otherwise with us now. Have our hearts been broken and bereaved by the stern, rude hand of death? Has his cold breath chilled our affections? What is the remedy? Resurrection. Yes; resurrection, that great restorer, not merely of "tired," but of ruined nature, fills up all blanks—repairs all breaches—remedies all ills. If the conscience be affected by a sense of sin, resurrection sets it at rest, by the assurance that the surety's work has been fully accepted. If the heart be bowed down with sorrow, and torn by the ravages of death, resurrection heals, soothes, and binds it up, by securing the restoration and reunion of all who have gone before; it tells us to "sorrow not as others which have no hope, for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. iv: 13, 14.) It is commonly thought that time fills up all the blanks which death has made in the affections; but the spiritual mind could never regard time, with its sorrowful vicissitudes, as a substitute for resurrection and its immortal joys. The poor worldling may, perhaps, find, in passing circumstances, something to fill up the void which death makes, but not so the Christian; to him, resurrection is the grand object, to that he looks, as the only instrumentality by which all his losses can be retrieved, and all his evils remedied.

So also in the matter of burden and pressure from present circumstances; the only relief is in resurrection. Till then, we been not to toil on from day to day, bearing the burden, and enduring the travail, of the present sorrowful scene. We may, like Mary, feel disposed to cry out, "Who shall roll us away the stone?" Who? The risen Jesus. Apprehend resurrection, and you are raised above the influence of every burden. It is not that we may not have many a burden to carry; no doubt we may; but our burdens shall not sink us into the dust, because our hearts are buoyed up by the blessed

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truth that our Head is risen from the dead, and is now seated at the right hand of God, and, moreover, that our Father is there with Him. Faith leads the soul upward, even into the holy serenity of the divine presence—it enables us to cast our burden on the Lord, and to rest assured that He will sustain us. How often have we shrunk from the thought of some trial or burden which appeared, in the distance, like a dark cloud upon the horizon, and yet, when we approached it, we "found the stone rolled away from the sepulchre." The risen Jesus had rolled it away. He has removed the dark cloud, and filled up the scene with the light of His own gracious countenance. Mary had come to the sepulchre expecting to find a great stone between her and the object of her affections, but, instead of that, she found Jesus risen between her and the dreaded difficulty. She had come to anoint a dead body, but arrived to be blessed and made happy by a risen Saviour. Such is God's way—such the power and value of resurrection. Sins, sorrows, and burdens, all vanish, when we find ourselves in the presence of a living Lord. When John, in the island of Patmos, had fallen to the dust, as one dead, what was it that raised him up? Resurrection—the living Jesus; "I am He that liveth, and was dead; and behold, I am alive forevermore." This set him on his feet. Communion with Him who had wrested life from the very grasp of death, removed his fears, and infused divine strength into his soul.

In the case of Peter and John, too, we find another instance of the power of resurrection. In them it is not so much a question of sin, or sorrow, and burden, as of difficulty. Their minds are evidently puzzled by all that met their view at the sepulchre. To see grave-clothes so carefully arranged in the very tomb, was unaccountable. But they are only puzzled, because "as yet, they knew not the scripture that He must rise again from the dead." Nothing but resurrection could solve their difficulty. Had they known that, they would have been at no loss to account for the arrangement of the grave-clothes; they would have known that the Destroyer of death had been there, doing His mighty work, and had left behind Him the traces of His triumph. Such was the meaning of the scene at the tomb; at least it was calculated to teach that lesson: The Lord Jesus had calmly and deliber-

stely passed through the conflict. He had exhibited no haste, no perturbation. He had taken time to set in order His grave-clothes and His tomb—He showed that it required no strained effort on His part to vanquish the power of death. However, Peter and John know not this; and, therefore, they went away to their own home. The strength of Mary's affection made her linger still; love was more influential than knowledge; and though her heart was breaking, she remained at the sepulchre; she would rather weep near the spot where her Lord was laid, than go anywhere else. But resurrection settled everything. It filled up the blank in Mary's broken heart, and solved the difficulty in the minds of Peter and John. It dried up *her* tears and put a stop to *their* amazement. Jesus risen is, in good truth, the sovereign remedy for all evils, and nothing is needed but faith to use Him.

At chapter xx: 19, we have a fresh illustration of the principle on which we are dwelling. "Then the same day at evening, being the first day of the week, when *the doors were shut* where the disciples were assembled *for fear of the Jews*, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." Here, the closed door evidenced the fear of the disciples. They were afraid of the Jews. And what could remedy their fear? Nothing but communion with their risen Lord. Nor did He (blessed be His name!) leave them destitute of that remedy; He appeared amongst them—He pronounced His benediction upon them. "Peace be unto you," said He. "Peace," not because their door was secured, but because Jesus was risen. Who could harm them, while they had in their midst the mighty Vanquisher of death and hell? There is unspeakable value in this word "peace," used by such an One, at such a time. The peace that flows from fellowship with the risen Son of God cannot be ruffled by the vicissitudes and storms of this world; it is the peace of the inner sanctuary—the peace of God which passeth all understanding. Why are we so much troubled, at times, by the condition of things around us? Why do we betake ourselves, if not to the closed door, at least to some other human resource? Surely, because we are not walking with our eye steadily fixed on Him who was dead, but who is alive for evermore, who has all power in heaven and on earth. Did we but realize that our portion is

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in Him, yee, that He Himself is our portion, we should be far less affected by the prospects of this poor world. The politics, the agriculture, the commerce, of earth, would find their proper place in our hearts, if we could remember "that we are dead, and our life is hid with Christ in God." It is commonly said, that, while we are here, we must take an interest in the circumstances, the prospects, the destinies of earth. But then "our citizenship is in heaven." We are not of earth at all. Those who are risen with Christ are no longer of earth. All that in us (I mean believers) which could have any affinity with earth—all that which can be called nature is dead and should be reckoned as dead, and our life is in heaven, where we are now in spirit and principle. No doubt, if we only see ourselves as earthly men, we shall be occupied with earthly things; but if we see ourselves as heavenly men, we shall, as a consequence, be occupied about heavenly things. "If ye then be risen with Christ seek *those things which are above.*" This is simple. "*Things above*" are those which we are commanded to seek, and that because we are "risen with Christ." The difference between Abraham, in his day, and a believer now, may be thus stated: Abraham was going from earth to heaven; the believer has come from heaven to earth; this is, in spirit and by faith. Abraham was a pilgrim on earth because *he sought* a heavenly country; the believer is a pilgrim because *he has gotten* a heavenly country. The Christian should regard himself as one who has come from heaven, to go through the scenes and engagements of earth. This would impart a high and heavenly tone to his character and walk here. The Lord grant that it may be more so with all who came the name of Jesus.

It may be remarked, in conclusion, that the Lord Jesus remedied the fear of His poor disciples by coming into their midst, and *associating Himself with them in all their circumstances.* It was not so much a question of actual deliverance from the matter that caused the fear, but rather raising their souls above it by fellowship with Himself. They forgot the Jews, they forgot their fear, they forgot everything, because their souls were occupied with their risen Lord. The Lord's way is often to leave His people in trial and to be with them therein. Paul might desire to get rid of the thorn; but the answer was,

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"My grace is sufficient for thee." It is a far richer mercy to have the grace and presence of Jesus *in* the trial, than to be delivered *from* it. The Lord allowed Shadrach, Meshach and Abednego to be cast into the furnace; but, if He did, He came down and walked with them therein. This was infinitely more gracious of Him, and more honorable to them, than if He had interposed on their behalf before they were cast in.

May it be our heart's desire to find ourselves in company with the risen Lord, as we pass through this trying scene, and then, whether it be the furnace of affliction, or the storm of persecution, we shall have peace; whether it be the bereavement of the heart, the burden of the shoulder, the difficulty of the mind, the fear or unbelief of the heart, all will be remedied by fellowship with Him who was raised from the dead.

C. H. M.

Interesting Jewish Notes.

The Third Zionist Congress is over. In some respects it was disappointing, in others not. Enthusiasm seems to have been as marked as ever, and the numerous delegates had come once more from the four corners of the earth. The Jewish Colonial Trust seems to be a success. We give here a translation of an address by one of the foremost delegates, Rabbi Dr. Gaster.

I had expected that the culture question would have formed part of Organization, for practically it is incumbent on us to organize, not only the material strength, but also and especially the moral strength of our nation. I have, however, been called upon to communicate to you what the Culture Committee has to report. In accomplishment it is little, yet in reality much; little of what it has accomplished, much of what is hoped. It appears like a dreamer, and I must admit that I expect you will exclaim, as was the case in ancient times: "Here comes the dreamer again to tell us his dreams." As a matter of fact, our culture question is one of the greatest prophetic dreams of our people, the greatest prophetic vision, which our people have cherished throughout thousands of years; the greatest ideal which has hovered before the spiritual sight, and which has deeply influenced the lives of our people. Every people and every individual is influenced by an ideal, which dwells for a long time in their horizon. When a nation is attracted by the beauty of nature, its soul, its spirit involuntarily follows æsthetic beauty, and beauty is the result. When a people sets its eyes on an unwholesome ideal, such as vengeance and fury, then its ideal destroys all loftier aspirations, and it stabs by degrees, and loses its right to play a leading rôle in the affairs of mankind. We have always had a great ideal before us, which is not to be compared with the ideals that have influenced other nations, and we have pursued this ideal, unflinching, through thousands of years. For we dream of possessing our own State on earth, where Justice and Love shall reign, and we name this heavenly State on earth the ideal of the Jewish people. It is entirely different to the efforts of the whole world, and therefore we have remained different, and—

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assert it here—on a higher plane than all other nations of the world. For there is no other nation that can compare with ours. All the attempts that have been made against us, to degrade and persecute us, have failed, and we, as Zionists, now declare we remain as true to our ideal as were our ancestors thousands of years ago. You will naturally ask me: What is the connection between this heavenly State on earth with Zionism? In fact the connection is of the closest. The one is hope, the other is reality. We have now before our spiritual eyes the picture of the glorious future, and this is the secret of our eternity and indestructibility. If our bodies have been broken our spirit has never been broken. When the Temple of ancient times was destroyed the leaders of the spiritual party asked of the Roman conquerors not the liberation of the Jewish people from slavery; they asked that the Jewish spirit should be liberated; they prayed for one modest thing,

ONLY TO REPAIR A SCHOOL.

This school has never ceased to exist. Its doors, once opened, have never been closed, and through these portals the spirit of mankind has been created to return here in a purified form. We have acquired knowledge from all quarters; but we have also worked in every direction as spiritual teachers of the highest teachings. For we have taught what enthusiasm and self-sacrifice are capable of achieving, and we have given the world, by example, how a people scattered, enslaved, and persecuted, is yet able to follow an ideal summons, that of Zionism, not instinctively, but with a thorough understanding. It is necessary that I should lay special emphasis on this, as I did last year, because in our debates and in the programme we have not sufficiently occupied ourselves with idealistic questions. Material needs and momentary necessities have been pushed into the foreground. But it must not be said that we assembled here solely for the purpose of organising ourselves or to raise money. Before aught else, we come here to declare that these are but secondary matters, a means to an end, an end that is far higher than these petty questions. We work for the liberation of the mind, for the everlasting progress of mankind, and for everything that is great and powerful in its spiritual aspect. For this reason the question of culture must not be stifled, but must be discussed in this connection with our present situation. When I commenced I said that I am really coming with empty hands, but with a full heart. Naturally, actual progress consists in our working systematically. We do not wish to achieve everything at once. When we learn discipline we shall gradually be able to understand the development of progress. We are now engaged in telling our people what we wish, and in what manner our wishes can be accomplished. For the moment, we only express a pious wish, for our means are limited. The mind of our people is not yet enlightened. We cannot write a catechism of Judaism. We cannot mix ourselves up in religious questions. We can only teach respect for the Holy Writ. We do not, however, bring these questions into our discussions. But if we are all of us on a ship which is propelled on the waves of hatred, there is yet a lighthouse which shows us the way to the haven of rest, of liberation, of spiritual bliss. This is Culture; the knowledge that there is somewhere a centre of light which shows us the direct path in life. Naturally, there is also a spurious culture. As everybody knows who lives on the seacoast, there are false lights which are kindled by the hand of an enemy in order to send a ship out of its proper course, and perhaps to dash it against the rocks of ignorance, fanaticism, and intolerance. This is not culture. Against that we fight. What we aim at is

TO REACH THE TRUE HAVEN.

But we must guard against displaying the golden calf on the flag which flutters in the wind, on the flag of Jewish enthusiasm, on the flag of Zionism. Let us guard against stopping up the ventilators with golden doors. It has happened to us as it did to the captain in olden times, who on a stormy sea could not bear the deafening noise, and called out to his sailors: "Cover up

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this opening that it may not bear the din." The noise became less and less, and the ship safely reached the harbor. But the passengers on the ship were suffocated. This must not occur in our case. We must enter our holy land spiritually fresh, and with new life. We must learn to free ourselves from the dross which has clung to our spirit for so many centuries. We wish to show the nations that there is a view of the world entirely different to that from which humanity suffers at present in Europe. Internal purification, the proper maintenance of the old ideal, the impulse that every Zionist, according to his own way of looking at things, should strive for in his own land—this is all that from this tribune we can proclaim to our Zionists and to our people. We say to our people: the dream is beginning to be realized, it depends on you in what form you shall participate in it. Not far from here, in Galilee, there exist cemeteries in which earth is brought from Palestine so that the dead may be buried in it. We also want a Campo Santo, not for the purpose of burying the dead in earth which has been brought from Palestine, but a Campo Santo, a Holy Camp, on the free soil of Palestine as a living memorial. And now, in conclusion, what is there left for me to say? Only the story of you of an old legend, the legend of the Phoenix, to which our wise men long ago compared our people. The Phoenix is immortal, but in a specified time it grows old and weak, and is consumed inwardly; it becomes ashes and only a very small germ remains. This the priest takes to Heliopolis, the City of the Sun, where he guards the germ, and gradually the Phoenix develops, and when it is fully matured it shakes its pinions and takes flight to the sun to thank God for having permitted it to be born again. We also have been burnt and scattered like the ashes of the earth. Only the germ remains. And now, we Zionists, the priests of the new age, we come to bring the germ to the City of the Sun, of truth, of fidelity, of devotion. We preserve it, and shall preserve it, until Judaism, like the Phoenix, rises again from its ashes and soars upwards to the sun of truth, carrying the nations with it. This is the culture question!

The Dreyfus case has stirred the world. It has many pointed lessons for Jew and Gentile. France is the heart of Europe, and there anti-semitism seems to sit enthroned. Corruption and intrigue are connected with it. All but a faint indication what will follow when Jacob's trouble is here in the earth. It is highly significant that at the end of the nineteenth century, with its boasted civilization and progress, such an outrage is committed.

But for the Jew, there are lessons to be learned in another direction as well. The innocent sufferer, who is beloved by the whole nation—almost worshipped—should remind them of the other One, according to the flesh their Brother, and the innocent blood which was shed. We brought out a number of thoughts in this comparison before several Jewish audiences of late, and it seemed to make a very deep and lasting impression. The so-called "Revisionist movement" among the Jews, that a number of Rabbis looked into the trial of Jesus of Nazareth and pronounced him innocent, etc., cannot be verified. It is one of the many rumors which, if traced, are found to be incorrect. Only a few here and there among the Jews will have their eyes opened to the truth. The nation itself will never enter into a "Revisionist movement."

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The following question has been asked by several Russian papers in their editorials: "What shall be done with the Jews to satisfy the country?" and the papers themselves answer this question in the following manner: "The authorities should see that they are baptized, and that they should be settled in villages among the peasants and employed in agriculture. The *Novoi Vremia* disapproves of this proposition, and says that if the Jews were baptized and settled among the peasantry Russia would be ruined, and thinks the best way to dispose of the Jew is to send him to Palestine.—*Jewish Gazette*.

Mr. I. De La Rai, who may be called the statistician of the Jewish Mission, has contributed an article to *Nathanael* entitled "Jewish Baptisms in the Nineteenth Century." The results of his investigations are as follows: That during the nineteenth century 72,740 Jews have been baptized in the Evangelical Church, which includes, we presume, the English Church and the Free Churches; in the Catholic Church 57,300, and in the Greek Church 74,500; therefore, altogether in the Christian Church about 204,540. Of course the number would naturally have been much greater, as many Jews have been baptized during this period who have never been registered in statistics. The tabulation of baptisms is interesting in itself, but it is no guide whatever to the progress of the Gospel amongst the Jews. Large numbers of these baptized individuals will have been anything but converted and true Christians; on the other hand, many will possibly have been living believers without having been baptized.

The American Council of Jewish Women has sent delegates to the International Women's Congress in London. At a reception given in honor of the delegates, some account of the work and aims of the Council was given. They labor chiefly for the furtherance of education, religion and philanthropy. The works studied by members of a circle of the Jewish Women's Council at New York, in a recent historic course, included Graetz's History, Josephus, the Apocrypha, the Septuagint, the Synoptic Gospels, Driver's Introduction to the Old Testament, Monographs on Mishna and Talmud, Robertson, Smith, Reizen, Toy, Cheyne.

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Editorial Notes.

Letters commenting on our statement in the September number of *Our Hope* still continue to come. Some of them are criticizing the separation we made from denominationalism and the outside place we took. Others show plainly that Seventh Day Adventism and Seventh Day Baptist Teachings are influencing believers. These letters came on account of the statement made on the Sabbath and Lord's day. The great majority of letters received are commenting very favorably on our statements, as well as on our personal attitude and position. These letters have convinced us that there is a growing conviction among believers on some of the truths we mentioned, and we are deeply impressed to teach these truths from the Word and circulate them through *Our Hope*. We begin with this number, and we will be very glad to hear from many of our readers again. We thank you for your encouraging words and for your prayers. Any further suggestions will be valued by us.

We have a number of copies of the September issue for free circulation, and will be glad to send them to any one who wishes to distribute them. *Our Hope* has a small subscription list of much less than a thousand. Hundreds are sent out every month free to preachers and others, and we know they have done excellent work. We feel that if our readers take an active interest in the magazine, our subscription list will soon be doubled. In case any of our friends desire to have twenty-five, fifty or one hundred copies sent every month

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to one city, we will be glad to make special and very low rates. Please write to us personally.

"Studies in Zechariah" will now be out in a short time. The orders received will be filled as soon as we get the book for mailing. The price is \$1, bound in cloth, postpaid. Mr. James M. Gray, of Boston, Mass., Mr. W. R. Newell, of Chicago, and others, have sent us good words of recommendation which we hope to use later. Send in your orders.

"The Jewish Notes," and "Notes of our Work among the Jews" in this number will be read with much interest. Everywhere the Jew seems to come to the front, showing, indeed, how near our *gathering unto the Lord* is. But as long as He carries it is our blessed privilege to preach and to teach the Gospel, God's power to salvation, to every one that believes to the *Jew first* and also to the Greek.

Mr. Gaebelien gives, every Tuesday, Wednesday, Thursday and Friday noon, from 12:15 to 1 o'clock, Bible readings in 222 Temple Court, corner of Beekman and Nassau Streets, New York City. The readings now are from the Gospel of Matthew. Visitors to the city are heartily invited to attend.

Studies in Zechariah.

By A. C. GAEBELIEN.

CHAPTER XI.

Scenes of overthrow and slaughter.—The Shepherd with the two staves, Beauty and Bands.—He is rejected.—The thirty pieces of silver.—The foolish shepherd and his punishment.

The eleventh chapter presents a very dark scene. So far we have seen that the prophet saw in visions and heard from the Lord nothing but blessings and mercies for Israel, restoration both national and spiritual, overthrow of all their enemies, destruction of the world powers, establishment of the theocracy and world conquest; but now the scene changes completely. That which

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precedes all these blessed events, the events for which indeed the earth and groaning creation is waiting, is now unfolded in all the terrible details, Israel's apostasy and dreadful punishment, on account of the rejection of the Shepherd, and instead of Him there is given a foolish shepherd.

We will briefly review the entire chapter before taking up the study of it in details. The first three verses contain a sublime description of the visitation which was to come upon the land of Israel. In the fourth verse the nation is seen as a flock of slaughter, and the buyers who slaughter them are not guilty, and their sellers are getting rich by it. The inhabitants of the land are not spared; all is waste and there is no deliverance. In the seventh verse the reason of all this judgment is seen. The Prophet does a symbolic act. As a shepherd he represents the good Shepherd of Israel, the Messiah. He comes to save them from the terrible calamity, but he is rejected. The shepherd has two staves, Beauty and Bands. He breaks one first and asks his price, and they offer him the price of a slave, thirty pieces of silver, which he at the word of Jehovah casts from himself. The second staff is broken. Instead of the staves the Prophet takes the instruments of a foolish shepherd, undoubtedly weapons of destruction. They perish, they stray, they are wounded, they suffer and are devoured. At last the foolish shepherd is punished. This is a birdseye view of the chapter. We will consider the details under three divisions: The judgment upon the land and the slaughter of the flock; the cause of it: The shepherd rejected and set aside. And in the third place the foolish shepherd.

I. The judgment upon the land, the temple, and the slaughter of the flock (verses 1-6).

Open thy doors, Lebanon;
 Let the fire devour thy cedars.
 Howl, fir tree; for the cedar is fallen;
 Because the lofty ones are spoiled.
 Howl, oaks of Bashan,
 For the high forest is come down.
 A voice of the howling of the shepherds:
 For their glory is spoiled.
 A voice of the roaring of young lions;
 For the pride of Jordan is spoiled.

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What an awful picture these three verses present to us, and how sublime the language! Everything is swept away by a mighty conflagration. It starts among the lofty cedars of Lebanon; the fir tree is its prey, and the oak of Bashan as well as the high forest come down, and it ends at the Jordan. In the midst of it is heard the howling of the shepherds and the roaring of the young lions. We have in these three verses a description of the terrible and complete judgment which was to fall and which has fallen upon the land of Israel on account of their disobedience and wickedness. The destruction of the temple by fire is also included in this scene of burning and devastation. Jewish interpretation sees especially in these verses the prophecy of the destruction of the temple in Jerusalem. The following is a quotation from the Talmudical tract Yoma. "Our Rabbis have learnt from tradition that forty years before the destruction of the temple the lot never used to fall to the right hand but to the left. The lamp of the evening light would not burn, and the doors of the temple used to open of their own accord, until Rabbi Yochanan, the son of Zakcai, rebuked them. He said to it, O Temple, Temple, why art thou terrifying thyself? I know well that thy end is to be destroyed, for already Zechariah, the son of Iddo, hath prophesied, *Open thy doors, O Lebanon, and let a fire consume thy cedars!*" As the time of Jerusalem's overthrow and the devastation of the land drew nearer, after the rejection of the Lord Jesus Christ and His apostles, strange signs in heaven and earth were seen in Jerusalem and throughout the land. They were signs of warning of the coming doom, and must have had a special significance for the remnant of Jewish-Christians who still were in the doomed city. Josephus mentions a series of these signs: "A comet which had the appearance of a huge sword hung over the city for a whole year. While the people were assembled at the feast of unleavened bread, at the sixth hour of the night, a sudden bright light shone about the temple. On Pentecost, when the priests entered by night into the temple they said that they heard many voices proclaim, Let us depart hence. A certain Jew, the son of Ananus, began suddenly to cry in the temple: 'A voice from the East and a voice from the West! A voice from the four winds! A voice against Jerusalem and against the Temple! A voice against the bridegrooms and the brides! A voice against the whole people!' Day and night in the narrow

streets he repeated this cry in a loud voice. He was severely beaten. He uttered neither shriek nor pain nor prayer for mercy, but raising his sad and broken voice he cried at every blow of the scourge, 'Woe, woe to Jerusalem!' For four years the son of Ananias paid no attention to anyone, and never spoke excepting the same words, 'Woe to Jerusalem! He neither cursed anyone who struck him nor thanked anyone who gave him food, but continued to cry, 'Woe, woe to the city and to the temple!' (Millmen's History of the Jews, Vol. II.) The above event spoken of in the tract Yoma, which the pious Rabbi Yochanan thought to be in fulfillment of Zechariah 14:2, is also mentioned by Josephus. He says, "The eastern gate of the inner temple, which was of brass and very heavy, and had been with difficulty shut by twenty men, was seen to open by itself about the sixth hour of the night."

Once more Jerusalem is to be compassed about by armies and then there will be signs in earth and in the heavens. Earthquakes will shake the city, mountains will sink down and valleys will be exalted, the sun will be darkened and the moon turned into blood, fire and smoke will arise. The climax of it all will be the manifestation of the Lord who will overthrow Israel's enemies.

Other interpreters among the Jews declare that this prophecy speaks of the destruction of the temple.

The correct interpretation is that it includes all the devastation of the land, the burning of the temple, the slaughter of the flock, the spoiling of the shepherds, the Jewish leaders and the complete overthrow of the land and of the people. How awful the fulfillment of the prophecy has been! The Lord's voice full of tears cried, long after Zechariah's marvellous vision, "If thou hadst known, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another." The measure was full. After terrible wars amongst themselves, the fire advanced in the direction from Lebanon, in the form of the Roman army full of vengeance, spreading ruin and misery wherever they went, till after a long and dreadful siege Jerusalem fell, the temple was burnt, and over a million human beings were

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also. Not one stone was left upon another. Up to now this judgment has been the most appalling, the tribulation then, the greatest; but there is another tribulation coming of which the former destruction of Jerusalem is but a faint type, and that tribulation which is even now so close at hand will find a climax in the day of wrath, the day of vengeance of our God. The next three verses speak of the flock of slaughter and the last attempt divine love made to save the doomed nation. Zechariah is commanded to feed them.

Thus saith Jehovah my God ;
 Feed the flock of slaughter ;
 Their possessors slay them and are not guilty :
 And they that sell them say,
 Blessed be Jehovah, for I am getting rich ;
 Their own shepherds pity them not.
 I will no more pity the inhabitants of the land, saith Jehovah ;
 I will deliver the man every one into his neighbor's hands,
 And into the hand of his king :
 And they shall smite the land,
 And out of their hand I will not deliver them.

What a dreadful condition of the sheep of His pasture, the lost sheep of the house of Israel, God's flock! Even so it was, strangers ruled over them, and they were their prey, getting rich on them and not guilty. Still worse their own shepherds, the civil and ecclesiastical rulers of the nation, spared them not. God had indeed given them up. Well may we stop and think for a moment of the apostacy of Christendom and its final overthrow and judgment so clearly seen in the book of Revelation. Even now the flock of slaughter is seen and all getting ripe for the day of wrath!

The action of Zechariah by divine command, like the crowning of the high priest in the sixth chapter, is a typical one. Zechariah is a type of the good Shepherd of Israel, the Messiah. The disobedient nation, the flock of slaughter, had taken God's servants and beat one and killed another and stoned another. When He sent servants more than the first, they did unto them in like manner (Matt. xxi : 35). After this came the last attempt of divine love. God sent His Son as a Shepherd to seek and feed the lost sheep. He was not accepted, but they rejected Him. We will consider this now in the second section.

II. The Shepherd set aside and rejected (verses 7-14).

"So I fed the flock of slaughter, verily the most miserable sheep. And I took to myself two staves; the one I called Beauty, the other I called Bands; and I fed the flock. And I cut off the three shepherds in one month; for my soul became impatient with them, and their soul also abhorred me. And I said, I will not feed you: the dying, let it die; and the cut off, let it be cut off; and the left over, let them devour each the flesh of the other. And I took my staff, Beauty, and cut it asunder, that I might break my covenant which I had made with all the peoples. And it was broken in that day, and thus the wretched of the flock who gave heed to me knew that this was the word of Jehovah. And I said unto them, If ye think good, give me my wages; and if not, forbear. So they weighed as my wages thirty pieces of silver. And Jehovah said to me, Throw it unto the potter; the goodly price at which I am valued of them. And I took the thirty pieces of silver, and threw them into the house of Jehovah, to the potter: Then I broke my second staff, Bands, that I break the brotherhood between Judah and Israel."

Much has been written on this difficult passage. The very first sentence in the paragraph speaks of divine love. He came, the mighty God, the everlasting Father, and Prince of Peace, in the likeness of man, as a servant and a gentle shepherd to feed the miserable ones. Looking at the multitudes who followed Him when He had come, He was moved with compassion, for they were distressed and scattered as sheep having no shepherd (Matt. ix: 36). True shepherds indeed they had not. Prophets sent by Jehovah had long before ceased to come, and those who ruled them were miserable leaders of the blind, concerning whom Jehovah spoke through Ezekiel, "Woe unto the shepherds of Israel that do feed themselves; should not the shepherds feed the sheep? You eat the fat and clothe yourselves with the wool, ye kill the fatlings, but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost" (Ezekiel xxxiv: 3-5). But now Jehovah Himself has come to be their Shepherd, "Behold, I Myself, even I, will search for My sheep and find them out" (Ezekiel xxxiv: 11). And when He came and God was manifested in the flesh, He

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turned indeed to the most miserable of the 'sheep—the publicans and the outcasts, sinners and harlots, gathered around Him. The Prophet as the type of the good Shepherd has two staves. The one is called Beauty (marginal reading, graciousness). The second one is Bands. The Shepherd carries a staff to protect and guide His flock. In the second Psalm the returning Lord is seen shepherding the nations with a rod of iron, but here the two staves cannot mean instruments for correction, but they are the staves of comfort and love. God's mercy and favor are clearly indicated in these two staves. The first one, Beauty, which is cut asunder first, and that before the wages of the Shepherd, the thirty pieces of silver, are given, stands no doubt for the gracious offer with which the King, preaching the kingdom, came among His people, to His own. He proclaimed that which prophets had spoken before, God's mercy and love, long promised, now to be carried out. He Himself had come to redeem His people and deliver them from their mighty enemies as well as from the false leaders. But the offer, the kingdom preaching, is rejected, the staff, Beauty, is cut asunder, the covenant with the peoples (Amim in Hebrew), His own, is now broken. The kingdom is to be taken away and given to another nation. After the breaking of the staff, Beauty, there comes the giving of the wages, the thirty pieces of silver. The Shepherd who broke the staff is treated like a slave.

The second staff in His hands, Bands, speaks of union, binding together, bringing into fellowship. It typifies the priestly side of the good Shepherd who died for the flock. This staff is broken after the thirty pieces were given for Him, and cast into the temple. They cried, Away with Him! we have no King save Caesar! Crucify Him! His blood be upon us and upon our children! The cross bears the superscription, This is Jesus of Nazareth, the King of the Jews, and from the lips of the rejected King and Shepherd there came the prayer for His people, Father, forgive them, for they know not what they do. The doom came not at once upon the nation. Once more the love of the Shepherd; preached to the miserable sheep, and the remission of sins offered in the name of the Lord Jesus Christ, but it ends in rejection too; no bringing together into One followed. The foolish shepherd appears next, and after him the good Shepherd will appear again with His two staves, Beauty and Bands, kingdom and

mercy, bringing and blinding together. He will then be a Priest upon His throne. This interpretation is the most satisfactory one; and in harmony with the entire scope of Zechariah's visions and prophecies.

Who are the three shepherds to be cut off in one month by the Shepherd? Are they persons or not? Many answers have been given to these questions, and many theories have been advanced to solve the difficulty. It is not necessary to mention any of them. The three shepherds are not persons, but they stand for the three classes of rulers which governed Israel, and were in that sense shepherds. We read of these shepherds in Jeremiah li : 8, *priests, rulers, and prophets*. The Lord likewise mentions them in Matthew xvi : 21, *elders, chief priests and scribes*. When He came He was indeed weary with them, and denounced their hypocrisies and wickedness. They in turn hated and abhorred Him, and conspired to put Him to death. The Lord Himself cut them off. He pronounced His woes and judgments upon them, but the judgment was not at once carried out. When Jerusalem was taken their role came to an end and they were cut off.

But there are mentioned the wretched of the flock that gave heed unto the Shepherd, and they knew that it was the word of Jehovah. These wretched ones are the faithful ones who followed the Shepherd, the small remnant. (Compare with chapter xlii : 7.) The others who rejected the King and the Shepherd were indeed not fed, but were dying and cut off.

The wages of the good Shepherd, thirty pieces of silver, and these thrown into the house of Jehovah to the potter is to be considered next. Thirty pieces of silver was the price of a slave who had been killed. If the ox gore a manservant or a maidservant, the owner shall give unto their master thirty shekels of silver (Exodus xxi : 32). Oh, what unfathomable love! The Lord from heaven became like a slave. The love He looked for He found not. It was refused to Him, and instead He was insulted, mocked, and treated like a miserable slave. There was one of the twelve who was called Judas Iscariot. He went to the chief priests and said, What are you willing to give me, and I will deliver Him unto you? And they weighed unto him thirty pieces of silver (Matt. xxvi : 14). The money at the command of Jehovah is thrown away by the prophet with indignation, into the house of Jehovah, to the potter. Perhaps the prophet never knew

the real significance of his act, but we know it from the New Testament. Then Judas which betrayed Him, when he saw that He was condemned, repented himself and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is this to us? See thou to it. And he cast down the pieces of silver into the sanctuary, and departed and hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to put them into the treasury since it is the price of blood. And they took counsel and bought with them the potters' field to bury strangers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremiah, the prophet, saying, And they took the thirty pieces of silver, the price of Him that was priced, whom certain of the children of Israel did price, and they gave them for the potters' field, as the Lord appointed me (Matt. xvii: 3-9). How striking the fulfillment. However, here is a difficulty. In Matthew it is stated that Jeremiah spoke the prophecy, and Zechariah's name is not mentioned at all. How can this be explained?

The prophecy certainly as it was fulfilled was not given by Jeremiah at all, but through Zechariah. There can be doubt that his name should appear here instead of Jeremiah, but that Jeremiah's name is quoted must have a meaning. Rotherham in his translation of the New Testament makes a foot note in which he says, "Zech. xi: 12, 13: Perhaps as included in a scroll headed by Jeremiah." But this is not satisfactory. The question would be if there is anything in Jeremiah which could have a connection with the typical action of Zechariah. There is a similar action in Jeremiah, which, as a whole, speaks of the same event which Zech. xi: 13 has, and which is seen in fulfillment in Matt. xvii. Read in Jeremiah the eighteenth and nineteenth chapters. The word "Topheth" in Jeremiah means an unclean place, a burial ground. It seems as if Jeremiah's name appears here so as to call attention to the fact that the prophet spoke of the event likewise, and that Zech. xi. and Jer. xviii. and xix. must be compared and read together.

III. *The foolish shepherd (verses 15-17).*

And Jehovah said to me, Take unto thee again the instruments of a foolish shepherd. For, behold, I raise up a shepherd in the

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land; the perishing he will not visit, the scattered ones he will not seek for, the wounded he will not heal, the strong he will not feed, but he shall eat the flesh of the fat, and their hoofs he will break off. *Woe to the worthless shepherd that leaveth the flock! The sword upon his arm and upon his right eye. His arm shall be utterly withered and his right eye completely blinded.*

The prophet now impersonates another shepherd, one who is foolish and wicked, and in his hands he does no longer hold the staves of Beauty and Bands, but the instruments of the foolish shepherd to wound and to hurt are in his possession. This foolish shepherd is the opposite from the good shepherd. He came to heal, to seek, to save, and to feed, but the foolish shepherd scatters, does not heal, nor does he feed the flock; but he eats the flesh of the fat. The description of this false shepherd is like the description of the shepherds in Ezek. xxiv., as quoted before. Ezekiel's prophecy concerning the gathering of the flock is future still, but before He gathereth the lost and scattered sheep of Israel and brings them back to their land and gives them the one Shepherd and David His servant, there will be false shepherds. The true One rejected, the nation becomes the prey of the foolish shepherds. Poor, blinded Israel! How many wicked shepherds they have had, and how often the prey of wicked leaders. False Messiahs appeared among them again and again to find strong and numerous following. Still the foolish shepherd, the last one, the very embodiment of Satan himself, the accuser, has not yet come. Forerunners there have been many. Herod was one of them, but not that man of sin, the son of perdition who will appear and be worshiped as God, right before the King of kings and the true Shepherd of His flock appears to slay that wicked one with the breath of His mouth and by the brightness of His coming (1 Thess. ii.). The Lord said, I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive (John v: 43). That one who comes in his own name has not yet come, and when at last he is here, it will be for Israel the time of greatest trouble and tribulation for all them that inhabit the earth. The third section of our chapter finds its complete fulfillment in the Antichrist, the false Messiah, the beast, the little horn, the leader of the enemy, the false prince of Israel; thus the foolish shepherd is called throughout the prophetic word. The dreadful punishment will be executed upon

the foolish shepherd in the day of the Lord's coming with His salute for the salvation of His people Israel.

The eleventh chapter in Zechariah is the darkest in Israel's history. The night began with their apostasy and rejection of the Lord of Glory, their own brother, their loving Shepherd, the Lord Jesus Christ. It ends in darkness greater still under the regime of the foolish shepherd. But the morning cometh after that dark night, and Israel's son will never set again.

The Church, the One Body.

The present state of Christendom in doctrine, evil walk and its sad divisions, waning worse and worse, is bewildering in the extreme. There is no hope that it ever will be better; on the contrary, it will be getting worse. The Word of God says so, and predicts for Christendom an end which is failure, apostasy and judgment. The Son of Man (Matthew xiii) has sown the good seed, but the enemy came and has sown the tares over the wheat. The third parable, in Matthew xiii—the parable of the mustard seed becoming a great tree and the birds of heaven finding shelter in its branches—speaks of the evil development of Christendom, the kingdom of the heavens in men's hands in an unnatural growth. At last Babylon—ecclesiastical systems come to their full development—is a cage of every unclean and hateful bird (Rev. xviii : 2). The parable of the three measures of meal and the leaven which leavens the whole lump speaks still clearer concerning evil and its dreadful work. The fine meal in the Word is never evil, but always stands for purity, for truth, and for the Lord Himself. Leaven in the Scriptures is never anything good but always evil. Alas! the teaching of man has made it mean the opposite. According to many learned commentators, the fine meal is error, ungodly notions and the corrupted flesh, and the leaven is the Gospel and the Holy Spirit. How sad to see such false interpretation of the words of our Lord prevailing. Leaven is evil, and is mentioned five times in the New Testament besides the one in Matthew. In Matthew xvi : 12, the leaven of the Sadducees is spoken of, which is rationalism, higher criticism, denial of the inspiration of the Bible. This leaven is working now in the different denominations as never be-

fore. One of the fruits of this leaven is an attempt to bring about a harmony and union of religions. Such a movement to bring together all religious people is at present agitated in New York State. Among its promoters are many of the best known New York clergymen, not Unitarian in belief, but Baptists, Presbyterians, Methodists, etc. The leaders of the movement are Lyman Abbott, Leighton Williams, Heber Newton, Cuthbert Hall (the President of the Union Theological Seminary), Rabbis Wise and Gotthell, etc. Some of these have stated, We frankly admit that we have differences, but in this conference (next year) we purpose to ignore them and once we get into the habit of ignoring them we may finally forget them altogether. The differences with Rabbis Wise and Gotthell and the men of the Baptist, Methodist and Episcopal Churches and the others are no doubt the divinity of the Lord Jesus Christ and His atonement. These differences are to be ignored and it is hoped they will be finally forgotten. This is a fruit of the leaven of the Sadducees, rationalistic teachings. The leaven of the Pharisees against which the Lord warns is dead forms and rituals to which denominations return in these days. Even in sects which had a simple form of conducting their meetings, one hears now of "vested choirs marching in procession and chanting hymns." Worldliness, legalism and self-exaltation are leavens which leaven the whole lump. We repeat, there is no hope for Christendom with its man-made creeds, institutions, rules, clergy and manifold organizations. Rapidly things are developing into apostasy, and the end will be tribulation, wrath and judgment.

But Christendom is not the Church and the Church is not Christendom. The Church is something entirely different. Not one of the existing sects from the Roman Church down to the new-formed sect with its new fads and strange doctrines is THE Church. There is only one Church. Individual believers who find themselves in the midst of increasing confusion, failure, wrong teachings, etc., are bound to go to the Word of God and search the Scriptures to ascertain what the Word teaches concerning the Church, and to learn from the Word the place where every true believer in Christ Jesus belongs. We hear many sad cries from such individual believers who know the evil too well, and, questioning themselves, they

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ask, What shall we do? We cannot support men who teach error, who deny the inspiration of the Bible; we do not feel at home where we are now, but it is not better in other connections. To all these we say, Go to the New Testament and read what the inspired book says concerning the Church—the one body—and then follow it out; act accordingly.

The word church means an assembly. In Matthew xvi: 18 the Lord calls the Church, My Church. He has purchased and redeemed her, and she is built, like Eve, out of His opened side. The two are like husband and wife, twain in one flesh. Read Ephesians 7: 22-33. This Church, which Christ has loved, and gave Himself for it, etc., is His body, and He is the glorified Head of that body. And He put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him that filleth all in all (Ephesians 1: 23). This body has different members, every believer is a member of that body, but there is only ONE body or Church. Christendom has produced different bodies or churches, but the New Testament declares that as there is only one Spirit, so there is only one body. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all (Ephesians 4: 4-6). Every believer belongs to that one body. Every believer becomes such by the baptism of the Spirit, not by water baptism as man teaches. For as the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free (1 Cor. 12: 12, 13). This is where the Word of God places every believer. Has a believer in Christ Jesus, baptised in the one Spirit into the one body, a right to place himself in another position and connection? How true one has said, There are two classes of Christians in the world: one practically says, Man has formed many bodies, and I, being a member of one of these (the best, according to my opinion), desire to serve its interests in every possible way I can; the other says, God has formed one body, and made me a member of it, and now I desire, by His grace, to serve the inter-

sets of the Head of that body, according to the principles laid down in His Word who formed it.

The New Testament declares that all divisions are the fruit of the flesh. Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? . . . (1 Cor. i: 12, 13). While one saith, I am of Paul, and another, I of Apollos, are ye not carnal? . . . (1 Cor. iii: 3, 4). Now, the works of the flesh are manifest, which are fornication, uncleanness, lasciviousness, idolatry, sorcery, comities, strife, jealousies, wraths, factions, divisions, heresies (marginal readings PARTIES), envyings, etc. (Gal vi: 19). From these passages it is clear that sects, divisions are not of the Spirit; they are the fruit of the flesh. They are not according to the purpose of God, for He has made one body and joined every believer to that body, and does not ask in His Word that a believer is to join himself to something else. The fact that Christendom in all its branches is corrupt, dishonors Christ, does not declare the whole counsel of God, makes it clear that the Holy Spirit, as it is often said to be, is not in ecclesiastical systems, and that Christendom is not under the control of the Spirit.

These are very important thoughts for every true believer who desires to honor and love the Lord Jesus Christ. We have nothing to say now of worship and ministry, nor on the Lord's table, but hope to do so later. Alas! all is out of joint, as a brother wrote us not long ago, and, he added, we cannot set things right. Very true the latter, but we can go to the Word in these days of the coming apostasy and see our right place, and take that place with Him and in Him.

A. C. G.

Denominational loyalty is disloyalty to Jesus Christ. It is nothing more than sectarianism, and there is not a sectarian method but that has cursed the Church and the world and been a dishonor to the name of our Lord. A large part of Christian activity to-day is nothing more than denominational pride. This is true in every body of Christians. We are greatly fascinated by the increase of "our denomination," but there is very little thought of "our Christ," if He is the Christ to all the world. This is carnal. There is but one loyalty that is supreme, and that is to Jesus Christ.—*Selected.*

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"The Firelighters."

Passing through the largest Ghetto of the world, the great East Side of New York City, with a friend, we noticed at a street corner a number of old and poorly clad women shivering in the raw wind. At one glance it was seen that they did not belong to the semitic race, but had a rather Hibernian cast of countenance, and some were undoubtedly German, all *Gentiles* (Gentiles), as one would say in the great Yiddish dialect. We heard of different persons that these women infested that special corner for years, and indeed had seen them there for many years—in the hottest summer and in the most bitter cold in winter. A policeman on the corner was asked, and he answered, some were scrubwomen and others "firelighters." We had no example this term which is not unfamiliar to us, to our friend, so to make it plain what a "firelighter" is.

The neighborhood is inhabited by a large number of orthodox Jews who follow very strictly the observance of the law and tradition of the elders. In the law it is written concerning the Sabbath day: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whoever doeth work therein shall be put to death. Ye shall not kindle a fire throughout your habitations upon the Sabbath day." In Numbers we read, "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron and unto all the congregation. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones outside of the camp. They stoned him and he died" (Numbers xv: 32-36). This man gathered sticks undoubtedly intending to make a fire, and even for that he was stoned to death. Orthodox Jews desiring to be righteous by the law and under the law are very anxious to keep even the smallest commandment, and none of them would think of kindling a fire on the Sabbath day. But the winter is cold and they must prepare something to eat. Fire is a necessity, but the law forbids it; what can be done? They call in a "firelighter," one of these women, or some Gentile boy, and on Friday evening they light the fires and the candles for the righteous,

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Jew. Likewise on the Sabbath day the orthodox Jew does not do any work whatever. In going to the synagogue on Sabbath morning he would not think of carrying his own prayer book and prayer mantle, for that would be work. He takes a small boy along who is under twelve years of age, and according to Jewish ideas not responsible, and he carries the book. Often we offered a Hebrew tract to an orthodox Jew on Saturday, but shrugging his shoulders he excused himself, for it is "Shabbos" (Sabbath).

The "Brighteners" in New York's Ghetto reminded us of the increasing number of Christian believers who do not realize that they are not under the law but under grace. And because on account of this they think the true Sabbath as it is commanded in the law must be kept on Saturday. Now if their belief is correct; if a Sabbath is now to be kept, and if this Sabbath is the seventh day—Saturday commanded in the law—and if this commandment is still in force for all believers in Christ Jesus, why then do these people not keep the Sabbath day in precisely the way as it is demanded in the law of Moses? If so strict in regard to the day, why not just as strict as regards the details? The God who said, "Keep the Sabbath day holy," has said likewise, "Ye shall kindle no fire on the Sabbath day." Every one who places himself as a believer under the law and keeps Sabbath on Saturday, must fulfill all which is spoken concerning the Sabbath, and kindling a fire is a deadly sin. Every one who does not keep this law and kindles a fire ought to be stoned. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii: 10). It seems to us Matthew xii. settles the whole difficulty, and makes it plain that no Sabbath is now in existence. The disciples were taking ears of corn and eating it on the Sabbath. The Pharisees murmured and the Lord said, "Have ye not read what David did when he was hungry; How he entered into the house of God where he ate the shewbread which it was not lawful for him to eat, nor for those with him, but for the priests only?" Certainly it was wrong for David according to the law to enter the house and eat the shewbread. But what is the connection with the Sabbath? The disciples took corn on Sabbath which was work, but we do not read that it was Sabbath when David went and took the shewbread. David was the anointed of the Lord, and he fled, being rejected. Mr. R.

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W. Grant in his numerical Bible makes the correct application when he says, "David, then, being in rejection, the whole relationship of God with Israel had suffered eclipse, and the sanctity of the consecrated things was departed from them. This is no doubt the meaning of his words to the high priest upon the occasion referred to, "and the bread is as it were, common, though it were sanctified this day in the vessel." All was for the moment in abeyance in Israel because the appointed one was rejected. How much more surely, then, when the antitypical David was in their midst, only to be rejected, was it the uttermost folly to contend for a Sabbath! How could the Sabbath remain for those who were refusing the Lord of the Sabbath?"

The Son of Man indeed is the Lord of the Sabbath. He is still the rejected One. There is no Sabbath now in the Old Testament sense of the word, and still worse to call the Lord's day a "Christian Sabbath"—as if the Lord's day had taken the place of the seventh day. If this were correct we would then be obliged to keep the law in all its details on the first day of the week, and kindle no fire on the Lord's day, etc. There is no "Christian Sabbath." Sabbath is Jewish and belongs to Judaism. The Lord's day is the day for rest, worship and praise of the new creation, and for none but believers. All those who have believed are no longer under the law but under grace. If any one keeps the seventh day, he must keep it like the orthodox Jews, beginning before sundown on Friday, and kindle no fire in the house. Going back to creation is useless, for we do not know that God rested on the day which is now the seventh day, or known as such. The "firelighters" as they stand on yonder street corner are a sad witness for the vain attempt of the Jews to keep the law, and they are likewise teaching a lesson to those who go back to the beggarly elements. When the Lord returns there will be indeed a universal Sabbath, but never before.

The blood of Jesus is the basis of all blessing from first to last; it is our title to the highest privileges and the richest blessing of heaven. It has rent the veil and laid open the way to the Father's throne, and invited the children to be there; it has opened to the worshipper the way of holies, and it has unlocked to the sleeping dust of God's redeemed, the portals of the tomb. It meets the highest claims of God, and the deepest necessities of men.

A Difficulty and a Solution.

"We have an altar whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore 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. For here have we no continuing city, but we seek one to come. 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."

It is possible others may have shared the difficulties that have long been in my own mind as to this passage, and especially the first sentence. Here is one: Evidently the writer is taking the sin-offering as his illustration. Whenever the blood from this was taken into the holy place, the body was not to be eaten, but, consumed outside the camp. Hence, since Jesus suffered in this outside place, it is an evidence that His blood has gone into the sanctuary, and therefore He must not be fed upon. But why is this barrier before those "who serve the tabernacle" only? Is not the natural consequence of the blood going into the sanctuary, that *no one*—Jew or Gentile, those who served the tabernacle and those who were free from it—could eat of the sacrifice? Nay rather, since "those who serve the tabernacle" are evidently the unbelieving Hebrews, and reject both altar and offering—indeed have no wish or power to eat—what is the point in saying *they* have no right to eat? On the other hand, believers who do accept Jesus as the antitype of the altar and offering must also accept the antitype of the position of old, and must *not* eat of an offering whose blood has gone, not merely into the "holy places made with hands, figures of the true, but into heaven itself." Why then does it not rather read, "We have an altar whereof we—as believers—have no right to eat"?

Again, the apostle urges, "Let us go forth therefore unto Him without the camp, bearing His reproach." But why? No faithful Israelite went outside the camp to the consuming sacrifice; but stayed in it, to enjoy the sanctifying efficacy of

the blood. Why, since the nation was sanctified, should not they—the Hebrew believers—share that sanctification by staying where the blood sanctified?

But in answer to the first difficulty let us note that the suffering "without the gate," clearly referring to the earthly city Jerusalem, would have no force or point if the writer were dealing with unseen, spiritual, antitypical realities. This one sentence compels us to turn away just here from the line of thought of chap. 12. He is, for the time being, speaking from the standpoint of earthly typical things, and he says that just as those animals whose blood was taken into the holy place were consumed outside the camp, so Jesus suffered without the gate. In an outward governmental way, therefore, He has evidently sanctified the people—not individuals, but the nation—with His blood. His sacrifice alone maintains God's connection with this people. His blood forms the only link whereby they are so marvellously preserved as a distinct though scattered people. But on that same scriptural principle the people cannot eat of the sacrifice. Our own relation to that sacrifice must not be introduced just here in connection with eating, or we become confused.

But, "the camp" rejects Him—can believers continue to be identified with it? Impossible. As long as this is the case their place is outside the whole system of things that rejects their Lord, sharing His reproach. For His suffering outside the gate was not only as a sin-offering under God's head, but was also the awful evidence of His rejection by the people—that rejection, that reproach it behoves believers to share. They must give up the camp. A clear figure of this, and it is evidently what is referred to here, is found in Ex. xxxiii., where again the camp had rejected the Lord. The Lord is outside the camp, and everyone that sought the Lord went out onto the tent of meeting without the camp." When Jehovah was in the camp, the leper and the ucleas were outside; but when He is outside His people go to Him there. There is no thought of going out to the sin-offering, but to the Lord Himself, the risen, living Lord; but in so going we necessarily share the reproach from the camp that has rejected Him.

And we here have the real key to all the difficulties connected with this passage in the words "for sin." Now, for

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the believer no sin is in question at all; that has been settled long before this; hence he has full title to offer the burnt-offering with songs of joyful praise; and to feed, not on the sin-offering—none could do this when the blood was taken into the holiest—*but on Christ as the peace-offering and the meat-offering.* For the people: the Jews, on the other hand, who are still in unbelief, *Sin* is still a question that has yet to be settled, hence they have "no right to eat"; there is no food for them yet, and no song in their mouths. Now, whilst Jesus has laid the foundation for the settlement of the nation's sin, and thus "sanctified the people," yet they cannot eat of the sin-offering, and they have no right to eat of our altar *i.e.*, of those sweet-smelling-savor offerings that follow the sin-offering, *for they are consequent on sin put away.* When they shall accept Him as their one true sin-offering on that true Day of Atonement, so pathetically foretold by Zechariah (ch. xii.), when there shall be a "great mourning in Jerusalem," for they look on Him "whom they have pierced," then shall follow, in due order, the offerings on which they too shall feed; and for them "the song of the Lord" once more shall begin with the burnt-offering." (2 Chron. xxii: 27.)

How blessed! how perfect! Our portion is to be offering: a constant incessant stream of joyful praise, for it is this that "confesses His name," shows that God has been here, for none but He can really produce song from the poor heart of Satan's captive, man. It confesses that God *is*, and so very different from what a guilty conscience, that has not accepted the sin-offering, pictures Him. A God who not only wipes tears away, but gives joy in their place, "appoints beauty for ashes, a garment of praise for the spirit of heaviness, that *Jehovah may be glorified.*" (Is. lxi.) Let us go forth, therefore, unto Him without the camp, hearing His reproach.

The camp then, what is it? Where is it? With my heart's eye on Jesus, I say wherever He is *not*. In the day of Exodus xxxiii it was, of course, the encampment of the people; but go through that camp, you will not find the Lord there, nor will you see any evidence of joy, hear any singing. You must go outside the camp to Him. So is the apostle's day: walk round about the "Jerusalem that now is;" go through her streets; you will not find the Lord there; no true joy, it is waste and

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desolate. You must leave it all to God Him; He is in heaven, at the right hand of the majesty on high. Go forth to Him there. So to-day, go through all that men are building on the earth; Jesus is not there. To find Him you must go forth as a stranger here, and a heavenly pilgrim to Himself. But shall we walk along with a tent only, but without an altar? No, indeed; we have even now an altar spread with royal bounties: Peace and meat-offerings on which we feed. Shall we go along in silent mourning? No, indeed. The burnt-offering is ceaselessly ascending, and our joyful song must ever accompany it. By our altar we "offer the sacrifice of praise to God continually." But often there is a danger of forgetting the scene through which we are walking; of becoming selfish, dreamy and unpractical. So it is added our Altar should have other sacrifices upon it: "To do good and to communicate forget not, for with such sacrifices God is well pleased."

F. C. J.

Judgment to Come.

It is no wonder that the licentious and tyrannical Felix was alarmed when he heard this awful truth proclaimed by the faithful ambassador of Christ; but it is a wonder that the same truth exerts so little power over the lives of men now. It seems to have dropped out of the thoughts and discourse of most Christians, and it is evident that they do not believe it, or as John Foster says, it is put to sleep in the dormitory of the soul, side by side with exploded and forgotten errors. Look at the appalling conditions in Christendom! The ambition, self-conceit, self-seeking, covy, jealousy, rivalry, backbiting, unhallowed craving for notoriety or popularity, unmanly compromise with false doctrine, too often witnessed in the pulpit, and the stodgeous, unfaithfulness, worldliness, and even grosser forms of iniquity, too often witnessed in the pew, could not be possible if men really knew that there is a judgment to come.

Yet no fact is more frequently or more plainly brought to light in the inspired Scriptures. Enoch, the seventh from Adam, preached, "Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all" (Jude 14); and from that

day the prophets, the Lord Jesus Christ, and the apostles took up the thrilling theme, which sounds like a solemn refrain running through the whole of God's word. "He shall judge the world in righteousness" (Psalm 12: 8). "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people" (Psalm 1: 3, 4). "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12: 14). Such is a specimen of Old Testament teachings upon the subject.

"It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Mat. 23: 15). "God hath appointed a day, in the which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii: 31). "We shall all stand before the judgment seat of Christ" (Rom. xiv: 10). "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v: 10). "It is appointed unto men once to die, but after this the judgment" (Heb. ix: 27). Such is a specimen of New Testament teachings upon the subject.

But who are to come into judgment? The answer is, every one of the human race, and all the fallen angels. "Every one of us shall give account of himself to God" (Rom. xiv: 12); "and the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day" (Jude 6). "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx: 12). Tremendous thought! all the countless millions of earth, and each individual of every generation, great or small, high or low, renowned or obscure, rich or poor, shall meet surely stand in the judgment before Him whose edict is to determine the destiny of the soul for ever and ever. This is more certain than the rising of to-morrow's sun.

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But how shall it be with the believer in the Lord Jesus Christ? It is taught with equal clearness that he shall never be judged as to his person, or, in other words, that the question of his salvation will not be settled then, for it was definitely settled on the cross. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John v: 24.) The cross of Christ, therefore, is the only judgment seat before which the believing sinner shall ever stand, in order to be saved.

Even here, amid our ever recurring failures, there is no voice in heaven or in hell that dare condemn. "There is, therefore, now no [ant one] condemnation to them which are in Christ Jesus" (Rom. viii: 1). We are already crucified, quickened, raised, seated together with Christ in the heavens, heirs together, sufferers together, and shall most surely be glorified together (Rom. vi: 6; viii: 17; Eph. ii: 4-6). "Having forgiven you ALL trespasses" (Col. ii: 13). "The Blood of Jesus Christ His Son cleanseth us from ALL sin" (1 John i: 7). "Their sins and iniquities will I remember no more" (Heb. a: 17). "Herein is love with us made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world" (1 John iv: 17). The standing of the Christian is precisely the standing of Christ, as to the question of sin, and one can no more be judged than the other. For the believer to be absent from the body is to be present, or at home, with the Lord (1 Cor. v: 8). Can any one really imagine that the apostles, and martyrs, and millions who during the past eighteen hundred years have departed to be with Christ, are uncertain of their final salvation? It is foolish to say that they were better than we, for they were all saved by the blood alone, through faith alone; and it ought to quiet at once the fears of those who tremble even while they trust, to remember that when they come forth from the grave to be judged, they will appear in the very likeness of their Lord's glorified body. They will be already beautiful and radiant and glorious ere they stand before the judgment seat of Christ; and is He going to send them to hell?

But our works are to be judged; and while it is true that if we are built upon the only foundation, we shall not be cast into hell, it is a solemn thought that "if any man's work abide which he

bath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. iii: 14, 15). Well, then, may we heed the exhortation of the Holy Ghost, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (1 John 8).

Kept Out of the Hour.*

BY JAMES H. BROOKES.

It is a very sweet promise which our risen Lord sends from heaven to His believing ones, who cling to the sacred Scriptures amid the frightful defections of these last days: "Because thou has kept the word of my patience, I also will keep thee out of the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. iii: 10. He will keep them out of the very hour, the season or time, as the word is elsewhere rendered; and hence the saints will not be on the earth when the tremendous tribulation under the Anti-christ will sweep over the world. They shall be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke xxi: 36.

Some excellent brethren, who thoroughly believe in the pre-millennial coming of the Lord Jesus Christ, also thoroughly believe that the church, the real church, the church regenerated and saved, must pass through that dreadful tribulation, and that when he comes for His people He will instantly appear with them. They are greatly mistaken in this view, and should cease to hold and teach it, because they are misleading many, who otherwise would receive much comfort and help from "that blessed hope" of our Redeemer's speedy return. Let prayer be offered in their behalf that He may be pleased to give their understanding to understand the Scriptures.

First, It cannot be denied that He wishes His followers to be always in the attitude of waiting and watching for Him. He speaks of His second advent forty-nine times in the four Gospels,

* This article, written by the late J. H. Brookes, of St. Louis, is one of the strongest and most simple statements of our blessed Hope. We reprint it here, and trust it will be a blessing to many of our readers. Mr. B. held this blessed Hope to the last.

and in each instance as possible any day, as not improbable every day. Over and over His language is, "Watch, therefore; for ye know not what hour your Lord doth come." Matt. xxiv : 42; "What I say unto you, I say unto all, Watch," Mark xiii : 33-37. "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not," Luke xii : 40; and in His remark to Peter concerning John He plainly intimated that he might come back in that generation: "If I will that He tarry till I come what is that to thee." Jno. xxi : 22. There can be no doubt that He desires believers to be in a posture of desiring and expecting Him continually, while carefully guarding them against the too common error of fixing dates for His return.

But if the Church must pass through the tribulation, it is useless to watch for Him daily. According to this view the apostasy must first set in like a flood, and sweep away the great mass of professing Christianity, the Antichrist in his proud lawlessness is to be developed, and the Jews restored in unbelief to their own land. None of these things have occurred; and hence it is impossible for those who hold the error, here condemned, to heed the Saviour's admonition, "Watch ye therefore, and pray always," uttering the cry of the longing apostle, "Even so, come Lord Jesus," Rev. xxi : 20. They put themselves out of sympathy with the mind of the Master, for they postpone his advent at least for some years.

Second, He asks in deeply significant words, "When the Son of man cometh, shall He find faith on the earth?" Luke xviii : 8. Surely He will find faith on the earth when He comes for His people, and calls them to meet Him in the air, but at the same stage of His coming He will find the earth filled with wickedness, infidelity, and unbelief, as it was in the days of Noah, and Sodom in the days of Lot. This implies, of course, a previous translation of the saints, and a sufficient lapse of time for the ripening of the world's iniquity, after the Church has been caught away, and that which restrains the lawlessness of man shall have been removed.

Third, It is certain that when our Lord appears on the earth His redeemed will appear with Him. "The Lord my God shall come, and all the saints with Him," Zech. xiv : 5. "At the coming of our Lord Jesus Christ with all His saints," 1 Thess. iii : 13. Enoch also, the seventh from Adam, prophesied of these, say-

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ing, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all," Jud. 14. "And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean," Rev. xix : 14, and the "fine linen" is the righteousness of saints," Rev. xix : 8 ; "and they that are with Him are called and chosen and faithful," Rev. xvii : 14, showing that they are saved sinners. Hence they have been caught up, and the marriage of the Lamb is celebrated before their descent to the earth.

Fourth, When thus caught up, a sufficient interval must elapse to administer their rewards according to their faithfulness in service, and to determine their relative position in the administration of the Kingdom. When it is said that "we must all appear before the judgment seat of Christ," 2 Cor. v : 10, the title given Him shows that He is there revealed as Head of the Church, and to some shall be administered an abundant entrance into His everlasting Kingdom, 2 Pet. i : 11, while others shall be saved, yet so as by fire, 1 Cor. iiii : 15. Then the servants are to render an account of their stewardship, and be dealt with according to their fidelity, Matt. xxv : 14-30 ; Luke xix : 12 : 24. All this takes place before His final appearing for the establishment of His Kingdom, and therefore must occur between our ascension and descent with Him to the earth. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory," Col. iiii : 4. "Do ye not know that the saints shall judge the world?" 1 Cor. vi : 2. Before that appearing and association with Christ in judgment, their own judgment has been pronounced, and hence they do not pass through the tribulation.

Fifth, It is admitted by all pre-millennialists, and it ought to be admitted by all Christians, that a thousand years elapse between the resurrection of the just and unjust, for so the Word of God distinctly asserts. The two are widely separated, not only in appearance and character and destiny, but also in the time of their coming forth from the grave. There is no commingling of such vastly different classes when their bodies are emancipated from the tomb, and there is no commingling of the scenes attending upon the rapture of the saints and the judgment of the living nations. They are distinguished from each other in every respect, and the former

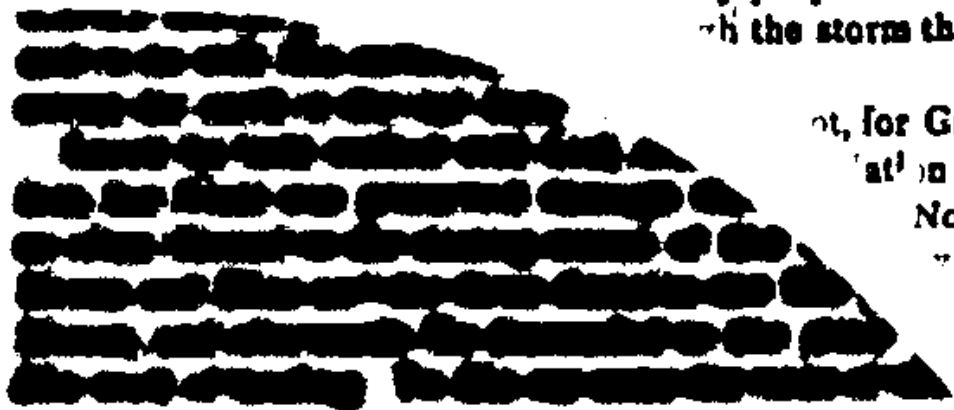
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precedes the latter by the interval of at least seven years, during which the boasted culture of a Christ-rejecting world is embodied in a personal Antichrist. The Church, therefore, does not pass through the tribulation.

Sixth, The analogy of Scripture confirms the truth now advocated. Christ at His first coming was revealed only to His own who waited for the consolation of Israel, and, then after an interval He was publicly manifested to the world on the banks of the Jordan. So on the day of His resurrection He privately communicated the Holy Spirit to His disciples, a fact which some good brethren ignorantly regard as of little moment, and as a mere symbolical transaction. But it was a definite and most important bestowment, although the presence of the Holy Ghost was publicly displayed on the day of Pentecost. We are justified before God by faith alone; we are justified before men by works. We are sanctified now in Christ Jesus, and we are sanctified progressively also as we go through the world. The Lord has private dealings with his own before there is any public exhibition of himself or of them; and it is easy to believe that he will not make their reception into His presence and His revelation in judgment a simultaneous act.

Seventh, The Lord has a heavenly and earthly people, the Church and Israel. Of the former it is said, "Our citizenship is in heaven," Phil. iii: 20; and they are addressed as "partakers of the heavenly calling," Heb. iii: 1. Of the latter it is said, "Israel shall blossom and bud, and fill the face of the world with fruit, Isa. xxvii: 6. When the true Church is caught away, leaving behind an enormous mass of unregenerate profession, He will resume His covenant relations with Israel,

...nant of these will go forth as His witnesses, ... in Matt. xxv. He has often re- ... vely people to Himself, ... the storm that shall



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but the people that stood by said "is thundered." The words He spoke to Saul of Tarsus on the road to Damascus were most distinct, but his travelling companions heard them not. So when He descends from heaven with a shout, He will call to His own, and they alone will heed the summons and be caught up in the clouds to meet the Lord in the air, while Israel and the world will move on to meet the great tribulation.

Nor is it of little consequence whether we hold the one or the other of the views here mentioned. If we heartily and practically believe that the Lord may come for His people at any moment, it must separate from the world, and kill selfishness, and blast the roots of personal ambition, and increase brotherly love, and intensify zeal, and deepen concern for the salvation of the lost, and give comfort in affliction, and put us in a state of preparedness for the great interview, like a bride arraying herself to meet her bridegroom. Oh, there is no truth in the Bible that can bring greater blessing to the soul, when received in the power of the Holy Ghost, but this blessing is largely hindered if we are taught to expect that our gathering together unto Him lies beyond the appalling tribulation that shall come upon all the world.

May the Lord give us to see that nothing, in any way, lies between this passing day and our meeting Him in the air. It is not in the least necessary that the believer should be well informed on the current events of the day, nor watch the signs of the times, nor study astronomical calculations, nor become familiar with the history of the nations. He may be unable to read any book but his Bible, but it is enough for Him to know that the Lord has said, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that, when He cometh and knocketh, they may open to Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching; Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them," Luke xii: 35, 37.

Hasst thou a care whose pressure dreads
 Expect sweet slumber from thy bed?
 To thy Redeemer take that care,
 And change anxiety to prayer.

OUR HOPE.**Interesting Jewish Notes.****A. C. G.**

The persecutions of the Jews in Bohemia and Galicia have been of late very severe, and great damage has been done and many persons injured by the infuriated anti-semitic mobs. In a number of places the stores and houses belonging to Hebrews were demolished and robbed, and in several instances hurled to the ground. A number of lives were lost, and the injured were many. With the greatest difficulty order was restored and a general outbreak was feared. The danger is not passed according to the latest reports. These outbreaks, as they are becoming more and more frequent in different countries, are forerunners of the great trouble through which the sons of Jacob will have to pass.

Doctor Cyrus Adler, of Washington, has issued a statistic of the Jews living in the United States. Without the statistic is not reliable, as he gives the number of Jews in several States much too low. He gives the number living in Missouri as 35,000. We know that in St. Louis alone 45,000 Hebrews are living, and about 15,000 in Kansas City. We have this not from hearsay, but have been in both places. Sixty thousand is more correct for Missouri. Dr. Adler gives the number of Jews in Massachusetts as 20,000. In Boston alone there are 25,000 Jews, and perhaps 10,000 more are scattered in Worcester, Springfield, Lowell, Lawrence, Haverhill, etc. The Jewish inhabitants in Kentucky he gives as 12,500, which is likewise too low. He is more correct when he gives the number of Hebrews living in New York State as 400,000, though 450,000 is nearer the truth. Of these 350,000 live in Greater New York. In all, fully 1,500,000 are living in the United States. How little there is being done among them in giving them the testimony we owe them. It has been our privilege to scatter tens of thousands of tracts and leaflets among them throughout this country, as well as thousands of New Testaments in Hebrew and Jewish, yet how little this is among the great mass. It is our prayer and desire to continue to witness to them through the printed page.

A most ridiculous statement appeared not long ago in a paper published in Moscow. The paper is called *Russki Trud*.

The article calls attention to the great and astonishing increase of children throughout the Jewry of Russia and says it is about time to call a halt and stop it. *Die Welt* asks if Russia intends to try the scheme of Pharaoh, in whose dominion the same complaint was heard. This is another very striking illustration. There is an increase of Jews all over the world; the Gentiles feel it and are terrorized by it. How dreadful it will be when the hindering power is taken away. The storm will break then over the Jews as never before.

The terrible accusation, that the Jews use Christian blood in some of their ceremonies has been strangely revived among the ignorant masses of Eastern Europe. Many rabbis have stated under oath that the whole story that Jews ever used Christian blood is a lie. Rabbi Dr. Jeschekel Caro, of Lemberg, Austria, made such an affidavit, and another one made a sworn statement in public with the scroll of the law in his hands. It is strange that this abominable lie of the middle ages can be revived in the closing year of the nineteenth century.

The new Palestinian year-book for 1899-1900, just out, and known by the name of "Luncz Palestina Almanach," gives the number of inhabitants in Jerusalem as 45,536; of these 15,328 are Jews. They are there from all parts of the world. Safed has 9,106 inhabitants; of these 7,140 are Jews.

Notes of our Work Among the Jews.

We have had much encouragement during the past weeks in preaching the Word to Jewish audiences in New York City. The attendance has been larger than for months past. Many of our hearers are regular comers to these services for years, but of late we have had with us many new faces, and a good number are evidently interested in the blessed truths we preach twice every Saturday. It is a joy to us to preach to these audiences, as the attention is very marked, and often we receive hearty words of thanks for what has been said. We have also given away more tracts on request in German, English, Jewish and Hebrew than we did for some time. A few of our new hearers have called on us personally. All this

is encouraging. We preach the Word, the seed is sown, and as it is sown in faith and love and hope, it must bring fruit sooner or later.

We hope to change our meeting place. For over seven years we have stood in that one place, and tens of thousands have been reached by our voice; the place is very well-known both in this country as well as in Europe. However, circumstances force us to give it up, and to continue our preaching Saturdays and we hope on other week-day evenings in some store large enough for our audiences. The more orthodox class will perhaps be more willing to come to a place which is not a church building. We expected to make the change this month. We have not succeeded in finding the right place, though we searched through the entire East-side, so that we are obliged to continue in the Allen Memorial Church for another month. We know that it is our work to continue to give a testimony among the 100,000 Jews on the East-side and to scatter the Word and Gospel literature among them. He knows the way and the place, and Him we trust.

In the new place we hope to have our office, tract and literature depository, room to meet inquirers, all under one roof, and then we hope to have Gospel preaching in the English language for the young people, who nearly all understand it, and are willing to come in. May the Lord guide us in this new move.

Literature is still being scattered by us in different directions. We have sent tracts and Testaments to half a dozen of States. The second edition of "Joseph and His Children, the First and Second Coming of Christ," is now almost exhausted. From many sides we hear that it has been a blessing. A third edition of ten thousand copies could soon be in circulation.

A young Hebrew, who was with us five years ago, and professed then faith in the Lord Jesus Christ, returned a few weeks ago from the Transvaal, where he left when war broke out. A few days after his arrival he came to 91 Rivington Street, and we were glad to see him.

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DECEMBER, 1899.

No. 6.

Editorial Notes.

Please note our new address. It is no longer 128 Second Street, but No. 30 Second Street, New York City. Kindly address all letters, remittances, printed matter, etc., to this new address. The new place is in the next block from our old quarters, between First and Second Avenues. The communication concerning this new departure, which appears elsewhere in this number, will be read with much interest by our friends.

We thank our friends for the many cheering words which have reached us during the past month. We are thankful that the evidence is not lacking that the Lord has blessed and is blessing our testimony. Circumstances made it impossible to get this issue out sooner, but we hope to get the January number ready for mailing about the middle of the month.

We hope our readers who desire extra copies of any issue for distribution or sample copies for their friends will write us and we will be glad to send them free as long as the supply lasts. New subscribers will receive free six back numbers with one year's subscription. We can no longer supply the back numbers containing all the articles on Zechariah, as several issues are exhausted. The book "Studies in Zechariah" is to be ready soon for mailing.

So complete, so perfect, was the work of Christ on the cross, as the substitute of His people, that not the least question as to sin was left unsettled. Every question was forever closed when He exclaimed, "It is finished." On the ground of this gloriously finished work Divine love meets the chief of sinners in all the riches of the grace of God.—*Selected.*

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Studies in Zechariah.

By A. C. GAEBELEIN.

CHAPTER XII.

The second burden, from Chapter xii.—xiv.—Jerusalem and the nations.—The conflict of the end.—The chiefs of Judah and the strength promised to the feeble.—Nations destroyed.—Outpouring of the Spirit and looking upon Jehovah, the pierced One.—The great national mourning.

We have before us the second burden, which begins with the eleventh chapter and closes with the fourteenth. The events seen in the first burden, that is in chapters ix., x. and xi., were in part fulfilled, but in the second burden we find prophecies which have seen no fulfillment whatever; they are all future. There is only one prophecy which is fulfilled, the one of the smitten shepherd at the end of the thirteenth chapter. The great future events which are recorded in the second burden are: The victory of Jerusalem over the hostile nations, the outpouring of the Holy Spirit, the appearing and beholding of the pierced One, the national repentance of Israel, the cleansing of the nation, the final conflict and the Lord coming with His saints, the complete overthrow of the enemies and the establishment of the kingdom in the earth, with Jerusalem as a center. These three chapters form indeed a glorious finale to the wonderful visions and prophecies which Jehovah gave to the prophet. The fourteenth chapter is the summit.

Not a few interpreters have committed the serious error and have tried to find a fulfillment of these chapters somewhere, and if no historical events could be made to suit the occasion, a spiritual application had to be made and a spiritual fulfillment in the so-called "Israel of the New Testament," the church, invented, which of course never satisfies the prayerful student of the word.

In reading the twelfth chapter carefully, it will be seen at once that here we have prophecies which not alone refer to Jerusalem and Judah exclusively, but which cannot yet have seen a fulfillment. The end of the chapter shows Israel's conversion. The Spirit is poured out. They look upon the pierced One, Jehovah; repentance and cleansing follows throughout the land. This

brings before us the hour of Israel's salvation, the same which the Holy Spirit unfolds through Paul, in Romans xi. It is an event which will take place after the fullness of the Gentiles will have come in (the church removed from the earth). And so all Israel shall be saved, even as it is written, There shall come out of Zion a Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, when I shall take away their sins (Rom. xi: 25-27). There is no saved Israel now and there can be no national turning of Israel unto the Lord at this present time, but when the Lord comes and they shall look upon Him, that salvation will be at hand. This coming of the Lord to Israel when they shall see His glory will be preceded by nations rising against Jerusalem. Not one nation, but nations, will make war once more with Jerusalem; nor will Jerusalem in that future siege fall into the hands of the enemies, but the city and the people will be victorious. The period of the Maccabees is not meant, nor is there anything in the past which could even be a partial fulfillment of Zech. xii. It is all future.

Let us look now at the details of the chapter. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him (verse 1). The speaker is Jehovah, the Almighty One who created the heavens and the earth, and who formeth the spirit of man within him. Why such a beginning of this second burden? To show that He who has given all these promises is able to do it. Men may fall and are powerless to give help. Indeed, Israel will be utterly helpless then when the enemy comes in like a flood, but in that hour of extremity Jehovah Himself, the Omnipotent One, the One through Whom and in Whom and for Whom heaven and earth were created, will come, and in His majestic appearing deliver Jerusalem and His people at last. But when He appears for their salvation and they look upon Him, they see Jehovah whom they pierced, Jehovah-Jesus, the One who was once rejected, but who now comes in power and in glory. This first verse shows the speaker in the entire chapter is Jehovah, and is one of the strongest Old Testament passages which show that the Redeemer, the One who came as an obedient servant to suffer and to die, is Jehovah.

Behold, I make Jerusalem a cup of reeling
To all the nations round about;

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Upon Judah also shall it be.
 In the siege against Jerusalem.
 And it shall come in that day, I make Jerusalem
 A burdensome stone for all the peoples ;
 All that are burdened with it shall be wounded ;
 All the nations of the earth shall gather against it .
 (Verses 2 and 3.)

This brings us back to the first and second night visions concerning the nations that are at ease, and thus helped forward their affliction, the four horns which scattered Judah and Israel. The ending three chapters bring out much of the details of what we saw in the first three chapters in an outline. What an unfolding there is now! Jehovah remembers Jerusalem and is jealous for her, and Jerusalem is now to become a cup of reeling (like a drunken man) unto all the nations round about. Isaiah long before Zechariah saw the judgment coming. The cup of fury which Jerusalem drank is now to be emptied by the enemies, and they will have to drink the cup of reeling. Awake, awake, stand up, O Jerusalem, which hast drunk from the hand of the Lord the cup of His fury; thou hast drunken the bowl of the cup of reeling and drained it. . . . Behold, I have taken out of thine hand the cup of reeling, even the bowl of the cup of My fury; thou shalt no more drink it again. And I will put it in the hand of them that afflict thee, which have said to thy soul, Bow down, that we may go over; and thou hast laid thy back as the ground, and as the street to them that go over (Isaiah li: 17, 22, 23). What a wonderful harmony is the prophetic word! Jerusalem has been drinking all along the cup of reeling, the cup of His fury, even drained the cup; but while Jerusalem is thus drinking divine displeasure, the nations, and with them that awful monstrosity called Christendom, are getting ripe for the cup of wrath. A judgment is hastening rapidly, and Jerusalem will be for the nations the cup of reeling. We saw in the first night vision that the nations at ease were condemned by Jehovah. He is sore displeased with them. They have hurt His people and His inheritance. Terrible accusation against Christendom too, which has always been and is now the great stumbling block to the Jew, with its man-made institutions, creeds and self-exaltation. The reader will understand we do not mean the church, the one body; this is not applicable to true believers. Man-made Christendom

is the enemy of Jerusalem, and hates God's loving thoughts for the peace of Jerusalem. If there is blindness in part upon Israel, it is equally true that blindness is upon the Gentiles. There is planning and scheming for expansion, world reformation and possession in Christendom, which leaves out and ignores completely God's purposes, and sets aside, as higher criticism does, the oracles of God. No thought in Christendom that Jehovah will ever make good His promises to the seed of Abraham, therefore no thought of the Jew, no love for poor Israel; on the other hand they are despised and hated. It is startling, indeed, to see how Europe, the territory of the Roman Empire, which will form yet the confederacy of kingdoms under one head, is at present boiling over with antisemitism, and the heart of Europe, France, is the very hotbed of it. There was never a time when antisemitism was so strong and so universal as it is now at the end of the much boasted of nineteenth century. What will it be when the axis of the earth, the church, is removed? The restraint is then taken away and the outbreak will come. The Jew is the thorn in the flesh of the nations; he is hated and feared. However, the second and third verses of our chapter do not speak of the enemies of Israel, as they are away from the land of Israel, but the prophecies show the nations having come up against the city of Jerusalem. Before this can be fulfilled Jerusalem must be once more not alone inhabited by Jews, but be the city of the nations again as it was in the past, a partial return of the Jews to Palestine must have taken place, and great prosperity resting upon their endeavors for a time. Mighty armies are seen then coming up against the city and the land, and while in the land and in the city there will be tribulation, the reign of the false Messiah, outside the armies sent out by the confederacy of nations will be gathered. It is of this gathering of the nations before Jerusalem in the tribulation the great, the twelfth chapter speaks. In the exegesis of the fourteenth chapter we will have occasion to describe this coming siege of Jerusalem.

In speaking of these coming events it is necessary to bear in mind that they have nothing to do with the church. Believers sometimes are confused in this respect in not holding strictly to the coming of the Lord for His saints, and the absence of the church in the earth during the tribulation, and after this—His coming with His saints. Because the Jews are not yet in power,

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alon of the land and Jerusalem is not yet a Jewish city, some have reasoned that the coming of our Lord must be a good ways off yet, and on account of these events not being as so now, they say we cannot say that the Lord can come any moment for His church. There is not one scripture which teaches that before the Lord comes for His church the Jews must have returned or Jerusalem be a national headquarter for Israel once more, etc. It is true a partial restoration of the Jews in our belief has commenced, and there is a remarkable national awakening such as has never been before, but the full development of this restoration will come after the church has left the earth and has been joined to her Lord in the air. An exodus of Jews will take place, the land will become theirs, and the well laid plans and schemes of the present time will be all carried out. Political combinations will be their chief hopes as well as others for success. As Pharaoh of olden times did hasten after the children of Israel when they had left his domain, so it seems the nations will come after them and besiege Jerusalem. Everything is getting ready for this. Let every believer rejoice in the blessed hope that no riot will be in the earth when at last these sad scenes of a passing dispensation are enacted.

In that day, saith Jehovah,
 I will smite every horse with astonishment,
 And his rider with madness :
 I will open mine eyes upon the house of Judah,
 And every horse of the peoples I will smite with blindness,
 And the chiefs of Judah shall say in their heart,
 The inhabitants of Jerusalem are my strength,
 In Jehovah of hosts their God.
 In that day I will make the chiefs of Judah
 Like a pan of fire among wood,
 And as a torch of fire among sheaves ;
 And they shall devour all the peoples round about,
 On the right hand and on the left ;
 And Jerusalem shall dwell in her own place, even in Jerusalem
 (verses 4-7).

These verses are descriptive of the calamity which will befall the enemies of Israel. Jehovah will smite them. The stone falling from heaven will smite the image at its feet and will pulverize it. The enemies of Israel will suffer a complete defeat and

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destruction as Pharaoh and his army in the Red Sea. In pride and blindness they had rushed on, and while passing Israel the face of the Lord looked out of the cloud and confused the Egyptian hosts, and the returning waters swept them all away, the horse and the rider and the chariots. It is but a faint type of what it will be when Jehovah will roar out of heaven, and His glory will appear. The slain of the Lord will then indeed be many. Judah and the chiefs will be used in that judgment. They shall be a devouring fire. The fourteenth chapter will lead us into a closer investigation.

The following two verses speak of the order how the coming of Jehovah will save His waiting people.

Jehovah shall save the tents of Judah first,
That the glory of the house of David
And the glory of the inhabitants of Jerusalem
May not lift itself up over Judah.

In that day shall the Lord defend the inhabitants of Jerusalem;
And the feeble one among them in that day shall be as David;
And the house of David shall be as God (Elohim),
As the angel of Jehovah before them.

And it shall come to pass in that day,
That I will seek to destroy all the nations,
That came against Jerusalem (verses 7-9)

Judah will inhabit the land and many will dwell in tents, while Jerusalem will be a strong and fortified city. The danger from the hostile armies will be the greatest with the dwellers in the tents. Accordingly, Jehovah will save the tents of Judah first. Jerusalem will come next. The purpose is that the house of David and the inhabitants of Jerusalem may not lift themselves up over Judah. The house of David is especially mentioned. We have not had David brought before the prophet in the night visions nor in the prophecies which followed, but here in the twelfth chapter the house of David is mentioned not less than five times, which is very significant. We have the glory of the house of David in verse seven, the strength of David and the supremacy of it in verse eight. The spirit of grace and supplication is given to the house of David, and the family of the house of David will mourn. Jews have a tradition which states that the last descendant of the house of David died in Spain centuries ago. There are no genealogies at present to prove that the kingly house

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of David is extinct or not, but prophecies like the one we have in consideration, and many others which speak of the promise of David and the house of David in the day when Jehovah will be manifested, make it very clear that among the wandering sons of Israel there are yet lineal descendants of the house of David. If they do not know it themselves, Jehovah knows it, and they will know it through Him. The feeble ones, literally the stumblers, among His people in that day of manifestation will be like David. What a hero David was! A man of war and strength conquering always and never conquered. And now the stumbler in Israel, the weakest one, will have strength and courage like David. And David shall be as God, as the angel of Jehovah before them. This is a startling promise. A similar word is found in Exodus vii: 1, And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. The house of David will during the millennium be supreme in role and in glory. A lineal descendent of David, a prince, will sit upon the throne of his father David and rule as a vice-regent of the Lord Jesus Christ, whose throne is then in the heavens over the earth. Thus in the earth the house of David will be as God and as the angel of Jehovah before them (Ezek. xxiv: 23, 24; xlv.).

The closing verses of the chapter claim our special attention, for in them we have a fundamental prophetic passage. The spiritual side of the salvation of Jerusalem is now brought out.

And I will pour out upon the house of David,
 And upon the inhabitants of Jerusalem,
 The spirit of grace and supplication;
 And they shall look upon Me whom they pierced,
 And they shall mourn for Him as the mourning for an only son,
 And be in bitterness for Him as one in bitterness for the firstborn.
 In that day there shall be a great mourning in Jerusalem,
 As the mourning of Hadad-rimmon in the valley of Megiddon.

The mourning then is described as a universal one. All the families will mourn; family by family apart, and their wives apart. Such a mourning and weeping has never before been seen in the earth nor will there be one like it again.

But why mourning and weeping? Should there not rather be joy and feasting, gladness and hallelujahs? The hallelujahs will come during the entire millennium, but the beginning will be

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mourning, nations, by Israel. The mourning is on account of Him, Jehovah, who has appeared in His glory and whom they now behold. The long expected Messiah has at last appeared, and He is Jehovah. His coming for their salvation is as Daniel saw Him, after the last beast, the terrible one, the nondescript with its ten horns and the little horn between, had risen from the sea. I saw in the night visions, and, behold, there came with the clouds of heaven, one like unto a Son of Man, and He came even unto the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all the people, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed (Daniel vii: 13, 14). A cloud appears in the heaven over Jerusalem. It is at once recognised as no common cloud, but as the divine glory cloud, (the Shekinah, which had been with Israel of old and was always the sign of Jehovah's presence with His people). We can imagine in some measure how this sign will be welcomed by the remnant of Israel in the hour of their extremity when there is and cannot be help from man. The cloud speaks as of old, of divine interference. Our Lord puts the whole scene before us when He said in His Olivet discourse, But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light (what an awful darkness that will be! well may then the rejecters of the Gospel seek death from the wrath which is now coming), and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven. Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect (not the church) from the four winds, from one end of heaven unto the other (Matthew xxiv: 29-31). The sign of the Son of Man which is spoken of here will undoubtedly be the cloud of glory which will bring Him from heaven to the earth. Some believers in the coming of the Lord have mentioned the sign of the Son of Man to be seen in the heaven as if that sign stood in relation to the church and would be welcomed by believers, the saved ones, as the sign that their redemption is now at hand. We read not long.

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ago in a pamphlet in which certain coming signs in constellation of stars, etc., were mentioned, as being foretold in prophecy, and teaching the church that the coming of the Lord must be at hand. This is a mistake. There is nowhere in prophecy a sign mentioned appearing in the heaven to show the church that the Lord is at hand. The church, that is the one body, does not need such a sign. When the sign of the Son of Man appears in the heaven there will be no more church in the earth to see it. It will be "immediately after the tribulation of these days;" the church will not be in that tribulation. The sign is for Israel. Ezekiel beheld that glory which is then to be seen in the heavens. I looked, and, behold, a stormy wind came out of the north, a great cloud with a fire kindling itself, and a brightness round about it, and out of the midst thereof as the color of amber out of the midst of the fire. And out of the midst thereof came the likeness of four living creatures. . . . And above the firmament that was above their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. And I saw as the color of amber, as the appearance of fire within it round about, from the appearance of his loins and upward, and from the appearance of his loins and downward, I saw as if it were the appearance of fire, and there was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord (Ezekiel i: 5, 26, 28). This vision will actually be seen by Israel in the day of the manifestation of the Lord. He will return in like manner upon a cloud as the glorified Son of Man as He went up into heaven. In Acts i: 11, where the promise of His return is given, it is likewise to be remarked that that promise does not present the Hope of the church, our blessed Hope, as believers. It is very often used as speaking of that Hope which is so dear to every believer's heart. However, the promise given by the two men in white apparel, in Acts i., is a promise to Israel. It is the coming in like manner as He went into heaven, that is the coming of the Lord with His saints and not for His saints. There is still another passage which is in close connection with the appearing of Jehovah, the pierced One, in Zechariah xii., namely, Revelation i: 7, Behold He comes with the clouds, and every eye shall

see Him, and they which have pierced Him and all the tribes of the land shall wail because of Him. Yea. Amen. This passage corresponds with the one before us in Zechariah. The tribes in Revelation are the same as mentioned in Zechariah, and the wailing in Revelation stands for the mourning with which the twelfth chapter in Zechariah closes. What a scene that will be when at last Israel will look upon Him! When the signs of His coming, —the coming of the Redeemer—Jehovah increase, and His coming for their salvation draweth nigh, perhaps their hearts will be gladdened, and there will be rejoicing. They see the sign in the heavens and there will be the glad shout, Blessed is He that cometh in the name of Jehovah, this is our God, we have waited for Him. And now they behold a person upon that cloud. He is a Son of Man. Again they look and they see that His hands and His feet and His side are pierced. Who can this be with pierced hands, feet and side, who cometh thus in power and glory from the heavens to save His people? The truth so long denied by them flashes upon them, This is Jesus of Nazareth, the King of the Jews, the rejected One, the One who suffered that shameful death on yonder hill, whose hands and feet were pierced, and from whose loving side and heart the Roman spear drew forth blood and water. Jehovah-Jesus, the pierced One, is seen again. There was up in the heavens He is seen! Sun and moon have been darkened, as we quoted above from Matthew xxiv., but instead of their light there flashes another light over the heavens. The veil is lifted. God, Jehovah, has broken the long, long silence. He speaks again. The proud nations tremble, fear and trembling seize hold upon all the children of men. The day of vengeance, the day of wrath, the day of burning and recompense is at hand. All eyes are turned upward to behold that startling vision. The cloud, and in that cloud a throne, and upon the throne the Lamb of God, the Lion of the tribe of Judah, Jehovah, the pierced One, the Lord Jesus Christ. Not alone are His eyes like a flaming fire, but according to Habakkuk's vision (Habakkuk iii.), His glory covereth the heavens, brightness is round about Him and rays (of glory) come out of His hands and His side, and there was the hiding of His power. Long, long ago David had by the Spirit of the Lord entered into the sufferings of his Son, whom he called Lord, and in the Psalm which begins with the cry of the forsaken One, My God, My God, why

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has Thou forsaken Me? he speaks of His hands and His feet pierced. It is true that the unbelieving Jews and all the enemies of a verbal inspiration of the word of God, higher critics, etc., with them, have tried to change the word "pierced" in the twenty-second Psalm, and make something else out of it. But it is pierced and will be so in all eternity. The One of whom David spoke came and was rejected, suffered, sacrificed Himself to put away sin, was nailed on the cross, and was pierced through. On the third day He was raised from the dead, and for forty days He showed Himself in His glorified body to His friends. In that body of the risen Lord the nailprints and the pierced side were seen. Thomas, unbelieving as he was, and as such a type of Israel abiding in unbelief still, would not believe the testimony of his brethren, and demanded the return of the Lord and to put his hands into His side and to see in His hands the prints of the nails. The second time the Lord appears, and Thomas is called to His side to touch His body, to see the nailprints. Convinced because he sees he cries out, My Lord and my God! And when He took His own to the mountain where He gave them His command and His blessing, when His loving hands were raised out in blessing, they all saw the marks of His passion in His hands and there in His side. And then He went into heaven, and while you read this, dear friend, He is there in the Holy of Holiest, appearing now in the presence of God for us, the all-sufficient One. Can there be a doubt that when He does appear again, the second time, to build the tabernacle of David which is fallen down, that these marks of His suffering will not be seen? They will be the marks for Israel. They will know Him by the nailprints as the One so long rejected and hated without a cause.

The conversion of Saul of Tarsus is a little sample of what is yet to be with the seed of Abraham. The light which shone around this blinded, self-righteous Pharisee on his way to Damascus, a light brighter than the Oriental noonday sun, will then shine out of heaven in the Lord's own glory. The Voice which spoke to him, I am Jesus whom thou persecutest, will speak again out of that light to the prostrated sinner. It does likewise remind us of the rejected brother who became great and a saviour after his rejection by his own, and who in loving words said to his brethren, so guilty and conscience stricken, I am Joseph your brother. What a wonderful event that will be when at last they

that pierced Him shall behold Him. Suspended somewhere in the air will be seen the vision of the Lord in His glory, and thus every eye shall see Him. It will be the day when a nation is born. The Spirit poured out, they will look upon Him, and the great national mourning follows.

This great mourning will be like the mourning in Hadad-rimmon in the valley Megiddon. To what events do these places refer? The second book of Chronicles, chapter xxv., verses 25-17, give us the history of that great mourning. Nevertheless, Josiah would not turn his face from him (the King of Egypt), but disguised himself, that he might fight with him, and hearkened not unto the words of Neco, from the mouth of God (these words are found in the twenty-first verse), and came to fight in the valley of Megiddon. And the archers shot at King Josiah; and the King said to his servants, Have me away, I am sore wounded. So his servants took him out of the chariot and put him into the second chariot that he had and brought him to Jerusalem; and he died and was buried in the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah, and all the singing men and singing women spake of Josiah in their lamentations unto this day; and they made them an ordinance to Israel, and behold they are written in the Lamentations. Likewise in 2 Kings xxiii: 29. In Josiah's days Pharaoh-Neco, King of Egypt, went up against the King of Assyria to the river Euphrates, and King Josiah went against him; and he slew him at Megiddon when he had seen him. And his servants carried him in a chariot dead from Megiddon and brought him to Jerusalem.

Hadad-rimmon was a village nearby in the valley of Megiddon. The pious King Josiah died, pierced by an arrow on account of the evil deeds of the nation. After his death there was a great mourning because he had been slain, and his death was soon followed by greater calamities, ending with the Babylonian captivity. The application to the Lord Jesus Christ and the coming national mourning of the nation every reader can make for himself.

It is interesting to read the Jewish interpretations of this important chapter. We quote from the Babylonian Talmud: That mourning, what was it about? Rabbi Yoss and the Rabbis differ on the point. The one says it is for Messiah, the Son of Joseph, when He is killed; and the other says, It is for the *Yeter Here*.

(evil desire, sin), when it is killed. All is clear in the case of him that says, It is for Mesalah, the Son of Joseph, when He is killed, for then we can understand what is written, And they shall look upon Me whom they pierced, and they shall lament for Him (Zech. xii: 10). But in the case of him that says it is for sin when it is killed? Would it be mourning that is needed? Surely rejoicing would then be needed. Thus expounded, Rabbi Jehudah, of the Western house, in the Messianic times, the Holy One, blessed be He, is going to bring forth the evil desire and slay him in the presence of the righteous and the wicked. Unto the righteous the evil desire appears like a mountain, and unto the wicked he appears like a hair. The righteous weep and the wicked weep. The righteous say, How did we ever get the better of this high mountain? And the wicked say, How is it that we did not get the better of this hair? (Yalkut on Zechariah.)

The Jews have invented a double Messiah, one who is called the Son of Joseph and the other the Son of David. The Son of Joseph is pierced, and after He has been slain, Jehovah will send Messiah, Son of David. It is not denied that the Son of Joseph is a Messiah, an anointed One. This teaching is to solve the difficulties they have in explaining the suffering Messiah and the victorious Messiah. We have often talked with orthodox Jews for hours on the fact that there is only one Messiah, and He whom they expect as Son of David is truly the One who died and was pierced through for our sins. Human words cannot describe the great mourning when at last it is known by His appearing in the clouds, that Jesus, the Son of David, is the once rejected stone and now become the head of the corner. The first verse of the thirteenth chapter belongs to the twelfth. However, we will leave it for the next chapter.

"This Do in Remembrance of Me."

THE LORD'S TABLE AND THE LORD'S SUPPER.

BY A. C. G.

Some of our readers have sent in questions concerning the Lord's table and the Lord's supper. We have answered these questions in private letters, but thinking that many others of our friends are interested in the teachings of the Word on this blessed

subject we have decided to give a few thoughts on it through **Our Hope**.

Let us first look at the Old Testament and consider for a few moments the Lord's table which stood in the tabernacle, and on it the twelve loaves of shewbread. Please read Leviticus xlv: 5-9. The table represents the Lord Jesus Christ. It was made of shittim wood and covered with fine gold, of the same material as the ark. The wood and the gold speak of the Lord's humanity and His divinity. The Hebrew for table is "Shelchan," the root of this noun is the verb "Shalach," which means to send forth. In the very name the thought of God's love in sending forth His Son is embodied. The table speaks of acceptance and fellowship. Every sinner who believes is at once accepted, and there is a table for him. But the twelve loaves upon the table are likewise typical of our Lord. They were of fine flour, no leaven in them, but all purity. They were baked at the fire. His sinlessness and His sufferings are seen in these loaves. They were set in order on every Sabbath, that is on the seventh day, and Aeron and his sons were to partake of them. But why twelve loaves? Because there were twelve tribes, and thus the twelve loaves were an expression of what Israel was, one loaf for each tribe. This table of shewbread in the Old Testament was a testimony of God's love, of the Lord Jesus Christ, His purity and His suffering, and it typified the acceptance and fellowship the saved sinner has in Him.

This table is no more, but instead there is now another table, the Lord's table. Upon this table there stands only one loaf, and this one loaf on the Lord's table typifies and speaks of the one body, the church or assembly. The loaf which we break, is it not a fellowship of the body of Christ? Seeing that we, who are many, are one loaf, one body, for we all partake of the one body. 1 Cor. x: 16-17. The Lord's table and the one loaf upon it expresses most blessedly the truth of the one body into which every believer is baptized by the one Spirit. The Holy Spirit gave this teaching through Paul to the Corinthians, because in Corinth the sad divisions of the members of the one body had their beginning. He had to write to them, Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul? 1 Cor. i: 13. See also 1 Cor. iii: 1-4. In the eleventh chapter, eighteenth verse, he writes: But first of all, when ye come together in the assembly (that is as believers), I hear that divisions exist

among you and I partly believe it. Each party seemed then to take the supper separately, and thus the fundamental truth of the one body was ignored and completely lost sight of. We say the divisions began there, and how dreadfully they have been perpetuated by the enemy, and with it the teaching of the Word concerning the one body has been set aside, and of course the Spirit of the Lord is grieved on account of it. The divisions which separate believers in the Lord Jesus Christ from each other, and put them into a hundred or more parties, is not alone *not* deplored by the majority, but the divisions are excused, sanctioned and declared to be of the Lord. Alas! how great the darkness in Christendom. These divisions exclude true believers in the Lord Jesus Christ from the Lord's table, because they do not belong to them, or because they do not this or that, etc., but the table is not the table of a sect but it is the Lord's table. Every believer is entitled to come to the Lord's table, and the only two things which exclude him is either: if he holds evil doctrine (Titus iii: 10; 1 John 10) or if he is evil in his walk (1 Cor. v: 2; Rom. xvi: 17). *All other rules are man made, all other barriers are unscriptural.*

And now about the Lord's supper itself. What a blessed legacy it is which our adorable Lord has left to His own. The Lord Jesus in the night in which He was betrayed took the bread, and when He had given thanks He brake it and said, This is My body which is for you, (this do in remembrance of Me. In like manner also the cup, after the supper, saying: This cup is the new covenant in My blood; (this do as oft as ye drink, in remembrance of me. For as oft as ye eat this bread and drink the cup ye proclaim the Lord's death till He come. 1 Cor. xi: 23-27. (Read also Matt. xxvi: 26, 27; Mark xiv: 22; Luke xxii: 19, 20.) Man has made a sacrament, so called, out of it—a law, a medium for salvation, and worse than that, but our Lord Jesus Christ has given no law about it, no command, but only the loving request which came from His loving heart and loving lips, This do in remembrance of Me. The bread He took and He requests us to break speaks of His body given for us, and the cup filled with wine of His blood which was shed for us, both a reminder of His suffering and death, and therefore of His great love. Nowhere are we reminded so vividly of what He has done for us as we are at His table. His love is around it all. The heart

which is then occupied with Him breaks forth in worship, and gratitude, and the love to Him becomes deeper. But it is only for the time of His absence, proclaiming His death till He come, His coming again and the blessed hope is to be remembered too at the Lord's supper. When He comes for His Saints, and the one body is united to the glorified head in the air, then we shall see Him as He is, face to face, and the sweet memorial of His love is set aside forever, and in its place there stands the blessedness of being with Him and like Him. Can there then be anything grander and more uplifting for the believer than to be thus occupied with Him, the One altogether lovely, and to do this in remembrance of Him, who loved us and gave Himself for us? Dear reader, Think of Him and all the bitterness of His suffering and death, think of His love, its brightness and depths, unfathomable, and all for us. How it all comes before us in fulfilling His loving request, *This do in remembrance of Me.* What a heavenly feast it is; what a privilege to come to the table He has spread, with the banner of love over it, and partake of the one loaf and the blessed cup, and to remember His love, what He has done for us, what He is now for us upon the Throne and what He will be for us, and we shall be with Him when He comes. Is it not terrible ingratitude, if this loving legacy and request of our blessed Lord to proclaim His death in this manner till He come, is either forgotten or shamefully neglected? And so it is indeed with many. How sad that just this, His loving request, is so misunderstood, enshrouded in mystery and foolish invention. Indeed the enemy has succeeded in obscuring our Lord's legacy, more than he did with anything else. Where there is true love for Him, and the Spirit is not grieved, there can be no neglect, but there will be a longing desire to keep His loving word.

How was it in this respect in the apostolic age? And they persevered in the leading and fellowship of the apostles, in breaking of bread and prayers. . . . And every day being constantly in the temple with one accord, and breaking bread in the house, they received their food with gladness and simplicity of heart, praising God and having favor with all the people; and the Lord added daily to the assembly those that were to be saved. (Acts ii: 42-47.)

Fellowship and breaking of bread are here prominent. The

Holy Spirit unquenched thus brought about in this first assembly or church, that which was the Lord's prayer and His loving request. His prayer was, Holy Father, keep them in Thy name, which thou has given me, that they may be one as we are one. (John xvii : 11), and when we read of breaking of bread we see that they came together to remember Him and thus proclaimed His death. This breaking of bread was done daily. The love of Christ shed abroad in their hearts was so great that they had to remember Him in the breaking of bread every day. In Acts xx : 7 we read, And the first day of the week we being assembled to break bread, Paul discoursed to them, about to depart on the morrow. From this it is seen that the daily breaking of bread had been discontinued and the Holy Spirit had sanctioned the coming together on the first day of the week, that is the Lord's day, for the breaking of bread. They came together for that purpose, and not to hear the preaching of a sermon, and after this passage we find nothing which indicates that this was changed. Nowhere in the Word is it said that the breaking of bread must be done so often, or at such and such a time. However, the above passage from Acts is enough for every believer who desires to follow out the Lord's loving request, and to show Him that the Lord's day, the day on which Christ has been raised up from among the dead by the glory of the Father, is the day when believers should come together to do this in remembrance of Him. Every Lord's day a time should be set apart, when believers come together, for the breaking of bread, not for teaching, exhortation or preaching, but to proclaim His death, to remember Him, and to worship Him.

Supposing we had attended one of these meetings like the one described in Acts xx : 7 what would we have found? Surely not a fine building, with beautifully stained glass windows, but a simple house of one of the brethren. Our ears would not have heard the soft, subdued tones of an organ and now and then chanting of hymns, nor would we have seen a figure robed in white or black, or black and white, attracting the most attention, with book in hand reading a ritual, nor would we have noticed in that meeting people kneeling and receiving from the hands of a priest or clergyman bread and wine, and after it more reading from a ritual, more exhortation and chanting. We would have found the saints gathered in a simple room, gathered in the name of the

Lord Jesus Christ, and knowing that He is in the midst of them. There is heard praise and worship of Him who died for them. After a while a brother arises and advances towards the table, and giving thanks to the Lord, he breaks the bread and passes it on to the assembled saints, who partake of it. The same is done with the cup. All hearts are filled with gratitude to, and love for, the unseen Host at whose table they feast, and of whose love in dying for them they are once more reminded. And the blessed hope must have been very prominent too looking for His promised coming again. But, alas! how different it is now. Some think it is sufficient if they "keep" the Lord's Supper once a year, or every six months, or every month. That simplicity which is connected with the legacy of our Lord, and which was present in the early church, is lacking now in Christendom. An officiating minister or priest reads the ritual, full of phrases dishonoring Christ and His work and often vain repetitions. Invitations are extended to those who have no right to the Lord's table, whose doctrine and walk are evil, as well as unsaved persons. The ritual used in most of the denominations beseeches God for mercy, and phrases like the following are used: Have mercy on us, O Lord; thou Lamb of God have mercy on us; O Lamb of God, that takest away the sins of the world, grant us thy peace; from thy wrath and from everlasting damnation good Lord deliver us, etc. These are not only vain repetitions, against which the Lord warns (Matt. vi), but they are an insult to the Lord and His finished work upon the cross. No believer in the Lord Jesus Christ needs to plead for deliverance from wrath and damnation, for he is delivered, nor does he pray for forgiveness, for he knows that he has it, nor for mercy, for it is his. Instead of praise and worship and loving gratitude to Him there are ritualistic prayers and ceremonials.

Last year the writer was shown the interior of a very fine church in Pennsylvania. The pastor unlocked near the pulpit a little closet and showed us several dozen of small silver cups, and was praising the new invention of the individual "communion" cup. What a foolish thing and an abomination, fearing disease, when the heart should only remember Him! But we must stop speaking of the erroneous conceptions and practices of the simple and blessed legacy of our Lord. How many earnest believers are indeed burdened with it and are perplexed what to do.

The Word of God is, as we have seen, very clear, and it is sim-

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ply the question, are we ready and willing to be obedient to the Word and separate from error? One of our readers asked, What about the Lord's Supper? How can we have it when we are not in connection with a sect? The prevailing idea, of course, is that an "ordained" minister is necessary for the Lord's Supper. There is no Scripture for it. There is no ministry in the New Testament such as Christendom has produced. The division of believers into clergymen and laymen is ridiculous. All believers are priests. (1 Pet. ii: 5, 9. Rev. i: 6.) Any believer, a brother, can take the bread and break it, giving thanks, and passing it to his fellow-believers. No human ordination, parchment, ritual is necessary—these are all of man and not of the Lord!

The Lord bless these thoughts on His blessed legacy, and may there be many more in different places as long as He terries, who, in houses and other places here and there, gather on the Lord's day for the breaking of bread, and thus fulfil His loving request, Do this in remembrance of Me.

Year of Jubilee.

(Lev. xxv.)

First, it is closely associated with atonement. "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land," ver. 8, 9. It was on this day God put away the sins of His people, and it was so exclusively the result of His own grace, that "whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among the people. Ye shall do no manner of work," Lev. xxiii: 30, 31. Not only was no manner of work required, but all manner of work was strictly forbidden under severe penalty, because God would teach His people that human merit has nothing whatever to do with atonement.

"It is the blood that maketh an atonement for the soul," Lev. xvii: 11. Such is the leading truth of the Old Testament inspired writings, taught in every conceivable form of statement, and seeking to impress itself upon the heart and mind

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by doctrine, by prophecy, by sacrifice and by song. The blood alone covers sin, and without the blood there is no Jubilee for the soul, nor for a lost world. "Without shedding of blood is no remission," Heb. ix: 22. Such is the leading truth of the New Testament inspired writings, taught by our Lord Jesus Christ and the Holy Ghost through the apostles; and there is no other way of securing remission of sins. The divine and eternal Son of God knew the meaning and purpose of His death, and He declared, "This is my blood of the new covenant, which is shed for many for the remission of sins," Matt. xxvi: 28; and therefore no man shall ever come to the great Jubilee of heaven unless he can sing the new song, "Thou wast slain, and hast redeemed us to God by Thy blood," Rev. v: 9.

Second, the year of Jubilee was a year of liberty and release. "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you," ver. 10. The debtor felt the grasp of his creditor upon him instantly relaxed: the captive went forth from his prison; the man-slayer who has longed for a sight of home and friends departed from the city of refuge, fearing no more the stern avenger of blood; the exile set his face joyfully toward his native land. This is just a faint type of what Jesus has done, who was sent to "heal the broken hearted, to preach deliverance [or liberty] to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." Luke iv: 18, 19. Well may He say, "If the Son therefore shall make you free, ye shall be free indeed," John viii: 36. Well may we be found "giving thanks unto the Father, which HATH made us meet to be partakers of the inheritance of the saints in light: who HATH delivered us from the power of darkness, and HATH translated us into the Kingdom of the Son of His love," Col. i: 12, 13.

Third, it was the year when all the redeemed people returned to their possessions, no matter how heavily mortgaged or how long alienated from the original owners. "Ye shall return every man unto his possession . . . In the year of this Jubilee ye shall return every man unto his possession," ver. 10, 13. Man's original possessions were such as these:

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the likeness of God, the favor of God, the peace of God, sinlessness, happiness, kingly and priestly dignity, headship over the creation; but all were alienated through the victory achieved by Satan, and all are restored to the believer through the triumph achieved by his Saviour. In Christ he "is renewed in knowledge after the image of Him that created him," Col. iii:10; "accepted in the Beloved," Eph. i:5; having "the peace of God, which passeth all understanding," Phil. iv:7; "made the righteousness of God in Him," 1 Cor. v:21; "blessed with all spiritual blessings in heavenly places in Christ," Eph. i:3; "made kings and priests unto God," Rev. i:6; associated with the reigning Christ who is Head over all things, Eph. i:22, 23; 1 Cor. vi:2, 3.

Fourth, it was the test of value put upon all earthly things. "According to the number of years after the Jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it," ver. 15, 16. If a man had a piece of property to sell, and knew that the purchaser could retain it for forty-nine years, he would ask more for it than when it could be held for only one year. Thus the year of Jubilee fixed the scale of prices, that increased or diminished according to the proximity of the one supreme period when there was a return to every man's possessions, and a readjustment of all values. The great year of jubilee for which the toiling church waits, when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," has been purposely left in uncertainty as to its coming, that every believer of every generation may be ready always. He is to estimate the value of all things from that standpoint, and to see to it that he does not strike his tent too deeply into the earth, while "looking for that blessed hope," Titus ii:13.

Fifth, the people of God were plainly told how to prepare for the glorious year. "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. Wherefore ye shall do my statutes and keep my judgments, and do them; and ye shall dwell in the land in safety," ver. 17, 18. This is but saying beforehand, "Wherefore gird

up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves [not making a fleeting show] according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of behavior; because it is written, Be ye holy, for I am holy," 1 Pet. i:13, 16. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all His Saints," 1 Thess. iii:12, 13.

Sixth, "If ye shall say, what shall we eat-the seventh year? behold, we shall not sow, nor gather in our increase; when I will commend my blessing upon you in the sixth year, and it shall bring forth fruit for three years," ver. 20, 21. If this was not true, it was a most audacious and silly statement for Moses to make, when it was so easy to prove by millions of witnesses that the land did not in one year bring forth fruit for three years. Or even if the book was forged by Eura, he was a great fool to make such a statement unless he knew it to be a fact. But it was God who said it, and God did what He promised. He commanded His blessing, as He always commands His blessing upon those who believe His word, obey His will and trust His grace. "The blessing of the Lord, it maketh rich; and He addeth no sorrow with it," Prov. 10:21.

Seventh, it was a year of family reunion. "Ye shall return every man unto his family." If an Israelite was sold into slavery, "Then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." ver. 10, 41. The peal of the jubilee trumpet was a joyful sound to fathers and mothers, parents and children, brothers and sisters, long separated, and to the poor who had fallen into bondage. But it was as nothing when we think of the trump of God, that shall call up from the graves those who sleep in Jesus, and "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," 1 Thess. iv:16-18. The

trumpet of jubilee may sound any day. Our Lord tells us, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come," Matt. xxiv; 14. The prediction is already well nigh fulfilled. The Holy Ghost tells us, "That day shall not come except there come the apostasy first," 2 Thess. ii: 3. The apostasy under the lead of Higher Criticism, has already come, and it threatens to sweep the professing church from its foundations. Voices are everywhere sounding in the ear of faith, "Be ye therefore ready also," Luke: xii: 40.

J. H. B.

A Worshipper and a Workman.

(1 TIM. II.)

Very serious damage is done to souls by displacing truth and confounding things which God ~~has~~ made to differ. If a man teaches plain and positive error we may be on our guard against him; but if he comes with misplaced truth we are far more likely to be ensnared.

Thus, for example, there are terms made use of in the chapter before us, which only apply to one who "has passed from death unto life;" as "a workman," "a good soldier," "a sanctified vessel." If these be applied to one who has not yet rested his burdened conscience on the all-sufficient sacrifice of the cross, he will assuredly be plunged in hopeless confusion and perplexity. If a helpless sinner casts his eye toward the door of the Father's house, and finds it garrisoned by the "ifs" and "buts" and conditions of a cold and dark legality, he must retire in despair. And yet how often is this done! How often are the responsibilities which devolve only upon the true believer pressed upon the conscience of the unregenerate. The effect of this unskillful division and application of the word is most deplorable. Anxious spirits are driven back—burdened consciences have their grievous yoke made more grievous still—hearts that have long sighed for peace and struggled hard to find it/anywhere and everywhere but in Jesus and His precious blood, are bowed down in a hopeless sorrow—all by the system of confounding the worshipper and the workman.

How important, then, to distinguish them? How important to show the conscience-smitten sinner that the work which is to

make him a worshipper was finished over eighteen hundred years ago, on the cross! How needful to lead such a one entirely out of himself, to be the earnest and believing gazer of his soul upon "the one offering of Jesus Christ, once!" It is utterly impossible that true, abiding, eternal peace can be enjoyed, or true spiritual worship presented, until the conscience is purged by the blood of the cross. I must know, not only that all the claims of my conscience, but that all the claims of God's throne have been perfectly answered by One who died to my stead, ere I can breathe freely, walk at ease, or worship within the veil. There is no if, no but, no condition. The door is thrown open as wide as the sinner's heart could desire. His nature, his condition, and all his heavy liabilities have been divinely met in the cross. God can say, "Deliver him from going down to the pit," not because he has kept all my commandments, nor even because he has earnestly tried but reluctantly failed to keep them, nor yet because he has sincerely repented and purposes to lead a new life; no; but because "I HAVE FOUND A RANSOM." Here is true peace. God knew the exact amount of ransom required, and He has Himself found it—found it all—found it for me.

—Reader, rest here! See the full amount of ransom told out beneath the eye of infinite holiness in the life-blood of Jesus! See it! hear it! believe it! rest in it! You are not asked to throw the weight of a feather into the balance to make up the full amount. Jesus has paid all; and as the eternal Father raised Him from the dead and enthroned Him at the right hand of the Majesty in the highest heavens, He, as it were, declared in the audience of all created intelligence—He sounded abroad through the entire universe, "*I have found a ransom.*" It is needless for you to say, "I can find no rest, I am so terribly bad. I try to live better, but it is all the same. The more I try the worse I am; I try to keep the commandments; I attend the public ordinances of religion; I sometimes hear as many as three sermons on the Lord's day. I do all I can, but yet I have not got peace; I am not happy, I do not know that my sins are forgiven." Dear friend, all this is "I." You must look away from this poor, miserable, guilty, hell-deserving "I" altogether. God says, "I have found a ransom." Has He found it in you, or out of you? Has He said, "I have found ninety-nine parts of the ransom, and you must find the hundredth?" Ah! no; He has found it ALL. He

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has done all that He knew to be necessary, and He tells you "the glad tidings" in order that you may "hear and live."

Do not, therefore, read another line of this article until your weary heart has found sweet repose in God's ransom. He does not ask you to pay a farthing; but He tells you He has paid all. Take Him at His word—confide in His love—rest on His ransom. May God the Holy Ghost open your eyes to see and your heart to understand and believe the things that make for your eternal peace. Then, but not until then, you will be a worshipper—a purged worshipper; and, moreover, it is only when you are a purged worshipper that you can be a purged workman. To attempt to be a workman before you are a worshipper is to reverse God's order, and to make shipwreck of everything. You must put things where God puts them, and leave them there. It was when the leper was pronounced clean that he began to wash his clothes. (See Lev. xiv: 8.) Had he attempted to do so before, he would have polluted the water instead of cleansing himself. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (1 Cor. vii: 1.)

This is the way to be a purged workman—a sanctified vessel—an approved servant. "It," says the apostle to his son Timothy, "a man purge himself from these [that is, the dishonorable vessels in the great house], he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." (1 Tim. ii: 21.) To be purged, as to my conscience, by the blood of Jesus, is one thing; to purge myself by the powerful activities of the divine life within, from the defilement of the scenes around me, is quite another. These things must be kept distinct. To confound them is to derange the entire Christian character—to rob the soul of peace and destroy the testimony.

The Christian is called to carry on a constant struggle. The moment his soul has found peace in Jesus this struggle begins. It is when the shout of victory falls fully and clearly on the ear of faith that the battle begins. This may puzzle nature, but faith understands it perfectly. The believer is at once a conqueror and a combatant. He plants his foot upon "the foundation of God," which "standeth sure"—so sure that all the enemy's power cannot shake it—and in the enjoyment of the peace which that sure foundation yields, and not in a spirit of bondage, doubt or

feet, he "departs from iniquity." And what is his object in thus departing—thus purging himself? Is it that he may be a worshipper? By no means. He must be that ere ever the struggle begins. What then? That he may be a purged workman—a meet vessel—an instrument which "the Master" can take up and use. This is simple enough; and it is as practical as it is simple.

Christian reader, you have tasted the reality of a purged conscience, are you calling on the Lord "out of a purged heart?" Are you struggling to "see youthful hosts, and follow righteousness, faith, charity, peace, with them that call on the Lord out of a purged heart?" You may, perhaps, feel disposed to say, "I see such hopeless confusion and division all around me that I know not with whom to follow or where to find a path for my feet." Well, that may be; but remember this, if the professing church were broken up into ten thousand times as many more fragments—if controversy, division and confusion were to roll like a desolating tide over the entire of Christendom, yet is each Christian man solemnly responsible to depart from iniquity the moment he sees it. He is called to "purge himself" from dishonorable vessels. And, moreover, it is in proportion as he so departs—so purges himself, that he will be "meet for the Master's use."

Remember, the question here is not as to peculiar views or opinions in reference to matters ecclesiastical. No; it is far deeper, far more personal, far more practical. Wherever you are you are called to this mighty struggle—this noble work of purging yourself, in order that Christ may use you. How are you responding to this call? Are you sighing after greater nearness and likeness to Jesus? Are you sick of the cold and heartless profession of the day—the withering formalism that seems to be sitting down upon the professing church? If so, press on! press on! Let "upward and onward" be the motto distinctly inscribed upon your whole course and character. Be not satisfied with anything short of AN ENJOYED CHRIST. This is your privilege; see that you live up to it. Do not ask, "What harm is there in this or that?" But ask, "How can I enjoy most of Christ?" Seek to breathe the atmosphere of His presence—to drink into His Spirit—to walk in His footsteps—to grow in His likeness.

Finally, let us all remember that it is *the energy of attaining*, and not *the measure of attainment*, which leads to communion. If an apostle met a babe in whom he perceived the energy of attaining, he could have communion with the babe; but if the apostle were to make his measure of attainment the ground of fellowship the babe would be shut out. The question is not, Do you agree with me? but, Are you following hard after Christ?

C. H. M.

Money and Amusements in Christendom.

Not long ago a letter reached us from a western city. The writer, a believer, was heavily burdened on account of the state of things in the . . . church, of which he is a prominent member. A new church is to be built in good style. Fairs, festivals, and other amusements are resorted to to raise the necessary funds. He wrote to his pastor remonstrating with him and he sent a letter which the brother forwarded to us. The pastor defended his course. We answered the brother what we thought on the subject. Since then Mr. O. R. P. has issued a little tract on the "Tower of Babel," in which he speaks of the twofold evil. It is in such plain and pointed language that we know it will be helpful to such as are undecided in Christ-dishonoring connections. We quote now from the tract:

"Money has become the 'golden calf' to which better things must yield. Christians are burdened with debt to build costly places for worship and keep them going in modern style, and then go begging the world for money to preach the gospel of the Christ the world daily denies. Raced pews, constant solicitations for money, public giving to be seen of men, entertainments, concerts, and worldly devices without number are the result. Men lower the precious gospel of our Saviour to the standard of dollars and cents. The early disciples took nothing of the Gentiles (3 John 7). The Church has become rich in buildings, colleges, and outward wealth, and is blinded to its poverty and its nakedness (Rev. iii: 14-22). And how deaf it is to the knock of the Faithful and True Witness, who stands not inside, but outside its doors, for how can Christ abide where these things are? Nominal Christendom will not listen to the voice of Christ calling them out of such things, but individual Christians will listen and Christ will come in to rap with them when they open the door.

"He that hath an ear let him hear what the Spirit saith unto the churches," (Rev. iii: 14-22).

"How long will Christians halt between two opinions? If we are to worship Baal let us be candid and say so, and not call it the worship of the Lord. If we desire to follow the teachings of our Lord let us purge ourselves from evil and take our stand on His side (1 Kings xviii: 11)."

"When Moses saw God in the burning bush he was told to

take the shoes off his feet, for the ground whereon he stood was holy ground. It was holy because God was there. Christ drove out of the Temple with a scourge those who sold doves and changed money, even though the doves were to be used in the Passover, which God commanded the Jews to keep. What will He say of us with our fairs and festivals, our seppera and entertainments? 'Take these things hence; make not my Father's house an house of merchandises' (John ii.:16). These things bring the world in but drive the Spirit of Christ out. They drive away reverence and the sense of Christ's presence and authority, and promote the things of the world. Strife and petty jealousies are sure to abound. The assembly of the Lord's people was intended for better purposes. Christendom is in an idolatrous condition, sitting down to eat and rising up to play (1 Cor. x: 7); and all for money and other worldly reasons. The Word of God says that 'Holiness becometh the house of the Lord forever,' and that 'God is greatly to be feared in the assembly of His saints, and to be had in reverence of all them that are about Him.' Do not make the mistake, reader, of thinking our buildings are sacred, for 'God no longer dwelleth in temples made with hands, but in these bodies of ours.' It is not the building which is sacred, but God's people, where Christ meets in their midst; Christ's presence makes it a place for reverence."

A Remarkable Suggestion.

A few days ago Mr. De Sola Mendes, Rabbi of the old Portuguese synagogue in New York City, preached on arbitration. Rabbi Mendes belongs to the orthodox Jews and is a great advocate of Zionism. He has made many bright remarks on the future of his people. In his recent address he said at the close the following words: "You may say that in even such a court political entanglements might bias the judges. True, but it would lead to the Bible solution of war—the appointment of a supreme tribunal of the only nation in the world that will have its people in all lands and yet have political interests in none. I mean our own, the Jewish nation, re-established in Palestine, with its communities in all countries, citizens of the land of residence, and owing to the mother country, Palestine, no material, no political, but only spiritual obedience. Say not that that people, our own, would be judged unworthy of such honor. To that people be-

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longed the Saviour of the Christian world. To it belonged the apostles of Christianity. In it were born the first founders of Christianity. Then surely it is not unworthy of honor and consideration. When Palestine is once constituted a neutral and an independent state, with the armies of the world pledged to enforce the decisions of its court of arbitration, then will the sword be quiet, then will it put itself in its scabbard, then will it rest and be still."

This is indeed a very remarkable and bold suggestion, one which is of deep significance for every believer who studies the prophetic Word. Of the Rabbi it is to be said, You err, and know not the Scriptures. The Bible solution of war is not the appointment of a supreme tribunal of Hebrews, but when He appears, who is the Prince of Peace, then only, and not before, will there be peace in the earth. True enough redeemed and restored Israel will be the head of the nations, and through them the earth will be governed and nations will learn war no more, but all this cannot be before the Lord Jesus Christ returns from heaven. Before the Lord comes from heaven with all His saints for the salvation of Israel they will have to pass through the deep waters of tribulation. A part of the Jewish nation will be restored in unbelief to their homeland and possess the land once more, but the dream of restoration and peace will be shortlived, for the action will come up against the land and the city.

The above suggestion of Rabbi Mendes is unique and remarkable. It suggests how the repossession of Palestine by the Jews may make that land the centre of the world. The flattering language which speaks of "the Saviour of the Christian world" and "the first founders of Christianity" is likewise significant. Perhaps the "Christian" advocates of a Peace Congress, disappointed on account of the failure of the Hague Conference, will hail this as a new and hopeful sign of the times. Perhaps those who desire to bring all religions together for a better understanding, and be at peace with Unitarians, Reformed Jews, Universalists, etc., will hail this with joy as a new indication that the twentieth century will bring about the long talked of Fatherhood of God and brotherhood of man. After all, who knows that the suggestion of Rabbi Mendes may not be a valuable one, and that at some future time such a rock-millennium may be brought about and his suggestion followed out? How near, indeed, is the completion of this age! How rapidly things are developing, and very soon the Lord will give His bidding from on high which will call His saints to Him in the air.

A. C. G.

A New Departure in Our Work Among the Jews.

With the new year we transfer our quarters for gospel preaching, as well as our office and tract depository, to new places. For over seven years it has been our privilege to stand in one place in one of the best-known thoroughfares on the great East Side of New York City and preach and teach there the glad tidings of our salvation in the Lord Jesus Christ. Rivington Street is a typical street of the Jewish quarter, and very few Gentiles live in the big tenement houses beyond Allen Street down to the East River. The Allen Memorial M. E. Church, to which the writer was in past years regularly appointed by the Conference, stands in a locality on Rivington Street which is exceptionally fine for reaching the Jewish people. Here we have preached a number of times every week to sometimes very large audiences of Jews, and during these years many, many thousands have heard the Word from our lips. We have had Jews in these services coming from all parts of the globe, and many have left New York again to continue in their wanderings—indeed still—no rest for the sole of their feet. A still greater number of Hebrews we have reached by the very large distribution of tracts in Jewish and other languages. This distribution goes on every Saturday morning and afternoon in front of the meeting place. Hundreds of those who are either too busy or care not to come in have thus received a tract or a paper, which often was the means of bringing them to hear the Word the following Saturday.

The place and the name of the preacher have become well-known in that entire territory. However, circumstances have made it necessary to remove to some other place to continue the testimony. For several years we paid for the use of the Church building on Saturdays, but now after the writer has severed his connection with the Methodist Episcopal Church and has withdrawn from its ministry and membership, taking the outside position, we found that objections were being made against our continued use of the building. But finding a new place suitable for the holding of meetings in that part of New York City is quite a difficult matter. We have spent hours in looking about, and sometimes finding a place which seemed to suit we discovered that the property was owned by an orthodox Jew, who refused to rent anything for the purpose for which we desired it. Other places were too small or in a wrong locality, etc. We believe we

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have found now the best place we could find under the circumstances. In East Houston Street, some distance from Rivington Street, there stands an old German Evangelical Mission church, and we have come to an understanding with the men who have charge to rent and use the large lecture room for gospel preaching on Saturday. The neighborhood is likewise Jewish, though the majority are not Polish or Russian Jews, but are German and Austrian as well as Roumanian Jews. We know that a good many of our friends in the old place will come the greater distance and attend as heretofore the services regularly in the new place, while we hope to reach in the new place a great many strangers. Some advertisement through cards will be necessary.

Besides this church for the holding of Saturday services, we have rented a nice store with an adjoining room on Second Street, the same street where we have had our office for several years, only in the next block. The address is 80 Second Street. Here especially we hope to enlarge our work. The store has two nice showwindows, which we fixed up like a book store, placing on exhibition our different tracts in a number of languages, New Testaments and Bibles in Jewish, Hebrew, English, German and Russian. The notice is put up to come in and receive free a New Testament or a tract. Most of our tracts have been written by ourselves, and are issued in these different languages, and we hope to issue others, and besides having them in English, German and Jewish, we hope to print them in other languages. We have also a stock of Italian and French gospel tracts. We will be glad to scatter this good literature not alone in the great metropolis of our land, but send them elsewhere, as we have done during the past five years. Other good books for believers can likewise be had through us, especially such as relate to the prophetic Word, the Coming of our Lord, the restoration of Israel, etc., so that really our new place on Second Street becomes a tract and Bible depository. The store is large enough to place some fifty folding chairs, and here we intend to hold weekly meetings for believers. The adjoining room will serve us for an office. A man will be always present, while the writer will be in the new place a certain number of hours every day.

We have personally great joy and much liberty in this service, and know that our Lord will greatly bless it. As long as He carries and it pleases Him, we hope to continue this work in the great East Side of New York, with its cosmopolitan crowds of human beings (about 300,000). As heretofore, we look to the Lord alone for all we need. He, who has promised to supply all our need, and that abundantly, according to His riches in glory in Christ Jesus, and He who has done it so faithfully, above prayer and understanding, will continue to give the increase.

We are confident that many of our readers will remember this new departure and ourselves before the Lord. A. C. G.

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Vol. VI

JANUARY, 1900.

No. 7.

Notes and Announcements.

It is reported from London that the book "In His Steps" has been dramatized, and will now soon appear upon the stage. We venture to predict that it will have an enormous success, perhaps even greater than the book itself, which has been sold by the millions. Can there be any harm now in going to a theatre and see such a "good play" like "In His Steps?" We fear it will be a very difficult matter for many a preacher who has been occupied with legal teachings, preaching against worldliness such as theatre, card playing, etc., and who endorsed the book, to convince his hearers that they shall not go to see the play. What is the difference, many will reason, reading the book and seeing the play? Perhaps the company of professional actors, unsaved men and women, presenting the scene in the church, one of them imitating a preacher and using the name of our Lord, will be invited to the church buildings to give the show as an object lesson. Maybe the Epworth League or the Christian Endeavor Societies here and there will have talent enough to produce the play in so many acts in the lecture room or in halls.

How dreadful it is for every one who loves and honors the Lord Jesus Christ to think that His adorable name will thus become misused and dragged down into the mud by ungodly men and women before a mixed audience in a place where the lust of the flesh and the lust of the eyes are being nourished. Should this not open the eyes of some good people who have spoken in favor of the book? We take this occasion to state once more as we have done before that "In His Steps" is a pernicious production full of the most subtle poison. The fact is the poison has been sold and extensively circulated and

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that by the leading evangelical booksellers. The same is true of all the other books of the same author. Of course there is money in it, and the fact that it pays is enough for publishers to advertise it, no matter if thereby the devil's lie is circulated. "*What Jesus Did*" is an excellent antidote for "*In His Steps*." The pamphlet can be obtained from us. Write for a copy or more.

Mr. C. F. Jennings begins in this number a series of articles on the book of Judges. This book contains many important lessons for our times, and we are sure the expositions of our brother will be very helpful.

The article in the last issue, "Do this in Remembrance of Me," has been put in tract form. This has been requested by a number of persons who think that the tract will do much good. It is nicely gotten up in a convenient form.

"Studies in Zechariah" is now ready for mailing. Send in your orders. Price \$1.00, postpaid. Please address all orders for the book and make all remittances for the same payable to Francis E. Fitch, 47 Broad Street, N. Y. City.

All new subscribers will receive four back numbers, beginning with September, 1899, and the twelve numbers from January, 1900, to December, 1900. Sample copies will be mailed on application.

We have been requested to announce the following: The Niagara Bible Conference expects to meet this year in the Bessida Auditorium, Asbury Park, N. J., July 10-17.

If you cannot see Christ with you in the furnace, you can be quite sure He is there. What though I were in the deep three days and three nights, if I have Christ with me there! Whatever the place I am brought into, I shall find sweetness if He is with me. O do not let Christ have the second place! It is to be nothing else than Christ and you, and you and Christ, all the way through the wilderness. Let Him always be the only object before your mind. Refuse to see anything save with Him. Having Him you will find strength for everything.

Studies in Zechariah.

By A. C. GARBELEIN.

CHAPTER XIII.

The fountain against sin and uncleanness opened—Idols and false prophets destroyed—The smitten Shepherd and the sheep scattered—The Remnant saved—Two-thirds cut off and a third part refined by fire.

As mentioned in the closing sentence of the exposition of the last chapter, the first verse of the 13th chapter belongs to the 12th chapter. The division of the Bible into chapters is very often at fault and helps much to obscure the real meaning. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." That day will be the day when they have looked upon Him, Jehovah, the pierced One, and the fountain which is opened is the same blessed fountain of which the saints now sing :

" There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

The fountain was indeed in existence throughout all the long centuries of Israel's dispersion. But Israel in blindness did not see it, only the remnant according to the election of grace did realize the precious blood of the Lamb of God, which has taken away the sins of the world. Now all is changed. Upon the inhabitants of Jerusalem and the house of David the Spirit is poured out. They have seen Him who is the first born among many brethren, the second Adam, the One who is the Head of a new creation, and the blood of Him, the Lord Jesus Christ, is now cleansing them from all sin and uncleanness. Their guilt is pardoned and all unrighteousness and impurity is completely removed. This great event is everywhere spoken of in the Old Testament. We had it under consideration in the third chapter, containing the night vision of the cleansing of Joshua, the High priest. In that vision the blood which cleanses was not mentioned. Now, however, it is seen, that the cleansing is by the blood of the Lamb. It is the same precious blood which cleansed

and washed the glorified saints. The great multitude, which no man can number, out of every nation and of all tribes and peoples and tongues; the saints arrayed in white robes with palms in their hands, who washed their robes in the blood of the Lamb, and who appear with Him. And while they sing their song of praise, *Salvation unto our God which sitteth on the throne and unto the Lamb*, Israel will be washed by the same blood and join into the song of worship heard from the glorified lips of the saints of God. In the 103d Psalm we have a prophetic expression of what Israel will rejoice in when that fountain is opened. The cleansed nation will break forth and sing: r

"Bless Jehovah, oh my soul,
And all that is within me bless His holy name;
Bless Jehovah, oh my soul, and forget not all His benefits.
Who forgiveth all thine iniquities,
Who healeth all thy diseases,
Who redeemeth thy life from destruction,
Who crowneth thee with lovingkindness and tender mercies."

The cleansing and healing of Israel in that day will be complete and final. No more going back to sin and apostasy after that. Now they are indeed a holy people, a kingdom of priests. Perfect healing is theirs, not alone in spiritual things, but also healing from their diseases. Jehovah is their healer the moment He, as the Son of Righteousness with healing under His wings, has risen upon them. "And the inhabitant shall not say I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii: 24). "Neither will I hide My face any more from them; for I have poured out My Spirit upon the house of Israel, saith the Lord God" (Ezekiel xxxix: 29). "And the Redeemer shall come out of Zion, and unto them that turn from transgression in Jacob, saith the Lord. And as for Me, this is My covenant with them, saith the Lord, My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever" (Isa. lix: 20, 21). "For behold I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem and joy in My people, and the voice of weeping shall be no more heard in her nor the voice of crying" (Isa. lxi: 10).

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The cleansing of His people is followed by the cutting off of the names of the idols from the land of Israel. The false prophets who were indwelt by the spirit of uncleanness are destroyed. It is the consequence of the outpouring of the Spirit upon Israel. The entire paragraph beginning the 13th chapter speaks of this:

"And it shall be in that day, saith the Lord of Hosts,
I will cut off the names of the idols from the land,
And they shall no more be remembered;
And also I will cause the prophets and the unclean spirits
To pass out of the land,
And it shall be if a man still prophesy,
His father and his mother who begat him shall say to him,
Thou shalt not live,
For thou hast spoken a lie in the name of Jehovah;
And his father and his mother who begat him
Shall pierce him through when he prophesieth.
And it shall be in that day the prophets shall be ashamed
Each of his vision when he prophesies;
And shall no more put on a hairy mantle to lie,
And shall say I am no prophet, I am a tiller of the ground,
For a man has sold me from my youth.
And one shall say to him
What are these wounds between thine hands?
And he shall answer, those with which I was wounded
In the house of my lovers" (verses 4 to 6).

We have seen before in the 10th chapter that Israel will return to idolatry in the last days. The unclean spirit of idolatry which was cast out will at last return with seven others and will find the house empty, swept and garished. And the evil spirit, with the seven others more evil than himself, will enter in and dwell there, so that the last state of Israel becometh worse than the first. This will happen to this evil generation. This section of the 13th chapter makes it very clear that when the fountain is opened against sin and uncleanness, that idols will have been in the land, and false prophecy there immediately before the manifestation of the Lord from heaven; for how could the names of the idols be cut off from the land if there were none there? Palestine may well be put down now as the great centre of false worship. Greek

and Latin crosses are seen on all sides in Jerusalem and other places, while saints, holy houses and places are worshipped and adored. On the spot where the Lord's house stood, there stands to-day the mosque of the false prophet. All is idolatry. Of course when the Lord returns these false temples will be destroyed, and the Greek and Latin idolatries, as well as Islam, will forever pass out of existence. There will be a purging of the land from these abominations. This may be included in the prophecy here. Still, it is the people of Israel who are especially concerned in the prophecy before us. The land has often been the scene of idol worship, and the people engaged in that which Jehovah despises. It will be so again, only in a much worse form, when false prophets who are inspired by the unclean spirit and demons themselves will be their guides.

We must look to Revelation for a key. It is well known to all students of the prophetic word that all which comes after the third chapter in the last book of the Bible is future still. We are yet in the things which are present. When the Lord has taken the Church to Himself then the great visions, tribulations, wrath and judgment will be fulfilled. Aside from the scenes in heaven we learn from Revelation the events in the earth during the great tribulation which ends with the wrath from heaven.

Now in the 9th chapter and the 20th verse of Revelation we read, *And the rest of mankind which were not killed with these plagues repented out of the works of their hands that they should not worship demons and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see nor hear nor walk. Scripture is to be explained by scripture. The Holy Spirit declares through Paul the very same when he writes in 1 Timothy (iv: 1), "But the Spirit says expressly that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils through the hypocrisy of men that speak lies branded in their own conscience as with a hot iron." For this cause God shall send them strong delusions that they should believe a lie, that they all might be damned which believed not the truth, but have pleasure in unrighteousness (2 Thess. ii: 11, 12).*

These words have not yet been fulfilled, nor has the time come. Truly there are many indications around us. Doctrines of demons are seen in more than one respect. Mysterious influences

are felt in the earth. The hindering power, the Holy Spirit, is still present, and He is keeping back the full manifestation of evil (1 Thesa. ii: 7). But when at last He has gone, in the removal of the body, then darkness indeed will cover the earth. The unclean spirits, and who can count their numbers, will be thrown out of heaven into the earth and take possession of mankind. *The voice from heaven declares, War for the earth and for the sea, because the devil is gone down onto you, having great wrath, knowing that he hath but a short time (Rev. xii).* When our Lord was in the earth preaching the kingdom of heaven He found many persons in the possession of demons, evil spirits, who had complete control of them, and He cast them out. Some cried out in terror, demanding to know if He had come to torment them before the time. *They know Him as the One who would at last send them to their final doom.* But when He comes again in His glory from heaven, conditions will be a great deal worse. Satan and his hosts will be in the earth, having deceived the inhabitants of the earth, and seducing with lying wonders and strong delusions those who would not believe the truth, and lead them back to idol worship and to the carnal abominations connected with such a worship. *Spiritualism, Christian Science, Buddhism in the very midst of Christendom, as well as the sect of devil worshippers in Paris, London, and Berlin, are but faint samples of the gross darkness which will be when the Church has been removed.* There is no human mind which can imagine the condition of things during that time of tribulation, nor is there a pen which could describe the delusions and wickedness which will then *boast for a short time in this world.*

What praises, then, should be in the hearts of the Saints for having escaped that tribulation and the wrath to come. No, the Lord will never leave His Church in the earth when Satan and his demons have control. The presence of the Church in the earth makes it impossible that these days can come. But while this will be true in the earth generally, the land of Israel will be the *center of that great storm, and there the false worship, idolatry will be established.* It is to be remembered that a part of the nation will have been restored to the land in unbelief, and will rebuild a temple, which is the fourth temple. *Sacrifices are brought again, but they are an abomination, and the Lord hates them.* The 66th chapter of Isaiah in its beginning speaks of the

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fact. - We have to turn once more to the book of Revelation to find there a commentary. In the first quotation from the book we learned of the conditions in the earth in a general sense, but when we read the 17th chapter we find ourselves on Jewish ground, in Jerusalem. In that chapter we read of the worship of one who is termed the dragon, and this dragon-gives power to a beast, who is likewise worshiped. And there was given him a mouth speaking great things and blasphemies; and there was given him authority to continue forty and two months (verse 5). . . . And all that dwell on the earth shall worship him, everyone whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world . . . (8th verse). After this we read in the 11th verse of a second beast. And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight, and he maketh the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great signs, that he should even make fire come down out of heaven upon the earth in sight of men. An image of the beast is made. And he deceiveth them that dwell on the earth, by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed (14th and 15th verses). We see here a trinity revealed. The first is the dragon, the second the beast, and after that beast, which is called the first beast, the other, or the second beast. The dragon is the father of lies, the devil, the first beast is his son, the Antichrist, and the second beast is the evil spirit, which causes the dwellers in the earth to worship the beast. It is the trinity of evil as it is yet to be seen in the earth, and worshipped by those who rejected the Father, the Son, and the Holy Spirit. This beast is the false Messiah. The one of whom we read in a Thesa. II. The son of perdition, he that upholdeth and exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God; setting himself forth as God. Now this is the great abomination of the great tribulation.

The 13th chapter of Revelation speaks, as we have seen, of Antichrist having received a deadly wound by a sword, but he lived. It was a miracle that he lived. The dragon gave him power to overcome it. But not alone does he raise up the beast again from death, but he imparts life to the image of Antichrist, which is to be worshipped, so that it could speak, and all who refuse to worship the image are to be killed. Antichrist is a perfect counterfeit of the true Christ. The devil will then place him before the world as a substitute of Christ. The wound of the beast was made perhaps by those who pretended to love him. With the light from Rev. xiii, Zech. xiii becomes very plain, for the false prophets and idols mentioned in our chapter are connected with the winding up of this dispensation. The sixth verse does not speak of the Lord Jesus Christ. It is generally taken to be a Messianic prophecy and often quoted as such. The context, however, shows beyond a doubt that the person mentioned is the false prophet. And one shall say to him—the false prophet—What these are these wounds between thy hands? And he shall say, Those for which I was wounded in the house of my lovers. Nowhere is this prophecy quoted in the New Testament as being Messianic. Surely if it had any reference to the Lord, the Holy Spirit would have quoted it somewhere in the New Testament. We have here the description of the false shepherd, the Antichrist, the beast with the deadly wound. Of course there will be many false Messiahs in that day when Antichrist reigns. False messengers, lying prophets, with their delusions will go throughout the land and to the nations likewise. But when He appears whose right it is, Antichrist, all false prophets, and all the idols will be forever cut off and the land will be thoroughly cleansed of all these abominations. If it were possible that a man after this manifestation should still prophesy (speaking falsely, a lie in the name of Jehovah), his own father and mother would slay him for it. The true Shepherd is now seen once more in the closing of this chapter, and with him mention is made of the remnant.

Awake, O sword, against My shepherd,
 And against a man, My fellow, saith Jehovah of Hosts;
 Smite the shepherd and the sheep shall be scattered,
 And I will bring back My hand upon the little ones.
 And it shall be in all the land, saith Jehovah,
 Two parts therein shall be cut off and die,

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And the third shall be left therein.
 And I will bring the third part through the fire,
 And I will refine them as silver is refined,
 And will try them as gold is tried ;
 He shall call upon My name and I will answer ;
 I will say, It is My people,
 And he shall say, Jehovah is my God."

The question comes to every student of the word, why is here an interruption in the events which we have followed and which are given chronologically? Why is there no continuation bringing out other phases of Israel's salvation and the coming of the Lord? The change is very abrupt, and there is a going back to events which are the events of His first coming and His rejection. The solution of the difficulty would be almost impossible if we would interpret the sixth verse of the wounded one as referring to the Lord, the Messiah. But the fact that in the sixth verse we have the person of Antichrist answers the question which we have asked. The change and the interruption is made to show the contrast between the Good Shepherd and the false shepherd. The devil's masterpiece had been in the earth; perhaps he pointed to his wounds in his hands and to the fact that he was dead and became alive again, and mockingly he spoke of Jesus of Nazareth and His claim of having been dead and now living. The true Shepherd has appeared. He too is pierced, but He was pierced for their sins, and to make the whole complete a new thought is brought out which has not been seen so far in Zechariah. It is the same as in Isaiah liii, the suffering One, who is a man, and called My fellow, the fellow of Jehovah of Hosts, Jehovah Himself, who speaks here, and what does He speak? The sword is to work against His Shepherd and against His own Fellow. The blessed mystery of the statement is thus brought out. Indeed it is the heart of the Gospel here. For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have life eternal. The Lord, laid on Him the iniquity of us all. It speaks of Him, the forsaken One, the Son of God, forsaken in the hour of His agony, the sword upon Him and against Him. In the New Testament we find the passage quoted in the Gospel of Matthew, 26th chapter and 13th verse: Then saith Jesus unto them, all ye shall be offended because of Me this night; for it is written, I will smite

the Shepherd and the sheep of the flock shall be scattered abroad. In the last verses of the 13th chapter we have once more teachings concerning the remnant. These verses are not alone applicable to the remnant and the sheep in the time when our Lord was in the earth and immediately after he had suffered, they are not alone applicable to the remnant, which was in Jerusalem when the Roman armies came for destruction, but the application is to be made in connection with the people living in the land when Antichrist will reign, and the suffering of the remnant, the one-third, and the glorious privileges of that remnant are likewise future.

CHAPTER XIV.

The last conflict.—Jerusalem surrounded by armies and besieged and taken—Jehovah's intervention—The escape of the remnant—Living waters flowing out of Jerusalem—The enemies punished—The remnant of nations live as worshipers in Jerusalem—Jerusalem the holy city.

The last chapter in Zechariah is a very important one. It is a grand summing up and description of the events which stand at the close of the great tribulation, and as such it is one of the most striking chapters in the Old Testament. Post-millennialism rarely fails here in trying to find some explanation for these prophecies. The chapter is unfulfilled throughout. Anyone who does not acknowledge this has only one other way of interpretation, and that is to spiritualize the whole and make out of it the development of the Church, the holiness of the Church, etc. This, of course, is a failure and cannot be done. The only true way of interpretation is the literal one, and that will teach us that the events seen in this chapter are future. This ought to be seen by any reader of the Word of God at the first glance. There is no siege and capture of Jerusalem in history which corresponds to the siege and capture which stands in the beginning of this chapter. The Lord never intervened in behalf of Jerusalem in the way that it is said here to be going forth and fighting against those nations nor did His feet stand upon the Mount of Olives for the purpose of completely destroying the enemies of His people. The whole chapter is of such significance that we have to take it verse by verse and illustrate it by many scriptures taken from different parts of the prophetic word.

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Verse 1. "Behold a day cometh for Jehovah when thy spoils shall be divided in the midst of thee."

The time when this prophecy will be enacted is here given. A day is coming for Jehovah. Now it is man's day and God keeps silence, but His day, the day of Jehovah, is coming and will be a day of manifestation, glory, and power. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zeph. 1: 15). "Blow ye the trumpet in Zion and sound an alarm in my holy mountain; let all the inhabitants in the land tremble, for the day of Jehovah cometh, it is nigh at hand" (Joel 2: 1). "There shall be a day of the Lord upon all that is proud and haughty" (Isa. 2: 4). The great tribulation is about past, and now when Jerusalem is not alone besieged but taken, the spoil being divided by the victors in the midst of the city, and when the enemy seems to have succeeded, then the day for Jehovah will come and He will roar out of the heavens.

Verse 12. "I will gather all nations against Jerusalem for battle,

And the city shall be taken, and the houses rifled, and the women shall be ravished,

And half of the city shall go forth into captivity,

And the residue of the people shall not be cut off."

This puts before us the last scenes of the times of the Gentiles, the great conflict which in Daniel and other prophecies is likewise described. There are difficulties, especially in regard to Antichrist: "If he is then in Jerusalem, and sitting in the temple, worshipped as God, having complete control of Jerusalem, how can he be the leader of the hostile armies of the nations which come against Jerusalem? It is nowhere said that Antichrist is to have this place in the temple for any length of time. We likewise do not know the exact time when he will thus be worshipped. He hears while away from the land of the appearing of the two witnesses in Jerusalem, their success in preaching, and that many Jews become believers in Him who is the Hope of Israel. He invades the land, takes the city, and slays the witnesses. The armies of the nations are associated with him. Daniel gives the history of these events. (Daniel xi.)

The armies which gather against Jerusalem in that day are the armies of the confederation of nations, sprung out of the terri-

tory of the old Roman Empire. It was stated not long ago from post-millennial sides that this in itself was beyond belief. How could it be possible that the progress of civilization could be arrested to such an extent, that the nations of Christendom would unite to march up against the Holy City? The Gospel leaven (?) was at work as never before, and it would be impossible that these nations who will become more and more thus leavened could be occupied with such a campaign. This indeed is the thought of man, but the word of God speaks in an entirely different language. True the leaven is at work, but truth is not leaven, but leaven is evil. We must not forget that Jehovah Himself says, I will gather all nations against Jerusalem.

Much reminds us here in chapter xiv of Egypt, and we shall have to refer a number of times to the story of Israel's deliverance from the house of bondage. Pharaoh, though he had witnessed the judgments of God upon his own land, tribulation and wrath, yet he rushed on in blindness to his doom. So it will be once more with the antisemitic nations. Blinded they will be, though they have also witnessed tribulation and wrath. Perhaps special commercial and financial as well as political interests are at stake, and will be the causes of the campaign against the land and the city. Joel iii speaks of this gathering of nations: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Haste ye, and come all ye nations round about, and gather yourselves together; thither cause Thy mighty ones to come down, O Lord. Let the nations bestir themselves, and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe; come, tread ye; for the winepress is full, the fats 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, and 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."

The twenty-fourth chapter of Matthew is to be considered in connection with the last chapter in Zechariah, for it relates

to the same events. Some take Matthew xiv as having been in part fulfilled, others as being now fulfilled. Both are incorrect. The chapter will be fulfilled; after the church is taken from the earth to be with the Lord in the air. "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; the end is not yet. For nation shall rise against nation, and kingdom against kingdom; there shall be famines and earthquakes in divers places. But all these things are the beginning of trouble. Then shall they deliver you up unto tribulation and shall kill you, and ye shall be hated of all nations for My name's sake." . . . All this is predictive of the great tribulation. The twenty-fourth chapter of Matthew makes it clear that there will be a Jewish-Christian remnant—not church—in the land, and a testimony will be given by them. (See verse 14 and compare with Revelation xiv: 6, 7.) Neither Zechariah xiv nor Matthew xiv has seen a fulfillment. Jerusalem has never been besieged by all nations, nor was only a part of the people destroyed in its last siege by Titus.

Verse 3. "Then shall Jehovah go forth and fight against those nations,
As when He fought in the day of battle."

The hour of their extremity has come and this brings the intervention. The great tribulation in its beginning found a good part of the Jewish people restored to coherence in the land. Jerusalem had become again a Jewish city, and a temple stands in the city. The tribulation ends with Jerusalem taken, and once more, terrible slaughter and suffering, and in the midst a remnant hopeful, waiting for salvation from above. When there seems to be no escape Jehovah will appear and fight against those nations. The heavens will be opened and Jehovah's glory and power manifested. It will be as it was in the day of battle.

"And the Lord hardened the heart of Pharaoh, King of Egypt, and he pursued after the children of Israel; for the children of Israel went out with an high hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh and his horsemen, and his army overtook them encamping by the sea . . . And the children of Israel cried unto the Lord . . . And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will work for you to-day . . .

The Lord shall fight for you and ye shall hold your peace.
. . . And it came to pass in the morning watch that the Lord looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians.
. . . The Lord overthrew the Egyptians in the midst of the sea . . . There remained not so much as one of them."

(Exodus xiv.) "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehosaphat, Thus saith the Lord unto you, Fear not ye, neither be ye dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not fight in this battle, set you selves, stand still, and see the salvation of the Lord with you" (2. Chronicles xx: 15-17). These are only two samples of what Jehovah will do in His day and how He will save His people. In Matthew xxiv we find the intervention in the twenty-seventh verse, "For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of Man."

(To be concluded in next number.)

Jewish Signs of the Times.

By A. C. G.

We were asked not long ago, Do you consider the coming of the Lord as imminent? Our answer was, Yes. Questioned concerning the reason of this belief we spoke of the Word which always speaks of the coming of our Lord as being imminent; indeed it is the scope of the teaching in the New Testament, and all the comfort and blessedness of the blessed Hope is in the fact that the coming of the Lord *for* His saints is imminent. There is much made of signs of the times, and it seems almost as if some watch more for signs of the times, the development of evil, the apostasy in Christendom, than for the Lord Himself. This is not a healthy condition of the believer's life and occupation. A true believer is only occupied with the Lord and enjoys Him. Turned to God from idols, serving the true and living God and waiting for His Son from heaven is the believer's experience. Signs of the times are to be looked upon only as secondary. In the events which go on around us we have a confirmation of the earnestness of that blessed Hope which comes to us alone from the Word and through the Spirit. One who is continually studying signs and events cannot be occupied with His coming Lord, and is in danger of being led into the popular error that the church will pass through the tribulation, and that before the Lord comes many more things have to be fulfilled, etc. This seems to be the path which many follow, and the teaching is heard more now than ever. How much better it is to be occupied with our Lord and His precious promises and to wait for *Him* and

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not the fulfillment of certain prophecies. Many of the prophecies, which some think must first be fulfilled before the Lord comes to gather His saints unto Himself, will end *can* only be fulfilled *after* the church is taken.

If we speak of signs of the times, the Jewish signs are certainly the most prominent, and every believer who is acquainted with Jewish events learns from them, what his heart knows from the Word, that the coming of the Lord for His saints is very near. There are signs in Christendom, the apostasy is increasing, but still the great apostasy will only be after the removal of the church, the one body. There are other signs, but the Jewish signs at the close of another century are the most striking. As soon as the church (every saved one included) is gone from the earth, Israel's history is taken up again, and the seventieth week of Daniel's prophecy finds its fulfillment. The centre of all events during that great tribulation, Jacob's trouble, is the land of Israel, Palestine. A part of the nation is restored there to the land. Therefore are the Jewish signs of such great importance. If there is at any time an *organized* move in unbelief among the Jews to return to Palestine, the change must then be *very near* at hand.

We have been careful to give in *Our Hope* only the most authentic information concerning the great and ever increasing Zionistic movement as well as other events which speak of the near approach of the time of trouble, which awaits yet the unbelieving nation. Following are some very interesting facts taken from different papers:

Professor Richard Gottheil, a very active Zionist, wrote an article for the *North American Review* which is interesting reading. We quote from it. One is at once reminded of the language and proud scheming of Genesis 11:4: "Come on, let us build ourselves a city, and a tower whose top shall be in the heavens; and let us make ourselves a name."

"The Palestine of the Zionist dream is not the Palestine which we know from Sunday school books and missionary reports. In the Westward march of empire Asia is once more to be brought into the line of the world's thought and commerce. From two sides the sound of the twentieth century has made itself heard in that lumbering continent. Through Japan on the one side and Russia on the other influences have been sown which are bound to bear fruit before many decades have passed away. The partition of China will bring the active commercial rivalry of Europe into that beehive of humanity. The trans-Siberian railway and the threatened absorption by Russia of Armenia

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and Persia will rapidly drive away the sleepy pall which has hung over the whole country. When the Euphrates Valley Railway shall have been completed Mesopotamia will awake from his lethargy. When that country once more supports a teeming population, as it did in the times of the old Babylonians and Assyrian kings, the hour for a new Palestine will have struck. The nearest outlet for Asia Europe-wards is the borderland of the Mediterranean Sea. That inland ocean will once again be covered with merchantmen, as it was in the days of the Italian Republics. Is that up-building work the Jewish people in Palestine will find an occasion to use those powers which have been generated in their midst during the long centuries of exile. Already the puff of the locomotive is heard in the Judean valleys and Assyrian hills. Joined once more to the soil from which they were so violently snatched, the Jewish husbandmen will till the fruitful places. As the waste country is built up again greater needs will make themselves felt; factories will take the place of the old feudal ruins, an active commerce will make of the Jews not only producers, but also mediators between the East and the West; but not mediators as in the Middle Ages, footsore and wandering, forced beggars for the world's grace—rather open sharers in the work of building up a new century which shall be a fitting follower of the nineteenth."

"What a grand lesson the nations of the daughter faith could give in a twentieth century Peace Congress, in showing a love for the people of the mother faith which is really desirous of Israel's good. Then might the two faiths work together to realise the Kingdom of God on earth, and the triumph of that righteousness for which both faiths pray."

Alas! the blindness which is still upon Israel's God and His Word—the Lord Jesus Christ and His righteousness are all left out. This shows how God-dishonouring Israel, going back to unbelief, is getting ready for the tribulation.

Another Rabbi, Mr. Mendes of New York City, has written a book called "Looking Ahead." It is a remarkable production, speaking likewise of Israel's future. At the ending up he brings the following eloquent paragraph:

"I have done. I have had to ask you to think of one thing more—your treatment of my race as the lead-footed centuries sped on. Has it been in accord with the kindness of Him whom ye callaviour? He preached in you 'Peace and good will to all men.' Where is the peace ye have given us? Where is the good will ye bear us?"

"Ye impune to us a crime we did not commit. In the face of His 'Father, forgive them,' ye forgive us not.

"And He is the One ye worship, He is the One ye love, He is the One ye honor.

"O worship! O love! O honor! What a mockery when ye treat the race ye say He pleaded for as ye do.

"O brothers, conquer, in your humility, your concentrated hate of the Jew. Do you owe us nothing for what we have done as the instruments, the very humble instruments of God, for your treatment of us? Can time ever efface the foul story of how you have wronged us? How can you make amends?"

"In His Name Who said: 'The earth is Mine, I give it to whom I will;' in His Name who gave Palestine to Abraham's seed; in the name of the 'invisible but invincible Arbitrator of Human Destiny,' repair your past cruelty, atone for the wrongs you have done us, recognize our work on earth, fulfill the holy Word in holy promise and covenant given—give Palestine's

holy places to the Hebrews. God gave the land to us: to whom else may ye give it?"

The nations, according to this would-be prophet, listen to this plea and give Palestine back to the Jews. An international council of arbitration follows. Poor Rabbi! Poor blinded followers of the Zionistic movement! You are rushing into a tribulation which is clearly foretold by the prophets! But the Zionistic movement has no heart for the prophecies given by the covenant-keeping God of Abraham. If they could read and understand Zechariah's visions and burdens what a different conception would be theirs.

Now, a glance at the other side. Zionism—with its philanthropic schemes and proud, as well as blasphemous, ambitions—does not seem to see it. They see not the storm clouds gathering; they hear not the first rolls of thunder of a coming disaster. The *London Spectator*, in reviewing the Jewish question, says:

"It is hardly too much to say that the majority of the people on the Continent honestly believe that unless the Jews are in some way or other curbed, controlled and kept down, something very dreadful will happen. In Russia the vast Slavonic population and its leaders believe that unless the Jews are impounded in the Polish pale they will swamp the true Russian, and utterly ruin and destroy the Russian nationality and Russian ideal. In Austria it is believed that if the Jews are allowed to go as they are going on, they will get everything into their hands—the land of the peasants, the sources of public information, and the press, and the nerves by which trade and commerce are moved. In Germany it is much the same story, and there the Jews are believed, unless stopped in time, to be about to monopolize the universities. In France it is thought that the Jews, if not put down with the iron hand, will capture the whole administration, as well as 'strangle commerce by their octopuslike grasp.'"

To this true picture we add another very startling item which we take from the *Will*, the Zionistic organ. It is reported that for the great exhibition in Paris a universal congress for anti-Semites has been called. An organization has been formed which is known as the "Universal Anti-Semitic League. Its members are French, German, Austrian, Italian, Spanish, Russian, etc. The question to be considered is, How to down the Jew. This is indeed the strongest proof for the nearness of Jacob's trouble. Of course, the worst cannot come as long as the Church is here. All is waiting now for that great event, the coming of the Lord for His saints. -These Jewish signs are highly significant. Saints everywhere, our glorious redemption draweth nigh, is even at the door!

Notes on the Book of Judges.

This book is one of peculiar interest and value for our day. It begins with the Lord's people asking as to who shall go up first to fight against the Canaanites; it ends with exactly the same question, only the foe is no longer external, but their own brother Benjamin! How serious must have been the declension between the two incidents! The question of chronology is of small importance; it is a difficult one to determine; but morally these two incidents evidently begin and end the book. Could anything more clearly cry out to us in language impossible to misinterpret that there is indeed "nothing new under the sun?" Like the waters that "run into the sea; yet the sea is not full: unto the piece from whence the rivers come thither they return again" (Ecc. i: 7), so the history of man revolves and repeats itself: declining and degenerating constantly, till some gracious divine work again lift up for another trial.

Thus we clearly get the key of the book in these two verses in chapter i: 1, and chapter xx: 18:

"Who shall go up for us against the *Canaanites* first, to fight against them?" And the Lord said, "Judah shall go up."

"Which of us shall go up first to the battle against the *children of Benjamin*?" And the Lord said, "Judah shall go up first."

We shall trace the path between these two points: a descent like that from "Jerusalem to Jericho," not uninterrupted, but crossing many a healthy mountain range, as, by the Lord's sovereign mercy, it rises above the low mists and swamps of unbelief, and goes over some fair upland of faith, where a "worthy one" has his dwelling place: a Gideon, a Barak, a Jephthah; but each succeeding upland is a little less elevated than its predecessor, each bears fruit a little more earthly flavored; a little less heavenly; whilst each marsh that follows is lower, ever lower, and filled with a more noisome miry clay of a deeper apostasy than the one before.

Here then may we trace in type and shadow the course of God's beloved heavenly people; and here too may we, dear reader, trace our own individual path; and, if we but take in what God's love would have us apprehend, we may perhaps be saved some sorrows, and have our hearts awakened to some

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little melody of praise, as even here we trace how with a mercy, and with a judgment which is no less mercy, every step of our way has been cared for, and even now we bless the Hand that guides and the Heart that plans. May He grant it for His own praise!

"Now after the death of Joshua it came to pass." The book of Joshua had begun in exactly the same way: "Now after the death of Moses, the servant of the Lord, it came to pass;" but then the mantle falls on another "servant of the Lord," who carries on the Lord's work in the power and spirit of Moses. But now there appears to be none. The people are left for a time to themselves; how will they walk? Gradually the wheels stop revolving, the machine goes on by the momentum of a past energy for some time, but every revolution is a little less quick, till it ceases entirely—the energizing power is gone. Revelation II shows us exactly the same state, only there we are told the cause of the declining of the firm that is going out: first-love left; the Lord Jesus is no longer the One Object of the heart's affections; and *anything* may follow then.

Judah indeed goes up, but he seeks the aid of his brother Simeon. Is this a suggestion of weakness? Did it show a lack of simple confidence in Jehovah? Is it that *He* did not quite suffice? It is but a straw, but it indicates the drift of the tide; for even my brother can really add nothing to *His* almighty arm, who alone giveth victory, and there is a dependence on brethren that is not of faith at all—an *independence* even of them, that is the independence of faith not flesh. Take communion with God over His Word. Here it is often necessary to be absolutely alone with Him; to ask no human aid in the solution of difficulties, but bring them directly to Him; to see beauties in His own light alone. And they who know nothing of such whispers of love direct from God our Father miss a blessed element of their life for which nothing can compensate. Alas! if one may speak for others, do we not all sadly and too often fail, in seeking help from "our brother Simeon"?

* We know well there is an opposite danger: a carnal independence due to pride or vanity. At times all the tribes were to go up together: each giving aid to all—there is a sense in

which each believer is dependent on all, as members of One Body, but this is in complete and common dependence on the Head; but this is not the case here.

For do we not see the fruit that springs from this root in verse 19: "Judah (helped by *Simson*) could not drive out the inhabitants of the valley *because they had chariots of iron.*" Judah has in some little measure questioned or rejected Jeho-
vah's infinite strength, and in so doing has limited his own vic-
tories. "Chariots of iron" are too much for him. We shall see later they are not of much account before the Lord, but they are irresistible to any human strength, and in proportion as we rely on it shall we find a limitation—an unnecessary lim-
itation—to our victories in some "chariots of iron." For "iron," we are divinely told, is a figure of that which is irre-
sistible: "Iron breaketh in pieces and subdueth all things" (Dan. ii: 40). There is not One Arm that can break "iron;" but to Him iron is no more than "the chaff of the summer threshing floor" (Dan. ii: 35).

But we must see more clearly the high-water mark of Israel's faith that we may better appreciate the subsequent ebb of the tide; hence there is a repetition of incidents in the earlier history of Judah under Joshua—events that the Lord never wearies of repeating. Again we are told of Caleb's victory over the sons of Anak, of Othniel's triumph, of Achsah's request, all clearly expressive of our Lord's keen appreciation of the strong confidence in Himself these evidenced—the high water mark of faith.

See Caleb, "the whole hearted," as his name means, over fourscore years old; but those years are not to him "labor and sorrow," but, drawing from an inexhaustible Spring of Life, the same fresh vigor is his now as at twoscore, and he boldly claims as his the very stronghold of the sons of Anak, and dis-
possesses them. In the flesh, I suppose, Caleb may have shown the usual signs of age characterizing the first man; but his strength is elsewhere, and that Arm never weakens or wearies. If we faint and grow weary it is because faith weakens.

"Othniel" too takes "Kirjath-sepher," "the city of the book," turning it into "Debir," a living "oracle." Exactly what faith does with God's Word. To the first man it is but a

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book, he treats it "as any other book;" to the ear of faith it is the living voice of the living God. There is still room for *Othalele in our day.*

Then Achsah with her requests for further gifts, that sound so bold; but which God never counts presumptuous, but seems to appreciate as we appreciate the precious gift itself, for it puts Him in the more blessed place of the Giver. "The Lord loveth a cheerful giver." Yes, and does He not love the confident "asker," too? Indeed He does, and they are very closely related, for the "confident asker" is father of the "cheerful giver." No one can be the latter, who has not first been the former. This is a very precious secret: nor can faith ever be too bold. In other words, God's child can never *expect* too much from His Father. "He that spared not His own Son" . . . what is the deduction? He surely will give us nothing else. Such a gift prevents anything else. "Nay, but will He not also freely give us *all things*?" So faith argues always and quite reasonably, as one of our own poets sings:

Thou that hast given so much to me,
Give one thing more—a thankful heart.
See how Thy beggar works on Thee
By w.t.

He makes Thy gifts occasion more,
And says, "If he in this be cross,
All Thou hast given him heretofore
Is lost.

"Thou hast given me a Southland, give me also springs of water"—and she gets them: both upper and nether springs. Oh, beloved reader, do we know that in Christ we have a lovely Southland, a land of sunshine and of warmth, a land of fruitfulness and beauty; but we must have that which shall enable us to enjoy it. We must have the upper and nether springs, the fountains both from the uplands and the valleys. Does not our own dear Apostle Paul refer to these very springs when he says, "I know both how to abound," that is the "*upper spring*" when all is well, and the sun of prosperity and abundance shines full upon me; when I am on the mountain top, where glorious far-reaching views on every side and the health-giving air are responded to by an exhilaration of joyousness within, it is the "*upper spring*." But Paul has

another spring, for he eedde, "I know how to suffer need." That is the "*nether spring*," speaking of lack and need and emptiness; when God takes His dear child by the hand, and leade him down into the valley of humiliation, where lowly flowere grow, and where quiet watere run. For do not all these make our Lord Jesus more preciose? And is He not the true Source of all refreshment? Yes, indeed, in his Field—Christ—Paul found "upper and aether springs" sources of perfect satisfaction in whatsoever state he was. Never need Achesh go outside her "Field;" she could build her house there and abide in it. Heva you and I yet learned that we are "*complete in Him*," and our only need is to know that He fille all need and to "*abide in Him*!"

In this happy and blessed three, Caleh, Othlel, and Achash, we get then the high water mark of Israel's faith. Now mark the ebbing tide in failures on all sides to drive out the Canaanites, the old dwellers in the land. Here is the first-fruits of timid unbelief. Had there been no counterpart of this in "us on whom the nose of the world have come"? Have not the Lord's people from the first left Canaanites undisturbed? What are Canaanites but selfish worldly principles opposed to God and overcome only by faith. Since Canaan was own brother to Misraim, which is Egypt (Gen. x: 6), so are these principles closely allied to those natural fleshly lusts that govern the natural man, only here they are seen in connection with the *new* man. This is the only difference. They are fleshly principles in the Lord's people, which must be kept in the place of death, or they will bring us into bondage, one or the other. Mortify therefore your members that are upon the earth: "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." All these will keep us out of our "tower," the enjoyment of some phase of Christ, some beauty in Him that belongs to us, till at length we are again bondemen: not in Egypt again it is true, but in our own land; children of God in captivity to some worldly principle that destroys our true freedom. Oh, how true and real the antitype has been! How soon did the Lord's people come into bondage to this or that form of darkness and error! The course of our book will tell us in type and figure, as the epistles, and especially those of the Lord from heaven to the

seven churches, will tell in fact and prophecy, and the sad history of the church, and more or less our own individual experience will emphasize the sad truth that history in this scene where everything revolves, ever repeats itself. The failures and sins of the people in the land are only shadows of the same evil fruit, the same failures, the same sins that have characterized the church of Christ in its responsible character as a testimony on the earth; and, for ever, blessed be God, the grace that again and again met those failures of old, has been no less active in reviving His people during that long age now hastening to a close. May that grace be with us as we consider the book further.

Meetings for Worship, Prayer and Preaching.

These are three distinct and separate meetings for entirely different purposes, and should never be mixed.

The first is for the *Lord*.

The second is for the *saints*.

The third is for the *world*.

Worship may enter into the two last, but prayer and preaching have no place in and are a hindrance to the first.

The three meetings are named in the order of their dignity and importance. A meeting for worship is the most sacred place on earth; the place of highest privilege, because it is there believers meet their Lord in an order appointed by Him and for His comfort. "Where two or three are gathered unto My name, there am I in the midst of them." It is the presence of this transcendent Person, rejected by Israel, despised by the world, but owned as Lord by believers, which gives a meeting for worship its dignity and sacredness.

The Lord is present at this meeting in a sense in which He is not at any other. It is His meeting. The apprehension of His personal presence makes a meeting for worship simply irresistible to a believer. To stay away voluntarily is to despise His invitation, and amounts to a personal insult to Him for whose comfort the worship meeting is. To go not apprehending the personal presence of the Lord Himself is to miss the whole meaning of the meeting, and if persisted in will lower the whole tone of the meeting. It is self-evident that one knowing anything of the fact of the

presence of the Prince of Peace, the Judge of the living and the dead, cannot play fast and loose with such a meeting; cannot go and come, off and on, as suits personal convenience, and will not allow even what seems to be His service to justify absence from His table.

It is unthinkable that the Lord can honor service, whether preaching the gospel or teaching the saints, which involves absence from His table. His invitation for the first day of the week to keep a memorial of His death till He come takes precedence of any call on our part to "serve Him." He needs every obedient heart and every saved soul at His feast, and He needs nobody's service. "The Father seeketh such to worship Him" (John iv: 23). Nowhere in Scripture is it said that He seeks servants, He has plenty of them. What He wants is sons, which involves a vastly different and higher relationship. The latter is our place and calling. If it please Him He may send a child of His on a certain errand, or call him to a certain service, but he is never less than a son, and the call is preceded by preparation at His own hand, and will never interfere with the spirit and act of worship. We may safely conclude that any "service of the Lord" is not His if it keeps us away from His table. It is equally impossible to go on with any of the systems of men part of the time and with the Lord the rest of the time.

A meeting for worship is for nothing else. Prayer is not worship, for in the presence of the Lord Himself, involving all that we have in Him, there can be no occasion for asking for anything whatever. His personal presence calls for thanksgiving and praise. To ask for anything in such presence is to indicate a lack of apprehension of the Person of, and our inheritance in, Christ. It is not necessary to say that preaching or exhorting can have no place at a meeting for worship because the presence of the Lord excludes all such matters. The Person of Christ is the magnet that draws to a worship meeting, and the drawing is irresistible; thanksgiving and praise are the only logical outcome of sitting in such a presence.

During or after the worship meeting the prophets may "speak two or three" (1 Cor. xiv: 29); (please notice that the number is limited); but there is no room for exhorters, preachers, or evangelists to exercise their gifts. "God is not the author of confusion, but of peace" (1 Cor. xiv: 33).

OUR HOPE.**MEETINGS FOR PRAYER.**

These differ from meetings for worship in that they are voluntary; they have to do with our matters, or matters peculiar to us as strangers and pilgrims. Here we may tell out to God the desires of our hearts for our growth in grace and the knowledge of the truth; for the spread of the gospel; for God's blessing on all His saints, especially those who give their time and strength to ministry, or who may be recognized as peculiar gifts from God to all his saints as "evangelists" or "pastors and teachers." All prayer must be in the Spirit (John iv: 1-7) or it goes for nothing (James iv: 3). The latter is not prayer, it is simply begging, like that of any willful child. It has self as the beginning and end, and is never answered. The former gives the conditions and inspiration of prayer according to God's mind, and is never unanswered. There is a vast deal of meaningless cant in much of the prayers heard in prayer meetings. This especially in unscriptural phrases in addressing God. God has taken to Himself names significant of His relations to His people in all dispensations, and we cannot add to them without profanity. Such phrases are without meaning, are resting-places to catch breath or words, and are an insult to God. No such repetitions would be tolerated in addressing any earthly court, it is a weariness to the saints as well as dishonoring to God. Better far to stammer, hesitate, or if need be break down, than to so take God's name in vain. Try for once addressing the court of high heaven with the same simplicity, as well as earnestness, that you would make your prayer before an earthly monarch, and be convinced of how much meaningless cant we have fallen into in addressing God Himself. Remember that He judges the heart and not the words in prayer. Genuine prayer has for its object a God who can help, and a need that needs help. Of course all real prayer excludes explaining anything to God, or telling *Him* about our being frail or feeble or worthless vessels, etc. He knows these things better than we do or would be willing to admit. It also excludes lecturing those present while pretending to address high heaven. "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John iv: 7). This is the only source and inspiration of acceptable prayer. All else, never mind how fine it may sound, is mere mooning.

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MEETINGS FOR PREACHING.

This class of meetings is one giving the largest liberty. It can have no meaning unless there is a *preacher*, not a mere talker, but a *preacher sent from God Himself*. No man can take up for himself such service, no company of believers, and of course no company of unbelievers, can send out such. The preacher, or herald, or evangelist, is responsible only to Him who sends him out. He conducts his meetings wherever he can get a hearing, without reference to whether his message is received or despised. All that the saints have to do in the matter is, recognizing God's gift, to have fellowship with His servant in things concerning his bodily comfort or in any persecution he may endure. All this, however, is dependant upon their recognition of a definite gift from God to the man. A gift of utterance is not a gift to preach, and no man, however "gifted" as the word goes, can make demands upon the saints for fellowship of any kind. Even a distinct gift from God carries with it no right or warrant to demand money or upbraid the saints for their failure to recognize the gift. Judgment is never a function of a gift.

These meetings here reviewed are the stated or public meetings of the saints. One more of a private character, and for believers, ought to be mentioned, viz.,

MEETINGS FOR TEACHING.

This is a quiet affair, where a "pastor and teacher" may systematically and regularly open the Scriptures for the building up of the saints. Like a preaching meeting, it depends for its existence upon the presence of a teacher recognized as such by the saints. Without such the saints, though they be diligent readers of the Word, will not make the progress God intends His children should.

Happy the company of saints which has one or more such gifts from God. The teacher, like the preacher, must be God-sent. Ambition to teach does not carry with it the authority to teach. Here also the saints are to judge the spirits, whether they be of God. Likewise the teacher is responsible to Him who sends him and to no one else. Such gifts, however, are always quickly recognized and gladly received by simple-minded believers. Where one seeks to exercise any of the gifts named in Eph. iv : 11, and is not recognized by his brethren as such, he better give pause, remem-

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bering that the object and end of his gift is given in the next verse (12th). To fail of the result there stated is pretty good evidence that something is wrong.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry: or he that teacheth, on teaching. . . . Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. xii: 6, 7, and 9).
J. D. M.

"The Dew of Hermon."

(Psalm cxxxvi.)

The expression at the head of this paper has, it seems, long proved "a geographical puzzle" to some. But to one who has the mind of Christ it is no puzzle, but a most striking and beautiful figure. Hermon is the very loftiest peak in all the land of Palestine, and from its snowy cap, when all the surrounding country is parched, the refreshing dew descends upon the mountains of Zion: and this is one of the figures used by the Holy Ghost to illustrate the beauty and pleasantness of brethren dwelling together in unity.]

Let us quote the notice psalm:

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. As the dew of Hermon that descended upon the mountains of Zion;* for there the Lord commended the blessing, even life for evermore."

Here we have two lovely illustrations of unity among brethren. It is like ointment descending from the head of the high priest to the skirts of his garment; it is like the dew descending, in refreshing power, from Hermon's snowy top.

How truly delightful! And yet they are but figures used to set forth the divine idea of unity among brethren. But how is the unity to be promoted? By living sufficiently near to our great priestly Head to catch the fragrant ointment as it

* The interpolated words, "and as the dew," spoil the beauty of the figure.

descends from Him—to be living so near the Man in the glory so that the refreshing dew of His grace may drop upon our souls, thus rendering us fragrant and fruitful to His praise.

This is the way to *dwell* in unity with our brethren. It is one thing to talk about unity, and another thing altogether to dwell in it. We may profess to hold "the unity of the body," and "the unity of the Spirit"—most precious and glorious truths surely—and all the while be really full of selfish strife, party spirit, and sectarian feeling, all of which are entirely destructive of practical unity. If brethren are to dwell together in unity, they must be receiving the ointment from the Head, the refreshing showers from the true Harmon. They must live in the very presence of Christ, so that all their points and angles may be moulded off, all their selfishness judged and subdued, all their own peculiar notions set aside, all their *eyes* and crochets flung to the winds. Thus there will be largeness of heart, breadth of mind, and depth of sympathy. Thus we shall learn to bear and forbear. It will not then be loving those who think with us as to some pet theory or other. It will be loving and embracing "all who love our Lord Jesus Christ in sincerity."

The blessed Head loves all His members, and if we are drinking into His Spirit, if we are learning of Him, we shall love all likewise. No doubt, those who keep His commandments enjoy His special love—the love of complacency; and so we cannot but specially love those in whom we trace most of His blessed Spirit. But this is a totally different thing from loving people because they adopt *our* line of truth, or *our* peculiar views. It is Christ, and not self; and this is what we want, if we are to "*dwell together in unity.*"

Look at that charming picture presented in Philipians ii. There truly we see, first of all, the divine Head Himself, and from Him the ointment descending to the skirts of His garments. Where did Paul get the grace to enable him to be ready to be poured out as a drink-offering upon the sacrifice of his brethren? What was it that made Timothy care for other people? What led Epaphroditus to put his life in his hand to supply his brethren's lack? What is the one grand answer to all these questions? Simply this: these beloved servants of Christ lived so in their Master's presence, and

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drank so deeply into His Spirit, they dwelt so near the Man in the glory, that the fragrant ointment and the refreshing dew fell upon their souls abundantly, and made them channels of blessing to others.

This, beloved Christian reader, be assured of it, is the grand secret of getting on together. If brethren are to dwell together in unity, they must have the "ointment" and the "dew" dropping continually upon them. They must live close to Christ, and be occupied with Him, so that they may show forth His virtues, and reflect His blessed image.

And then, what joy to be enabled, in any little measure, to refresh the heart of God! He delights to see His children walking in love. It is He who says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Surely this ought to stir our hearts to seek in every possible way to promote this lovely unity. It should lead us to sink self and all its belongings, in surrender everything that might tend in any measure to alienate our hearts from one another. The Holy Ghost exhorts us to "endeavor to keep the unity of the Spirit in the bond of peace." Let us remember this. It is the unity of the Spirit, not the unity of the body, we are to keep in the uniting bond of peace. This will cost us something. The word "endeavoring" shows that it cannot be done without sacrifice. But the One who so graciously exhorts us to service will ever supply the needed grace. The precious and refreshing dew will flow down from Him in refreshing power, binding our hearts together in holy love, and enabling us to deny ourselves, and surrender everything which might tend to hinder that true unity which we are imperatively called upon to maintain.

C. H. M.

We frequently hear the expression, "Raising the masses." What does it mean? There are three questions which we should like to ask those who propose to themselves to elevate the masses. First—*What* is it you are going to elevate? Secondly—*How* are you going to elevate them? Thirdly—*Where* are you going to elevate them to? It is impossible that water ever can rise above its level; and so it is impossible that you can ever raise the souls of fallen Adam above the level of their fallen father! Man cannot grow out of the nature in which he was born! He can grow in it but not out of it.

The Gospel Among the Jews.

One new departure which we reported in our last issue has been a move in the right direction. It was uncertain if many of our regular attendants who were with us in 91 Rivington Street would come to the new place, but the first three weeks have shown that our fears were unfounded. We were rejoiced to see their familiar faces in every service, and with them quite a number of strangers came to listen to the preaching of the Word. We feel very happy in our new quarters; the room is more comfortable, has more light and better ventilation than the lecture room we used before. As soon as the present quarters become too small we are at liberty to use the larger room which has a seating capacity of about 350. East Houston Street is as good a street for giving out tracts in different languages as Rivington Street. The demand for English and German Gospel tracts is greater in Houston Street. In these weeks we have given out many hundreds of tracts in front of the building, and the passers by received them very thankfully.

Still greater has been the encouragement in our new tract and Bible store, No. 80 Second Street. The place is nicely fixed up. The two store windows are filled with copies of the Bible, our tracts and papers in German, English, Jargon, Hebrew, Hungarian, Italian and Russian. The interior is fitted up as a reading room, while the adjoining room serves as a private office. The invitation is painted on the windows in English and Jewish, "Tracts and books in different languages, English, German, Jewish, etc., free. Come in!" We are delighted with the many visitors we have had, and with some of them we held very profitable conversations on the person of the Lord Jesus Christ and salvation. All who come receive a New Testament and tracts in whatever language they can read best. Many tracts have been thus put in circulation, and as the place becomes better known we expect an increase in those who come in. The store is open every afternoon except Lord's Day, and twice a week during the evening. On Wednesday evening we have a meeting for believers in the German language. This meeting is for prayer and Bible reading. We are very thankful to the Lord for the

encouragement He has given us, and rejoice greatly in this service.

The increased demand for Jewish literature makes it necessary that we print and keep a larger quantity on hand. We intend to issue a third edition of "Joseph and his Brethren" in Jewish, and are preparing a new translation of the Epistle to the Hebrews in Jargon with short notes, and hope to circulate the pamphlet extensively. We will be glad to welcome our friends who visit the city in No. 8a Second Street.

After a careful count, 345 verses in the Old Testament are found to teach directly the second coming of our Lord, besides a vast number of allusions to the same great event. Sir Isaac Newton has well said, "There is scarcely a prophecy in the Old Testament concerning Christ that doth not, in something or other, relate to His second coming." In the New Testament there are 385 verses which distinctly set forth the truth of His return, or more than one verse in every twenty-three. But plainly and abundantly as is proclaimed, it is hid from the eyes of the most of His preachers and people. The older one becomes, the more thoroughly does he believe the testimony of John the Baptist, "A man can receive nothing, except it be given him from heaven," John iii: 27.

The whole creation groans
And waits to hear Thy voice,
That shall restore her comeliness
And make her wastes rejoice.
Come, Lord, and wipe away
The cares, the sin, the stain;
Come make this blighted world of ours
Thine own fair world again!

There is a peculiar form of "the flesh" to which the Christian is liable to sow, and that is to religious flesh in some shape or other. There is the tendency in us all, as in the Galatians, to get off from the true doctrine of the Cross, to turn to ordinances, or to try to please the imagination, or to puff up the intellect; and when this kind of sowing takes place, what a harvest of corruption do Christians reap.

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No. 2.

Announcements.

We have sent out nearly two hundred statements to subscribers who are in arrears and hope to hear soon from all of them. With this number "Studies in Zechariah" come to an end. Several people have written for all the back numbers containing the articles on Zechariah. We are sorry that we cannot furnish them, as several numbers are exhausted. The book is now ready, and can be ordered from us or the publisher, F. E. Fitch, 47 Broad Street, New York City. The Lord willing, we hope to begin with the March number an exposition of the Gospel of Matthew. This will be a very important study, and we wish it could be made possible to give Our Hope a larger circulation. We will be glad to make very liberal and special rates in case friends desire to subscribe for larger quantities, to be sent either to one or to different addresses. Write to us and we will do the best we can. We also offer for every new subscriber a copy of Malachi Taylor's Exposition of Romans or Ephesians or Revelation free. These volumes are excellent and very helpful. In these days of confusion and strange doctrines these books, which so clearly set forth what we are and have in Christ, are of immense value to every believer. They sell at 60 cents a volume. We send either one with every new subscription free. Sample copies of Our Hope free on application.

We are sorry not to be able to give second article on Judges in this issue, but hope to continue with the March number.

Studies in Zechariah.

By A. C. GARBELEIN.

CHAPTER XIV.—*Continued.*

Verse 4. "And His feet shall stand in that day upon the Mount of Olives, Which is before Jerusalem on the east; And the Mount of Olives shall be parted in the middle, Toward the east and toward the west, a great valley, And half of the mountain shall be removed northward And the other half southward."

The east, the place where the sun rises, is made prominent in this manifestation. From the east to the west the lightning flashes, then shall be the coming of the Son of Man.

"God cometh from Teman,
And the holy One from Paran
His splendor covereth the heavens,
And the earth is full of His glory" (Habak. iii).

Teman is the country of the east of the east, and Paran the desert region extending from the frontiers of Judah to the borders of Sinal. But there towards the east from Jerusalem stands a mountain. It overlooks the whole city, and right in front, there is the valley of Jehosaphat, the valley where the nations are assembled (Joel iii). What a view from this mountain top! There is the city, and its burning ruins are seen, there are the camps of the nations, with their banners and canons gathered now in fear and in trembling, for the heavens declare the glory of the Lord. Immediately after the tribulation of these days, the sun shall be darkened and the moon . . . and then shall appear the sign of the Son of Man in the heavens. And now He Himself has descended from the heavens. His blessed feet stand again upon the Mount of Olives. He stands upon the mountain, and perhaps on the very spot where He stood centuries, many centuries, before, after His passion and His resurrection when He blest His disciples and had been removed from them with outstretched arms. There stood the two heavenly visitors in that day with their message, "Ye men of Galilee, why stand ye here

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looking into heaven? This Jesus which was received up from you into heaven shall so come in like manner as ye beheld Him going into heaven." A long, long time past. Has He forgotten His promise? No, the hour had not come. But men disbelieved the word of promise, I will come again. "And in the last days mockers came with mockery, walking after their own lusts, saying, Where is the promise of His coming? for from the days that the fathers fell asleep, all things continue as they were from the beginning of the creation" (1 Peter ii: 3, 4). But now the Lord has come. He, the Son of Man, in His glory, is seen plainly from the city and from the valley, and with Him the heavenly company, His saints. The moment His feet touch the Mount of Olives there is an earthquake which splits the mountain into two halves, and a great valley is formed between these two parts. "The mountains quake at Him, and the hills melt; and the earth is upheaved at His presence, yea, the world and all that dwell therein" (Nabum i: 5). As in the day of battle when the Egyptian hosts were destroyed and He divided the sea, thus will He divide the mountain and make a way for His trusting people.

Verse 5. "And ye shall see by the valley of My mountains,

For the valley of the mountains shall reach unto Azal;

Ye shall flee as you fled before the earthquake,

In the days of Uzziah, King of Judah:

And Jehovah my God shall come,

And all the saints with Thee!"

The valley is the way by which the remnant will flee from the city. The earthquake is mentioned only in another passage in the prophets. Amos received the words of the Lord and the visions two years before the earthquake. The details of the earthquake are not mentioned. Perhaps the pluck in the city, the Messiah-expecting Jews, hoped then that the Promised One would appear, and they fled from the city. It was during the reign of Uzziah (Jehovah is strength) that it happened.

Jehovah who shall come refers us back to the fourth verse, where He stands upon the Mount. Here He is seen not alone in His manifestation, but His saints are with Him. It is an exclamation of joyous surprise, All the saints with Thee! There above the Mount of Olives a startling picture is seen. Countless human

beings, glorified, gathered out of all languages, nations, tribes and countries, great and small, in white and shining robes, are seen flowing down from the opened heaven. What multitudes! No man can count them. What light and what glory! Brighter than the noonday sun. And, oh! what hallelujahs, what wonderful singing in joy and praise and adoration! When the shepherds were on the fields near Bethlehem they heard the angels' song, but when He comes again there will be singing and rejoicing grander still. Then it will be indeed, *Glory to God in the highest, Peace on earth, good will towards man.* The singing of the redeemed will be heard. The mighty angels will not be silent in their praise, and all the armies of heaven will escort the King of kings and Lord of lords upon white horses. What a scene in view of the places where He once suffered and . . . and beheld by the nations and Israel!

And every saint will share His glory then. Oh, wonderful grace for redeemed sinners, which lifts them up to such glory, to come with the Son of Man in His glory, and to share His throne. Why is there now so little praise with His own, His redeemed ones? Why so often coldness? Perhaps if we would gaze more into these visions of glory it would be different, and there would be not only praise but in all the wilderness experiences joy and patience, the patience of the Lord Jesus Christ. Thus He, our Lord, the Leader and Perfecter of faith, went through this life. "Who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." And when the Lord comes with His saints the remnant of Israel leaving the city will not be silent. Their song will be, "Lo, He is our God; we have waited for Him; we will be glad and rejoice in His salvation. For in this mountain shall the hand of the Lord rest" (Isaiah xxv: 9).

Verses 6 and 7. "And it shall come to pass in that day
That the light shall not be with brightness and with gloom,
And the day shall be One.
It shall be known unto Jehovah.
Not day and not night.
And at evening time there shall be light."

Many different interpretations of these two verses have been attempted, most of them in spiritual teachings. The details of

the coming, manifestation can hardly be now all understood. This seems to be clear in regard to the above that we have a prophetic description of the phenomena in nature, in the heaven: in that day. The Septuagint translates, There shall not be light, but cold and ice. This translation is incorrect. That day will be a day of darkness, gloominess, followed by twilight and ending in the bursting forth of a new light. "Woe unto you that desire the day of the Lord! Wherefore would you have the day of the Lord? It is darkness and not light" (Amos v: 18). "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day" (Amos viii: 9). "The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come" (Joel ii: 31). It is the same as in Matthew xxiv, the darkening of the sun and moon, the falling of the stars. It will be one day, a peculiar day, such as has never been before. In the hour of His agony upon the cross there prevailed a darkness over Jerusalem and the land; the same will be the case in His manifestation and will inspire terror. At evening time the light will shine, the Son of Righteousness, now fully risen, with healing under his wings.

Verse 8. "And it shall be in that day
That living waters shall go out from Jerusalem,
Half of them to the eastern sea
And half of them to the western sea.
In summer and in winter shall it be."

Living waters flowing out from Jerusalem speak of the blessings which the Lord will give through the city and the inhabitants to the nations of the earth. Jerusalem established will indeed be a praise in the earth. The Holy Spirit has been poured out and living waters flow from the place which is the center of the world. The living waters will never stop flowing. It will be for summer and winter. What a fruitfulness there will follow. The whole earth will be fruitful then, not alone in nature but in spiritual things. "For as the earth bringeth forth her buds and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. Out of Zion there shall go forth the law and the word of the Lord from Jerusalem. The wilderness and the

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solitary place shall be glad, and the desert shall rejoice and blossom as a rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon; they shall see the glory of the Lord, the excellency of our God." . . . (Isaiah xxv).

'And he brought me back unto the door of the house (the millennial temple); and behold waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east; and the waters came down from under, from the right side of the house, on the south of the altar. Then brought he me out by the way of the gate northward, and led me round by the way without unto the outer gate by the way of the gate that looketh toward the east; and behold there ran out waters on the right side. . . . Now when I had returned, behold upon the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into Arabah, and they shall go toward the sea; into the sea shall the waters go which were made to issue forth, and the waters shall be healed" (Ezekiel xlvii). The waters flowing from the threshold of the house empty into the sea . . . representing the nations of the earth, and they receive healing and life.

Versu 9. "And Jehovah shall be King over all the earth. In that day shall Jehovah be one and His name one."

The true form of government is established. Jehovah is King. His throne is then established over the earth, and from that place He rules over all the nations in righteousness. The shepherd with the rod of iron and the saints share this role, while in the earth Israel governs with a Prince of the house of David at their head. True unity has come. The shameful divisions of Christendom, the work of the enemy, the harvest of the flesh ended in a mock nation of a Fatherhood of God and brotherhood of man. Man attempts now to bring about a unity of the race and unity in religions. He the glorified Head of His body and His blessed atonement is denied. True Christendom ends in a unity, under one head, but he is the Antichrist. In that day of His coming again in glory there will be His name One, and He will be known as the One God, and worshipped as such. Idolatry is abolished. The abominations connected with it have ceased. Satan, the

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seducer of the nations, is chained and seduces the nations no more. Confusion is forever ended. "Then will I return to the nations a pure language, that they may call upon the name of Jehovah, to serve Him with one consent (Zeph. iii : 9).

Vers 10. "All the land shall be changed like the plain
From Geba to Rimmon, south of Jerusalem,
And she shall be lifted up and dwell in her place,
From Benjamin's gate unto the gate of the first place,
Unto the corner gate,
And from the tower of Hananeel unto the king's wine presses."

It is of little profit to understand the exact location of the places mentioned in this verse; there is some difficulty in doing that. The prophecy shows that in that day when the Lord has appeared there will be a great change in the surface of Palestine. Everything will become a plain. Now it is a land of mountains and hills. But then the hills and mountains will be lowered and become a plain. Jerusalem, however, is lifted up, and is seen shining in her earthly splendor and in it the magnificent temple. In the midst of the millennial Jerusalem in the earth will be another high place, still higher than the city. It is the glorious Mount Zion. "But in the latter days it shall be that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills" (Micah iv : 1). Upon this high place the glory will rest. Thus it will be seen and cover the earth as the waters cover the deep. "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 the flaming fire by night; for over all the glory shall be spread a canopy" (Isaiah iv : 5). From that high and glorious place in the earth the communication and intercourse between the heavenlies and the earth will perhaps take place, it will be the ladder upon which the angels of God ascend and descend upon the Son of Man.

Vers 11. "And they shall dwell therein,
And there shall be no more curse,
But Jerusalem shall dwell safely."

The happiness of the Jerusalem in the earth. The curse is entirely removed. While now Jerusalem is one of the most miserable places in the earth, desolate and forsaken, and during the tribulation it will be the place of misery, sin, and curse, it will

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become the most blessed place in the Millennium. The Lord will show forth there His great lovingkindness, and all the blessings we have reviewed in the visions of Zechariah will all be fulfilled. "There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit thereof. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree shall be the days of My people, and My chosen people shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of the Lord and their offspring with them. And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord (Isaiah lxx). But that wonderful city in the earth, the city of Jerusalem, in all her blessing, joy, peace, prosperity, praise, and worship, is but a faint type of that still more glorious Jerusalem which is then above. The new Jerusalem; our glorious home, dear reader (if you are in Christ), is then in the air, and at the end of the thousand years it will come down and find its eternal resting-place in the new earth.

Verses 22-25. "And this shall be the plague

With which Jehovah will smite all the nations

That have warred against Jerusalem:

His flesh shall consume away while they stand upon their feet,

And their eyes shall consume away in their sockets,

And their tongues shall consume away in their mouth.

And it shall be in that day

There shall be a great confusion among them from Jehovah,

And they shall lay hold everyone on his neighbor's hand,

And his hand shall rise up against the hand of his neighbor,

And Judah also shall fight at Jerusalem,

And the wealth of all the nations round about shall be gathered,

Gold, and silver and apparel in great abundance.

And so shall be the plague of the horse,
Of the mule, of the camel, and of the ass,
And of all the beasts that shall be in those camps as this
plague.

This is the description of the dreadful punishment which will befall the enemies in that day. It is to be read in connection with the third verse, the Lord fighting against those nations, and the punishment will be upon them when He appears. Thus it is seen in Revelation xix. He appears, and after His appearing there is the scene of punishment of the enemies. "And I saw an angel standing in the sun; and he cried with a loud voice to all the birds that fly in mid heaven Come and be gathered together unto the great supper of 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 them that sit thereon, and the flesh of all men, both free and bond and small and great (Rev. xix: 17, 18). What an awful judgment it will be! In Ezekiel we have likewise a description of it. It is however to be remarked that the vision of Ezekiel xxxviii and again speaks of the judgment which will fall upon the rebels of the last revolt at the end of the thousand years. Still that second punishment is foreshadowed in the first. "And thou, Son of man, thus saith the Lord God, Speak unto the birds of every sort, and to every beast of the field, Assemble yourselves, and come; gather yourselves upon every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And ye shall be filled at my table with horses and chariots, with mighty men and all men of war, saith the Lord God" (Ezek. xxix: 17-23).

"And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. lxvi: 24)

How wonderful the prophetic Word is! What a harmony! How dare men who call themselves Christians deny its divinity and infallibility? The wealth of the nations belongs then again to Israel. The nations spoiled them, and now all the riches of the Gentiles become theirs. Even so it is now during their dispersion. The nations who persecuted and robbed the Jews dur-

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ing the middle ages have become the most miserable and impoverished, while the Lord has given greater riches to the Jews, and often drawn from the very countries who stole their goods. From Egypt of old they came forth laden with silver and gold. It will find a repetition, only on a grander scale, in the day of their restoration. Now in unbelief and in dispersion they are the richest of all nations. Oh! that the nations would now understand it—the nations called Christendom—that “they are laboring for the fire, and wearing themselves with vanity” (Habak. ii : 12), and that the wealth and glory accumulated by them will fall a prey to the Jews. “Ye shall eat the wealth of the nations, and to their glory shall ye succeed” (Isa. lxi : 6).

Verses 16. And it shall come to pass

All that is left of the nations which came against Jerusalem
Shall go up from year to year
To worship the King, Jehovah of Hosts,
And to keep the feast of Tabernacles.

Nations will be left after the tribulation and the wrath—this is clear from many passages of the Word. In the New Testament we have the statement made at the first council in Jerusalem. “Brethren, hearken unto me; Simeon hath rehearsed 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; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called,” etc. (Acts xv : 15-18). Number one is the visitation of the Gentiles, a calling out of a people for His name, and we are still living in number one. Number two is His return, the building again and setting up of the tabernacle of David, which can only come after the calling out of a people is accomplished the fullness of the Gentiles come in; and number two and the events connected with it we have learned from the studies in Zechariah. Then follows number three, the residue of men seeking after the Lord. In verse 16, they that are left of the nations correspond with the residue of men in Acts xv. The temple will then stand in Jerusalem as the house of glory and a house of prayer for all nations. There will be a perfect worship, grand and glorious,

and it will not be confined to Israel, but the nations will join in it. We may learn perhaps from this verse that the Lord will leave every year once His place on His throne over the earth and come down to Jerusalem and show Himself in His glory before the worshipping multitudes in the earth, as He is seen in the New Jerusalem above. The occasion is the feast of Tabernacles. It is the millennial feast. It is a feast kept in remembrance of Israel's through the wilderness for forty years and all their subsequent wanderings. It stands also for the ingathering of the fall harvest. A feast of joy, praise, and thanksgiving. The Jews keep it to the present day, though few know the full meaning of it. Every year when it comes again they read this 14th chapter of Zechariah. It is strange indeed. What a glorious feast that will be, kept there in Jerusalem, when the fullness at last has come! The fullness of the Gentiles has been gathered in, and is in the New Jerusalem; the fullness of Israel has come in the earth, and their receiving has been life from the dead, and the Gentiles know the glory of the Lord. Some find a difficulty here in the fact that it is stated that the nations, the residue of men, are to come up to Jerusalem, and the difficulty is that it will be impossible for all of them to do that. It is not at all necessary that every individual must go up to Jerusalem once in a year. Perhaps every nation will send representatives to the feast of Tabernacles, and they come in the name of the different nations and bring their presents. This seems to be indicated in the visit of the wise men from the East, who came to Bethlehem to worship the new-born King (Matthew ii). They brought gold, frankincense, and myrrh. In Isaiah lx:6 we read of the coming of the Gentiles to Jerusalem when the Lord has come again. *They shall come from Shaba; they shall bring gold and frankincense (the myrrh is left out here, for it speaks of suffering), and shall proclaim the praises of the Lord.* As the wise men who came to Bethlehem were representatives of nations, so during the Millennium the nations will send delegations to the feast of Tabernacles. What a scene that must be! How crowded Jerusalem will be by those from Greenland and from the interior of Africa, from India and the islands of the sea, as well as from the nations which composed the Roman empire. The ends of the earth have seen the salvation of God, and now their praise is heard in the city and mingling with the psalms sung by His own redeemed people.

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Verses 17-19. And it shall be that whoso of all the families of the earth

Shall not go up to Jerusalem
To worship the King, Jehovah of Hosts,
Upon them there shall be no rain.

And if the family of Egypt go not up and come not,
Upon them shall be none.

There shall be the plague
Wherewith Jehovah will smite the nations
Which go not up to keep the feast of Tabernacles.

This shall be the sin of Egypt,

And the sin of all the nations

Which go not up to keep the feast of Tabernacles.

This is the other side. All those who refuse will be punished, and the punishment will be very swift. From this and other prophecies it is seen that not everything will go so smoothly as it is generally believed during the Millennium. God's messengers in that day will be the Jews going forth to proclaim the truth of God, and what preachers they will make! Still some will be forced to submit. The end of the thousand years brings a revolt from the side of the nations, which is not a small matter. "And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea" (Rev. 20 : 7, 8).

From this we see that many of the nations, Gog and Magog, are only too willing to side once more with the enemy, and to shake off, if it were possible, the yoke of the rule of Jehovah's earthly people.

The last two verses we have to consider make the whole prophecy perfect. It is the declaration that Jerusalem will be holy.

In that day there shall be on the bells of the horses
Holiness to Jehovah,

And the pots in the house of Jehovah
Shall be as the bowls before the altar.

Every pot in Jerusalem and in Judah
Shall be holy unto Jehovah of Hosts.

And all they that sacrifice shall come

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And take of them and sacrifice therein,
 And there shall be no more Canaanite
 In the house of Jehovah of Hosts in that day.

The most holy person in Israel, the high-priest, carried the inscription, "Holiness to Jehovah" around his mitre, but now even the little bells of the horses bear that inscription. In that temple which stands during the Millennium sacrifices will be brought, but there will be no difference in the vessels, which are used in Jerusalem, the meanest and smallest will be holy. In one word all will be holy, all will be consecrated to Jehovah. What a perfect service that will be of the people which are then, in truth, a holy people. Application can be made of this to believers now. Surely everything the saint has, and his whole life, must be thus consecrated to Jehovah, to the Lord. No Canaanite will be there, nothing unclean. The Vulgate translates the word Canaanite with merchant. It stands, however, with everything that is unclean and an abomination. The city will be completely purged from it.

And of the new Jerusalem it is written, "There shall in no wise enter into it any thing unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life. . . . Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie (Rev. xxi : 27 and xxii) : 15."

We have reached the end of the visions and hardens of Zechariah, the son of Iddo, the prophet, who, indeed, may be termed the Prophet of Glory. We praise our Lord for what He has taught us in these studies, and for His Spirit, who guides His children into all truth and shows us things to come. May he use this volume for the edification of the saints and for a better understanding of the words of prophecy. We are living on the very threshold of the fulfillment of all these visions and words. Soon He will come for His saints, and even now the Spirit groans within us. Even so, come, Lord Jesus. Amen.

Significance of Hebrew Names in Genesis.

By A. C. G.

The Hebrew names of persons, places, etc., in the Old Testament are of great importance, and traced through the Hebrew language and translated into English they become very helpful and shed much light upon typical and dispensational teachings. This is especially true in the first book of the Bible, Genesis, which contains the whole revelation of God as in a nutshell. These names alone speak for the verbal inspiration of the Old Testament. We desire to call attention to a number of these names, and give their meaning as well as hints of application.

Adam called his wife, after the act of disobedience, *Eve*; or, better transcribed, *Chavah*, which means life-giver. This name, given to her by Adam after sin and death had come in, speaks of this faith he must have had in the promise. The first son is called by Eve (not by Adam) *Cain*, which means a sharp lance, but she said, "I have gotten a man with Jehovah," her hopeful expression that the firstborn might be the one who crushes the serpent's head. The second son, *Abel*, is vanity. Cain, the murderer of his brother, goes to the land of *Nod*—migration, wandering. Upon him there is the sign, and no one can slay him. The first type of the nation who rejected and slew their brother and cried, "His blood be upon us and upon our children," like Cain, they are now in *Nod*, wandering. A few names of the descendants of Cain are given in the fourth chapter of Genesis, while in the fifth we have the generation of the godly, the seed of the woman, the descendants of Cain are the seed of the serpent. There is a strange similarity between these names. One is *Enoch*, the son of Cain. Enoch means teacher, instruction. *Irak*, the son of Enoch, is almost like *Jared*, in the fifth chapter, a pious descendant, but *Irak* means fugitive. *Mehujael*, in the fourth chapter, reminds strongly of *Mahalaleel* in the next. *Mehujael* means Smitten of God. *Methusael*, the son of *Mehujael*, sounds like the name of the pious Methuselah. *Methusael* means Man who is of God. This must be understood in an evil sense, perhaps like the evil one, the son of perdition, making himself to be God. One meaning of *Lamech* is, Wild man.

Interesting indeed is the translation of the ten names of the pious generations in the fifth chapter. Here the whole faith of the antediluvians seems to be embodied. *Adam*, Man; *Seth*, put or placed; *Enosh*, frailty; *Cainan*, fixed or settled; *Mahalaleel*, Glory or Praise to God; *Jared*, He descends; *Enoch*, a Teacher; *Methuselah*, death sent away; *Lamech* means probably also to the distressed; *Noah*, Comfort. These ten names would read, then, in English translation, Man placed (in) frailty, fixed: Praise to God; He descends, a teacher; Death sent away; to the distressed Comfort.

The first son of Noah is *Shem*, Name, prophetically spoken, because in Shem the Name is to be revealed. *Ham* means blackened by the sun, and *Japheth* is expansion.

We call attention next to the genealogy of the Semites as given in Genesis xi. A decline in the number of years is noticeable in them, the same is indicated if we glance at their names. *Arphaxad*, uncertain; *Salah*, Sprout; *Zemach*, *Eber*, Passing over; *Peleg*, River or division; *Reu*, a friend; *Serug*, strong, solid; *Nahor*, one who breaks down, also a seer, indicating heavy sleep; *Terah*, One who delays; *Abram*, High Father. It seems a decided change came about with Nahor, the grandfather of Abram. Abram's wife, *Sarai*, means Jehovah is ruler. His name is changed to *Abraham*, the Father of many, and her name to *Sarah*, a Princess. Lot means veil, covering, one who is dark. Abram comes to *Sichem*, Shoulder, and dwells there, and in *Morah*, Instruction. He pitched his tent and built his altar between *Beth-el*, House of God, and *Hai*, Ruins. *Hebron* is association, fellowship.

The names of the kings in the fourteenth chapter are nearly all untranslatable. The king of Sodom, *Bere*, means Present; *Birsha*, of Gomorrah, With wickedness; *Shinar* of Admah, A Father has turned; and *Eile* means Destruction; *Melchisedek* is well known in its meaning, King of Righteousness and King of Salem, which is peace. See Hebrews vii. *Hagar*, the bond-woman, means to turn, to flee. For this Hagar is Mount Sinai. . . . "Wherefore the law was our schoolmaster unto Christ (up to the time), that we might be justified by faith" (Galatians iii).

In the sixteenth chapter we have the well of Lahai-Roi, the Living and the Seeing. It is between *Kadesh*, the sanctuary,

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and *Bered*, the place for seed. *Isaac* is laughter, while *Abrem* received a second name and became *Abraham* and *Jacob* becomes *Israel*. *Isaac's* name does not need to be changed. He is the type of the Lord Jesus Christ, the Son of promise. *Rebekah*, the bride, means *Fettering by Beauty*, but she is born of *Bethuel*, which signifies *Destroyed by God*. Her brother is *Laban*, to become white. *Keturah*, the second wife of *Abraham*, means *Perfume*. The children born speak of the increase of *Israel* during the millennium, a perfume then indeed. *Jacob* is *Heel-catcher*, *Supplanter*; he becomes *Israel*, *God will rule*, *He will rule*; *Esau* is *Rough*; *Leah*, *weary*, to *tire*; and *Rachel*, an *Ewe*, a *lamb*. She dies near *Bethlehem*, *House of bread*, and her son is called first *Benoni*, *Son of suffering*, but his name is changed to *Benjamin*, the *son of the right hand*. It is a wonderful type of Him who has come from *Bethlehem* according to the flesh, the *Son of Suffering* first, and afterwards and now the *Son at the right hand*. The story of *Joseph*, and the significance of the names there, is so well known that we need not to enter into it. Thus throughout the *Word of God* in the *Old Testament*, in *David's history* and in the prophets the *Hebrew names* of persons and places have a special significance and are of great importance. The very *Word of God* they are indeed.

The Comforter has Come.*

The characteristic fact of *this* day, beginning with *Pentecost* (*Acts ii*) and lasting until the taking up of the saints (*1 Thess. iv: 15-18*), is the presence of the *Holy Spirit*. If we look in *John xiv* we notice two things of immense importance from the lips of our Lord Himself, at a time of the greatest solemnity.

All the old system had passed away. He had come and been rejected by the nation of *Israel*, and having put forth a few of His sheep from that fold had gone before them, gathering to Himself outside of all that was on the earth. And now, in spirit beyond the cross, the tomb, and the resurrection, He leads them into the knowledge of the new place and what He

* This excellent article is printed in tract form, and can be ordered from us. Price, \$1.00 per hundred copies.

will do for them while He is away preparing a place for them. His place and theirs (ours) is no more of the world, as on the earth as an abiding thing. These things are true of them; they are His own; He loves them, and unto the end; and they are in the world, though not of it. These things, then, must He do for them, cast as they are into his company henceforth as into His conditions and waters. He must see to keeping their walk clean, to their comfort while he is absent, and that they be properly gathered to Him in the end. These are given in the wondrous service of washing their feet (chap. xii), and in the promise of coming Himself for them, to receive them unto Himself, and in the promise to send the Holy Spirit. He is the One that is to fill the place of Christ in His absence. He is to glorify Christ, taking of His things alone and showing them unto Christ's own.

It is needful to distinguish between what Christ has done and what the Holy Spirit does. All the facts pertaining to the Christian calling and standing and life and hope are by Christ alone. They all flow out of what He has accomplished by the one offering, and from what He is as the Risen Men in heaven.

But could we live on mere intellectual facts, however established? Now, remember these are essential. They must be true, or there is nothing for us. Christ died and is at the right hand of God. He sits there, having finished the work which the Father gave Him to do. He is the truth; all fullness dwells in Him; all the counsels of God are in Him; all joy is in Him. God is now happy in Him; and the word He gives us is the good news of the glory of the happy God, linking us forever with all that glory and joy. These are ours; Christ is ours; all things are ours. How shall we enter into the reality of them? "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God" (1 Cor. ii: 12). That answers the question. He has meant that we should know distinctly as our own, enter into the power of all these things as native to them, breathe them, live in them, enjoy them, be at home in them, as much so as Christ Himself. Let us look at a few of these things that are made ours in this manner by the Holy Spirit.

1. SALVATION.—In Eph. i: 13 this is told us: "In whom ye,

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after that ye heard the word of truth, the gospel of your salvation, in whom after that ye believed, ye were sealed with the Holy Spirit." Upon believing the good news from God that Christ died for us, and taking it as our own, we are sealed by the Holy Spirit. Sealing is setting apart and marking as one's own. The Holy Spirit thus, according to the promise of the Lord Jesus, having come, dwells in the believer, giving him the joyful response to the fact that he is saved. He not only knows it because the word says so, but he enters into it, takes it as his native and normal condition. His heart knows it, and he walks in the light of it. (Acts viii : 17 ; x : 44-47 ; xi : 15 ; Rom. viii : 9 ; x : 5 ; xv : 16 ; 1 Cor. vi : 19 ; 2 Cor. i : 21, 22.)

2. **SONSHIP.**—The Spirit whom we have received is distinctly the Spirit of sonship. We are sons of God, as Christ, the New Man, is. For this purpose, in this rank, were we born anew. As many as receive *Him*, even as many as believe on Him, get this position. It is characteristic of this day. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father!" (Gal. iv : 5.) No fact is clearer than this, that believers of this day are children of God, born so, partakers of the divine nature by being in Christ. They were quickened and raised up together with Him, and seated in heavenly places in Christ. Now *are* we sons (children) of God. But the fact might be powerless to us, a mere statement, a proposition at which we might gaze and wonder, save that the Holy Spirit dwells within us to give the response, the filial delight in God our Father, the home feeling. By Him we enter into it as our own ; He witnesses *with* our spirit that we are sons. One might be human but without the spirit of a man—an idiot, for instance ; a son without the filial love in his heart, an unnatural son in that. But with the spirit of the man and of the son, he is able to enter into and enjoy the relationship. Even so is it with the Spirit of God. Thus we distinguish between the fact and the apprehension of the fact to our own souls, and in the tone of our lives. (Rom. viii : 25 ; i : 6 ; Gal. ii : 20, 21 ; iii : 3 ; iv : 5, 6, 18, 19 ; vi : 1 ; John iii : 22-24.)

3. **HEIRSHIP.**—"If sons, heirs!" Yes, absolutely heirs of God! Heirs now—not of heaven, not of salvation, though we have these—but of God, heirs by birth, of what God has and

of what He will enter upon in the new creatinn. Rom. viii. gives us this as well as the sonship.

But though we may repeat the words as true, they are made true in our hearts by the Holy Spirit. By Him we know that the whole creation is unfit for us as sons, that it groans and travells in pain, and by Him we groan. Otherwise, though we are heirs, we should be satisfied with things as they are in this world; or if not, simply unhappy about them, not grasping that which is to come. It is alone by the Holy Spirit that we are lifted into fellowship with God's mind about this world, and kept from thinking that all things are improving and going on finely. But knowing we are saved, we know as a reality to the heart that we are saved with reference to the heavenly, the new creatinn, and so are saved *in* the hope, not "*by* hope," for none but Christ can save. So, spurning all here, we wait with patience the coming Lord, and the coming inheritance of glory with Him. The Holy Spirit is the earnest of all this. (Rom. viii : 12-24.)

4. PRAYER.—This, too, is the child's privilege. It belongs to him to ask of his Father. But the fact of the place and the privilege does not beget the knowledge and sense of the right things to be asked for. We might ask for things pertaining to the old man, in this world. We know not by the mere fact of being there what to pray for as we ought, but by the Holy Spirit we do. He makes intercession for us. The groans we cannot utter, He utters; and He that searches the heart knows the mind of the Spirit; because He makes intercession for us according to God—that is, according to the purpose of God—that, being sons, we should, as the consummation in the glory, be conformed to the image of His Son. Prayer is thus in the Spirit, He giving in the heart the apprehension of our own place of nearness and boldness, and of what is fitting to be asked for there. Rom. viii : 26, 27; 1 Cor. xiv : 15; Ephes. vi : 18.)

5. MEMBERSHIP OF CHRIST.—It is distinctly the work of the Holy Spirit to set forth this truth that we, as saved, are members of Christ. By one Spirit we are all baptized into one body. Thus He links us corporately with the risen Christ, forming the New Man. Each member, indwelt by the one Spirit, must, if He act freely, respond to this wonderful fact,

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and be drawn toward every other through the Head. By His leading, all take their place practically in subjection to the Head, He being all in all. And blessed and perfect this is, the new thing that God has created that could have no piece nor meaning before the Holy Spirit came, not only itself being kept secret, but all truth or suggestion concerning it being hidden in God. (Ephes. iv: 3, 4, 13-17.) In the same line would be exercise of

6. **MINISTRY.**—This is the bringing of the word to men or to saints for their perfecting, for the salvation of sinners and for the building up of the body in love. Added to this, is the contributing of every member, every joint of supply for the increase of the whole. Take the bare fact of ministry: what would it amount to? The fact that one and another may speak and be engaged in this or that service would result in confusion and every wind of doctrine. And this would be supplemented by the arrangements of men to keep things in order, clericalism. But by the actual presence of the Holy Spirit, known and acknowledged, all moves by His direction, exalting and ministering Christ. He keeps each in His place, distributing and using each as He will. (1 Cor. xii: 4-13; Ephes. iv: 7-13; Acts ii: 1-11).

7. **HOPE.**—The Lord Jesus himself is our hope. Everywhere through the Epistles the eye of the believer is turned towards His coming, and his life to waiting and watching, serving while he waits. But clear and positive as all the assurances of His coming are, they would be but the powerless doctrinal statements of the theologian, without the holding of them in the heart as a reality by the Holy Spirit. It is the Spirit and the Bride that say, Come! reaching out toward Him in all the attractiveness of His person; or, the Spirit knowing all the counsels and purposes of God centred in Him, and the Bride led and taught in all the things of Christ by the Spirit. It has been a dreary place here for the Holy Spirit, whom the world cannot receive because it sees Him not, neither knows Him; and the Bride—the Church—having caught the word of the coming of her Lord, and henceforth having fellowship with the Spirit, as to all this dreariness, they both eagerly cry to Him to come. She is indebted to the Holy Spirit for both the knowledge of this precious truth and the power of it over

the heart, as the lingering days and the far-spent night near the day-spring. No mere doctrine, no mere statement of truth finds affinity in our minds or hearts, nor in the renewed mind could it find continuance. God alone—the Holy Spirit abiding in us—can keep the things of God within us. "What man knoweth the things of man save the *spirit* of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (1 Cor. ii: 11; Rom. v: 5; viii: 13-15; av: 13.)

8. WORSHIP.—As sons we are brought into the presence of God—the holiest—to adore and worship on the ground of what God is in Himself, and what He is to us, what He has done for us. This, as to our position and the object of it, He has gone out seeking worshippers. It is the purpose of *our being new creatures*. But it is alone by the Spirit that the heart enters into it. He alone makes Christ and His work a reality. Christ is in us thus a present truth. By Him, thus made ours, we offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. (Heb. xiii: 13; John iv: 13; 1 Cor. xiv: 15.)

Now, a few words in conclusion. We see the origin of all the uncertainty and confusion among Christians of the present day. The Holy Spirit is denied, ignored or grieved. All the facts of Christianity—the certainty of salvation, the new man, sonship, the coming of the Lord, heirship in glory, the heavenly calling, and the Church—are true, and make up the total of revelation to us. And these are all true to us the moment we, as sinners, believe on the Lord Jesus Christ. We are then saved and associated with Christ, and saved for the glory. Now, the Holy Spirit glorifies Christ, takes of His things—these very things—and shows them unto us. He does not make these things: they are in Christ, and all of them are ours the moment we have Christ; He only brings them to us. When He comes to abide in us, these are the things in which He deals. It is not attainment: that is, getting one blessing after another. God "*has blessed us with all spiritual blessings in heavenly places in Christ,*" at once upon believing. We may, and we do, grow in the apprehension and the joy of these things belonging to the Christian state; but this is by allowing full place to the Holy Spirit, that He be not grieved.

And this explains the sad state of mind of many believers.

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They are grieving the Holy Spirit. What wonder if there is doubt about being saved, and ignorance of standing and hope, and of the purpose in being called and saved at all, and a lack of delight and sense of nearness to Christ and God? There is, there can be, no truth for this day, aside from the Holy Spirit. What wonder if there be deadness then? What wonder if hoping to be saved at last takes the place of assurance of present salvation; legality, of sonship and liberty; earthly religiousness, of the heavenly calling; human improvement, of the new man perfected by one offering; hope of the world getting better, of the coming of the Lord; and "going to church" and formalism, of intelligent and happy worship?

It is not in accordance with the mind of God, therefore, that we should pray now for the coming of the Holy Spirit or beg Him to come, as though He were not here. All prayer and singing, to be acceptable, is *in* the Spirit, who leads our petitions and praises. There was a time when He was not given (John vii: 39), because Jesus was not yet glorified; but on His ascension the Holy Spirit was sent down to abide in those that are Christ's own. And so clearly and definitely is this true, that if anyone have not the Spirit of Christ, the Holy Spirit that was in Christ, he is none of His. His own are as distinctly sanctified, that is, set apart to Him and to God, by the indwelling of the Holy Spirit, as by the blood of Christ. They are forever redeemed by the latter, and forever marked off as His by the former. He has come to stay, as Christ promised (John xiv: 16, 17). The word about giving His Holy Spirit to them that ask (Luke xi: 13) was for the people before He had come; but since that (Acts ii) He has come to abide in us and with us till the Lord shall come.

Peter declared by the Spirit, "This is that which was spoken by the prophet Joel," about pouring out the Spirit. He had thus come to the Jews to prepare a people for the returning Lord. In Acts iv: 31 all of the thousands saved were filled with the Holy Spirit, who made them give up their lands, the earthly possessions, because of the rejection on the part of the nation of the offer for Christ to come as King and reign over them, restoring them as a people. Henceforward He became the avenger of the heavenly instead; and so Stephen, filled with the Holy Spirit, looked up into heaven, and seeing

Jesus then, cried, "Lord Jesus, receive my Spirit." And so now believers are sealed with the Holy Spirit until the day of redemption. (See 2 Cor. 1: 21, 22; Eph. 1: 13, 14; iv: 30.)

Let us accept Him thus, having fellowship with all that He brings; for our fellowship is with the Father and His Son, Jesus Christ.

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and he will show you things to come. He shall glorify Me: for He shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine and shall shew it unto you." (John xvi: 7, 13-15.)

"If we live in the Spirit let us also walk in the Spirit." (Gal. v: 26.)

M. T.

"The Holy Scriptures."

We desire to offer, to all who may read these pages, a few earnest words on a subject which we deem to be of commanding interest and importance, at the present moment; it is this—*The divine sufficiency and supreme authority of holy scriptures; and the urgent need of submitting ourselves absolutely to its guidance, in all things.*

And, in thus stating our thesis, we would not have our readers to suppose for a moment, that we undervalue human writings, in their proper place. And if it be asked, what is their proper place? We reply, a branch of Christian ministry, the object of which is to bring the soul into direct contact with the precious word of God. If human ministry, whether written or oral, has not this effect, it is worthless or mischievous.

But we know that God does use, and that very largely, human writings; and hence we prize them more than we can say. We receive them as refreshing streams from the fountain head, which often reach the beloved sheep of Christ in barren places where they have no ministry at all. And further, we would add, that we have rarely met any one who affected to despise human

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writings, on the plea of reading nothing but the Bible, that was not crude, shallow, contracted and one-sided.

We might just as well say that we would not listen to a brother speaking to us in the assembly, as refuse what God had given him to write. The more we love the Bible, the more we shall value whatever agent the Spirit may use to help us to understand and appreciate its contents. How often has a book or tract been made a rich blessing to the soul, either in bringing one to Christ, or building up, or leading on in Him? How often may we have read some passage of scripture and seen nothing in it, until the Lord had used some paragraph in a human writing to unfold its treasures to our hearts? We are, none of us, self-sufficient. We are dependent one on another. We grow by that which every joint supplieth. We need all the "helps" which God has set in the body for our common profit and blessing.

But having said thus much to guard against misunderstanding, and to put human writings in their proper place, we return to our special object in this brief paper.

There is but *one* supreme and paramount authority, and that is the word of God. Scripture is all-sufficient. We want absolutely nothing in the way of guidance and authority beyond what we possess in the holy scriptures—that peerless, precious volume which our God has written for our learning. No doubt, it is only by the Holy Spirit we can understand, appreciate, or be guided by scripture; and, moreover, God may use a human voice or a human pen to help us; but scripture is divinely sufficient. It can make a *child* wise unto salvation; and it can make a *man* perfect, thoroughly furnished unto *all good works*. (See 1 Tim. iii. 15-17.)

Now, having such a guide, such an authority, what becomes us as Christians—as children of God and servants of Christ? Why, clearly to submit ourselves absolutely and unreservedly to its teachings in all things; we are bound, by every argument and every motive which can possibly sway the human heart, to test everything in which we are engaged or with which we stand associated, by the word of God; and, if we find aught, no matter what, which will not stand that test, to abandon it at once and for ever.

And it is precisely here that we feel there is such serious failure in the professing church. As a rule, we do not find the conscience under the immediate action and government of the word. Human opinions bear sway. Human creeds and confessions of

faith governs the heart and forms the religious character. Home traditions and habits of thought are allowed a formative influence over the soul. If it be merely a question of personal salvation, profit or blessing, scripture will be listened to. People are glad to hear how they can be saved and blessed. Everything that bears upon the individual condition will get a hearing.

But the moment it becomes a question of Christ's precious authority over us, in spirit, soul and body; when the word of God is brought to bear upon our entire practical career, upon our personal habits, our domestic arrangements, our commercial pursuits, our religious associations, our ecclesiastical position, then, alas! it becomes apparent how completely the authority of holy scripture is virtually thrown overboard. In point of fact, the enemy seems to succeed as completely in robbing professing Christians of the real value, power and authority of the word of God, as when, during that long and dreary period of the middle ages, it was wrapped in the shroud of a dead language and buried in the dark cloisters of Rome.

It is perfectly appalling, when we come in contact with the actual condition of things amongst professing Christians, to observe the ignorance of scripture and the carelessness about it. Nor can any thoughtful person doubt but that the latter is the producing cause of the former. "If any man will do His will, he shall know of the doctrine." But if the word of God be neglected and practically ignored as an authority, need we marvel when we find people ignorant of its precious contents?

We have been much struck of late in our intercourse with Christian professors, in noticing the little moral weight which scripture seems to possess. You will rarely meet with any one who is prepared to start with this one grand point, that the voice of the Holy Spirit in scripture is absolutely conclusive—it admits of no appeal—it closes all discussion. We speak not now of man's interpretation of scripture—of any thing in which it can be said, "That is your opinion." We speak only of the written word of God, which we possess and to which we are individually responsible to submit ourselves, *in all things*. God has put His precious word into our hands, and He has given us His Holy Spirit to enable us to understand the word; and we are solemnly bound to be guided and governed by that word in all the details of our practical career.

C. H. M.

Before a Court composed of all Conscientious Seekers after Truth.

PRE-TRIBULATION RAPTURE VIEW, <i>Complainant.</i>
<i>vs.</i>
POST-TRIBULATION RAPTURE VIEW, <i>Defendant.</i>

BRIEF OF COUNSEL FOR COMPLAINANT.

The question to be settled in this cause is:

"Do the Holy Scriptures definitely teach that the Church *will not be on the earth* during the great tribulation?"

By "The Church" is meant the mystical Body of our Lord Jesus Christ.

Many thoughtful students of the Word teach that the rapture, or taking up of the Church, does not take place until at the close (or near the close) of the "time of Jacob's trouble."

On the other hand, many equally careful students maintain that the teaching of Scripture is plainly to the effect that the Church is to be received up into the glory and "be ever with the Lord" (1 Thess. iv: 13-18), *before* the tribulation takes place.

We intend to show from numerous passages of Scripture—*comparing Scripture with Scripture*—that there can be no doubt but what the Church will be redeemed (in its most complete sense) *prior* to the career of the Anti-Christ and time of great trouble so long foretold.

God is not the author of confusion. He never takes up a new work until He has definitely disposed of His prior work.

Go back to the time when Jesus was upon the earth and immediately after His resurrection and ascension. The gospel of the kingdom was preached to the Jewish nation up until the martyrdom of Stephen; but when finally that nation, not content with having crucified their Messiah, stoned to death those who pleaded with them to repent and promised them that God would send unto them Jesus again, God, in turn, turns aside from the nation and lays His hand upon the great Apostle to

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the Gentiles, Paul, and through Him makes known unto us the mystery of His will concerning the Body of Christ.

The divine order of events, for this age, is given us in Acts xv: 14, 15. God first visits the Gentiles to *take out from among them* a people for His name. *After this*, He will return and build again the tabernacle of David which is fallen down.

The expression "to take out from among" means, clearly, a separation, or, more fully, "to remove from the presence and power of."

And the three-fold salvation now offered, in the Epistles, comprehends deliverance from the *guilt*, from the *power* and from the *presence* of sin. The work of Christ on the cross meets the *guilt* of sin, the work of the Holy Spirit in the believer delivers from the *power* of sin, and deliverance from the *presence* of sin comes when the Church is "caught up" to be with the Lord.

All three phases of this work of salvation are undoubtedly included in Acts xv: 14, the taking "out from among" the nations a people for His name. Hence, note first, that Christ does not return to the earth to build the tabernacle of David until *after* completed salvation is an accomplished fact.

So far, those holding the view that the Church experiences the trials of the great tribulation while yet on the earth, will probably agree with us. But let us go farther. In Revelation iv: 1, John is shown things which *must needs come to pass after* the completion of the Church's history on the earth. (See Rotherham.) "These things" which *must needs come to pass after* the Church's history, contain our Lord's revelation concerning the rise, the career and the destruction of the Anti-Christ, all *on the earth*. During all this the Church is seen only "in heaven." Hence, note second, that the Anti-Christ does not come forward until *after* the Church has been received up into the glory.

John records that Anti-Christ's reign *must needs come to pass after*. Why? Because in 1 Thess. i: 9, 10 we learn that our calling is to serve the living and true God, and to wait for His Son from heaven, who is *rescuing us out of the wrath that is coming*. (See Young.) And in closing this comforting letter (chap. v: 9) Paul says, "God hath not appointed us unto the *wrath*, but to obtain salvation," etc. It seems almost unthink-

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able that God would subject His saints, "who first trusted in Christ," to the same character of trials, and at the same time that He does "those who had pleasure in unrighteousness." Those who, by faith, have come to realize "the great love wherewith He loved us," cannot doubt His purpose to deliver us from the wrath that is coming, as promised in His letter to the assembly at Philadelphia.

But let us turn to the types of the Old Testament and see if we find this doctrine illustrated there. Mr. Scofield says: "A type is a divinely appointed symbol used in Scripture to illustrate doctrines elsewhere explicitly taught."

Moses: Referred to as a type of Christ in Deut. xviii: 15. Was united to his Gentile bride, and *dwelt with her about forty years before he appeared as Israel's deliverer.*

Joseph: Referred to as a type of Christ in Gen. xlix: 21-24. Was united to his Gentile bride, and *dwelt with her some years before he was "made known" unto his brethren.*

These cited seem to illustrate perfectly the doctrine of the deliverance of the Church *prior* to the second coming of the Lord in *judgment*, and also at some considerable *period of time* prior thereto. Enoch, also, "was not," for God "took him" *before the time of trouble on the earth*—the judgment of the flood.

Your Solicitor kindly asks *what doctrine the types* referred to are supposed to illustrate, if not that for which we are now contending?

If the peculiar characteristics of the Church—its calling, its hope, its mission—were a "mystery" not made known in other ages, why not its deliverance? There is no mystery connected with the Lord's coming in power and great glory to execute judgment upon the ungodly. It is the expectation of every orthodox Jew and the unfulfilled portion of all the prophets.

A gospel of "preparation" is to be preached immediately preceding that event. This gospel will not be identical with the present gospel of the grace of God. God has clearly distinguished between the two. He certainly will not allow two different bodies to testify to two different phases of truth at the same time, to the confusion of the world. His truth is adapted and formulated by Himself to suit the *needs* of the different ages.

Many events are to take place, according to a prophesied order, before He comes with His saints to execute judgment and deliver the Jewish remnant. No event is mentioned as standing between the Church and its being caught up in the air.

Our salvation is one from which God has carefully excluded the possibility of human boasting. If we are to be saved only by "enduring unto the end," then it would give our condemned flesh an occasion for claiming some merit through its own enduring faithfulness. Let us put no confidence in the flesh.

Let our attitude be that of the Thessalonians of old: *serv- ing* the living God and *waiting* for His Son from heaven. But let us not wait ignorantly, as the world waits for *its* great ruler. Let our waiting be an honor to our Lord—a persevering faith in His Word—though the whole world mock. The Lord is not slack concerning His promises. The "blistering power" will some day be removed, and we can then view from that safe resting place the awful torment and condemnation from which our Lord has promised to deliver us, where we shall be privileged to join in that new song, "Thou has redeemed us." May He come speedily. F. W. GATES.

Prophetic and Jewish Notes.

By A. C. G.

We have given repeatedly authentic information of remnants of Hebrews found in different parts of the world. They have been isolated for a long time, having no connection with Judaism at large, but still preserving distinctive Jewish customs, such as circumcision, Sabbath, etc. We have expressed before our belief that all these remnants belong to the so-called "lost" ten tribes. It is highly significant that they are brought to the front at this time and begin to take an interest in Zionism. Hebrews from all countries are now gathered in Jerusalem and in Palestine. The success of the Zionist movement will bring many more to the land of the fathers. The following interesting paragraph, which is from the *Jewish Daily News*, acquaints us with another remnant:

A remarkable delegate appeared last year at the Zionist Congress in Basle, Switzerland. He came from Rumania, and is a representative of the Caucasian Jewish Kubans. The Kubans are inhabitants of the high Caucasian Moun-

tains, and are renowned for their great strength. They are terrible in war and on horseback. The Cossacks are even afraid of these Jewish heroes, and a long time after Russia had conquered the Caucasus, the St. Petersburg government did not know anything about these Jews. The government thought they were Tcherkassians, because they spoke their language and dressed like them. The Jewish Kubans do not know much of Judaism. They do not know anything at all of the Talmud, only their hearts are Jewish, and when they heard of the Zionist movement and the Basle Congress, they also sent a delegate.

The well-known thinker and traveller, Nemirovitch Dantchenko, was the first who discovered the Jewish Kubans, with their great strength and dangerous courage. He wrote a book about them, and according to his description it is perfectly apparent that, notwithstanding their long captivity, the fire of true heroism, strength, and love for liberty, has not been entirely extinguished.

The Caucasian Jewish Kubans believe they belong to the ten tribes. Their love for Zion has not been extinguished during three thousands of years. They want to go to the Land of Israel; and, should the dream of a Jewish state be realized, we will have soldiers who excel even Cossacks and Tcherkassians.

Three great signs are continually before us, and they speak with terrible distinctness to the spirit-taught ear of Christian men. They are (1) the rapid advance of the Jewish element everywhere; (2) the rapid and increasing departure of Christendom as a whole from the faith; and (3) the beginnings of many and varied occurrences which appear at least to indicate the displeasure of God with governmental and national affairs as they are.—*Morning Star*.

How true these statements are. These are surely three very important signs. However, we feel inclined to put all the emphasis upon the first—the rapid advance of the Jewish element everywhere, and we put the everywhere in italics. Even so it is. For the last ten years the Jew has been coming to the front, and he is the leader now in many directions, and on account of it, Jacob's trouble, in which *the Church* is not, is close at hand. Christendom has no eye and no ear for these Jewish signs; the blindness there increases at a frightful rate. The midnight cry, "Behold the Bridegroom; go ye out to meet Him!" has been sounded, but only the wise have gone out to meet Him, and are now out waiting for the rising of the Morning Star.

One often hears these days the thought expressed, in what glorious times we are living! What a privilege to see what we see! Optimism is increasing in spite of all the discouraging, not to say hopeless signs. That which according to the Holy Scriptures is apostasy, and indicative of the great and final apostasy or falling away, is hailed by the great mass of religious people as hopeful signs; and those who hold to the faith once delivered to the saints, who keep the Word and deny not the Name, are put down as pessimists and worse. Oh, the blindness! We illustrate but one of these "hopeful signs" of these optimistic, blind leaders of the blind.

Last year we called attention in Our Hope (see April, 1899) to the celebration of the eightieth birthday of Rabbi Wise at Cincinnati, one of the dealers of our Lord Jesus Christ, a so-called reformed Jew. The Methodist ministers of Cincinnati adopted, unanimously, resolutions extolling the career of Dr. Wise, and wished him Godspeed as a promoter of reformed Judaism, as a preacher and teacher. On the Lord's Day a "fellowship meeting" was held, in which Rabbis, Presbyterian, Methodist, Unitarian and Universalist ministers took part.

Since then we have heard of numerous events similar to the above. A temple of reformed Jews was recently dedicated at El Paso, Tex., and an Episcopalian, a Methodist and a Presbyterian minister took part in the dedication. Preaching of Rabbis in pulpits of evangelical churches, and the preaching of "Ministers of the Gospel" in synagogues has taken place in New York, Chicago, Columbus, Ohio, Akron, Ohio, and Indianapolis, where likewise a new temple was dedicated. Reformed Jews are very active in lifting up the masses, assisting the poor, educating the ignorant, charitable more than anything in Christendom, and they have the means to do it. They take likewise a deep interest in "national affairs," hence the union and fellowship between them and evangelical preachers who are in the reformation business. And this "union" is a hopeful sign; it is nothing less than apostasy commenced and an abomination before God, for with it goes the denial of His Son, our Lord Jesus Christ.

The leader of modern Zionism, Dr. Herzl, was recently interviewed in Vienna to give expression to the present state of the movement. We quote from the report of the interview:

"I recently had a conversation with Dr. Herzl, in the course of which I asked him whether he believed that he would soon obtain a charter from the Sultan. Dr. Herzl gave a cautious reply; but I could gather from it that more than ever he was convinced of success in this special direction. He set forth all the advantages which would accrue to Turkey through a systematic immigration carried out on a large scale, and he believed that the Porte was well informed as to the loyalty of the Zionist movement, as well as of the fact that the Action Committee in Vienna enjoyed considerable sympathy in influential quarters. He himself had been agreeably surprised at the appreciation of the Zionist plans in those quarters. He had no doubt that the Zionist work would meet with friendly sympathy on other sides, but he could not mention any definite time. He could only say: 'The matter is going on satisfactorily.'

"In reply to my question how, assuming that the charter from the Sultan was secured, he would obtain the immense sum necessary for putting the project into execution, Dr. Herzl declared that ample funds would be at his disposal as soon as he had obtained the charter. But it would not be the acquisition of financial resources that would be a source of anxiety; it would be the creation of guarantees that the great scheme of colonization would be developed in orderly manner and would benefit the people at large, and not only

a few financial groups. Not for speculators and for interested persons must the entire movement be established, but for the people who had put their trust in him and his colleagues. On this point the plans would be submitted in due course."

No doubt Zionism will succeed, and the charter will be obtained. They will return, but not to Him, but to the land in unbelief, that prophecy might be fulfilled.

We read in Genesis 41 : 23 : " Yet did not the chief butler remember Joseph, but forgot him." He was under great obligation to Joseph, but it was all forgotten. How little the spiritual needs of the Jews are remembered even by believers ! Israel and salvation is very prominent in that wonderful epistle to the Romans, but many seem to have little heart for it. There the apostle to the Gentiles writes, " I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen according to the flesh, who are Israelites, whose is the adoption, and the glory and the covenants, and the law giving and the service and the promises ; whose are the fathers ; and of whom, as according to the flesh, is Christ, who is over all, God blessed forever." (Rom. ix : 3-5.) " Brethren, the delight of my own heart and my supplication to God for them is for salvation. (Chap. x : 1.) " I say then, has God cast away His people ? God forbid ! . . . God has not cast away His people, whom He foreknew. . . . Thus, then, in the present time also, there is a remnant according to election of grace." (Chapter xi.) And so it is yet—a remnant still to become members of the one body where there cannot be Jew or Gentile, so infinitely than earthly Israel. Every believer will have a loving interest in God's ancient people. The distribution of the Scriptures, suitable gospel literature in different languages, has been much blessed among the Jews. Many tracts, etc., are put every day into circulation by us through our new place, people coming and ask for the Word. Packages of tracts are sent out almost daily to people who have an interest in this distribution. We hope soon to complete a new translation of the Epistle to the Hebrews into Jewish, with notes, and which we hope to put into circulation by the thousands. We send out New Testaments and our Jewish tracts free to any one who wishes to hand them to Jews. Very few Jews reject such literature now. A request reached us a short time ago from a Russian city to send literature to a Hebrew who is in connection with a Greek Catholic institution. We have done so. Surely, it is bread cast upon the waters.

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Announcements.

With this number we begin the study of the Gospel of Matthew. The study of this Gospel is of great importance. That part which is known as "the sermon on the mount" is especially misused in our present time and seems to become more and more the document upon which a social Christianity rests, while on the other hand reformed Jews, Unitarians and others make it the standard for their morality. These false applications we hope to expose. The dispensational teachings, the ending of the old and with it the peculiar signs, the foreshadowing of the new in parables and miracles, the prophecies concerning the ending of this dispensation etc., etc., will all be treated in detail. As long as the Lord tarries we hope to continue in this exposition till we reach the end of Matthew.

We wish it could be made possible to place these Studies in Matthew into the hands of as many believers as possible. Sample copies will be mailed free to any address. In fact we circulate hundreds of copies of this paper free every month. In case persons like to subscribe for preachers or missionaries we will be pleased to make special, very low prices. Write to us about this.

We call attention to the two articles contained in this number written by our brother Jennings. Read them carefully and the Word will be a blessing to every believer we hope. We continue now also from month to month with Prophetic and Jewish notes.

Studies in Zechariah are issued in book form. The price is \$1, post paid. Order either from us or from the publisher, Mr. Francis E. Fitch, 47 Broad Street, New York City. We sent out

many complimentary copies to the English speaking Rabbin in our country as well as to other Hebrews who read English and of whom we know that they may be interested. May the Lord bless these prophecies especially to them.

The Gospel of Matthew.

By A. C. G.

INTRODUCTION AND OUTLINE.

The Gospel of Matthew stands first among the Gospels and in the New Testament, because it was first written and in its scope may be rightly termed the Genesis of the New Testament. Genesis, the first book of the Bible, contains in itself the entire Bible, and so it is with the first Gospel; it is the book of the beginnings of a new dispensation. It is like a mighty tree. The roots are deeply sunk in massive rocks while its uncountable branches and twigs extend upward higher and higher in perfect symmetry and beauty. The foundation is the Old Testament with its Messianic and kingdom promises. Out of this all is developed in perfect harmony, reaching higher and higher into the new dispensation and to the end and beginning of a new age.

The instrument chosen by the Holy Spirit to write this Gospel was Matthew. He was a Jew. However, he did not belong to the religious, educated class, to the scribes, but he belonged to the class which was most bitterly hated. He was a publican, that is a tax gatherer. The Roman government had appointed officials whose duty it was to have the legal tax gathered, and these officials, mostly if not all Gentiles, appointed the actual collectors, who were generally Jews. Only the most unscrupulous among the Jews would hire themselves out for the sake of gain to the avowed enemy of Jerusalem. Wherever there was still a ray of hope for Messiah's coming, the Jew would naturally shrink from being associated with the Gentiles, who were to be swept away from the land with the coming of the king. For this reason the tax gatherers, being Roman employees, were hated by the Jews even more bitterly than the Gentiles themselves. Such a hated tax gatherer was the writer of the first Gospel. How the grace of God is revealed in his call we shall see later. That he was chosen to

write this first Gospel is in itself significant, for it speaks of a new order of things about to be introduced, namely, the call of the despised Gentiles.

Internal evidences seem to show that perhaps originally Matthew wrote the Gospel in Aramaic, the Semitic dialect then spoken in Palestine. The Gospel was later translated into Greek. This, however, is certain, that the Gospel of Matthew is pre-eminently the *Jewish* Gospel. There are many passages in it, which in their fundamental meaning can only be correctly understood by one who is quite familiar with Jewish customs and the traditional teachings of the elders. Because it is the Jewish Gospel, it is *dispensational* throughout. It is safe to say that a person, no matter how learned or devoted, who does not hold the clearly revealed dispensational truths concerning the Jews, the Gentiles and the church of God will fail to understand Matthew. This is, also, too much the case, and well it would be if it were not more than individual failure to understand; but it is more than that. Confusion, error, false doctrine is the final outcome, when the right key for any part of God's Word is lacking. If the dispensational character of Matthew were understood, no ethical teaching from the so-called Sermon on the Mount at the expense of the Atonement of our Lord Jesus Christ would be possible, nor would there be room for the subtle, modern delusion, so universal now, of a "social Christianity" which aims at lifting up the masses and the conversion of the world. How different matters would be in Christendom if its leading teachers and preachers, commentators and professors, etc., had understood and would understand now; the meaning of the seven parables in Matthew xiii., with its deep and solemn lessons. When we think how many of the so-called leaders of religious thought reject and even oppose all dispensational teachings, and never learned how to divide the Word of truth rightly, it is not strange that so many of these men dare to stand up and say that the Gospel of Matthew as well as the other Gospels and the different parts of the New Testament contain numerous contradictions and errors. Out of this failure to discern dispensational truths has likewise sprung the attempt, by a very well meaning class, to harmonize the Gospel records and to arrange all the events in the life of our Lord in a chronological order, and thus produce a life of Jesus Christ, our Lord, as we have a descriptive life of Napoleon or other great men. The Holy

Spirit has never undertaken to produce a life of Christ. That is very evident by the fact that the greater part of the life of our Lord is passed over in silence, nor was it in the mind of the Spirit to report all the words and miracles and the movements of our Lord, nor to record all the events which took place during His public ministry, and to arrange it all in a chronological order. What presumption, then, in man to attempt to do that which the Holy Spirit never attempted! If the Holy Spirit never intended that the records of our Saviour should be strictly chronological, how vain and foolish then, if not more, the attempt to bring out a harmony of the different Gospels? One has correctly said, "The Holy Spirit is not a reporter, but an editor." This is well said. A reporter's business is to report events as they happen. The editor arranges the material in a way to suit himself, and leaves out or makes comment just as he thinks best. This the Holy Spirit has done in giving the four verbally inspired Gospels, which are not a mechanical reporting of the doings of a person called Jesus of Nazareth, but the spiritual unfoldings of the blessed person and work of our Saviour and Lord, as King of the Jews, servant in obedience, Son of Man and the only begotten of the Father. We cannot enter more deeply into this now, but in the exposition of our Gospel we will illustrate this fact.

In the Gospel of Matthew, as the Jewish Gospel, speaking of the king and the kingdom, dispensational throughout, treating of the Jews, the Gentiles and even the church of God in anticipation, as no other Gospel does, everything is then to be looked upon from the dispensational point of view. All the miracles recorded, the words spoken, the events which are given in their peculiar setting, every parable, every chapter from beginning to end, are first of all to be looked upon as foreshadowing and teaching dispensational truths. This is the right key to the Gospel of Matthew. It is likewise a significant fact that in the condition of the people Israel, with their proud religious leaders rejecting the Lord, their King and the threatened judgment in consequence of it, is a true photograph of the end of the present dispensation, and in it we see the coming doom of Christendom. The characteristics of the times, when our Lord appeared among His people, who were so religious, self-righteous, being divided into different sects, Ritualists (Pharisees) and Rationalists (Sadducees—Higher Critics), following the teachings of men, occupied with man-made creeds

and doctrines, etc., and all nothing but apostasy, are exactly reproduced in Christendom, with its man-made ordinances, rituals and rationalistic teachings. We hope to follow out this thought in expounding this Gospel.

There are seven great dispensational parts which are prominent in this Gospel and around which everything is grouped. We will briefly review them.

I.—The King. The Old Testament is full of promises which speak of the coming, not alone of a deliverer, a sinner, but of the coming of a King, King Messiah as He is still called by Orthodox Jews. This King was eagerly expected, hoped for and prayed for by the pious in Israel. It is still so with many Jews in our days. The Gospel of Matthew proves then that our Lord Jesus Christ is truly the promised King Messiah. In it we see Him as King of the Jews, and everything shows that He is in truth the royal person, of whom Seers and Prophets, as well as inspired Psalmists, wrote and sang. First it would be necessary to prove that He is legally the King. This is seen in the first chapter, where a genealogy is given which shows and proves His royal descent. The beginning is, Book of the generation of Jesus Christ, Son of David, Son of Abraham.* It goes back to Abraham and there it stops, while in Luke the genealogy reaches up to Adam. In the Gospel of Matthew then, Son of David, His royal descent, Son of Abraham, according to the flesh from the seed of Abraham.

The coming of the Magi is only recorded in Matthew. They come to worship the new born King of the Jews. His royal birthplace, David's city, is given. The infant is worshipped by the representatives of the Gentiles and they do homage indeed before a true King, though the marks of poverty were around Him. The gold they gave speaks of His royalty. Every true King has a herald, so the King Messiah. The forerunner appears and in Matthew his message to the nation is that "The Kingdom of heaven has drawn nigh," in that the royal person so long foretold is about to appear and preach that Kingdom likewise. When the King who was rejected comes again to set up the Kingdom, He will be preceded once more by a herald who will declare His

* We use a translation of the New Testament which was made years ago, and which for correctness is the very best we have ever seen. We can heartily recommend it to our readers. It is published in New York City. Price \$1.00 a copy.

coming among His people Israel, even Elijah the prophet. In the fourth chapter we see the King tested and proven that He is King, though He is attacked thrice, once as Son of Man, as Son of God and as the King Messiah. Before He was accented for what He had come to do. After the testing, out of which He comes forth a complete victor, He began His ministry. The Sermon on the Mount (we shall use this phrase though it is not scriptural,) is given in Matthew in full. Mark and Luke report it only in fragments and John has not a word of it. This should at once determine the status of the three chapters which contain this discourse. It is teaching concerning the Kingdom, the magna charta of the Kingdom and all its principles. Such a kingdom in the earth, with subjects who have all the characteristics of the royal requirements laid down in the discourse, will yet be in the earth. If Israel had accepted the King it would then have come, but the Kingdom has been postponed. The Kingdom will at least come with a righteous nation, but Christendom is not that kingdom. In this wonderful discourse the Lord speaks then as the King and as the Lawgiver, who expounds the law which is to rule His Kingdom. From the eighth to the twelfth chapters, we see the royal manifestations of Him who is Jehovah manifested in the flesh. This part especially is interesting and very instructive, because it gives in a series of miracles, the dispensational outline of the Jew, the Gentile, and then the Jew again.

As King He sends out His servants and endues them with kingdom power, preaching likewise the nearness of the kingdom. After the tenth chapter the rejection begins followed by his teaching in parables, the revealing of secrets. He is then presented to Jerusalem as King, and the Messianic welcome is heard, "Blessed is He who cometh in the name of Jehovah." After that His suffering and His death. In all His Kingly character is brought out, and the Gospel closes abruptly, and has nothing to say of His ascension to heaven; but the Lord is, so to speak, left on the earth with power, all power in heaven and on earth. In the closing it is seen that He is the King. He rules in heaven now and on the earth when He comes again.

II.—The Kingdom. The phrase Kingdom of the Heavens occurs only in the Gospel of Matthew. We find it thirty-two times. What does it mean? Here is the sad failure of the interpretation of the Word, and all error and the confusion around

us springs from the false idea of the Kingdom of the Heavens. It is generally taught and understood that the term Kingdom of the Heavens means the church, and thus the church is thought to be the true Kingdom of the Heavens, established in the earth, and conquering the nations and the world. The Kingdom of the Heavens is *not* the church, and the church is *not* the Kingdom of the Heavens. This is a very vital truth. May the exposition of this Gospel be used with making this distinction very clear in the minds of our readers. When our Lord speaks of the Kingdom of the Heavens up to the twelfth chapter He does not mean the church with it, but the Kingdom of the Heavens in its Old Testament sense, as it is promised to Israel, to be established in the land, with Jerusalem for a centre, and from there to spread over all the nations and the entire earth. What did the pious, believing Jew expect according to the Scriptures? He expected (and still expects) the coming of the King Messiah, who is to occupy the throne of His father David. He was expected to bring judgment for the enemies of Jerusalem, and bring together the outcasts of Israel. The land would flourish as never before; universal peace would be established; righteousness and peace in the knowledge of the glory of the Lord to cover the earth as the waters cover the deep. All this in the earth with the land, which is Jehovah's land, as fountain head, from which all the blessings, the streams of living waters, flow. A temple, a house of worship, for all nations was expected to stand in Jerusalem, to which the nations would come to worship the Lord. This is the Kingdom of the Heavens as promised to Israel and as expected by them. It is all in the earth. The church, however, that is, the one body, is something entirely different. The hope of the church, the place of the church, the calling of the church, the destiny of the church, the reigning and ruling of the church is not earthly, but it is heavenly. Now the King long expected had appeared, and He preaches the Kingdom of the Heavens having drawn nigh, that is, this promised earthly kingdom for Israel. When John the Baptist preaches, Repeat ye, for the Kingdom of the Heavens has drawn nigh, he means the same. It is all wrong to preach the Gospel from each a text and state that the sinner is to repent and then the Kingdom will come to him. A very well known English teacher of spiritual truths gave not long ago in this country a discourse on the mistranslated text, "The Kingdom

of God is within you," and dwelt largely on the fact that the Kingdom is within the believer. The context shows that this is false doctrine, and the true translation is "The Kingdom is among you;" that is, in the person of the King.

Now if Israel had accepted the testimony of John, and had repented, and if they had accepted the King, the Kingdom would have come, but now it has been postponed till Jewish disciples will pray again in preaching the coming of the Kingdom. "Thy Kingdom come, Thy will be done in earth as it is done in heaven." That will be after the church has been removed to the heavenly places. The history of the Kingdom is given in the second chapter. The Gentiles first, and Jerusalem does not know her King and is in trouble on account of Him.

III.—The King and the Kingdom is rejected. This is likewise foretold in the Old Testament, Isaiah lili, Daniel ix: 25, Psalm xxii, etc. It is also seen in types, Joseph, David and others. The herald of the King is first rejected and ends in the prison, being murdered. This speaks of the rejection of the King Himself. In no other Gospel is the story of the rejection so completely told as here. It begins in Galilee, in His own city, and it ends in Jerusalem. The rejection is not human but it is *Satanic*. All the wickedness and depravity of the heart is uncovered and Satan revealed throughout. All classes are concerned in the rejection. The crowds who had followed Him and were fed by Him, the Pharisees, the Sadducees, the Herodians, the priests, the chief priests, the high priest, the elders. At last it becomes evident that they knew Him who He was, their Lord and their King, and wilfully they delivered Him into the hands of the Gentiles. The story of the cross in Matthew, too, brings out the darkest side of the rejection. Thus prophecy is seen fulfilled in the rejection of the King.

IV.—The rejection of His Earthly People and their Judgment. This is another theme of the Old Testament which is very prominent in the Gospel of Matthew. They rejected Him and He leaves them, and judgment falls upon them. In the eleventh chapter He reproaches the cities in which most of His works of power had taken place, because they had not repented. At the end of the twelfth chapter He denies His natural relation and refuses to see His own, while in the beginning of the thirteenth He leaves the house and goes down to the sea, the later term speaks

of the nations. After His royal presentation to Jerusalem the next day early in the morning He curses the fig tree, which speaks of Israel's national death, and after He uttered His two parables to the chief priests and elders, He declares that the Kingdom of God is to be taken away from them and is to be given to a nation, which brings the fruit thereof. The whole twenty-third chapter contains the woes upon the Pharisees, and at the end He speaks to Jerusalem and declares that their house—no longer the Father's house—is to be left desolate till they shall say, Blessed is He who comes in the name of the Lord.

V.—*The mysteries of the Kingdom of the Heavens.* The kingdom has been rejected by the people of the kingdom and the King Himself has left the earth. During His absence the Kingdom of the Heavens is in the hands of men. There is then the kingdom in the earth in an entirely different form than it was revealed in the Old Testament, the mysteries of the kingdom hidden from the world's foundation are now made known. This we get in Matthew xiii, and here, too, we have at least glimpses of the church. Again it is to be understood that both are not identical. But what then is the kingdom in its mystery form? The parables will teach this to us. It is seen there in an evil mixed condition. The church, the one body, is not evil, for the church is composed of those who are beloved of God, called saints, but Christendom, including all professors, is properly that Kingdom of the Heavens in the thirteenth chapter. The parables then bring out what may be termed the history of Christendom. It is a history of failure, becoming that which the King never meant it to be, the leaven of evil indeed, leavening the whole lump, and thus it continues till the King comes back, when all the offences will be gathered out of the kingdom. The parable of the pearl alone speaks of the church.

VI.—*The Church.* In no other Gospel is anything said of the church except in the Gospel of Matthew. In the sixteenth chapter Peter gives his testimony concerning the Lord, revealed to him from the Father, who is in the heavens. The Lord tells him that on this rock I will build My assembly—church—and hades' gates shall not prevail against it. It is not I have built, but I will build my church. Right after this promise He speaks of His suffering and death. The transfiguration which follows the first declaration of His coming death, speaks of the glory which will follow, and is a type of the power and coming of our Lord Jesus Christ,

(2 Peter i : 16). Much that follows after the declaration of the Lord concerning the building of the church is to be applied to the church.

VII.—The Mount of Olivet Discourse. Prophetic Teachings Concerning the End of the Age. This discourse was given to the disciples after the Lord had spoken His last word to Jerusalem. It is, perhaps, the most remarkable section of the entire Gospel. We find it in the twenty-fourth and twenty-fifth chapters. In it the Lord teaches concerning the Jews, the Gentiles and the Church of God, Christendom is in it likewise. The order is different. The Gentiles stand last. The reason for this is because the church will be removed first from the earth and the professors of Christendom will be left, and are nothing but Gentiles and concerned in the judgment of nations as made known by the Lord. The first part of Matthew xxiv is Jewish throughout. From the fourth to the forty-fifth verse we have a most important prophecy, which gives the events, which will follow after the church is taken from the earth. The Lord takes here many of the Old Testament prophecies and blends them in one great prophecy. The history of the last week in Daniel is here. The middle of the week after the first three years and a half is verse 15. Revelation, chapters vi-six is all contained in these words of our Lord. He gave, then, the same truths, only more enlarged and in detail, from heaven as a last word and warning. Three parables follow, in which the saved and the unsaved are seen. Waiting and serving is the leading thought. Reward and casting out into outward darkness the twofold outcome. This, then, finds an application in Christendom and the church. The ending of Matthew xxv is the judgment of nations. This is not the universal judgment, a popular term in Christendom but un-scriptural, but it is the judgment of the nations at the time when our Lord as Son of Man sits upon the throne of His glory.

Many of the most interesting facts in the Gospel, the peculiar quotations from the Old Testament, the perfect numerical structure, etc., etc., we cannot give in this introduction and outline, but we hope to bring them before us in our exposition. May, then, the Spirit of Truth guide us into all the truth.*

* We have a larger edition of this issue printed, and we are anxious to send out as many sample copies as possible to our readers and their friends. We wish to have as large a Bible class as possible, and that many more may enjoy with us the rich things of the Word of our God. We will gladly make special prices for clubs.

Notes on Judges.—Chapter ii.

The second chapter of our book opens with a most significant word: "And the angel of the Lord came up from Gilgal to Bochim."

Now this change of position on the part of the angel of the Lord is evidently pregnant with the deepest meaning. We are ever told of such matters but that we may learn more than appears on the surface. If the Lord Jesus goes out to the seaside and preaches (Matt. xiii: 1) the scene of the delivery of the address is scarcely less important than the address itself. If He retires into the house (verse 36) after He has sent the throng away, it is because what He now has to say is adapted to this changed position as being confidential and giving the divine side of things. So here the angel of Jehovah is surely none other than Jehovah Himself in that angelic form that speaks somewhat of distance and formality. He has been throughout the history of Joshua at *Gilgal*. There the tribes rest after every victory; there they renew their strength for further triumphs. But Israel has left *Gilgal*. No tribes gather there now; it is a neglected spot, and He leaves it.

But of what then does *Gilgal* speak? There the reproach of Egypt was rolled away; there all confidence in the flesh came to an end, and there began a glorying in the Lord that meant both present joy and further victory. *Gilgal*, then, figures the cross of Christ, where "our old man was crucified with Him that the body of sin might be destroyed," leaving the new man free for work, watch, and victory. Alas that the Lord's people should leave so glorious a spot; but they *did*; not only in the day of Israel after the flesh, but in this day of grace, and once more man in the flesh claims a standing before God—he is not dead. *Gilgal* is departed from, and now, for us as for them, *Bochim* is where the angel of the Lord is to be found.

But what then is *Bochim*? It means "The weepers." It is the home of the weepers. What a contrast with *Gilgal*, the home of joyful song and happy boasting in Christ. But still the angel of the Lord is there, at *Bochim*. Could then Israel go to a better place?—Nay, it was a call for them to go there, and there only. May we not be well assured that it is the place for us too to-day? and it will be well for any who by grace may find their way to that

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place of the weepers. You will meet no "man of the world" there. It is not a popular spot, especially in this day of man's boasting in himself, and of the glorious progress of the end of the century. Never mind, you will still have little cause to complain or to be ashamed of the company you will find there; and it may encourage us to glance at a few of those who have, in their day, pitched their tent at Bochim.

It lies in the way, indeed, that the flock have mostly gone. Look at that lovely 84th Psalm. It tells us of some who, passing through the Valley of Baca, i. e., of weeping (for I doubt not it is from the same root as Bochim), make it a place of springs, the rain also covereth it with blessings (R. V.). These are, as it were, pilgrims in Bochim; but the angel of the Lord is there with them, and springing waters and heaven's blessings show that God is once more keeping graciously company with such pilgrims.

Look at another very distinguished dweller at Bochim in his day. See that aged captive in Babylon, with windows opened toward the beloved city of his fathers, and with a scroll of Jeremiah before him, praying, supplicating, and confessing—humbly himself in every way. May we not say he too was at Bochim, and that the angel of the Lord met him there? Oh how the Lord showed His tender and strong appreciation of this dweller in Bochim, "the man greatly beloved," "for thou art greatly beloved." Surely, surely this is strong encouragement to seek quarters in this favored spot.

Nor did our blessed Lord Himself avoid the place; but when He marked the enemy's apparent—although temporary—triumph in the death-shade that overhung the fair scene of God's creation, saw the tears falling about him on every head, He too enters Bochim, as we may say, for "Jesus wept." Shall we be ashamed to be found there?

Following closely in the footsteps of his Lord comes our own dear apostle Paul, who often finds himself led to Bochim as he sees the beautiful building of God already crumbling into ruins, and writes, even "weeping," of the enemies of the cross of Christ, or from Bochim address a letter to Corinth, with its evils and dangers, with many tears. Indeed a stay at Bochim will introduce us to most excellent company.

Turn to Ezekiel ix. Six men are seen with slaughter weapons in their hands; but one amongst them, clothed in linen, has a

writer's ink-horn, and to him the Lord speaks: "Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Are they not dwellers at Bochim, who in the midst of apostasy are morally separate from it, and who shame not to weep?

But we must remember that Bochim is no place of accusation of any saints. He who accuses the brethren is no dweller there. No mere railer at the evils amid the Lord's blood-bought flock, no wicked person who thus holds it up to the reproach of the world is a true Bochi dweller. The voice of accusation of brethren is quite silent at Bochim.

And is not Bochim a peculiarly fitting place for us at this day? Oh, beloved reader, look around. Be not deceived by the boastful cries of progress, of civilization, nay even of church activity you may hear on all hands, but bring the scene that will meet your eye to the standard of God's Word and see how it will endure the test. Mark the true children of God, not "gathered together in one," as far as outward eye sees, but scattered in various folds of human construction, each having its own fencing to keep out other sheep, each its own "shibboleth," and then look at that other scene in the bright, cloudless dawning of our day, when not one that believed was in the slightest degree separate from another, when they were all of one accord, when love drew Greek to Barbarian, Roman to Jew, as brethren, and simply because they were brethren. Alas, now none are more bitterly opposed than those who adopt that peculiarly lovely name. Is not Bochim a fitting place for us?

Look at the success of our enemy in another way. You and I remember the day, perhaps, when the Bible was revered as the very word of God, even by those who might still be disobedient to it. Now its authority is denied by "doctors of divinity," and "reverend" gentlemen cut it in pieces—as did King Jehoiakim, Jeremiah xxxvi : 23—with their little knives, and would fain cast it to the flames, till the "laity" know no longer whether they have anything that can be truly called a revelation from God at all, or anything sure on which to rest, and all its authority over consciences is fast being nullified. What wonder that the Lord's beloved sheep are open on all sides to teachings that under the fairest words, deny atonement, ridicule the need of propitiation,

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dishonor the holy Person of the Lord Jesus, insist on the sleep of the soul, the annihilation of the impenitent, or the universal salvation of both believers and unbelievers, whilst they only are counted "charitable" who can, with sublime impartiality, take them all in.

Ah what may not happen when the fear of God is gone. Look out for horrors that shall go beyond anything that has yet been seen by this blood-soaked, tear-soaked earth, when man not merely turns from the dim twilight they had from nature, as in the days of old, but when the brilliant midsummer sun of a perfect revelation is turned from and extinguished, surely then shall be "great tribulation, such as was not since the beginning of the world."

Shall we not find a strong cell to Bochim in the worldliness of the Lord's people? See how that aged corruptress, the "World," has brought all her filthy ways into the professing church of God. Mark her methods for grasping the mammon of unrighteousness: her fairs, her entertainments, her abominations that mark her source as they mark her end, for "strong is the Lord God that judgeth her." As in a hideous dream the same personage is at one moment "the church," and the next it is "the world," and in her meshes are many true saints.

Look closer; leave the mere professing bodies, with their well-chrysalized denominations and systems, and look at a feeble little remnant who, drawn by the attractions of the One lovely Person of their Lord, had come out of all these divisions and were united together in the bonds of a common divine life in love as brethren. Simple in faith, lowly in mind, with no claims to being anything at all distinct from other saints, God's evident blessing rested on them. Look now, and if the sight of contention and strife, with the lowest pretensions, are not sufficient to call us to Bochim, then indeed are our "ears waxed heavy and our hearts gross."

But, mark it well, cowardice or discouragement have no tenn-space at Bochim. Here courage revives, for the Lord on whom we wait never gives "the spirit of fear, but of power, love, and a sound mind." Our enemies are many, strong, and subtle. The Church of God is like a defeated army, scattered and demoralized, with a foe that on all sides is sounding the trumpet of victory. But fear not! Fear not! God is for us to the end, and not one blood-sheltered lamb shall be lost. Lift up the voice in song, and the very singing shall cheer the feeble saints. "My soul shall

make her boast in the Lord." What is the result? "The humble shall hear thereof and be glad." Fear not! Bochim does not mean cowardice or fear, but self-judgment and confession, which is the root of courage and strength.

My dear reader, I want to speak with you as directly as you often want to speak to the lost about their souls. Neglect not Bochim. Seek to find your way there, for there you will meet no mere "angel of the Lord," but, in all His tender love and infinite beauty, the Lord Jesus Christ Himself. F. C. J.

Note on 1 Cor. i: 12—"I of Christ."

"Now this I say, that every one of you saith: I am of Paul, and I of Apollos, and I of Cephas; and I of Christ."

Thus there were apparently four schools in Corinth, each with some catchword or party sign in the name of a teacher.

Some who boasted in Paul as the founder of the assembly, and as teaching deep and precious truth beyond any of the others. The "gifted ones" of the assembly may have been peculiarly so inclined.

Others had been touched with the fire of Apollos' eloquence and power in using the scriptures. These put his name forward against the simpler speech of Paul, and what they might call his "innovations" or "novelties." Perhaps the more "superficial" in the assembly might have been attracted by such brilliant gifts.

Nor were there lacking those who would champion the claims of Cephas to the supremacy, as being the favored one amongst the twelve. Probably the "Judaizing element" would be found with this name in their mouth.

But others boasted as against all, "I of Christ." Surely they at least merited absolute approval? Not at all. They are here on exactly the same level, in the same condemnation as the rest. Why? Because they put Christ on exactly the same level as other party leaders, and thus Himself merely the leader or head of a party. Not using that blessed Name as uniting together, and inclusive of all to whom it was dear, they themselves formed, under it, a party exclusive of saints; not indeed in the boldly avowed sectarian spirit of having a human leader, or some particular teaching as a test of fellowship, but in that very Name that should cover all.

It is the most subtle of all the sectarian principles here enun-

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ciated; and as the first three may find their counterparts in the openly avowed sectarian positions of the day: the ecclesiastical denominations such as Episcopalian, Methodist, etc., etc., that make no scruples as to their differences, so the fourth may as clearly find its counterpart in those who, whilst disavowing these with a show of spiritual superiority, yet so use the name of the Lord Jesus, and the gathering to that Name, as if it were a distinguishing mark from other Christians, a basis of separation from other saints.

Unless we heartily, fully, unreservedly include in our fellowship *all* every single believer, young or old, rich or poor, learned or unlearned, agreeable to us naturally or the reverse, yea, even spiritual or carnal as we may esteem them—all who give clear evidence of living faith in Christ (excluding only those under scriptural discipline for sin), we, too, are as sectarian as the rest—nay, far more so, inasmuch as the holy Name of Christ cannot be used as any mere honorific name without corresponding greater guilt.

F. C. J.

“He Careth.”

What can it mean? Is it aught to Him
That the nights are long, and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart, and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss, untroubled by any strife;
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be;
When the lights are down from the path I take;
When strength is feeble and friends forsake;
When love and music that once did bless
Have left me to silence and loneliness;
And my life-song changes to sobbing prayers,
When my heart cries out for a God who cares,
When shadows hang o'er me the whole day long,
And my spirit is bowed 'neath shame and wrong;

When I am not good, and the deepening shade
 Of conscience sin makes my heart afraid ;
 And the busy world has too much to do
 To stay in its course to help me through ;
 And I long for a Saviour—Can it be
 That the God of the universe cares for me ?

Oh, wonderful story of deathless love !
 Each child is dear to that heart above ;
 He fights for me when I cannot fight,
 He comforts me in the gloom of night,
 He lifts the burden, for He is strong,
 He stills the sigh and awakens the song ;
 The burdens that bow me down He bears,
 And loves and pardons because He cares.

Oh, all that are sad, take heart again !
 You are not alone in your hour of pain ;
 The Father stoops from His throne above
 To soothe and comfort us with His love.
 He leaves us not when the storm beats high,
 And we have safety, for He is nigh.
 Can it be trouble when He doth share ?
 Oh, rest in peace, for your Lord does care !

Christ for the Heart, and the Heart for Christ.

(Read Matt. xxvi.)

In this solemn chapter we have a great many hearts revealed. The heart of the chief priests, the heart of the elders, the heart of the scribes, the heart of Peter, the heart of Judas ; there is one heart in particular unlike all the others, and that is the heart of the woman who brought the alabaster box of very precious ointment, to anoint the body of Jesus. This woman had a heart for Christ. She may have been a very great sinner—a very ignorant sinner, but her eyes had been opened to see a beauty in Jesus which led her to judge that nothing was too costly to be spent on Him. In a word, she had a heart for Christ.

Passing over the chief priests, the elders and the scribes,

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Let us look for a moment at the heart of this woman in contrast with the heart of Judas and the heart of Peter.

1. Judas was a covetous man. He loved money. A very common love in every age. He had preached the gospel. He had walked in company with the Lord Jesus, during the days of His public ministry. He had heard His words, seen His ways, experienced His kindness. But, alas! though an apostle, though a companion of Jesus, though a preacher of the gospel, he had no heart for Christ. He had a heart for money. His heart was ever moved by the thought of gain. When money was in question, he was all alive. The deepest depths of his being were stirred by money. "The bag" was his nearest and dearest object. Satan knew this. He knew the special lust of Judas. He was fully aware of the price at which he could be bought. He understood his man, how to tempt him, and how to use him. Solemn thought!

So it observed, also, that the very position of Judas made him all the more fit for Satan. His acquaintance with the ways of Christ made him a fit person to betray Him into the hands of His enemies. Head knowledge of sacred things, if the heart be not touched, renders a man more awfully callous, profane and wicked. The chief priests and scribes, in Matt. ii. had a head knowledge of the letter scripture, but no heart for Christ. They could at once hand down the prophetic roll, and find the place where it was written, "Thou Bethlehem, in the land of Juda, art not the least among the princess of Juda; for out of thee shall come a Governor that shall rule my people Israel" (ver. 6.) All this was very well, very true, and very beautiful; but then, they had no heart for this "Governor"—no eyes to see Him—they did not want Him. They had scripture for their own ends. They would have felt ashamed, but, if they not been able to answer Herod's question. It would have been a disgrace to men in their position to exhibit ignorance; but they had no heart for Christ, and hence they laid their scriptural knowledge at the feet of an ungodly king, who was about to use it, if he could, for the purpose of slaying the true heir to the throne. So much for *head-knowledge* without *heart-love*.

It is not, however, that we would make little of scriptural knowledge. Far from it. The true knowledge of scripture must lead the heart to Jesus. But there is such a thing as knowing the

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letter of scripture so as to be able to repeat chapter after chapter
verse after verse, yes, so as to be a sort of walking concordance
and, all the while, the heart be cold and callous toward Christ.
This knowledge will only throw one more into the hands of Satan
as in the case of the chief priests and scribes. Herod would not
have applied to ignorant men for information. The devil never
takes up ignorant men, or stupid men, to set against the truth of
God. No; he finds better agents to do his work. The learned, the
intellectual, the deep-thinking, provided only they have no heart
for Christ, will answer him well, at all times. What was it saved
"the wise men from the east?" Why could not Herod—why
could not Satan—callist them into his service? Oh! reader, mark
the reply. They had a heart for Christ. Blessed safeguard!
Doubtless, they were ignorant of scripture—they would have made
but a poor hand of searching for a passage in the prophets; but
they were looking for Jesus—earnestly, honestly, diligently looking
for Jesus. Wherefore, Herod would fain have made use of them
if he could; but they were not to be used by him. They found
their way to Jesus. They did not know much about the prophet
who had spoken of the "Governor;" but they found their way
to the "Governor" Himself. They found Him in the Person of
the babe in the manger at Bethlehem; and instead of being tools
in the hand of Herod, they were worshippers at the feet of Jesus.

Now, it is not that we would commend ignorance of scripture.
By no means. People are sore to err greatly who know not the
scriptures. It was to the praise of Timothy that the apostle could
say to him, "from a child thou hast known the holy scriptures,
which are able to make thee wise unto salvation;" not thee; he
adds, "through faith which is in Christ Jesus" (1 Tim. iii. 15.) The
true knowledge of scripture will always conduct us to the feet of
Jesus; but mere head-knowledge of scripture, without heart-love
for Christ, will only render us the more effective agents in the
hands of Satan.

Then, in the case of the hard-hearted, money loving Judas.
He had knowledge, without a spark of affection for Christ, and
his very familiarity with that blessed One made him a suitable in-
strument for the devil. His nearness to Jesus enabled him to be
a traitor. The devil knew that thirty pieces of silver could purchase
his service in the horrible work of betraying his Master.

Remember, think of this! Here was an apostle—a preacher of the

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gospel—a high professor; yet, underneath the cloak of profession is “a heart exercised in covetous practices”—a heart which had a wide place for “thirty pieces of silver,” but not a corner for Jesus. What a case! what a picture! what a warning! Oh! all ye heartless professors, think of Judas! think of his course! think of his character! think of his end! He preached the gospel but he never knew it, never believed it, never felt it. He had painted eunbesme on canvas, but he had never felt their influence. He had piety of heart for money, but no heart for Christ. As “the son of perdition” “he hanged himself,” and “went to his own place.” Professing Christians, beware of head-knowledge, lip-profession, official piety, mechanical religion—beware of these things, and seek to have a heart for Christ.

II. In Peter we have another warning, though of a different kind. He really loved Jesus, but he feared the cross. He shrank from confessing His name in the midst of his enemy's ranks. He boasted of what he would do, when he should have been self-emptying. He was fast asleep when he ought to have been on his knees. Instead of praying he was sleeping; and, then, instead of being still, he was drawing his sword. “He followed Jesus afar off,” and then “warmed himself at the high priest's fire.” Finally, he cursed and swore that he did not know his gracious Master. All this was terrible! Who could suppose that the Peter of Matthew xvi. 16, is the Peter of Matthew xxvi. 7? Yet so it is. Man, in his best estate, is but like a mere autumn leaf. There is none abiding. The highest position, the loudest profession, may all end in following Jesus afar off, and of basely denying His name.

It is very probable, yea, almost certain, that Peter would have spurned the thought of selling Jesus for thirty pieces of silver, and yet he was afraid to confess Him before a servant maid. He might not have betrayed Him to His enemies, but he denied Him before them. He may not have loved money, but he failed to manifest a heart for Christ.

Christian reader, Remember Peter's fail, and beware of self-confidence. Cultivate a prayerful spirit. Keep close to Jesus. Keep away from the influence of this world's favor. “Keep thyself pure.” Beware of dropping into a sleepy, torpid condition of soul. Be earnest and watchful. Be occupied with Christ. This is the true safeguard. Do not be satisfied with the mere avoidance of open sin. Do not rest in mere blamelessness of conduct and

character. Cherish lively warm affections toward Christ. One who "follows Jesus afar off" may deny Him before long. Let us think of this. Let us profit by the case of Peter. He himself afterwards tells us to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walked about, seeking whom he may devour: whom resist, steadfast in the faith." (1 Pet. v. 8, 9.) These are weighty words, coming as they do, from the Holy Ghost, through the pen of one who had suffered so much from lack of "vigilance."

Blessed be the grace that could say to Peter, before his fall, "I have prayed for thee that thy faith fail not." Mark, he does not say, "I have prayed for thee that thou mayest not fall." No: but "that thy faith fail not" when thou hast fallen. Precious, matchless grace! This was Peter's recourse. He was a debtor to grace, from first to last. As a lost sinner, he was a debtor to "the precious blood of Christ;" and as a stumbling saint, he was a debtor to the all-prevailing advocacy of Christ. Thus it was with Peter. The advocacy of Christ was the basis of his happy restoration. Of this advocacy Judas knew nothing. It is only those who are washed in the blood that partake of the advocacy. Judas knew nothing of either. Hence "he went and hanged himself;" whereas Peter went forth, as a converted or restored soul, to "strengthen his brethren." There is no one so fit to strengthen his brethren as one who has himself experienced the restoring grace of Christ. Peter was able to stand before the congregation of Israel and say, "Ye denied the Holy One and the Just," the very thing he had done himself. This shows how entirely his conscience was purged by the blood and his heart restored by the advocacy of Christ.

III. And now, one word as to the woman with the alabaster box. She stands forth in bright and beautiful contrast with all. While the chief priests, elders and scribes were plotting against Christ, "in the palace of the high priest, who was called Caiaphas," she was anointing His body, "in the house of Simon the leper." While Judas was covenanting with the chief priest to sell Jesus for thirty pieces of silver, she was pouring the precious contents of her alabaster box upon His person. Touching contrast! She was wholly absorbed with her object, and her object was Christ. Those who knew not His worth and beauty might pronounce her sacrifice a waste. Those who could sell Him for thirty

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silver might talk of "giving to the poor;" but she heeded them not. Their surmises and murmurings were nothing to her. She had found her all in Christ. They might murmur, but she could worship and adore. Jesus was more to her than all the poor in the world. She felt that nothing was "waste" that was spent on him. He might only be worth thirty pieces of silver to one who had a heart for money. He was worth ten thousand worlds to her, because she had a heart for Christ. Happy woman! May we imitate thee! May we ever find our place at the feet of Jesus, loving, adoring, admiring and worshipping His blessed Person. May we spend and be spent in His service, even though heartless professors should deem our service a foolish "waste." The time is rapidly approaching when we shall not repent of anything done for His name's sake; yea, if there could be room for a single regret, it will be that we so faintly and feebly served His cause in the world. If on "the morning without clouds," a single blush could mantle the cheek, it will be that we did not, when down here, dedicate ourselves more undividedly to His service.

Reader, let us ponder these things. And may the Lord grant us
A HEART FOR CHRIST.

NOTE.—There is something perfectly beautiful in the way in which the Lord vindicates the act of the woman. "When Jesus understood it, He said unto them, 'Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, shall also this, that this woman hath done, be told for a memorial of her.'"

Nothing can exceed the grace that shines in these most precious words. "This gospel" which reveals Christ for the heart, is here linked with an act which reveals a heart for Christ, and sent forth to the whole world, to be heard by countless millions. The Lord be praised!

The coming of the Lord will bring Israel to the realization of their glorious promises and the end of their long-continued afflictions. The man or woman that does not care for Israel certainly does not know the heart of Christ, and is not in sympathy with the glorious purposes of his redemption.

THE TIMES OF THE GENTILES AND THE FULLNESS OF THE GENTILES.

BY A. C. G.

These two terms, "*Times of the Gentiles*" and "*Fullness of the Gentiles*" are each found but once in the Word of God. "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled" (Luk. xxi:24). "For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness in part has happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved" (Rom. xi:25). These two terms have often been taken to mean the same thing, which, however, is incorrect and misleading. The fullness of the Gentiles, which precedes Israel's national salvation and restoration, will have to come in, and the times of the Gentiles will still be going on. The times of the Gentiles cannot come to an end till the fullness of the Gentiles be come in. Jerusalem and Israel are the two terms prominent in connection with the times and fullness of the Gentiles. There can be no giving back of the land and of Jerusalem into the hands of the Jews, that is, permanently and successfully, as long as the times of the Gentiles continue. When the times of the Gentiles are completed, Jerusalem will be no longer trodden down by the nations, but will be restored to its rightful owners. Blindness in part is now Israel's share, and will be so, with the exception of those who believe and become members of the church, the one body, till the fullness of the Gentiles be come in; then, and only then, a change will take place—all Israel will be saved—they will be grafted in again into their own olive tree. The event itself will be through the coming of the Deliverer out of Zion, who will turn away ungodliness from Jacob.

CONCERNING THE TIMES OF THE GENTILES.

There are two questions. First, When did the times of the Gentiles as such begin? And the second question: When will

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the times of the Gentiles be fulfilled, or what is the end of the times of the Gentiles ?

Both questions are answered in the Old Testament Scriptures. The Old Testament division of the human race is into Jews and Gentiles, the nation and the nations. The New Testament has another division. There are still Jews and Gentiles. That division still stands and will stand even through the Millennium. But something is seen in the New Testament which is not seen in the Old Testament scriptures, namely, the *church of God*, that mystery hid in the former ages.

Now the seed of Abraham was chosen by God to be His peculiar treasure, the treasure in the field, in the world. A nation of priests, a kingly priesthood, a holy people, the head of all the race. All the nations were to be in subjection to them, and they were to have full control over them. As long as Israel was obedient this was realized to a certain extent. Decline and apostasy soon became more and more evident under the divinely threatened judgments by prophets, who declared in the name of Jehovah that the glory was to depart from Israel. They were carried into captivity. Ezekiel sees in his visions the departure of the divine glory from the land never to return to the second temple, which a remnant restored, erected. Before the captivity Jerusalem was the place of the throne of God, the government was a theocracy, but now a transfer took place. The transfer is made into the hands of the Gentiles, in the person of him who is the golden head, Nebuchadnezzar, the King of Babylon. He receives now the universal dominion instead of Israel. "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. Now I have given all these lands into the hand of Nebuchadnezzar the King of Babylon, my servant, and the beast of the field have I given him also to serve him. And all nations shall serve him, and his son and his son's son, until the very time of his land come," etc. (Jer. xxvii: 5-8). Daniel, in interpreting the dream Nebuchadnezzar had of the great image, says: "Thou, oh King, art a king of kings, for the God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts

of the field and the fowls of heaven hath he given into thy hands, and hath made thee ruler of them all. Thou art this heed of gold" (Daniel ii:37, 38).

Here then we have the beginning of the times of the Gentiles. The power and dominion belonging to Israel is transferred, given over to the first Gentile ruler, the king of the first world power, Babylon. In the great image of Nebuchadnezzar, as well as in the vision of the prophet (Daniel vii), the length of the times of the Gentiles is determined.

Babylon is followed by Medo-Persian world rule, and then by the Græco-Macedonian, and then comes the Roman, the fourth world power, the limbs of the image, the longest in existence of all the world powers. It is still the one which rules and has dominion. It will at last spread itself out in the formation of ten kingdoms, under the sceptre of one leader.

During all this time Jerusalem is trodden down by the Gentiles. The nations are in control. It was so from the very beginning of their captivity. The restoration of a small remnant suffered from the nations and long before the Lord, whose lips uttered the prophecy concerning the limit of Jerusalem's misery, had appeared, the Gentiles had stretched out their hands against Jerusalem, and filled the once holy city with their abominations. It was after He, the Son and the Heir was rejected, and the stone rejected by the builders, that the treading down of Jerusalem actually commenced, but the times of the Gentiles began with Nebuchadnezzar.

People talk much about a restoration of the Jews and giving back of Jerusalem to the Jews. Petitions even have been circulated to request the world powers, but the restoration, that is, the true restoration, will not come as long as the times of the Gentiles are still here. Once the times of the Gentiles ended, Israel's, Jerusalem's time will commence once more, and the supremacy of the chosen nation, and all that which is connected with it, will be at hand.

There will be a restoration attempted and partially successful before the end of the times of the Gentiles. Political combinations among the nations may even help in this restoration, but the times of the Gentiles are then still running. Such events we see preparing at this present time in Zionism, the

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national revival of Israel, etc. Now we are yet in the midst of the times of the Gentiles, and the end of them will come in a very different manner than it is generally believed.

When and what will be the end of the times of the Gentiles? The nations will not continue to increase in civilization (?), progress (?) and expansion, and become more and more Christianized (?)—what questionable terms these are, used so much!—No, the dream of Nebuchadnezzar and the vision of Daniel prove that in the times of the Gentiles there is no improvement to be expected, no evolution from the lower to the higher. It is the opposite from the noble gold to the clay and iron mixed together, from the lion seen first in the vision down to the nondescript with its ten horns and the little horn, the fearful beast. History proves this. The nations will be at last in open rebellion against God and against His anointed. They will come against Jerusalem once more and lay siege to the city, but it will be for the last time. The Lord Himself will fight against those nations in that day when they are assembled against Jerusalem. The stone falls from heaven and strikes the image at its feet and it is pulverized, and the dust of it is scattered, no more to be seen. All emperors, kings and princes will be dethroned, and England, France, Germany, Russia, Austria, etc., with their boasted empires and world-rule will be no more, but Jerusalem will become the mistress of the world, and the only true form of government will be established, the theocracy, with headquarters in Jerusalem, and Israel saved, a royal priesthood, and through them the residue of men seeking after the Lord. The final conflict has not yet been. All indeed is now preparing for it. The nations of so-called Christendom, with their abominations, are ripening for judgment; the leader for them will soon appear. There is only one thing to be fulfilled, and that is the coming in of the **FULLNESS OF THE GENTILES.**

II. What does the term fullness of the Gentiles mean? We noticed that with the times of the Gentiles there is associated the national condition of Jerusalem. The times of the Gentiles in force and Israel is scattered, the times of the Gentiles ended and Israel is gathered and becomes the head of the nations.

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With the term fullness of the Gentiles, blindness of Israel, and according to Romans xi, judicial blindness is connected.

The fullness of the Gentiles is the church, the selection from out of the nations of a people for His name. The term is only mentioned in Romans, because it is the proper place for it. Fullness means a certain completed number; and God alone knows the number of those who constitute the church, the one body. The term fullness of the Gentiles does than not mean the conversion of the world. God visits now still the Gentiles, to take out from among them a people for His name. How long this will continue, when the fullness of the Gentiles is completed, no human being knows. *It may be at any time.* As soon as the number is complete the fullness will come in. This is generally taken to mean that the full number has come in the place of salvation in Christ Jesus. This is correct, but it means more than simply having believed in the Lord and being beloved of God and a saint. As soon as the number is complete, the fullness of the Gentiles, the church will come in, the *Body* will be united with the *glorified Head* in the air, the Lord Jesus Christ. This is the rapture of the saints. After that has taken place, the times of the Gentiles will come to an end, and the coming in of the fullness of the Gentiles will be followed by all Israel being saved, and that by the coming of the Deliverer out of Zion. The first thing in order then is the coming in of the fullness, the removal of the church from the earth. This is followed by the final apostasy and running out of the times of the Gentiles, which cannot be as long as the church is in the earth. After that there will be salvation and restoration for Israel.

It is therefore very vital to keep these two terms apart, and not to mix them, or think they mean both the same thing. We have in them the Jews, the Gentiles, and the church of God. The fullness of the Gentiles come in leaves in the earth nothing but Gentiles and Jews to experience the tribulation and the wrath.

Prophetic and Jewish Notes.

By A. C. G.

Much comment has been made from different sides on the awful affair in South Africa. We have nothing to say save that the scenes there are some of the saddest of the century, which has been boasted of as being the century of civilization, culture and progress. Surely the so-called "Christian" nations are fast ripening for the righteous judgment and for the day of wrath. What a day that will be when the stone falling from heaven will smite theirage and the world powers: damnaecring, ungodly England, cruel Russia, wicked France, Germany and all the rest will be pulverized and become like the dust! And that there can be some of these blind leaders of the blind who from pulpit and the platform declare that even this war is *progress* and a factor in *civilising* Africa, and boast of Anglo-Saxon civilization, is almost beyond belief.

The fact that Oom Kruger, as he is generally called, is a strong believer in the promises of God, especially as they are related in the Psalms against the enemies, is well known. He called his Volksraad together and exhorted them to trust in God, and they had prayer together. Again and again he sent messages of scripture to the troops at the front. A Jew in the Zionistic weekly paper "*Die Welt*" calls attention to the fact that President Kruger exhorted his Generals and soldiers to read every day the thirty-third Psalm, that this is the Psalm upon which they as the Boers stand. From the Psalm he quotes especially, "The Lord bringeth the council of the nations to nought, he maketh the devices of the people of none effect There is no king moved by the multitude of a host, a mighty man is not delivered by much strength. A horse is a vain thing for safety, neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy." At the same time Kruger says that the Psalm for the English is the eighty-third. The Jewish writer in the mentioned article says:—

"Old Oom Kruger is well acquainted with the hymns of our royal singer David. He understands their deep meaning and knows how to quote them, and his brave Boers from the General down to the least farmer, who went out to fight for freedom, stretched in the trenches or perched on some kopje in the presence of the mighty enemy, put their fingers on the verses of the thirty-third Psalm and drew new courage from the words of our King David. But the English, too, are brave and are fond of the scriptures and derive much comfort

and courage from them. Now let us look to the *lxxviii* Psalm, as Oom Kruger says in which the English put their trust. What do we read there? 'They have taken crafty counsel against Thy people and consulted against Thy hidden ones. Let them be confounded and troubled for ever, yea, let them be put to shame and perish.' Our own singer supplies the war cries for this war. By his Psalms both sides receive new courage and on account of them hope for victory. Here is a very important lesson for us Jews.

"Is it possible, we ask, that our royal singer sang his hymns *for all nations and not for us?*"

"Here is a band of peasants heroically defending their homes, and the Psalms of David are their songs and their comfort.

"Here valiant Ashlon stretches out its mighty paw to deal the deadly stroke, and with bleeding side he thunders forth the hymns of the Hebrew bard. For us Jews the time has come to remember too our sweet singer and to listen rapturously to the royal harper of Zion. Read the *lxxviii* Psalm. 'The Lord shall bless thee out of Zion and thou shalt see the good of Jerusalem all the days of thy life.' But we do not read and we do not heed it, alas! We have lost everything. We have lost the love for our home-land, we have lost faith in ourselves and in our traditions. And we imagine that when we forget all that, which ought to be to us the boldest of our aspirations, that all others will forget us too. And yet they do not do it, after all our endeavors to borrow from them fashion, thought and language. From us the nations have received the greatest gift, the knowledge of God, and likewise that which Englishmen and Boers use to strengthen themselves and to find from it the support in their troubles. Even the Book of Books and the Psalms have they from us, but we—we go about in a foreign garb and dress, and of our own are we, alas, ashamed.

"Are they still Jews who dare not to confess it? Who know nothing of the history of their fathers? Who have no other wish than to be tolerated by the others?"

The article closes with an appeal to live again as a people. In closing the writer says: "We are dispersed, scattered, discouraged, broken up; we have forgotten our singer, our history, our glory and our affliction. We have even lost the power for a hearty longing." How disgraceful for us is the reminder of old Oom Kruger. Read the thirty-third Psalm.

The Psalms which Boers and English alike quote and apply to themselves belong indeed to the coming remnant of Israel and to the whole nation as well. It is an interesting sign of the national revival of Israel that such comment and remarks, mournful as they are, are being made. The time will come during the tribulation when the Psalms and the wars in the Psalms, the enemies pushing Israel and the remnant, will be literally fulfilled. Then the believing remnant, will live in these Psalms and the royal singer of Israel will be no longer forgotten by them.

Zionistic songs, poems, as well as Zionistic marches and other musical compositions, with inscriptions to Jerusalem and treating of the return to the land of the fathers, are greatly multiplying. With it there is a really wonderful revival of the Hebrew language, the

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language of the Bible, which we mention elsewhere in this issue. Hamlet by Shakespeare has been lately translated into the Hebrew. But where is faith in the Word and in the promises of God? Alas! nowhere. It is not the time for it; we witness the beginning of the restoration in unbelief. All is progressing now faster than it can be recorded. How near the rising of the morning star is!

New persecutions against Jewish merchants in Moscow, Russia, are being reported. When the writer visited Moscow five years ago, he found that a number of years before, many hundreds of Jews had submitted to baptism in the Greek Church, because baptism or banishment were the only two ways open for them. Of course that ceremony was only outwardly. In New York we met quite a few Jews who left Moscow at that time, because they rather lost all than be baptized. Now as the Jewish element in the business world of the old capital of Russia is again increasing, a new damper is to be put on them.

It is very significant that out of the 14 millions of Jews living in the world fully 8 millions are now residing in Europe and have their abode in the territory of the old Roman empire.

According to Pastor de la Roi, veteran missionary to the Jews in Germany, the number of Jews who have been baptized in the Protestant faith during the last century is as follows: 5,000 in Berlin; in the old Prussian provinces, 11,340; Schleswig Holstein, 319; in Hanover, 411; Hessen Nassau, 1,078; Bavaria, 330; Saxony, 770; Wurtemberg, 115; Baden, 239; Grand Duchy Hessen, 268; Meklenburg, 109; Oldenburg, 56; in the small duchies and principalities, 466; in the free towns, 1,706; Alsace Lorraine, 246; all together, 22,422. Very few baptisms took place in the Catholic faith. These are the statistics from the State Church. How many of these were truly believers and saved—the Lord alone knows. On the other hand, how many Jews then lived and live, who believed on the Lord Jesus Christ without being baptized in water, no man knows.

The need for rain in Palestine is very great. A little rain has fallen in the Colonies, but not enough to wet thoroughly the dry fields and vineyards. Not a drop of rain has fallen in Jerusalem,

and the water ditches are empty. All the water mills around Jerusalem are idle, and many men are without work. The poverty and misery is very great.—*Jewish Gazette.*

Notes of Work Among the Jews.

About five years ago we wrote a tract in Jargon on the old but with the Hebrews ever new and important question, What think ye of Christ? Many thousands of this tract have been circulated among the Jews in this and in other lands, and we have heard from different sources that the tract has been a blessing to many. It has been and is being eagerly read by Jews. Three years ago the tract was translated into the Italian language and printed in an edition of five thousand in the city of Rome. Brother M. Nardi, who travels in Italy from city to city, has placed it in the hands of the Italian Jews in Lucca, Naples, Roma, Florence, etc., and writes that it has been a blessing there. At the same time the tract was translated in Bombay, India, into the Marathi language. In that part of India there lives a remnant of Jews called the black Jews. They are without doubt descendants of the tribes which did not return from the captivity. They read and speak the native language, Marathi. A missionary translated our tract and we had thousands of them printed and they were circulated among these black Jews. We heard that they were gratefully accepted and read in the shops of Bombay and in the villages where these Jews live. Now the tract has been translated and is published in the Hebrew language, that is the language of the Old Testament. We have had all along an increasing demand for tracts in the pure Hebrew. There is a remarkable revival going on of the language in which the Old Testament is written, the language of David and the prophets. It is incorrect to call Hebrew a dead language; many Jews use it again in conversation and in correspondence. The young people especially are studying Hebrew and take much pride in the language of the fathers. We noticed from time to time in handing a Jargon tract to older Hebrews that they gave it back and said they did not care to read anything in Jargon. Their request was for something in Hebrew. For this reason we had the tract, "What think ye of Christ?" translated into Hebrew. Then the learned Jews in Morocco, Persia, Palestine, as well as in Russia, Roumania, etc., will be able

to read it likewise. The translation made by an able Hebraist is such as will command the respect of them. We send parcels of them to different countries in Europe and also to Egypt and to Palestine. Some of our readers perhaps are in a position to hand copies of this tract to Hebrews. Write to us how many you can use and we will send them to you free of charge.

A new number of the *Jargon* monthly, for March, is also ready, and the new translation of the Epistle to the Hebrews is being printed next. May our Lord bless this Gospel literature to many hearts, is our daily prayer. Remember this distribution before the Lord.

We have had of late several earnest conversations with Hebrews, not vain disputations, but on salvation and redemption in our Lord Jesus Christ.

The reading room is well patronized and many continue to call for Testaments, Bibles, Tracts in the different languages. Thus our place is one of distribution freely of what we have received freely.

Studies in Zechariah is also being sent out to many of the Rabbis in different parts of the country.

Introspection.

Some spend much of their time in what is called introspection. Now introspection, like retrospection, is a useful thing in a measure, but it can readily be overdone, and then it breeds morbid emotions, and creates despair. Some are always looking into their own feelings. A healthy man hardly knows whether he has a stomach or a liver; it is your sickly man who grows more sickly by the study of his inward complaints. Too many wood themselves by analyzing themselves. Every morning they think of what they should feel; all day long they dwell upon what they are not feeling; and at night they make diligent search for what they have been feeling. It looks to me like shutting up your shop, and then living in the counting-house, taking account of what is not sold. Small profits will be made in this way. You may look a long while into an empty pocket before you find a sovereign, and you may look a long time into fallen nature before you find comfort. A man might as well try to find burning coals under the ice as to find anything good in our poor human nature. When you look within it should be to see with grief what the filthiness is; but to get rid of that filthiness you must look beyond yourself.—C. H. Spurgeon.

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Notes.

We have enough of the March and April issues of this magazine at hand to send out more sample copies. We have a special offer for those who desire to subscribe for their friends, preachers, missionaries or teachers in Sadsy schools. We will be glad to hear from you.

Headerson & Co., 8 and 10 Lombard Street, Toronto, keep some of our English pamphlets, as well as "Studies in Zechariah," in their book store. Our Canadian friends can order from them. Subscriptions to Our Hope, and renewals, can likewise be made through them.

Besides the regular weekly Bible readings and Gospel services we hold, we held last month seven meetings for Bible study in Scranton, Pa., and visited Phillipsburg, N. J., where we hope to give Bible readings from time to time. As we write this, we are getting ready to visit a few places in New England. As much as our time allows we will be glad to teach and preach the Word wherever a door is opened.

We will be glad to welcome our friends in No. 80 Second Street. We are there generally a few hours in the morning and every afternoon from 1 to 4.30. Second Street is best reached by the Second Avenue elevated road to First Street station. From there it is one block north.

We noticed that our name appeared as one of the speakers on the programme of the Ecumenical Conference on Foreign Missions. This has been without our consent. We received an invitation to speak, but refused the same very definitely.

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OUR HOPE.**Gospel of Matthew.**

BY A. C. G.

CHAPTER I.

The opening chapter of the Gospel of Matthew is divided into two parts. From the first to the seventeenth verse we have the *genealogy of Jesus Christ*, and from the seventeenth verse to the end of the chapter the account of the birth of the promised One. In the second half we see Him as Son of God and Saviour, while in the first, in the genealogy, His royal descent is proven. He is the rightful heir to David's throne, and thus His Kingship is legally established.

The two Greek words with which this gospel begins are "*Biblos genescos*," the book of the generation, which corresponds to a similar Old Testament expression frequently found in the Scriptures (Genesis vi : 9, etc.) The very beginning of this gospel shows clearly what we gave in our introduction, that it is the Jewish gospel. The question of genealogy is an all important one for the Jew. The genealogy which appears in the Gospel of Luke does not stand there in the beginning, but it comes in with the third chapter, after the account of the Lord's birth, and the ministry of the intercessor, and when He begins His public ministry. In the Gospel of Luke He is the Son of man, and not as in our gospel, the King. In Luke it is a going backward clear to Adam, while in the genealogy in Matthew it is the opposite; not like in Luke, beginning with His earthly name, Jesus, but beginning with Abraham, it goes forward till the end is reached in Joseph, the husband of Mary. The first verse in Matthew may be termed a superscription for the genealogy which follows, book of generation of Jesus Christ, "Son of David, Son of Abraham." How truly He is all that, is now to be established, Son of David, because a King is promised to rule in righteousness upon the throne of His father David; but in a larger sense, Seed of Abraham, through whom all the families of the earth are to be blessed, and the nations to receive spiritual blessings. How incorrect it would have been if it had said, Book of generations of Jesus Christ, Son of Abraham, Son of David. That would have been the rendering by man, but the Holy Spirit puts David

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here before Abraham, though in the genealogy itself Abraham is the head, the first one. Jesus Christ is first the son of David, and as such he is to be presented to the nation, to Israel, as King, to be rejected by them. He is after that, in the wider sense the one through whom the promises of blessing in Abraham to the nations are fulfilled. How clearly this proves the verbal inspiration! Indeed, if there is no verbal inspiration there is no inspiration at all.

It is not rarely the case, that readers of the New Testament have asked themselves why all these names appear in the first chapter. We have answered hundreds of questions and have written numerous letters during the last eight years in answer to inquiries from among the Jews on account of the genealogy as it appears here and the apparent contradictions and discrepancies between Matthew and Luke. Many a Jew has come and asked, why must a man have two genealogies, and which is the right one? When the Jew takes the New Testament and opens it with Matthew, he finds himself at once upon familiar ground. It is the first question with him, if Jesus of Nazareth is the Messiah, Son of David, it must be proven by a genealogy. Does the New Testament, in the genealogies in Matthew and in Luke prove this? Is the important question of the Jew. We have often asked the Jewish inquirer, Supposing Jesus of Nazareth was not the Messiah, not the Son of David, then you would expect the coming of a Messiah who is a Son of David, born in Bethlehem; how could that coming Messiah prove that he is really the Son of David, when your genealogical registers have been lost centuries ago? The Jewish reader of the New Testament, and others, too, have much difficulty on account of these two genealogies. We will state the case and what they teach in a few words.

In the genealogy in Matthew Jesus Christ is shown to be the King legally; in the Gospel of Luke we have His genealogy as the Son of man, and as such linked with the entire race. The genealogy in Matthew proves that Joseph is a descendant of David through the house of Solomon. The one in the Gospel of Luke proves that Mary, the virgin, is likewise a descendant of David, but not through the house of Solomon; she is connected with David through the house of Nathan. The Messiah was to be born from a virgin, one who was to be a descendant of David.

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But a woman has no right to the throne. As the Son of the virgin alone He could not have a legal right to the throne. For this reason to make the One begotten in her of the Holy Ghost, the rightful heir to the throne of David in the eyes of the nation, the virgin had to be the wife of a man, who had a perfect, unchallenged right to the throne. Now the genealogy in Matthew shows that Joseph is a Son of David, and thus entitled to the throne, therefore Jesus is legally in this way heir to the throne. He is the legal descendant and heir of David through Joseph, but never *Joseph's Son*. He was supposed by the people to be the Son of Joseph. "And Jesus Himself, when He began to teach, was about thirty years of age; being, as was supposed, the Son of Joseph" (Luke iii: 23). "And they said, Is not this the Son of Joseph?" (Luke iv: 22). His claim as being truly the Son of David was therefore never disputed. Now if He had been the Son of Joseph according to the law, He would never be and could never be our Saviour. The 51st Psalm would then have found an application, "I was shapen in iniquity and in sin did my mother conceive me." On the other hand, if He had been the Son of Mary, without she being legally the wife of a Son of David, the Jews would have rejected His claim from the very outset. We see then that legally He was the Son of Joseph; in His humanity, He is the Son of Mary, and then one step higher, as we get it in the closing verses, He is the Son of God. The two genealogies then show Him as King—Son of man and Son of God—as the One born of Mary, but begotten in her of the Holy Ghost. How simple and at the same time wonderful this *all* is!

The genealogy here in Matthew speaks of decadence. Corruption, ruin and hopelessness is clearly brought out in it. It begins with Abraham. And as generation after generation is mentioned, it puts before us the shameful history of Israel, with their unbelief, apostasy and judgments. At last it becomes all dark and all hopeless as far as Israel is concerned. Like Sarah's womb, as she indeed stands in type for the nation, the whole nation was dead, no hope, all ruin and corruption. But God can bring life from the dead. "But when the fullness of time was come, God sent forth His Son, come of woman, come under the law, that He might redeem those under the law, that we might receive sonship" (Gal. iv: 4.) It is so with this present dispensation, for after a while when the Lord has taken to Him-

self His Church, darkness, ruin and evil will prevail, and in the darkest hour of Israel's believing remnant and to the history of the world, the Firstborn will come again into the habitable world surrounded by worshipping angels (Heb. 1:6).

The division of the genealogy is threefold. From Abraham to David, from David to the carrying away into the Babylonian captivity, and from the carrying away of Babylon to Christ (verse 17). In each division are fourteen generations, twice seven in each division. This brings in perfect harmony and order, as He who has given it all is the Spirit of order and not disorder (1 Cor. xiv:33). Seven is a highly symbolical number, peculiar to Israel. Much of the history of Israel is divided into seven; the seventy years of captivity, the seventy prophetic weeks in Daniel, the last week still future composed of seven years, etc., are well-known facts to every reader of the Word. Here it is three times twice seven, which means fulfillment and completeness.

A closer investigation shows at once that a number of generations have been left out. Attempts have been made to explain this in different ways. Many poor, short-sighted men have put it down as an error, and higher critics and unbelievers have pointed it out as an argument against the inspiration of the Word, and as an example of the contradictions, which, according to them, exist in the Scriptures. Others have charged Matthew with ignorance, and that by not knowing any better, he left these generations out. As a Jew, he was, without question, well acquainted with the Old Testament writings. He had full access to all the collection of books which we term Old Testament. Out of the historical books it would have been a very easy matter to get together a complete register of names, such as would have been in full accord with the genealogies there, and that with the object in view to satisfy the Jew. Man indeed would have done that if he had to write the genealogy, but Matthew did not write according to his own taste or wish; the Holy Spirit wrote every word, and He has found it good to make a number of omissions. For this reason, that which is so often claimed to prove that there are contradictions in the Bible, and that the Bible is not infallible, is really a witness for the divinity of the Scriptures. In all this arrangement, leaving out and changing, the Holy Spirit has a wise purpose, and it does not follow, if we in our shortsightedness do not understand it all, that there must be an error involved somewhere. He has the

right to do it, and it has been His pleasure to leave out generations. This is also so in the case of an Old Testament genealogy (see Ezra vii).

The most prominent omission is in verse eight. Three kings are left out. These are Ahaziah, Josiah and Amasiah. Who were they? They are the descendants of the daughter of wicked Ahab, Athaliah. Athaliah desired to annihilate the kingly seed of the house of Judah. This was then a satanic attempt to frustrate the purposes of God. It was, like Haman's attempt, inspired by him who is a murderer from the beginning. It may be called Anti-Messianity. This is undoubtedly the reason why the Holy Spirit left out these three kings.

Other apparent difficulties are the one concerning Jechoniah, (verse 11) Zorobabel and Salathiel. The last two are in the genealogy in Luke, and Zorobabel being called a son of Salathiel when 1 Chr. iii : 19 speaks of him as a son of Pedaiah.

We give a few hints, which will be helpful in the correct understanding. Jehoiakim is often called by the name of his son Jechoniah. Both have the same meaning translated from the Hebrew, Jehovah will establish. Jehoiakim was carried away into Babylon (2 Kings xxiv: 15) He has had brethren, which Jechoniah had not (Chr. iii : 15). Thus it becomes clear that Jechoniah is Jehoiakim. In the twelfth verse we have Jechoniah, the son of Jehoiakim, because Salathiel is the son of Jechoniah (1 Chr. iii : 17).

Read also Jeremiah xlii : 30. Upon the line of Solomon there was then a curse, and Joseph is in connection with that line. Upon the line of Nathan there was no curse, and thus in His birth from Mary He is in truth the Son of David, still to the eyes of the nation He was it legally in Joseph.

If Zorobabel and Salathiel appear in Luke we may take them as different persons. The difficulty of Zorobabel being the son of Salathiel here and the son of Pedaiah in Chronicles, may be solved by the levirate law.

Other striking facts come to our knowledge when we go through the list of the generations, each one is highly significant. We mention a few only. Judah is mentioned, because the prophecy of Jacob makes it clear that from him the Saviour would come (Gen. xlix : 10). We are reminded of something else in the phrase, Judah and his brethren, namely of Judah's sin and his

brethren's in selling their own brother, and all that is connected with it.

David alone has the title, the king (verse 6). Solomon's name is there, but there is no king attached to it. The unbelieving Jew, as he tries to reject prophecies concerning the Messiah, has always made a strong point of this, that the promises given to David concerning a son were all fulfilled in Solomon. Solomon according to them is the king and higher than David in his role and dominion. How striking then that the Holy Spirit gives the name simply Solomon without adding the king to it. David is the king and no other can have the title, till his son come: even He who came and whom David called Lord (Ps. cx: 2). Thus the angel announced Him, the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

In the last fourteen generations beginning with Zorobabel, we find no more prominent names. Only two of them are recorded in the Old Testament. Zorobabel means, Born in Babel, and his son was Ahinad, which means, Perishing. However, the most interesting fact is the four women who are mentioned in the genealogy. Three of them are found in the first division and the fourth in the second one. Women in a genealogy is something which is very rarely the case. There were many noble, devoted and believing women in the Old Testament. Sarah, Rebekah, Deborah, and women received their dead raised to life again, and others were tortured not accepting deliverance (Heb. xi: 35). One would naturally expect that in the genealogy of Him who is the seed of the woman to bruise the serpent's head, some of these women who believed the promise would be mentioned. However, we look in vain for those we mentioned. Instead of them we discover four, who are only known, at least three of them, by their shame, and the other belonged to a race which was according to the law cursed. Let us look into the names and history of these four women.

Tamar is the first. Her shameful history of fornication is recorded in Genesis xxxviii. What a dark story it is, full of the evil deeds of the flesh. Sin in its blackness is seen there. But how did she get here in the genealogy? The answer is by her sin. It was her shameful sin that puts her here in the genealogy of Him who has come to seek that which is lost, the Saviour of men.

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The Holy Spirit has put her name in and shows by it that the Lord Jesus Christ is the Saviour of sinners. He has come to save the vilest and the lowest and only as sinners we have a claim on Him. And the second one is *Rahab*. Who was she? A Canaanitess. Unclean and outcast, a harlot full of abomination. Yet here is her name too linked with Salmon (meaning clothed) and Boaz her son, which means, 'In strength.' She had believed the messengers as they had come, and the scarlet thread, the sign of her deliverance from the doomed city, was in her window. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace (Hab. ii : 31). It was then faith by which she came into line. Every Jew knew her history and knew too that she had come in to share Israel's blessings. Still the proud Pharisees murmured when He sat down and ate and drank with the publicans and the sinners and the outcast gathered around Him, murmuring because He sought the lowest.

Ruth, the third woman mentioned, is an exception, for there is no stain upon her character. She was a Moabitess. The law was against her and cursed her. It is written, an Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever (Deut. xiii : 3). But in faith too she enters into the congregation with her children, and the third after her, her grandson, is King David himself. The law which had pronounced the curse is then completely set aside in her case.

The fourth woman is not mentioned by name—Her of Uriah, that is all it says. We know it is Bath-Sheba, the one with whom King David committed adultery. Here it is there also in connection with a believer. Did that sin committed by King David then undo him as a believer? No, he had believed and grace had full sway over him.

What a wonderful demonstration of the whole and full Gospel of Grace as it is in Him, the Lord Jesus Christ! We see sin—Faith as it lays hold and salvation by faith—deliverance from the law—and then the case of the believer, the assurance of salvation. Grace—nothing but grace shines out there as nowhere else in the genealogy, in the four women, perhaps all four Gentiles. Hannah broke out in her prophetic song and said, "He lifteth up the needy from the dunghill, to make them sit with princes and inherit the throne of glory (1 Sam. ii : 8). How truly this is seen

with Tamar, Rahab, Ruth and Bath-Shebe. What comfort is this fact for us all!

Son of Abraham He is then. Through Him the blessing is to go out to the greatest sinner, to the deepest in misery and in want, blessing to the Gentiles in the new dispensation of grace.

Judges.

iii.

Now as we seek to walk with our Lord through scenes of sorrow, and of bright but short-lived flashes of joy, may we not altogether lose sight of Bochim. It is a sweet spot, and the air is well adapted to clear vision; nor is the true dweller here very far from that still more blessed camping ground, Gilgal. As we may say, the shortest way to Gilgal, in a day of declension, is by Bochim.

From verse 6 of chapter 2 to verse 4 of chapter 3 inclusive gives us a kind of "table of contents" of the whole book; and this division may again be subdivided into four parts thus:

1. Chapter ii: 6-10. Israel's obedience.
2. Chapter ii: 11-15. Israel's strange gods.
3. Chapter v: 16-18. Israel's revivals and declensions.
4. Chapter v: 19 to iii: 4. Israel's testings.

Here is the circle in the ways of the people of God which may raise deeper groans of "vanity" than ever Ecclesiastes uttered. He could trace the constant unvarying course of wide and waters. "All the rivers run into the sea; yet the sea is not full. Unto the place from whence the rivers come, thither they return again. All things are full of labor;" but in our book we trace the constant trend to degeneracy ever in poor man; his course is as constant as the rivers, ever to a lower level, till, weary and heavy laden, full of labor, he comes to One who sends some gracious attraction from above, that draws him once more upward to the blessed God, but, alas, in this book, in which we get more than ways of the first man under trial, only to fall again lower than before when the power of this fresh movement passes away.

Thus our first paragraph: All goes well as long as Joshua and the elders contemporary with him lived. There was at least an

outward correctness: "Israel served the Lord all the days of Joshua and all the days of the elders that outlived Joshua." Then comes "another generation after them which knew not the Lord nor yet the works that He had done for Israel." "Flesh"—that which knows not the Lord nor thinks of His gracious precious work—begins once more to claim a place, and degeneracy is marked and rapid.

Does it not add a kind of extra solemnity to our lot if we are living after a "first generation" has passed away? Does it not give stronger grounds for heart searching; for strong crying to God; for increased watchfulness; for clustering closer together in mutual love and exhortation? Surely it does; and in every sense of the word this is exactly the case with you and me, my dear reader. For let us see how history has repeated itself. Even in the days of the apostles seeds are in the professing body, corresponding to the seeds ever cropping up in Israel in these early days. Look at 1 Timothy i: 15: "All they in Asia are turned away from me." And again, 1 John ii: 18: "Even now are there many antichrists." The mystery of iniquity was even then already working. And all too easily is the same condition traced after every revival. See how quickly it resulted after that most gracious revival in the day of Luther. The "next generation" saw formalism taking the place of power, until even Luther's country becomes a kind of hotbed for the promulgation of infidelity.

Were the results different after the blessing in the day of Whitefield, Wesley, Venn, and Beveridge? Nay, "another generation" followed to no equal power, but marked a long step downward toward what we see to-day in Methodism, till its ministers can dishonor the Scriptures their fathers revered as divine.

And has there not been another gracious revival closer to us in time than any of these—a recovery of many a long lost and precious truth: such as the simplicity of all believers gathering in love as brethren to the name of the Lord Jesus Christ; of the essential oneness of all saints as members of the One Body; of the second coming of our Lord as an ever present hope? But we live in the time of the "next generation"—what need to speak more? One single glance about us will force the confession that the flesh has again come in, and we are not better than our fathers.

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Thus our second paragraph opens with the first of a series of seven recurrences of the refrain, "The children of Israel did evil in the sight of the Lord." "They forsook the Lord God of their fathers which brought them out of the land of Egypt." And what do they get in His place? Baal and Ashtaroth. Letting go of Him who would draw upward to Himself, they take hold of those who draw ever downward till they are floundering in a bog of bestiality, where there is little to mark man from beast, except that man goes lower!

All man's real progress depends upon the link with what is above him—God. Break this, and everything goes wrong at once: political anarchy, moral depravity, social disorder, and confusion everywhere.

Who, then, are these Baalim and Ashtaroth for whom foolish men forsake the Lord? "Baal" means simply "lord," and is constantly translated "owner." The word has in it the idea of "power," for Baal is everywhere the male deity as Ashtaroth is the female. Baal has been connected with the "sun" as Ashtaroth with the "moon," subsequently going somewhat lower to "Jupiter" and "Venus." Leaving the one true God, man makes his own gods, and he worships what speaks to him of "power" on the one hand and "fruitfulness" on the other. But these, being of his own invention, must correspond with himself; he can only invent according to his own capacity; that means they must be evil. But "power" in a bad sense, what is it but "violence?" well personified in the Jupiter of the Greeks; and "fruitfulness" of evil, what is it but "corruption?" equally well, if shamefully personified in Venus. Mark, then, that in giving up God, who is "love" and "light," they replace Him with the exact opposites, "violence" and "corruption"—Baalim and Ashtaroth—a poor exchange truly.

But in our third paragraph the Lord raises up "judges." Nor are these merely men who judge between man and man, but they form a renewed link with the Lord Himself. Surely, then, it is no uninteresting question as to what, or who, to-day answer as these judges. In the first place we must be careful not to seek their antitypes in individuals. This will lead to confusion and perhaps worse, for at one moment an individual may fairly answer to the judge of old, but in the next there may be no resemblance whatever. Why? Because in the first case he was being led by

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certain truths or principles which in the past he has forsaken. Therefore we must rather seek the antitypes of those judges in the *principles* they represent.

Their "raising up" leads to a recovery from backsliding, a return to God—victory, peace, and liberty—in a word, to what we now term a "revival." And still it is as true now as then that all revival is dependent on "*judgment*." That is the first thing, whether in the case of an individual or in a wider sphere. Self-judgment: a true estimate of the true condition of things; a putting right what is wrong, and giving the Lord His place once more.

See how the apostle in writing to later Hebrews, and having the very time of our book in his mind, speaking as he does of a Gideon, a Barak, a Samson, says of them, "When through faith subdued kingdoms, wrought righteousness, obtained promises." Mark the divine order. God speaks, reveals Himself; faith hears and acts; the world is overcome, *i. e.*, its "kingdom subdued." Next it establishes God in His true place of supremacy and man in his of dependency, *i. e.*, "works righteousness," and thus brings to accomplishment all that God has promised when things are thus in this divine order—"obtains promises."

For so in it ever, as soon as the spirit of self-judgment roles, *i. e.*, in the language of our book, "as soon as there is a judge raised up," then the Lord is with that lowly spirit, and deliverance comes at once, whether to the individual, the local gathering, or the still wider sphere.

These captivities, and the ways of deliverance, ever differing from one another, we trace throughout the book. They are not of the same character in detail, but as time goes on there has to be an increasing guard against the claims and pretensions of the "first man," till in Samson, the last of the judges, we get a very imperfect deliverance of a very imperfect Nazarite. And we shall find, if I mistake not, that we are living just in these last days.

Our fourth section, in beautiful harmony with its numerical position, speaks of Israel's *stings*. Nations are left in their midst for this purpose; but this, in itself, is evidence of their unfaithfulness. On God's part nothing is lacking to destroying them altogether; but the people constantly lapsing, the Lord says, "I also will not drive out henceforth any from before them of the nations which Joshua left when he died." Their state will not

permit the absence of the nations altogether. And is not this the case with every individual saint? God cannot trust us without the "nations," or what answer to these; they are "thorns in our side." Some there be who say that, as to themselves, no more are the "nations" in them; but surely the Scriptures speak a different story when even our own apostle, after such wondrous revelations as were unutterable, he has a "thorn in the flesh," a messenger of Satan to buffet him.

But whilst thus left, it does not follow that they are to be served, quite the contrary. They are to be made to "pay tribute"; to farther, not oppose, the wise counsels of His tender love. They are to "humble, to prove." Is not that exactly why He leaves us in, and leads us through, this "great and terrible wilderness," that He may humble us and prove us, to know what is in our heart (Deut. xiii: 5)? But does He not know? Indeed he does. But it is we who have to learn, we who have to find the source of power in battle and the secret of victory. Yea, and through many a defeat, many a humiliation, many a sorrow. But all works for good. The nations are not left in Israel to enslave Israel; the flesh is not left in us that we should serve its lusts, nay, not to learn by war, the love of His heart, the strength of His arm, and that He can make our enemies work His purposes of grace. What brought from God's heart those rivers of refreshing waters of life that we get in the Epistles? The foolishness and errors of His people. The saints in Corinth were in such moral and doctrinal evil; yet is not even this state made the occasion of teaching us unfathomable wonders and glories? Look even at Peter's awful sin. What has shown our Lord's grace in dealing with backsliding more than that? Hearken, too, to Peter's foolishness—as we now see them—objections to the Lord's washing his feet in John xiii; do not His answers reveal to us such depths of love that we almost feel thankful to Peter himself for being the occasion of their display. Ah no, we will not thank "the eater" because meat comes from him, nor "the strong" because sweetness comes from him, but we may well praise Him who alone does all these wonders, in turning all to the display of His own perfections of love and light.

The nations then represent various forms of evil, native to the old Adam nature; their false gods would be what that nature loves and adores. "Serving these gods" means, for a Christian,

allegiance to falsehood and evil principles, resulting in slavery and misery; and as long as we are here there is but one alternative to slavery, and that is victory. "Blessed be the Lord, my strength, who teacheth my hands to war, my fingers to fight."

"Come Holy Spirit."

It is remarkable that in our Hymnology there is scarcely the slightest recognition of the abiding presence of the Holy Spirit. Nearly every hymn begins by invoking Him to "come," as if He were at a distance and had to be brought nigh by entreaty. This is done in utter ignorance or forgetfulness of the fact that our Lord has said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John xiv: 16, 17.

The believer who prays for the Spirit to come unconsciously unchristianizes himself, for it is written, "If any man have not the Spirit of Christ, he is none of His" Rom. viii: 9; and hence if the Spirit takes His departure for a moment from a soul, the relation of that soul to Christ is instantly dissolved. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father," Gal. iv: 6. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given us," Rom. v: 5. "In whom, having believed, ye were sealed with that Holy Spirit of promise," Eph. i: 13. "Hereby we know that He abideth in us, by the Spirit He hath given us," 1 John iii: 24.

Everywhere in the New Testament after the death and resurrection of our Lord Jesus Christ, the Spirit is represented as leading the sons of God, as helping our infirmities, as making intercession for us, Rom. viii: 14, 26; as making us to abound in the hope, Rom. xv: 13; as revealing what awaits us, 1 Cor. ii: 10; as washing, sanctifying, justifying, as dwelling in the body of the believer, 1 Cor. vi: 11, 19; as bestowing all gifts for service, 1 Cor. xii: 3-13; as the earnest of our hearts, 1 Cor. i: 13; as changing us into Christ's image, 1 Cor. iii: 17, 18; as warring with the flesh, Gal. v: 17; as giving access

to God, Eph. ii: 18; as imparting strength to His people, Eph. iii: 16; as the power of true prayer, Eph. vi: 19; as the source of sanctification, 1 Cor. ii: 13; as leading to obedience, 1 Peter ii: 22.

Many other passages might be mentioned, but enough has been said to prove the absolute necessity of the Spirit's abiding presence and our absolute dependence upon Him along the entire course of our Christian experience. Thus our Lord speaks of Him as quickening, John iii: 5; as indwelling, John iv: 14, xiv: 17; as out-sowing, John vii: 38; as teaching, John xiv: 26; as testifying of Christ, John xv: 26; as reproving, John xvi: 8; as guiding into all truth, John xvi: 13; as glorifying the Saviour, John xvi: 14. But up to this point the Spirit was not actually given, "for the Holy Ghost was not yet; because that Jesus was not glorified," John vii: 39.

But on the day of His resurrection, which demonstrated that His atoning work was finished and accepted for sinners, "He breathed on them, and saith unto them, 'Receive ye the Holy Ghost,'" John xx: 22. This was a very definite and most important impartation of the Spirit, the fulfillment of the promise that He should be in the disciples, the fountain of water springing up into everlasting life, the Comforter, the Teacher, the divine personal indwelling Agent who binds the believer to the risen Christ for ever and ever.

There is not the slightest reason for saying that our Lord did not ascend to the Father until the forty days had expired. Indeed he would not permit Mary to touch Him because He had not ascended, but said unto her, "I am ascending unto my Father and your Father," John xx: 17. But before she reached the city gates He met her and said, "All hail," and she and the other women "held Him by the feet, and worshipped Him," Matt. xxviii: 9. Where was His risen body, during the intervals when He did not appear to the disciples, except with the Father? There was no lodging place on earth for the risen Man.

But on the day of Pentecost there was an outward and visible display of the same Spirit's presence for testimony and service. Thus there is an unseen and precious relation between our Lord and His own, with which the world has nothing to do,

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and then the external manifestation of this before the eyes of others. For example, we are justified before God by faith alone, without works, without moving a finger or lifting an eyelash, while before men we are justified by works. Every believer is already sanctified before God, while as a practical thing it is also progressive before men. The Spirit was given secretly, "when the doors were shut," to the disciples, and afterwards displayed openly to the assembled multitude.

It is the same Spirit, however, whether bestowed as the source and maintainer of resurrection life and communion and worship, or witnessing for Christ in conviction and conversion. It is the same spirit who comforts, helps, guides, leads, reveals more and more fully the excellence and preciousness of our Lord, or makes His arrows sharp in the heart of the King's enemies. "Now there are diversities of gifts, but the same spirit." To one may be given the word of wisdom, to another the word of knowledge, to another faith, to others extraordinary and miraculous endowments; "but all these worketh that one and the self-same Spirit, dividing to every man severally as He will, 1 Cor. xii: 4-11.

Whatever view, therefore, we take of the Spirit, He is with the true Church always, and is every true believer continually, and hence it is a great lack of intelligence to pray, "Come, Holy Spirit," as if He had to be brought nigh by our entreaties. Let both the church and the believer see to it, that nothing is done to grieve "the Holy Spirit of God," Eph. iv: 30, to "quench not the Spirit," 1 Thess. v: 19, and He will delight to manifest the energy and sweetness of His abiding presence. He is received by faith alone, Gal. iii: 2. He is the beginning of Christian life, Gal. iii: 3; He is ministered by the hearing of faith, Gal. iii: 5; He imparts the blessing of Abraham, Gal. iii: 14; He raises us to full grown sons, Gal. iv: 1-6; He is opposed by the natural man, Gal. iv: 29; He invites us to walk to Him, Gal. v: 16; He desires us to live and walk by Him, Gal. v: 25.

J. H. B.



Three Grand Realities.

(Read Psalm xxxii.)

In this lovely Psalm we have God presented to us in three ways. First, we have Him as our Justifier; secondly, as our Hiding-place; thirdly, as our Guide. These surely are "Three Grand Realities." Nor is it merely that God provides us with justification, security and guidance, though even this were rich and abundant mercy and goodness; but there is far more than this, He Himself has become our Justifier, our Hiding-place and our Guide. Wonderful provision! Such is the moral grandeur of redemption—such the way in which the God of all grace has met our need. If God Himself is my Justifier, I must be perfectly justified. If He is my Hiding-place, I must be perfectly hidden. If He is my Guide, I must be perfectly guided.

Let us then as guided by the light of Holy Scripture, and in dependence upon the teaching of the Holy Spirit, proceed to consider, in the first place,

GOD OUR JUSTIFIER.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "Oh! the blessedness! Transgression forgiven—sin covered." There is deeply imbedded in man's religious mind the thought that he has to meet God as a Judge—that he, as a sinner, has, in some way or another, to satisfy the claims of a righteous Judge who will deal with him about his sins, and exact the very last farthing. As the dying gipsy exclaimed, when told that he was standing at the very portal of the eternal world, "What! must I gang afore the Judge wi' a' my sins upon me!" Tremendous inquiry! If I have to meet God as my Judge, it is all over with me. "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified," Ps. cxliii: a. Hence, therefore, a soul, looking at God as a Judge, must be filled with terror, inasmuch as he cannot answer Him one of a thousand. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt-offerings, with calves of a year old? Will the

Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" You cannot meet God as a Judge. Condemnation must be the issue of a meeting between a righteous Judge and a guilty sinner.

But, thanks be to God, He was another character now. He is a righteous Justifier. Yes, a Justifier of such as cannot meet Him as a Judge. God must be righteous in whatever sphere He displays Himself. Whether as a Judge or a Justifier, He must be just. But in this day of grace, during the acceptable year, the day of salvation, He is revealing Himself as "A just God and a Saviour"—a righteous Saviour-God. What a character! What a stupendous triumph of redeeming love! What an answer to Satan! What a balm for the convicted conscience and stricken heart! A Saviour-God! It is the very title which suits a lost sinner. It brings God near to me in the very condition and character in which I find myself. If God is a Saviour, it is precisely what suits me as lost. If God is a Justifier, it is exactly what I need as guilty. None but a lost sinner can have to do with a Saviour-God. None but a guilty sinner can have to do with God as a righteous Justifier. Nothing can be simpler. It places salvation and justification on a basis as simple as it is solid, and as solid as it is simple. God reveals Himself as a Saviour; the believing sinner walks in the light of that revelation, and is saved. God reveals Himself as a Justifier; the believing sinner walks in the light of that revelation, and is justified. He is saved and justified according to the perfect standard of God's revelation of Himself. It is impossible to stand on more solid ground or occupy a more unassailable position than this. To touch the believer's salvation and justification is to mar the integrity of God's revelation.

And let the anxious reader remember who it is that God justifies, for this point is only second in importance to the question of who is the Justifier. Who, then, does God justify? Is it good people? Where are they? Is it those who have done their duty? Are any such to be found? Is it those who have fulfilled the law? Such would not need His justification, seeing that "the man that doeth these things shall live in them." If, therefore, a man could fulfill the law, he should have no

transgression to be forgiven, no sin to be covered, and hence a Saviour-God—a righteous Justifier, is not for him. This is obvious. A man who has wrought out a legal righteousness does not want an evangelical one. "If righteousness come by law, Christ has died in vain." There was no use in His dying to get us righteousness, if it could be had some other way.

Who, then, does God justify? Hear it, anxious inquirer! He justifies the ungodly. Yea; such is the veritable language of Holy Scripture. "Now to him that *worketh* is the reward not reckoned of grace but of debt. But to him that *worketh not* but believeth on Him that *justifieth the ungodly*, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness *without works*, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin," Rom. iv: 4-8.

Here then we get our answer, full, clear, distinct and conclusive. Two characters are placed in contrast, namely, "him that *worketh*," and "him that *worketh not*," and this contrast completely upsets all man's thoughts. It never could have entered into man's mind to conceive that righteousness was to be had without working for it—that God could justify the ungodly. And yet this is the very doctrine of scripture. If man could get righteousness by working for it, then clearly it would not be *divine righteousness, for the simplest of all reasons, that this latter is to "him that worketh not."* If God reveals Himself as the Justifier of the ungodly, then is it a sheer denial of the revelation for man to come before Him in any other character. If I, as a sinner, bring my duties to God, I must meet Him as a Judge, for surely He must judge my duties to see if they are all right. But if I bring my sins to Him, He meets me as a Justifier with a full and free forgiveness and an everlasting righteousness. The peculiar glory of the gospel is that it reveals God as the righteous Justifier of poor ungodly sinners.

This is a marvellous truth. And if it be asked, as surely it must, by every exercised conscience, on what ground does this grand reality hold good? The answer is as clear and satisfactory as the most anxious soul can possibly desire. It is this—God, as a Judge, dealt with my sins at the cross, in order that God as a Justifier might deal with me at heaven's side of the

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empty tomb of Jesus. The death of Christ, therefore, forms the ground on which God can righteously justify the ungodly. A righteous Judge condemned sin on the cross, that a righteous Justifier might pardon and justify the guilty. What a profound mystery! Well may angels desire to look into it; and well may sinners, whom it so blessedly concerns, bless and praise Him who has counselled, revealed and wrought it all for them, through the accomplished atonement of Christ.

And here we would pause a moment in order to put a plain, pointed question to the reader. Dear friend, do you know God as your Justifier? Or, are you still thinking of meeting Him as a Judge? Are you looking forward to the judgment-seat as the place where the question of your justification is to be settled? If so, you must be miserable. You can never enjoy true peace until you know and believe that God as a Judge has nothing against you as a sinner; say more, that He Himself is your Justifier; that, in the death and resurrection of Christ, He has revealed Himself as a just God and a Saviour to you, an ungodly sinner. This is the solid and unassailable ground of peace; and we most earnestly pray you to ponder it. If you are really anxious about your soul's salvation, you need not lay down this paper until you possess divine certainty that you are justified, and that God is your Justifier. Blessed certainty! May you know it now, through simply believing on Him who justifieth the ungodly, and you will then be able to follow us, with intelligence and comfort, while we dwell, in the second place, on

GOD OUR HIDING-PLACE.

It is a remarkable fact, that so long as the sinner is at enmity with God, he is at peace with himself; at peace with the world; at peace with the devil; but the moment he is brought into full peace with God, he is at war with himself, with the world and with the devil. Hence, on sooner do I know God as my Justifier than I have to cope with a host of spiritual enemies, within and around. This makes me conscious of another need; I want a hiding-place into which I may retreat at all times, nay, rather out of which I may never venture to show myself. Now, God is this Hiding-place. "Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me

about with songs of deliverance." What a difference between the condition of the soul here and in the third and fourth verses! "When I kept silence, my bones wasted old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer." What a contrast between the "roaring" of a sin-burdened soul, fearing judgment and the "songs of deliverance" of a justified soul, hidden in God! And yet it is far better to roar in disquietude of spirit, than to cry, Peace, peace, where there is no peace. True anxiety is vastly to be preferred to a false peace. But the believer has neither the one nor the other. His anxiety has been hushed into truthful repose by the knowledge of God as his Justifier and Hiding-place; and therefore instead of the roarings of disquietude, he can sing songs of deliverance. Blessed exchange! Instead of crying out, "Oh! the wretchedness!" he can sing aloud, "Oh! the blessedness!" "Thou shalt compass me about with songs of deliverance." "If God be for us, who can be against us!" "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "Now thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place."

These are some of the "songs of deliverance" with which a Saviour-God doth compass about His justified and hidden ones. Would that we were more filled with them! Alas! that we should be more characterized by mormorings and complainings, than by songs of triumph. Surely, if we would but ponder our mercies and blessings more deeply, our songs would be more abundant. Who have such reason to be glad as those who are justified by, and perfectly hidden in, God?

But we must close this paper by a brief reference to the third point in this lovely scripture, namely,

GOD OUR GUIDE.

This we may truly say is a grand reality. Yes, and we want it as we pass along through the labyrinths of this wilderness-world, in this day of perplexity and confusion. We want a Guide, and God has undertaken to fill that office for us. "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye." What precious grace!

OUR HOPE.

It is as though our God would meet us at each stage of our path, and manifest Himself in the very character in which we need Him. When bowed down with guilt, and roaring in disquietude our bones waning old, and our moisture dried up, He shines before us as our Justifier—our Saviour-God—pardoning our transgressions, and covering our sins. When surrounded by hosts of spiritual enemies, who would crush us in a moment, He opens His bosom to us, and invites us to find, in Himself, a retreat and a hiding-place from them all; so that, instead of feeling ourselves compassed with foes, we are compassed with songs. And, finally, when called to pass through scenes of confusion and perplexity, He, in infinite grace, stands before us and says, "I will guide thee." What grace! What nearness! What intimacy!

And mark the way He guides. "I will guide thee with *Mine eye.*" This, as we know, is the most tender, delicate, and affectionate description of guidance. We must be very intimate with a person, and very near him, in order to be guided by the movement of his eye. It is a far more refined and exquisite sort of guidance than the movement of the hand, or the sound of the voice. I must be gazing directly into a person's face in order to catch the glance of his eye; and I must be intimately acquainted with his wishes and his ways, in order to interpret the glance and act upon it.

O that we entered more fully into all this! Would that the guidance of our Father's eye were ever sufficient for us! Would that we could just place our hand in His, and, gazing up into His countenance, be ever guided by the movement of His eye! Then would our path be clear and safe, simple and happy. We should not, like the impetuous "horse," or the obstinate "mule," require the "bit and bridle" of circumstances; but through communion with His mind we should know His will. How often are we at a loss as to our path! How often are we ill at ease! And why? Because the guidance of the eye is not understood. We ask God for guidance in reference to movements which He does not want us to make, and as to paths in which He does not want us to tread. "I don't know which way to turn," said some one lately to a Christian friend. What was the reply? A very simple one. "*Don't turn at all.*" Just

an. If you don't see your way as to moving, it is very obvious you should stand still.

May all the people of God be enabled, by His spirit, to walk as justified ones, to abide in their hiding-place, and follow their Guide !

C. H. M.

Jacob's Prophecy.

(Gen. xlix.)

"Jacob called unto his sons, and said, Gather yourselves together that I may tell you that which shall befall you in the last days." There can be no proper exposition of the chapter, therefore, that leaves out its bearing upon the last days. Dr. Davidson, a professedly Christian, but really infidel expositor, like so many other professors in "Christian" colleges, is so struck with the characteristics and location of the tribes, and other incidents it gives, that he concludes it is a forgery, written after the events it relates. But this is the usual resort of higher criticism and rationalism, and scarcely worth mentioning.

As with the seven churches of Asia, the historical description is made typical of seven successive epochs or stages, in the strange career of the church at large, stretching from the first to the second coming of Christ, so the twelve sons of the dying patriarch are representatives of Israel's course, from the time the prophecy was uttered down to the last days. There is a remarkable grouping of these sons, for the order of their birth is sometimes disregarded to the arrangement which the Spirit of God makes of them, that He may symbolically present the truth concerning their subsequent experiences. Nor is it at all correct to call the chapter "Jacob's Blessing," as is so often done, although this is the name that can be appropriately given to the prophecy of Moses, Deut. xxxiii. Here there is much of evil predicted; there it is all good, for the tribes are viewed as restored to their land and rejoicing in Christ.

First we have Reuben, Simeon and Levi grouped together, marked by defilement and treachery, and telling out the character of the nation until the birth of Jesus. It is true that "Reuben went and lay with Bilhah, his father's concubine: and Israel heard it," although it does not appear that Israel said anything about it at the time, Gen. xxxv. It is true that Simeon and Levi were guilty of atro-

OUR HOPE.

clouds cruelty (Gen. xxix.); but it is obvious that these crimes are but types of national unfaithfulness, as the dying prophet says: "O my soul, come not thou into their secret; onto their assembly, mine honor, be not thou united." Nay, he declares, "I will divide them in Jacob, and scatter them in Israel," which can have its complete fulfillment only in the subsequent separation of the twelve tribes into two hostile kingdoms, and the dispersion of both by Assyria and Babylon.

Judah comes next, and represents the nation at the time of our Lord's advent to earth, with an intimation not at all obscure of His second advent. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Judah, therefore, was to continue as a tribe with its tribal rod or sceptre until the coming of the Prince of Peace; and then the Holy Ghost, as is His wont, glances at once to His second appearing as the time when the scattered people shall rally around Him in adoring recognition of His Messiahship. His heavenly saints shall meet "at our gathering together unto Him" (1 Thess. ii: 1); and then for His earthly and Jewish saints, scattered over the earth, "He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. xxiv: 31.

Zebulon and Issachar follow, not in the order of their birth, dwelling at the haven of the sea, crouching down between two burdens, bowing the shoulder to bear, and paying tribute. This is the period of Israel's history succeeding the rejection and crucifixion of Christ. The scattered Jews are merchants and tradesmen dwelling at every harbor where money is to be made, and yet for eighteen hundred years burdened with unjust taxation and shameful oppressions. Truly they have been servants to Gentile tribute, and have suffered enough to have swept them from the face of the earth, if it had not been for the purpose of God reserving them for a glorious future through the riches of His unchangeable grace.

Dan then comes into view, "a serpent by the way, an adder in the path, that biteth the horse heels so that his rider shall fall backward." It is Israel under the antichrist, "the time of Jacob's trouble" (Jer. xxx: 7), the period of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever

shall be." Matt. xxiv: 21. No wonder the old prophet suddenly exclaimed, "I have waited for Thy salvation, O Lord." Apostasy and idolatry began with Dan, and the tribe may well stand for the unbelieving Jews who will make a covenant with the lawless one of the last days. It is a significant fact also that Dan is not named among the twelve tribes that are sealed in the last days (Rev. vii); and yet God's faithfulness to His covenant secures their final restoration to the land. Ezek. xlvi.

Gad, Asher and Naphtali are next mentioned as representatives of the sealed and elect remnant, who shall refuse to bow to anti-christ, and may thus win the martyr's crown. "Gad, a troop shall overcome him, but he shall overcome at last. Out of Asher his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loose: He giveth goodly words." Thus we have victory in defeat, happiness in the face of fierce persecution, and faithful testimony which the Lord will own and approve. Such will be the remnant of believing and godly Jews, of whom we read so much in the Old Testament, and who are tenderly called by our Lord "My brethren" in the judgment of the living nations. Matt. xxv.

It is needless to dwell upon Joseph as an illustrious type of our Lord Jesus Christ. Indeed when the patriarch comes to this part of his prophecy, he adds, "from thence is the Shepherd, the Stone of Israel." Jesus, separated from His brethren, but accepted of God, is back again, the source of universal blessings "unto the utmost bound of the everlasting hills," and wearing the crown of undisputed authority. Then, and not till then, shall blinded Israel, as a nation, look upon Him whom they pierced, and mourn for Him as one mourneth for an only son, and be in bitterness for Him as one is in bitterness for his first-born. Zech. xii: 10. "Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away." 2 Cor. iii: 15, 16.

Benjamin, "son of my sorrow," said Rachel, but "son of my right hand," said Jacob, comes last, and he sets forth Christ exercising judgment upon the earth and putting down evil. "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His

loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." Isa. xl: 4-9.—*Selected.*

Prophetic and Jewish Notes.

BY A. C. G.

The apostasy of Christendom is clearly revealed throughout the prophetic Word in all its dreadful development and fearful end. The Epistle of Jude, standing as it does at the end of the epistles and preceding Revelation, shows us the true photograph of the apostasy as it will be immediately before the Lord comes to take His saints up into the clouds. And if the apostasy of Christendom is so great while the Church, the one body, is still in the earth, what will it be after the rapture of the saints? Indeed gross darkness will cover the earth.

Some months ago we printed a short article by A. Saphir (a Hebrew saved by the grace of God) on the apostasy, in which he compared the apostasy of Christendom with the apostasy of Israel. He showed so clearly what a difference there is between the two. The apostasy of Christendom is incurable, but the apostasy of Israel is curable. Israel has still, as the Apostle says, zeal for God, though it is not according to knowledge. The writer showed in what the apostasy of Christendom consists. "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. Then they give up Jesus too. Then they give up the Father and do not believe in creation. And then they become agnostics and say they know nothing about it—whether there is a God or not. Then they give up morality, as necessarily they must give it up; and then they fall into the most abject pessimism. This is the downward career of the apostasy in Christendom."

Well, it is incorrect to say there is an apostasy, a falling away, coming. The fact is, *we are right in it and see it going on all around us.* It is just as the above words declare, the giving up of the atonement, the blood—and substituting for it the character of Jesus, which could *never* save us and which will never do anything for us. Cain's worship is substituted for Abel's worship. A good part of Christendom is just that. And so we read in the prophetic

Word in the Epistle of Jude concerning the downgrade in the last days. They have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perish in the galesaying of Core. The last stands for open rebellion followed by divine wrath by fire. Such will be the dreadful end of the apostasy in Christendom, open rebellion against God and His Anointed and the wrath on the day of burning.

A friend writes, "Everything is rushing on to the end," How true it is. It is a rushing on indeed like a stone rolling down a steep hill faster and faster. During the last few weeks such startling facts have come to our notice, such clear evidences of the falling away and the *hopeless* condition of Christendom, that show clearly the fulfilment of prophecies relating to the ending of this dispensation. We cannot give these facts and evidences, they are too numerous, and we wish to avoid unprofitable censuring.

But is there no hope? Can Christendom not be reformed? Is there no way in which a better state of things can be brought about? Will not a revising of creeds, a week of prayer and fasting, a union of sects, etc., arrest the downward career? The Word of God shows that things are beyond repair, matters cannot be remedied. All reformation attempts will end in a greater deformation. No, there is no hope. It is all wrong in Christendom with its man-made creeds and institutions. The heaven is at work, only the fire can arrest the progress of evil. The rod of iron is the only remedy which will break them in pieces like a potter's vessel.

There are many good and well-meaning brethren who stay in the midst of the apostasy, and that with the thought of being a salt and trying to do good. In some way they hope for a change for better things. They hope for something which is nowhere promised in the Word. They are committing the error of Lot, sitting in the doors of Sodom. It is a most dangerous place to know the truth and the true place, the separation from heaven, and not to act accordingly. It must end in disaster to be occupied with something which is against the purpose of God.

Little children, it is the last hour, and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know it is the last hour. 1 John 11: 18. The spirit of antichrist—against Christ—is manifested in a thousand ways in the apostasy of Christendom, and there are indeed many antichrists.

OUR HOPE.

The only safe place is *outside* of all that dishonors Christ and His work, separation from that which is evil.

We hear of preparations which are being made for a "universal Christmas celebration" in Jerusalem in this year, that is December, 1900. We quote the following from a good source:

It is planned to have a great Christmas celebration in 1900, which will be begun with the ringing of the "Peace and Liberty Bell" in Jerusalem. It is expected that this will be the most joyous Christmas since the first one, and that on the first Christmas of the new century the whole Christian world will join simultaneously in a grand chorus, "Peace on earth." It will be one of the most novel ceremonies ever conceived, and preparations are now being made for its successful consummation. The committee having the celebration in charge has invited the Peace Bell committee to meet in the Holy Land Christmas eve, 1900, on the spot where the shepherds received the message: "Glory in God in the highest."

When the bell is rung the message, "Peace on earth," will be flashed over the world at the same moment, and a grand, glorious chorus singing the doxology will rise from millions of throats. Never in the world's history has such an idea been conceived and carried out, and never has there been such a grand chorus as will raise their voice in praise and rejoicing at the same time. The entire Christian world will take part, and those who evolved the idea are busy themselves preparing for the greatest Christian demonstration ever known.

Upon this occasion, and at the same time, the cornerstone of the great temple to be erected in the Holy Land will be laid. A large number of people is expected to attend this ceremony, as the celebration will be one of the most memorable events in the history of the Christian world.

As now proposed, the bell will be connected with the cables reaching to all parts of the earth. Then a half hour before the time is set for its ringing, all telegraphic business to be stopped, and every system in the world will be connected with the Jerusalem wire. The thousands of wires will speed the message to millions of waiting people when the bell is rung.

Thousands in Christendom rejoice in such silly stuff and see it as a sign of the approaching "Union of Christendom" and the herald of a better day. "Peace on earth!" What mockery at a time when Lyddite shells filled with deadly acids are thrown by a "Christian" nation into the camps of another Christian people! There will be no peace on earth till He comes, whose right it is, the Prince of Peace. And before that proposed "Christmas Celebration" can be carried out, He may have come for His waiting saints.

It is nevertheless highly significant how everything seems to gravitate towards Jerusalem and beyond that to the old site of ancient Babylon. Never before has there been such an interest in Jerusalem among the Jews and Gentiles as at this present time. That in itself speaks volumes. Zionistic activities among the Hebrews continue and become worldwide, backed by an immense

capital. It is all in unbelief. We cannot understand how Christian believers can go so far as to join Zionistic societies, become honorary members of them and give financial aid. This must spring from ignorance of the prophetic Word. Zionism is not the true restoration promised to Israel. That restoration can only be after the Son of Man has appeared in His glory. Only then will the elect people be gathered from the four corners of the earth. Zionism with its infatuated leaders rushes onward in the spirit of the age on humanitarian lines, to make Palestine Jewish and bring about a better day for the down-trodden Jewish masses. That on the other hand there is aside from organized Zionism, a wonderful national revival and love for Zion among the people cannot be denied.

In several recent numbers of *Die Welt* we noticed schemes and plans advanced by Jews and others for the building of a railroad from Palestine to Babylon, and the hopeful outlook of having the valley of the Euphrates within reach, and as a centre of commerce. How all this agrees with Old Testament prophecies!

We were asked by some one, How long will the great tribulation last? The time between the coming of the Lord for His saints and with His saints is seven years. The next question put was, Don't you think that this is a short time for the accomplishment of all the things the Word speaks of taking place during that time? How can we wait for the Lord to come now, when so much needs to be fulfilled? The preparations are now made for all these events, all is ready and as soon as the Church is taken it will be a wild, mad rash to carry it out. No, seven years is not too short a time.

Eastern Europe continues in its anti-Semitic agitation. It is not to be forgotten that nearly one-half of the Jews in the world live in Austria, Russia, Rumania, etc. Hardly a week passes without news of new outrages. We quote from several Jewish papers:

A stranger went through a village of Galicia the other night, when a peasant cried out, "There is a Jew, let us kill him." No answer was given. A mob of peasants attacked the unfortunate man, and beat him unmercifully. In vain he cried that he was not a Jew, and after beating him for some time, they let him on the street unconscious. He was taken to a hospital where he died in a very few minutes. It was then ascertained that the man was not a Jew, but a peasant from another village, who himself had

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been the leader of an anti-Semitic gang. This incident proves how deep the hatred against the Jew in Galicia.

A correspondent of Jassy writes: "The Roumanian government treats their Jewish subjects a great deal worse than Pharaoh treated their fathers in Egypt. Pharaoh did not want to let the Jews go because he wished to make use of them, but the anti-Semitic government of Roumania does not allow Jews to emigrate, because if they did they would have nobody to torment. The persecutions Jews have to suffer in Roumania have reached the highest degree. All human rights have been taken away from them. They are beaten publicly, and robbed with impunity. They have no hope whatever that their condition will be changed for the better in that country, and they are also not allowed to leave the country. In spite of this one hundred and sixty families have stealthily emigrated to Turkey.

"Several weeks ago Roumanian anti-Semites, among whom are some of the highest members of the government, wrote to Madrid, Spain, asking them to send an extract of the laws against the Jews at the time of the Inquisition, for they would like to introduce these laws in Roumania. The mayor of Madrid in reply, said: 'We have no time to look up old laws, but should you be able to induce the Jews to return to Spain we should be very grateful to you, for Spain has not prospered since the expulsion of the Jews.'

A number of questions have been asked about Antichrist, if he is a person or a system. The Word shows very clearly that he is a person, indeed, from Genesis to Revelation we can trace that evil one, that Man of Sin and Son of Perdition, whose number is 666, who will be in charge of the earth when the true King comes, Who will slay him with the breath of His mouth and the brightness of His coming. The Lord tarrying we may give later several articles on what the Word says about that Man of Sin. He will be the one coming in his own name whom the Jews will herald as their Messiah and King.

It is interesting how the primitive Church down to persons who were acquainted with apostles held a belief in a personal Antichrist, just as the primitive Church was pre-millennial. All the post-millennial heresy and false notions of Antichrist came in later. The following we quote from an English exchange:

BARNABAS (70-80 A. D.), the friend and companion of Paul, speaks of Antichrist as a person.

JUSTIN MARTYR (about 150 A. D.), *Trypho*, p. 159. He says, "Foolish are they who do not understand what indeed has been pointed out by all the testimonies of the prophets, that two comings of Christ are spoken of; one in which he is preached as the sufferer, glorious. . . The second, that in which He will come with glory from heaven at the time when the Man of Apostasy, who speaketh great things against the Most High, shall be on the earth, and dare wicked things against us Christians."

IRENEUS (A. D. 180), the disciple of Polycarp, the companion of the Apostle John, has a great deal to say on the subject. He says that "the Temple of God (1 Thess. ii.) is at Jerusalem, where Antichrist sits and acts." Irenæus believes also that Antichrist would arise from the tribe of Dan.

TERTULLIAN (A. D. 190-200) writes to the same effect, as quoted by Maitland in his *Apostles' School of Prophetic Interpretation*. Tertullian takes the two witnesses as personal also.

HYPPOLYTUS (early part of third century) believes the same.

ORIGEN (A. D. 225) speaks of Antichrist as "a king," who "shall sit in the Temple of God" and shall place there his abominable idol.

VICTORINUS (end of second century) explains the "abomination" of the idolatrous worship of Antichrist in Jerusalem.

LACTANTIUS (A. D. 300) says that Antichrist will make an image to speak, and will desolate the world for forty-two months. "He will feign himself to be Christ, and will fight against the true Christ."

Notes of our Work.

We have preached the Gospel twice a week to Jews in our new place during the last month. The meetings have not been very large for different reasons, the largest being the morning meeting. But we have seen evidences that the Word was blessed to a number of our hearers. With some we have had earnest conversations about our Saviour, and the way of salvation. Many who dropped in we have not seen again. The Lord takes care of the seed of His Word scattered.

Our store on Second Street is well patronised. We have a good many callers every afternoon from 1 to 5 o'clock, young and old men who come in and spend an hour or two reading the numerous tracts, etc., we have on our table. Others come in for literature and Bibles. Parents send their children quite often with requests to send them a New Testament or some Jewish literature. A few come in and offered to pay for what they wanted. This distribution is not confined to Jews, but we reach German people likewise, and scatter a good many English Gospel tracts.

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About 1,400 copies of our new Hebrew tract and the new number of the Jargon Monthly have been sent during the last month to the following places: Alexandria, Egypt; Constantinople, Turkey; Safed, Jerusalem, Palmiræ; Tangier, Morocco; Kiew, Russia; Ploiteui, Roumania; Warsaw, Poland; several places in England; Stockholm, Sweden; Hamburg, Germany; and to a number of larger cities in this country. Most of them are now in the hands of believers and friends of Israel, and through them they find their way into the hands of Jews, merchants, peddlers. May the Lord bless the printed page.

We hope to print more tracts on Gospel lines in the pure Hebrew, the language of the Bible. Jargon is read by all or nearly all European Jews, but not by the so-called Sephardim. But Hebrew is read by all the Jews in Palestine, Persia, Arabia, Morocco, and Egypt, and as we said before there is a revival of Hebrew. An educated Hebrew came to our place and asked for a copy of our Hebrew publications, saying that he was collecting, as a lover of Hebrew, all new publications, and reading them diligently. A new Jewish translation of the Epistle to the Hebrews is about ready to be printed. There has really never been a good Jargon translation of that important Epistle. Several translations were made, but they are nothing but the German text printed in Hebrew characters. The translation will be much enjoyed we doubt not.

We send our tracts free of charge to any one who desires to have them on hand for Jewish peddlers and others. Now and then readers of Our Hope send us addresses of Hebrews, and we put their names on our mail list, so that they receive our publications regularly. We will be glad to hear from others. Stories in Zechariah have been mailed to some fifty or sixty rabbis, and several of them have written us so far and thanked us for the book. We hope to send out more in the near future.



OUR HOPE.

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No. 11.

Announcements.

We have had many responses to our note in the April number, and we have not only sent out many sample copies, but received many new subscribers. We are thankful for this, and that the study of the Gospel of Matthew in our pages has awakened such a deep interest. We have reserved several hundred copies of both March and April to supply new subscribers. We have special rates when ten or more copies are taken. Please write us at once.

The seventh volume of our magazine begins with July. Please study your labels and renew your subscriptions.

Mr. Francis E. Fitch, of 47 Broad Street, has transferred his tract publishing department to the Gospel Publishing House in the Melrose Building, Nos. 24 and 26 West Twenty-second Street. The stock includes a very large lot of most excellent Gospel literature, such as leaflets, tracts, cards, etc., also books on Bible study, prophecy and Church teaching. The prices are very low. Catalogues are sent free on application. Send for one and address as above.

We have been requested to announce that the twenty-fourth annual meeting for the study of the scriptures (Niagara Bible Conference) will be held, the Lord willing, at Asbury Park, N. J., in the Sea-Side Auditorium, for seven days, beginning Tuesday, July 10, 3 P. M., and closing July 17, 1900.

We have to guard with jealous care "The faith once for all delivered to the saints." When you find, as you do find now, professing Christians and professing Christian ministers denying every article of the faith, or putting another meaning upon all the words than they must have been understood to mean,

and preaching lies in the name of the Most High, it is time that somebody set a watch against them. A night watchman's place is not an easy berth; but I am willing to take that place for my blessed Master's sake. Those professing servants of Christ who enter into an unholy alliance with men who deny the faith will have to answer for it at the last great day. As for us, brethren, when our Lord comes, let Him find us watching as well as praying.—C. H. SWANSON.

Gospel of Matthew.

BY A. C. G.

CHAPTER I.—*Continued.*

The second half of the first chapter, beginning with the eighteenth verse, makes known the birth of Him whose legal title to the throne of David is proven through the genealogy. In this account He is presented as human and divine, born of a virgin and at the same time Jehovah-Saviour, Emmanuel, God with us. If Matthew 1: 1-17 were all that could be said of His birth, He might then *have had* a legal right to the throne, but He could never have been He who was to redeem us and save from sin. But the second half before us shows Him to be truly the long promised One, the One of whom Moses and the prophets spoke, to whom all the past manifestations of God in the earth, the types, etc., pointed. To accomplish the work of salvation, to suffer the penalty of sin and to put away sin He had to be divine and human.

Now the birth of Jesus Christ was thus: His mother, Mary, that is having been betrothed to Joseph, before they came together, she was found to be with child of the Holy Ghost. But Joseph, her husband, being righteous, and unwilling to expose her publicly, purposed to have her put away secretly; but while he pondered on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to thee Mary thy wife, for that which is begotten in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins.

Now all this came to pass that that might be fulfilled which was spoken by the Lord through the prophet, saying, Behold the

virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which is, being interpreted, God with us. But Joseph having awoken from his sleep did as the angel of the Lord had enjoined him, and took to him his wife, and knew her not until she had brought forth her firstborn Son: and he called His name Jesus (verses 18-25).

How simple and easy this all sounds; yet here are depths which no human mind can nor ever will fathom. All attempts to explain will utterly fail. Faith worships here and looks with profound adoration upon the mystery made known, God manifested in the flesh. The Lord stood before Abraham, clothed in the form of a human being, eating and drinking (Genesis xviii). What humiliation that was for Him even then, but how much deeper and far-reaching it is here? It is now His mother, Mary, which is prominent in the record. Born of a woman Paul says in Galatians iv. This directs our attention to the very first promise made in Genesis iii: "I will put enmity between thee and the woman, and between thy seed and her seed: He shall bruise thy head and thou shalt bruise His heel." This is the first promise of a Deliverer.

We often read in the prophetic Word, I am He, and the Hebrews have the word "Hu" (Hu) as a divine name. In the ancient book of *Zohar* the word Hu is applied to the eternal God bruising the serpent's head. He is to be the seed of the woman, not of Adam, the man. Interesting are the following quotations from the ancient expositions of the Jews (Targumim, etc). The voice which our first parents heard walking in the garden was the Word of the Lord, or the Messiah. Before they sinned they saw the glory of the blessed God speaking with them, but after their sin they only heard the voice walking. The seed of the woman shall bruise the head of the serpent, and they shall obtain healing in the days of the Messiah.

Mary, then, was that elect woman, a virgin, from whom the One seed came. She was betrothed to Joseph, the Son of David, and so that there should not even be the shadow of a doubt, it is added, before they came together she was found to be with child of the Holy Ghost. Righteous Joseph pondering on these things and as a righteous man undoubtedly praying to God about it, he visited by an angel of the Lord. Even the little word "and" is here of importance. We hear much in the Old Testament of the

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angel of the Lord. He appears often as the mediator between God and men. He has divine names and attributes. He appeared in the form of man to Hagar, Abraham, Jacob, the children of Israel, Joshua, Gideon, Manoah, and to Manoah's wife. Jacob calls him the angel, the redeemer. In Isaiah lalli: 9 he is called the angel of His face. Indeed all through the Old Testament Jehovah and His glory is in him revealed, so that in these manifestations we see the incarnation foretold. The very name of God was in him (Exodus xxiii: 20). The old Jewish synagogues believed correctly that this angel of the Lord is the Word of God (Memra), and the Messiah. There would have been from the side of the Jews a great deal of objection, and that justly, if it had said here, *The* angel of the Lord appeared unto Joseph. But it says not *The* angel, but *An* angel. It could no longer be *The* angel of the Lord. The One who appeared as the angel, is now to be born of the virgin. He emptied Himself, taking a servant's form, taking His place in the likeness of men (Phil. ii: 7). If the writing of the Gospel of Matthew had been the work of an impostor, he would surely have written, that the angel of the Lord came to Joseph, instead of an angel. So even the little word, *an*, brings out the verbal inspiration.

In the Gospel of Luke we read that the angel Gabriel (the same who announced to Daniel the coming of the Messiah and the time of the end), was sent of God to Mary, and came in to her and said, *Hail, favored one! the Lord is with thee.* But she, seeing the angel, was troubled at his word, and reasoned in her mind what this salutation might be. And the angel said to her, *Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in the womb to bear a Son, and thou shalt call His name Jesus. He shall be great and shall be called Son of the Highest; and the Lord God shall give Him the throne of His father David; and He shall reign over the house of Jacob for the ages, and of His kingdom there shall not be an end.* But Mary said to the angel, *How shall this be, since I know not a man?* And the angel answering said to her, *The Holy Spirit shall come upon thee, and power of the Highest overshadow thee, wherefore the holy thing also which shall be born shall be called Son of God* (Luke i: 28-35). In reading this one almost hears the voice which spoke to Moses, *Take off thy shoes from thy feet, for the place whereon thou standest is holy ground.* Both Gospels bring

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it is not clearly that it is the Son of God, the eternal Word, who became a man, truly the child of His virgin mother, flesh and blood, a real human body like ours, but a *holy* thing, that is *absolutely* without sin and holy. His human nature proceeded directly from the Spirit of God. No other being could have saved us.

The Old Testament speaks often of this great event, the birth of the Saviour, and that He is to be *divine* and human in His person. He is called the Branch (Zemach). In Isaiah He is once called The branch of Jehovah, and in other prophets, The branch of David. "For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah ix: 7). There is a very important and remarkable passage in Jeremiah, "The Lord hath created a new thing in the earth, A woman shall encompass a man" (Jer. xxxi: 22). This belongs to a Messianic prophecy as clearly shown by the context. It is a new thing, which is to take place, and a creation. This could never be said of the birth of a child in the natural way. Even one of the ancient rabbis acknowledges that Jer. xxxi: 22 speaks of Messiah, and that by the woman a virgin is meant. Several years ago an old and learned, as well as a highly esteemed Hebrew, by his own brethren, on account of his learning, wrote me an article for our Jewish paper, in which he showed that the above passage speaks of the birth of the Christ. In the Jewish writings, some of them of great antiquity, much is said on the origin and birth of the Christ. We quote but a few of the most important words of the rabbis. "Several state that Messiah is to have no earthly father. The birth of the Messiah alone shall be without any defect. His birth shall not be like that of other men. The birth of the Messiah shall be like the dew of the Lord, as drops upon the grass without the action of man."

That this exposition of the scriptures concerning the miraculous birth of the Messiah was generally believed at the time of our Lord is seen from the Gospel of John. "Is not this He whom they seek to kill? and behold He speaks openly and they say nothing to Him." Have the rulers then indeed recognized that this is the Christ? But as to this man we know whence He is. Now, as to the Christ, when He comes *as our Judge* whether He is. (John vii: 27.) With this they acknowledged that they believed that with the birth of the Christ a mystery is connected.

They thought then they knew who Jesus of Nazareth is; "And they said, is not this Jesus, the son of Joseph, whose father and mother we have known? How then does he say I am come down from heaven?" (John vi:42.) Many centuries later wicked Jews wrote a vulgar and blasphemous account of the birth of our Lord, but the early Jews, it seems, never attempted to contradict the first chapter in Matthew.

The angel bid Joseph not to fear, and made known to him not only that that which is begotten in Mary is of the Holy Ghost, but he said also, "She shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins."

The word Jesus comes from the Hebrew Jehoshua, which means Jehovah is the Saviour. It is the precious name in which the whole story of salvation is contained. The people of Jehovah are His people likewise, because He is Jehovah, and He has left His eternal glory, His riches, and became poor, to save them from their sins. When Moses stood in the presence of this descended Lord, who proclaimed before him the name of the Lord, Moses said, "If now I have found grace in Thy sight, O Lord," saying this looking to heaven, "let my Lord," the One who had come down and stood before him, "I pray thee go among us; for it is a stiff-necked people, and pardon our iniquities and our sin, and take us for Thine inheritance." (Exodus xxxiv:9.) And now He came, Jesus, who is able to save His people from their sins, because He is God, and gracious, as revealed to Moses there. They rejected Him and His salvation. They are scattered among the nations, blinded and hardened, but He is nevertheless Jesus who shall yet save His people. He has bought the field and the treasure in it. He will come again and take away ungodliness from Jacob and remember their sins no more. Yes, He will come again and the Lord God will give Him the throne of His father David, and He shall reign over the house of Jacob for ages. Saul of Tarsus heard His voice from heaven, which said, "I am Jesus!" It is very significant that He spoke thus to the one who became the apostle to the Gentiles, and who in many respects is a type of the whole nation in his unbelief and in the wonderful conversion. He saved Saul of Tarsus. He will save all Israel yet. For believers, His name is not simply Jesus, but for us, the church, the one body, He is both Saviour and Lord, and the right way to address Him is by His full name, as it is by the resurrection from among the dead, our Lord Jesus Christ.

With the declaration that He shall ease His people from their sins the message of the angel was completed. It is now Matthew, and through Matthew of course the Holy Spirit, who continues. The most vital passage of the Old Testament is now brought to the front. This is the familiar prophecy in Isaiah vii: 14, which reads, "Behold a virgin shall be with child and shall bring forth a son, and they shall call His name Emmanuel." Like most all the other Messianic prophecies, this one has also been the target of "Higher Criticism." These learned (!) critics have made some very ridiculous utterances on this sublime prophecy, and said that it is anything but Messianic. They stand not alone but are in company of rationalistic Jews and other infidels, who serve the power of darkness—the one who is the falsifier of God's Word from the beginning. Some of this infidel trash of Wellhausen, etc., is continually being rehearsed by some of the so-called professors in theological "evangelical" seminaries in this country. Alas! how true still, professing themselves wise, they became fools. Higher criticism is nothing else but infidelity, blasphemy and foolishness.

It is with these critics, who are the educators of the coming preachers in the different sects, a question what Isaiah wrote and what he did not write, what is genuine and what is added to it by a later hand, etc. So it is being taught that Isaiah spoke of his own wife when he uttered these words which are before us. Now beware, ye higher critics, how you treat this prophecy! Matthew 1: 23 says that not the prophet said these words, "Behold, a virgin shall be with child," but the Lord Himself spoke these words through the prophet. A denial of Isaiah vii: 14 that it is not a Messianic prophecy is a denial of the integrity of the New Testament, a denial of the Lord. How does any one dare to say the prophet did not utter a prophecy at all, that it is not to be understood as meaning the Lord Jesus Christ, when the Holy Spirit in the very first chapter in the New Testament declares that it is a Messianic prophecy, and that it has found its fulfillment in the person of our Lord? If there were no other evidence whatever in the Old Testament, nay, if there were many difficulties connected with it, Matthew 1: 23 would settle it all and is sufficient proof in itself for what the Lord meant when He spoke through Isaiah the prophet.

But there is nothing whatever in Isaiah vii which would in any way show that the prophecy is not Messianic. The Lord spoke

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the promise at a time when the house of David was discouraged and disheartened, and King Ahas, instead of trusting the Lord, continued in unbelief. The prophet asks him to demand a sign from the Lord, but he rejects the offer under the plea that he would not tempt God. Upon this the prophet said that the Lord Himself shall give you a sign, and the prophecy then spoken is the sign for the discouraged king and the house of David. In other words, Messiah is to be born, He is to come from Judah, and from the house of David. How can you, as king, fear destruction and extermination? This was the comfort of the sign. The birth of Him is a sign—something extraordinary, a miracle, and therefore the promise of comfort begins with the prophetic word, Behold. We will not enter into a fuller discussion of the seventh chapter of Isaiah, nor answer the arguments which are brought against the Hebrew word used here for virgin, all this would be of little value and profit to most of our readers. Some have seen a difficulty that the child was to be named Emmanuel, and instead of this name, he is named Jesus. The Jew often comes with this question. We point out to him that this apparent contradiction is really a proof of the inspiration. How easy it would have been for Matthew to have all fit in so that every word would be in harmony with the Old Testament. The Holy Spirit guided his hand in writing. The prophecy in the Old Testament says, "And call His name Emmanuel." Here it says "They shall call His name." In the first chapter of Matthew we read that Joseph called the child's name Jesus, but in Luke we read that Mary calls his name Jesus. The name Emmanuel, God with us, is only given in Matthew. He is Emmanuel, and as such Jehovah the Saviour, so that in reality both names have the same meaning. "And the Word became flesh and dwelt among us (and we have contemplated His glory, a glory as of an only begotten with the Father) full of grace and truth (John 1:14). He is the exalted One over all, and all in Him and through Him and for Him. God with us, God for us, and God is us. "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them (Rev. xxi:3).

Joseph was obedient to the word of the Lord as it had come to him through the angel. That Mary had other children is clearly seen from the sixty-ninth Psalm, verses 7 and 8, where it speaks

of His suffering: "Because for thy sake I have borne reproach; shame has covered my face. I am become a stranger to my brethren, even an alien to the children of my mother."

Some Thoughts on Romans ix, x, and xi.

BY A. C. G.

The doctrinal part of Paul's Epistle to the Romans ends with the eighth chapter, and the practical part begins with the twelfth. Between the doctrinal and the practical part stand three chapters which are of great importance, for they contain the richest dispensational unfoldings, without which this wonderful Epistle would have been incomplete. It is a strange fact that these three chapters with their sublime teachings, opening up God's dealings with Israel and the nations, are on the one hand by many grossly misunderstood, and on the other hand entirely ignored. This is not alone the case in professing Christendom, but even some of those who are well taught in the fifth, sixth, seventh and eighth chapters of Romans, and who know about salvation, the two natures, the new life by the Spirit, and the Spirit of Sonship, etc., are giving very little thought and study to Romans ix to xi. Not a few readers of this Epistle stop with the last verse in the eighth chapter, and continue reading with the twelfth. How wrong this is and how insulting to Him who has in these chapters revealed to us His purposes, His ways, and His thoughts! Some have said, Oh, it speaks too much about the Jews, and that is all par; but such language only reveals their ignorance. It is true these chapters speak of Israel, their call, how God in His sovereign mercy chose them, their stumbling at the stumbling-stone, and their rejection. They show likewise that their rejection can never be complete or final according to all the Old Testament Scriptures. At last all Israel shall be saved and come into full possession of the earthly promises and the glory. All the promises given to the literal Israel shall be literally fulfilled, and that will be for the earth, life from the dead. At the end of the eleventh chapter Paul says, "O depth of riches both of the wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!" This is the outcome yet for each believer who reads into the dispensational teachings of these chapters. How can any

one pass it by without very serious loss? What comfort there is likewise here for the believer. God has not cast away His people whom He foreknew. If He had cast them away, what hope would we have as Gentiles? None whatever. What confidence in the promises could we possess if these promises were never to be fulfilled, and God had rejected completely Israel? Despair, is the answer. But here we learn of His gifts and calling to be without repentance. He is the faithful and covenant keeping God of Abraham. He foreknew them and He will yet make them all that is the earth which in His infinite and sovereign mercy He has promised unto them. Us as believers, He has likewise foreknown and chosen before the foundation of the world, and He has predestinated us to be conformed to the image of His Son. Anyone therefore who says that God has cast Israel away, or who says it is not literal Israel but a spiritual Israel, or who does not believe in the earthly blessings given to His ancient people, makes God a God who breaks His Word, and thus they rob themselves of the assurance of their own salvation. It is a fact that the creeds and "isms" who deny the assurance of salvation (like Methodism) are those who have absolutely no conception of the dispensational part of Romans.

Then when Israel's unique place in the plan of salvation, their national conversion and restoration is not recognized, that which is not alone our blessed Hope, but also Israel's Hope, the coming of the Lord, is with it disbelieved and in many cases even opposed. The post-millennial heresy (the teaching that the world has to be converted and a kingdom of God established in the earth and after that the Lord will come), which was unknown in the primitive church, springs from the denial that Israel, His earthly people, has a glorious future. Christianity is taught to be a permanent institution, and that it has taken completely the place of Israel, and has inherited the promises which belonged to them. That God has an earthly people and a heavenly people, the truths concerning the church, the one body, and her heavenly calling and destiny, the blessed mysteries made known in the Epistles, all this is not understood.

The church is Israel, a kind of spiritual Israel, that is the general teaching in Christendom. Post-millennialism is really responsible for the apostasy as it is seen around us, increasing continually, and ending at last by the coming of the Lord, who will

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cast out the drunken servant (Christendom) who said, "My Lord delays His coming." Because the dispensational teachings of Romans are ignored or spiritualized and there is no conception of the church truths and the church place, as well as the coming of the Lord, therefore, all is wrong, and the door is wide open for unscriptural doctrines and practices. The denominations in Christendom are therefore occupied with that which the fathers of the Gentile nations attempted—*Let us make us a name*. Each tries to convert the world, civilize nations, bring higher Christian education to the heathen, reform things in the earth, establish a social Christianity, a universal religion of the brotherhood of men, bring about social progress and peace, etc. How different things would be if the parable of the olive tree and the warnings of the Apostle to the Gentiles in Romans were believed and rightly understood.

The late *Ecumenical Conference on Foreign Missions* has been a very sad example of all this. It was a post-millennial affair. Christendom had sent its representatives out of its hopeless divisions to discuss matters relating to the conversion of the world, but Israel and Israel's Hope was left out. It was a boasting against the branches and a forgetting that God is able to graft the broken off branches in again. There was nothing said of that which glistens in the entire Scriptures like a precious diamond, that in the seed of Abraham the nations of the earth will be blest, and the nations of the earth are waiting for the elect nation to take its divinely given place at the head and lead them to the knowledge of the glory of the Lord. Paul begins each of these chapters in Romans with a personal statement. He is the Apostle to the Gentiles, but they are still his brethren. In the ninth chapter he says, "I have great grief and an interrupted pain in my heart

for my brethren, my kinsmen according to flesh; Who are Israelites; whose is the adoption (it does not say *and* but *is*), and the glory (earthly), and the covenants, and the law-giving, and the service, and the promises; Whose are the fathers, and whom as according to flesh is the Christ, who is over all, God blessed for ever. Amen" (in : 1-4). What an example the great Apostle to the Gentiles is here! Where in Christendom is the belief that Israel's is still the Souplace in the earth, the glory, etc. In the tenth chapter he says, "Brethren, my heart's delight and my supplication which I address to God for them is for salvation,

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For I bear them witness that they have zeal for God, but not according to knowledge" (chapter 2: 1, 2). How little God's ancient people is remembered in Christendom. How could they remember them and desire their salvation if they have no faith in God's purposes and promises?

In the eleventh chapter he speaks in a still stronger language, "I say then, Has God cast away His people? Far be the thought." He calls them still His people. He is very positive in the statement that God has not cast them away. He uses the expression, "Far be the thought," in the sixth chapter. "Should we continue in sin, that grace may abound? Far be the thought. We who have died to sin, how shall we still live in it?" The "Far be the thought," in the eleventh chapter is as sure and as positive as the one in the sixth. Christendom makes God a liar by disbelieving this statement.

"Blindness in part has happened to Israel," and "They have stumbled at the stumbling-stone." Israel's blindness consists in having rejected Him who is their Saviour and their King. They have stumbled against the stumbling-stone. They are ignorant of God's righteousness and therefore seek to establish their own righteousness and have not submitted to God's righteousness (2: 1, 2). Their rejection for a time had been foretold in the Old Testament Scriptures as well as the call of the Gentiles. The latter they did not believe and stumbled at that too.

If this is so with Israel, it is equally true with Christendom. Blindness has happened there, and that greater than Israel's blindness. Christendom stumbles at the stumbling-stone. Christendom has zeal for God but not according to knowledge. Christendom becomes apostate and there is no remedy for it, no deliverance. The Stone against which they stumble falls from heaven and strikes the image, representing Gentile world-powers, including the boasting Christendom, and nothing is left of it. If God spared not the natural branches, take heed lest He spare not thee. If Israel believed not what their own prophets had said concerning the call of the Gentiles, Christendom on the other hand does not believe in the Scriptures concerning Israel's restoration, and the glory as it is promised in the coming of the Son of Man from heaven.

We call attention to the Old Testament quotations which appear in these three chapters. The Scriptures quoted are: Gene-

sis, Exodus, Leviticus, Deuteronomy, 1 Kings, Psalms, Isaiah, Jeremiah, Hosea, Joel, and Malachi. People sometimes say Paul quotes. This is not correct. It is the Holy Spirit who quotes from the Old Testament through Paul. He who spoke through Moses and the prophets alone can apply the prophecies. The Holy Spirit is the Teacher who divides the Word of truth rightly. This is very evident if we glance at some of these quotations. They bring out three facts. First, Israel's unbelief and rejection, the call of the Gentiles, and still a remnant of Israel saved, and the final fulfillment of the promises to Israel.

In chapter ix: 25, 26, the quotation is from the first and the second chapters in Hosea. Hosea ii: 23 is quoted first: "I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God." This is quoted in the first Epistle of Peter, second chapter, tenth verse. The Epistle is addressed to the strangers scattered abroad, that is believing Jews. They had not been a people on account of their unbelief, but having believed they had obtained mercy and had become the people of God. Therefore Hosea ii: 23 applies to believing Jews. Hosea i: 10 is quoted in the same verse in the ninth chapter. This passage speaks of those who were not His people, that they shall be the sons of the living God. Here we see the call of the Gentiles, so that in the peculiar arrangement of these passages the Holy Spirit shows indeed that God "makes known the riches of His glory upon vessels of mercy which He had before prepared for glory to us whom He also called not only from amongst the Jews, but also from amongst the nations." But in Hosea is the context shows still more, namely, the coming blessings set for the church to which now every believing Jew belongs, but to Israel.

The prophet Isaiah is quoted three times in the ninth chapter. First, there is the declaration from chapter x: 22, "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption agreed shall overflow in righteousness." This is quoted and explained as follows: Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved, for He is bringing the matter to an end, not cutting it short in righteousness, because a cutting short of the matter will the Lord accomplish upon the earth (Rom. ix: 27, 28). "So there is a remnant left of His people. A remnant will be saved and return. The cutting short in righteousness is to be applied

also to the time when the Lord comes, and a cutting short of the matter will be accomplished by Him in righteousness. The two other quotations are from Isaiah i and xxviii.

Joel ii : 28 is quoted in the tenth chapter and thirteenth verse. For every one whosoever who shall call on the name of the Lord shall be saved. This is true now for both Jews and Gentiles. However, the passage in Joel speaks of more than this which is now. The prophecy there is in connection with the day of the Lord, His appearing and the outpouring of the Holy Spirit. Then the fulfillment will come, and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance as the Lord has said, and in the remnant, whom the Lord shall call. So that the quotation from Joel awaits a still larger fulfillment in the saved and restored remnant. The same is true when we turn to the fifteenth verse in the tenth chapter. How beautiful the feet of them that announce glad tidings of peace, of them that announce glad tidings of good things! This is spoken of those who are sent, not by man and man's ordination, but by Him who alone has a right to send messengers. We find the words in Isaiah lli : 7-9. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem."

This shows that there is a coming yet of other messengers proclaiming good tidings and peace. After a while the present testimony will stop. The church will be complete and come into the glory; then Israel will be saved, and there will be the joyful proclamation, "Thy God reigneth." The Holy Spirit quotes from Isaiah lli, but leaves out "upon the mountains," and "that saith to Zion, Thy God reigneth." All these quotations show the future of Israel. In the ending of the tenth chapter are two quotations which bring out the call of the Gentiles. First, Moses says, "I will provoke you to jealousy through them that are not a nation, through a nation without understanding I will anger you." This is from the thirty-second chapter of Deuteronomy,

which is indeed the keynote to all prophecy. There the apostasy of Israel, their rejection and fall, as well as the calling of a foolish nation, is clearly foretold. But the song of Moses ends with a thrilling note of joy and praise, calling on the nations to rejoice with his people, for the Lord has been merciful to his people and to his land. So the prophecy from which the Holy Spirit proves through Paul that the Gentiles are called shows in the end that God has not cast away His people. Isaiah lxxv : 1 is quoted to show that another people seeks and finds the Lord, but the end of that chapter likewise unfolds the blessings which are Israel's in the time of fullness. In the wonderful climax of these dispensational teachings, in the eleventh chapter, there are three scriptures quoted in verses 7-10. The quotations are taken from the law, Deuteronomy xxix : 4 ; the prophets, Isaiah xxix : 10 ; and the writings, Psalm lxxix : 16, 17. The Hebrews divided the Scriptures into these three parts, and thus the whole Old Testament proves the case of Israel's blindness and hardening. But read on from Deuteronomy xxix to xxx and from Isaiah xxix : 10 to the end as well as the ending of Psalm lxxix, and you will get the blessings there which are in store for Israel. Thus once more the Scriptures prove that their loss is not final, the curse will end. These are but a few thoughts taken from these wonderful chapters. Oh depth of riches both of the wisdom and knowledge of God ! how unsearchable His judgments and untraceable His ways ! " For who has known the mind of the Lord, or who has been His counsellor ? or who has first given to Him and it shall be rendered unto Him ? For of Him and through Him and for Him are all things. To Him be glory forever, amen."

**" Saints of Jesus ! bear no longer,
Names which you MUST LOSE are long,
Earthly names gain no admittance
Mid the radiant heavenly throng.**

**Saints of Jesus ! break the barriers
Man has reared on every side,
Make a living Christ the centre,
Gather to the Crucified."—T. T. H.**

OUR HOPE.**He Comes To-Night.**

Through the long, toilsome day she went,
 With quiet sweetness everywhere,
 I watched her tender, tireless hands,
 Caressing here, relieving there ;
 No recompense, no answering smile,
 No words of cheer were hers the while.

"Tell me, thou patient one," I cried,
 "What secret hope sustains thy heart,
 That through a thankless ministry
 So gentle unto all thou art?"

She turned on me her soft eyes' light :
 "I heard them not. *He comes to-night.*"

Oh soul, whose hope is high as heaven,
 Cease thine unprofitable plaint !
 A watcher, waiting for thy Lord,
 How can'st thou grieve, how dar'st thou faint ?
 Work on, rejoice, while yet 'tis light,
 Thy Bridegroom's voice may call to-night.

A day of toil—what matters it ?
 So short this life of tears and pain,
 Lift up thy face ! What dost thou fear ?
 Thou hast not given thine all in vain.
 Soon thou shalt walk with Him in white ;
 Who knoweth ? *It may be to-night.*

In Alexandrowo, Russia, Province Wollin, two Jewish girls were forced by the Russian priest to submit to Christian baptism. The Jews were greatly agitated on account of it, and the girls have emigrated to America. Similar cases are by no means rare in Russia. Is it a wonder that Christendom, as it appears in Russia and Galicia is hated and despised by the Jews? Does it deserve anything else?

The truth of the Lord's coming unlocks two-thirds of the teachings of holy Scripture, and it unlocks all the mysteries of human history. The story of man on this earth is a very perplexing problem apart from this great solution—the Kingdom of Christ.

The Temptations of the Lord Jesus Christ.

Ever has the clash of battle been louder, the conflict fiercer, around the holy Person of the Lord Jesus Christ. Against the integrity of that wondrous Person the enemy directs ever his fiercest assaults; well knowing that if but one flick of evil, even if but in the inmost thought, can be traced directly or indirectly to Him, then the whole divinely-wrought out scheme of redemption, with all its manifold and far reaching consequences, is brought nought. Far from being a Saviour for others, He would Himself stand in need of finding a Saviour for Himself.

It may well be assumed that in this endeavor to fasten evil on Him, the arch enemy will employ every cunning artifice and crafty wile at his command. No direct attack on the divinity of His person exhausts his armory. This may serve to ensnare those who, still in the flesh, are at enmity with God, and who consequently may require little evidence to believe what that hostile nature all too gladly accepts. But far keener, closer, more wisely, must his snares be laid, if he is to entrap those who would turn with scorn and abhorrence from so direct an attack on Him they love and revere; and yet it is these, rather than the others over whom he exercises full sway already, that he desires to deceive, entrap, and, if possible, destroy, or at least involve in what shall dishonor their Lord, and cause them loss and shame.

Will may we look then for the very masterpiece of his wiles in the subtle attacks on the holy Person of the Son of God. And who is able to detect the weakness in these attacks, to expose the fallacy of the arguments of him who long ago was pronounced "perfect in his ways from the day that he was created till iniquity was found in him?" No mere human intelligence can compare with *Au*; no effort of man's unaided wisdom can equal the supernatural wisdom of this fallen, but even yet glorious creature. Blessed be God, the babe easily successfully resist him, and he may be made to flee before the weakest. All that is needed is conscious helplessness, and confidence in the love and wisdom of Him who is ever his Conqueror as He is his Creator.

Now there is no more subtle form of this attack than in the use that enemy makes of that very battlefield in which he received his first complete defeat at the hands of the Lord Jesus. Oh, how

intelligence that can use that very scene of his confinement for another and more crafty attack on his Conqueror!

No sooner was the Lord Jesus baptised with that Holy Spirit,—who, even as the pure and gentle prototype in a far off day, found only one spot amid tossing waters as a resting place for His foot, one spot of divinely perfect purity, holiness, love,—than that same Spirit impelled this holy One into the wilderness to be tempted of the devil.

What divine perfection in every trait! Not willingly, in one sense, does that perfect One put *Himself* in the place of temptation. It would in itself be a fleck upon His holiness, for that holy nature necessarily ever shrieks with loathing and abhorrence from even the outward contact of sin. No, the Spirit "*impels Him*," and He, submissive as the holy Lamb, goes, as led by that Spirit, to be tempted in the desert, and as the last Adam to meet in deadly conflict the foe who had brought the first Adam into bondage.

I purpose not now to go into the temptation of the Lord Jesus in detail, precious and profitable as such a theme must ever be, but to examine, as His grace may permit, what has been deduced from that temptation to the dishonour, as I am assured, of His holy Person.

For, it is said, surely He went to that conflict as our great Example; hence, as the apostle in writing to the Hebrews, says, "Inasmuch as He hath suffered, being tempted, He is able to succor them that are tempted," and again, "We have not a High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Now in order thus to be a perfect Example, he must necessarily have felt all that we feel under temptation. He could not enter with sympathy into the feelings of the tempted soul if he had never had those feelings. Yea, even in these very feelings has He suffered, in these very "points," as in all others, has He been tempted like as we are daily tempted; the only difference is that He was ever victor, "yet without sin," but with us, but too often we are overcome in the struggle, and do sin.

Thus are these precious scriptures used to attribute to the spotless One the "feelings" of our fallen and corrupt humanity, and thousands of true saints are to-day found insisting on that which, if they know it, would rob them of their Saviour, as Him of His

glory. But is it not subtle? Is it not specious? Does it not appear on the surface as fair as even an "angel of light?" We know what are meant by these "feelings" under temptation. We "feel" the inward longing to do what conscience and scripture assure us is *sin*. The poor slave of drink, rescued and delivered, still "feels" the tug of the old Adam as he passes the old haunts, and this he calls his "temptation." The redeemed voluptuary is still sadly conscious of the old evil lusts within, and it is his "temptation." In this commercial and money-making age there are but few of God's saints who do not "feel" the spirit of the times, and ever and anon they find themselves entering into the wild race for riches, and cry to God for mercy and grace to resist this, their "temptation." So, ever, is comfort to be brought to such by saying "Jesus knows what such temptations mean, for He has felt the same." He has been just in that way tempted like as we are. He has suffered, being tempted, hence He can sympathise with your temptation. Does not the instinct of the new nature reject at once, even where there can be no intelligent answer given, such an unholy imputation on the holy One of God? Aye, verily, I fear it points to a sadly carnal state where such suggestions, come they however plausibly, clothed in whatever pious phrases, are not instinctively and instantly rejected. Alas, how often are they dallied with; if not cheerfully and even thankfully accepted.

For those "feelings" that we have been looking at, what are they? and whence do they come? No other than God's own Word shall answer, and stop all controversy. These are desires after the old evil things. The former slave of drink finds old desires reviving; the unclean one finds old lusts stirring; the covetous is conscious of old longings, eager for the world's mammon; they are "desires," "lusts." Now says the Spirit of God, through the pen of the apostle, who was also, when in the flesh, conscious of these same "feelings," "I had not known *sin* but by the law; for I had not known *lust*, except the law had said, 'Thou shalt not covet:' that is, "lust" is itself "*sin*." Not: if it be hearkened to. Not: if it be allowed; but the very coveting, the very desiring, is in itself *sin*. And whence comes it? The whole argument of that 7th Roman is to trace that sin to its source. "It dwelleth in me," says the writer. I find indeed another nature that hates it; but *sin* is in me, and is my master as far as any help I get from the law. It does what it will with me. I am bound to it, nay *am* it, this "body of death." Who shall deliver me from it?

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Now with the light of this Word on these scriptures in Hebrews: "In that He hath suffered, being tempted," etc., and "tempted in all points like as we are, sin apart," dare you, dear reader, say He had "coveting," "longing," that is in itself sin, and has its source from the old evil nature within every child of Adam? I feel, even though I know you not, that if you are His, your spirit intuitively shrinks from such a blasphemy, and you say, "No, indeed, that were not only impossible, but the suggestion is Satanic." *That is exactly what it is.*

But then was not Jesus tempted? Was He not tempted in all points as we are? Yes, to both questions, with none all his temptations qualification to the last "sin apart." The translators of the A. V. have unconsciously lent themselves to the purpose of the enemy in inverting a word not written by the Spirit of God, "yet," thus translating "yet without sin," two words that should only be rendered "sin apart," and the revisors have followed the same error. There is a distinction, which at first sight might appear "fine," but infinitely important, between the two. "Yet without sin" may have the bearing that He overcame the inward desire that He, with us, felt; but "sin apart" means that *He had not those desires at all.* Here, in this, He necessarily parts company with us in virtue of who and what He was.

Jesus was never tempted in the sense in which James uses the word in the verse, "Let no one say being tempted, I am tempted from God, for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust and enticed." As surely as God Himself in this sense cannot be tempted, neither tempteth, so surely was Jesus never tempted of "lust;" nor did He ever tempt any. The thought is replete with blasphemy. But, may some objector urge, does not this same inspired Apostle, James, draw a line between "lust" and "sin," for he says: "Then when lust has conceived it bringeth forth sin;" so lust is not necessarily sin. Here we find the need of interpreting according to the purpose of the writer. James, who is pre-eminently practical, looks not into the heart, but on the outward act. He does not, like Paul, search within for the motives, but only when the sin comes out in deed or word does he take note of it. But the very mother of the sin is of the same nature as the child she produces. James says nothing as to her; he looks at her child and calls it "sin." Paul looks

at the mother and calls her too "sin." The Lord Jesus Christ was never so tempted by inward lust—never.

Thus, to Him, the word tempt must have only its primary meaning, "to test," "to try," "to prove." As in John vi, "This He said to *prove* him." He did not tempt Philip in the evil sense which has so significantly become almost the only meaning the word has. God *never* tempts *any* man; but He tempted Abraham; for is it not written, "Abraham when he was 'tempted,'" &c., simply tried, tested, proved.

Now we have cleared away in a few words many false thoughts: Jesus was led up to be *tempted*, tried by the devil. He is to be *proved*. The most insidious assaults; most subtle, fair sounding wiles are to be employed, and the trial shall prove Him to be indeed the Victor: unalloyed gold.

"But," says a further objector, "did He thus *suffer* being tempted?" As I understand it, I *suffer* because I want to do a thing, but am forbidden by Scripture and conscience. I should not *suffer* if I did it, or if I did not want to do it. I *suffer* because I do not do what I desire. You say this was impossible for the Lord Jesus. In what way, then, could He *suffer* being tempted?

In answering this we tread, indeed, on holy ground, and do so must be with unshodden feet, reverent spirits, and, above all, tender and lively affections. We must not coldly analyse the sufferings of our blessed Lord; but yet may we, if His grace permit some little affection, seek to find an answer to all such difficulties.

Two points are sure and certain: First, He did not want to do what Scripture forbids. Second, He suffered. Both must be maintained.

Can you not understand that the more holy one is, the more the very contemplation of sin is a suffering? Cast a *new* *law* *into* *the* *world*—will it suffer? Nay, it *enjoys* it. Cast a sheep into the same place, and its bleatings will tell its sufferings—in surroundings *and* *con-* *trary* *to* *its* *nature*.

Apply the simple illustration to the believer; he may *blaspheme* the Name of the Lord Jesus taken in impious blasphemy; his *pur-* *pos-* *ion* *as* *his* *heart* *is* *true*, his spirit sensitive to His glory, *his* *strings* *quiver* *under* *the* *offending* *stroke*—he *suffers*; *he* *can* *not* *under-* *stand* *then*, *how* *far* *above* *all* *our* *under-* *standing* *there* *have* *been* *the* *sufferings* *of* *the* *"Holy, holy, holy!"* *Oh* *what* *a* *scene* *like* *this*. Yes, not only in desert, or on mountain-tops

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placard of temple, but all along His lonely path through this evil world, did His temptations continue and did He suffer. "Ye are they," He says to His disciples, "who have continued with Me through My temptations" (Luke xxii: 28).

Then, again, we most carefully and persistently hold to the prime meaning of the word "*πειρασμος*,"—"trial." Everything here tried Him. Hear His sufferer groan,—“Oh faithless generation, how long shall I be with you, how long shall I suffer you?” and again listen to Him, “sighing deeply in His Spirit” (Mark viii: 12). He was living in the very atmosphere of mistrust and unbelief, and every breath of it, so to speak, came to Him infinitely more suffering than to one of His poor saints even in the hotbed of wickedness. Could even we hear the one dearest to us on earth dishonored without suffering? Then should we be much to be pitied as callous and insensate. Thus, the devil suggesting to Him to take Himself out of His Father’s Hand, was not without its resultant suffering; not because He had the faintest cloudlet of a desire so to do; but because of His infinitely true affection to His God and Father, and the dishonor to Him in the suggestion itself. Thus His sufferings were due to His infinite holiness, not to the presence of the slightest fleck of evil within.

Thus was he tried—tempted by man and his unbelief. Oh, weary, indeed, was He with His journey; but not weary feet and limbs alone were His as He sat on Sychar’s well; but weary was His heart, as He, the living incarnate “Love,” found no response amid all the dry and arid scene. What more acute suffering to the soul than affection refused—love rejected? He suffered thus, and a blessed little rill to His hungry and thirsty heart was given Him in the poor sinful Samaritan’s faith. His perfect affection made Him to suffer here.

Was He, too, utterly insensible, think you, to physical sufferings? Did He not feel hunger and thirst? Indeed He did. These are infirmities and He felt them, true but sinful Man as He was. Nor could He—the infinitely delicate One—having the truest refinement, such as is unknown to the purest among the sons of fallen men, be insensible to the coarse mockery of the Roman soldiery. Does He not complain amid those sighs of the twenty-second Psalm: “They look and stare upon Me”? Mark, too, how His heart suffered in view of the lack of sympathy from His own. It was a grievous “trial” when He “looked for some to take pity but not there was none” (Ps. lxxii).

Thus was He "in all points tempted like as we are, sin apart." In all points, for man is made up of body, soul and spirit; and see how, in that first temptation, in all three points He is attacked: First, His bodily needs are made the basis for assault. Secondly, will He look upon the fruit pleasant to the eye, and His soul lose its hold on God? Thirdly, from the pinnacle of the temple will His Spirit exalt itself, and will He tempt the Lord His God? In all points, the body, soul and spirit, is He tempted; and can any of us be more? But ever "sin apart." He had nothing in Him that failed under the trial, or gave a spurious sound as of counterfeit metal.

I have before me a vessel filled with coins; all claimed to be of pure gold. I "tempt" each by ringing it on a solid metal disc. Each answers with a false, flat note, save one, and that one rings clear and true. I try each with chemicals, and each one reveals the base alloy, save one, which answers to the test with nothing but gold. I "tempt" with scales, each one proves light in weight, save one. I have tempted that one "in all points" like as I have the others, and the test has only brought out the glory and intrinsic perfections of this one coin. So exactly has He been tested in all points, and having suffered being tried, He is able to succor them that are tried. In every spiritual suffering of His saints He can share; for He has so suffered too—sin apart. In every sorrow that wrings their heart or floods their eye, He can sympathize—sin apart. In every pain that racks the body or tortures the nerves, He can share—sin apart.

For whatever is done to sin, and alone to sin, we must get another comfort of quite another character and from another source than from our Lord Jesus. Here He is necessarily not a sympathizer. Were He so, He would fail as a Saviour. Nor is it sympathy you and I want or ask as to sin. See how beautifully the Spirit of God, who is giving comfort to the suffering Hebrew, changes His methods when the sin within them comes into view. First He says, "Consider Him who endured such contradiction of sinners," etc. You are walking along the same path as the Shepherd who has gone before you; but you have not gone as far as He; but He is with you and can sympathize with you in that path, so be not weary nor faint. But next, since your sufferings have another character, due to sin in you, "Ye have forgotten the exhortation that speaketh to you as to children; my son, do

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pine not thou the chastening of the Lord, nor faint when thou art rebuked of Him; if ye endure chastening God dealeth with you as with sons," etc. That is, He takes them entirely out of the company of the Lord Jesus (as another puts it), when looking upon their present sufferings as being in consequence of sin still in them, and puts them in the company of the Father. This is their comfort now, that God is dealing with them as with sons. He loves them, therefore chastens them, that they may be partakers of His holiness. Sufferings in consequence of having that sin in us which our Lord Jesus had not, are thus turned to blessing, not by a false sympathy, but by showing the paternal affection and divine purpose in them.

But it has been urged as a further difficulty: Our first parents surely did not have this sinful nature when created in the likeness and image of God. But then could it not equally have been said of them, as far as evil longings are concerned (since these come from a fallen, depraved nature which as yet they had not), that they, too, were tempted "sin apart." The answer here lies simply in the difference between Adam unfallen and the Lord Jesus Christ. Many see no difference, and this lays them open to the next attack. Of Adam it was never said "*that holy thing*" (Luk 1:35). Adam was innocent, not knowing good and evil. Jesus was in His own essential Person "*holy*;" that is, knowing good and evil; but identifying Himself ever with the good and hating ever the evil. Thus Adam was as a fair white page, empty and unsoiled; it is innocence. The devil comes and disfigures that page with his foul handiwork. Jesus is as a page already filled with God's glorious marks of sin-hating and good-loving; it is holiness; how can the devil change the character or add one foul stroke to that page?

It is said, "If Jesus could not sin, then would there have been no merit in His overcoming in temptation." Is not the merit of the coin proved by the way it answers to the test? Can pure gold show alloy? Sooner is it possible for the fine gold of Ophir to prove base, for the sun's ray to prove cloudy, than for the Holy One to sin. Blasphemous suggestion! So we accept the challenge and reply boldly He could not sin—in virtue of what He was, in virtue of His absolute divinity, in virtue of His holy humanity, He could not sin, and all tests only proved this. No mere creature has

ever stood, *could* ever stand *alone*. No angel, however exalted, no man, however graced, can be independent of God, or he falls at once. Jesus was left alone—*foraken*—and *stood*. Stood in virtue of the fact that He was not a mere repetition of the first man, even in *innocence*, but was another altogether, "the second Man from heaven." Further, as another writes, "If He was capable of sinning He is so still—I speak with reverence—for He is the same yesterday, to-day and forever."

In conclusion we may be quite assured that the temptations from which the Hebrews were suffering, and to which allusion is made in chapters II and IV; were not from the lubred lusts of the flesh. Of quite another character were they. They had already taken joyfully the spoiling of their goods, and endured a great fight of afflictions, till they began to faint beneath the strain. Not only does the writer of this epistle warn and comfort them under these temptations, but their own Apostle Peter seeks to strengthen them with the words, "Beloved, think it not strange concerning the fiery trial (or temptation '*peirasmos*' the same word) that is trying you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings," etc. Do you not see the parallelism of thought in the two letters? Both say "you are walking a path of suffering and trial; but One has walked it before you, and He can both succor and sympathize with you, who thus are partakers of His sufferings."

May our God, make us all tender of conscience and sensitive to all that affects the glory of His beloved Son. The carnal spirit of the times touches with its profane hand both the living and the written Word, professing to detect in the latter mistakes and errors, it would proclaim it to be the same as any other *book*. Then, finding no spot nor flaw in His perfect life, it would deduce from such texts as we have been considering that which would make Him as any other man. Surely the Spirit of God ever teaches that wherever He may be, or however looked at, He is "*most holy*," and every renewed heart says "Amen and Amen."

Faith never refuses to self, but always to the Word of God. There are many who want to *feel* that they are believers before they have believed the truth; and to *feel* that they are safe, before they trust in Jesus.—*Selected*.

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Beware!

NO WONDER THE HIGHER CRITICS HATE THE SCRIPTURES.

"*Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them*" (Rom. xvi: 17, 18).

"*For we are not as many, which corrupt the word of God*" (2 Cor. ii: 17).

"*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ*" (2 Cor. xi: 13-15).

"*But there be some that trouble you, and would pervert the doctrine of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed*" (Gal. i: 6-9).

"*Let no man deceive you with vain words*" (Eph. v: 6, 7).

"*They are the enemies of the cross of Christ*" (Phil. iii: 17-19).

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.

Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

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"Beware lest any man *make a spoil of you through philosophy* (Col. 3: 8).

"For there are many *unwisely and vain talkers and deceivers* (Titus 1: 10, 11).

Every spirit that *confesseth not Jesus Christ is not of God*" (1 John 4: 3).

Beware lest any man *spoil you through philosophy and vain doct.*, after the traditions of men, after the rudiments of the world, and not after Christ.

For there are many *unwisely and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.*

Beloved, *believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard, that it should come; and even now already is it in the world.*

Out and Into.*

He brought us OUT, that He might bring us IN.—Deut. vi: 23.

I.

Out of the distance and darkness so deep,
 Out of the settled and perilous sleep;
 Out of the region and shadow of death,
 Out of its fool and pestilent breath;
 Out of the bondage and wearying chains,
 Out of companionship ever with stains;—
 Into the light and the glory of God,
 Into the holiest, made clean by blood;
 Into His arms—the embrace and the kiss,—
 Into the scene of ineffable bliss;
 Into the quiet, the infinite calm,
 Into the place of the song and the psalm.
 Wonderful love, that has wrought all for me!
 Wonderful work, that has thus set me free!
 Wonderful ground upon which I have come!
 Wonderful tenderness, welcoming home!

* This excellent poem is printed in tract form and can be ordered from us 25c. per hundred copies.

OUR HOPE.**II.**

Out of disaster and ruin complete,
 Out of the strugglin and dreary defeat ;
 Out of my sorrow and burden and shame,
 Out of the evils too fearful to name,
 Out of my guilt and the criminal's doom,
 Out of the dreading, the terror, the gloom :—
 Into the scene of forgiveness and rest,
 Into inheritance with all the blest,
 Into righteousness and permanent peace,
 Into the grandest and fullest release ;
 Into the comfort without an alloy,
 Into a perfect and confident joy.
 Wonderful holiness, bringing to light !
 Wonderful grace, putting all out of sight !
 Wonderful wisdom, devising the way !
 Wonderful power, that nothing could stay !

III.

Out of the horror at being alone,
 Out, and forever, of being my own ;
 Out of the hardness of heart and of will,
 Out of the longings which nothing could fill ;
 Out of the bitterness, madness and strife,
 Out of myself and of all I called life ;—
 Into communion with Father and Son,
 Into the sharing of all that Christ won ;
 Into the ecstasies full to the brim,
 Into the having of all things with Him ;
 Into Christ Jesus, there ever to dwell,
 Into more blessings than words n'er can tell.
 Wonderful lowliness, draining my cup !
 Wonderful purpose, that n'er gave me up !
 Wonderful patience, enduring and strong !
 Wonderful glory to which I belong !

IV.

Out of my poverty, into His wealth,
 Out of my sicknesses, into pure health ;
 Out of the false, and into the true,
 Out of the old man, into the new ;

Out of what measures the full depth of "lost!"
Out of it all, and at infinite cost!

Into what must with that cost correspond,
Into that which there is nothing beyond,
Into the realm which nothing can part,
Into what satisfies His, and my, heart!
Into the deepest of joy ever had—

Into the gladness of making God glad!
Wonderful Person, whom I shall behold!

Wonderful story, then all to be told!

Wonderful all the dread way that He trod!

Wonderful end, He has brought me to God.

M. T.

A Strange and Significant Revival.

By A. C. G.

One of the many accusations which were brought against the early Christians by pagan Rome was the accusation, that the Christians in their worship needed and used human blood, taken from innocent victims, and that this blood was used for the washing away of sins. On account of this swine lie, which was generally believed, many suffered martyrdom. After the fall of pagan Rome and after these accusations and persecutions had ceased, the blood accusation turned up in a new form and against another people. The pagans had not become truly saved and converted, but as the Lord says in the parable of the mustardseed, speaking of the unnatural growth and development of Christendom, the birds of heaven (always types of evil) came and roosted in the branches, so unconverted nations had flocked into the church. Evil doctrine and apostasy were rapidly increasing, and thus the blood accusation showed itself once more, and now it was brought exclusively against the Jews. They had suffered in pagan Rome almost as much as the Christians. They were included in the pagan accusation, but now these unconverted pagan masses, who had become nominally Christian, conspired in the devilish lie that Jews use "Christian" blood in their secret meetings. The place which was specifically mentioned when Jews were supposed to use blood is the feast of Passover. In the preparation of the unleavened cakes, according to the accusation, the blood was being

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used. We care not to say much of the shameful outrages which were committed on untold numbers of innocent Jews on account of this blood accusation. What an awful page it is in the history of that monstrosity—Christendom! These blood accusations were very frequent during the dark ages and were then believed. Supposed victims of Jews were found murdered, false witnesses came who testified that the blood had been used—torture and death did the rest.

These ages were indeed ages of great tribulation for the poor, hunted Jews. Could there ever be anything worse? Yes, according to the Word of God, there is still a greater tribulation coming which is called the time of Jacob's trouble. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. xxx: 7). "There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered" (Dan. xii: 1). "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv: 21). "Immediately after the tribulation of these 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" (Matt. xxiv: 29). These passages show that this great tribulation which will be worse than anything the Jews and the world has yet seen is still future.

How often it is said, But how can it be possible? This is unbelief. God declares it in His Word and so it shall be. However, the question how that could be possible in an age of progress (?), Christian civilization (?), social reform (?), etc., etc., is easily answered. The so-called Christian nations of to-day constituting Christendom are still unregenerated, and as such, in spite of a boasted civilization, progress and reform, as much under the power of Satan as any nation in Christendom during the middle ages. We say even more than that. After the light has shined and is rejected, the darkness becomes deeper than it ever was during the darkest hours of the dark ages. This fact is strongly illustrated by a very marked, persistent and foreboding revival of the blood accusations against the Jews at the close of the nineteenth century. It is true that occasionally the blood accusations have torned up again, but never has there been such a

widespread revival of the old lie as during the years 1899 and 1900. If we are correctly informed, blood accusations against Jews and bitter persecutions unto death on account of it have occurred within the last months in over twenty-five different localities. The places are all situated in Eastern Europe, Russia, Poland, Rumania, Austria and Galicia. Murders are very frequent in these countries. A translated corpse is found, and at once the cry is raised, Killed by the Jews to obtain the blood. In the province of Kowno in Russia a child was lost a few months ago. Soon the report spread the Jews killed the three-year old boy to use the blood. The peasants rose *en masse* threatening the Jews with extermination. The Russian police and military authorities restored order, but for safety sake, to protect them, the rabbi and leading Jews were imprisoned for weeks. Now after Spring had come the dead child was discovered, having perished in a snow-drift. Even in the large and influential city of Wilna the accusation torced up. Similar cases, resulting in much suffering for the Jews from the hands of the antisemitic populace, happened recently in Austria, Galicia and Rumania. The nations are hating the Jews as never before, and even the educated German and Austrian antisemite will support and endorse any accusation as long as their object could be reached which is throughout Europe—**down with the Jew!**

How strange and how significant that the blood accusation is revived, and in spite of Jewish and truly Christian denial, persistently spreads! It is Satan who is the accuser. All is thus getting prepared for the final struggle. There is astonishing blindness regarding the evil days which are fast coming upon this age, blindness among Jews and Gentiles. The Zionistic leaders are hopeless. These outbreaks are not unknown to them. In fact much of our information we get from their weekly paper. They have no understanding of the Scriptures, and in the flesh they attempt that which God alone is able to do and in His mercy will do. The storm is gathering; they heed it not. The hindering power still in the earth keeps back the final outbreak. Perhaps more blinded even than unbelieving Jews is Christendom. What an awful awakening there will be by and by.

For us, dear brethren, waiting for His Son from heaven, even the strange revival of the blood accusation against the Jews is another indication of the imminent coming of our adorable Lord for His saints.

OUR HOPE.**Body and Bride.**

The church is called the body of Christ, when it is a question of life received from Him. She is called the bride, when it is a question of love bestowed by Him. "For the man is not of the woman, but the woman of the man, neither was the man created for the woman, but the woman for the man" (1 Cor. xi : 8, 9). As "the woman is *of* the man," so are we of Christ; and as "the woman is *for* the man," so shall we be for Christ, a helpmeet for Him when He comes to establish His kingdom, and to reign over the earth. "Do you not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. vi : 2, 3) Sitting down with Him on His throne, associated with Him in the administration of His millennial empire, we shall begin to know what is meant when we are called the Body and Bride of our Lord Jesus Christ.

Religious Ostriches.

"What numbers of professors I have known who go into a place of worship, and hear one form of doctrine, and apparently approve it, because the teacher is 'a clever man!' They hear an opposite teaching, and they are equally at home, because again it is 'a clever man!' They join with a church, and you ask them, 'Do you agree with the views of that community?' They neither know nor care what those views may be; one doctrine is as good as another to them. Their spiritual appetite can enjoy soap as well as butter; they can digest bricks as well as bread. These religious ostriches have a marvellous power of swallowing everything; they have no spiritual discernment, no appreciation of truth. They follow any clever person, and in this prove that they are not the sheep of our Lord's pasture, of whom it is written, 'A stranger will they not follow; for they know not the voice of strangers.'"

C. H. SWANSON.

"Let us go forth, therefore, unto Him without the camp, bearing His reproach."—Heb. xiii : 13.

Grace is a teacher as well as a saviour; but it never begins to teach until it has saved.

Notes on Prophecy and the Jews.

BY A. C. G.

The Lord began His Olivet discourse addressed to His disciples with the words, "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many" (Matt. xxiv: 4, 5). And later He says, "There shall arise false Christs and false prophets" (verse 24). The first part of this discourse brings out the events as they are connected with the ending of this dispensation after the removal of the church from the earth. A false Christ will then be in the earth with many false Christs and false prophets. While there have been many false Christs among the Jews throughout this dispensation, our Lord's words speak of the condition of things at the end. At present there is much expectancy among Jews, who still hold to the faith in a personal deliverer, but alas! who are so blinded by the rabbinical fables and falsehoods concerning the coming of the Messiah. It is said that throughout Eastern Europe large numbers of Jews are expecting the Messiah daily. Such expectations are not uncommon in Jewish history, and often fanatics came up in the right moment and claimed to be the Messiah, leading multitudes to ruin and loss. The Zionists are likewise looking for a Messiah, who, however, is very different from the Messiah of the orthodox. They expect a helper to assist them in carrying out their gigantic schemes of forming a Jewish state. It has even been declared by some of them, if the Sultan of Turkey should give them back their land they would recognize him as their Messiah. Well, this shows, indeed, that the arrival of Him who comes in His own name and whom they will receive, cannot be far away. The following will interest our readers:

For several weeks there has appeared in Lemberg, Galicia, a Jew who declares publicly that he is the Messiah, and has come to redeem the Jews from captivity. This new Messiah is quite a wonderful man. He is still a young man, only 35 years old, and appears to be educated and intelligent. He is acquainted with all the Zionist leaders of the world, and knows where they live. The most interesting thing about him is his clothing. He wears a uniform which is quite remarkable, a costume which was worn in the 11th century, and consists of a blue coat and blue trousers, which are decorated on both sides with the "Mogen David" (Shield of David, the emblem of Modern Judaism, also adopted by the Zionist Conference on the Zionist

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flag Transistor), in blue, red, gold and other colors, and many different verses from Scripture. Around the coat he wears a finely wrought belt, on one side of which he has fastened a Shofar (Ram's Horn), and on the other a phylactery bag. The latter is decorated with a large Mogen David, and the word "Messiah" in large letters. He wears a scarf tied around his head in bow knots which resemble horns. He preaches among the Jews, exhorting them to repentance, for the day of their redemption has already come. But this Messiah does not forget to gather in the pennies of those who believe in him. He has created quite an excitement in Lemberg and in the surrounding country, and many of the greatly persecuted Jews believe that he is indeed the Messiah.—*Jewish Daily News.*

The church is never warned to look out for or beware of false Christs, but we are warned against false spirits. This, surely, is the time when they are like fowls in the air, sweeping downward upon their prey. Delusions upon delusions are springing up on all sides, and we often wonder how matters will be after a while if the Lord tarry, and how great the darkness after the light has been removed. Mormon elders are overrunning the country, Buddhism, Spiritualism and even Mohomedanism is increasing in this "Christian" nation. We are indeed living in the Epistle of Jude, but we in our Lord and He is us, walking after the Spirit, we are safe and secure. But to Him that is able to keep you without stumbling, and to set you with exultation blameless before His glory, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority, from before the whole age, and now and to all ages. Amen.

It is getting darker, but it is getting brighter for those who are truly waiting for His Son from heaven. Midnight passes, and on the eastern horizon there comes up the bright morning star, the herald of a rising sun and a glorious day. While believers in the Lord's coming are often accused of being pessimists, they are really optimists, for they wait for better things. In the Psalms it says of waiting as they that wait for the morning. Thus are we waiting for that morning. Oh glorious hope! He comes and we shall see Him soon. We ourselves groan within ourselves awaiting adoption, that is the redemption of our body. (Rom viii: 23.)

The whole creation groaneth! Starving India, blood-drenched Africa, Israel persecuted and suffering, all wait for Him; who is

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the Prince of Peace. I will overturn, overturn, overturn till He comes, whose right it is.

A federation of Zionistic societies has of late been brought about in the United States. Some three years ago it was said that the American Jew would never fall in line with the national movement. It is seen now to be the very opposite, and American Judaism is enthusiastic in Zionism. In a few weeks societies for the promotion of the Zionistic movement were started in the following cities: Hartford and New Haven, Conn.; Bangor, Me.; Glens Falls, N. Y.; Hagerstown, Md.; Brooklyn, N. Y.; Houston, Tex.; Cincinnati, O.; Albany, N. Y.; Camden, N. J.; Pittsburgh, Pa.; and Minneapolis, Minn.

Peace With God.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."
Romans v: 1.

P eace with God—O glad possession!
E ach redeemed one's portion sure.
A ll the gathered hosts infernal
C ould not shake it—'tis eternal!
E ver shall Christ's work endure.

W hen a guilty, ruined sinner,
I n his need, receives God's Son,
T hen immediately he's pardoned—
H e is saved, his sins are gone.

G rasp the gift, then, *through believing,*
O nly think! *yearns for reaching—*
D o not miss it, burdened one!

J. M.

The *Alliance Israélite* is sending an expedition to Abyssinia to visit the Jews in Tigre and Amhara, known as Falashas. The leader of the expedition is Rabbi Rappaport. This is the first attempt from the side of the Jews to have a connection with this strange remnant of Jews in Abyssinia. Christian missionaries, however, have been at work among them, and that with very good success. Ethiopic is still spoken among them.

Notes of Our Work.

We have had much encouragement in the preaching of the Gospel during the last month. The attendance of the meetings for Gospel preaching was not very large, but those who came were deeply interested hearers of the Word. One Hebrew brother visited us and told us that he had heard the Word from our lips four years ago, when he opposed the truth very much. He had then received a New Testament, and now he had come to confess the Lord Jesus Christ as his Saviour. As we did during the last eight years and a half, so we hope to do again during this summer; that is, continue in our regular Saturday meetings.

We have heard from several people to whom we sent the new Hebrew tract for distribution. A brother in Alexandria, Egypt, writes that the tract is the means for us to enter into many Jewish homes and shops. Many are being given out in New York, and the first edition will soon be in circulation.

The epistle to the Hebrews in Jargon is ready. Several hundred copies are now on the way to different countries. The tract is nicely gotten up and has a substantial cover. It contains nothing but the text, with all the Old Testament references in foot notes. It will be much blessed to the Jews, and the Jargon used is such which will be much liked by them. We will gladly send you a few copies or more. Keep them in your houses or shops, for Hebrews whom you may meet and help thus in circulating the epistle, which is of such importance for them especially.

The number of Hebrews living in Sweden is not very large, still there is a mission carried on among them in Stockholm. We send our literature to them for distribution as well as to three other Swedish cities. A few weeks ago we received a letter from a Jew in Sweden who had become a believer.

OUR HOPE.

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Vol. VI.

JUNE, 1900.

No. 12.

Notes.

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the wrath of Herod the king, and the flight of the child into Egypt, the slaughter of the children in Bethlehem, the return from Egypt, and the dwelling of the Lord in Nazareth as the rejected One. All these events are foretold in the Old Testament to which we are referred and where we learn the full meaning of these events. The chapter is an intensely interesting one, full of important teachings. It gives us in a nutshell the story of the entire Gospel. The true King is not known in Jerusalem, the City of a great King, even His own royal residence, His people, do not know that He has come. Strangers from distant lands seek Him and are desirous to know and to worship Him. Still worse, the ecclesiastical authorities, the chief priests and the scribes, are indifferent, and the civil ruler is filled with hatred against Him and seeks His life, and later both combined to kill Him. Thus in one of the shortest chapters and narratives the trend of the whole Gospel is given.—But it is reaching still farther. The whole history of the kingdom of the heavens in its bidden form is here outlined, and the character of the entire new dispensation is manifested. We will now look into the story of the chapter.

Now Jesus having been born in Bethlehem of Judaea in the days of Herod the king, behold Magi from the East arrived in Jerusalem, saying, Where is He that hath been born, King of the Jews, for we have seen His star in the East and have come to worship Him? (verses 1, 2) The first question would be to ascertain the time when these wise men came to Jerusalem. It is generally believed that it was immediately after the birth of our Lord Jesus Christ. The old masters have taken most of the subjects for their paintings from biblical history, but many of these productions, if not all, are unscriptural and misleading. Thus the birth of the Saviour has been put on canvas, so familiar to our readers, a stable, a manger, Mary and Joseph, domestic animals, a star shining over the building, shepherds with their staffs on the one hand and on the other three gaudily attired persons on their knees, glittering crowns on their heads, and in the extended hands the gifts upon which the eyes of the babe rest. Such a picture of course is incorrect. The authorized version too has helped such a wrong conception along by having it translated, But when Jesus was born. The correct reading is, But Jesus having been born, that is sometime after and not immediately after. Other evidences in the chapter show that the child must

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have been about a year old when the visit of the wise men occurred. They had seen His star, announcing to them in their far away homes that the expected King had been born. They had to travel over a large territory, and the journey must have taken many months, and then there is nothing to show that they started at once. In the eleventh verse we read, And when they had come into the house, they saw the young child with Mary His mother, and they fell down and worshipped Him. In Luke it says, And she brought forth her first born Son, and wrapped Him in swaddling clothes and laid Him in a manger, because there was no room for them in the inn. In Matthew it is a house where the child is found, in Luke there was no room in the inn. Perhaps the most important evidence is in the sixteenth verse. Herod had privately called the wise men and inquired of them exactly the time that the star appeared. Their answer is not given, but from the sixteenth verse we may conclude that Herod had received a very definite answer by which he knew that the child could not be over two years old.

The second question would be concerning these strange visitors, who came to do homage before the King. Who were they? How many of them came? They are called in the Greek, Magi from the East. Magi is the name under which in older times a large class of people, who were occupied with occult things, were known. These were the astrologers, interpreters of dreams and omens, medical men, necromancers, etc. Among the Persians and Medes they formed a special class of priests, and were chiefly occupied with foretelling events from the stars, and prepared medicines for bodily ills. From Magi has come the more modern word magic; in an evil sense, sorcerer. Daniel was chief over such a class of wise men. And the king made Daniel to be chief governor over all the wise men of Babylon (Daniel ii : 48). These wise men of the East were not all impostors. Many of them were earnest seekers after the truth, and students of natural forces. They did not have the true light. What a significant fact it is that now in the beginning of the twentieth century, in the midst of so-called Christian nations, soothsayers, readers of "horoscopes" through the stars, those who claim to ask the dead, others having familiar spirits, etc., etc., are practicing their deceptions, wickedness and abominations, and are advertising their evil things openly, and find among these so-called "Christians"

thousands and thousands to consult and be guided by them. It cannot be otherwise. The true Light rejected, the truth not believed, strong delusions and utter darkness follow (1 Thess. ii). The Magi here were unquestionably earnest seekers after truth. There is nothing to show how many came thence to Jerusalem. That three came and that these three were kings is incorrect. We would rather think that a larger number made their appearance in the city, followed perhaps by a large train of attendants. Their appearance in number was striking enough to startle Jerusalem, and to bring trouble into the heart of its wicked king.

They had seen "His star," the star of the born King of the Jews. There has been much speculating about the star, likewise. Many think that the star was a constellation of Jupiter and Saturn. The great astronomer, Kepler, issued in 1606 a book in which he attempted to show the year of the birth of our Lord by such a constellation. In 1463 the great Jewish teacher, Abarbanel, concluded from a similar constellation which happened then that the coming of the Messiah must be near. But it does not say stars, but it is star, and that His star. It is also incorrect to think that the star guided the Magi from the East across an immense stretch of country and brought them at last to Jerusalem. The star they had seen in the East went before them only after they had departed from Jerusalem. It says then, When they saw the star they rejoiced with exceeding great joy. This shows that for a time they did not see the star. Perhaps in their ancient traditions there was something left of Balsam's prophecy (Numbers xxiii and xxiv). Might they not have had fragments of Daniel's prophecies? It is a well known fact that throughout the East there was at that time a universal expectancy of the coming of a King, and Jerusalem was connected with this King. A similar expectancy is even now noticeable among Oriental nations. A marvelous light was then seen by them. It burst forth in a brilliant brightness as once more in the near future the heavens will be lit up by the sign of the Son of man returning in power and in glory. With that strange light in the heavens, a brilliant star, the intelligence was conveyed to them that the King, the One who is the desire of all nations (Hag. ii : 3) was born, and that light was sufficient for these seekers to set out at once with their gifts, to undertake the long and dangerous journey to find the King and bow before His royal person.

What a day it was when they arrived at last in Jerusalem, not guided there by the star, but by the knowledge that in Jerusalem the King was to reign, and where they expected to find Him! But what did they find? Jerusalem under the regime of an Edomite. Herod is upon the throne and his heart is filled with Edomlike hatred. No question that these evil rulers, including this one, are types of the final usurper, the Antichrist, whom the Lord will find in possession of the city when He comes the second time, and whom He will destroy with the breath of His mouth and the brightness of His coming. Where is He that hath been born King of the Jews? Where is He? In vain they go after their long journey through the streets of Jerusalem asking the question; there is no answer. The great city with its magnificent religious institutions, its wonderful Herodian temple, then still in process of erection, its aristocratic priesthood and benevolent institutions, had no knowledge of that King; nay, they did not desire that King to come, they were self-satisfied. This foreshadows then the whole story of the rejection of the King, the Lord from heaven, that there was not alone no room for Him in the inn, but there was likewise no room for Him among His own, they received Him not. Herod, the king, was troubled and all Jerusalem with him. He feared for his throne, which was not his. Jerusalem knew what Herod's fear meant—rebellion, bloodshed, and suffering.

How true this is still, and how truly it describes the entire dispensation in which we still live! Jerusalem knows not the King, has rejected Him who is their Messiah, and ever since Jerusalem's trouble, Israel's sad history of blood and tears has begun and will surely not end till the false king is dethroned and Jesus of Nazareth, the King of the Jews, is crowned as Lord of all.

And these men from the East were not Jews, they were not Israelites, but *Gentiles*. For months, while Jerusalem is not acquainted with the fact of the birth of the long promised One, they had knowledge that He had come. Gentiles first to acknowledge Him and to worship. The first became the last and the last become first. By their fall salvation has come to the Gentiles to provoke them to jealousy. He, the Saviour, is first, A light for the unveiling of the Gentiles, but in the end too, The glory of Thy people Israel (Luke ii : 32). Still it is to be seen here likewise that not all the Gentiles came then to worship Him, only a

small number, and so throughout this dispensation the promise is not that the nations will walk in His light and worship Him, but only a people is called out from the nations for His name. We will see later in the exposition of this chapter that these Gentiles come to Jerusalem are typical of all the nations going up to Jerusalem to worship the King, the Lord of Hosts.

But in Jerusalem there was not only a king who was the enemy of the right heir to David's throne, but there were the religious leaders of the people, the Pharisees, the scribes, the priests and the chief priests. The learned doctors of the law, the students of prophecy, the orthodox, had they no knowledge of Him of whom Moses and the prophets spoke? Surely if they hear He has come they will run to meet him and welcome Him! Far from it; they were ignorant, too, and all indifferent to the startling news which had come to Jerusalem from such an extraordinary source.

And when Herod the king heard it he was troubled, and all Jerusalem with him; and having gathered together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. And they said unto him, In Bethlehem of Judaea; for it is written through the prophet, And thou Bethlehem in the land of Juda, art in no wise least among the governors of Juda; for out of thee shall come forth a leader who shall be a shepherd to my people Israel. By order of the king they were called together, not in a special session of the Sanhedrim, but in a larger gathering, all the chief priests and scribes are commanded to show themselves and to produce the scrolls of the law, the prophets and the writings. And now Herod puts his question, Where is Messiah to be born? The answer comes at once from the prophecies of Micah in the beginning of the fifth chapter, Bethlehem in Juda. There was no dissenting voice. They were all orthodox and had a perfect knowledge of the scriptures, but it was head knowledge, and their consciences were not touched by it. The quotation itself differs from the original Hebrew and from the Septuagint. They used undoubtedly the text from a Chaldee paraphrase. The message is dismissed and all goes on in its former way. Nothing is said that these priests and scribes were awakened and joined the seeking strangers to find him too, who is their Messiah. Sad was their state. Knowledge sufficient, but no interest in Him, no love for Him, the living Word. Their hearts were not filled with joy, and perhaps in their indifference

the incident was soon forgotten, till one day the slaughter of the children in Bethlehem reminded them once more of what had happened. It is the first time we meet these chief priests and scribes in the Gospel; they will soon stand before us in all their religiousness in another character. Indifferent they were once, and soon we shall see them in their hatred, wickedness, and at last, with a perfect knowledge of the person who is in their midst, they deliver Him into the hands of the Gentiles.

And is this not true in Christendom at this present time? How much there is of religiousness, rituals, ceremonies and creeds of men, but with all this it is nothing but profession outwardly, the heart cares not for Him and has no interest in Him. The indifference of our times in the midst of Christendom is appalling. There is no interest in the coming again of our Lord as there was no interest in the religious leaders of the people at His first coming. Indifference ends with this age also in opposition and apostasy, followed by judgment. Perhaps for the first time had these wise men from the East heard the Word of God. The flash of light, the brilliant star, that supernatural sign, was sufficient to start them on the way. The light they had they followed, and soon there is added to it. The Word of God they heard perhaps not at all from any of the scribes and chief priests. These strangers were despised by them and considered as dogs, in spite of the prophetic scriptures which speak of the coming of Gentiles. The presence of them in Jerusalem should have taught them the fulfillment of prophecy. No, not the scribes and chief priests acquaint the wise men with the Word, but wicked King Herod, with his wicked thoughts and intentions, transmits it to them. Then Herod, having privately called the Magi, inquired of them exactly the time that the star appeared; and sending them to Bethlehem he said, Go and search out exactly about the child and when ye have found Him bring me back word, that I may come and worship Him also. They are obedient to the word spoken; though it came from Herod's lips, it was nevertheless the truth. Jerusalem is left behind, and their faces are set towards Bethlehem. When they had heard the king they departed; and lo, the star they had seen in the East went before them until it came and stood over where the young child was. And when they saw the star they rejoiced with exceeding great joy.

The question has been raised, Where did they find the child?

In Luke we read, And when they had performed all these things according to the law of the Lord, they returned unto Galilee, their own city Nazareth. (Luke ii: 39.) Now if the wise men came about a year later, did they find the child in Bethlehem or were they guided all the way up to Nazareth? We think they were guided by the star to Bethlehem in fulfillment of the word they had heard. Bethlehem is in a southern direction from Jerusalem and Nazareth directly north. They were put without question on the right road by Herod, when the star appeared again. But if they were in Bethlehem a year later with the child, why did they get there? The Gospel of Luke gives the answer. Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old they went up to Jerusalem after the custom of the feast. (Luke ii: 41, 42.) This brings out that they were a year after again in Jerusalem for the feast, and were therefore not in Nazareth. Now Bethlehem was truly their city, and the very short journey was made there from Jerusalem, where the wise men now find the young child with Mary His mother. But there are still greater teachings before us.

(To be continued.)

Judges (continued).

THE FIRST CAPTIVITY AND DELIVERANCE.

Chapter iii: 5-11.

The first of everything in Scripture is peculiarly interesting and significant, and ever calls for the most careful consideration. Generally speaking it gives a kind of pattern of all that follows. It is thus that the Apostle Paul referred to the mercy that he obtained. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief, or the first. Howbeit for this cause I obtained mercy, that in me the first Jesus Christ might show forth all longsuffering, for a pattern to them that should hereafter believe on Him to life everlasting" (1 Tim. i: 15, 16). That is, that the Lord Jesus had selected one who had gone to the furthest lengths possible in high-handed rebellion, so that none afterwards might doubt His power or grace.

So here in this first captivity we get the root principle of all evidenced, and at this we must look. The instrument used

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for the chastening of His people is not selected arbitrarily or without reason. That instrument corresponds to the evil that calls for its use. In a certain sense Israel here receives her own punishment, exactly on the principle of reaping what one sows. This seems one of the underlying principles of all retribution that absolutely closes the mouth of the punished. Can I blame anyone if I reap the very crop that I sowed? Mark how delicately this principle maintains the balances of justice. Have I sowed freely with a free hand? Every sown seed brings forth its resultant fruit in the time of harvest, and that harvest depends exactly in character and quantity on the seed sown. It is a most solemn word, not confined at all to unbelievers, but directly addressed to Christians, "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap" (Gal. vi: 7).

Thus in the case before us there has been steady declension. In the first chapter the Canaanites and other nations are said to "dwell amongst" the children of Israel; but mark the result of ceasing to fight; now "the children of Israel" dwell amongst *them*; quite a difference. *They* (Israel) are now the ones who are merely permitted on sufferance; the ancient inhabitants of the land are again the prominent ones. The next step then is easy, *i. e.*, alliance: "They took their daughters to be their wives, and gave their daughters to their sons and served their gods." It is the universal sequence—horror of sin weakens—the permission of it gradually results in *alliances* with it, and the heart has evidently gone from its *portion*. So ever does the downward path begin, both in the church and in the individual. "I have against thee that thou hast left thy first love." No longer is the Lord Jesus Christ the one supreme attractive Object of the affections; others share at least those affections, and gradually displace them, till like Israel we "forget," and then the fall is rapid indeed.

"Then the anger of the Lord was kindled against Israel and He sold them into the hand of Chushan-Rishathaim, king of Mesopotamia (or Aram Naharaim, -margin), and the children of Israel served Chushan-Rishathaim eight years."

Now who or what is this oppressor whose strange name we are here told? We have no mention of him elsewhere in sacred scriptures, and if therefore we are to get any teaching, it

must be from the significance of the name given. Its meaning is not uncertain; but clearly is "the darkness of double wickedness." The Lord's people then are given over once more to bondage, to "darkness of double wickedness." Not mere natural darkness is this we may be sure; but light rejected, turned away from, and that is the worst form of darkness. "If the light that is in thee be darkness, how great is that darkness;" if the light has not really enlightened thee, if thou hast had the light shining in thee, but hast loved the darkness, then is thy case *doubly* evil. We read of many who in the very early days seem to have been in danger of this Chushan-rishathaim. Were not the Galatians wroth against him, since after they had known God, or rather were known of God, they *turned again* to the weak and beggarly elements, wherunto they desired to be in bondage. So the Hebrews are warned, "for it is impossible for those who were once *enlightened* and have tasted of the heavenly gift . . . if they shall fall away to renew them again to repentance;" and more clearly than all do we see the "double wickedness" in a Tim. iii. In Romans 1:29-31, we get a long list of awful abominations into which the heathen world had fallen; it is the "first" wickedness. In Timothy we have almost a repetition of the same list as characterizing the last days of Christendom, for it is connected with "a *form* of godliness." Surely this is the full development of "the darkness of double wickedness," the seeds of which were sown at the very beginning of the present age.

This Chushan-Rishathaim is king of "*Aram Naharaim*"— words so easily transferred into English as any others in the text. Aram is "the exalted land;" Naharaim, "of the two rivers." The land that is lifted up, having two rivers for its dependence. Mark again the same plural as in the name of the king himself. There was a land whose boast was in its single river—Egypt. She was quite independent of heaven; no rain fell upon her, but her river sent its fertilizing waters over her desert sands and covered them with a rich alluvial soil. She knew not whence that river came, but at least she knew that she was independent of the rains of heaven, and this was her boast: "My river is my own, and I have made it" (Ezek. xlii: 3). A very apt figure of the world in its

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alienation from God—receiving blessings, but as blindly as the very beasts, without any true recognition whence they come, except quite assured that they are *not* from God. It is true that of late years men have discovered "the sources of the Nile," exactly as they have by their scientific research found a simple natural cause for everything, without any real need of a God at all. The river merely comes from a chain of lakes in the far South; there is the *source* of the Nile. But some troublesome questioner may perhaps ask our scientist, "Whence do these lakes get the water?" Nor will it avail for him to answer, "They are fed by thousands of rills and springs," for push back the question once more, "Are these rills and springs self-supplying, or whence are they supplied?" And now like that question asked the scribes as to John's baptism, the answer must be either "of heaven" or "of earth," and he dare not say of heaven for we should answer, "Why then do ye not believe?" or of earth for all men would count him a fool indeed. No; little as this world knows it, it is still absolutely dependent on God for all those blessings that come to it so naturally as men speak, but its present boast is its independence.

But the land of the *two* rivers is *doubly* provided for. Well may it be "Aram," "lifted up." It is complete independence of God, not only as to natural blessings but in every way, and Israel forgetting God is given up to captivity, to the darkness of a second lawlessness that ever reigns over that land, that is lifted up in its independence of God.

The deliverance is very simple: "And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel." That "cry" is all that is necessary. See how this is repeatedly emphasized in Ps. cvii: "Then they cried unto the Lord in their trouble and He delivered them out of their distress." A sense of misery must always precede deliverance from it. So was it with Israel in Egypt, "their cry came up unto God," so shall it be with that same Israel shortly again, "when there shall be a great mourning in Jerusalem," "every family apart" (Zech. xii).

It is really a cause for encouragement when we feel the effect of our wanderings from our God. There is *hope* when we begin to enter the valley of Achor (trouble).

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A deliverer, exactly suited to the condition of things, is divinely found in Othniel, "the lion of God." We have heard of him before. He is closely related to the "whole-hearted" Caleb, and like him knows the secret of Is. xl: 30, 31: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Time has no effect on the resources of faith, nor saps the strength that lies in weakness depending on God. He is the son of Kenaz, "the recipient of strength;" that is, the spirit of dependence gives birth to the deliverer. And mark that deliverer is of Judah: He is as one may say, "The lion of the tribe of Judah," a name significant enough, and at once our thoughts pass over the ages to that blessed scene still in the future where One is found "worthy to open the book and to loose the seals thereof." Is it not intensely interesting that this is exactly what Othniel has already done in figure? It was he who captured Kirjath Sepher, "the city of the book," and at once it becomes "Dabir," the living "oracle." "A written word merely is exchanged for a living voice, the voice of Him who when the heart is right with Him, delights to draw near and speak to the heart of the worshiper" (Num. Bible). Is not this "opening the book and loosing its seals?" Yes, until that Word is heard indeed in the heart, the book remains ever a sealed book. But Othniel, the lion of God, so closely identified (as faith ever is with its object) with the lion of the tribe of Judah, ever opens the book. Here is a beautiful figure: In the near future for Israel and her place upon the earth, as now for every pilgrim of faith on his way homeward. Kenaz, the spirit of dependence, is the very reverse of Chusshan-Rishathaim, king of Aram Noharaim, and from that spirit of dependence, of conscious weakness, helplessness, and need, springs Othniel, the spirit of courage and faith. The voice of God is heard once more, and Chusshan-Rishathaim is delivered into His hand, whilst in holy liberty we sing, "Return unto thy rest, oh my soul, for the Lord hath dealt bountifully with thee," and Israel rests in liberty forty years.

“Arise, Go Up To Bethel.”

Genesis xxxv.

The words which stand at the head of this paper contain a great practical truth to which we desire to call the reader's attention for a moment or two.

It has been well-remarked by some one that “God, in His dealings with us, always keeps us up to the original terms.” This is true; but some may not exactly understand it. It may, perhaps, favor of the legal element. To speak of God as keeping us up to certain terms, may seem to militate against that free grace in which we stand, and which has reigned through righteousness unto eternal life, by Jesus Christ our Lord. Many, we are aware, have a kind of horror of everything bordering, in the most remote way, upon the legal system; and we may say, we most fully sympathize with such horror. At the same time we must take care not to carry that feeling to such an extent, as would lead us to throw overboard, aught that is calculated to act in a divine way upon the heart and conscience of the believer. We really want practical truth. There is a vast amount of what is called abstract truth in circulation amongst us, and we prize it, and would prize it more and more. We delight in the unfolding of truth in all its departments. But then we must remember that truth is designed to act on hearts and consciences; and that there are hearts and consciences to be acted upon. We must not cry out, “Legal! Legal!” whenever some great practical truth falls upon our ears, even though that truth may come before us clothed in a garb which, at first sight, seems strange. We are called to—“suffer the word of exhortation”—to listen to wholesome words—to apply our hearts diligently to everything tending to promote practical godliness and personal holiness. We know that the pure and precious doctrines of grace—those doctrines which find their living centre in the Person of Christ, and their eternal foundation in His work—are the means which the Holy Spirit uses to promote holiness in the life of the Christian; but we know also that those doctrines may be held in theory, and professed with the lips, while the heart has never felt their power, and the life never exhibited their molding influence. Yes; and we frequently find that the loudest and most vehement outcry against everything that

looks like legality is sure to proceed from those who, though they profess the doctrines of grace, have never felt their sanctifying influence; whereas those who really understand the meaning of grace, and feel its power to mold and fashion, to purify and elevate, are ever ready to welcome the most pungent appeals to the heart and conscience.

Still, the pious reader may desire to know what is meant by the expression quoted above, namely, "God always keeps us up to the original terms." We understand it to mean simply this, that when God calls us to any special position or path, and we fall short of it, or wander from it, He will recall us to it again and again. Further, when we set out in the profession of some special principle of action, or standard of devotedness, and swerve from it, or fall below it, He will remind us of it, and bring us back to it. True, He bears with us patiently, and waits on us graciously; but "He always keeps us up to the original terms."

Can we not praise Him for this? Assuredly we can. Could we endure the thought of His allowing us to fall short of His holy standard, or to wander hither and thither, without His uttering a word to urge us on or call us back? We trust not. Well, then, if He does speak, what must He say? He must just remind us of "the old terms." That it is, and thus it has ever been. When Peter was converted by the lake of Genesareth, he forsook all and followed Jesus; and the last words that fell on his ear from the lips of his ascending Lord were, "Follow thou Me." This was simply keeping him to the original terms. The heart of Jesus could not be satisfied with less, and neither should the heart of His servant. By the lake of Genesareth Peter set out to follow Jesus. What then? Years rolled on; Peter had many a stumble; Peter denied his Lord; Peter went back to his boats and nets. What then? Peter was thoroughly restored, and when, as a restored soul, he stood by the side of his loving Lord, at the sea of Tiberias, he was called to listen to that one brief, pointed utterance, "Follow Me"—an utterance embracing in its comprehensive grasp all the details of a life of active service and of patient suffering. In a word, Peter was brought back to the original terms—the terms between Christ and his soul, and between his soul and Christ. He was brought to learn that the heart of the Lord had undergone no change toward him—that the love of that heart was inextinguishable and unalterable—and, because it was so, i

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could not tolerate any change in his heart—any decline or departure from the original terms.

Now, we see the same thing precisely in the history of the patriarch Jacob. Let us just turn to it for a moment. At the close of Genesis xxviii we have the record of the original terms between the Lord and Jacob. We shall quote it at length: "And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending upon it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of!"

Here, then, we have the blessed statement of what the God of Abraham, Isaac, and Jacob undertook to do for Jacob and for his seed—a statement crowned by these memorable words, "*I will not leave thee, until I have done that which I have spoken to thee of.*" Such are the terms by which God binds Himself to Jacob, which terms, blessed be His Name, have been, and will be fulfilled to the letter, though earth and hell should interpose to prevent. Jacob's seed shall yet possess the whole land of Canaan as an everlasting inheritance, for who shall prevent Jehovah Elohim, the Lord God Almighty, from accomplishing His promise?

Let us now hearken to Jacob: "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel. . . . And Jacob vowed a vow, saying, If

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God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set for a pillar, shall be God's house; and of all that Thou shalt give me, I will surely give the tenth unto Thee."

Thus much as to Bethel and the terms entered into there. God pledged Himself to Jacob; and though heaven and earth should pass away, that pledge must be maintained in all its integrity. He revealed Himself to that poor lonely one who lay sleeping on his stony pillow, and not only revealed Himself to him, but linked Himself with him, in a bond which no power of earth or hell can ever dissolve.

What of Jacob? He dedicated himself to God, and vowed that the spot where he had enjoyed such a revelation, and hearkened to such astounding grace, and precious promises, should be God's house. All this was deliberately uttered before the Lord, and solemnly recorded by Him; and then Jacob went on his journey. Years passed—twenty long and eventful years—years of trial and exercise, during which Jacob experienced many ups and downs, changes and chances, but the God of Bethel watched over His poor servant, and appeared unto him in the midst of his pressure, and said unto him, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a new name: *Arise, get thee out from this land, and return unto the land of thy kindred.*" God had not forgotten the original terms, neither would He let His servant forget them. Is this legality? Nay; it is simply the exhibition of divine love and faithfulness. God loved Jacob, and He would not suffer him to stop short of the old standard. He jealously watched over the state of His servant's heart, and lest it should, by any means, remain below the Bethel mark, He gently reminds him by those touching and significant words, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst the vow." This was the sweet expression of God's unchanging love, and of the fact that He counted on Jacob's remembrance of Bethel as ever.

How amazing that the High and Mighty One, who inhabits eternity, should so value the love and remembrance of a poor worm of the earth! Yet so it is, and we ought to bear it in mind. Alas! we forget it. We are ready enough to take

cles and blessings from the the hand of God, and, most surely, He is ready enough to bestow them. But then we ought to remember that He looks for the loving devotion of our hearts to Him; and if we, in the freshness and ardor of other days, set out to follow Christ, to live for Him, and give up all for Him, can we suppose for a moment that He could coldly and indifferently forego His claims upon our hearts' affections? Should we like Him to do so? Could we endure the thought of its being a matter of indifference to Him whether we loved Him or not? God forbid! Yes, it should be the joy of our hearts to think that our blessed Lord really seeks the loving devotion of our souls to Him, that He will not be satisfied without it, that when we wander hither and thither, He calls us back to Himself, in His own gentle, gracious, touching way.

"When weary of His rich repast,
I've sought alas! to rove,
He has recalled His faithless guest,
And showed His banner, love."

Yes; His banner ever floats, bearing its own inscription upon it to win back our vagrant hearts, and remind us of the original terms. He says to us in one way or another, as He said to Jacob, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst the vow." Thus He deals with us, in the midst of all our wanderings, our haltings, and our stumblings. He makes us to know that as we cannot do without His love, so neither can He do without ours. It is truly wonderful, yet so it is. He will keep the soul up to the old terms. Hearken to those touching appeals of the Spirit of Christ to His saints, in other days, "Thou hast left *thy first love*"—"Remember from whence thou art fallen; and repent, and do *thy first works*" (Rev. ii). "Call to remembrance *the former times*" (Heb. 1: 32). "Where is the blessedness ye spake of?" (Gal. iv: 15).

What is all this, but calling His people back to the old point from which they had declined? It may be said they ought not to have needed this. No doubt; yet they did need it, and because they needed it the Lord did it. It may be said, further, that tried love is better than first love. Granted; but do we not find as a matter of fact, in our spiritual history, that upon our first setting out to follow the Lord, there is a simplicity, an earnestness, a freshness, fervor, and depth of devotion which, from various reasons,

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we fail to keep up? We become cold and careless; the world gets in upon us and eats up our spirituality; Satan gains the upper hand, in one way or another, and deadens our spiritual sensibility, damps our ardor, and dims our vision. Is the reader conscious of anything like this? If so, would it not be a peculiar mercy if, at this very moment, he were called back to the old terms? Doubtless! Well, then, let him be assured that the heart of the Lord is waiting and ready. His love is unchanging; and not only so, but He would remind you that He cannot be satisfied without a true response from you. Wherefore, beloved friend, whatever has drawn you away from the measure of your earliest dedication to Him, let your heart now spring up, and get back at once to Him. Do not hesitate! Linger not! Cast yourself at the feet of your loving Lord, and let your heart be only for Him. This is the secret spring of all true service. If Christ has not the love of your heart, He does not want the labor of your hands. He does not say, "So, give Me thy money, thy time, thy talents, thine energies, thy pen, thy tongue, thy head;" all these are utterly unavailing, perfectly unsatisfying to Him. What He says to you is, "My son, give Me thine heart." Where the heart is given to the Lord, all will come right. Out of the heart come all the issues of life, and if only Christ have His right place in the heart, the work and the ways, the walk and the character, will be all right.

But we must return to Jacob, and see further how our subject is illustrated in his fruitful history. At the close of Genesis xxxiii. we find him settling down at Shechem, where he gets into all sorts of trouble and confusion. His house is dishonored, and his sons, in avenging the dishonor, endanger his life. All this Jacob feels keenly, and he says to his sons, Simeon and Levi, "Ye have troubled me, among the inhabitants of the land; among the Canaanites and the Perissites; and I being few in number, they shall gather themselves together against me; and I shall be destroyed, I and my house."

All this was most deplorable; but it does not appear to have once occurred to Jacob that he was in a wrong place. The defilement and confusion of Shechem failed to open his eyes to the fact that he was not up to the old terms. How often is this the case! We fall short of the divine standard, in our practical ways; we fail in walking up to the height of the divine revelation; and

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although the varied fruits of our failure are produced on every side, yet our vision is so dimmed by the atmosphere around us, and our spiritual sensibilities so blunted by our associations, that we do not discern how low we are, and how very far short of the proper mark.

However, in Jacob's case, we see the divine principle again and again illustrated. "And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau, thy brother."

Reader, note this. We have here a most exquisite feature in the divine method of dealing with souls. There is not one word said about Shechem, its pollutions and its confusion. There is not a word of reproof for having settled down there. Such is not God's way. He employs a far more excellent mode. Had we been dealing with Jacob we should have come down upon him with a heavy hand, and read him a severe lecture about his folly in settling at Shechem, and about his personal and domestic habits and condition. But oh! how well it is that God's thoughts are not as our thoughts, nor His ways like ours! Instead of saying to Jacob, "Why have you settled down to Shechem?" He simply says, "Arise, go up to Bethel;" and the very sound of the word sent a flood of light into Jacob's soul by which he was enabled to judge himself and his surroundings. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

This was, assuredly, getting back to the original terms. It was the restoring of a soul and a leading in the paths of righteousness. Jacob felt that he could not bring false gods and defiled garments to Bethel; such things might pass at Shechem, but they would never do for Bethel. "And they gave unto Jacob all the strange gods that were in their hand; and all their carriage which were in their ears; and Jacob hid them under the oak which was by Shechem . . . so Jacob came to Luz, which is to the land of Canaan, that is Bethel, he and all the people that were with him. And he built there an altar, and called the place El-beth-el, because there God appeared unto him, when he fled from the face of his brother."

"EL-beth-el." Precious title which had God for its Alpha and its Omega! At Shechem, Jacob called his altar "El-elohe-Israel," that is, "God the God of Israel;" but at Bethel, the true standpoint, he called his altar "El-beth-el," that is, "God—the house of God." This was true restoration. Jacob was brought back, after all his wanderings, to the very point from which he had started. Nothing less than this could ever satisfy God, in reference to His servant. He could wait patiently on him—bear with him—minister to him—care for him—look after him; but He never could rest satisfied with anything short of this, "Arise, go up to Bethel."

Christian reader, pause here. We want to ask you a question. Are you conscious of having wandered from the Lord Jesus Christ? Has your heart declined and grown cold? Have you lost the freshness and ardor which once marked the tone of your soul? Have you allowed the world to get in upon you? Have you, in the moral condition of your soul, got down into Shechem? Has your heart gone after idols, and have your garments become defiled? If so, let us remind you of this, that the Lord wants you back to Himself. Yes, beloved, that is what He wants, and He wants it now. He says to you, at this moment, "Arise, go up to Bethel." You will never be happy, you will never be right, until you yield a full response to this blessed and soul-stirring call. O yield it now, we beseech you. Rise up, and fling aside every weight and every hindrance; put away the idols, and change your garments, and get back to the feet of your Lord, who loves you with a love which many waters cannot quench, neither can the floods drown; and who cannot be satisfied until He has you with Himself according to the original terms. Say not this is legal; it is nothing of the sort. It is the love of the Lord Jesus Christ—His deep, glowing, earnest love—love which is jealous of every rival affection—love which gives the whole heart and must have a whole heart in return. May God the Holy Spirit bring back every wandering heart to the true standard! May He visit, with fresh power, every soul that has gone down to Shechem, and give no rest until a full response has been yielded to the call, "ARISE, GO UP TO BETHEL."

C. H. M.

Tongue cannot describe the love of Christ; finite minds cannot conceive it; and those who know most of it can only say with inspiration that it "Passeth knowledge."

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If This is Christianity, What is Infidelity?

A preacher belonging not to the Unitarian "Church," but to a so-called "evangelical" denomination, and living not twenty miles from New York City, uttered the following blasphemous nonsense on March 11, 1900. The "sermon" was printed in pamphlet form, from which we quote:

"I feel constrained to say a word about what I have come to feel, after long and careful thought, are harmful conceptions of the life of Jesus. . . . Now I want you to be honest with yourselves, and ask if your conception of the divinity of Jesus has not been a thing of power? Has not His divinity been associated in your minds with His miraculous birth, His miracles of power, the resurrection of His body?"

"If biblical criticism should pronounce boldly that *these things* were the aftergrowth of legend and superstition, would not your hold on the divinity of Christ be very much shaken? And yet what would be lost? Simply, supernatural power. And by power, I mean physical force. Yet, if we are honest, I suppose that we have depended on these exhibitions of power to prove to us the divinity of Christ's words, of His love.

"We have felt that unless He had had the strength to heal the paralytic, He would not have had the authority to forgive him. . . . A recent writer, speaking of the growing disbelief in the supernatural among biblical scholars, says: 'If disbelief in *the resurrection* should become general, Christianity would wither at the root.' Thus, in his opinion, Christianity is not the outgrowth of the eternal Spirit of God, manifesting itself in a constant spiritual resurrection, an assertion of the deathlessness of truth, of the everlastingness of love, the imperishability of the righteous life, but a form of religion dependent for its continuance on *the credibility* of (according to Mark's account, which properly closes at chapter xvi: 8), two *terrified women at the sepulchre of Jesus*. The account of the *resurrection* may be true, or it may be an aftergrowth upon the story of Jesus' life. . . . As I said before, Christ's physical body may have come forth from the sepulchre, and it may not. My people, I have made to you a confession of faith."

If this is a "confession of faith," what would be a confession of *unbelief*?

These silly remarks are not new or original, and how many others who assume the name of teachers in Christendom have the same notions, but lacking the moral courage to utter their unbelief.

A brother and reader of Our Hope has sent us, in view of the above statement, the following interesting and pointed communication on the resurrection of Christ:

Deny the resurrection of Christ and you destroy the Christian system, as well as all the prophecies, concerning the reign of the Messiah.

1. The Infant at Bethlehem was a reality.
2. The Man, Jesus of Nazareth, was a reality.
3. The crucifixion was a reality.
4. The resurrection was a reality.
5. The ascension was a reality.
6. The Lord at the right hand of the throne now is a reality.
7. The return of "this same Jesus" is (will be) a reality.
8. The Messiah's reign is (will be) a reality.

To spiritualize or phantomize any one of these events is to deny the event, whether past or future.

Few will be found to deny the historical reality of numbers one, two and three. It is at number four that the spiritualizers begin their deadly work.

Destroy the reality of the resurrection of Christ, make it a spiritual thing, though few among those who do can tell just what a "spiritual resurrection" is, and the whole splendid fabric of Christian truth vanishes into thin air.

A body which did not come forth from the tomb could not ascend from the Mount of Olives, is not now in glory, cannot return to this earth, and there can be no Messianic reign; Jesus of Nazareth was not the Messiah of Israel, and there can never be a resurrection for any one, believer or unbeliever. The whole world is absolutely without hope, if He who was crucified on Calvary did not come forth in His own body. It is scarcely worth while for one to call himself a Christian who denies the resurrection of the body of the Lord Jesus Christ, for in so doing he makes the Lord Himself a false prophet before the event, and a false witness after it; likewise, the Apostles are false witnesses, the ground of the Christian's faith and hope is destroyed, and he is of "all men most miserable."

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The resurrection of Christ was foretold by Himself, was a physical resurrection, was the central fact of the Apostles' preaching, is the fundamental fact of all the Epistles.

These four dogmatic statements are sustained by the Scripture passages which follow, and there is no escaping them, short of denying the authority of the Scriptures themselves. If the Scriptures are wrong on this fundamental matter, then they are wholly unworthy of credence in any matter, and we are left without any written Word of God. The book which says, over and over again, "The Lord spake unto Moses," or "Thus saith the Lord," says what is not true.

The astonishing thing is that any mortal man can be found to question an event which brings only good to men, or to challenge a book which brings better news than all the rest of the books in the world put together.

THE RESURRECTION OF CHRIST.

It was foretold by Himself. Please take your Bibles and read references in order as they are given. We would like to quote them in full, but are unable to do so on account of space: Matt. xii: 40; xvi: 21; xvii: 22, 23; xx: 18, 19; Mark ix: 3; xiv: 27, 28; xvi: 1-14, 19; Luke ix: 22; xviii: 31-33; John ii: 19-22.

The resurrection of Christ was a physical resurrection: Matt. xxviii: 5-10, 16-18; Luke xxiv: 1-49; John xx: 1-20, 26-29; xxi: 1-14; Acts i: 3.

The resurrection of Christ was the central fact of the Apostles' preaching: Acts ii: 23, 24, 32; iii: 14, 15; iv: 10; x: 39-41; xiii: 29-39; xvii: 31.

The resurrection of Christ is the fundamental fact of the Epistles: Rom. iv: 24, 25; vi: 3-10; viii: 1; 1 Cor. vi: 14; xv: 3-8, 21-26; 1 Cor. iv: 14; Gal. i: 1; Eph. i: 19, 20; Col. ii: 12; iii: 1; 1 Thess. i: 10; Heb. xiii: 20; 1 Peter i: 3, 20, 21.

The natural mind is ever prone to reason, when we ought to believe; to be at work, when we ought to be quiet; to go our way when we ought steadily to walk on in God's ways, however trying to nature.—Muller.

OUR HOPE.**Good and Suggestive Thoughts from Adolph Saphir's Writings.**

One of the most prominent *Hebrew-Christian* believers of the century was Adolph Saphir, who fell asleep in the Lord a few years ago. His native land was Hungary, where his family has been prominent for generations. His grandfather was deeply learned in the Jewish law and held in the highest esteem among the Jews. He had three sons, one of whom became famous throughout Germany as a poet, being by many considered equal to Jean Paul Richter. Adolph Saphir says of his own father: "My father, Israel Saphir, was a merchant. He was a good Hebrew scholar, and had an intimate knowledge of German, French and English literature. He rendered much service to the cause of education in Hungary. Through the instrumentality of a missionary, my father saw the truth as it is in Jesus Christ, and was received into the Christian Church in 1843 at the age of sixty-three years. I, at that time a lad in my twelfth year, was the first of our family to accept the gospel." Adolph Saphir came a few years later to Scotland, where he studied. For some time he labored in the gospel very successfully among his own kinsmen, but later he preached the gospel and taught the Word in different English cities. He was a very tender preacher, but above all he had a most remarkable knowledge of the Scriptures and had a wonderful gift in expounding the Word.

We give a few of his thoughts from different writings:

Does one ask, Are you going to heaven? I am *gone* there. What is heaven? Fellowship with God? I have it *already*. Peace in Christ? Access unto the holiest? Love to all that love the Lord Jesus Christ? These I have *already*, truly not yet in full measure; but he that believeth *ask*, and the Holy Spirit in us is the earnest. In heaven we shall see the Lord Jesus exalted in His throne. The Spirit reveals Him now to the eyes of our faith as the Lamb in the midst of the throne. Can sin enter there? Can the accusations of the devil enter there? Will you be in peace and safety there? Will you ever be afraid of falling out again when you are there? Is it not

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written, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us"? *Beholding Jesus Christ is heaven. Perfect peace in Jesus our Lord is heaven. Serving God out of love is heaven. Have you not all got it now, dear believer, by the Holy Spirit?*

Of the penitent thief some people say he was saved, but he will have a starless crown. I don't believe there is a servant of the Lord who will have so many stars in his crown as this penitent thief, or who has been the means of saving so many souls as the history of this man's faith and repentance. How many from the depths of crime, encouraged by reading this history, have gone to the scaffold to suffer the penalty of their deeds trusting in Jesus Christ, and who shall be numbered with His saints in the glory everlasting.

The difference between false and true worship is, that false worship aims at forgiveness, true worship begins with forgiveness of sin. In false worship there is no thanksgiving; true worship gives thanks for full remission, begins with praise, with Abba Father.

Concerning the Lord's supper. It is often kept unlike a supper, people going few at a time, kneeling at an altar. Altars should be done away with. There is no priest but One, God's High Priest, entered into the heavens for us, except in the sense of Rev. 1:6—all believers are priests. The true idea is that of a supper—a family brotherhood gathered together, with Jesus Christ as the Head. The Lord Jesus Christ assured the disciples' hearts that He, their Lord, was still present with them; they were to break bread and drink wine in remembrance of Him. . . . He believed, and often stated it in public, that, like the Apostles, believers should have the Lord's supper every Lord's day.

What is patience? It is not indifference; it is not insensibility. It is the standing erect of a strong, sensitive soul

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under the burden which God sends. It is to see the hand of God and kiss it. It is the exercise of faith, never doubting the goodness of God. In this patience there is hope. There are many standards of suffering. First, I must suffer. Secondly, I am willing to suffer. Thirdly, I can suffer, God strengthening me. Fourthly, I am privileged to suffer—I glory in tribulation, Rom. v : 3.

Don't believe the devil's gospel, which is a *chance* of salvation. *Chance* of salvation is chance of *damnation*. Is God's love a love that will meet you when you die? Is it a love that is waiting for you to *do* a number of things before it receives and embraces you? No, it is love for all eternity, which reached us when Jesus died upon the cross; love that you have but to receive, and you are sealed with this Holy Spirit of promise, who is to be with you—keeping, assuring, sealing, training, comforting, enabling you to live to the glory of God.

Believer in Jesus Christ, don't you rise on the Lord's Day a sinless, spotless man? *He* died because of sin, *He* rose because of justification; and though the youths shall faint and be weary, and the young men shall utterly fall, those that wait upon the Lord shall renew their strength. On this day John was in the Spirit, therefore there was no doubt, or sorrow, or grief with him. He heard a voice speaking with him; he had known the Lord Jesus on earth, and now he fell at His feet, adoring as one dead. The clay tenement could not stand the exceeding brightness before him; but there is no power that can take away the life of a believer, no glory can overwhelm it, and so John lived on because he felt the beloved hand resting upon him. How well he knew that pierced hand! Do you know it? And Jesus said, as Jehovah has always said to His people, *Fear not!* Why? Because, *I am Jesus*. The world says, *What do you believe?* No *what* at all. *Whom* do you believe? The Lord Jesus Christ.

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The most remarkable book he wrote is "Christ and the Scriptures." There he says: There subsists an essential and vital connection between the eternal Word of God and that written Word which testifies of Him, of His person and work, of His sufferings and glory. It is impossible for us to understand the nature of scripture unless we review it in relation to the Son of God, the Messiah of Israel, the Redeemer of God's people, for He is the centre and kernel of the inspired record.

There is a *nation* different from all other nations—the Jews—chosen by God, that He may reveal Himself to and through them. There is a *Man* different from all men—the Lord from heaven, Jesus the Son of David, the Son of God, Messiah of Israel and Head of the Church. And there is a *Book* different from all other books, the record of God's dealings with Israel, culminating in the manifestation of that Redeemer, whose goings forth are from of old, even from everlasting. The same Spirit of God convinces us of the supremacy of Christ and of the supremacy of the Scriptures.

Adolph Saphir, like the late Joseph Rabinowitz, is but an example in this age of what shall be when all Israel will be saved. What a knowledge from the written Word will come yet to the nations through Israel filled with the Spirit!

Remember Israel!

When you think of the grace that has brought salvation to you, remember Israel, the nation of grace. When you think of the sweet sound of the name, Jesus, remember it is a Hebrew name—Jehoshua, Saviour. When you think of the departed saints and the heavenly city, remember that it is Jerusalem, in which, as an emblem, God hath shown you the eternal home. When after your petitions you utter the word so full of consolation and hope, Amen, remember it is Israel who hath taught you the God Amen, who is the Hearer of prayer. And when overwhelmed with joy and praise, you abound with thanksgiving to God who hath done

great marvels, and say, Hallelujah, remember that Israel was the first, and shall again be the foremost in the great chorus of nations.

Israel's conversion will be a marvel of omnipotent love. When Ezekiel beheld the valley full of dry bones, and was asked, "Son of man, can these bones live?" he felt that with man it was impossible, and in humility of faith he replied, "Thou, Lord, knowest." Yes, in their graves they shall hear the voice of God. He who can raise the dead and call them out of their graves shall send forth His Spirit and breathe on their dry bones, and they shall live, and stand up as an exceeding great army.

Let us give then our aid to the Jewish mission, in faith, in hope, in love, and let us seek to enter into the mind of God, and to look forward to that great promise which all the fathers embraced and held fast, even unto the end. May there be given unto us also, out of that wonderful and infinite ocean of Divine love to Israel, a little love to God's ancient people.

By AD. SARRIS.

Jewish Notes.

A mass meeting in the interest of Zionism was held June 30, 1907, in the large hall of Cooper Union, New York City, and thousands were present. So great was the attendance that the aisles were choked and even the entrances to the stage were blocked. The 125 delegates from cities in thirty States had seats on the stage, and many of them in conformance with the orthodox Jewish custom wore their silk hats or black caps throughout the proceedings. The platform was decorated with the American flag and the six-pointed star of the Zionists in blue on white banners. Rabbi Gustav Gotthell of this city presided and made a brief address, in which he said that this, the third annual meeting of the Federation, saw the work already on a firm footing. He then introduced Dr. S. Shaffer of Washington, who made a speech in German. After a song the Rev. Henry Illowai of Philadelphia was introduced and said:

"Four years ago it would have been thought impossible to see such a gathering of Jews in this cause. In the name of

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humanity and justice we are striving for the new Zion for our oppressed nation. In the Book of Books is written the right of Israel to the land of their fathers. To-day the Boer is shedding his blood for a land which he took from the savages, Ireland is struggling for Home Rule despite long years of discouragement, and yet we Jews who have so much to strive for, oppressed as we are in many countries, are silent. Where is our manhood, our conscience, our heart, our courage, that we endure without attempting to help ourselves? Here in this land of freedom we are happy, but it is our duty to remember our oppressed brethren in Russia. There is now a movement to prevent the Russian Jewish immigrants from landing in this country. What can we do for them, driven out of Russia and denied here? Their only hope is in the Jewish Zion. I hope that all who are here present will go home convinced that the Zionist movement is not Utopian; that sooner or later the Jew will hold Zion to be his own forever and ever."

The Rev. H. Masliansky of this city then stirred up his hearers to a high pitch of enthusiasm by a speech in Hebrew, which was followed by the singing of the Hebrew national hymn. Resolutions of sympathy for the starving Jews in Bessarabia were presented, and the resolutions further called for a collection to be taken up at once for the relief of the famine stricken. The resolutions were not put, but the collection was taken up at once, being headed by a contribution of \$100 from a source not stated, seconded by a contribution from Dr. Gotthell of \$50. Dr. Mintz then spoke in German, and there were other speakers.

The following hymn, composed by Rabbi Mendee, was sung with tremendous enthusiasm, to the tune "My Country, 'tis of Thee":

I.

God, we implore of Thee,
End Zion's misery,
Send her Thy aid!
Send thou her sons to heal
Wounds which the years reveal,
Woes which at last in weal
For aye shall fade.

II.

God, loving, tender, good!
As if in widowhood
She weeps for Thee!
Be once more reconciled,
As father pities child,
Pity her grief so wild,
She weeps for Thee!

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III.

Now, bid her weep no more,
Do Thou her sons restore—
Love-gift from Thee!
Make those who still would stay
In other lands obey
Thy holy law, that they
World-priests may be!

IV.

For some by Thy command
Must live in every land
To make Thee known!
Priests to the world are we,
This is our destiny,
Till all shall bend the knee
To Thee alone!

The American Zionistic movement, with its remarkable enthusiasm and increase, is very significant. Years ago it was said that the rich American Jew would never take to the national idea, but now it has become evident that he is almost first in the advocacy of regaining the old homeland, Palestine. What a sign of the times this world-wide Zionistic organization is! May all our readers be indeed men who have understanding of the times. While Gentile empires are breaking up, disorganization is seen on all sides, and confusion increases, the long scattered nation is coming together—bone to bone—without life, without faith.

In our last issue we spoke of the strange and significant revival of the blood accusations against the Jews. Since then additional information has reached us. It has just come to light that several Roumanian servant girls lost their lives on account of the foolish and malicious lie. Roumanian anti-Semites had spread the news that "Jews use Christian blood for Passover." Weeks before Passover some one hundred Roumanian servant girls, being frightened by the above report, left their Jewish employers, and a number attempted to walk to the villages where their relatives lived. Several of these girls perished in the snow, while others were eaten by wolves.

The last place from which we heard that the blood accusation was worked against the poor Jews is Koñitz, in Prussia. This town is only a few hours from Berlin, the capital of Germany. One of the dukes of the imperial residence took up the accusation and has agitated it. Can it be possible in the very heart of Protestant Germany? Alas, it is so!

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A murder had been committed in Konitz, and the young man was found mutilated near the synagogue. At once the lie spread; the Jews killed him to use his blood. A serious outbreak against the Jews in that German town occurred. The synagogue was burned down and Jews severely injured, so that the German Government had to dispatch a regiment of soldiers to the scene to restore order. If this is so now, what will it be during the tribulation?

About one thousand Jewish men, women and children are at present walking through Austria and Germany. They left Roumania after Passover and their destination is Hamburg, from where they hope to emigrate to this country. The persecution of the Jews in Roumania is not abating.

Bessarabia is one of the Southern Russian provinces. In parts the province is very fertile. The writer spent several days there some five years ago. On account of a very poor harvest a severe famine has broken out, and 4,345 Jewish families, numbering 24,438 persons, are suffering intensely from hunger. Up to the present about \$15,000 have been collected for their relief.

Send to us for Gospel tracts in German, English, Hebrew or Jargon for free distribution among the Jews. We are likewise sending out the Hebrew New Testament to those who wish to hand it to a Jew. Our new translation of the Epistle to the Hebrews is especially suited for free distribution. We send out every month hundreds of tracts and papers to many lands, and have had of late some very thankful acknowledgments. The Lord blesses this service. We hope soon to issue the Gospel of Matthew in Jargon with Old Testament references.

Our weekly Gospel services for Jews continue all through the summer, and the last month has been one full of encouragement in this work.