

OUR HOPE.

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

Edited by

ARNO C. GAEBELEIN.

Vol. VII.

NEW YORK:
80 SECOND STREET.
1901.

Our Hope 7 (1900-1901)

Our Hope 7 (1900-1901)

INDEX TO VOL. VII.

| | A | PAGE |
|--|---|------|
| Authority and Power..... | A | 16 |
| B | | |
| Believers' Sins The..... | | 24 |
| "Body" and the "House," The. By Wladimir Gelesnoff..... | | 24 |
| Book Notice..... | | 293 |
| C | | |
| Christ and the Scriptures. By A. Saphir..... | 281, 323, 368, 416, | 466 |
| Christ's Humiliation and Exaltation in the Psalms..... | | 449 |
| Coming Glory, The..... | | 110 |
| Coming of the Lord..... | | 435 |
| Coming of the Lord in Isaiah, The..... | | 176 |
| Communion—Genesis xviii. By H. W. Taylor..... | | 273 |
| D | | |
| Day of the Lord, The..... | | 259 |
| Death Not the Coming of the Lord. By J. H. B..... | | 189 |
| Denying the Master who Bought Them..... | | 349 |
| Discipleship in an Evil Day..... | | 353 |
| Dispensational Aspects of the Bible..... | | 122 |
| E | | |
| Editorial Notes..... | 1, 33, 65, 97, 133, 169, 209, 249, 293, 337, 381, | 429 |
| End of the Journey, The..... | | 46 |
| Ephraim, or the Service of Prayer. By C. H. M..... | | 240 |
| F | | |
| Fifty Statements Concerning Ministry..... | | 463 |
| Forever With the Lord..... | | 313 |
| Fourth Zionist Congress, The..... | | 72 |
| Future Glories in the Psalms..... | | 461 |
| G | | |
| Go Forward..... | | 54 |
| God of Peace, The..... | | 57 |
| Gospel of Matthew..... | 3, 34, 66, 99, 135, 217, 252, 297, 345, 383, | 432 |
| Gospel in Philemon, The..... | | 320 |
| Great Tribulation, The..... | | 182 |
| H | | |
| Heavenly Hope and Heavenly Destiny of the Church, The..... | | 410 |
| Hope of the Coming of the Lord, The..... | | 171 |
| I | | |
| Israel's Humiliation and Exaltation in the Psalms..... | | 456 |
| It is Well (Poem). By M. F..... | | 367 |
| J | | |
| Jesus Christ, the Same Yesterday and To-day and Forever..... | | 391 |
| Judges, Notes on..... | 111, 150, 225, | 315 |

| | PAGE. |
|--|-------------|
| L | |
| Laodicean Christianity. Rev. III: 14-21..... | 417 |
| Little While, The. By M. T..... | 270 |
| "Living by Faith"..... | 156 |
| Look on the Bright Side..... | 11 |
| Look Up (Poem)..... | 149 |
| M | |
| May the Lord Come at any Time? By C. I. Scofield..... | 185 |
| "My Lord Daisiyeth His Coming." By Wm. Reid..... | 406 |
| N | |
| Nakedness of Adam..... | 159 |
| New Testament Principles and Motives to Holiness, The..... | 49 |
| Notes on Prophecy and the Jews.....27, 60, 91, 129, 163, 205, 244, 285, 333, 376, 424, 473. | |
| Notes on II. Thes. II: 1-8..... | 303 |
| Notes on Work Among the Jews..... | 31, 94, 132 |
| O | |
| Obediencs and Dependence..... | 19 |
| Obedience: What Is It? and Are We Yielding It?..... | 118 |
| One Shall Be Taken and the Other Left, The..... | 103 |
| P | |
| Partial Return of Israel, The. By J. S..... | 336 |
| "Perfectd"..... | 278 |
| Post-Tribulation Theory, The..... | 261 |
| Predicted End of the Times of the Gentiles..... | 443 |
| Pro-Millennial Coming of the Lord as Revealed in the Book of Daniel. By W. R. Newall..... | 230 |
| Progress?..... | 196 |
| Prophecies and Visions of Amos, The..... | 39 |
| Q | |
| Quotations of Psalms in the Epistle to the Hebrews..... | 141 |
| R | |
| "Ready"..... | 200 |
| Return, Oh Lord, How Long?..... | 28 |
| Ruth at Boaz' Feet..... | 68 |
| S | |
| Saved for Glory..... | 52 |
| Servant's Path, The (Poem)..... | 415 |
| Sources of Confusion..... | 77 |
| Special Features of the Gospel..... | 128 |
| Study Prophecy. By H. P. Marvin..... | 271 |
| Suffering and Glory. By J. H. Brookes..... | 13 |
| "Surely, I Come Quickly" (Poem). By M. T..... | 310 |
| Sympathy and Grace of Jesus, The..... | 82 |
| V | |
| Very Little While, A..... | 308 |
| Vision of Obadiah, The..... | 105 |
| W | |
| Waiting (Poem)..... | 50 |
| What Is the Church According to New Testament Teachings?..... | 312 |
| When Will the Stone Strike? By W. J. Erdman..... | 194 |
| Who Shall Be Caught Up? By J. H. Brookes..... | 403 |

OUR HOPE.

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

Vol. VII.

JULY, 1900.

No. 1.

Editorial Notes.

With this number Volume VII of *Our Hope* begins. The times in which we are living are very earnest and significant. We dare not plan ahead in beginning a new volume, for we see on all sides the most startling signs of an ending dispensation, and we know not how soon our Lord will come for His waiting and watching saints. We feel likewise our responsibility as never before to give out the clear scriptural testimony from the Word concerning His coming for His saints. *Our Hope* is to be more than ever occupied, as long as the Lord delays His coming, with the blessed Hope and events connected with it. That this is the one thing needful for believers, and indeed meat in due season, is clear to all spiritually minded. There has been a sad decline and failure of late among those who used to teach the coming of the Lord and the imminency of this blessed event, and the blessed Hope is no longer set forth so earnestly and clearly as it was done years ago. Other doctrines are instead put into the foreground and a so-called "deepening of spiritual life" is aimed at, and a convention held for it, but the most important and vital doctrine for believers contained in the New Testament, the imminency of the coming of the Lord, is pushed aside, or if it is mentioned it comes in in a secondary place. With many it seems as if a reformation of the church or revival should be attempted.

This however is a hopeless task. There is much of that Word in the air, "My Lord delays His coming." With many teachers the whole blessed Hope has lost its blessed power, because they hold now that the church will pass through the tribulation and that it will be a good while yet before our gathering unto the Lord takes place. One expressed it to us, "For all we know it may take 300 years yet!" Alas! how harmful such a statement is! With His help we will make that blessed Hope very prominent and teach it from the Word for the feeding of the flock. the

OUR HOPE.

edification of His body. At the end of Malachi, when Israel's end was rapidly approaching, we read, "Then they that feared the Lord spake one with another." It must have been for mutual comfort. May our little magazine bring this comfort to many hearts.

And does not every one of our readers feel a responsibility as well? We mean those who know the blessed Hope and enjoy its blessedness. Many letters have been received in which deep gratitude is expressed for many blessings received through the giving of the Word in *Our Hope*. Not a few received the best light concerning the coming of the Lord through what we could do for them. It is for you to pass it on. The blessed Hope itself will make you to speak to others about it.

We have circulated last year some 5,000 copies of our monthly free, and sent them to poor saints, missionaries, preachers and others. We will continue to do so and hope to increase in this direction. Can you not help us by either sending us addresses or by distributing some copies to your friends who are believers, but sadly ignorant of the Word? We will gladly send you ample copies for distribution, and in case any one wishes to take quantities every month sent to different addresses we will make very low prices.

Our request to send renewals has been answered by but a few. *Please* give this your earliest attention and help us in this way.

Gospel of Matthew.

BY A. C. G.

CHAPTER II—(Continued.)

"And having come into the house they saw the little child with Mary, his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, frankincense and myrrh." With exceeding great joy they had welcomed the reappearing of the star, it came and stood over the place where the child was. They enter into the house and find the little child and Mary, his mother. Even the order of words teaches

OUR HOPE.

3

us something. It is not Mary, his mother, and the little child, but the one who is God manifested in the flesh stands first, and Joseph is not at all mentioned. What a rebuke to the corrupt systems in Christendom where Mary and Joseph occupy a prominent place and are worshipped. The wise men worshipped Him, there was no adoration for Mary, while Joseph was completely ignored. All the worship and bowing of knees is for Him of whom it is written that at His name every knee should bow, of heavenly and earthly and infernal beings, and every tongue confess that Jesus Christ is Lord, to God the Father's glory (Phil. ii: 10). *The outcome of their long and tedious journey, of their searching and seeking Him who is the King, was worship.* A little light was followed, and soon the increase came. The Word of God showed them the way, and there was a second outburst of light in the star which brought them to the right place. What else could they do then but to do homage to Him and to adore Him? Their first business was worship. It should be so with every true believer. We often hear it said, "saved to serve." This is not strictly true. We are saved by grace to worship and adore our God and Father and His Son, our Saviour and Lord. Service comes in too, but only after worship. Where grace is rightly understood there will be a great deal of worship and praise, followed by true service, but where there is a dim conception of what God has done for us, what He has made us in His Son, and where that blessed and comforting doctrine, the assurance of salvation, is not known, there will be much service or attempted service, with much unrest, but little worship, or none at all. May our readers understand that worship stands first and is the first thing. The Father seeks worshippers (John iv: 23). We are saved by grace to be worshipers of Him. All our joy and peace as believers, as well as fruit-bearing, comes from laying at His feet and doing homage to Him.

How long the worship of the wise men lasted we do not know, nor how long they tarried. After their worship they opened their treasures and offered to Him gifts, gold, frankincense and myrrh. This was their service, the offering of gifts. In Galatians 3: 26 the apostle begins the practical teachings after the Holy Spirit had unfolded what God in His righteousness had done, and how completely we are saved. The exhortation then is, I beseech you therefore, brethren, by the compassion of God, to present your

OUR HOPE.

bodies a living sacrifice, holy, acceptable in God, which is your intelligent service.

Prophetically, this worship of the wise men, and the gifts they brought, is of much importance. It was, of course, and still is a custom of the Orient to appear before a person of royal descent with many presents, but here we have more than a simple custom. Without knowing it, nor knowing the significance of what they did, their hands, in selecting the gifts, were divinely guided. As King they had sought Him, as such they worshipped Him, and now the presents are in full harmony with the character of this King. The gold speaks of His divine and kingly glory, the frankincense of the fragrance of His life, as Son of God in power, according to the spirit of holiness, and myrrh, the balsamic juice of the Arabian myrtle, which is used for burial, speaks of His death, that this King is to lay down His life. What lessons there come even from the gifts the wise men spread before our Lord.

Quite often we are told that this is in fulfillment of Isaiah 60:6. However, in looking at this passage, we discover that the wise men could not be spoken of there, nor that they fulfilled that prophecy. We read in Isaiah: "They shall bring gold and frankincense, and shall proclaim the praises of the Lord." We notice at once that Isaiah does not say anything at all about myrrh. Why then, is there no myrrh in Isaiah, and why is there a mention made of myrrh by Matthew? The passage in Isaiah refers to the coming of the Gentiles at the time when the rejected King has come again in power and in glory, and is King of Kings; hence there is no need of myrrh. The whole scope of Isaiah is brings this out. "For behold, darkness shall cover the earth, and gross darkness the nations [yet to come during the tribulation] but the Lord shall arise upon thee [Israel] and His glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising." If we read on this chapter we find multitudes coming, and they seek out a small humble house like the wise men, but they seek the house of glory, and there they meet the Lord in His beauty, and spread before Him gold, frankincense, shouting aloud His praises and the glory of His name. What a glorious chapter this is, and, oh, the joy which fills us as believers in the anticipation when all this shall be so. May it soon be when violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thy

OUR HOPE.

5

walls shall be called exultation and thy gates praise. We would say, then, that it is incorrect to state that the wise men came in fulfillment of Isaiah 12:6; they were but faint types of what shall take place after the Glory, when no more blood-thirsty Herod will be upon the throne, and Jerusalem and not Bethlehem will be the city to which the Gentiles journey, the city of a great King.

"And being divinely instructed in a dream not to return to Herod, they departed into their own country another way." This is all the Word has to say about the departure of these strangers. After their worship and offering of gifts, divine guidance instructs them. It is guidance, likewise, we have as believers, but it is a guidance through the Spirit in the Word.

"Now they having departed, behold, an angel of the Lord appears in a dream to Joseph, saying: Arise, take to thee the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it. And having arisen, he took to him the little child and his mother by night, and departed into Egypt, and he was there until the death of Herod, that that might be fulfilled which was spoken by the Lord, through the prophet, saying, Out of Egypt have I called my Son" (verses 13-15.)

Thus the narrative continues. The child is the only prominent figure in it. There is a spurious gospel, called the Gospel of the Infancy of our Lord (*Evangelium Infantia*) in which the flight to Egypt is adorned with many miracles. We mention some of them. Idols broke to pieces wherever the child came; the three-year old child of an Egyptian priest who was possessed by demons put a swaddling cloth upon his head, and the demons fled; a woman possessed by a demon was healed by looking upon Mary; robbers fled in terror before the child, all manner of diseases were healed, including leprosy, etc. The whole book shows that it is a counterfeit, gotten up by some one who favored the worship of Mary and the child. How simple the story is here in Matthew. The child is dependent upon Joseph, who is now mentioned, and in poverty, under great danger, at night, they had to flee. God could have transported His Son by a miracle, but the Son of God had become man, and now it was for Him to enter into all. He has to go the long and weary road. The cause of the flight was Herod, who under the power of Satan sought the life of the child. He shows himself here as the murderer from the beginning. Satan

OUR HOPE.

is that still, the great red dragon with seven heads and ten horns, ready to devour the man-child (Rev. xii). The place of refuge is Egypt. Then He is to go, to be called back after a while in fulfillment of the prophetic Word, "Out of Egypt have I called my Son."

This prophecy is found in Hosea xi: 1. "When Israel was a child then I loved Him, and called My Son out of Egypt." This was spoken about 700 years before and is about Israel, but here we learn through the Holy Spirit its true and full meaning. Jews, infidels and higher critics have stumbled at this and have uttered their blasphemous nonsense, but how simple even this is, no difficulty, as commentaries sometimes say. Israel is, according to Exodus iv: 22, God's first born Son, and in Jeremiah xxxi: 9 we read, "I am a father to Israel and Ephraim is my first born." Christ and Israel are closely identified in the prophetic word. Thus the Messiah, our Lord, is called in Isaiah the servant of the Lord, and Israel is spoken of there, too, as the servant of the Lord, that is Israel's Messiah is the servant of the Lord through whose obedient suffering and death, Israel becomes at last in the earth the righteous servant of Jehovah. Israel is God's first born, but the Lord Jesus Christ is not alone the only begotten of the Father, but also the first born from the dead. In resurrection He will be the first born among many brethren, which are the Church, His body. But through Him and in Him alone, Israel, God's earthly people, His first born will become that for which God has called them according to His merciful purposes. Israel's history, beginning with Egypt, has been a history of sin, disobedience, apostasy and shame. Therefore the true One had to come, the true servant of the Lord in obedience—obedience unto death. He had to go through the history of His people. This is the reason why He had to go down to Egypt, the house of bondage. Of course, there was no bondage for Him. And when He is called out of Egypt, He comes to pass through the wilderness to be tested and tried, going the long journey through all in the spirit of holiness without sin, far different from that which Israel was. How blessedly He became identified with all.

In the following three verses we read of the satanic rage of Herod when he finds that the wise men did not return and all the boys in Bethlehem and in all its borders from two years and under were slain. Then it was fulfilled that which was spoken through

OUR HOPE.

7

Jeremiah the prophet, saying: A voice has been heard in Rama, weeping and great lamentation; Rachel weeping for her children, and would not be comforted, because they are not. The wicked deed is but a beginning of the sorrows of Israel on account of the rejection of the King. His blood indeed has been upon them and their children, the worst is still to come in the time of Jacob's trouble when the false Messiah will be none more a Herod, shedding their blood. The quotation is from Jeremiah xxxi: 15. It is an application here of that prophecy. Rachel was buried near Bethlehem. Dying there she called the son who was born to her Ben-oni, which means the son of my sorrow, but his father Jacob soon changed his name, and the son of sorrow becomes Benjamin, which means the son of the right hand. Rachel is seen here as weeping and lamenting over the slaughtered children, the children of Bethlehem. They were no more, and would not be comforted. What greater crying and lamentation there shall be in the future in the land! In Jeremiah, in the context, we read: Thus saith the Lord, refrain thy voice from weeping and thine eyes from tears—they shall come again from the land of the enemy. The child had escaped the murderous onslaught of Satan through Herod, but He comes back to lay down His life, that through death He might annul him who has the might of death, that is, the Devil; and might set free all those who through fear of death through the whole of their life were subject to bondage. The return of the child, how long they stay in Egypt is not said, is next described in our chapter and needs no further comment. The child is kept as He now keeps the feet of His saints, His church, and hades' gates shall not prevail against it.

..There is one more prophecy which is to be mentioned. And having been divinely instructed in a dream, he went away in the parts of Galilee, and came and dwelt in a town called Nazareth; so that that should be fulfilled which was spoken through the prophets, He shall be called a Nazarene (verses 22, 23). It is next to the questions from the first chapter in Matthew, the most important question the inquiring Jew brings to us in reading the New Testament: Where is it written or in what prophet is it written that Messiah should be called a Nazarene? It does not say here that it is written by one prophet, but by the prophets. Therefore all the prophets have spoken of Him as being a Nazarene. Nazarene is an inhabitant of Nazareth. That city is in Galilee, which

OUR HOPE

is called the Galilee of the Gentiles, because so many Gentiles lived there. The Pharisees and scribes in Jerusalem hated and despised Galilee, and especially was Nazareth despised. The inhabitants were called Am-horazin, that is ignorant men. Even the Galileans looked down upon the town and despised everybody who lived there. The ruin and corruption was there the greatest. Therefore we read in another Gospel: Can any good thing come out of Nazareth? What a picture then, to that mean, despised place the Son of God is to go, there He, who was rich in all eternity, had to find His abode. Now, just this is spoken by all the prophets, that the Messiah, the Saviour, was to be rejected by men. The rejection began with the very start, and there in the little town He is to spend the thirty years of his life, and when He comes forth and begins His ministry in Galilee, it is only to be rejected again, ending at last in Jerusalem outside of the camp. How true, He was despised and rejected of men. And our place is with Him now in rejection, outside of the camp, to bear His reproach. May this be our place, and like Him, the leader and completer of the faith, may we, for the joy set before us, endure the cross and despise the shame.

Return, oh Lord, how Long?

How long, oh Lord, how long? This has been the longing and weary cry of God's people in all ages. We find it twelve times in the Psalms. How long wilt Thou hide Thy face from me? Lord, how long wilt Thou look on? There is no more any prophet, neither is there among us any who knoweth how long! How long, oh God, shall the adversary reproach? Lord, how long shall the wicked, how long shall the wicked reproach? Thus in distress, in fiery trials, amidst terrible persecutions, the inspired singer with many other saints lifted the eyes to Heaven and asked: How long? The interference of the Lord, His coming and presence on the earth, is generally associated with that question. Israel has asked his How long? throughout the centuries of wandering and suffering. There is no answer yet. The heavens are still closed, no fire has come forth to consume the enemies of His people. The How long, oh Lord? will have yet to come from their lips in one great and continued cry, pressed out by the greatest tribulation the nation of blood and tears has ever known.

OUR HOPE.

9

In Revelation we read at the beginning of that tribulation, that at the opening of the fifth seal John seeth underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, How long, oh sovereign ruler, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And there was given to them to each one a white robe; and it was said to them that they should rest yet a little while until both their fellow bondmen and their brethren, who were about to be killed as they, should be fulfilled. (Revel. vi: 9-11.)

Israel asks, How long? and the souls underneath the altar ask How long? and there has never been a time since our Lord left the earth with the promise to return, when believers should cry out, Return, oh Lord, how long? as at this present time. The whole creation groaneth, and the groan is the loudest at the close of the boasted century of civilization and progress (?), the nineteenth century. And not only that, but we ourselves who have the first fruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, the redemption of our body. (Rom. viii: 23.)

Looking around as believers at present conditions, what do we see? Precisely a condition of affairs in the world and in apostate Christendom such as the Word has long ago declared to be in the last days. The world and the nations are rushing on to the final calamity, which shall overtake them, even the wrath of God and the Lamb. We see the nations armed to the teeth, ready to fall upon each other. Hundreds of millions of dollars are yearly expended for men-of-war and construction of machinery which will destroy human lives the best and the quickest. Russia, the King of the North in the prophetic Word, is striding on for world conquest, and the Russian Bear stretches out its one paw over northeastern Asia, and the other towards the south, grasping Syria and Palestine. But these nations, military Christendom, profess to work in concert, a confederacy of nations is seen, and this country has been dragged in too. All this is of great significance.

The eyes of the world, however, are turned at this present time towards the greatest country of the earth, China. We behold there the most startling events which no man can overestimate in their importance and significance.

A rebellion has arisen which has apparently put an end to all

OUR HOPE.

missionary operations in that land. The whole country seems to be aflame. The nation which can put more men into the field to war than any other nation in the world, defies Europe, the boasted concert of Europe. Missionary societies have sent their men and women to convert China. They built their schools, even universities, and trusted much unto the powers, who pressed in upon China like vultures to secure a share and foothold there. All at once a revolt begins, and in a few weeks, in spite of the "Christian powers," perhaps 5,000 Chinese Christians are tortured, torn by hot irons, beaten to death, roasted and murdered. But still worse, the nations see their envoys, guards and missionaries treated in the same way, and the streets of Peking are filled with the undecipherable horrors of the massacre of some two thousand foreigners.

Are here not many and fearful lessons to be learned? Is it not highly significant that all this came so suddenly, and that right after an *ecumenical conference* on foreign missions? In that conference some people expressed themselves as hopeful that China may soon be converted, and social progress, higher education, the influence of the Christian powers in China were all mentioned, but, alas! that which is *the only hope* for China and the world, the *coming of the Lord*, was passed by and not mentioned. What a setback all this must be for these who believe in the conversion of the world before the coming of the Lord. But let us remember that *China's flag* has in its centre a *great dragon*. This is the very emblem of *Satan* himself. It is the *dragon power—China*, and that great dragon who is wroth has his stronghold in China as perhaps nowhere else. Missionaries have been telling us that demoniacal possessions are seen in China by the thousands. That as it was in the days of our Lord, so it is now in China, that demons enter men, women and children to do wicked deeds. The *dragon* has raised up the Boxer's movement, he has sent his demons from mid-air into these poor men, and rushes them on to do his will.

And is this not a sample of what will take place during the tribulation? Satan will be cast out of heaven into the earth with all his demons. Supposing the rebellion in China would be followed by a similar rebellion in India, and then, encouraged by the success and by the helplessness of military Christendom, the Sultan of Turkey would unfold the green flag and declare a holy war, which would inflame the whole Mohammedan world, what would be left of Europe? What the dragon does in China he will do in

OUR HOPE.

11

other places. Such a war, nation lifting up sword against nation, is shown throughout the prophetic word. The indications around us show that all this is at hand, and we stand upon the threshold of the greatest events. On the condition of things in the United States we have nothing to say now, they are very foreboding, too. How long, then, oh Lord, how long? A little while longer, and the overturning times will be here. A little while longer and the storm will break, the rain, and the lightning and the thunder; to be followed by the rising of the Sun of Righteousness, with healing under His wings. As believers we look for Him to come for us daily. That is the only true attitude. We see all these things, and may well lift up our heads, for our redemption draweth nigh. May our waiting for His Son from heaven, who delivereth us from that wrath to come, be not an idle one. We must continue to preach the Gospel and teach the Word; feed the flock, and it may be soon that our how long? is answered by His coming for us to take us unto Himself.

Look on the Bright Side.

But the question is, where is the bright side to be found? Certainly it is not in the present condition of the church and the world. According to the most recent and accurate estimate the population of the earth is about 1,500,000,000. Of this number 895,000,000 are heathen; 175,000,000 are Mohammedans; 195,000,000 are Roman Catholics; 135,000,000 are Protestants, including of course all in Protestant lands who avow no other faith, and reducing the number actually adhering to the church to about 30,000,000; 85,000,000 of the Greek church; and 15,000,000 of Jews. So that at the end of a century of Christian Missions there are more than a thousand million who have not been reached by the gospel even in a corrupt form.

Much has been done, especially during the last few years, for the evangelization of the neglected millions of heathen, for which every Christian heart praises God. But it must be remembered that there are at the lowest estimate 100,000,000 more souls to be saved than there were at the beginning of the century. Admitting that the figures are accurate, which reckon the number of evangelical Christians in the United States at 12,000,000, still it must also be admitted that there are at the lowest estimate 40,-

OUR HOPE.

600,000 more to be rescued from sin and Satan than at the opening of the century, while it is asserted, and not disputed, that the Mohammedans are making more converts than the Christian Missionaries. There is a Mohammedan college in Cairo where yearly hundreds of preachers of Islam graduate, going out at once to the Soudan declaring the religion of Allah and Mohamed. Hundreds of thousands of heathen are being converted from idolatry to Mohammedanism.

We are told that all of the Bible Societies and publishing houses of the world issue about 4,500,000 copies of the Sacred Scriptures every year. This presents a bright aspect to the signs of the times, until we are reminded that the population of the earth is increasing at the rate of 14,000,000 a year; and thus the supply does not begin to overtake the need. In addition to the melancholy fact just mentioned comes the painful thought, that there are more than 3,000 languages into which the word of God has *never* been translated. Oh, how it ought to stir the very blood of Christ's witnesses to know that 100,000 are dying every day, the vast majority of whom have never heard of a Saviour's love!

Nor is the internal condition of the church such as to present a very bright side to our view: It cannot be denied that a terrible apostasy has begun and is sweeping away multitudes of ministers and members of evangelical bodies. The divinity of our Lord Jesus Christ, His atoning sacrifice, the plenary inspiration of the Bible, the utter depravity and fall of man, the absolute necessity of regeneration by the Holy Ghost, the everlasting punishment of the unsaved, and kindred truths are now openly rejected and scoffed at by thousands who are found in the bosom of orthodox churches.

But, blessed be God, there is a bright side amid all this darkness. It is the hope and certainty of our Lord's coming: Unfaithfulness in the pulpit, worldliness in the pew, and the gloom deepens without and within; but through it sounds the sweet voice of our loving Redeemer, "I am the Bright and Morning Star;" "surely, I come quickly." Thus believers in the Lord's coming are looking alone to the bright side.



OUR HOPE.

13

Sufferings and Glory.

BY J. H. BROOKES.

[PETER 1: 10-12.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

The Old Testament prophets are represented as inquiring about the salvation, and searching diligently concerning the grace, to be revealed at the two-fold coming of the Lord. They were like reporters who, having accurately put into writing the words of a great discourse, try to fathom its depths and to understand its meaning. They examined what things or what kind of season the Spirit of Christ who was in them pointed out, when He witnessed beforehand to the sufferings of Christ and after these the glories. Perhaps a glance at the purpose and result of His sufferings will show why the prophets manifested so deep an interest in them, and why they form the crowning theme of inspiration from beginning to end.

1. He suffered for the individual. Paul could say, "Who loved *me*, and gave Himself for *me*," (Gal. ii: 20), but not more truly than any believing sinner. A large part of our Lord's personal ministry was occupied in dealing with individuals, and He brings the gospel home to each soul when He declares, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day," (John vi: 40). He not only calls the laboring and heavy laden, but "He calleth His own sheep by name, and leadeth them out," (John x: 3). It not only adds to the conception of His sufferings to remember that He took the sins of His people, one by one, upon Him, but it adds to the sense of their security. In fact there is no settled peace of conscience nor rest of heart until the believer can see that the Son of God took His place on the cross.

2. He suffered for the Church. "Christ also loved the Church, and gave Himself for her," (Eph. v: 25). The apostle charged

OUR HOPE.

the elders of Ephesus "to feed the Church of God, which He hath purchased with His own blood," (Acts xx: 28); and "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," (Heb. ii: 10). He had not merely the individual before Him, but the corporate body in view, when "His own self bare our sins in His own body on the tree," (1 Pet. ii: 24), for God "created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God," (Eph. iii: 9, 10). The Church is the lesson book which the angels are studying to find out about God, and to form the Church His Son must suffer even unto death.

3. He suffered to redeem Israel. The two Emmaus disciples said to Him, "We trusted that it had been He which should have redeemed Israel," and He answered them, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory? (Luke xxiv: 21-26.) He will surely redeem Israel, as a distinct and separate part of His purpose in going to the cross, but it is through suffering, which precedes the glory yet future. It is only when Israel shall look on Him whom they have pierced, they shall mourn for Him; and it is only because God awoke His sword against His shepherd, and against the man that is His fellow, He will smite all nations gathered against Jerusalem to battle, and make every one that is left of all the nations which came against Jerusalem to go up from year to year to worship the King, the Lord of hosts, (Zech. xii-siv).

4. He suffered to redeem creation. "The creation was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because 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 they, 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," (Rom. viii: 20-23). The redemption of the body cannot be until the second coming of the Lord, and meanwhile creation is an oppressed and groaning prisoner, waiting for the footsteps of the mighty Liberator. Then

OUR HOPE.

13

"the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," while "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fattling together: and a little child shall lead them," (Isa. xi: 3-9).

5. He suffered that He might be a king. Before Pilate He witnessed the good confession, "My kingdom is not from this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king," (John xviii: 36, 37). "There is another King, one Jesus," (Acts xvii: 7), who shall establish His throne upon the wreck of all human empire. When He comes forth from the opened heavens, "He bath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS," (Rev. xix: 16); "and the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one," (Zech. xiv: 9).

6. He suffered that He might be heir of all things. It was as the fruit of the cross He exclaimed, "All power is given unto Me in heaven and in earth," (Matt. xxviii: 18). It was because He Himself purged our sins with His blood it is said, "whom He hath appointed heir of all things," (Heb. i: 3). It was the bitter tasting of death that awoke the song of the redeemed to God, "Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him," (Heb. ii: 8). He "became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of those in heaven, and those in earth, and those under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," (Phil. ii: 8-11).

7. He suffered that God might be glorified. On His way to the cross, when His soul recoiled from the depth of agony and shame, He cried out, "Father, glorify Thy name. Then came there a voice from heaven, I have both glorified it, and will glorify it again." A little later as He approached dark Gethsemane He exclaimed, "I have glorified Thee on the earth," (John xii: 28; xvii: 4). To glorify God was the controlling desire of His heart,

OUR HOPE.

so satisfying and sustaining Him that He could say, "My meat is to do the will of Him that sent Me, and to finish His work," (John iv : 34). This absorbed every other purpose, and girded the sometimes sad spirit of Him "who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," (Heb. xii : 2).

No wonder, then, the prophets of old longed to learn more from the Holy Spirit, when He testified beforehand the sufferings of Christ, and the glory that should follow. No wonder the angels are described as bending over, or stooping down, to look into these things, for in comparison with their dignity and importance all the learning, all the philosophy, all the science of the universe is utterly trifling and worthless. The cherubim on the blood-sprinkled mercy seat had their faces bent downward, but when the Lord comes and reigns, ten thousand times ten thousand, and thousands of thousands of angels shall look upward, and give praise to the Lamb for ever and ever. (Rev. v : 11, 12).

Authority and Power.

If there ever was a moment in the history of the professing church in which it behooved people to have divine authority for their path, and divine power to pursue it, this is the moment. There are so many conflicting opinions, so many jarring voices, so many opposing schools, so many contending parties, that we are in danger at all points of losing our balance and being carried we know not whither. We find the very best of men ranged on opposite sides of the same question—men who, so far as we can judge, seem to have a single eye to the glory of Christ, and to take the word of God as their sole authority in all things.

What, then, is a simple soul to do? How is one to get on in the face of all this? Is there no peaceful haven in the which to anchor one's tiny bark, away from the wild tossing of the stormy ocean of human opinion? Yes, blessed be God, there is; and the reader may know the deep blessedness of casting anchor there, this very moment. It is the sweet privilege of the very simplest child of God, the merest babe in Christ, to have divine authority for his path, and power to pursue it—authority for his position, and power to occupy it—authority for his work, and power to do it.

OUR HOPE.

17

What is it? Where is it? The authority is found in *the divine word*; the power is found in *the divine presence*. Thus it is, blessed be God; and each and all may know it—ought to know it, for the stability of their path and the joy of their heart.

In contemplating the present condition of professing Christians generally, one is struck with this very painful fact, that so few, so very few, see prepared to face Scripture on all points and in all matters, personal, domestic, commercial and ecclesiastical. If the question of the soul's salvation be settled—and alas! how easily it is settled—then, verily, people consider themselves at liberty to break away from the sacred domain of Scripture, and launch forth upon the wild watery waste of human opinion and human will, where each one may think for himself, and choose for himself, and act for himself.

Now, nothing is more certain than this, that where it is merely a question of human opinion, human will, or human judgment, there is not a shadow of authority—not a particle of power. No human opinion has any authority over the conscience; nor can it impart any power to the soul. It may go for what it is worth, but it has neither authority nor power for me. I must have God's word and God's presence, else I cannot get on. If aught, no matter what, comes in between my conscience and the word of God, I know not where I am, what to do, or whither to turn. And if aught, no matter what, comes in between my heart and the presence of God, I am perfectly powerless. The word of my Lord is my *only* directory; His dwelling in me and with me my *only* power. "Have not I commanded thee? Lo, I am with thee."

But, it may be the reader feels disposed to inquire, "Is it really true that the word of God contains ample guidance for all the details of life? Does it tell me, for instance, where I am to go on Lord's day; and what I am to do from Monday morning till Saturday night? Does it direct me in my personal path; in my domestic relationships; in my commercial position; in my religious associations and opinions?"

Most assuredly. The word of God furnishes you thoroughly to all good works, and any work for which it does not furnish you is not good but bad. Hence, if you cannot find authority for where you go on the Lord's day—no matter where it is—you must, at once, give up going. And if you cannot find authority

OUR HOPE.

for what you do on Monday, you must, at once, cease to do it. "To obey is better than sacrifice; and to hearken, than the fat of rams." Let us honestly face Scripture. Let us bow down to its holy authority in all things. Let us humbly and reverently yield ourselves to its heavenly guidance. Let us give up every habit, every practice, every association, be it what it may, or be it sanctioned by whom it may, for which we have not the direct authority of God's word, and in which we cannot enjoy the sense of His presence—the light of His approving countenance.

This is a point of the very gravest moment. Indeed it would be impossible for human language to set forth with due force or in adequate terms the vast importance of absolute and complete submission to the authority of Scripture in all things—yes, we would say, and with emphasis—*all things*.

One of our greatest practical difficulties, in dealing with souls, arises from the fact that they do not seem to have any idea of submitting, in all things, to Scripture. They will not face the word of God or consent to be taught exclusively from its sacred pages. Creeds and confessions, religious formalities, the commandments, the doctrines, and the traditions of men—these things will be heard and yielded to. Our own will, our own judgment, our own views of things will be allowed to bear sway. Expediency, position, reputation, personal influence, usefulness, the opinion of friends, the thoughts and example of good and great men, the fear of grieving or giving offence to those whom we love and esteem, and with whom we may have been long associated in our religious life and service, the dread of being thought presumptuous, intense shrinking from the appearance of judging or condemning many at whose feet we would willingly sit—all these things operate and exert a most pernicious influence upon the soul, and hinder full surrender of ourselves to the paramount authority of God's word.

May the Lord graciously stir up our hearts in reference to this weighty subject! May He lead us by His Holy Spirit to see the true place and the real value and power of His word! May that word be set up in our souls as the one all-sufficient rule, so that everything—no matter what—may be unhesitatingly and utterly rejected that is not based upon its authority. Then we may expect to make progress. Then shall our path be as the path of the just, like a shining light that shineth more and more unto the

perfect day. May we never rest satisfied until, in reference to all our habits, all our ways, all our associations, our religious position and service, all we do and all we do not do, where we go and where we do not go, we can truly say we have the sanction of God's word, and the light of His presence. Here, and here alone, lies the deep and precious secret of AUTHORITY AND POWER.

Obedience and Dependence.

In the former article we ventured to call the attention of our readers to the weighty fact, that our God has, in His infinite mercy, provided for His people in this dark and evil world both authority and power—the authority of His word and the power of His Spirit—for the path which they are called to tread, and the work they are called to do. We have ample guidance in the word, and we have the power of God to count upon for all the difficulties and demands of the scene through which we have to pass home to our eternal rest above. We have authority and power for all.

But we must remember that if God has furnished us with authority we must be obedient. And if He has provided the power we must be dependent. Of what use is authority if we do not obey it? I may give my servant the plainest and fullest directions as to where he is to go, and what he is to do, and what he is to say; but if, instead of acting simply upon my directions, he begins to reason, and think, and draw conclusions, to use his own judgment, and act according to his own will, of what use are my directions? Note whatever, except it be to show how entirely he has departed from them. Clearly, the business of a servant is to obey, not to reason—to act according to his master's directions, not according to his own will or judgment. If he only does exactly what his master tells him, he is not responsible for the consequences.

The one grand business of a servant is to obey. This is the moral perfection of a servant. Alas! how rare! There has been but one absolutely obedient and perfectly dependent servant in the entire history of this world—the man Christ Jesus. His meat and His drink were to obey. He found His joy in obedience. "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened; burnt-offering and sin-offering hast Thou not required.

OUR HOPE.

Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart." (Ps. xl.)

Our blessed Lord Jesus found in the will of God His only motive for action. There was nothing in Him that needed to be restrained by the authority of God. His will was perfect, and His every movement was of necessity—the very necessity of His perfect nature—in the current of the divine will. "Thy law is within My heart;" "I delight to do Thy will;" "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."

Now, what could Satan do with such a Man as this? Absolutely nothing. He tried to withdraw Him from the path of obedience and the place of dependence; but in vain. "If Thou be the Son of God, command these stones to be made bread." *Surely God would give His Son bread. No doubt; but the perfect Man refuses to make bread for Himself. He had no command, no authority, and therefore no motive for action. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."* So throughout the entire temptation. Nothing could withdraw the blessed One from the path of simple obedience. "It is written," was His one unvarying answer. He would not, could not, act without a motive, and His only motive was found in the will of God. "I delight to do Thy will, O my God; yea, Thy law is within my heart."

Such was the obedience of Jesus Christ—an obedience perfect, from first to last. And not only was He perfectly obedient, but perfectly dependent. Though God over all, blessed forevermore, yet, having taken His place as a man in this world, He lived a life of perfect dependence on God. He could say, "I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning, He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the God will help me; therefore shall I not be confounded: there-

OUR HOPE

27

fore have I set my face like a flint, and I know that I shall not be ashamed." And again, "Preserve me, O God, for in Thee do I put my trust." And again, "I was cast upon Thee from the womb." He was wholly and continually cast upon God, from the manger of Bethlehem to the cross of Calvary; and when He had finished all, He surrendered His Spirit into the Father's hand, and His flesh rested in hope. His obedience and dependence were divinely perfect throughout.

But we must now ask the reader to turn with us, for a few moments, to two examples of the very opposite of all this—two cases in the which, through lack of obedience and dependence, the most disastrous results followed.

Let us, in the first place, turn to the thirteenth chapter of the First Book of Kings. Doubtless, the case is familiar to us: but let us look at it in connection with our present theme.

"And, behold, there came a man of God out of Judah, *by the word of the Lord*, unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord." Thus far all was right. He spoke by the word of God, and the power of God accompanied the testimony, and the spirit of the king was humbled and subdued for the moment.

But more than this. The man of God was enabled to refuse the king's invitation to come home with him and refresh himself, and receive a reward. "And the man of God said unto the king, if thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place. *For so it was charged me by the word of the Lord*, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest."

All this was lovely—perfectly delightful to dwell upon. The feet of the man of God stood firm in the bright and blessed path of obedience, and all is victory. The offers of the king are flung aside without a moment's hesitation. Half the royal house cannot tempt him off the narrow, holy, happy path of obedience. He rejects every overture, and turns to pursue the straight path opened before him by the word of the Lord. There is no reasoning, no questioning, no hesitation. The word of the Lord settles everything. He has but to obey, regardless of consequences. And so far he does, and all is well:

But mark the sequel. "Now there dwelt an old prophet in

OUR HOPE.

Bethel"—reader, beware of old prophets!—And this old prophet followed the man of God, and said unto him, "Come home with me and eat bread." This was the devil in a new shape. What the word of a king had failed to do, the word of a prophet might accomplish. It was a wile of Satan for which the man of God was evidently unprepared. The garb of a prophet deceived him, and threw him completely off his guard; we can at once perceive his altered tone. When replying to the king he speaks with vividness, force and bold decision—"If thou wilt give me half thine house, I *wilt* not go in with thee." And then he adds, with equal force, his reason for refusing: "For so was it *charged* me by the word of the Lord."

But, in his reply to the prophet, there is manifest decline in the way of energy, boldness and decision. He says, "I *may* not return with thee nor go in with thee." And in assigning the reason, instead of the forcible word "*charged*," we have the feeble word, "It was *said* to me."

In short, the whole tone is lower. The word of God was losing its true place and power in his soul. No change had passed over that word. "For ever, O Lord, Thy word is settled in heaven;" and had that word been hidden in the heart of the man of God, had it been dwelling richly in his soul, his answer to the prophet would have been as distinct and decided as his answer to the king. "By the words of Thy lips, I have kept me from the paths of the destroyer." The spirit of obedience is the great moral safeguard against every scheme and every snare of the enemy. The enemy may shift his ground; he may change his tactics, he may vary his agency; but obedience to the plain and simple word of God preserves the soul from all his wicked schemes and crafty devices. The devil can do nothing with a man who is absolutely ruled by the word of God, and refuses to move the breadth of a hair without divine authority.

But note how the enemy urges his point with the man of God. "He said unto him, I am a *prophet* also as thou art: and an *angel* spake unto me by the word of the Lord, saying, Bring him back with thee into thine house."

Now, what should the man of God have said to this? If the word of his Lord had been abiding in him, he would at once have said, "If ten thousand prophets and ten thousand angels were to say, Bring him back, I should regard them all as liars and

OUR HOPE.

23

emissaries of the devil, sent forth to allure me from the holy, happy path of obedience." This would have been a sublime reply. It would have the same heavenly ring about it as is exhibited in these glowing words of the apostle: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be anathema."

But, alas! alas! the roan of God stepped off the path of obedience; and the very roan whom Satan had used to draw him off, became the mouthpiece of Jehovah to announce in his ears the terrible consequence. He lied when Satan used him. He spoke truth when God used him. The erring man of God was slain by a lion, because he disobeyed the word of the Lord. Yes; he stepped off the narrow path of obedience into the wide field of his own will, and there he was slain.

Reader, let us beware of old prophets, and angels of light! Let us, in the true spirit of obedience, keep close, very close, to the word of our God. We shall find the path of obedience both safe and pleasant, holy and happy.

And now, for a moment, ere we close, let us glance at the ninth chapter of Joshua, which records for our admonition the manner in which even Joshua himself was ensnared through lack of simple dependence upon God. We do not quote the passage nor enter into any detail. The reader can turn to the chapter and ponder its contents.

Why was Israel beguiled by the craft of the Gibeonites? Because they leaned to their own understanding, and judged by the sight of their eyes, instead of waiting upon God for guidance and counsel. He knew all about the Gibeonites. He was not deceived by their tattered rags and mouldy bread; and neither would they, had they only looked to Him.

But here they *failed*. They did not wait on God. He would have guided them. He would have told them who these crafty strangers were. He would have made all clear for them, had they simply waited on Him in the sense of their own ignorance and feebleness. But no; they would think for themselves, and judge for themselves, and reason from what they saw, and draw their own conclusions. All these things they would do; and hence the tattered garments of the Gibeonites accomplished what the frowning bulwarks of Jericho had failed to do.

Now, we may be quite sure that Israel had no thought of mak-

ing a league with any of the Canaanites. Nay, they were in terrible indignation when they discovered that they had done so. But they did it, and had to abide by it. It is easier to make a mistake than to rectify it, and so the Gibeonites remained as a striking memorial of the evil of not waiting on God for counsel and guidance.

May the Holy Spirit teach us, from all that has passed before us, the solemn importance of "*obedience and dependence.*"

C. H. M.

The "Body" and the "House."

BY WLADIMIR GELESNOFF.

"The Church, which is His body, the fullness of Him that filleth all in all."—Eph. 1:23.

"The house of God, which is the Church of the living God."—1 Tim. 3:15.

How much damage is done by confounding the things which God in His Word made to differ is almost impossible to express, and how much to such confusion is due the present intense darkness of Christendom, only the Lord knows.

—The Church of God is something entirely unknown to Old Testament scriptures. This may surprise the reader familiar with the headings of the authorized version, such as "the purity of the Church," "the glory of the Church," "the restoration (?) of the Church," etc. But who are we to suppose is more competent in the matter, the makers of the English version or the Apostle Paul? None, I suppose, will hesitate to answer such question.

The inspired apostle most emphatically affirms that the Church is not spoken of in the Old Testament scriptures. "By revelation was made known unto me the mystery as I wrote afore in few words, whereby when ye read ye can perceive my understanding in the mystery of Christ, which in other generations was not made known unto the souls of men, as it hath now been revealed unto His holy apostles and prophets in the spirit" (Eph. 3:3-6) and in verse 9. "To make all men see what is the dispensation of the mystery which from all ages hath been hid in God." Again, "the mystery which hath been hid from the ages and from the generations, but now hath it been manifested to His saints" (Col. 1:26); and again, "the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested through pro-

OUR HOPE.

25

phetic scriptures (the New Testament writings and not the Old Testament prophets), according to the commandment of the eternal God" (Rom. xvi : 25).

All these passages speak of a mystery kept in silence in former ages (Old Testament times), now, on the contrary, revealed. The mystery is concerning the Christ, a body with many members (1 Cor. xii : 12), the substance of which is that "the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus" (Eph. iii : 6), in other words, the Church.

All through the Old Testament there is not a word of this. True, we find there many promises of Gentile blessings of a national character and in subordination to the Jew, under the personal reign of the Messiah, but of the present work of the Holy Spirit, which is gathering into one body a people for His name, both of Jew and Gentile, where all national distinction is set aside, there is no mention.

The New Testament presents the Church of God in two different aspects : as "the body of Christ" (Eph. i : 22) and as "the house of God" (1 Tim. iii : 15). (In the former aspect it is presented to us in the letter to the Ephesians, in the latter in the two letters to Timothy.) Each of these aspects, different in its bearing, requires a careful consideration in order to our right understanding of church truth.

The body of Christ is something entirely independent of man's agency and responsibility. Man can neither form nor corrupt it. Every believer is a member of that body. However little known to each other, however separated by distance, or divided by sects and ecclesiastical systems, they all form one body united to Christ, the Head. Man cannot add nor subtract a single member from it. The unity of the body cannot be broken. "The gates of hades shall not prevail against it" (Matt. xvi : 18). Its organization and preservation is the sovereign work of God.

But while it is beyond man's power to affect the integrity of the body, we can hinder the manifestation of its unity on earth. Denominations have destroyed such manifestation, and the Church as the one body is visible only to the eye of God. The few individuals whom God's grace enables to take their proper place *with* Christ *outside* the professing mass, can exhibit the unity of the body only in *principle*, a complete restoration being beyond hope.

OUR HOPE.

In the letter to the Ephesians, the way of Christ with His body; the Church, from its formation in grace to its consummation in glory is presented in a sevenfold picture. First, He *loved it*; second, He *gave* Himself for it; third, He *sanctifies* it; fourth, He *cleanses* it; fifth, He *nourishes* it; sixth, He *cherishes* it. These last two set forth the present work of Christ for His body through the Holy Spirit, which is its keeper and guide up to the day of His return. The seventh crowns them all—He shall *present it unto Himself* (Eph. v : 25-29).

The house of God is a thing, to a certain extent, committed to man's responsibility. Its integrity, therefore, is conditional upon the faithfulness of those on whom the responsibility rests, "Whose houses are we if we hold fast our boldness and the glorying of our hope firm unto the end" (Heb. iii : 6). God is its designer. It is built on His foundation, Jesus Christ (1 Cor. iii : 11), and is His building (1 Cor. iii : 9); man is admitted into it "as God's fellow worker," to build on His foundation, under His guidance and according to His plan.

The divinely appointed materials to be used for such building are gold, silver, precious stones (1 Cor. iii : 12), "living stones" (1 Pet. ii : 5), *i. e.*, saved ones, souls quickened by the power of the Holy Spirit and made alive in the new birth through the atoning work of the Lord Jesus Christ; for the house thus built of living men is intended for "a holy temple" (1 Cor. vi : 16), to be "a habitation of God in the Spirit" (Eph. ii : 22), and holiness becometh His house forevermore (Ps. xciii : 5). The house includes the building, the vessels (1 Tim. ii : 20), and the household of family (Heb. iii : 1-6).

According to God's plan, the house corresponds exactly with the body (on earth), and if only the divinely appointed materials had been used in its building, the two would have remained perfectly identical, the two names expressing the same thing, only under different aspects; the body presenting it in *vital union* with Christ; the house, in its relation to God, as His *dwelling place on earth*.

In the course of time, however, the two were widely sundered in character. The body, being God's work and care, is raised above all confusion; the house, being entrusted to man, is liable to such pollution as may arise from profanity or self will.

False professions began to invade the house; the difference be-

OUR HOPE.

27

between the two grew wider. The spurious elements once entered rapidly transformed the house of God into a common human abode containing a few chosen vessels (the only ones fit for God), and the unclean in formidable proportion (2 Tim. ii : 20), which gradually becomes "a habitation of demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird" (Rev. xviii : 2). Thus the two, which according to God's plan were perfectly identical, were sundered, and have nothing whatever in common. The former is the work of God, the latter of Satan. The intrinsic character of the body is *holiness*, and its future *glory* (Eph. v : 27 ; 1 Thess. iv : 17). The intrinsic character of the house is *corruption* and judgment.

God's plan, though not his *purpose*, being marred by man's wickedness, instead of a splendid, harmonious structure containing *truth*, we behold a deformed, grotesque, monstrous edifice, Christendom, spreading confusion, darkness and spiritual death, rapidly hastening towards its predicted judgment (2 Pet. ii : 3 ; Jude 14). Meanwhile, the grace of God, here and there, calls *individuals out* of the defilement of the house and builds them on His own foundation. This is all that can be looked for now. God never set up the ruins of a fallen dispensation, He *calls out* a witnessing remnant.

Many believers are to be found amidst the ruins of the house who hope by their presence to exercise some healthful influence in it. Such position is non-scriptural and non-rational, and, consequently, dangerous. God nowhere commissions the faithful to reform the rubbish ; he *commands* them to "depart" from it, and to "turn away" from all the adherents of a powerless "form of godliness."

Notes on Prophecy and the Jews.

In the fifteenth chapter of Genesis we read that the Lord revealed to Abraham the future of his seed in the house of bondage in Egypt. In the seventeenth verse of that chapter we read, "And it came to pass when the sun went down, and it was dark, behold a smoking furnace and a flaming torch passed between the pieces." This is highly suggestive in regard to Israel's history. The smoking furnace speaks of suffering and the flaming torch of light-giving and victory. Thus it is with Israel. Suffering first, and after-

OUR HOPE.

wants the glory in the earth, and for the nations through them. For so many centuries the Jewish people have been in the smoking furnace. The bush burning still, yet not consumed, God's standing miracle. The time for Israel to be the flaming torch is, however, not yet, for the furnace is to be seven times hotter than it is now. The sun of another dispensation is fast sinking, and soon it will be dark, as it was in Abraham's vision, and in darkness, in the smoking furnace, God's Birthborn Son, Israel, cry in despair for salvation.

The furnace, the time of Jacob's trouble, is rapidly approaching. All indications for this are getting more and more numerous. We have reported before of an increased persecution of the Jews in different lands; of the strange revival of the blood accusation even in Protestant Germany, and still the tale is not half told, and every month brings new outbreaks of hatred and bitter persecutions against the people which are not to be reckoned among the nations.

Roumania is at present foremost in tearing poor Israel to pieces. One of the recent numbers of the Zionistic organ has a pitiful appeal for help for the 300,000 Jews in Roumania, who are in the greatest despair, and who are suffering untold agonies. Large numbers are starving, having lost all employment, and there is no hope of getting any now in that country. Their condition is heartrending and desperate. Thousands have left the country, but where shall they go? Many eyes are turned to Palestine, and Zionism is strengthened in its endeavors to create a Jewish State by these conditions of things.

One of the cruelest stories we have read of late is the case of Israel Araten's daughter in Austria. The child, a beautiful girl about thirteen years old, was stolen from the parents while they were in the synagogue. It was during the Chanukah feast, in December, 1899. The child was traced to a Roman Catholic convent, where she had been taken. The distracted father and mother attempted in various ways to see their child, but even an interview was denied. The Roman Catholic authorities did not deny that the girl was in the convent. The father appealed to the police, and then the child was passed on from one convent to the other. The police did not care to help the father because he was a Jew, and he had to appeal from one court to the other, but received no encouragement whatever; nay, he was even threat-

OUR HOPE.

29.

ened with punishment. At last he went to Vienna and obtained an audience with the Austrian Emperor. The unhappy, heart-broken father fell at his feet and implored him with tears to rescue his daughter, and the Emperor promised to give strict orders that justice should be done, but nothing came of it. Now the father has given up all hope of ever getting back his child. He fears she has been baptized and is received in the Romish Church. Then, all his claim, according to Austrian law, is ended. Is it, then, a wonder that Jews coming from Austria and Galicia curse Christendom?

We cannot give other illustrations of the furnace in which poor Israel still suffers, and which will be worse and worse, till He cometh who is their King and Deliverer. In Egypt, Persia, Morocco, Russia and Turkey, everywhere, the same state of things.

We stated above that Zionism is strengthened by these sufferings and outbreaks. Zionism, the movement to obtain Palestine and establish there a Jewish State, is not a religious movement. It is a national, philanthropic endeavor, and it has become world-wide. The remarkable national awakening has reached all countries, and has spread like wildfire in a few years. Great enthusiasm prevails among reformed as well as the most orthodox Jews. The Word foretells a restoration of the Jews in unbelief. We have the privilege to see it in its beginning, never in its end—if we are believers—for the restoration itself falls without question in the period between the coming of the Lord for His saints and the day of Jehovah. The Zionistic movement desires to help the persecuted Jews and obtain Palestine, the old homeland, for them. The rich American Jew who has lately joined the Zionistic Society, and who is as enthusiastic as the Polish Jew, doesn't make a secret of it that he himself has no desire at all to go back to Palestine. He is well settled in his modern promised land, but his heart goes out for his unfortunate brother in eastern Europe.

The fourth Zionistic Congress will be held this year, next month, in London. It is expected that it will be far-reaching in its consequences, and that startling, yes, world-startling results, will come from it. The attendance is expected to be twice as large as last year. In *Die Welt*, a writer says: "We speak to the whole-

OUR HOPE.

civilised world is London; it will be far different from Basle. London, England, with its influence, will help to mature our schemes and make Zionism successful." In what startling and significant times we are living!

Seldom is a public meeting conducted upon such a polyglot basis as was the gathering of the American Zionists at Cooper Union, which we mentioned in our last issue. Naturally the entire audience was made up of Hebrews, but they were of various nationalities. The chairman opened the proceedings in English with a few side explanatory remarks in Hebrew. Then came a speaker who used German, after which some announcements were made in the dialect used by the Lithuanian Jews, of whom there are many thousands in this city. But the orator who captured the audience was a massive Russian. He spoke in the pure, classical Hebrew, and with intense fire and emphasis. The sonorous vocabularies of the language seemed to lend themselves with strong effect to emotional oratory, and soon the speaker had his audience roused to strenuous enthusiasm. He spoke with a sort of rhythmic swing, and the people were literally and visibly swayed by his oratory. When he sat down the people shouted for more, but he was worn out by the vehemence of his efforts and shook his head. The speech was the most masterly exhibit of scholarly Hebrew oratory that has been heard for many years. Another impressive feature of the meeting was the singing of the Hebrew national hymn, in which the audience joined, all singing in unison. The hymn is distinctly Oriental in character, set to the minor key and with long, wailing descents. In its irregular rhythm and elusive melodic theme it is not unlike Chinese music. All of the prominent Hebrews on the platform seemed familiar with it, and about a third of the audience, and they went through it from memory though it is very long, singing with upturned faces and closed eyes, in a sort of ecstasy.

A recent traveler in Palestine gives the following vivid description of the wonderful expansion of modern Jerusalem:

"Outside the walls the mediæval character of Jerusalem is gone forever; on the northwest side a huge quarter or suburb exists, a modern city of Greeks, Levantines, a few rich Jews; hotels, shops, huge convents, French and Russian, built or building; the English bishop's 'palace,' as the natives call it, 'college,' say some, rivals of other dominations. Where buildings do not as yet exist the ground is littered with masses of stone fresh from the quarry, heaps of lime, heaps of rubbish; while thronging every track or road are

herds of camels, carrying stones, mortar or timber. These animals seem to resent their loads. They, the Old World carriers, made to bear moderate rubbish! Their haughty heads and scornful eyes resented the degradation.

“Again, hurrying past, were some of the most remshackle ‘things on wheels’ ever seen, ‘carriages,’ full of Moslems or Jews, bringing produce from the outlying villages. All the charm of the olive groves on that side is gone. The ‘Golgotha,’ ‘Gordou’s tomb,’ are equally the scene of the builder’s activity; great walls are being constructed to mark the division of properties, or to make gardens for houses which are being erected; close by, a puffing factory! All poetry of the past is gone. Much, also, has been done to disfigure the Mount of Olives. On its summit is a tall lookout tower built by Russia! On the slope is a hideous church, built by the late Russian Emperor in the memory of his mother, a building of considerable size, with ugly towers like the Kremlin at Moscow, utterly out of keeping with the landscape. Then, on the slope toward the wilderness, stand huge convents of various monks. Even on the ‘Bethany’ road houses disfigure the view; ‘Scopus’ is being dotted with ‘villas!’

“Everywhere there is the same feverish activity in building. If you cross ‘Hinnom,’ houses and walls are being erected by the Franciscan; down the valley, near ‘Absalom’s tomb,’ high walls are being erected, marking off land bought either by Greek monks or Roman Catholics. Money for building is evidently furnished without stint, but by strangers remember, not by Arabs or by Jews. The chief builders are Russian or French. The ‘alliance’ will some day have a rude shock whenever the question of the possession of Palestine becomes the question of the day.”

That this increase of Jerusalem and marked activity there is in harmony with many Old Testament prophecies is well known to every reader of the Word who does not spiritualize prophecy but who divides the word of truth rightly.

Notes on Work among the Jews.

We have had much joy in preaching the Gospel twice every Saturday to gatherings of Jews during the last months. Our morning meeting is the best attended now, but few come in the afternoon. The Word has been a blessing to many and some have believed. One dear brother who confessed the Lord of late has suffered severely. He is dependant in his work on Jews, and when some of them found out that he believes in the Lord Jesus Christ they cut him off. A few days ago we requested him to visit a Jewish library, which is in connection with a synagogue, to look up some passages in talmudical literature. An orthodox Jew watched him closely, and seeing that he copied certain words he demanded to know why he did it. Not being satisfied with the answer he asked him if he was a believer in Jesus. Our brother had then to confess our Lord, whereupon the Jew assaulted him by knocking him down, so that he could hardly get home and had to remain in bed for several days. We are thankful that

this brother is so faithful. It still means so much for a Hebrew to confess Him and go outside of the camp.

Sending out literature, Testaments, Bibles and tracts in different languages is still our almost daily work. Requests reach us from many quarters and countries, and quite often from Jews themselves. That this free distribution of the Word and solid Gospel literature is abundantly blessed is evident, and we have seen fruit from it. Much more could be done in this direction if believers would have a few tracts in Jewish on hand when a Jewish peddler boy calls. He reads the jargon and will be glad to receive something to read and a kind and loving word will be much appreciated by him, who hears often unkind words. Our tracts will be sent free of charge to any one who desires to distribute them.

We are much interested in the work a brother does in Egypt. The work is mostly done in Alexandria and Cairo, and he has a great opportunity to reach many Jews in both cities. We had a letter from him a short time ago in which he tells us that the Jews received the parcels of tracts we had sent most gladly. We have sent him six more packages for free distribution among the Jewish people with whom he comes daily in contact and who esteem him highly. We have also had a communication from Turkey requesting us to forward our tracts.

A few letters received of late from Palestine showed us that the literature sent there is not wasted, but falls into the right hands and is eagerly read. We receive frequently letters asking for more. For all this we are very thankful. It seems to us that next to Gospel preaching the distribution of the New Testament and portions of it as well as tracts in jargon and Hebrew is about all we can do at this time. We hope soon to begin a new translation of Matthew into jargon and add all the Old Testament references.

We spent a recent Lord's day in Lawrence, Mass. A number of Jews met in the afternoon in a hall, and we preached the Gospel to them. The message of love was gladly received and we doubt not fruit will come of it. The Lord tarrying we hope to visit two other cities in August where we intend to bring the Jews together in halls to hear the Gospel.

OUR HOPE.

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

Vol. VII.

AUGUST, 1900.

No. 2.

Editorial Notes.

The 8th number of Vol. VII of Our Hope has brought us a number of very encouraging communications from our readers. We are thankful for them and for the knowledge that the words sent out have been a blessing to our fellow believers. We pray that it may be so again with this number. What we all need as believers in the Lord Jesus Christ is a better and deeper knowledge of the written Word, the divine Word, our only authority. How true it is what appeared in the July issue, The Word of my Lord is my only directory; His dwelling in me and with me my only power. Have I not commanded thee? Lo, I am with thee. And oh, how we need such a single eye upon the written Word and upon Him who is the living Word, our Saviour and our Lord! Surely these are perilous times. It will not be better as long as our Lord tarrys. The perilous times will be more perilous as we advance day by day. But with *such* a Saviour and with *such* a Word, how secure we are if we but look to both.

To some who received the truths of the coming of the Lord, the Church as the one body, etc., through reading our pages we have of late sent parcels of helpful tracts on these topics. Please read them and pass them on to others. We are desiring to scatter more and more of these as well as OUR HOPE. We sent out several hundred of the last number, directly by mail and indirectly by many of our readers. Send for more if you can use them.

While only a comparatively small number of our readers renewed their subscriptions for the new volume, we are glad to know that only two so far asked to have the paper discontinued without giving a reason. Several deplored the fact that they were too poor to subscribe again. The paper continues to come to all those and you are under no obligation to us whatever.

We have sent out several hundreds of reminders to such who are in arrears or whose subscriptions should be renewed. Please give this your verliest attention. In case you wish not to have the magazine please notify us by postal.

The Editor gives a sconday Bihiv reading on Tuesday, Wednesday, Thursday and Friday, from 12.15 to 1 o'clock, in New York, in Temple Court Building, corner Beekman and Nassau Streets, room 229. We will be glad to welcome them eey of our readers or any believer.

Gospel of Matthew.

BY A. C. G.

CHAPTER III.

The third chapter in the first Gospel relates the ministry of the herald of the King, who announces that the kingdom of the heavens has drawn nigh, and the presence of the King Himself, who is to come after him. The baptism of the King, who comes from Galilen to the Jordan to Joho, and the events connected with it, are given in the second half of the chapter.

Now in those days comes John the Baptist, preaching in the wilderness of Judea, and saying, Repent, for the kingdom of the heavens has drawn nigh. For this is He, who has been spoken of through Esaias the prophet, saying, A voice of Him that crieth in the wilderness: Prepare ye the way of the Lord, make straight His patha. And Joho himself had his garment of camels' hair, and a leathern girdle about his loins, and his nourishment was locusts and wild hoey (verses 1-4).

The forerunner then is Joho the Baptist, a typical Old Testament person, of whom the Lord says later in the Gespel, Yea, I say to you, and more than a prophet, this is Hu of whom it is written, Behold I send My messenger before Thy face, who shall prepare Thy way before Thee. Verily, I say to you, that there is not arisen among the born of women a greater than Joho the Baptist, but he who is a little one in the kingdom of the heavens is greater than hu (chapter xi: 9-12). In the same discourse the Lord says, in vindication of Joho, who was then in prison, And if yu will receive it, this is Elias who is to come. In the first

OUR HOPE

35

chapter of Luke the angel announces his birth and says, For he shall be great before the Lord, and he shall drink no wine or strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the sons of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to the thoughts of just men, to make ready for the Lord a prepared people (Luke i: 15-17). In these words, given through the Holy Spirit, the Lord Himself and an angel of the Lord, we have the three prophecies of the Old Testament concerning the forerunner quoted. These are: Isaiah xl: 3-5; Malachi iii: 1; iv: 5, 6. That he was sent in fulfillment of these prophecies is therefore unquestionable. To this comes the manner of his dress, the nourishment, etc. It reminds us of the great prophet Elias, the Tishbite. He was an hairy man, and girt with a girdle of leather about his loins (1 Kings i: 8). He knew all this himself, for he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (John i: 23). But when asked, Art thou Elias? He answered, I am not. The Jews then expected Elijah, as the orthodox Jews expect him still, as the forerunner of King Messiah. At every passover ceremony a cup is reserved for the prophet Elijah, and at the circumcision of the child a chair is empty for that person, and many are the prayers they still say, that God may send soon the prophet Elijah, for his presence would indicate to them the nearness of the King. The character and preaching of Elijah were clearly reproduced in John. He was the Elias for his day. If they had received it, he would have been Elias. In this sense, Matthew xvii: 12, is to be understood, Elias indeed cometh and restoreth all things; But I say unto you, that Elias is come already, and they did not recognize him, but did unto him whatever they would. He was rejected, and his rejection foretold how things would go, that the King Himself would be rejected. We would only mention that before the King comes again there will be once more a forerunner. Once more the message will be heard, The kingdom of the heavens draweth nigh. It will be the Gospel of the Kingdom preached by the remnant during the great tribulation. All we have in Malachi iv: 5, Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord,

OUR HOPE.

will then be fulfilled. In Revelation xiii one of the two witnesses is, without question, Elijah. It is unnecessary to state, that no great and miracle-working preacher of repentance, in the spirit of Elijah, is promised to Christendom. We make this remark, because in our days persons have stood up, who declared that they were forerunners, or one of the witnesses or messengers of the covenant. These poor people err and know not the Scripture, and by their conceited claims work untold harm.

John the Baptist appears in the wilderness. He is not in the temple in the midst of the learned and the great. There was no room for him. He is outside of the camp, and the people too have to leave Jerusalem and go out to him. This is once more significant. It foretells at once what the end will be.

His preaching is, Repent, for the kingdom of the heavens has drawn nigh.

The phrase, kingdom of the heavens, is mentioned thirty-two times in the Gospel of Matthew. Here it is for the first time. The strangest meaning has been put upon this term. Christendom at large is all at sea about the meaning of it. Heaven or the church are the general interpretations, which are given. Both are wrong, and because the meaning of this term is so grossly misunderstood, there is no conception whatever of the thoughts and purposes of God. The kingdom of the heavens is an Old Testament term. It is to be in the earth and not in heaven. It is a kingdom in which the heavens rule (Daniel iv : 16). The setting up of that kingdom is spoken of in Daniel ii : 44, and in the seventh chapter, verse 14. It is in the hands of the One who is the Son of Man, Messiah, the Son of David, who is to rule in righteousness. In that kingdom there will be universal peace, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the deep. His own people, the house of Judah, and house of Israel, will all be regathered into the land, Jerusalem built up and become the great center of blessing for the nations of the earth. In one Word the kingdom of the heavens is the *literal* fulfillment of all the prophecies and promises contained in the Old Testament, which the Lord Jehovah gave to the seed of Abraham, and through them the blessings to the nations of the earth. The Church is not known and not seen in the Old Testament nor in the opening chapters of Matthew. This kingdom,

OUR HOPE.

37

the forerunner declares, now has drawn nigh, it is at hand. The King is in the earth, Emmanuel, He whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and concerning whom it is said, that of the increase of His government and peace there shall be no end upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even to forever. Not alone did John preach this kingdom in its Jewish, earthly form, but the Lord Himself declared that it had drawn nigh and when the King sent out His disciples He told them to preach. The kingdom of the heavens has drawn nigh, the special Messianic kingdom power was put upon them to heal the sick, to raise the dead, cleanse the lepers, and cast out demons (Matthew 9).

But as the forerunner and his testimony is rejected, and the King Himself, that kingdom of the heavens to be established in the earth, is postponed. It is not set aside completely, but only postponed, and all the glories of that earthly Messianic Kingdom, which will reach from sea to sea, so infinitely pictured in Old Testament prophecy, will be established in the earth with Jerusalem as the center, for the gifts and callings of God are without repentance. The kingdom of the heavens is not the church, and the church is not the kingdom. How great the confusion is on this point in all Christian sects who read the "history of the church" in the establishment and glory of the kingdom predicted in the prophets.

The proper word for John to utter when appearing in the wilderness was, *repent*. That kingdom which had now drawn nigh was to bring judgment of all that is evil. Judgments upon all unrighteousness are associated with the coming of that kingdom. Every Jew was acquainted with that fact. It is true the earthly glories of the kingdom of the heavens had been announced by every prophet, but equally true is it that the coming judgments were announced, and at all times in past generations of the earthly people of God, the cry, Return, Repent, was heard. Now the greatest one of all the prophets has come, and the cry of the Law and the Prophets, Repent, sounds forth once more, so strong and clear as ever before.

Before we take up the meaning of repentance here and the baptism unto repentance wherewith he baptized, and compare them with repentance and baptism which are connected with the

Gospel of Grace, we must call attention to the quotation from Isaiah which follows. The words are taken from that sublime chapter which begins with, Comfort ye, comfort ye, my people, the fortieth chapter. In comparing Matthew with Luke we find that the quotation in Luke is complete, in Matthew it is only in part. Luke, or rather the Holy Spirit through him, adds, Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked shall become straight, and the rough places smooth ways, and all flesh shall see the salvation of God (Luke iii : 5-7). One would look to the Gospel of Matthew as the Jewish Gospel, to find such a complete quotation from the Old Testament. Why then, is it not all quoted in Matthew, and why does it stand in Luke? The reason is easily found. Luke's Gospel is for the Gentiles, to show that salvation is to be indeed offered to all flesh. For this reason the full quotation is perfectly in order in that Gospel, while in Matthew, here in the beginning in its narrower scope, it would be out of order. It is likewise to be remarked that the testimony of John was not only the cry in the wilderness, the loud and continuous, Repeat. Such is heard here, and when the kingdom hopes are not realized, we shall see him later ascending from the prison to the Lord with his question. But John had a more perfect knowledge, which he imparted to his disciples. The proper place for that testimony is neither Matthew, Mark nor Luke, but the Gospel where the Holy Spirit shows us our Saviour and Lord as the only begotten of the Father, the Gospel of John. There John points to Him and says, Behold the Lamb of God who takes away the sin of the world. I have seen and borne Him witness that He is the Son of God (John i : 30-34). But clearer still is that wonderful address he delivers to his disciples when they came to him, And John answered and said, A man can receive nothing unless it be given him out of heaven. Ye, yourselves, bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; not the friend of the bridegroom, who stands and hears him, rejoices in heart because of the voice of the bridegroom; this my joy then is fulfilled. He must increase, but I must decrease. He who comes from above is above all. He who has his origin in the earth is of the earth, and speaks as of the earth. He who comes out of heaven is above all, and what He has seen and what He has heard this He testifies; and no one

OUR HOPE.

39

receives His testimony. He that has received His testimony has set to his seal that God is true; for He whom God has sent speaks the words of God, for God gives not the Spirit by measure. The Father loves the Son and has given all things to His hand. He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him (John iii : 27-36).

Such a testimony there was given by John, he knew of life in Christ and that the bridegroom is the Son of God.

The Prophecies and Visions of Amos.

A STUDY FOR OUR TIMES.

By A. C. G.

The prophet Amos prophesied to the kingdom of Israel during the reign of Jeroboam, and the place where his words were uttered was Bethel. He followed Joel and was a few years before Hosea. While we know little of Joel's personality we know that Amos was a herdsman of Tekoa, not even a shepherd, but of very humble calling, and besides this he made his living by gathering the fruit of the sycamore trees. While he was engaged in this occupation, looking after the flock, the Lord called him. The Kingdom of Israel was then in a state of high prosperity. The people had increased in wealth, luxuries and high living were seen on all sides. On the other hand the law and the Word of the Lord was despised. The visions of former prophets were disbelieved, the threatened dangers of a coming judgment were laughed down, and all were in a careless security, either not believing at all that a day of the Lord would come, or putting that evil day afar off. It is interesting to compare some of the words of Amos as they are given to the ten tribe kingdom, with the epistle of the Apostle James, especially the fifth chapter. A false worship of ease held them away. All this is repeated in the end of this dispensation in nominal Christendom; the falling away which is now arising from the rejection of the Word of the Lord is singularly similar to that in Amos' day in Israel. The flesh is still the flesh, no matter if it is in Israel or in the midst of Christendom; it has not improved since then, it has never improved.

The book of Amos is best divided into three parts. The first part from the beginning to the end of the second chapter. These

OUR HOPE.

two chapters contain the threatenings against the nations, which were in close connection with Israel and the two kingdoms, Judah and Israel.

From the third chapter to the end of the eighth we have the second part. In this part we find four prophecies given by the Lord to Amos. Three of them begin with, *Here is His Word*, and the last in chapter six with, *Woe*. In the third part, comprising the last three chapters, we find five visions the prophet had. The first two were not carried out on account of the intercession of the prophet. The next is the vision of the plumb-line, the fourth the vision of the basket with ripe fruit, and in the last, in the ninth chapter, the prophet sees the Lord standing alongside the altar. He has come to smite. The conclusion of the ninth chapter is a sublime prophecy concerning the restoration of Israel, the building again of the fallen down tabernacle of David and the bringing back of the people into the land, never to be plucked out again from the land. The book of Amos is quoted twice in the New Testament, both times in the book of Acts, that is, in the seventh and in the fifteenth chapters.

I.

Chapters I and II.—The first verse contains a general announcement or superscription. The earthquake which is mentioned is the same we find in the last chapter of Zechariah. The second verse is to be connected with Joel iii: 16, which prophecy was known to Amos. However, it is differently applied here. In Joel the roaring is against the nations, but here the nations are specified, and it is not alone against them but also against Judah and Israel.

Six nations are mentioned against whom the judgment is threatened: *Damascus*, verses 3-5; *Gaza*, (Philistia), 6-8; *Tyre*, 9, 10; *Edom*, 11, 12; *Ammon*, 13-15, and *Mosab*, in the second chapter, verses 1-3. All of the threatenings begin with a sublime, *Thus saith Jehovah*, and nearly all of them end with that phrase. Ten times it is recorded, *Thus saith Jehovah*. In each the phrase is found, *For three transgressions and for four . . . I will not reverse it*. This means that the measure is full and judgment will surely come. The punishment is in each case by fire. *I will send fire to devour the palaces*, etc., is six times repeated. These nations were given to idolatry, and were full of abominations, but one sin is mentioned for which they are to be punished, the sin of having

OUR HOPE.

43

and persecuting Israel. Have these threatenings ever been fulfilled? Without question there has been a literal fulfillment of all it says here, and the fire has swept over Gass and Tyre and the other nations, but there is to be a second fulfillment in the day of the Lord. Tyre, Edom, Ammoo, Moab, as well as other nations, the ancient enemies of Israel, will rise up again and will receive by fire their final punishment. Read concerning Tyre of the end, Ezekiel 26th, 27th and 28th chapters, with the wonderful description of the King of Tyre and his downfall, also Isaiah xliii. Concerning Edom, read Obadiah the first part. The bringing back of Moab and Ammon in the latter days is foretold in Jeremiah xlviii : 47, Yet will I bring again the captivity of Moab in the latter days saith the Lord. And in Jeremiah xliii : 6, And afterward I will bring again the captivity of the children of Ammon, saith the Lord. And He alone knows where the seed of Moab and Ammon is, which kingdoms are now Tyre and Sidon, etc.

In the fourth and fifth verses of the second chapter we have the Word of the Lord as it comes against Judah. Their measure too is full, and the same phrase which is used six times in regard to the nations is used with Judah and Israel. Judah's sin which is mentioned is the rejection of the Law of the Lord. This is followed by not keeping his commandments, and this by being misled by lies (deceptions). This is always the way of apostasy. It is so now in Christendom, the Word rejected and strong deceptions come in. (II Thesa. 2.)

The greater part of the second chapter (verses 6-16) is taken up with the threatenings to Israel, that is the Kingdom of Israel. It forms an introduction to that which follows in the four discourses, and is a perfect picture of the times. Selling the poor and needy, covetousness, the grossest immoralities, drunkenness and forgetting the loving kindness of God are specially mentioned. Israel had completely failed, and now nothing remains but overthrow in judgment.

II.

Chapter III.—The prophet begins in this chapter to bring out the details of Israel's apostasy and the certainty of the punishment. He reminds them first of their privileges. Brought up from the land of Egypt and only known among all the families of the earth, therefore will the Lord visit all their iniquities. The

OUR HOPE.

privileges of Christendom are greater still. The Gospel of Grace has been given, preached and is rejected by the nations, who are making a worse failure than Israel did. And if God spared not the natural branches of the good olive tree, He will surely not spare the branches grafted into the tree.

An illustration follows showing that there is cause for such a punishment. The illustration is sixfold, in brief statements in form of questions, which have all a meaning in connection with the failure of Israel and the certainty of the coming judgment (verses 3-6). The last is, Does evil befall a city and the Lord has not caused it? The evil here does not mean *moral evil*, but it is to be understood in the sense of punitive visitations.

But the Lord communicates His thoughts and purposes. The Lord will do nothing, but He revealeth His secrets to His servant: the prophet (verse 7), Jobo xv: 15, and Peter iii: 17, and we have the word of prophecy made more sure.

The lion roars, who is not afraid? And the Lord Jehovah speaks, who must not prophesy? (verse 8). He, the prophet, bears the word and is compelled to give it out and warn the people. He does that now in the name of Jehovah, and announces the coming visitation. And so at this time the coming of the Lord is being preached and the alarm is sounded, though unheeded as it was with Israel.

Chapter IV.—The second prophetic address by the bardman of Tekoa brings out another phase. The Lord had sent them many chastisements, but there was no repentance. There is now only one thing left: punishment, severe and complete, therefore, Prepare to meet thy God, O Israel (verse 12). Five times the mournful word comes from Jehovah, And ye have not returned unto Me. There were attempts of a return; they returned, but not unto Him. There have been chastisements upon Christendom, there will be many more, but no return unto the Lord. It says in Revelation a number of times, Yet they repented not of their works. Evil upon evil is to come yet upon those that dwell in the earth after the rapture of the saints. But what was said of Israel by Amos will be true then of apostate Christendom, They returned not unto Me. From the fourth and fifth verses in this chapter we learn that God let the people go on sinning, and at the same time they continued in their religious observances: tithes and offerings were brought. So now religiousness in-

OUR HOPE.

43

creases, rituals and ceremonials take more and more the place of true worship. And bow solemn that word is which stands at the end of this chapter :

Prepare to meet thy God, O Israel !
Behold, He that formeth the mountains, and createth the wind,
And declareth unto man what is His thought ;
Who maketh morning darkness,
And steps over the high places of the earth,
Jehovah, the God of Hosts, is His name.

Chapter V.—The first three verses contain a lamentation for Israel. This is followed by renewed exhortations to seek the Lord and to live. The evil time is pictured in verses 10-13. The trampling down of the poor is again mentioned as one of the signs. The righteous is oppressed and bribes are taken. How all this corresponds with the testimony of the Apostle James in the fifth chapter, where the Holy Spirit unfolds the same picture concerning the last days. We meet with this again in the 8th chapter. From the 18th verse we learn another characteristic of those days. Some desired the day of the Lord. These were the secure in Zion. Perhaps it was mockery that they turned to the prophet and said, Let your day of the Lord come : let that come of what Joel spoke, that dark and dreary day (Isaiah lxvi : 5). Know this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? (2 Peter iii : 3). The answer to these mockers, who laughingly, in a false security, desire the day of the Lord, is a parable (see verse 19). A man fleeth from a lion and escapes, but the next moment he meets a bear and he runs into the house and is safe. In exhaustion he rests his hand upon the wall, glad of his escape, when from a little crevice a poisonous snake comes forth and bites him. So is the day of the Lord, overtaking the secure.

Chapter VI.—Here the secure and the careless are especially denounced, and the judgment is placed before them. The third verse speaks of those who put far off the evil day. Israel said thus, The days are prolonged and every vision faileth (Ezekiel xii : 22). They said, The vision is for many days to come and he prophesieth of the times that are afar off (Ezekiel xii : 27). Thus the evil servant (Christendom) says, My Lord delayeth His com-

OUR HOPE.

ing (Matthew xxi: 48). Can there be a more striking similarity? The visions had come, the words of the Lord were given, but they believed it not, they put far off the evil day. Many in our days have gone beyond that, and have said that the visions are out at all of the Lord. The day of the Lord is declared to come in all the prophets. The same is repeated by the lips of the Lord Jesus Christ and all His apostles, and at last in His last word from heaven, the Revelation of Jesus Christ *which God gave Him* (Rev. 1: 1), but Christendom at large denieith it all or puts it far off in the unscriptural post-millennial teachings.

What were the consequences in Israel? What was the result of their putting off the evil day? The sixth chapter gives the answer. They committed violence. They lived luxuriously (James v: 5). They invented musical instruments and danced and made merry. The lust of the eye and the flesh ran riot, and there was no heart for the hurt of Joseph.

It is not different now. The apcatasy springs out of the denial of the second coming of the Lord Jesus Christ, the putting far off of that day.

Believers, of course, do not look for the day of the Lord, but we look for His coming, which for the saints will be before the tribulation. Just as truly as believers have turned to God from idols and serve now daily the true and living God, so they are to wait for His Son from heaven. The New Testament teaches the imminency of His coming for the saints. The exhortations are many. But how could we look daily, not for death, but for His coming, for the fulfillment of His promise, I will come again, if this event were a hundred or two hundred years off? As soon as we say, This has to come to pass yet, or, The church passes through the tribulation, we put far off the coming of the Lord and have given up the blessed hope of the New Testament. Ales! this seems to be the case with not a few, to the great hurt of their spirituality.

III.

The five visions which follow the four messages of the prophet are on the same line of judgment to come.

Chapter VII contains three of these visions. The first is that locusts should come and devour everything, the second that the fire should devour the inheritance. Both calamities were kept back by the believing prayer of intercession by the prophet. The

OUR HOPE.

45

third vision is that of the plumb line, typifying the justice of God. The prophet's voice is hushed, there is no more intercession, and the Lord declares, Behold I put a plumb line in the midst of my people Israel, and I will pass him no more. In the end of the seventh chapter we find a very interesting and instructive occurrence. Amasiah, the priest of Bethel, the representative of a false worship, sent a false accusation of the prophet Amos to Jeroboam. It was a religious-political accusation. Then the enemy accused Jeremiah (Jer. xxxvii: 14, 15), our Lord and the apostles. At the same time Amasiah sent an insulting message to Amos, saying, Seer, go flee into the land of Judah; and there eat thy bread, and there thou mayest prophesy. But the prophet answered, I am no prophet, nor am I a prophet's son, but I am a herdsman and a gatherer of sycamores. Jehovah took me from following the flock; He said to me, Go, prophesy to my people Israel.

The insinuation from Amasiah was, that Amos did the prophesying for the sake of making a living by it. Amasiah was one of those who had a good income as a false priest at Bethel, and there were other prophets in Israel who prophesied for a handful of barley (Ezekiel xiii: 19). Amos refuted the false charge and says that the Lord called him and that he did not the prophesying for the sake of eating his bread, not because the Lord had spoken to him. A comparison with the conditions in Christendom are easily made. But the false priest hears from the lips of the despised prophet his doom and the doom of his family.

Chapter VIII.—The fourth vision is the basket with ripe fruit. This denotes the harvest. The end is come to my people Israel. *From verses 4-7 we hear of what they did to the poor. They bought the poor for silver and the needy for a pair of shoes. The ephah (a measure) was made small and the shekel great. The refuse of the wheat was sold, and there was the falsifying of the scale of deceit. That looks like as if they had had trusts and great corporations by which the poor and needy were trodden down. How this corresponds with James v, "Ye have laid up your treasures in the last days. (Oh, how this is done now, the hoarding together of riches.) Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out, and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth and taken your pleasure."*

The threatenings are now very positive, and we read of a famine of the Word which shall be, that they shall stagger from sea to sea and seek the Word of Jehovah and shall not find it. This is still in fulfillment with poor wandering Israel. Mischief shall come upon mischief, and rumor shall be upon rumor, and they shall seek a vision of the prophet, but the law shall perish from the priest, and counsel from the ancients (Ezekiel vii : 26). There shall be no answer from God (Micah iii : 7). What shall it be when at last the door is shut? What a rooming to and fro for all by the foolish virgins! What a famine then!

Chapter IX brings out the full judgment, but there is the note of hope and mercy in it. For behold, I will command and I will shake the house of Israel among all the nations, as one shaketh in a sieve, yet shall not the least grain fall upon the ground. The promise which follows and which forms the conclusion of Amos is of course all Israel's. The fifteenth chapter of Acts is the key to it and tells us what it means, *In that day*—that is, after a people has been taken from the Gentiles for His name. No such restoration is promised to Christendom. Its judgment and doom will be final. That which is spewn out of the mouth (Rev. iii : 16) cannot be taken back. But Israel will be restored, while the church is in glory, and Israel shall no more be plucked out of their land which I gave to them, saith Jehovah, thy God.

The End of the Journey.

The 24th chapter in Genesis contains a most precious story, the depths of which are almost unfathomable, and the applications manifold. Sarah had died, and Abraham called his faithful, old and trusted servant, who was with him *from the beginning*. He is to fetch a bride for the son, the only son, the son who was given in death and received back from the dead (Heb. ei : 18). He is commissioned and then sent forth on his sublime mission. In the very beginning, when Abraham addresses his words to him, it is seen that there can be no failure in that mission. The Son is to have a bride and he will get her. The father so declares: The Lord the God of heaven, that took me from my father's house and from the land of my nativity, and that spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; He shall send his angel before thee, and thou shalt take a wife for my son from thence. And then

OUR HOPE.

47

the servant goes forth in dependence and with that one great object before him, a bride for Isaac. He does not speak of himself; his testimony is concerning the father and the son. He said, I am Abraham's servant. And the Lord has blessed my master greatly; and he is become great; . . . and Sarah, my master's wife, bare a son to my master when she was old; and unto him has he given all that he hath. He finds the chosen one as she goes to the well, like that other one whom the Lord met in Samaria. She was an ignorant, poor idolator. The call comes, she hears the testimony, and it is believed. She leaves her father's house and turns her back upon all to follow the servant, who guides her to him she loves, though she had never seen him. And there were the presents—the gold, the silver, the jewels and raiment—but little tokens of the riches her beloved has.

The reader needs but few words of comment on this. The son is the type of our Lord Jesus Christ, who was dead but now lives in the presence of God. He is the heir, for the Father loveth the Son and has given all things into His hands. The Servant is the type of the Holy Spirit. He speaks not of Himself. 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 show it unto you. All things that the Father hath are Mine; therefore said I, that He shall take of Mine and shall show it unto you (John xvi: 13-15). He is sent after the death and resurrection of our Lord, and He is here for that great purpose to call a people, a bride, the church the one body, who is to share the riches and the glory of the Son, our Lord Jesus Christ. In that mission there can be no fellow. Rebekah is typical of the bride.

There is but little said of the journey which the bride made to meet Isaac. The servant took Rebekah and went his way. There was no mention made of how many days, weeks or months it would take to reach the place where she would see him face to face, nor is a word said of dangers, trials and hardships. She was perfectly safe in the servant's charge, and he knew the way. Each day increased the distance from her former home, and brought her nearer the end. She must have had but one thought each day, and that was Isaac. When she looked upon the golden bracelets and the rings of silver, the pure white and costly raiment

she had exchanged for her miserable rags, she thought of Isaac. No question, the servant spoke to her, about him.

The application of all this is easily made. We, too, as believers are journeying through a desert, but we have a guide who knows the way, and who can never forsake or leave us. We know not how long; each day may bring the end. And while we journey on through the wilderness we are occupied with Him, whom we love, though we have never seen Him, and the blessed promise that soon we shall meet Him. The end of the journey is described as follows: Isaac came from the way of Beer-lshai-rol, (the well of the living and seeing). And Isaac went out to meditate in the field at the eventide, and he lifted up his eyes, and saw, and behold there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted off the camel. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master. And she took her veil and covered herself. And the servant told Isaac all the things he had done. And Isaac brought her into his mother's, Sarah's, tent, and took Rebekah, and she became his wife; and he loved her, and Isaac was comforted after his mother's death.

Our adorable Lord is in the presence of the Father—the Lahai-roi. Some time He will leave His place there to go and meet His Church, His chosen bride. Surely Rebekah was not to be left outside in the night. At eventide they meet, and while the night, cold and dreary, hangs over the desert, she has met Isaac and has the hiding place in his tent. The bride will not be in the earth when darkness covereth the earth and gross darkness the nations. Before that night comes He will have come for His own, and taken them onto Himself.

And are the indications not now that it is eventide? Is not the Sun of another dispensation sinking fast? Well may our eyes be watching now at eventide for Him who is coming. A. C. G.

Come with me my ransomed bride,
Dwell forever near my side,
Partner of my glorious throne,
Share my joy and wear the crown.

Jesus at Thy word I'll rise,
Swift to meet Thee in the skies;
Take me, Saviour, to thy home,
Come, Lord Jesus, quickly come.

OUR HOPE.

49

The New Testament Principles and Motives to Holiness.

- | | |
|--|---|
| 1. The love of Christ | John xiii : 34 Eph. v : 2 Col. iii : 12 |
| 2. Our being dead with Christ | Gal. ii : 20 " v : 24 Rom. vi : 6 " 3, 4 " 11, 12 |
| 3. Our being risen with Christ | Eph. ii : 4-6 Col. iii : 1, 2 |
| 4. The new birth | 1 Cor. v : 17 Eph. ii : 10 |
| 5. The daily looking for the appearing of the Lord Jesus Christ— | |
| 1. Faith is exercised by | 1 Cor. xv : 57, 58 |
| 2. Hope is animated by | Phil. iii : 20, 21 |
| 3. The tried are comforted by | 1 Thess. iv : 16, 17 |
| 4. Patience is put into practice by | James v : 7 |
| 5. Holiness is encouraged by | Col. iii : 4, 5 Titus ii : 11-14 1 John iii : 2 1 Peter iii : 10, 11 |

It will be seen that the last, "The daily looking for the appearing of the Lord Jesus Christ," is the most prominent incentive to holiness. It is just this blessed Hope, so clearly taught in the Word, which is completely ignored in many of these modern and *unscriptural* holiness movements.

"Proceeding from the Spirit of God, the Bible is fully understood only by the Spirit, even as it can only be explained and applied by the Spirit. To those who are called and waiting, it opens its mysteries; while to the hardened and to the sinner, it proves a closed book, as it were with seven seals."—LANOE.

OUR HOPE.**Waiting.**

Waiting for Him who is coming again,
 To take me unto Him, the word
 Of comfort He gave, who is the "Anco,"
 And I know I can count on my Lord ;
 Watching for Him, who, when I was lost,
 And guilty and vile and undone ;
 In love that is matchless, at infinite cost,
 Redeemed me and made me His own.

Waiting, for there has been wrought in my heart
 A longing His Person to see ;
 I know that, henceforth, we'll not be apart,
 I need Him, and He needeth me.
 Ah ! such is my need, that the glory above,
 Without Him would never be home ;
 And He needs, in me, the depths of God's love,
 To show, in the ages to come.

Waiting for Him, while the world would deny,
 To all of its movements and plans,
 Himself, and His coming again from on high,
 Regarding no glory but men's.
 But, such is my thought of the world and its boast,
 When they tell me how fair things appear ;
 I only can answer, "'Tis nothing at most,
 'Tis empty, for He is not here."

Eagerly watching, for look there is none
 With its progress and ways, bad or good ;
 I'm crucified to it, and with it I've done,
 It is everywhere stained with His blood ;
 And I'm only now cheered, till He comes in the air,
 By the Comforter whom He hath given,
 Commoning of Him and revealing His care,
 Till I'm caught up unto Him, in heaven.

Waiting for Him and not hoping the least,
 For things to grow better to-day ;
 Or, ruin will e'er to be ruin have ceased,
 While He is remaining away.

OUR HOPE.

51

Waiting for Him, not for times nor events
 Nor seasons, my thoughts to beguile ;
 Looking, yet patient, His promise contents,
 While I measure the brief " little while."

Waiting for Him ; with His power He will sweep
 Through the graves, and bring up His own ;
 Giving bodies of glory to those who now sleep,
 Like His, where corruption was sown.
 And I know I'll be happy to welcome them, too,
 But happier far for His face ;
 As awaiting His coming is all that I do,
 Since delivered from wrath by His grace.

And so, as I journey through night unto dawn,
 Remembering all this He passed through ;
 'Tis blessed to think, as I step lightly on,
 While I'm waiting, He's waiting too.
 There's many a token of fallow, I'm sure,
 The way has been dreary and rough,
 And fruit has been little, and service but poor ;
 But He will be blessing enough.

Waiting and looking and watching for Him,
 Though foolish to all I may be ;
 Expecting most fully what now is but dim,
 His face is the glory to see :
 Quite happy to wait, though despised among men,
 In a world that refused Him a home ;
 For the joy of my song is, " He's coming again !"
 The theme of my prayer is, " Lord, come !"

M. T.

In our labors still increasing,
 In our truth and trust sincere,
 In our prayers still increasing,
 Till our Bridegroom shall appear.

My heart is a captive to God's Word.—MARTIN LUTHER.



Saved for Glory.

First, God's calling of His people had respect to their glory. "Ye know how we exhorted, and comforted, and charged every one of you as a father doth his children, that ye would walk worthy of God, who hath called you unto His Kingdom and glory" (1 Thess. ii: 11, 12). "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii: 13, 14). "The God of all grace, who hath called us unto His eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (1 Pet. v: 10). There can be no doubt, therefore, that the purpose of His call was the glory of believers, secured through the revelation of His grace.

Second, Glory is connected with their justification. "Whom He justified, them He also glorified" (Rom. viii: 30). One might suppose that the links of the chain would have been foreknowledge, predestination, calling, justification, sanctification, glory; but no, there is nothing that stands between the sinner's justification and glory. He may be poor, and illiterate, and have a rough time in the world, and many a hard conflict with the devil, and pass on his way unknown to the grave; but if he is justified, he shall be glorified.

Third, Glory is associated with our sonship. "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering" (Heb. ii: 10). He leads them from their country and family and kindred, as when "the God of glory appeared unto our father Abraham" (Acts vii: 2); and we must not suffer the spiritual use of the word "glory," which expresses the sum total of the divine attributes, to obscure its primary sense, and material meaning, as setting forth visible or manifested majesty and splendor.

Fourth, Our sanctification is unto glory. "We all, with unveiled face, beholding and reflecting as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii: 18). "Christ also

OUR HOPE

53

loved the church, and gave Himself for her; that He might sanctify and cleanse her with the washing of water by the word, that He Himself might present her to Himself, the church all-glorious" (Eph. v: 25-27).

Fifth, Glory is the outcome of the believer's suffering. "Heirs of God, and joint-heirs with Christ; if so be we that 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" (Rom. viii: 17, 18). "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you" (1 Pet. iv: 13, 14).

Sixth, Glory shall surely be our portion in the resurrection. The body which is laid away in the grave, and becomes the food of worms, and crumbles into dust, "is sown in dishonour; it is raised in glory" (1 Cor. xv: 43). "Our enrollment as citizens is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of our humiliation, that it may be transfigured like unto the body of His glory, according to the energy whereby He is able even to subdue all things unto Himself" (Phil. iii: 20, 21). It is the fashion in these days for the smart ones among professors and preachers to sneer at the resurrection of the body; but "they be blind leaders of the blind," and "concerning the truth have erred" (3 Tim. ii: 18).

Seventh, Glory awaits us at the second coming of the Lord. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii: 4). Our proper posture is to be "looking for that blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (Titus ii: 13); and the soul winner can say with the apostle to those he has led to Christ, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (1 Thess. ii: 19, 20). "Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and unto the ages. Amen" (Jude 24, 25).

OUR HOPE.

But the glory is only begun at the second coming of our Lord. The apostle Paul was so entranced by a vision of that glory, he could write just before his martyrdom, "Therefore I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. ii: 10). The apostle Peter could urge the elders to fidelity with the assurance that, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. v: 4); and the apostle John "Saw the Lamb's wife descending out of heaven from God, having the glory of God" (Rev. xxi: 10). Thus the glory of the redeemed shall have no end, but shine on with ever increasing lustre while eternal ages roll.

J. H. B.

Go Forward.

Exodus xiv.

The people of God were in great straits when this divine command sounded in their ears. They had not been led the most direct route to the promised land, but had been directed to "turn and encamp before Pi-hairath, between Migdol and the sea, over against Baal-zephon." The first of these words means, "the mouth of the valley," or "the mouth of caverns," and it was the entrance of a narrow defile, made still more gloomy by the presence of caves and pits. Migdol means, "a tower or fortified place," and Baal-zephon, "the lord of Zephon," the Egyptian evil deity. With steep mountains on either side, the trained troops of the mightiest empire of earth pressing upon their rear, and a broad sea before them, on which there was no navy nor ship nor boat, how was it possible for them to go forward?

But they had been led to this strange place by the pillar of cloud, and the pillar of fire, the symbol and chariot of Jehovah's presence, that they might learn to obey another command: "Stand still." Whether we think of the elder's conversion, or the Christian's growth, there is a point in their experience when they must first stand still before they go forward. There is always a particular moment when God says, as He did to Jehoshaphat and his terrified subjects, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you" (2 Chron. xx: 17).

OUR HOPE.

55

Indeed, until the soul stands still, the soul can never go forward, "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: He that believeth shall not make haste" (Isaiah xxviii : 16). There is profound meaning in the message of the inspired word to Israel in a day of danger, "Their strength is to sit still" (Isaiah xxx : 7); and before deliverance can be wrought either for awakened sinners or perplexed saints, they must enter into a knowledge of the unchangeable truth, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. ii : 8, 9).

When, however, we have learned to stand still, not to move foot nor hand nor eyelash, remembering that "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv : 5), we are prepared to go forward. It may be like the sea; but no matter, when it is God who says, "Go forward." It was a wise old negro who said, "If God tells me to jump fru dat stone wall, I'm gwine to do de jumpin'; it's God's business to git me fru." When we have stood still in obedience to God's word—and this is a hard thing for nature to do—then, and thus, and not before, we are ready to go forward.

As the people who came out of their blood-sprinkled houses moved on toward the sea, "the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all night." This pillar of cloud and of fire was like the cross, black as midnight to the unbeliever, radiant to the believer; it was like the second coming of Christ, dark and dreadful to the unprepared, but bright with the light of coming glory to them that love His appearing.

We read elsewhere, "the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses," (Ex. xxxiii : 9). Again, "the Lord appeared to the tabernacle in a pillar of a cloud," when He announced the death of his servant (Deut. xxxi : 15). Again it is said, "He spake unto them in the cloudy pillar" (Ps. xcix : 7); so that this stately and supernatural

OUR HOPE.

guide was the emblem of the Lord's abiding presence to the word.

It is needless to say that the Angel of God who "looked onto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily," is none other than the Lord Jesus Christ, who afterwards said to His disciples, "Lo, I am with you all the days, even unto the end of the age" (Matt. xxviii : 20). His first manifestation of Himself as the Angel of Jehovah was to a runaway slave girl (Gen. xvi); and He still delights to reveal His grace and glory to the humble and lowly. In fact He never shows His power to save, until we get to the end of our own resources, and room is given Him to say, as He did to troubled Paul. "My strength is made perfect in weakness" (2 Cor. xii : 9).

Going forward in obedience to his word, "the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left." Water turns into granite at His command for the protection of His blood-bought people, and turns again into water for the destruction of their enemies. Oh! our Lord Jesus Christ is mighty to save, and mighty to punish. Once His disciples were on the sea, and the waves ran high by reason of a great wind that blew, as it will be at the close of this present dispensation. But He came to them from the mountain top, where He had been praying, walking on the stormy billows as upon the golden pavement of heaven. "Then they willingly (yes, most willingly) received Him into the ship: and immediately the ship was at the land whither they went" (John vi : 21).

Nothing was left, therefore, but the song of victory, as when Israel stood on the Canaan side of the Red Sea, "and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and song; and He is become my salvation." But a louder shout than this shall be heard when Jesus comes back, and around the regenerated earth the challenge of His redeemed shall go forth, "O death, where is thy sting? O grave, where is thy victory?"

J. H. B.

"The God of Peace."

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." (Heb. xiii: 20.)

The title under which the Holy Ghost, in this passage, introduces God to our thoughts, is peculiarly expressive. He calls Him, "The God of peace." That is what He is to us, in connection with the opening grave of "The great Shepherd of the sheep," and on the foundation of "The blood of the everlasting covenant." In short, we have, in this most comprehensive passage, two persons and two things. We have the God of peace, and the Lord Jesus; the blood of the everlasting covenant, and the resurrection from the dead. All these we have under the pen of the Holy Ghost.

But there is another title under which God must be seen before the soul can really enjoy Him as "The God of peace," and that is as "The God of judgment." To speak of peace while the claims of God, in this latter character, lie unanswered, is the very height of presumptuous folly. God can have no peace with sin in any shape or form. If sin be not put away there can be no peace with God. There may be the peace of ignorance, the peace of carnal security, the peace of a hardened heart, the peace of a seared conscience; but there can be no peace with God so long as sin remains unjudged. Hence, therefore, it becomes us to inquire on what ground can the inspired apostle speak of God as "The God of peace."

The ground is this—may the anxious reader understand it!—"The God of judgment" met the Sin-Bearer at the cross, and there went into the entire question of sin and settled it once and forever. The Divine Substitute made peace by the cross in order that "The God of peace" might meet us, without judgment, at the opening grave. All that the God of judgment had against my sins He laid on the head of my Substitute on the cross, in order that I might know and enjoy Him as the God of peace. This is the grand fundamental truth of the gospel which must, when simply believed, give settled peace to the conscience. The justice of God has been perfectly satisfied about sin by the death of Christ. Nay, more, God has been glorified about sin by the death of Christ. Yes, dear reader, not only has God been perfectly satis-

sed, not eternally glorified in reference to sin, by the blood of the cross. This must give peace to every one who simply believes it.

It is truly wonderful to think of the meagre view we take of the gospel, notwithstanding its moral grandeur, as it shines before us in the pages of the book of God. From the way in which one sometimes hears the gospel put it would seem as though forgiveness of sins were the fruit of an exercise of mercy at the expense of justice, or as though justice consented to stand aside while mercy pardons and saves. How different is this from that stupendous scheme of redemption which had its origin in the bosom of God; which was laid in the eternal counsels of the Trinity before the foundation of the world; which was ratified by the blood of the everlasting covenant; which is revealed by the Holy Ghost in the scriptures of truth, and received by faith into the hearts of all those who, through grace, "set to their seal that God is true!" In that glorious scheme we behold mercy and truth, righteousness and peace, blessedly combined; so that the sinner is as positively saved by righteousness and truth as by mercy and peace. The latter are not more favorable to Him than the former. Justice and judgment are the pillars of that blood-sprinkled throne of grace to which the saved sinner approaches in worship and adoration.

Is my reader anxious about salvation? Is he desirous of knowing the pardon of his sins? Does he sigh after the peace of the gospel? If so, let him only pause and think of this: "The God of judgment" met Christ on the cross, and there entered into and definitively settled the great question of sin. How is this to be known? Is it by some feeling in my own mind? Is it by my passing through some mental process? Is it by aught that I can do, or say, or think, or feel? Nay. How then? "The God of peace brought again from the dead our Lord Jesus." This is the way I am to know that the question of sin has been eternally settled. If it had not been settled we should never have heard aught of "The God of peace," or seen aught of "The great Shepherd's" opening grave, or known aught of the changeless efficacy of the blood of "The everlasting covenant." The God of peace could never have appeared on the scene if all the claims of the God of judgment had not been divinely answered. How were they answered? By the blood of Jesus—nothing less—nothing more—nothing different. Naught else could avail. If I had all the good

OUR HOPE.

59

works that were ever performed beneath the canopy of heaven ; if I had all the morality, all the fleshly pietism, all the legal righteousness that ever men could boast of ; if I had all the aims that ever were distributed by the hand of benevolence ; if I had all these and ten thousand times ten thousand more besides placed to my credit it would not answer the claims of the God of judgment with respect to my sins. But the death of Christ has answered for me. That sacrifice stands before the eye of infinite holiness in all its sublime grandeur, in all its divine sufficiency. It needs no addition. It has met all. What more do I want as the ground of my peace? Nothing more. God is satisfied ; so am I ; the matter is settled forever, nor can anyone or anything ever unsettle it.

Reader, are you satisfied? Is Christ sufficient for you? Has He done enough to meet the claims of your conscience? Do you want to add something of your own doings or feelings to His all-sufficient atonement? If not, what are you waiting for? You say, "I do not *feel*." I reply, we are not saved by feeling, but by faith. "The just shall live," not by *feeling*, but "by faith." Do you not see that while you talk of not feeling you are still on legal ground—on the ground of works? You have, it may be, abandoned the idea of *manual* labor, but you are still looking to your *mental* labor. The one is as worthless as the other. Give up both, as a ground of evasion, and take Christ. This is what you want in order to be happy. If you were to hear a person say, "I am happy, now, I have peace with God, because I have given a hundred pounds in charity," would you not pronounce him self-deceived? Doubtless ; and yet you say, "if I could *feel* I should be happy." Where lies the difference between "do" and "feel"? Is not the one as stable a foundation for a sinner's peace as the other? Would it not be better to let Christ supplant both? Is there not enough in Him without your feelings, as well as without your works? If your feelings or your works had been necessary then why did "The God of peace bring again from the dead our Lord Jesus?" Is it not evident that you are seeking something more, as a ground of peace, than that which is presented to you in the gospel?

Dear friend, do think of this. My heart's desire is that you may rest, now and evermore, in a full Christ ; that He may be sufficient for you, as He is sufficient for God. Then feelings and

works of the right kind will be forthcoming, not as a ground of peace, but as the fragrant fruits of an enjoyed salvation—not as a title to life, but as the outflow of a life possessed through faith in Christ. May the blessing of the Father, and of the Son, and of the Holy Ghost, rest abundantly upon you!

NOTE.—It is interesting to observe the three titles applied to our blessed Lord Jesus Christ as Shepherd. In John x He is called "The good Shepherd," in *death*. In Hebrews xiii He is called "The great Shepherd," in *resurrection*, and in 1 Peter v He is called "The chief Shepherd," in *glory*. Each title has its own specific meaning, and its own appropriate place. C. H. M.

Notes on Prophecy and the Jews.

The serious events in the Far East, to which we referred in our last issue, are significant. We have been asked a number of questions by different readers of our magazine. One asks, "Do you know of any prophecy which speaks of this trouble?" Our answer to this question is, No, there is nothing in the prophetic word which speaks of these occurrences. It is all yet in the Times of the Gentiles, which in their development, as far as events are concerned, are not described. Another friend wants to know if this does not look like the beginning of the tribulation. This we answer likewise in the negative. There have been greater persecutions, bloodshed and uprisings in the past. As far as the believers in China are concerned, they are in tribulations, suffering not alone, as all believers do, with Christ, but also for Christ. But all this is not the tribulation. We do not believe that the Church will even pass through a part of the tribulation.

However, many things in the Eastern situation are extremely foreboding, and, without question, but harbingers of the great crisis. It is astonishing that the warning which is in it, is not understood, and the so-called "bright side" is pointed out, which according to some people is the partition of China and the civilization of that country.

The confederacy of nations as seen now is but a little sample of the last great confederacy, which will find its end in Israel's land. The attitude of Russia and its aggressive movements are not less significant. That Russia is the King of the North, the

OUR HOPE.

67

Northern army in prophecy, is believed by all who study the prophetic word. All is shaping itself for the end.

While China, under the demon power, breaks out in lawlessness, the smouldering embers of anarchy in the midst of Christendom flame up once more. A plot is concocted in the State of New Jersey among anarchists to kill kings and emperors, and a little while later the King of Italy is murdered by an anarchist. It is only a question who of the European kings, emperors or czar will be next. Surely this is the spirit of the beast, and when the beast is here, all laws will be dissolved, and anarchy, lawlessness, will reign. This spirit of lawlessness and outbreaks against the existing order of things are becoming more and more numerous. There is, however, still the hindering power present in the world. The spirit of lawlessness flickers up, but it cannot become the great world-wide flame as long as the one who hinders it is still present. When once he is taken out of the way, then that lawless one will be revealed, whom the Lord shall consume with the Spirit of His mouth and destroy with the brightness of His coming (II Thess. 2).

The following is a clipping from a paper which claims to be Christian :

The Bible injunction, "whoso sheddeth man's blood, by man shall his blood be shed," still finds favor with a majority of the people.—*West Jersey Press.*

Singular, isn't it, that such a doctrine does find favor in a Christian community. It is the old life for life, blood for blood, eye for eye, and tooth for tooth doctrine, a doctrine utterly repudiated by the teachings of the Christ.

One does hardly know what to say to such nonsense. It is seen even by this note and comment on it that the doctrine of the stonement, the Saviour dying for sinners, becomes more and more disdainful. The Old Testament is disbelieved, and of the New nothing but the ethical teachings are believed by an ever increasing multitude in Christendom. Some are very outspoken in the denial of the blood. Character building, reformation, and social progress has taken the place, in many churches, of the simple preaching of the Gospel of Jesus Christ. What a striking fulfillment this is of the prophecy uttered through the Apostle Paul,

"For the time will come when they will not endorse sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears" (2 Tim. iv : 3).

While many eyes look pityingly upon the starving masses of India, another very sad spectacle, perhaps one of the saddest of the nineteenth century, is but little known and considered. We have reference to the thousands of homeless Rumanian Jews, who are at present wandering footsore through middle Europe, literally no rest for the sole of their feet. They have lost their all in Rumania, and whither shall they go? Country after country has closed the door against them, and even some of their own brethren, like in Silesia, Galicia, turned them away. The misery of these unfortunate ones, their wives and their children, is heart-rending. Some of them have been enabled to reach New York city, where their sufferings are by no means ended.

The suffering of poor Israel in Rumania reminds one of the middle ages. Our readers will be astonished to read some of the following facts, which have come to light a little over a fortnight ago.

An old Jew, Leiba Mosko, was systematically persecuted in Rumania till there was nothing left for him but to emigrate. He went to the police and asked for a passport. The officers fell upon him and imprisoned him in the cellar, where he was flogged and tortured for three days. When at last taken out, his body was a mass of wounds and the bones laid bare, so that the attending physician was struck with horror. This is but one case of many, many others. Even children have been cruelly whipped for nothing but that they were Jew children. All kinds of tortures have been used for nothing at all. The whole proceedings in Rumania against the Jews is truly Satanic. A few months more, and we suppose a very few Jews of the 400,000 in Rumania will remain. They are leaving, poverty-stricken, by the thousands. We remember a conversation we had with a group of old Jews in a synagogue in Faldiceni, in Rumania, a few years ago. These Jews expressed their fear that such a persecution might break out soon. Now it has come. And Israel is crying, "How long, oh Lord, how long?" These outbreaks, as they increase, are but the forerunners of Jacob's bitter trouble.

OUR HOPE.

63

A Jew sent us a few days ago a set of photographs from Palestine, which show the prosperous condition of some of the colonies. Others show the new city of Jerusalem, which is built up rapidly outside of the wall. Of late the corner stones of the great national library was laid. There is an astonishing activity in many directions, which may be put down as the practical results of Zionism.

The fourth Zionist Congress, which is now gathering in London, will without question be moving onward and adopt important measures. The leaders expect much. We hope to give, in our next issue, a short report of the proceedings.

The following is a clipping from the *American Hebrew*, published in New York city:

The recent Ecumenical Congress of our Christian neighbors was the theme of a recent sermon at Temple Emnos-El. The Rev. Dr. Silverman took the occasion to explain how the Christian missionaries are at work among our own kith and kin in Jerusalem. The sick Jew must of necessity go to the Christian hospital and dispensary for necessary treatment and care. He gets, as Doctor Silverman aptly says, "a pill and a tract;" that is, with every box or bottle of medicine he receives pamphlets, circulars, Sunday-school literature, etc. telling him of the glories of Christianity and of its founder.

It seems to me that here is a fruitful field for good work for all true Israelites, and especially for the Zionists, who long and yearn for the Holy Land. Let us get together, and with concerted effort, take immediate steps to start a dispensary, and perhaps also a hospital, in Jerusalem, for those who need medical attention. The Zionists alone could easily do that, and I am positive that many others who do not believe in Zionism would shoulder their share of the burden, to remove the shame and ignominy of our poor brethren in Palestine, who can only receive medical treatment by losing their identity and sinking their self-respect. The Christians send out and support many medical missionaries in foreign countries. Why cannot the Israelites maintain an educated, cooperative physician, in the "land of promise?" Some of the highest minds in this country have left their native land to work for the conversion of the heathen, under which terms the people of Israel are also classed. Have the Jews not enough pride, enough love for their unfortunate brethren, to send one man, not to do missionary work, but to save our own flesh and blood in Jerusalem from the contaminating touch of the Gentile seducer and his pestiferous tracts, who befools himself that he is making converts among the people of Israel, because the poor Jew, sick and ailing, must of necessity listen to Christian teachings in order to obtain medical advice. Many American Jews send every year sums of money to Jerusalem, where, if some reports can be relied on, the money is put to ridiculous uses, to speak mildly. In the near future I hope steps will be taken to send an American physician, a man with a true Jewish heart, a man who is willing to give up the material allurements of this Western world, and take up his residence and give up his life to the ennobling work of uplifting his benighted brethren in Jerusalem.

The foregoing speaks for itself. Yes, it is the pestiferous tract, and also the New Testament and the Lord which these "reformed" Jews despise. We have often experienced the hatred of the pestiferous tracts. Some of our tracts and papers and parts of the Scriptures have been sent back to us with insulting and blasphemous remarks. Others were torn up or sent to us half burned. But what is this all in comparison with the fact that thousands receive tracts, New Testaments, and read them, become deeply interested in the truth. They may continue to denounce the pestiferous tracts, etc., but they can never stop their poor, ignorant brethren from receiving them and learning the way of salvation through them.

"That we should be called the sons of God." The best Greek texts with Revised Version add the words, "and such we are."

Here is no interference on the part of man. God will have none of his intrusions here. He bestows and He calls.

We are called by the Father according to His purpose,

Called by the Son in His redeeming work,

Called by the Holy Spirit in His quickening power.

Called to Himself, called to His rest, called to His eternal glory.

What a wondrous call! What manner of love!

May we and all our readers have an ear to hear that call, and a heart filled with that love, shed abroad within it by Divine grace and power.

"His love no end or measure knows,
No change can turn its course;
Eternally the same, it flows
From one eternal source."



OUR HOPE.

Founded by F. Paul Miller, June, 1894, at Grand Central Station.

SEPTEMBER, 1900.

No. 3.

Editorial Notes.

The Summer has been spent by us in continued labors. Not alone have we preached regularly twice a week to the Jews, and been present almost daily in our Mission and reading room, but we have held also several weekly Bible readings in different places, preached the Gospel Lord's day evenings, and had Sunday meetings for Bible study in Tamplin Court. It was our privilege to give there during June, July and August, an exposition of the so called minor prophets, with the exception of Hosea. We spent a day and a half in Asbury Park attending some of the meetings of the Niagara Bible Conference. One Lord's day we spent in Greenport, L. I., and we had a week of very blessed ministry in Rochester and Buffalo, teaching in halls, and preaching on a Lord's day evening in the Grace Presbyterian Church of Rochester. We are grateful to our Lord for these opportunities He has given. If He tarries and it pleases Him we would like very much to hold during the coming Fall and Winter a meeting for Bible study on a week night in some centrally located hall in New York City.

We are likewise grateful for the letters so many of our readers have sent, as during the past month, which gave us more evidence that the testimony we are privileged to give out is richly blessed. We feel our responsibility as never before, and make up each number and send it out with much prayer.

Any number of sample copies will be sent free on application.

Gospel of Matthew.

BY A. C. G.

CHAPTER III.—Continued.

We have now to consider the special message the forerunner of the King brought as a necessary condition to enter into the kingdom of the heavens in its earthly, Jewish form. We have remarked before, that in former generations God had in connection with the earthly promises to Israel, the coming of the King and the kingdom called to them, to return unto Him. Repentance as it is found in the Old Testament, God's request to His earthly people to return unto Him, as well as the call of John the Baptist here in the third of Matthew, is something Jewish. It is the gospel of the kingdom which he preaches. The gospel of grace is something entirely different. It was not known then, it could not be fully made known and preached till after the death, the resurrection, ascension of our Lord Jesus Christ and the gift of the Holy Spirit. To preach the gospel of grace from the words of John the Baptist, Repeat, for the kingdom of the heavens has drawn nigh, would be grossly misleading and wrong. Still it is being done throughout Christendom. Not knowing what the kingdom of the heavens is, what the church is, and the differences between the gospel of the kingdom and the gospel of grace, there is a constant misapplication of the scriptures and preaching of a repentance which is Jewish, and which should never be connected with the gospel. Theological systems, especially Arminianism as it is fully developed in Methodism and kindred bodies, have produced a way of salvation, which is solely nothing less, than the new wine in old wineskins. There is the demand of a repentance, a certain form of penitence, sorrow over sins, feeling of being lost, grief of various descriptions, turning away from the world and worldly pleasures, seeking the Lord, perhaps for many weary months, then at last, after such a weird experience, believing in the Lord Jesus Christ. After this the receiving of what is termed the witness of the Spirit, a good feeling, by which it is claimed one alone can know that he is saved, a feeling which can be lost, after which the person is once more assured. That all this is not according to the gospel of grace, the teachings of Romans, as well as the other epistles is evident. One who has

OUR HOPE,

67

written on the subject of repentance has done it in such a scriptural and simple way that we desire to quote from his book :—

“What then about repentance? Are faith and the spirits work enough? Or is not repentance no less a necessity if men are to be saved? I meet this question boldly and at once by denouncing it as based, not so much on ignorance as on deep seated and systematic error. The repentance which thus obtrudes itself and claims notice in every sermon is not the friend of the gospel but an enemy. It is like the officious guide, who forces himself upon the traveler only to mislead him. Faith and repentance are not successive stages on the road to life; they are not independent guides to direct the pilgrim's path; they are not separate acts to be successively accomplished by the sinner as a condition of his salvation. But, in different phases of it, they represent the same Godward attitude of the soul, which the truth of God *believed* produces.

“Salvation there cannot be without repentance any more than without faith, but the soundest and fullest gospel preaching need not include any mention of the word. Neither as verb or noun does it occur in the Epistle to the Romans—God's great doctrinal treatise on redemption and righteousness—save in the warnings of the second chapter. And the Gospel of John, pre-eminently the gospel-book of the Bible—will be searched in vain for a single mention of it. The beloved disciple wrote his gospel that men might believe and live, and his epistle followed to confirm believers in the simplicity and certainty of their faith; but yet from end to end of them the word ‘repent’ or ‘repentance’ never once occurs. It is to these writings before all others men have turned in every age to find words of peace and life, and yet some who profess to hold them inspired will cavil at a gospel sermon because repentance is not mentioned in it—a fact, if fact it be, that marks the testimony of the Apostle John and the preaching of our Lord Himself, as recorded by the fourth evangelist. The repentance of the gospel is to be found in the Nicodemus discourse and in the gracious testimony to the woman at the well; and, I may add, any repentance that limits or jars upon those sacred words is wholly against the truth.”

In Acts iii : 19 we hear Peter preaching, “Repent.” It is here still to the nation connected with a national hope: The restoring

* “The Gospel and Its Ministry.” By Robert Anderson.

of all things of which God has spoken by the mouth of His holy prophets. After the calling out of a people for His name is accomplished, the fullness of the Gentiles have come in, there will be once more the call heard, "Repent, for the kingdom of the heavens draws nigh."

But the call to repentance is associated with baptism—the baptism unto repentance. Then went out to Him Jerusalem and all Judea, and all the country round the Jordan, and were baptized by Him in the Jordan, confessing their sins (verse 5). Concerning His baptism He said, "I indeed baptize you with water unto repentance." There was then a great stir made, and large were the multitudes from the city who came out to hear and to follow the call to repent. Among them were many Pharisees and Sadducees, to whom He said, "Offspring of vipers, who has forsworned you to flee from the coming wrath? Produce, therefore, fruit worthy of repentance. And do not think to say within yourselves, We have Abraham for our Father; for I say unto you that God is able of these stones to raise up children to Abraham. And already the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into the fire." "And all the people when they heard it, and the publicans, justified God, having been baptized with John's baptism; but the Pharisees and the lawyers rejected God's counsel with regard to themselves, not being baptized by Him" (Luke vii: 29, 30).

The baptism of John shows clearly what repentance means. Jordan is always the type of death in the Word. Thus John baptized in the river of death, which would mean unto death. The people came, confessed their sins, seeing then their true position, what they were and what they deserved; they went down into Jordan to be buried in water, thus typifying death. They heard, they believed, they confessed and took the place outwardly. In this way they justified God, as recorded in the above passage from Luke. Christian baptism is, of course, something essentially different. It is not a baptism unto repentance of deserved death, but it is unto Christ's death, who has taken our place and died for us. "Are you ignorant that we, as many as have been baptized unto Christ, have been baptized unto His death? We have been therefore buried with Him by baptism unto death, in order that even as Christ has been raised up from

OUR HOPE.

69

among the dead by the glory of the Father, so we also should walk in newness of life" (Rom. vi: 3-4). "Believers' baptism is not in the third chapter of Matthew. How much confusion has resulted from giving it such a meaning, placing believers into a sad legalism.

Many then were baptized unto repentance by the forerunner. But now for the first time we meet with the two great religious classes and leaders among the Jews, the Pharisees and the Sadducees, who came out to John. These two classes play an important role in the Gospel. The Pharisees were the strictly religious, orthodox-ritualistic class. They were well versed in the traditions of the elders, and occupied themselves with creating new commandments and strange interpretations of the law. They are the fathers of the rabbinical Jews of the present day and typical of ritualistic Christendom, having the form of godliness and not the power. The Sadducees were the rationalists, the unbelieving class. They were much given to reform. Their offspring to-day are the reformed Jews, who reject the greater part of the Word of God, and in Christendom they are remarkably reproduced in the unevangelical "Isms," though they call themselves "Christian" (as the Sadducees called themselves Jews), and in the ever increasing class of so-called evangelical Christians, who reject portions of the Word, who do not believe in the inspiration of the Bible, the men generally known as higher critics.

"Offspring of vipers!" thus the Holy Spirit declared through the forerunner their true character. What a strong and cutting word it is, which applies not alone to the Pharisees and Sadducees, but to all ritualistic-religiousness and higher criticism. They are the offspring not of God but of vipers. Yet still they were the proud boasters of being the seed of Abraham and as such entitled to the promised blessing. They believed that they were to be saved from the wrath of God connected with the establishment of the kingdom, and the wrath would fall entirely upon the Gentile nations. One only needs to peruse some of the tracts of the Talmud to find the reflection of their proud, self-righteous belief. When they came, they were far from taking that true position in repentance, in death. And so John demands of them that they are to bring forth fruit worthy of repentance. He uncovers their false pretensions, and shows that no natural birth, no religious attainment would deliver them in the day of wrath.

OUR HOPE.

This is followed by the announcement of the nearness of the judgment, the axe laid at the root of the trees, ready to fell the mighty trees void of fruit. All this finds an application in the day in which we live, when the axe is once more laid at the roots to cut off and cast into the fire that which has not brought forth.

From the words of condemnation upon the proud, self-righteous Pharisees and Sadducees, the herald of the King now turns to speak, as it became him in humility, of the glorious Person of the King Himself. "And what a far-reaching testimony it is we have in the eleventh and twelfth verses! "I indeed baptize you with water unto repentance, but He that comes after me is mightier than I, whose sandals I am not fit to bear; He shall baptize you with the Holy Spirit and fire; whose winnowing fan is in His hand, and He shall thoroughly purge His threshing floor, and shall gather His wheat into the garner, but the chaff He will burn with fire unquenchable."

Here we have another passage which is of vital importance. Let us understand in the first place that the words spoken refer to the first and second coming of our Lord. Let this be clearly fixed in our minds, and all will be plain. The promise connected with the first coming is, He shall baptize you with the *Holy Spirit*. The second coming of the Lord will bring the baptism with *Fire*, as it is seen at once in the words which follow, which speak clearly of judgment and fire unquenchable. It may appear strange at the first glance that John says in one breath, on to speak: He shall baptize you with the Holy Spirit and fire—that the Holy Spirit and fire should refer the one to His first coming and the other to His second appearing, but let us take in consideration that John still belongs to the Old Testament, and he expresses himself in a way as many of the prophets did, who frequently spoke in one clause of the Lord's first and second coming. However, the fifth verse in the first chapter of Acts puts into our hands the key. The Lord said then to His disciples, John, indeed, baptized with water, but ye shall be baptized with the Holy Spirit not many days hence. That our Lord speaks of what John said in our passage here is evident, yet He does not mention baptizing with *fire*. If He had added, and with *fire*, it would clearly prove that the baptism connected with His first coming is a baptism with the Holy Spirit *and* fire. But He leaves out the *fire*

OUR HOPE.

71

because it stands in connection with His second coming. Thus it is seen in the entire prophetic Word, which speaks of the day of wrath and vengeance as being a day of burning and fire. How could we even undertake to mention but half of the erroneous doctrines which are more or less emanating from this passage wrongly applied? The doctrine of the Holy Spirit, the work of the Holy Spirit, etc., has of late years been made very prominent. Conventions for baptisms, fillings with the Holy Spirit, the endowment of the Spirit for power in service, and many other topics in relation to the doctrine of the Spirit and for a so-called "second blessing" (a term which is nowhere found in the Word) are being held. But how sad it is to see the contradictions of the Scriptures as well as the unscriptural and abnormal applications which have been made. A good deal comes from teaching that the believer is to be baptized not alone with the Spirit but also with fire. It is not enough to have believed, to *they* teach, and be saved by grace, but there is to be a baptism with fire, a second experience which outshines all others. Hence we find the most extravagant terms which are used in connection with the Holy Spirit, such as Holy Ghost preachers and Holy Ghost fire.

The baptism with the Holy Spirit promised by the Lord took place on the day of Pentecost. By this one Spirit are we all baptized into the one body, which is the Church (1 Cor. xii: 13). We are not born again by the baptism of the Spirit, but those who are born again become by it the members of that one body. Every believer who has believed in the Lord Jesus Christ hath the Holy Spirit. He is abiding in Him, the blessed Paraclete. It is wrong for a believer to plead or pray for the Holy Spirit to come onto him, and equally unscriptural is it to pray for a baptism with fire, for there is *no such baptism now*, and no believer could pray for the *flaming fire* to fall upon him, for he is delivered from that wrath.

The Lord comes again, and then it will be with a baptism of fire. First the wheat will be gathered into the garner, and then the chaff upon the threshing floor swept together, corresponding with the tares in the parables put together in bundles, will be given over to the fire unquenchable.



The Fourth Zionistic Congress.

THE MOST STARTLING SIGN OF OUR TIMES.

The fourth Congress of Zionism, the movement which has for its watchword, "Palestine for the Jews, and the foundation of a Jewish State in that land," was held in London during the second week of August. The former annual meetings were held in the city of Basle, Switzerland, but this year's gathering was deemed best to hold in England, a move which was wise, bringing Zionism more prominently before the world. The far-reaching results of this congress and its deep significance can hardly be estimated. From the very start our magazine, before even the Zionistic movement was organized under the leadership of Dr. Herzl, we have had a deep interest in the lovers of Zion societies and similar attempts of Hebrews for going back to the land. One of the first articles in the first issue of *Our Hope*, July, 1894, was on this topic, and since then we have repeatedly, year after year, given reliable and interesting news of the growth of this movement, and considered it in connection with the prophetic Word. The wonderful development year after year, the ever-increasing enthusiasm, the wise and far-seeing schemes, etc., are surely amazing. It is not too much said when we say again what we have always maintained, *i. e.*, the return of the Jews to Palestine in obedience to the Word of God is before us in modern Zionism, therefore it is the most startling sign of all the signs of our times.

The fourth Congress was more largely attended than any other. The reports show a remarkable increase of Zionistic societies in nearly every country of the world. England had last year only sixteen Zionistic societies, now it has thirty-eight; Russia has 1,034, as against 830 last year. The most prominent speakers were: Dr. M. Nordau, of Paris; Dr. Herzl, of Vienna; Professor Marmorek, of the Pasteur Institute; Professor Gotthell, of Columbia University, New York; Professor Mandelstamm, of Kiev, Russia; Professor Belhousky, of St. Petersburg; Sir F. Montefiore; Dr. Gaster, of London, etc.

In his opening address, part of which was delivered in English, the official language of the gathering being German, Dr. Herzl pointed to England as being one of the few countries in the world in which God's ancient people were not detested and per-

OUR HOPE

73

secuted. He declared that the Zionist movement meant not only much for the Jews, but it also meant something for others. It not only opened up to every country a settlement of the Jewish question in a manner worthy of mankind, but it likewise contained the elements of a great perspective for the Orient. The Asiatic problem grew from day to day more serious, and would for some time be deeply tinged with blood. It was of increasing importance to civilized nations, that on the shortest road to Asia there should be set up a post of civilization, which would be at the service of civilized mankind. Such a post was Palestine, and the Jews were ready with their blood and their substance to provide that post for civilization. Thus would the Jews be helped; but the greatest gainer of all would be the Turkish Empire, under whose suzerainty the Jewish State would be set up.

It is probable that Dr. Herzl's address furnishes the key to the solution of the political end of the negotiations that are being made with the Sultan. The Zionist leaders feel confident that the Sultan will look favorably upon the proposition that will give him perhaps millions of loyal subjects, whose industry will reclaim a vast tract of useless territory, and thus largely increase his revenues, and, at the same time, preserve to the Turkish Empire a spot so hallowed by traditions as to attract the attention of the entire world. One of the officers, in conversation, explained the situation:

"The Jewish race throughout the world numbers between 10,000,000 and 15,000,000. It is impossible, of course, to give a closer estimate. The great mass are in Europe, divided between Russia and Austria. It is very evident that the Jews are not wanted in any of these countries. They are subjected to horrible persecutions. The English-speaking countries, America and England, are the only ones where the Jews are tolerated and are permitted to enjoy equal rights and privileges. In America the social lines are drawn against us more than in England; but there is absolute freedom from the oppression seen in other countries. Now, where shall our people go if not to Palestine? Palestine is to-day a desolate waste. Why should not our people restore it? Here are several millions seeking a home. Here is the home for them. Of course, it will entail enormous expense, but the money will be forthcoming as soon as the arrangements are completed. Palestine is under Turkish rule. We do not

OUR HOPE.

seek to disturb those conditions. Our mission is one of peace. We expect to pay for our new possessions. And when we settle down, just as any other property owners do, we shall become good and loyal subjects to the Sultan, and shall conform to whatever laws that country impose. All we ask is religious liberty. Our people have for generations lived in Turkish territory, and we never had any trouble. We mind our own business and do not seek to interfere with other people in the exercise of their religious faith. That was the cause of the Armenian troubles. We don't anticipate any such trouble. You see, I speak as though it was already settled. I cannot tell you how we expect to bring about this scheme, but I will say that I do not anticipate any further trouble. It is not yet entirely settled, but I am confident that we have overcome all obstacles."

Dr. Nordac delivered in German a long and powerful address on the general position of the Jews. He pointed out that anti-Semitism, contrary to what Jewish grandees said, is not diminishing, but is certainly growing. Even in these days ritual murder or blood accusation was believed in, as in the Middle Ages, and the death sentence given. The expulsions in Roumania exceeded in cruelty the expulsion of the Jews from Spain in 1492, and showed better than any theoretical argument the necessity for Zionism. There were now tens of thousands, probably hundreds of thousands, of Jews absolutely innocent of wrong, very poor but able and willing to work, who were expelled from their native country and admitted by no other country, who were starving and who were treated like wild animals. What had official Jewry done for them? What that had not done Zionism could do. The only solution of the emigration problem was that which the Zionists advocated, and that was not to send Jews from one country to another, but to provide for a settlement in a land of their own. The object at which they are aiming was not a dream, and he urged that the realization of their cherished hopes was the only solution of the problem which was weighing as a nightmare on the hearts and consciences of men all over the world.

At the second session reports as to the progress of the Zionist movement were received from delegates of the different countries into which it has been introduced. Professor Cottrell of New York, in responding for the United States, said that his people in America had heard of the condition of the Jews in those countries

OUR HOPE.

75

from which they were emigrating in large numbers. Another side of the problem was presented to those who had to receive the immigrants, whose number had swollen from 250,000 to 800,000 in America. A word of tribute was due not only to the Jews of the United States, but also to the great Christian population which had taken up so large a new population, and with a minimum of friction settled them in the large cities. There had been a little friction of a social and economic character, and that friction might possibly be accentuated by the arrival of new emigrants from the east of Europe. The social friction was the one most to be dreaded, for the Jews of America were confronted with the alternative of complete assimilation with all its consequences, and of reverting to a moral and social ghetto, which bore heaviest upon those who had tasted most freely of modern civilization. There was in addition the religious question: *how to preserve for themselves that religious practice which they believed to be their most glorious heritage.* It was significant that the American Zionist societies, numbering over a hundred, to be found from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico, were flooded by new immigrants.

Mr. Clarence L. de Solh, one of the Canadian delegates, presented a report of the condition of the movement in Canada. Zionism, he said, had been particularly successful in Canada. The movement only began in January, 1898, by the establishment of the first Zionist Society in Montreal, and although only two and a half years had elapsed since then, there were now societies established in almost every city in Canada where there was a Jewish community. He wished particularly to mention the society in Winnipeg, because that society was founded for Jews who had only recently arrived, and who had felt persecution themselves. Their first act on arriving at their new homes had been to establish a Zionist Society. The membership of these societies included the majority of the Jews. They had practically no anti-Zionism in Canada. If there were members of their community who had not yet joined the movement it was not due to opposition, but to the fact that they had not yet had time to canvass the entire community. They had practically had no refusal from any of their brethren whom they had approached. They were pushing on their organization and committees had been formed to establish societies in the few remaining communities, and it would

not be long before Zionist societies had been planted from the Atlantic to the Pacific.

Prof. O. Marmorok, secretary of the governing body of the Zionist movement, in the course of his report said that it had been decided to take specially into consideration the advisability of making a large extension of the Zionist press throughout the world. So far as the practical outlook of the general movement was concerned, he was anxious not to make any statement that might prove premature, but he might say that they had received *the most benevolent encouragement from some of the Powers*. Much more would have been done in respect to general agitation had more means been placed at their disposal.

Many other equally important abstracts from the different addresses could be given, but our space forbids this; however, we will quote from them again. Every believer who has made the prophetic Word a study will at once see how all these endeavors are but indications of the approaching time of Jacob's trouble. Money, influence, political situations, promises of submission to the Sultan, etc., are the redeemers to which Zionism looks. They expect to buy the land in spite of the word Jehovah spoke, that the land should not be sold or bought. We believe that negotiations with the Sultan have already far advanced and all is ripe for the purchase. Dr. Heral's insinuations point very strongly that way. The so-called "Christian powers" are all more or less interested and their consent will not be lacking. The persecution of the Jews in Roumania, according to Dr. Nordau, is even greater than the persecution Israel had in Spain. This outbreak is a wonderful helper for Zionism, and as Austria, Russia, Germany and France care not to receive these refugees, these nations cannot help to be interested in the question of Palestine for the Jews. The Lord delaying His coming, we may see within a very short time the actual return of the Jewish masses of eastern Europe, Africa and Asia.

Will may we, as such who wait for our Lord, rejoice and be glad that we are permitted to live now and see all this. Surely, He is very near to take us unto Himself. May no post-tribulation theory or any other theory rob us of the simple, daily looking for our Lord.

Sources of Confusion.

It seems to us that there are two sources to which we can trace all the present day confusion in Christendom, and the sad mind conditions in which many believers are. The first is the post-millennial false doctrine, which teaches that there is no return of the Lord Jesus Christ from heaven, till after the conversion of the world and the setting up of a millennium in the earth. This is a very vital error, and as such responsible for a good deal of the apostasy, the corruption and ruin we see around us. All is mixed up in this theory, which is *unscriptural* from beginning to end. There is no rightly dividing the Word of Truth, but a deplorable confounding together of Israel, the Church and the nations. The early church was pre-millennial, and expected her Lord, but Christendom has become the drunken bondman who does evil under the plea, "My Lord delays His coming." And there is no hope that Christendom, as such, will ever be enlightened. The only hope is for the sincere individual believer, who can be brought to a better knowledge by the teaching from the Word. Teaching is one of the greatest necessities of our day.

The second source of the sad condition of things is the ignorance of that what the Church, the one body, is. The Holy Spirit has given in the Epistles a most blessed revelation of that one body of whom the Lord Jesus Christ in glory is the head, the body of the Church, whom He loved and gave Himself for it—gave all to obtain the pure of great price. If that secret hid from ages and from generations, but now manifest, were believed, all the present day confusion would disappear. Could there be a continual springing up of new "isms," each claiming to be better than the other? Would there be room for all the fantastic, unbecomely and blasphemous teachings we see in these latter days? Would there be a continual starting of new movements and endeavors? Surely not. But here, too, we see no hope for a change for the better; nay, it will be worse and worse till the Lord comes. The individual still can be reached and understood by the grace of God.

But when these two vital things from the Word of God are understood, the coming of the Lord in its Imminency, and the truth of the Church, it must be followed by obedience, and the true posi-

OUR HOPE.

tion taken by the believer. There are, alas, too many who have learned all about this from the Word and did not act upon it, and now there is a sad relapse. For a time there was preaching and teaching on the blessed hope, the other kindred truths, but now they are silent.

These remarks are occasioned by a letter which we received from a brother who has become entangled in the modern delusion called Anglo-Israelism. He is not the only one, but there are thousands of honest believers, who have been misled by this theory, which claims that England and America are long lost Israel found. This brother has no knowledge of what he is as a believer in Christ Jesus, and what he has in Him. He believes the theory and carries it out in a practical way in that he calls Himself an Israelite. We give now the letter he sent us, omitting place and name:

To the Editor of Our Hope:

BROTHER—“What, then, is a simple soul to do?”

In the July number of *Our Hope*, under the heading “Authority and Power,” you say that in the “divine word” is found “authority” for all our actions. With statement I am willing to agree and do believe. But when you say that it tells you where you are “to go on Lord’s day,” or what you, or any one else, is “to do from Monday morning until Saturday night,” I cannot agree with you, but would place you in with those whom you mention in the first paragraph, “who so far as we can judge . . . take the word of God as their sole authority in all things,” and that I am trying to do, and so write you. But as an Israelite I cannot find any authority for what you call Lord’s day—Sunday—in the Bible from Genesis to Revelation. The only day that I can find any authority for in the Word of God is the Seventh day, Sabbath, as given in Ex. xx: 11. And as an Israelite I try to keep that day, working on the other six. And I believe that if all Hebrew—Jewish—missions were conducted upon this line, they would have more influence with the chosen people of God, in converting them to a belief in Jesus as the promised Messiah of the Hebrew people. But if you can show me by the “authority” of “the divine word” where it is taught us to abandon the Sabbath, as commanded by Jehovah, and in place thereof keep the so-called “Lord’s day”—Sunday—I would be under many obligations to you, for I desire to follow the teachings of that book, regardless of the teachings of man, so that I may be found worthy of a part in God’s Kingdom, when the Messiah shall return to reign upon the earth with Jerusalem as His capital. And as I believe that event will soon take place, I am extremely

OUR HOPE.

79

anxious to be found watching and waiting for His coming, and not in idolatry.

Hoping to have a reply from you, I am, yours in waiting.

It will be seen at once that the brother, who is a Gentile by birth, and who believes the Anglo-Israel delusion and calls himself an Israelite, has no conception of the truth of the Church and what God has made him in His Son. His hope, therefore, is like Israel's, an earthly. He looks for a part in the earthly kingdom to come, and does not know that there is a higher place, the heavenly place in and with Christ Jesus.

The editor being very busy, and not having time for a lengthy answer, requested a brother who has the right knowledge of the Word to answer the letter, which he did in such a scriptural way that we think it well to insert it here. May the teaching be a blessing to all our readers, and especially to those who are believers, but sadly ignorant of their heavenly calling in the Lord Jesus Christ.

"I AM AN ISRAELITE."

"As an Israelite I try to keep," etc.

Herein is your difficulty. You are not an Israelite, and if you were, God is not reckoning you as such. Get this matter straight and everything else will fall into line. There will be no trouble about the "Sabbath," and no trouble as to where you should go and what you should do on the Lord's day.

"There is neither Greek nor Jew, circumcision nor uncircumcision; . . . but Christ is all and in all." Col. iii: 11.

There are no Israelites *now*, they are not counted in God's economy *now*, they are on earth *now*. Jews, Gentiles and the Church of God. 1 Cor. 10: 32.

God is concerned with two classes; believers and unbelievers. The former are saved, the latter are lost. John iii: 18. If you are a believer on the Lord Jesus Christ, whatever you *were*, you *are* a new creature; and the following is true of you and all believers.

1st. A new creation, 2 Cor. v: 17.

2d. A new relationship, Rom. viii: 15, 16; Gal. iv: 7; Eph. i: 6, and ii: 15.

OUR HOPE.

- 3d. A new inheritance, Rom. viii: 17; Gal. iv: 7; 1 Peter i: 4, 5.
- 4th. A new hope (the coming of the Lord for His bride), 1 Peter i: 3; Col. i: 5; Titus ii: 13; 2 Thess. iv: 13-18.
- 5th. A new object, Heb. iii: 1-3, and xii: 3.
- 6th. A new worship, 1 Cor. xii: 13-26.
- 7th. A new day, Acts xx: 7; 1 Cor. xvi: 2.
- 8th. A new walk, Eph. iv: 1; Phil. i: 27; Col. i: 10; 1 Thess. ii: 12; Col. ii: 6.
- 9th. A new citizenship, Phil. iii: 20.
- 10th. A new bondage, Rom. vi: 16, 17; Titus i: 1; James i: 1.
- 11th. A new rule of conduct, Rom. vi: 14; xiv: 5, 6; Gal. v: 18; Col. ii: 14-17; Heb. vii: 12; viii: 13.

In Christ everything is new: not one particle of the old comes into the new life. This is so new, that Paul to whom it was given, the Church truth, "the gospel of the glory of Christ," 2 Cor. iv: 4, describes it as "the secret which hath been hid from ages, and from generations, but now is made manifest to His saints." Col. i: 26; see also Eph. iii: 1-5.

You will search in vain for the truth of this dispensation in the Old Testament, or in the New either, till Paul. How can a believer "try to keep the Sabbath" when the Holy Spirit says in Eph. ii: 14, 15, "For He is our peace, who hath made both one, and hath broken down the middle wall of partition; having abolished in His flesh the enmity, the law of commandments in ordinances; for to make in himself of twain one new man, so making peace." Read also Col. ii: 13-17.

Contrast the Old and the New:

| Old. | New. |
|--------------------------------------|------------------------|
| Israel, and through her the nations. | The Church. |
| Forgiveness of sins. | A new man. |
| Servants. | Sons. |
| The earth. | The heavens. |
| The son of man. | The Son of God. |
| Jerusalem. | The Person of Christ. |
| Service. | Worship. |
| The Sabbath. | The Lord's day. |
| The written law. | The law of a new life. |

OUR HOPE.

81

I could give you passages innumerable to establish the above contrast between an earthly people with a land, a city and a King, and a heavenly people associated with the Person of Christ, but I give you credit for sufficient intelligence in the Word to recognize it at once.

Israel is buried as much as the body of Moses and by the same hand. Don't you undertake to find either. God will bring them forth in His good time. Romans 8 gives you God's mind in regard to His people, whom He has "cut off" for a time, to take up a new thing in the Father of Sons.

The incident of the thief's request and the Lord's answer when both were suffering is in point, "Lord, remember me when Thou comest in Thy Kingdom." That is about as far as you seem to have got notwithstanding the Lord's answer and all the Church truth given to Paul. Not very far you will say, but listen to your own words: "I want to be found worthy of a part in God's Kingdom when the Messiah shall return to reign upon the earth with Jerusalem as His capital."

That is all the thief hoped for. Now listen to the Lord's reply. "This day shalt thou be with Me in Paradise." "This day" is better than "When Thou comest in Thy Kingdom." "With Me" is better than with the crowds which will hail His return. "In Paradise" is better than in Jerusalem. Don't you see that there is a hotter thing for you than the coming of the King?

We must admit that in looking for the King you are far in advance of the great majority of believers, but you and the thief are not far apart. Surely, all the splendid Church truth given through Paul ought to have brought you a little farther along than the thief's position. He never heard of the heavenly calling; if he had he would not have said anything about the Kingdom so far as he was concerned. So much for your "standing in Christ."

If I cannot make that clear to you, if I have not shown you that whatever your former estate you as a believer are a new creature in Christ, all the "old things" having passed away, I despair of showing you the things which pertain to the new place as the Lord's day, worship, etc.

Let no child of God through faith in the Lord Jesus Christ say, "I am an Israelite," when God has taken him into favor in the beloved, brought him into a son's place, and given him a standing as far above Israel's as the heavens are above the earth.

The Sympathy and Grace of Jesus.

(Read carefully Matt. xiv : 1-21 and Mark vi : 30-44).

In these two parallel scriptures we are presented with two distinct conditions of heart, which both find their answer in the sympathy and grace of Jesus. Let us look closely at them; and may the Holy Ghost enable us to gather up and bear away their precious teaching!

It was, no doubt, a moment of deep sorrow to John's disciples when their master had fallen by the sword of Herod; when the one on whom they had been accustomed to lean, and from whose lips they had been wont to drink instruction, was taken from them, after such a fashion. This, we may well believe, was indeed a moment of gloom and desolation to the followers of the Baptist.

But there was One to whom they could come in their sorrow, and into whose ear they could pour their tale of grief—One of whom their master had spoken, to whom he had pointed, and of whom he had said, "He must increase but I must decrease." To Him the bereaved disciples betook themselves, as we read, "They came and took up the body and buried it, and went and told Jesus" (Matt. xiv : 12). This was the very best thing they could have done. There was not another heart on earth to which they could have found such a response as in the heart—the tender loving heart of Jesus. His sympathy was perfect. He knew all about their sorrow. He knew their loss and how they were feeling it. Wherefore He acted wisely when "they went and told Jesus." His heart was ever open, and His heart ever at leisure to soothe and sympathize. He perfectly exemplified the precept after His embodiment in the words of the Holy Ghost, "Rejoice with them that rejoice, and weep with them that weep" (Rom. xii : 15).

And oh! who can tell the worth of such a sympathy? Who can declare the value of having one who can really make your joys and sorrows his own? Thank God we have such an one in the blessed Lord Jesus Christ; and although we cannot see Him with the bodily eye, yet can faith see Him, in all the preciousness and power of His perfect sympathy. We can, if only our faith is simple and childlike, go from the tomb

OUR HOPE.

83

where we have just deposited the remains of some fondly cherished object, to the feet of Jesus, and there pour out the anguish of a bereaved and desolate heart. We shall there meet no rude repulse, no heartless reproof for our folly and weakness in feeling so deeply. No; nor yet any clumsy effort to say something suitable, an awkward effort to put on some expression of condolence. Ah! oo; Jesus knows how to sympathize with a heart that is crushed and bowed down beneath the heavy weight of sorrow. His is a perfect human heart. What a thought! What a privilege to have access at all times, in all places, and under all circumstances, to a perfect human heart! We may look in vain for this down here. Yes; look in vain, not merely in the world but even in the church. There may, in many cases, be a real desire to sympathize, but a total lack of capacity. I may find myself, in moments of sorrow, in company with one who knows nothing about my sorrow or the source thereof. How could he sympathize? And even though I should tell him, his heart might be so occupied with other things as to have no room and no leisure for me.

Not so with the perfect Man, Christ Jesus. He has both room and leisure for each and for all. No matter when, how or with what you come, the heart of Jesus is always open. He will never repulse, never fall, never disappoint. If, therefore, we are in sorrow, what should we do? We should just do as the disciples of the Baptist did, "go and tell Jesus." This, assuredly, is the right thing to do. Let us go straight from the tomb to the feet of Jesus. He will dry up our tears, soothe our sorrows, heal our wounds, and fill up our blanks. In this way we shall be able to enter into the truth of Rutherford's words when he says, "I try to lay up all my goods things in Christ, and then a little of the creature goes a great way with me." This is an experience which we may well covet. May the blessed Spirit lead us more into it.

We may now contemplate another condition of heart, as furnished by the twelve apostles on their return from a successful mission. "And the apostles gathered themselves together unto Jesus, and told Him all things both what they had done and what they had taught" (Mark vi: 30). Here we have not a case of sorrow and bereavement, but one of rejoicing and encouragement. The twelve make their way to Jesus to tell Him

of their *success*, just as the disciples of the Baptist made their way to Him in the moment of their *loss*. Jesus was equal to both. He could meet the heart that was crushed with sorrow, and He could meet the heart that was flushed with success. He knew how to control, to moderate, and to direct both the one and the other. BLESSINGS FOR EVER BE UPON HIS HONORABLE NAME!

"And He said unto them, Come ye yourselves apart into a desert place, and rest a while, for there were many coming and going, and they had no leisure so much as to eat." Here, then, we are conducted to a point at which the moral glories of Christ shine out with uncommon lustre, and correct the selfishness of our poor narrow hearts. Here we are taught, with unmistakable clearness, that to make Jesus the depositary of our thoughts and feelings will never produce in us a spirit of haughty self-sufficiency and independence, or a feeling of contempt for others. Quite the reverse. The more we have to do with Jesus, the more will our hearts be opened to meet the varied form of human need which may present themselves to our view from day to day. It is when we come to Jesus and empty our whole hearts to Him, tell Him of our sorrows and our joys, and cast our whole burden at His feet that we really learn how to feel for others.

There is great beauty and power in the words, "come ye yourselves apart." He does not say, "Go ye." This would never do. There is no use in going apart into a desert place, if Jesus be not there to go to. To go into solitude without the Lord is but to make our cold, narrow hearts colder and narrower still. I may retire from the scene around me in chagrin and disappointment, only to wrap myself up in an impenetrable selfishness. I may fancy that my fellows have not made enough of me, and I may retire in order to make much of myself. I may make myself the centre of my whole being, and thus become a cold-hearted, contracted, miserable creature. But when Jesus says "come," the case is totally different. Our finest moral lessons are learned alone with the Lord. We cannot breathe the atmosphere of His presence without having our hearts expanded. If the apostles had gone into the desert without the Lord, they would, no doubt, have eaten the loaves and fishes themselves; but having gone with Him they learnt differently. He knew

OUR HOPE.

85

how to meet the need of a hungry multitude, as well as that of a company of sorrowing or rejoicing disciples. The sympathy and grace of Jesus are perfect. He can meet all. If one is sorrowful, he can go to Jesus; if he is happy he can go to Him; if he is hungry, he can go to Jesus. We can bring everything to the Lord, for in Him all fullness dwells, and, blessed be His name, He never sends any one empty away.

Not so, alas! with His poor disciples. How forbidding is their selfishness when viewed in the light of His magnificent grace! "And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things." He had gone to a desert place to give His disciples rest; but so soon does human need present itself than the deep flowing tide of compassion rolls forth from His tender heart.

"And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far past: *send them away.*" What words to drop from the lips of men who had just returned from preaching the gospel! "Send them away." Ah! it is one thing to *preach* grace, and another thing to *act* it. No doubt, it is well to preach; but it is also well to act. Indeed, the preaching will be little worth if not combined with acting. It is well to instruct the ignorant; but it is also well to feed the hungry. The latter may involve more self-denial than the former. It may cost us nothing to preach; but it may cost us something to feed; and we do not like to have our private store intruded upon. The heart is ready to put forth its ten thousand objections: "What shall I do for myself? What will become of my family? We must act judiciously. We cannot do impossibilities." These and such like arguments the selfish heart can urge when a needy object presents itself.

"Send them away." What made the disciples say this? What was the real source of this selfish request? Simply *unbelief*. Had they only remembered that they had in their midst the One who of old had fed "six hundred thousand footmen," for forty years in the wilderness, they would have known that He would not send a hungry multitude away. Surely the same hand that had nourished such a host for so

long a time could easily furnish a single meal for five thousand. Thus faith would reason; but, alas! unbelief darkens the understanding and contracts the heart. There is nothing so absurd as unbelief, and nothing which so shuts up the bowels of compassion. Faith and love always go together, and in proportion to the growth of the one is the growth of the other. Faith opens the floodgates of the heart and lets the tide of love flow forth. Thus the apostle could say to the Thessalonians, "Your faith groweth exceedingly, and the love of every one of you toward each other aboundeth." This is the divine rule. A heart that is full of faith can afford to be charitable; an unbelieving heart can afford nothing. Faith places the heart in immediate contact with God's inexhaustible treasury, and fills it with the most benevolent affections. Unbelief throws the heart in upon itself, and fills it with all manner of selfish fears. Faith conducts us into the soul-expanding atmosphere of heaven. Unbelief leaves us enwrapped in the withering atmosphere of this heartless world. Faith enables us to hearken to Christ's gracious accents, "Give ye them to eat." Unbelief makes us utter our own heartless words, "Send the multitude away." In a word, there is nothing enlarges the heart like simple faith; and nothing so contracting as unbelief. Oh! that our faith may grow exceedingly, so that our love may abound more and more! May we reap much permanent profit from the contemplation of the sympathy and grace of Jesus!

What a striking contrast between "Send the multitude away," and "Give ye them to eat." Thus it is ever. God's ways are not our ways; and it is by looking at His ways that we learn to judge our ways—by looking at Him that we learn to judge ourselves. Jesus, in this lovely scene, corrects the selfishness of the disciples, first, by making them the channels through which His grace may flow to the multitude; and, secondly, by making them gather up "twelve baskets full of the fragments" for themselves.

Nor is this all. Not merely is selfishness rebuked, but the heart is most blessedly instructed. Nature might say, "What need is there of the five loaves and two fishes, at all? Surely the One who can feed such a multitude with, can as easily feed them without, such an instrumentality." Nature might argue

OUR HOPE.

87

thus; but Jesus teaches us that we are not to despise God's creatures. We are to use what we have, with God's blessing. This is a fine moral lesson for the heart. — "What hast thou in the house?" is the question. It is just that and nothing else that God will use. It is easy to be liberal with what we have not; but the thing is to bring out what we have, and, with God's blessing, apply it to the present need.

So also in the gathering up of the fragments. The foolish heart might say, "What need of gathering up those scattered crumbs? Surely the One who has wrought such a miracle can have no need of fragments." Yes; but we are not to waste God's creatures. If in the using of the loaves and fishes we are taught not to *despise* any creature of God, in the gathering up of the fragments we are taught not to *waste* it. Let human need be liberally met, but let not a single crumb be wasted. How divinely perfect! How unlike us! Sometimes we are penurious; at other times prodigal. Jesus was never either the one or the other. "Give ye them to eat." But, "Let nothing be *lost*." Perfect grace! Perfect wisdom! May we adore it and learn from it! May we rejoice in the assurance that the blessed One who manifests all this wisdom and grace is our life. Christ is our life, and it is the manifestation of this life that constitutes practical Christianity. It is not living by rules and regulations, but simply having Christ dwelling in the heart by faith—Christ the source of perfect sympathy and perfect grace.

P. S.—The reader will be interested and profited by a reference to our Lord's allusion to the two occasions of feeding the multitude, as given in Mark viii: 19-21. "When I brake the *five loaves* among *five thousand*, how many baskets (*κροτῖδων*) full of fragments took ye up? They said unto Him, *Twelve*. And when the *seven* among *four thousand*, how many baskets (*κροτῖδων*) full of fragments took ye up? And they said, *Seven*. And He said unto them, How is it that ye do not understand?"

When the multitude was greater and the supply less, they had twelve large baskets of fragments; and on the other hand, when the multitude was less and the supply greater, they had only seven small baskets. The greater the demand, and the deeper the need, the more the magnificence of divine grace

shines out: Eternal and universal homage to the peerless Name of our adorable Lord and Saviour, Jesus Christ!

C. H. M.

Ruth at Boaz' Feet.

Ruth iii.

Although the young Moabitess had eaten of the handfuls, which the mighty man of wealth had let fall of purpose for her, she was not at rest. She was still poor, and homeless, and a stranger, and desolate. "Then Naomi, her mother-in-law, said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?" God "rested on the seventh day from all His work which He had made," Gen. ii: 2; but this creation rest was soon disturbed by the introduction of sin, and since that time He has said to His people, "Arise ye, and depart; for this is not your rest, because it is polluted," Mic. ii: 10. There is only One who can bestow rest for the conscience and the soul, the blessed One who says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls," Matt. xi: 28, 29.

By the direction of her mother, Ruth went to the place where the man in whom is strength was lying, and she lay down at his feet. Many others have found rest at the feet of Him who is mighty to save. One of the rulers of the synagogue "fell at His feet," beseeching Him to save his little daughter lying at the point of death, Mark v: 22. The Syrophenician woman "fell at His feet," pleading with Him to save her daughter, Mark vii: 25. A sinful woman "stood at His feet behind Him weeping," Luke vii: 38. Mary "sat at Jesus' feet and heard His word," Luke x: 39. A Samaritan leper who was healed, "fell down on his face at His feet giving Him thanks," Luke xvii: 16. Mary "fell down at His feet" when her brother died, John xi: 32. Mary and the other women "held Him by the feet and worshipped Him," when He arose from the grave, Matt. xxvii: 9. These all, and millions more, found rest at His feet, and rest is to be found there still.

But before rest could be imparted the midnight hour must come to the mighty man of wealth, in whom is strength. "It

OUR HOPE.

89

came to pass at midnight that the man was afraid and terred himself," or as it is in the margin, "took hold on himself." Not without meaning does the Spirit of God record the fact, that when Jesus was betrayed, "it was night," Joh. xlii: 30. It was night when He went into Gethsemane, "and His sweat was as it were great drops of blood falling down to the ground," Luke xxii: 44. Truly He "offered up prayer and supplications, with strong crying and tears, unto Him that was able to save Him out of death, and was heard in that He feared," Heb. v: 7. It was the blackest night of all when He cried on the cross, "My God, my God, why hast thou forsaken me?" Matt. xxvii: 46. God had forsaken Him, making Him to be sin for us, and He took hold upon Himself to endure the awful agony.

"Behold, a woman lay at His feet." "It was so: her sake the midnight darkness swept over the sinless Saviour, and He was afraid, and took hold on Himself. "Christ also loved the Church, and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He Himself might present her to Himself, the Church all glorious, not having spot, or wrinkle, or any such thing; but that she should be holy, and without blemish," Eph. v: 25-27. But before the cleansing with the water of the Word, there must be another cleansing, which accounts for the midnight, and the fear, and the taking hold upon His own strength. It is the inflexible law of God, that sin must be punished, in the person of the sinner, or in the person of the substitute; "and the blood of Jesus Christ His Son cleanseth us from all sin," 1 Joh. i: 7.

The mute appeal of the Moabitish widow to the mighty man of wealth for help, her trust in his honor, her confidence that he would not wrong the poor stranger who had put her reputation in his hands, deeply touched his heart, and having assured her that no reproach should come upon her name, he takes the place of her redeemer, saying, "And now it is true, that I am thy near kinsman," who was also redeemer: "howbeit there is a kinsman nearer than I." He would do a kinsman's part, which was to redeem, but he could not dishonor the law, and when the nearer kinsman's claims were satisfied, he would show to all the world that her faith in him was not in vain. Christ became our kinsman, the seed of the woman, Gen. iii: 15; the son of a virgin, Isa. vii: 14; a child born, Isa. ix: 6; the Word made flesh, Joh.

1 : 24 ; the seed of David, Rom. 1 : 3 ; partaker of flesh and blood, Heb. 2 : 14 ; "made of a woman, made under the law, that He might redeem them that were under the law," Gal. 4 : 4, 5.

The law is represented by the nearer kinsman of whom Boaz said to Ruth, "Tarry this night, and it shall be to the morrow, that he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning." Then he gave her six measures of barley, not seven which is the perfect number, for their union was not consummated. Six is the term of men's labor, as we read in Ex. 22 : 9, 11 ; 22 : 2 ; 22 : 10, and it marks imperfection. But it was the proof of sincerity on the part of the mighty man of wealth, and an earnest of what was to store for the poor Moabitish widow.

When she returned to Naomi her mother exclaimed, "Who art thou, my daughter?" and she showed her the six measures of barley. "Sit still, my daughter," said the wise woman, "until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day." It is blessed to know that the One in whom is strength will not be in rest until He has us with Himself, according to His own prayer, "Father, I will that they also, whom Thou hast given me, be with me where I am, that they may behold my glory," Joh. xvii : 24. We may be little in our own eyes, and indeed we ought to be; so that, like Ruth, our only plea is grace. But the question is, What are we to Him who loved us unto death? We may exclaim with the bride, "I am black," but the divine Bridegroom tenderly responds, "Thou art all fair, my love; there is no spot in thee," Song iv : 7.

So traverse we this desert now,
While our best Guide makes known
The Father's house, the Son's rich love,
And all He has,—our own.

Blest truth! our hearts are with Him there,
We see our glorious home,
Made ready for the bride to share—
Lord Jesus, quickly come!

OUR HOPE.

91

Notes on Prophecy, Signs of the Times and the Jews.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim iv: 1).

That Spiritualism is the beginning of the fulfillment of this prophetic word has often been stated. The awful spread of this satanic system and its different allies shows clearly what hour it is and how near we are to the moment when Satan shall be cast out of heaven into the earth, and when he and his demons will have a short time for torment. An advertisement appeared in some of the daily papers in New York City, in which a woman announces herself as Christ's medium and being under the control of Him. The blasphemous nonsense that person utters is not fit to be printed, yet many seem to run after such things. Having not believed the truth, they believe a lie. It is said that over one thousand persons in New York (Manhattan) make a fairly good living by soothsaying, consulting the dead, and evil spirits and astrology. If this is so now, what shall it be when the hindering power is gone!

IN THE YEAR 3,001,900 A. D.

This is a rather startling heading, yet this is the prediction made of late by a prominent astronomer, that the earth would exist three million years longer, when at last the last man would perish from the face of the earth and the earth itself become a big lump of ice. He claims that the sun is at present doubling its own heat and after this performance the sun is to lose it. The cooling and darkening of the earth will then be gradual. According to this "Scientist," there will be no sudden catastrophe marking the extermination of mankind. The great oceans will slowly freeze over, and later the atmosphere will be no longer vapor but will lie like snow upon the crust of the earth.

Another equally learned scientist claims that there is only enough oxygen in our atmosphere to last mankind three hundred years longer. But others claim the opposite and seem to prove it by their calculations.

A biologist in the Smithsonian Institute in Washington believes, too, that the earth will go on for billions of years yet, but

OUR HOPE.

he says, in the course of untold time man must develop into a creature as different from what he is now as is the ape ancestor from which he sprang, etc. And these "scientific" investigations and results are sounded forth and quoted with much certainty and assurance by not a few who profess to be preachers of the Gospel. We have seen it recommended to such who preach the Word, to take the advances of science into consideration to be better equipped for their ministry. Many of these have followed and follow the author of the "Spiritual Law in the Natural World" who ended with his nonsensical "Ascent of Man." We heard a leading evangelical preacher declare, not more than a year ago, in presence of some 250 of his colleagues, who applauded him vigorously: "I believe in evolution and I preach it." Letters have been received by us from believers, who are members of different sects, and who complain bitterly of the preaching of the latest scientific researches and discoveries they have to stand. How can they stand it and be in such connections without dishonoring their Lord and suffering in their spirituality? How sad it is to see the Word of the Lord, which is forever settled in the heavens—that Word which is true from the beginning—set aside, disbelieved, criticized and neglected. Where do they get their knowledge from that the Bible is inaccurate and the Old Testament not reliable? In most cases these poor critics have been dabbling in science, and think that man has discovered so much more now and knows more than 2,000 years ago. Poor fellows! With their science, falsely so-called, professing themselves wise they become fools.

Science and scientific knowledge is the most uncertain and vague thing in the world. But all is calculated in our days to help along in the apostasy and make man secure in the earth. These scientific men and their "clerical" parrots who sound forth that there is no threatening catastrophe, that all things are to continue and to get better and better for thousands and millions of years, are those concerning whom the Holy Spirit has declared, "Know this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter ii: 2-4). What an awful awakening that will be, when the earth and the heavens will be shaken and the sun and moon

OUR HOPE.

P3

be darkened, stars falling, and when the signs of the rejected Son of Man, the Lord Jehovah, shall appear in the heavens, and He Himself shall stand in the earth in all the glory and majesty of His being!

The story of Jacob's wandering and sojourn with Laban, as well as his return to the land of his fathers, contains many dispensational lessons important for these days in which we live. For twenty years he is there, and then he says to Laban, "Send me away" (Gen. xxx: 25). He had become rich amidst the greatest sufferings, and becomes tired of staying in the strange land where he did not belong. There was no word from the Lord for this move. The Lord spoke later to him, "Return" (chap. xxxi). He goes then forward, but it is all in his own strength—he is as tricky and cunning as ever. And so now the sons of Jacob are tired of their long dispersion. No question that feeling of unrest is produced by God. They seem to say to the nations, "Send me away!" The Lord surely wants them back in the land. It has to be so in fulfillment of prophecy. However, their return is like Jacob's. Rich they are, like he was. None could defraud the supplanter, none can defraud the sons of Jacob. The nations have ever and are still impoverishing themselves by persecuting the Jews. Millions are now at their command ready to be spent in obtaining the land. Diplomacy is used, schemes ripe, and it is all the same old Jacob nature.

When Jacob was returning homeward, he is suddenly confronted by Esau. *Then* Jacob was greatly afraid and was distressed. Jacob's trouble, the great tribulation, will begin as soon Jacob's sons, the Jews, are homeward bound. And as the Church is not Jacob or Israel, and there is no tribulation for the Church but saving out of that great tribulation, we may certainly and confidently expect the imminent coming of our Lord, for the Jews are getting ready for the great distress by their return in unbelief to the homeland. Let us as believers thank God that we are permitted to see it.

In sending to his brother Esau, who was Jacob's enemy, he calls him, my Lord. Esau and his descendants, Edom, developed more and more as the hater of Jacob, till at last, according to Obadiah's vision and prophecy, Edom will side with the great

confederacy of nations in fighting against Jerusalem. The end of Edom will then come in that day. The Herods were Edomites, and as such but faint types of the Man of Sin. It is significant that the Jews look to the Sultan, that dark and mysterious person, and are ready to call him, my Lord. May not Turkey have some connection with Edom? We do not know. But one thing is sure, by submitting to the Sultan and looking to that man and not Jehovah and His oath-bound covenant promises, they are ripe for the evil day, which has delayed so long.

Notes of Gospel Work among the Jews.

The paragraph in our last issue, containing the statement of a New York rabbi who condemned the Gospel literature distributed among the Jews, and called the tracts given out "pestiferous," has been read with interest by many. It prompts us to write a few words on the blessing which has rested upon the distribution of the New Testament and general Gospel literature. We speak of course only of that which has come under our own observation. During the eight years of our work among the Jews we have published hundred thousands of tracts in different languages and scattered them throughout this land and sent them abroad into countries of three continents, Europe, Asia and Africa. We do this still and send out these tracts for free distribution. Besides these tracts we have distributed several thousand Hebrew *New Testaments and thousands of portions of the New Testament* in Yargon translations. We have put these tracts into the hands of Hebrews in New York on Saturday morning and afternoon, they are generally thankfully received in the streets and eagerly read. We remember a number of persons, young men and older people, who came to us during the week with one of the tracts received, anxious to get more reading matter, and an opportunity was thus given to us to speak to them about the Lord and salvation. More have written to us, the letters showed their deep interest. From abroad we have received the most encouraging letters. In several places in eastern Europe gatherings of Jewish believers have commenced and our tracts and monthly paper have been very profitable to them. From Jerusalem, Warsaw, Folticeni, Odessa, Kiew, Lemberg and other places Jews have written us and thanked us for what they had received through tracts sent out.

OUR HOPE.

P5

We do not know in most cases how the tracts and papers reached them. They were indeed cast out like bread cast upon the waters, and now turning up after many days, having fed some hungry souls. For all this we are very grateful to our Lord.

Recently the following communications were received by us. The first comes from Japan :

" NAGASAKI, JAPAN, July 9, 1900

" A. C. GAEBELIN.

" Dear Sir : A young Jew with whom I became acquainted in this city a short time ago told me of your work, and said you would probably be very glad to send me some literature for work among the Jews in this port. There are many Jews here, and the opportunity for work seems to be good.

" My informant stated that I should ask you for the following : One-half dozen each of Yiddish and Hebrew New Testaments, some copies of "Tiqweth Israel," and some of your tracts. Books and pamphlets may be sent here by mail, as they are not dutiable, and I may assure you that any literature you may send will be put to good use.

" Yours fraternally, C. M. M."

We do not know who the young Jew is. We do not know if he has believed in the Lord or not. Perhaps he is one of the thousands into whose hands we placed a tract, perhaps he attended some of our preaching services. He knows of our work, therefore he must have been in touch with us somewhere. His willingness in giving information and belief that we would be willing to send tracts, and what to send, shows that he has an interest in this work. We have sent to the brother who wrote us, and who is evidently a missionary to the Japanese, four bundles of tracts and a parcel of New Testaments, and will send him more. There have been similar cases before, when on the suggestion of Jews Christian believers wrote for tracts. This, however, is the most interesting we have received.

The other communication comes from a small village in the Carpathian Mountains of Hungary. We never heard the name of the village before. The note is written in Jargon, and reads, translated, as follows : " Highly esteemed Mr. A. C. Gaebelain ; After having seen your 'Tiqweth Israel' several times, I have read and learned from it so many good things, and as we do not

OUR HOPE.

hear anything like it in our place, and there are many Jews here, I write to you to be so kind and send me more papers. You can also send papers in German and in Polish. If I were a rich man I would gladly send you at once five dollars to pay for them, but we are all very poor here. So please send them very soon. Waiting for the books, I sign myself with many thanks, B. J."

We think it a very blessed privilege to send out packages of tracts in answer to such appeals. We may not hear from this man again, but God's Word will never return void. However, we are convinced that the writer of the above request will be not the only reader of what he receives. As it is, in these small villages and towns reading matter is passed on from house to house. How much blessing may result from it!

We could give more instances of the same kind, but these two are interesting because they came recently, and both about the same time. So we thank the Lord and take courage.

We have preached the Gospel twice every Saturday during July and August. While the congregations were not very large on account of the extreme heat, but those who came were attentive listeners, and we know the Word spoken has been blessed to some.

The callers at 80 Second Street have not been as numerous as before, which is likewise due to the warm weather, nevertheless a goodly number came in, and we could give away quite a number of Bibles, Old and New Testaments, and a variety of different tracts.

A large number of Roumanian Jews have been exiled from the land they were born in. A little while ago, before writing this, two nice young Roumanian Jews were in who told us that for a whole week they had slept in parks and in hallways, and had hardly anything to eat. The story of persecution and outrage, misery and want, is very sad. Still worse, they are here without employment and without home. Our heart goes out in loving sympathy to these poor strangers, and we hope we can do them good through the Gospel.



OUR HOPE.

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

Vol. VII.

OCTOBER, 1900.

No. 4.

Editorial Notes.

A beloved brother, by birth a son of Abraham, who is now with the Lord, wrote the following words: When we think of the state of the Church and of Christendom, we naturally ask what is the best method of nursing and strengthening that which is languid and feeble, of bringing back those which have strayed, and of fortifying the tempted against the errors and the God-opposing spirit of the age? This is specially a solemn question for those who are teachers, stewards of the mystery of God, under-shepherds of the flock. Is it sufficient to preach the simple doctrine of the Gospel, to declare the fundamental truths of faith and repentance, limiting ourselves to what is absolutely essential to the commencement of the Christian life, and simply reminding our people of the great salvation, that Jesus died because of our offences, and was raised again for our justification? Is such a method scriptural? and, viewing it from the lower point of expediency and experience, is it safe and effectual? Does not Scriptura teach us that we should keep back nothing that is profitable, that we should not shun to declare the whole counsel of God, that the children of God should comprehend with all saints what is the breadth, and length, and depth and height? Do we not continually notice that scanty, elementary, and one-sided teaching does not even secure the true, living and healthy knowledge of simple and fundamental truths? Is it not for us to preach Jesus Christ; Jesus the Messiah promised to Israel; the Saviour of sinners and head of the Church; Jesus the Son of God and Son of Man; Jesus the High Priest in Heaven and the coming Lord, who will be the King over the entire earth? How true and important these words are. Surely nothing is more needed at this present time than a declaration of the whole counsel of God. Nothing is more needed than a deeper exposition of the whole Scriptures, to acquaint the saints of God more and more with His thoughts, which are higher than our thoughts. And oh the bless-

edness of thinking God's own thoughts and in the days of the greatest crisis the world has ever known to walk with God as Enoch did!

And this is our prayerful aim with our Monthly, to declare the whole counsel of God for the edification of the body of the Lord Jesus Christ. Exposition of the Scriptures, a deeper searching of the Word we all need, and the outcome will surely be a better knowledge of Him who is the living Word, our Saviour, our Lord—our High Priest and coming Lord. We feel our responsibility, but we are thankful for the evidences that the Lord has been pleased to bless our weak and humble efforts abundantly—and thus we thank Him and take courage. Standing alone with Him, as we are, without any connection with sects or parties, we desire to exalt Him and surely His strength and support is never lacking.

Different suggestions have reached us about giving expositions on different subjects and neglected truths. We are grateful for all these hints. We trust in our Lord for guidance so that each number may contain for all and every one of our readers meat in due season.

We hope to send this winter, beginning with this issue, an extra copy to each of our subscribers. The copy is stamped, "Sample Copy" and enclosed is a subscription blank.

Some time ago a friend ordered a number of copies of "Our Hope," saying that she knew of no better way to help along the truth than to scatter the magazine among Christian believers.

Please hand the extra copy you receive to some Christian friend who is likely to subscribe.

It is not claimed that the bad character of the men who started Higher Criticism is an evidence of its worthlessness, but it is claimed that its origin may well cause us to regard it with suspicion. Jean Astruc, its founder, was such a low, avaricious, beastly and profane wretch, that Voltaire spoke of him as "the scoundrel Astruc," and he was the song of drunkards. Eichhorn, called by Prof. Briggs "the father of Higher Criticism," according to the Encyclopædia Britannica, was an avowed infidel; and it is not probable that the Holy Spirit made use of such instrumentalities to cast new light upon His own Word.—*Selected.*

OUR HOPE

99

Gospel of Matthew.

BY A. C. G.

CHAPTER III.—Continued.

John unquestionably waited anxiously for the appearing of Him whose advent he had announced. God, who had sent him to baptize with water, had told him that upon whom thou shalt see the spirit descending and abiding on him, he it is who baptizes with the Spirit (John 1: 33-34). At last the moment came. What a moment it was! It terminated the ministry of the forerunner. It was the beginning of the public ministry of the King Himself. He now steps to the front to go that path of obedience marked out for Him, to be presented as King to the nation, to be rejected, and to do that work, which no prophet, no John, no angel or archangel could do, but He alone.

Then comes Jesus from Galilee to the Jordan to John, to be baptized of him. The Lord, He who baptizes with the Holy Spirit and with fire, He who is greater than John, to whom the Baptist bowed in humility and worship, He who is the creator of all things, comes to the preacher of repentance and presents Himself to be baptized. What a scene! What a miracle! John stood amazed. He forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? In other words, I am the sinner, I need repentance, I deserve to go into that river of death, but Thou art holy—no evil in Thee, nothing worthy of death.

Thus in the very beginning of His public ministry we have the testimony of His holiness. He is the one who alone is holy, harmless, undefiled, separate from sinners; He knew no sin, without sin and did no sin, neither was guile found in His mouth. When at last the price of this world came he had nothing in Him. But why then should He, the holy one, this spotless, pure being, present Himself to the preacher of repentance? Why should He go into the river of death and take His place in death? Where there is no sin there can be no confusion. Where there is no sin there can be no death. How could He, the King, that holy thing born by the virgin, God manifested in the flesh, ever confess sin when there could be no sin? Yet He not only

came to be baptized, but He was baptized. The question has had many answers. We said above that His baptism marks the beginning of His public ministry, He enters upon His work, and there can be only one meaning to His baptism, which is in fullest harmony with that work He came to do. Baptism means death and resurrection. He has no sins, but came to be the substitute for sinners, and so He takes in the very beginning their place, the sinner's place in death. He knew His work before. It is not to be understood as if now He had learned for the first time who He is and what His work is. But publicly He declares in presence of men, angels, devils and in the presence of God that He is here to fulfill all righteousness. "Suffer it now, for thus it becometh us to fulfill all righteousness" (verse 13). Not confessing or repenting on His part, He was fulfilling all righteousness. As one has said, He saw His sheep struggling in the dark waters of the river of judgment, the meaning of Jordan, and He must go in for their rescue. He must become identified with them, taking their place in judgment that they might be made the righteousness of God in Him, bringing in "the righteousness of God by faith of Jesus Christ towards all and upon all those who believe" (Rom. iii: 22). He knew no sin, was made sin for us, and His baptism declares this. The details of His baptism are not given. Then he suffers Him. He placed Himself into the hands of John and went into the waters of Jordan. Later He said, I have a baptism to be baptized with, and how I am straightened until it shall have been accomplished! The man of sorrows and acquainted with grief soon reached that place, when He went into the deep waters of suffering and death, when all the billows broke over His head. His baptism was but a type of this.

And Jesus, having been baptized, went up straightway from the water, and lo, the heavens were opened to Him, and he saw the Spirit of God descending as a dove and coming upon Him: and behold a voice out of the heavens saying, This is my beloved Son in whom I have found My delight (verses 16 and 17).

Here we have something which leads us still deeper. It is a glorious manifestation of the Father, the Son and the Holy Spirit. The Son who has gone down comes out to be anointed by the Holy Spirit, and proclaimed as the beloved Son by the Father's voice. He is anointed for the work He had to do. He was begotten by the Holy Spirit, filled with the Spirit, and through

OUR HOPE.

101

the eternal Spirit. He offered Himself without spot to God. John learned now that He was the true One. The Holy Spirit came upon Jesus in the form of a dove. The dove is the type of the Holy Spirit. We are reminded of the dove which flew across the dark waters of judgment, come from the ark, lifted above all judgment, finding no resting place and returned to the ark. And when sent out the second time the dove returns with an olive branch and the third time there was no return to the ark. This speaks of the sending forth of the Holy Spirit in the different dispensations. But here is the One upon whom the Holy Spirit came to abide. We are reminded of the prophet whose book and experience is a type of Christ, Jonah the son of Amittai, translated, the Dove, the Son of Truth. The dove is, as one of the sacrificial birds, a type of Christ. And through Him and in Him we have the Holy Spirit as the abiding one, the Paraclete. He was poured out after His death and resurrection.

The heavens were opened *unto Him*. This is a significant word which is often overlooked. For Him alone the heavens are open. No one has gone up into heaven save He who came down out of heaven, the Son of Man, who is in heaven (John iii: 13). He came out of heaven. The heavens were opened unto Him and He has passed through the heavens. In Him the heavens are opened for us, and He has taken us all, who believe, into heaven, bringing many souls to glory. And now a voice is heard. It is not the voice of an angel, but the voice of the Father. Wonderful fact, that now after He, who is eternally the Son of God, subsisting in the form of God, and who became Son of God incarnate, after He has thus taken the place in death for sinners, that the Father speaks in approval of Him. He had seen Him, His beloved Son, go down to fulfill all righteousness, and now He vindicates Him by declaring, This is My beloved Son in whom I have found My delight. This corresponds to the word in the second Psalm, Thou art My Son, this day have I begotten Thee. The Lord Jesus Christ is eternally the Son of God, but here in both passages we see Him as the Son of God incarnate. Never could it be said of Him as the Only begotten of the Father, This day have I begotten Thee. Equally true it is that eternally the Father's delight has been in the Son. But Romans 1: 3 speaks of Him as *His Son, come of David's seed according to flesh*,

OUR HOPE.

marked out Son of God in power, according to the Spirit of holiness by *resurrection of the dead* Jesus Christ our Lord. He is the first begotten, and in Acts still we have the true application of that word, Thou art My Son—having raised up Jesus; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee—it is then in resurrection, by the resurrection from the dead that He is marked out Son of God.

And thus we see it here. In going down into Jordan He typified His own death, but His coming up straightway is the type of resurrection, and in this coming up the Father's voice is heard declaring Him the well beloved. Therefore doth My Father love Me—because I lay down My life that I might take it again. Well pleasing to the Father He was, and how else could it be with the Sinless One, who was made like unto His brethren. It is then seen from the baptism of our Lord that He is the Lamb of God for the sacrifice, even as John recognized it in pointing to Him, Behold the Lamb of God who takes away the sin of the world. He is perfectly pleasing to the Father, and by the Holy Spirit who came upon Him He is consecrated to the work before Him. It is also clear from these meditations that the baptism of the Lord is typical of His death and resurrection.

And now, after all this took place and He entered thus upon His official work—*then* Jesus was carried up into the wilderness by the Spirit to be tempted of the devil (chap. iv: 1).

Many other teachings could be given in connection with the third chapter in which we tarried longer than we expected. How rich, how unfathomable is God's Word! Divine from beginning to end, a living Word, energetic, and sharper than any two-edged sword: May we praise our God for His written Word, and for Him who is the living Word, who took our place in death, delivered for our offences, but raised from the dead on account of our justification. All honor and praise and glory to Him who loveth us and has washed us, to Him the Son who has made us sons, and to whom we bear the Father's loving voice. And because ye are sons, God has sent out the Spirit of His Son into our hearts, crying, Abba Father (Gal. iv: 6).



The One Shall be Taken, the Other Left.

There shall be two in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. (Matthew xxiv: 40, 41.) These familiar words are often quoted as having reference to the taking away of the saints from the earth, and the leaving behind of the unsaved to pass on to tribulation to the day of wrath. A closer investigation will teach us that they have nothing to do with the great and imminent rapture of the saints, the coming of the Lord for His saints, but the above passage stands in connection with the day of Lord. That which concerns the saints, whose place is in the heavens, is found in the first epistle to the Thessalonians. The Lord Himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven (not to the earth); and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in clouds to meet the Lord in the air, and thus we shall be always with the Lord (1 Thess: iv. 16, 17). No man knows when this assembling shout will be heard, the signal which is for His redeemed ones, the members of the one body of which He Himself is the Head. The assembling shout may come before these words are printed. This is what is put before us as saints in the New Testament; we are to *wait* for His coming and not to *watch* for signs. This is our earnest and our Hope, the *imminent* coming of our Lord. Giving up this must surely end in giving up the coming of the Lord. When the assembling shout comes to summon us into His blessed presence, every one who lives and believeth on Him shall surely be changed in the twinkling of an eye. The very least sinner who has believed in the Lord Jesus Christ will be caught up like the saint who has waited fifty years and been a faithful witness. Some teach, as if only those who have made a certain sanctification experience shall be caught up; the others, who are lukewarm or world bordering, are to be left to go through the tribulation and be saved in the end. Others are all mixed up in the 144,000 in Revelation, and teach that only that number will be taken, and that of course their little company belong to that body. Other equally strange theories could be mentioned. These are all unscriptural ideas and teachings. Every one who has believed in the Lord Jesus Christ is saved and is a saint. He has quick-

aned us with Christ, and has raised us up together, and has made us sit down together in the heavens in Christ Jesus, that He might display in the coming ages the surpassing riches of His grace in kindness towards us in Christ Jesus (Eph. ii: 6, 7). We have, as believers in our Lord Jesus Christ, by grace this wonderful place and position. We being in Him, there is now no condemnation. Our walk or service can never change that what grace alone could do and has done. When the Lord comes for His saints every believer will be taken up. Then of course it will be true as the above passage is generally applied—one, the believer, is taken, and the other, the unbeliever, is left in the earth to await the terrible judgments. This is unquestionably so, and no person can imagine now how awful this will be when that great separation takes place. However, the words before us have an entirely different meaning. The word "*Then*" we put in italics because it is of great importance throughout the prophetic Word. Then—when? When He comes the *Son of Man*, not *our Lord*, for His saints, but the *Son of Man*. As each He comes to the earth, and His feet shall stand upon the Mount of Olives; He comes in like manner when He comes as Son of Man in clouds from the place to the air to which the assembling shout had called the saints, we as soon in glory shall come with Him. *Then* two shall be in the field—the one shall be taken and the other left. These are the ones who passed through the tribulation. The one is taken, means he is taken out to a heavenly place, not to be in glory with the Lord above the earth, but taken in judgment, swept away by the wrath of the Lamb. The other is left, does not mean he is left for a day of wrath, but having endured to the end he is saved in an *earthly* salvation—he is left in the earth for the millennial glory.

The law was given that every mouth may be shut, for we are guilty. The High Priest is given that every mouth may be open, for He receives sinners.

It is with us sinners saved that the glorified Saviour is constantly occupied. Why should we not be constantly occupied with Him? We are His thoughts, His care, His work, His joy and His reward.

The Vision of Obadiah.

It is a deplorable fact that a good part of the Word of God is very little studied by many believers. Much might be said on a one-sided Bible study. Some make the Gospel of John their chief study, others Romans, Ephesians and Colossians, while the prophetic books are almost ignored by them; and not a few prefer the prophetic word and neglect other portions of the Scriptures. It should not be so. The tendency is to produce one-sidedness in the life. In these days in which we live, so significant and important, we should surely be "men of one book," and be acquainted with all the Word spoken concerning the Jews, the Gentiles and the Church of God.

The so-called "minor" prophets (though they are not minor), are perhaps the most neglected, and among them the least read and studied is the one whose vision we desire to put before us in this article.

Obadiah means servant of the Lord. This is all we know of his personality. There is not much more known of some of the other prophets. Joel is simply given as the son of Pethuel; Amos, the herdsman of Tekoah; Micah, the Morasthite; Nahum, the Elkoshite; Habakkuk (the embracer), is without any clue to his connection; Zephaniah is the son of Cushi, and Haggai and Malachi we know as little of as Obadiah and Habakkuk. On account of this some have gone so far as to state in their criticism that most of these names are fictitious. They all lived, and if we do not know their connections, circumstances and walk in life, the Lord knows them. They had the Word of the Lord coming to them, and without knowing the full and final meaning of it they uttered what they were told and gave the visions they had. There is nothing more harmonious in the Word than the visions and messages of these prophets, the clearest proof of their verbal inspiration.

It is somewhat uncertain to say when Obadiah, the servant of Jehovah, lived and prophesied. We think him to be one of the earliest prophets, who lived before Isaiah. All this is of course unessential. The superscription to the prophet is, *Vision of Obadiah*.

The vision has in our Bibles twenty-one verses and contains two parts. The *first* part, from verse 1 to verse 16, is a prophecy concerning the final great overthrow of Edom; the *second* part,

from the 17th to the 21st verse, acquiesce us (as all these prophets do) with the coming earthly glory of God's earthly people, Israel.

I.

Edom's final overthrow.—The prophet Joel (Jehovah is God), had prophesied concerning the day of Jehovah, as it stands in relation to Israel and the nations. Amos followed Joel, and while the latter had spoken of the judgments of the nations, the former mentions them by names. Among these nations, who are seen in the opening of Amos, ripe for judgment, for the fire, is *Edom*, "Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever; but I will send a fire upon Teman, which shall devour the palaces of Bozrah" (Amos 1:11, 12). Here in Obadiah's vision we read more of the ripeness of Edom for judgment and the coming overthrow. The Edomites are the sons of Esau, he having received that name (red) from the pottage of lentils for which he sold his birthright to his brother Jacob. In Malachi we read, "Wax not Esau Jacob's brother? saith the Lord: yet I loved Jacob and I hated Esau, and laid his mountains and his heritage waste for the dragons" (Mal. 1:2, 3). Edom, "the people against whom the Lord has indignation for ever" (Mal. 1:4). This stands at the end of the prophets, after the wickedness of the descendants of Esau had been fully established. Edom was opposed to Jehovah and Jehovah's people and was the enemy of both. They sided with the enemies of their blood relations and thus helped forward the affliction of the sons of Jacob.

The terrible Herods were Edomites and types of Antichrist. There is an Edom of the future, for Israel is to conquer Edom at last. While, no doubt, Obadiah's vision speaks of Edom that was, it refers much more to the Edom of the future.

What a description of wickedness come to the full is given on here in the vision concerning Edom! All of it may be applied to the God and Messiah opposing nations at the end of this dispensation.

Foremost, as the true source of all, stands an arrogant, Jehovah-defying pride:

- "The pride of thine heart deceiveth thee,
- "Thou dweller in the hiding places of the cliff,
- "His lofty habitation—

OUR HOPE.

107

"Who saith in his heart :
 "Who will bring me down to the earth?
 "Though high like the eagle
 "And though among the stars
 "Thou hast set thy nest,
 "Thence will I bring thee down—
 "Breatheth Jehovah" (verses 3 and 4).

This then was and will be the boasting of Edom. It is the boasting of the nations in general. When a climax is reached, a summit of success, high like the eagle, then the casting down is to begin, and the day is not far off when all the high things shall be lowered. All here in these verses on Edom's pride reminds us of Antichrist. Edom and the nations build once more a tower which is to reach into the heavens, and the coming head of the nations will be one who makes his nest among the stars. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds, I will be like the Most High; yet thou shalt be brought down to hell, to the sides of the pit" (Isa. xiv: 13, 14). "And the little horn waxed great, even to the host of heaven, and it cast down some of the best and of the stars to the ground and stamped upon them" (Dan. viii: 10). "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all" (Dan. xi: 37). "Who opposeth and exalteth himself above all that is called God" (2 Thess. ii: 4).

But Edom had joined itself to the nations that were destroying Israel. There was a confederacy of nations against Judah and Jerusalem. Read verses 5 and 7. That a similar confederacy of nations will be in existence against Jerusalem when the day of the Lord is at hand is seen in the Old and New Testament.

In connection with other wild, ungodly nations, Edom was violently cruel. They treated cruelly their blood relations. Let us hear some of their violent deeds, which are but types of that which shall be done again to Jacob's descendants in the time of Jacob's trouble, *the* tribulation:

"For the violence against thy brother Jacob,
 "Shame shall cover thee,
 "And thou shalt be cut off for ever.

OUR HOPE.

" In the day when thou wast opposite,
 " In the day when strangers took captive his army
 " And foreigners went in his gate,
 " And cast lots over Jerusalem—
 " Then thou wast one of them.
 " Thou shouldst not have looked on
 " On the day of thy brother—the day of his calamity,
 " And not rejoiced over the sons of Judah
 " In the day of their destruction.

" Thou shouldst not have stood at the crossways
 " To cut off his fugitives
 " And not have delivered up his remnant
 " In the day of distress " (v. 11-14).

If there is now so allied army, a kind of confederacy of so-called civilized nations in China, who have done acts of cruelty to innocent children and women, what shall it be when Edom with the nations marches once more, led by the evil one himself, up against the land of Judah and Jerusalem?

In the 15th and 16th verses we have a description of the day of recompense, the day of Jehovah, still future. The day in which nations will be smitten by the rod of iron, and kings, czars and emperors dethroned.

" Near is the day of Jehovah on *all* nations.
 " As thou hast done, so will they do to thee.
 " Thy deed will return upon thy head.
 " For as ye drank upon my holy mountain,
 " All the nations shall drink conditionally,
 " And drink and swallow down,
 " And be as if they had never been " (v. 15, 16).

This means the times of the Gentiles fulfilled. Dreadful day of Jehovah! The evil day is coming—the day of darkness and gloominess is not far away.

II.

Wherever we go in the prophetic Word we find this order: First, nations, the enemies of Israel, to be thrown down; the day of the Lord in connection with it in the second place, and thirdly, this is followed by Israel's regeneration, restoration, earthly glory and

blessings to the nations. It is so here in Obadiah. The last half of his vision is occupied with that which follows when Gentile power and dominion has passed away, to be *no more*.

The seventeenth verse puts before us three things which shall be *then* and not before:

1. On Mount Zion there shall be deliverance (compare with Joel ii: 28-32).
2. There shall be holiness (Joel iii: 17; Zech. xiv: 20-21).
3. The house of Jacob shall possess their possession.

This then would be the order of their blessing: Salvation, holiness, now a holy people, and lastly, possessing and ruling the earth. All this cannot be till He comes, who will turn away ungodliness from Jacob.

The possessions of the house of Jacob are now given in the vision. There shall be a fire. The house of Esau is stubble. So great will be the fire, that not one is left. The South Country, the mountain of Esau, the lowland of the Philistines, the fields of Samaria, etc., all will be in the hands of the house of Jacob in that day.

"And saviours shall go up to Mount Zion"

"To judge the mountains of Esau" (v. 21).

The first line "saviours" speaks of the spiritual blessings which will be in connection with Mount Zion, lifted up over all the other mountains, and the second, "judges," shows the government of the earth with the centre in Jerusalem—a theocracy. But the end sentence is the most glorious, "the kingdom shall be Jehovah's." Not a "spiritual kingdom," or a "church" kingdom, as the enemy, the falsifier of God's Word, has fostered it to Christendom, but the earthly kingdom, that Jerusalem world-wide Messianic kingdom. May it be soon. But we as saints do not pray, "Thy kingdom come," but we pray, "Even so, come Lord Jesus." Before the kingdom can be Jehovah's, we the heirs of God and joint heirs with Jesus Christ shall be taken to be with the Lord.

A. C. G.

With the coming of the Lord the union of all believers will be manifested. This union will be to the glory of God and part of the blessedness of His people, and in this union we think there will be various differences of glory.—*Selected*

OUR HOPE.

The Coming Glory.

The coming glory soon shall dawn,
Morning waits the lapsing night;
More of day Christ will bring on,
After man's sad day is gone;
He its full, refulgent light!

The coming glory! What a thought!
What a fact for Him and me!
He, the One who all has wrought,
I, the lost one whom He sought,
What a meeting ours shall be!

The coming glory shall disclose,
All I've eluded and longed for here
All the riches held for those,
Whom the Father in Him chose
Long before the ages were.

Yes, that glory then shall bring,
What I have enjoyed unseen;
What has made my heart to sing,
Made me from myself to sing,
All the world has gloried in.

The coming glory God has made,
Comfort through the wilderness;
By it must my soul be stayed,
Held up firmly, undismayed,
Though on all sides evil press.

The coming glory! O to be,
Altogether formed by it!
Gathering patience, purity,
Love and holy symmetry
And what'er for Him is fit.

The coming glory, O how near!
Just beyond the thinnest veil;
Then the bidden things how clear!
Then the company most dear,
In a moment I shall hail!

OUR HOPE.

111

And knowing that I'm called for this,
Knowing this He's waiting for,
Knowing that the full-orbed bliss,
Mine, and the full aim of His,
Is suspended on that hour.

My heart cries out, with this in view,
Come, Lord Jesus, take Thy bride !
Come, bring in Thy kingdom too !
Come, create all things anew !
Glory that shall e'er abide.

O coming glory, for His sake,
Hasten to this world of pain !
Swiftly may the moment break
When the righteous One shall take
Rightful throne o'er earth and reign.

For Christ's glory shall displace
This creation men has marred,
Slighting Him, despising grace :
Glory, then, with royal pace,
Let not anything retard !

M. T.

Judges.

THE SECOND CAPTIVITY.

"And the land had rest forty years." Blessed "rest," only truly appreciated after such conflict and toil; but it is not yet the eternal rest of God, for it is soon broken. Othael dies, and at once, as if Israel's piety were buried in his tomb, she does "evil in the sight of the Lord." So was it in that far-off day of old, and so has it often been in subsequent history. Nor, I will venture to say, when our short life's story is shown out, dear reader, will there be lacking some such sorrowful incident in it as the "doing evil" immediately following the decease of a "judge."

Let but the spirit of judgment, of divine holy discrimination between what is "of the Father" and what "of the world," with unmitigated reprobation of the latter die out, and at once evil shows itself again, our "rest" is broken, and there is ever an oppressor not far off.

OUR HOPE.

Egloo, king of Moab, is this time the instrument of chastening the Lord uses, an instrument doubtless exactly adapted to the "evil" that now shows itself; so that we may get a clear idea of the disease from the medicine used to counteract it. "Egloo" means "circular," and this root meaning applies not only to the form, but to the motion consequent on it. For instance, "agalab," "chariot," "cart," which, as moving on its circular revolving wheels, combines both form and motion (Numerical Bible).

Thus "Egloo" figures clearly the law of unceasing, wearying, circling, change, without anything ever new. Everything, as Ecclesiastes groans, sun, wind, water, generations, ever *revolving*, ever "circling," whence they came, but nothing really *new*. It is the law of wearying restlessness that *governs* the world away from God. No wonder that when the Lord's people get away from God into the world, they, too, come under the power of Egloo.

He is king of Moab. What then is figured by Moab? From what we have seen of Egloo, we should naturally say at once that Moab is simply the *world* away from God. Yes, but we may perhaps get a little closer than this—it is the world truly, but in some particular aspect of it. Look at the name "Moab," "seed of a father;" the shame of his birth is ever told out plainly in his name. He is the incestuous son of Abraham's nephew, poor Lot, the world-loving "righteous man."

Moab's country, too, touched Israel's land, lying to the South-east of Canaan, bordering the Amorites on the South, from whose land it was separated by the River Aaron. This was not given to Israel for a possession, but was ascribed divinely to Moab.

The Moabites are thus near to Israel by both *birth* and by *locality*. They are not, as the Philistines, *in* the land. It is the world, bordering on the domain of faith. Not the world-bordering Church, but the Church-bordering *world*. There is a long boundary line, on one side of which is the Church, on the other the world—a strong boundary line, for it is the river of death, Jordan. But let Israel lose possession of the ford of Jordan, the cross, whose power alone spans death; let her lose her place as dead and crucified with Christ, and she becomes captive to the world, *i. e.*, mere profession at once.

Fair, too, are the daughters of Moab, and not alone in that far-

off day when in Moab's plains the tents of Israel were spread out "as gardens by the river side," have they proved a serious stumbling block to the heavenly pilgrims. Every felt attractive worldly delight that makes us forget our true home is a daughter of Moab.

Well, then, Moab prefigures the world near the Church, mere *profession*, and for a saint to come under the power of Moab is to have his usefulness, power and joy replaced with wretchedness, impotence and distress. Vitality and power die out with departure from God. The *form* becomes dominant. It is a natural consequence, and yet a punishment from the Lord. "Having a form of godliness but denying the power," is distinctly Moabish.

The Israelites are quietly in servitude eighteen years, and all for the lack of a "cry;" for, as soon as they cry, there is a saviour. Jehovah has been waiting for that cry, and there is nothing else that is needed; a deliverer is found at once.

He is "Ehud, the son of Gera, a Benjamite, a man left-handed," and of course he prefigures some principle or spirit that must *rule* the Lord's people for their deliverance from mere profession. "Gera is the father of Ehud." "Gera" means "meditation," and it is surely this that naturally precedes deliverance, and from which springs, in contrast with the empty formalism of worldliness, a joyful realization of our own happy portion in Christ. For "Ehud" is akin to Judah—Je-hud-ab, the "hud" having the same significance of "praise" in both cases.

We may then interpret the names thus: "Meditation" gives birth to "praise," *i. e.*, the energy of faith, and then the world-ruler "Egloë" is doomed.

But let us look a little closer at the father of this active, energetic Ehud. He is much overlooked just now. The spirit of the age has little use for Gera; he is relegated to obscurity as a dreamer and impractical, but Scripture gives him a very honorable place. The first psalm thus speaks of him: "His delight is in the law of the Lord and in His law doth he meditate day and night." Nor does the New Testament at all belittle Gera: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"

OUR HOPE.

Do not, my reader, seek to be constantly active, nor even constantly taking in fresh food from God's word apart from Gera. Lie down in those pleasant pastures as do the cattle in the fields and ruminate or chew the cud of what you have already cropped. It is no waste of time, nor indeed a mere matter of choice, but an absolute necessity. Never will you exhaust or press out between the teeth of your faith all the sweetness and nourishment there is in old truths cropped long ago. Ruminate, meditate. It will deepen thy experience; for then will Gera, as we may say, take thee by the hand and lead thee into an ever deepening enjoyment of thine own portion; and in due time Ehud shall be born and shall do valiantly; but "Ehud" must spring from "Gera," activity from meditation.

It is true that Ehud is left-handed. Yes, in this deliverance here begins to be evidenced the divine care to keep Israel from vaunting themselves. Ever more and more must the weakness of the instrument used be manifested, for Israel is ever more and more in danger of thus vanotig, because of decreasing realization of the truth, and this we shall note as we go on.

Ehud is sent by his people on one kind of an errand; the Lord sends him on quite another. They send to Eglon the tribute expressive of their bondage, a humiliating service for Ehud; but this joyful child of "meditation" serves another Master and bears another message. No tribute, but a two-edged dagger, that shall effectually deliver captive Israel.

How simple and easy it is to interpret our narrative here! Who cannot see in this two-edged sword that "word of God that is living, and powerful, and sharper than any two-edged sword, piercing ever to the dividing asunder soul and spirit and of joints and marrow, and is a discerner of thoughts and intents of the heart." That which grasps it may be the weak left hand, but let but faith (ever figured by the hand) grasp it at all and it will do its work effectually enough.

But, mark, we are told its length: it is a cubit long. Of what interest is it to you mortals to know the length of Ehud's sword? The single cubit must speak of something—what? Listen to the Lord Jesus: "Which of you by taking thought can add one cubit to his stature? If ye then be not able to do that which is least." Does this not give us an idea of insignificance. Does it not, then, in this connection tell us that the simplest truths of God's word

OUR HOPE.

115

truly grasped by faith are quite sufficient to pierce through all the apparent prosperity of this world, *i. e.*, the belly of fat Eglon. One need not be able to grasp the deep things of God. One may be in large measure ignorant of prophetic truth, of dispensational truth, or church truth, as we, perhaps foolishly, speak. All of these are most precious and helpful in the path of holy separation, but they are beyond the "one cubit." Shall we look at a dagger of "one cubit?" Here it is, "*Jesus is the Son of God.*" Grasp that; by a iron faith, even though perhaps left-handed enough, and what follows? The world is overcome. "For who is he that overcometh the world but he that believeth Jesus is the Son of God" (1 John, v: 5).

Take, then, thy stand, my soul, for a while by the querries in Gilgal; by that cross on Calvary where hung "Jesus, the Son of God." Why hang He there? For thee. "He loved me and end gave Himself for me." Does not the sight deliver the affections from captivity to the world that put Him there?

Aye, but that cross is quite empty now, and where shall I find Him who so loved me as to suffer there, the eternal divine Lover of my soul? Lift up the eye to the highest height, even to the very throne of the majesty on High, and see "Jesus, the Son of God" ever there. Has He not won thy heart? Wilt thou linger in a world that still hates and despises Him? Wilt thou not run thy race to Him as little burdened as possible?

Our sword is but a cubit long, but it is amply sufficient when "girded on the right thigh," that is, convenient for use at any moment.*

Next, mark, "Eglon was a very *fat* man." Fat is the emblem of prosperity all through scripture. Here it is for worldly prosperity, etc. This thought is further emphasized in the narrative by his possession of the City of Palm Trees. For the palm tree is equally a symbol of prosperity; sometimes used in a good sense, "the righteous shall flourish like the palm tree," but here, of course, it is simply worldly prosperity that is figured. The child of God, or the people of God, have come under the power

* It is interesting and very confirmatory of this to note that one who has made a study of the significance of numerals writes of One: it implies "Self-activity, power; that which stands alone must have power to stand alone." So that we may feel assured in seeing "sufficiency" in the one cubit that our God has given us the light He would have us get from His one-cubit dagger—to His Name the praise.

of worldly prosperity—they have got up in the world. Alas, how often is this but the sign of captivity. Sad enough is this, but still more sad when, like the poor worldling himself, we hug our chains, love our captivity, and utter no "cry."

Note one point more. Ehud himself turned aside from the quarries that were by Gilgal, and to get the significance of this we must correct one word. "Quarries" should be "boundaries," they are the boundary stones dividing between different estates or countries. These boundaries are by Gilgal—oh, solemn place for worldly prosperity to meet faith armed with the word of God. For "Gilgal" is the place where by the sharp knives of circumcision the reproach of Egypt had been rolled away. It is "the cross of the Lord Jesus Christ, by whom the world is crucified to me and I to the world" (Gal. v: 14). How can Eglon live here?

Face to face in this solemn place, in solemn silence and alone they stand: the fat, prosperous world and poor, left-handed faith.

The scene is quickly over. Into the very belly of Eglon sinks the sharp sword of Ehud; the very belly, the self-centre of all that is of the world and not of the Father; of the lust of the flesh, the lust of the eye, the pride of life; that which flesh serves (Phil. iii) and which is never satisfied, is pierced through and through.

With what result? *Its true nature is fully exposed.* Let us not be too falsely delicate so as not to profit by this strong-worded truth. The prosperity of the world, fat and flourishing as it appears externally, is seen under the stroke of God's word—in the light of Jesus, whom it crucified, being the Son of the living God—as nothing but "dirt." Yes, so says another Benjamite, who well knew how to wield that sword: "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him." How much does this leave of fat Eglon alive?

V. 27. Now the trumpet is blown. Faith, conqueror over the world, will have all the Lord's dear people share in the victory, and whenever that trumpet's joyful note is heard, the slave leaps up a free man. Oh, that we, dear reader—if this poor, vain, fleeting world, fat and flourishing though it may appear, has in any measure brought us into bondage—may hear that joyful trumpet-blast and follow the leading of faith to complete victory. Secure the "fords of Jordan"—the only place where

OUR HOPE.

117

Jordan can be crossed. Oh, where is that? but also at that *cross*, where, to Christ, we pass through death and judgment dry-shod and untouched. Secure this vitally strategic point; it belongs to us as believers in Jesus, and all the remnant of worldliness, even ten thousand fat and lusty Mosabites, shall fall—not a man shall escape!

I have sought to apply, as I followed the narrative; but give me for one moment your hand in spirit, my dear reader, and let me press upon you, as one who has not been without wounds himself in this warfare, the solemn, joyful truths of this second captivity and the deliverance therefrom. Stealthily Hoab steals into our portion, and without any battle (note this), before we are aware, he is our master, and we are giving him tribute: tribute of precious opportunities never to be regained; tribute of time spent in building "wood, hay and stubble" for the fire of a last-coming day; tribute of many a heart-ache, of many a care, of many an anxiety; tribute of many a fall into "temptation and a snare, and into many foolish and hurtful lusts which draw men in destruction and perdition." Oh, let us "cry," and even as we cry we shall surely "meditate" on that holy word of God, and this "meditation" will give birth to the energy of faith: "Ehud," which shall expose fully with one home-stroke the inherent futility and worthlessness of this poor world. "Cry" and "meditate"—what is this but an active carrying out of the commendation of the apostle to "God" and the "word of His grace." To the One we "cry," on the other we "meditate," and a joyfully revived energy slays worldliness, and lo, with a trumpet-blast of joy, we once more possess our own and are free. Oh, rest not, my reader, short of that home; thrust with thy two-edged sword into the very belly of Egion, till with loathing you, too, turn from that which had captivated you and which you now see to be but "dirt."

If I could hear Christ interceding for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference; He is interceding for me.—*Rutherford.*



Obedience: What is it? and are we yielding it?

It is of the very last possible importance for the Christian to have a clear apprehension of the true character of Christian obedience. It is, of course, perfectly evident that I must be a Christian before ever I can yield Christian obedience. A child can understand this. I must be in a position in order to discharge the duties which belong to it. I must be in a relationship, ere I can know, feel, or display the affections which flow out of it.

If we keep this simple principle in our minds, it will prevent our attaching a legal idea to the word obedience. There is not, and cannot be, a single trace of legality in the obedience to which we are called, as Christians, seeing that, ere we can take a step in that most blessed path, we must have divine life. And how do we get this life? "Not by works of righteousness," surely; not by legal efforts of any kind whatsoever, but by the free gift of God—all praise and thanks to His holy name! "The gift of God is eternal life, through Jesus Christ our Lord." And how is this life communicated? *How are we quickened, or born again?* By the word and Spirit of God, and in no other way. We are by nature "dead in trespasses and sins." There is not in any son or daughter of Adam a single pulsation of divine life. Take the very fairest specimen of mere nature—take the most refined, cultivated, moral and amiable person in the very highest circle of social life; take the most religious and devout person in mere nature, and there is not so much as one spark of divine or spiritual life.

This, no doubt, is very humbling to the human heart, but it is the plain truth of holy scripture, which must be constantly maintained and faithfully set forth. *We are by nature alienated from God, enemies in our minds by wicked works, and hence we have neither the will nor the power to obey. There must be a new life, a new nature, before a single step can be taken in the blessed pathway of obedience; and this new life is communicated to us by the free grace of God, through the operation of the Spirit, who quickens us by the Word.*

A passage or two of holy scripture will set this matter clearly before the mind of the reader. In John iii. we read, "Except a

OUR HOPE.

. 219

man be born of water and of the Spirit, he cannot enter the kingdom of God." Here we have the Word presented under the figure of water, as we read in Ephesians v. of "the washing of water by the Word." Again, in James i. we read, "Of His own will began He us, by the Word of truth." It is not possible to conceive anything more entirely independent of human effort than the new birth as here set forth. It is wholly of God, of His own will, and by His own power. What has a man to do with his natural birth? Surely nothing. What, then, can he have to do with his spiritual birth? It is of God, exclusively, from first to last. All praise to Him that it is so!

Take one more uncommonly fine passage on this great subject. In 1 Peter i: 23, we read, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you."

Nothing can be more precious than this. When the glad tidings of salvation fall with power upon the heart, that is the birth moment. The Word is the seed of divine life, deposited in the soul by the Holy Ghost. Thus we are born again. We are renewed in the very deepest springs of our moral being. We are introduced into the blessed relationship of sons, as we read in Galatians iv. : "When the fullness of the time was come, God sent forth His Son"—marvelous grace!—"made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Here, then, we have the true ground of obedience clearly and fully set before us. It is eternal life, possessed, and eternal relationship enjoyed. There can be no legality here. We are no more servants on legal ground, but sons, on the blessed and elevated ground of divine love.

But we must remember that we are called to obedience. "Lord, what wilt Thou have me to do?" is the very first breathing of a new-born soul. It was the question which emanated from the broken and penitent heart of Saul of Tarsus, when smitten to

OUR HOPE.

the ground by the manifested glory of the Son of God. Up to that moment he had lived in rebellion against that blessed One; but now he was called to yield himself, body, soul and spirit, to a life of unqualified obedience. Was there aught of the legal element in this? Not a trace, from beginning to end. "The law of Christ," he says, "constraineth us; because we thus judge, that if one died for all, then were all dead. And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (2 Corinthians, v.)

Here, beloved Christian reader, lies the grand motive-spring of all Christian obedience. Life is the ground; love the spring. "If ye love Me, keep My commandments." And again, "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." How precious! Who can adequately set forth the blessedness of this manifestation of Christ to the obedient heart? Should we not earnestly long to know more of it? Can we expect it if we are living in the habitual neglect of His holy commandments? It is "he that hath My commandments, and keepeth them, he it is that loveth Me." Have we His commandments? And are we keeping them? How utterly worthless is mere lip profession? It is like the son in the parable, who said, "I go, sir, and went not." It is empty, hollow, contemptible mockery. What father would care for loud profession of affection on the part of a son who cared not to carry out his wishes? Could such a son expect to enjoy much of his father's company or confidence? Surely not; indeed it is more than questionable if he could value either the one or the other. He might be ready enough to accept all that the father's hand could bestow to meet his personal wants; but there is a very wide difference indeed between receiving gifts from a father's hand, and enjoying fellowship with that father's heart.

It is this latter we should ever seek, and it is the precious fruit of loving obedience to our Father's words. "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*." Can aught, this side of heaven, be more precious than to have the Father and Son coming to us.

OUR HOPE

121

and making their mention with us? Do we know what it means? Do we enjoy it? Is it common to all? By no means! It is known only to those who know, and have, and keep the words of Jesus. He speaks of "His commandments" and "His words." What is the difference? The former set forth our holy duty; the latter are the expression of His holy will. If I give my child a *commandment*, it is his duty to obey, and if he loves me he will delight to obey. But supposing he has heard me saying, "I like so-and-so," and that he does that thing without being directly commanded to do it, he gives me a much more touching proof of his love, and of his affectionate interest in all my wishes; and this, we may rest assured, is most grateful to a loving father's heart, and he will respond to this loving obedience by making the obedient child his companion and the depository of his thoughts.

But there is more than this. In John xv. we read, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved me, so have I loved you."—Amazing truth!—"Continue (or abide) ye in My love." How is this to be done? "If ye keep My commandments, ye shall continue (or abide) in My love; even as I have kept My Father's commandments, and abide in His love."

Here we learn the wondrous truth that we are called to the very same kind of obedience as that which our adorable Lord and Saviour rendered to the Father, when He walked as a man on this earth. We are brought into full fellowship with Himself, both in the love wherewith we are loved, and the obedience which we are privileged to render. This is most blessedly confirmed by the Spirit in the First Epistle of Peter, where Christians are spoken of as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." Chapter 1: 2.

Let the reader carefully note this. We are elected of the Father, and sanctified by the Spirit to obey as Jesus obeyed. Such is the plain teaching of the passage. That blessed One found His meat and drink in doing the Father's will. His only motive for acting was the Father's will. "I delight to do Thy will, O my God." There was no opposing element in Him, as there is, alas! in us. But, blessed be His name! He has linked us with Himself, and

called us into blessed fellowship, both in the Father's love to Him, and in His obedience to the Father.

Marvelous privilege! Would that we appreciated it more! Oh, that we rendered a more loving obedience to all His precious commandments and sayings, that so He might manifest Himself to us, and make His abode with us. Blessed Lord, do make us more obedient in all things!

C. L. M.

Dispensational Aspects of the Bible.

NOTES OF A LECTURE BY ADOLPH SAPHIR.

An objection is brought against the Old Testament on account of the miracles it contains; many who receive the miracles of Christ and His disciples, yet view the miracles of the Old Testament with a strange feeling of antipathy.

(a) But, observe, the characteristics of both are the same. So great is the similarity that it has been one argument of the mythical school that miracles were inserted in the New Testament merely to prove that Jesus and His followers could do as much as Moses had done.

(b) There are those who seem under the impression that on every page of the Old Testament there is some wonderful prodigy. They forget that during a period of twenty-three years there occurred a far larger number of miracles than during all the centuries over which the Old Testament extends. During the three years of Christ's ministry, and the twenty years of His disciples' ministry recorded, we have more miracles than in all the history of the Old Testament. This objection, then, falls to the ground.

(c) Further, the Old Testament miracles occur at some time of crisis, when some new thing had to be brought in, or apostasy checked. So it was not a mere love of prodigy (as some say), but for the glory of God and His manifestation to mankind.

(d) Further, the very Old Testament miracles which form stumbling blocks to some are ratified by Jesus and His apostles; so those who refuse to believe in Jonah must reckon with Jesus Himself, who ratified it. So also Lot's wife turned into a pillar of salt. In the case of Balaam's ass there is the reference to it by Peter to be met by objectors.

(e) But there is a difference between the miracles of the Old

OUR HOPE.

123

Testament and the New. Yes, the miracles of Jesus stand by themselves, for He is both God and man, and did works "such as none other man did." The miracles of Jesus range themselves under various aspects. He is Redeemer, Lord of nature, Restorer and Lord of all. As Lord of Nature, He rebukes the wind; as Restorer, He sweeps away disease; as Lord of all, angels and devils obey Him. After following out this thought at some length, Mr. Saphir showed that the old Testament miracles had a cosmic character, manifesting the power of the Jehovah of Israel to Egyptians, Canaanites, and other nations.

The last objection to be noticed is that the sins of God's people are told with great plainness, so that many find it difficult to believe that David, Jonah, and others could be saints at all. Richard Rothe, in a remarkable passage, affirms that the ethics of the Old Testament and New Testament are identical. The Revelation is ideal and perfect, although individual sins had not attained to it. But the object, observe, of the Bible is not to glorify man, but God. Moreover, these men were chosen, not on account of extraordinary excellence; they were chosen in grace, and, after they had been chosen, grace alone sustained them.

Furthermore, not only is the sin faithfully recorded, but the deep, sincere repentance is shown, (see Psa. li. and xxxii). Sin is ever chastised. Repentance precedes restoration.

But the root of the objection lies in the importance attached in this age to ethics and morality. The Bible recognises only the regenerate and unregenerate, the godly and ungodly. This, like the Pharisees of old, the world cannot understand, until enlightened by the Spirit of God.

Proceeding to the main theme of the lecture, after having spoken with all his heart of the effects of the Reformation on the interpretation of Scripture, he had now to notice two defects.

First, the Reformers did not distinguish dispensations, although Augustine had said long before, "distinguish the times, and all difficulties vanish."

Second, they did not see clearly the important position of the Jews or the second advent of our Lord. True, men such as Luther and Calvin did not hold the shallow view of the gradual improvement and amelioration of the world by Christianity, but still they did not see clearly the second advent of the Lord, or the difference between the Church dispensation and the past and future

kingdoms. The error made by those who subsequently preached the Gospel was this—they thought it sufficient to preach personal salvation, to teach truths necessary to the individual soul, without searching out the whole counsel of God. Through the neglect to follow out the teaching of God's Book in all its comprehensiveness, many anti-Biblical ideas became current. It is one advantage of the present controversy that it obliges us to read the whole Scripture and acknowledge that God has written nothing that is not profitable and necessary. At present the Old Testament is the battlefield, and it is very good it is so.

I. Now as to the Old Testament in contradistinction from the New. What is the leading idea which will enable us to see the characteristics of the Book? That the Bible consists of two parts is historically evident. One part written before the advent of Christ, the other after; one written in Hebrew, the other in Greek; one addressed primarily to the Jew, the other to the Church of Christ. During the exile of Israel the Church is the witness for God, and the name which was formerly revealed as Jehovah lives in the Church as "I Jesus."

II. But a simple Christian looks upon the whole as one. He sees a continuity throughout. The Book appears as a *ring or circle*. In the first three chapters we see the creation of the world, the fall of man, the triumph of Satan; and in the last three we see the whole thing reversed—Satan cast out, the marriage of the Lamb and the Bride, the creation of a new earth wherein the glory of God is manifested. Between beginning and end the history is continuous.

Again, thinking of the promise and fulfillment, the Book appears as a *tree*; the root in the Old, the branches in the New. Or, viewed as an organic whole, it appears as a *river*; flowing on to the ocean of eternity. Or it appears as a *house*; the Old Testament the foundation, the New Testament the superstructure. Or, again, it is a *riddle*; the Old Testament the problem, the New Testament the solution. Or, as a *lock and key*; the key of the New Testament fitting exactly the ward of the Old Testament. Or, again, it appears like that glorious scene, Christ in the middle, and the multitude moving before and behind, crying, "Hosanna to the Son of David." Or, like those two men who bore the glorious bunch of grapes from Eschol: the man who went before had a passing glimpse of the grapes as they were lifted on

OUR HOPE.

125

his shoulder, but the man who came behind saw them all the time. So the prophets went before, Christ is in the center, and the apostles coming after see Christ and the prophets. Or, to use my favorite comparison, it is like a day; first the glorious night of the Old Testament, illumined with the moon of promise and the stars of prophecy; then the rising of the sun, followed by the brightness of the day.

Thus there are contrasts; yet the two are held together so that the Old Testament can never be superseded; both Scriptures must stand or fall together.

III. Further, the usual designation, Old and New Testaments, appears to me imperfect and liable to mislead. The term "old" conveys the idea of passing away; in this sense the Scriptures are not old at all.

The latest objection of the critics to the books of Moses is that these books seem to lay the stress on the Gospel. They grant that the other books are full of the Gospel and Atonement, the coming of Jesus, and the promise of the Spirit; but these five books are (they say) legal. Very well; in Genesis we have not the Law—it is not yet given. In Deuteronomy we have the Law, but it is summed up thus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and thy neighbor as thyself." But what about the other three books? Exodus is the choosing of a people and their redemption by blood—is that Law or Gospel? The institution of the Tabernacle—is that Law or Gospel? Leviticus, read the Epistle to the Hebrews and say whether it be Law or Gospel.

In Genesis we see Abraham offering his only son; in Exodus we see the blood of the paschal lamb; in Leviticus we see the high priest entering into the holiest once a year, and not without blood; in Numbers we see the brazen serpent lifted up; and in Deuteronomy we see the coming of the "Prophet like unto me." The Gospel is not the distinctive characteristic of the New Testament, nor the Law of the Old Testament.

IV. What, then, are the distinctive characteristics? The Old Testament is the book of the kingdom; the New Testament is the book of the Church.

In the one God manifested Himself and His promise to Israel, and everything looks onward to His coming to save His people Israel. The New Testament also has a point to which it looks forward—the second advent of our Lord. When He comes Israel

OUR HOPE.

shall say. "He has come to take the throne of His father David, and we shall be His people;" the Church will say, "He has come to be glorified in His saints, and we shall reign with Him." This is what the apostles taught, constantly bringing in "the glorious appearing of our great God and Saviour Jesus Christ." As Jehovah He will appear to Israel; as the Jesus He will appear to the Church. So angels and apostles bear witness. This same Jesus who has left you, He will come again.

(a) But it is urged, we have plenty of practical work to do without troubling ourselves with such things. So had the apostles with Israel in apostasy and a wide field to evangelize. Yet they ceased not to testify of perilous times and the coming of the Lord Jesus Christ.

(b) Others say, Why speak of the second advent? Have we not enough to do to speak of the first? But the apostles, who stood in the transcendent glory of the first, and heard the words that flowed from His blessed lips, taught the Christians to wait "for the coming of the Son from Heaven." The attitude of the Church must be ever the same, whether in the first, the nineteenth, or the twenty-ninth century, if there be such.

(c) But were not the early disciples mistaken in expecting an immediate return of the Lord? That is nothing. The attitude during the whole dispensation is waiting for the coming of the Lord Jesus Christ.

(d) After quoting Beogei's testimony on the point of the waiting attitude of the Church, Saphir spoke of the connecting link between the Old and New Testaments—the coming of Jehovah, which is identical with the coming of Jesus. Closing, he gave a beautiful outline of the prophetic symbolism of the narrative in John vi: 5-21.

Here we have two miracles: the feeding of the multitude in the wilderness, and the appearing of Christ on the sea and His stilling the storm.

The wilderness multitude represents the world, hungry and in utter destitution. Jesus, through his disciples, feeds the multitude abundantly. The word is multiplied, however insufficient and worthless it appears to men. For eighteen centuries thousands and thousands have fed upon it, and yet there is sufficient for all who will.

The sea is the emblem of the world in unrest and opposition to God. The wind is the emblem of Satan seeking to destroy the

OUR HOPE

137

Church. Christ is no longer in their midst, but on a mountain apart. They toil in rowing, but make no progress. At last, in the fourth watch, Jesus Himself comes, and immediately the ship is at the land. So when He comes shall storms be over, and we shall be with Him—the haven where we would be.—*Selected.*

"My meditation of Him shall be sweet."—Psalm c.vi 34.

A believer never need be without pleasant thoughts, and sweet, if the Lord Jesus be the subject of his meditation. How sweet to meditate on His love—so wonderful, so fervent, so pure, so changeless. How sweet to meditate on His faithfulness amidst all the changeful circumstances of life, and the too frequent changefulness of earthly friends. How sweet to meditate on His life on earth, so gentle, so kind, so holy, so self-denying, so perfect as a servant in carrying out His Father's eternal purposes of love in bringing many sons unto glory. How sweet to meditate on His constant presence with His people as "the first-born among many brethren," who laid down His life for them, and who watches over their every step with a care and an interest far beyond that of a mother for her only child. How sweet to meditate on His second coming, when we shall see Him, and be made like unto Him, and realise the blessedness of being "together with the Lord." How sweet to meditate on His eternal presence in the midst of the eternally loved family, in the glorious family home above—its leader, its teacher, its joy forever. Verily my meditation of Him is sweet.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. . . . And there shall be no more curse: but the throne of God and the Lamb shall be in it; and His servants shall serve him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. . . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev. xxi: 4; xxii: 3-5, 20.

OUR HOPE.

SPECIAL FEATURES OF THE GOSPELS.

| | | |
|---|---|--------------------|
| I—MATTHEW. | III—LUKE. | IV—JOHN. |
| Where written Palestine | Greece. | Asia Minor. |
| Character { Jewish | { Universal | { Spiritual |
| Topical { Chronological | { Biographical | { Metaphorical |
| Messiahship Ministry. | Man. | Divinity. |
| King of the Jews King of the Jews | Man. | Pre-existent |
| David David | Man. | God |
| Chap. i: 1-16 Chap. i: 1-16 | Chap. iii: 23-28 Chap. i: 1. | Chap. i: 1. |
| Chap. i: 1 Chap. x: 45 | Chap. xix: 10 Chap. xi: 31. | Chap. xi: 31. |
| Jesus described as King | Philanthropist. | God manifest. |
| Ministry described Galilean | Galilean and Judean | Judean. |
| Whom He saves Israel | All flesh All flesh | Whosoever. |
| Special Topics Law | Love Life | Life |
| Truth Declared Righteousness | Sympathy Divine glories | Divine glories |
| Great Discontent Sermon on Mount | On Pain Upper room. | Upper room. |
| Fulfilled As it is written | As said Esaias As said Esaias | As said Esaias |
| Quotations 45; 42 allusions | 22; 12 allusions 24; 34 allusions | 15; 24 allusions |
| No. of Quotations Kingdom of Heaven | A certain man Verily, verily. | Verily, verily. |
| Prefaces Grouped | Only a few In order | New Parables |
| Parables Grouped | 72 97 | 87. |
| Passages peculiar to 106. | This is Jesus the King of the Jews | Jesus of Nazareth, |
| Inscription on Cross of the Jews | { This is the King of the King of the | { the King of the |
| | { the Jews | { Jews. |

Conclusion Jesus is risen Risen and ascended { Risen, ascended, and promising Holy Ghost { Risen, ascended, breathing Holy Ghost, and promising to come

Notes on Prophecy and the Jews.

The one hundred and eleventh Psalm is one of the many precious songs which His redeemed earthly people shall sing in the grand and glorious worship during the coming age. The preceding Psalm, the 110th, speaks of Him who is a King and a Priest, a Priest upon His Throne like Melchizedek. Only after He has come to rule in the midst of His enemies, can the 111th Psalm be sung by the people He has chosen and in the city, which is the city of a great King. When He comes again, He shall judge among the nations, and fill the places with dead bodies (his enemies); He shall strike through the head in many countries, and shall drink of the brook in the way (Ps. cx: 6, 7). Israel will then utter that one word which shall be the word of the millennial glory, *Hallelujah*, Praise ye the Lord. With this word the 111th Psalm begins. The Psalm in its structure is perfect, having ten verses, a complete and perfect number. Each sentence begins with a letter of the Hebrew alphabet beginning with "A", the first letter, and going in perfect order through the entire alphabet, ending with the last letter, which in the Hebrew alphabet is "T." Therefore the praise, which is heard from the lips of a delivered and restored people, is a perfect praise, giving thanks unto the Lord with the *whole* heart (verse 1). All lip worship has come to an end—circumcised in the heart, Israel will sing and show forth His promises in the earth. Christendom never did bring such a praise. The works of the Lord have been manifested, He has done a wonderful work, which is honor and majesty. Six times we hear what He has done.

1. *He* hath made His wonderful works to be remembered. The Lord is gracious and full of compassion (verse 4). He has arisen and has had mercy upon Zion. The set time had come.

2. *He* hath given prey unto them that fear Him (verse 5). Israel has overcome her enemies at last and done valiantly. Behold the people riseth up as a lioness, and as a lion does he lift himself up; he shall not lie down until he eat of the prey and drink the blood of the slain (Numbers xxiii: 24). But the Lord has given the prey, the complete overthrow of the enemies.

3. *He* will ever be mindful of His covenant (verse 5). God's gifts and calling are without repentance (Rom. 21). Thou wilt perform the truth to Jacob and the mercy to Abraham, which

thou hast sworn unto our fathers from the day of old (Micah vii. : 10).

4. *He* hath showed His people the power of His works in giving them the heritage of the nations (verse 6). No Zionism can restore to the people the land, no political combinations can bring back the people; the Lord Himself will do this and will also make them the head over all the nations.

5. *He* hath sent redemption to His people (verse 9).

6. *He* hath commanded his covenant forever, Holy and reverend is His name (verse 9). Thus we see what the Lord will do when He comes again, and that *He* will do it all; it will be for them again to "stand still and see the salvation of God." How rich the Psalms are in the descriptions of Israel's glorious future. What a future! What a place in the earth is reserved for them!

But what do we see at present in the people whose future is the brightest of *all* the nations of the earth? Misery, want, persecution and deepest suffering is the present condition of the everlasting nation. All in connection with them seems to be miraculous, even their indescribable history of blood and tears, and surely their preservance. Every curse spoken by Moses has been fulfilled. Every blessing—and that is the bright ray of Hope—will also be fulfilled.

Dr. Mandelstamm, of Kiew, pictured during the last Zionist Congress, the prevailing conditions of the Eastern-European Ghettoes. The picture is not overdrawn, but truthful in all its heart-rending details. However, one does not need to travel 10,000 miles to see poor Israel's afflictions. The writer has gone through the Ghetto of a half dozen Russian cities, and through Roumanian and Galician towns, and there is little difference in the suffering there and in the greatest Ghetto of the world, New York City. In the latter place hundred thousands live in a very small area packed together in filthy tenement houses, in many cases full of the grossest vices. We know of the misery which exists there, and could fill pages with the description of the want and sufferings we have seen. The hot summer is past—oh, what suffering among the children and the older people! Soon the half-clad children will shiver in the cold, and other evils will be upon them. It is still like Jacob away from the homeland. Thus I was in the day the drought consumed me, and the frost by night,

OUR HOPE.

131

and my sleep fled from my eyes (Genesis xxxi : 40). And this people has not yet seen the worst evil. The evil day for them is rapidly approaching. They will have to go down still deeper into the deepest depths of tribulation and afflictions. The place they will reach will be hopeless and indescribable. But then the Lord will save them and end their misery, want, persecution and sufferings forever. What a deliverance that will be! What an illustration of divine mercy! Think of it, the most miserable people will be the most exalted—the curse changed into a blessing! No wonder, then, that the whole heart of them will praise His name, the Name which is above every name, and that the whole earth will sing the Hallelujah with His redeemed people.

A mother in Israel broke forth once and sang her inspired hymn of praise to the Lord, who had done wondrous things. She said :

The Lord killeth and maketh alive :
 He bringeth down into the grave and bringeth up.
 The Lord maketh poor and maketh rich.
 He bringeth low, He also lifteth up.
 He raises up the poor out of the dust,
 He lifteth up the beggar from the dunghill,
 To make them sit with princes,
 And inherit the throne of glory.—(I Sam. i : 6, 7, 8).

The song of Hannah is prophetic. It fits us likewise—sinners of the Gentiles. Our place is that of death and utter ruin, alienated from the commonwealth of Israel, strangers from the covenants of the promise, having no hope and without God in the world. But God, rich in mercy, has reached down and lifted us up to Himself in the person of His dear Son. However, Hannah's song speaks of Hannah's people. Israel is the beggar upon the dunghill, and the dunghills are the Ghettoes in the midst of Christendom. The beggar will be crowned the prince of nations and inherit the throne of glory.

And the best of all is, The night is far spent, the day is at hand. Israel is waiting for that day—we wait for His coming. An orthodox part of the Jewish nation expects the long-promised One, and all that which He will do for them. Many, it is true, look now to Zionism, and see in that movement the long-expected

Massiah. Still there are many who continue to pray for and firmly expect the coming of Messiah the Son of David. They are watching for Him! How much more should we, in these important days, wait daily for the coming of our Lord. If the Jew knows from the Word that King Messiah is coming to build again the tabernacle of David, how much greater is our knowledge and our Hope? That King of Kings is our Saviour, our Lord, our Life and our Bridegroom. He has promised to come again and receive us onto Himself. The fulfillment of this promise is imminent. He has requested us to wait for Him. We cannot wait for a person if we know he or she is far off, and the return of that person is to be five years from now. We would naturally say, Wait till it is five years from now, and we know our friend has started on his journey, and then we wait for him. We do not know the time of His coming, but we will wait as before for Him daily.

Notes of Work among the Jews.

We are glad to have received during the last month more requests from believers for tracts to scatter among the Jews in different cities than we did for some time past. An interested friend formerly connected with the New York City Mission Society has gone through several down town streets and scattered in house to house visitation several hundred of our tracts.

Joseph and his brethren, a type of our Lord, His first and second coming, which has been exclusively circulated in several Jargon and one English editions, is at present being translated into the Russian, and we hope to have a large quantity printed. Many of the Russian Jews read Russian and prefer that language to almost any other. But our chief aim is to have the simple story of Joseph circulated through some beloved brethren in Southern Russia as well as in other parts of the empire.

A new number of our Jargon paper, "Tiqweth Israel," is likewise ready. It is a Gospel paper, and we will be glad to send it in larger quantities to any one who desires to circulate it among the Jews.

Again through another month we have had much encouragement in preaching the Gospel to our Jewish friends.

OUR HOPE.

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

Vol. VII.

NOVEMBER, 1900.

No. 5.

Editorial Notes.

People who are occupied with the study of the signs of the times are surely being kept busy these days, for never has there been a time when such startling events follow one after another as it has been the case during this present time. Numerous disasters, famines, earthquakes, wars, and a general sense of fear have increased all over the world. As believers, however, we are not asked to occupy ourselves with the present indications of the coming crisis, but we are to be occupied with Him who is the coming One, our Lord Jesus Christ.

In our country disaster has come of late upon disaster, while crimes, vices, wickedness, suicides are increasing at a frightful rate. Still the cry of prosperity, world improving and progress is heard on all sides. They are dancing along over a smouldering volcano, which may open at any moment and engulf them all. Warning after warning by startling disasters have come and are not heeded. All about us has the stamp of the last days.

A few days ago we looked upon a scene of appalling ruin. A frightful explosion had taken place in New York City and had wrought fearful havoc, killing and injuring many and destroying a whole block of houses. The explosion itself occurring in one of these "fire-proof" modern high buildings had made an end of its "fire proof" condition in a very short time and in a few minutes little was left of the strong building. In looking upon the scene of ruin, we thought of what is yet to come in the fiery wrath, and how dreadful it will be when the proud works of men are swept away. Yet the lessons are lost. An accident! that is the answer, and all continues as if nothing happened.

And in midst of this rapidly ending age, in midst of the scenes of ruin and falling away, we as believers still stand; how long? The Lord alone knows the answer to this question. We are waiting for His Son from heaven, and truly in these days should

be as meo, who wait for their Lord. But let our waiting not be in idleness. The Gospel is still to be preached even if none should accept it. The testimony to be given out in these significant days is much like the testimony of one who walked with God at the close of the first age and whom God took, translated by faith that he should not see death. And Enoch, the seventh from Adam, prophesied also as to these, saying, Behold the Lord comes amidst his holy myriads, to execute judgment again all (Jude 14, 15). The coming of the Lord for His saints and with His saints, the coming of the Lord as our blessed Hope, the day of the Lord, the Hope of the saints and the Hope of the world, etc., is to be given out as never before. Many who were at a time faithful witnesses to these truths have stopped in their testimony, and do no longer give out the midnight cry, Behold the Bridegroom, go forth to meet Him! This failure in itself is a sign of the times.

But here is another significant fact :

"Is it not strange," remarked some one, "that man coupled with the doctrine of our Lord's return and the blessed Hope so many strange, fantastic, unscriptural and wrong doctrines?" No, it is not strange. The enemy hates the Bible, God's written Word, as much as he hated Him who is the Living Word and him who is a child of God. Of all the truths, Satan hates the preaching of the simple Gospel and the coming of the Lord. How masterly he has been in obscuring and blinding both! Adventism, Sabbatarianism, strange views on certain prophecies, Anglo-Israelism, Millennial Dawnism, Day-setting, and many other "isms," have been invented and put into the world by him who is a liar and the murderer from the beginning. He is not yet done. New theories come up, and all to get the eye off of Him who is the Coming One.

Much thought and prayer on these things mentioned in these notes have decided us to publish a number of Our Hope filled with good, substantial articles on the Lord's Coming in its various aspects. This number will come out next month. Mr. Scofield of East Northfield, and others, have promised us contributions. The edition of the December number will not be less than 10,000 copies. We intend to send several thousand to preachers of

different denominations and others, to as many addresses as are placed at our disposal by our readers and as far as the supply goes. Please send us addresses or let us know at your earliest convenience how many extra copies for free distribution you think you can use among your friends.

"Out of His Fullness" is the title of a little periodical we publish now in the German language. It is a paper much like "Our Hope," for Bible exposition. We hope to scatter it free among German people. The first number is out. If you know German believers, send us their addresses.

Gospel of Matthew.

BY A. C. G.

CHAPTER IV.

The first part of this chapter gives us the history of the temptation of the King.* This is a most important topic, many-sided in its application, and thick volumes have been written on it without exhausting. We will therefore have to confine ourselves to the bringing out of some of the most important teachings, without attempting to go into many of the precious details and applications to the believer.

His baptism formed, as we saw in the last chapter, our Lord's entrance upon His official work. He is declared as the Son of God by His Father, and anointed with the Holy Spirit; and the third act is that He, who is declared the Son of God, anointed with the Spirit, come to do the eternal will of God, to suffer and to die, is to be tempted by the devil. Then was Jesus carried up into the wilderness by the Spirit (verse 1). It came immediately after He had come out of the waters. There was no interval between. This is seen from the Gospel of Mark. And immediately the Spirit drives Him

* We call attention to a lengthy treatise, which appeared in the May number of Our Hope, on the temptations of our Lord Jesus Christ. We will not follow here the very important argument that article contains; however, we desire to call the attention of all our readers to it, and ask a careful and prayerful re-reading of the same. We can supply those who have not the May number (1900) with a copy free of charge.

out into the wilderness (Mark 1: 12). - It was the first thing to be done in fulfilling the Scriptures. He was *carried* into the wilderness, and in Mark it is stronger still: *driven there*. Some have said, as if our Lord was anxious to meet the enemy, desirous of coming face to face with that old serpent, the devil, who has the power of death, and whom to annul He had come. But that cannot be. If it had been our Lord Himself who hastens impatiently to meet the adversary, He would have been the tempter of the Evil one. Not His Spirit drove Him, but the Spirit carried Him into the wilderness. It was the Holy Spirit who took Him to meet the enemy. The Spirit, who had come upon Him and rested on Him—He impels Him. The Spirit carried Him into the wilderness. The Christ, the second Adam, meets the devil in another place, far different from the garden where Adam and Eve had their abode. What a contrast! Even the earth, though good and perfect it was, did not seem to be a good enough place for Adam and Eve. So the Lord planted a garden eastward in Eden, and there He put the man He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food (Gen. 2: 9, 10). What a beautiful spot that garden must have been! Surrounded by all this, with all wants supplied, the enemy came to tempt, and with it the failure. But here is the second Man, and He is not brought into a garden, but He is driven into the wilderness—the great and terrible wilderness wherein were fiery serpents and scorpions, and thirsty ground where was no water (Deut. 32: 15). He was there in the wilderness with the wild beasts (Mark 1: 13)—in that terrible wilderness, surrounded by serpents, scorpions, adders and the wild beasts, the Messiah, the King, stands to meet the foe. And having fasted forty days and forty nights, afterwards He hungered—His blessed body, a body of flesh and blood, felt hunger and thirst. How reduced in His outward appearing He must have been, the Man of Sorrows and acquainted with grief! We would call attention to the fact, that the tempter did not come to Him for forty days, as it is often said in misquoting scripture, *but afterward, when, having fasted, he came to Him*.

And the tempter came to Him. He is the adversary, the accuser of the brethren, that old serpent, the devil. He is as

truly a person as God and our Lord is a person. How terrible it is that in the very midst of Christendom the personality of the devil is denied. If there is no personal devil there is no need of a personal Saviour. The "new" theology, whose father the devil is himself, has no use for a belief in the personal devil. That person is simply put down as an invention of the dark middle ages, and spoken of as an old relic which still survives in the minds of some old fogies. It is no longer a person with most of these modern theologians, but an evil principle. The Lord's temptations, according to this new interpretation, were only imaginations—they were the workings of the mind, a kind of weakness which was produced by the prolonged fastings. If we ask these men who got rid of the personal devil, how they can explain the belief of the Jews in a personal devil and in the demons, as well as the demoniacal possessions in the days of our Lord? they answer us and say, The Jews brought this superstition from the Babylonian captivity. But if we ask these "critics," Why, then, did the Lord and His apostle not correct so grave an error? they give us an answer which dishonors our Lord. The denial of the existence of a personal devil, as it is becoming almost universal in Christendom, is surely the masterpiece of all the dreadful work Satan has done, and we can well imagine what fiendish joy he must have in seeing his existence denied, and by and by he will have the world in security ensnared by his delusions. Then, when he himself and with him his demons are cast out of heaven into the earth, the earth will know that there is a personal devil, for he comes on the earth and brings with it that which is his work, the great tribulation. His wrath will be great for a short time (Rev. xii). What a terrible awakening that will be for all those who denied the existence of that Evil one! The dreadful chain in denying the personality of the devil is: No devil, no sin, no judgment, no wrath, no atonement, no Saviour, and at last no God.

We do not know in what form of a person the devil appeared to our Lord. There is only one scripture which tells us of a form he took, that is in Genesis the third chapter. The serpent must have been perhaps the most attractive of all the creatures and not as the serpent is now, creeping upon its belly, having so become by the curse. In the New Testament

we read that he goeth about as a roaring lion and that Satan transforms himself into an angel of light. Perhaps in that subtle form he came to meet Him, whom he knew to be the eternal Word made flesh.

There is but one more word to be considered before we turn to the temptations themselves and take them up in their order. It is the word *tempt*. It is here where much misunderstanding comes in. The word tempt has different meanings. One of them is inciting or enticing to evil, to seduce. This always presupposes evil present in some form, the possibility that the person can be enticed and lured to evil, that in the person there is something which responds or may respond to the temptation to the evil placed before. This would never be the case with our Lord. There was no sin or evil in Him. He is absolutely holy. Therefore the word tempt in this form can never apply to Him. But the word tempt means also put to test. To test means to bring to trial and examination; compare with a standard; in this sense *only* it can refer to our Lord. He was tempted means, He was tested as to His ability to do that for which He had come. The test or tempting is to bring out that He is the pure gold, the Holy One, the spotless One, the One who alone can do the work for which He appeared, to put away sin by sacrificing Himself. Therefore the Spirit led Him up into the wilderness. The word tempting or testing has also a special significance in connection with Israel. The Lord, as Messiah and King, is closely identified with His people. He goes through their history, so to speak, and fulfills all, and at last He died for that nation. Israel was tested or proved, and failed. There He made for them a statute and an ordinance, and there He proved them. The Septuagint translates the Hebrew "Nissohu" with *αἰδωσθε*, the Greek word which is used in the fourth chapter of Matthew. The Hebrew means testing, to find out if it is really so by a test. The same word is used in Deuteronomy the eighth chapter. And thou shalt remember all the way which the Lord thy God has led thee these forty years in the wilderness that He might humble thee, to prove (test) thee, to know what was in thine heart, whether thou wouldest keep His commandments or no (Deut viii : 2). If we would continue quoting from the eighth of Deuteronomy we would find the

OUR HOPE.

139

word, to which we come later, which our Lord uses in answering the tempter. We put the number forty in italics, because here too is a point of comparison.

And now we come to the temptations themselves. The devil now begins to address Him, who has come to crush the serpent's head. It would be very interesting to make a careful study of the words of Satan we have in the Word of God. They are contained in Genesis the third chapter, the first chapter of Job, and here in the Gospel. We give this hint to our readers. The words he speaks in these passages establish him in his true character, the liar and murderer from beginning, the accuser. He places before our Lord three temptations, the test is threefold.

I. And the tempter coming up to Him said, *If* thou be Son of God, speak that these stones may become bread.

The answer from the Lord: But He answering said, It is written man shall not live by bread alone, but by every word which goes out through God's mouth. (Deut. viii : 3.)

II. Then the devil takes Him to the holy city and sets Him upon the edge of the temple, and says to Him, *If* Thou be Son of God cast Thyself down; for it is written, He shall give charge to His angels concerning Thee, and on their hands shall they bear Thee, lest in any wise Thou strike Thy foot against a stone. (Psalm cxi.)

The answer: Jesus said to him, It is again written, thou shalt not tempt the Lord thy God. (Deut. vi : 16.)

III. Again the devil takes Him to a very high mountain, and shows Him all the kingdoms of the world and their glory, and says to Him, All these things will I give Thee, *if*, falling down, thou wilt do me homage. Then Jesus says to him, Get thee away, Satan, for it is written, Thou shalt do homage to the Lord thy God, and Him alone shalt thou serve. (Deut. vi : 13.)

First, a few general remarks. . . Twice Satan takes the name Son of God on his lips. He knew that the Person before Him is the Son of God, but he hates Him as such. Later this hatred is fully seen in those of whom the Lord said, Ye are of the devil, as your father, and ye desire to do the lusts of your father. (John viii : 44.) The pharisees and elders of the people, who are seen in the Gospel of Matthew, know Him as Son

and Heir, and with this knowledge they rejected Him and delivered Him into the hands of the Gentiles. This was surely Satanic. Each of these temptations leads higher. In the first it seems but a small matter to turn a stone into bread. He knew this Lord had spoken in creation, and the heavens were blazing with millions of worlds, now but to speak and change a stone into bread. The second demands more, but the third is the climax, when he asks Him, who is the Heir of all things, and in whose name every knee must bow, to fall down and do Him homage. All the forces at Satan's command were unquestionably brought to bear in this last temptation. With one stroke of His hand he could produce before Him, who is the King of Kings, all the kingdoms of the world.

Only once the tempter says, It is written. He knows what is written and he knows more of the written word, which is forever settled in the heavens, than all the higher critical professors in the world. Higher criticism of the Word is but his child, his production. But whenever he quotes scripture it is always in the wrong way. It was so in the Garden of Eden and it is so here. He quotes from the ninety-first Psalm, but leaves out the words, In all thy ways. Another interesting fact is that the tempter knew that this psalm was spoken prophetically of the second man, the Lord from heaven. What sneering remarks have been made on the Book of Psalms by the critics. What they deny is a denial of the truth, which the devil knows, believes and trembles. Our Lord speaks three times, It is written. What a testimony to the Word of God! He knows no other weapon than the written Word. In quoting the scriptures to the enemy He does it from but one book, that is the book of *Deuteronomy*. More than any other book in the Old Testament this one has been denied an ancient date. Higher criticism has declared and declares to-day (in Methodist, Baptist, etc., colleges), that Moses never wrote that book, but that it is the work of some priest living shortly before the Babylonian captivity. Others even put its date still later. The late J. H. Brookes wrote very pointedly on this, saying, Our Lord took refuge, so to speak, behind the written Word of God, quoting each time from the book of *Deuteronomy*, as if foreseeing the contempt with which this precious book is treated by modern higher criticism, and defending it against the at-

tacks of the enemy. It is perilously near blasphemy to assert that He quoted from a book which this insolent criticist declares to be a forgery. For if He did not know the date of its composition He is not divine. And if He did not know but choose to humor a popular error, He connived a falsehood. Genesis tells us of election; Exodus of redemption; Leviticus of worship; Numbers of warfare in the wilderness; Deuteronomy of obedience; and hence the appropriateness of quoting from this book, which the Lord knew as divinely inspired. It is written, was enough for Him in the conflict with the devil, and It is written is enough for us amid all the temptations we must encounter on our way to meet Him in the air.

We shall now take up the three temptations in their different bearings, and to learn from them how complete the testing was, and how the enemy in his old way, with the lust of the flesh, the lust of the eye, and the pride of life, was powerless to come near the Holy One.

(To be continued.)

Quotation of Psalms in the Epistle to the Hebrews.

It is a well known fact that the Epistle to the Hebrews, written unquestionably by the Apostle Paul, was primarily addressed to believing Hebrews. These believers were under great pressure of tribulation and persecution, and in danger of relapsing into Judaism. This is the reason why we find so many exhortations to steadfastness and patient endurance in this Epistle. There is no question that the Epistle will be once more one of great comfort, as well as warning to the future remnant of believing Jews, who will be the Lord's witnesses in the earth, after the Church is taken from the earth, by the coming of the Lord. The interval which is between the coming of the Lord and the day of the Lord will find again in Jerusalem and the land a believing remnant, who face a greater tribulation and persecution than the remnant did at the beginning of this dispensation. However, the Epistle is likewise for all believers. And what a wonderful document it is! What an unfathomable mine of descriptions of the glories of our adorable Saviour-Lord! Here we behold His glory as the only be-

OUR HOPE.

gotten of the Father and as the Firstborn from the dead, as the eternal Son of God and the Son of God by the resurrection from the dead, as nowhere else. He is higher than the angels, higher than Moses and Joshua, Aaron and all the Levitical priesthood, and He is put before us as the One who is a priest after the order of Melchizedek, uniting the priestly and kingly offices in His person. Here, too, we have a perfect description of His true humanity. He was made a little lower than the angels. He came to do the eternal will of God. Before the foundation of the world He had declared, Lo I come to do Thy will. Therefore, a body was prepared for Him, a body of flesh and blood. Thus He came into the world. He was made in all things like unto His brethren, that He might be a merciful and faithful High Priest. Therefore, we have not a High Priest not able to sympathize with our infirmities, but tempted in all things in like manner, and apart. He came with a body prepared to suffer death, to taste death for everything, and that through death He might annul him who has the power of death, that is, the Devil. We have His strong crying and tears mentioned, and His deep suffering, but above all do we see Him as He stands in the Holy of Holies, in the tabernacle which the Lord has pitched, in the uncrossed heaven. He went there through the rent veil, that is His flesh; He has gone there with His blood and opened the way for every believing sinner to enter into the Holy of Holies. Wonderful! Wonderful! The believer, who looks into this Epistle, guided and taught by the Holy Spirit, becomes a better worshipper through the Word, one who learns to know better what it means, perfected in perpetuity by the one sacrifice.

The Old Testament Scriptures are much quoted in Hebrews. They are quoted not by phraseology, as we have it in other parts of the New Testament, like Isaiah saith, or Jeremiah saith, etc., but the quotations are couched in such language that it is made clear that it is God, who speaks all these words. Not David or the Prophets spake, but Jehovah in them. The Psalms are quoted more in Hebrews than in any other book of the New Testament. On the Psalms which are mentioned in the epistle we desire to give a few thoughts. Much light is shed on that precious book of prophetic songs by the Holy Spirit applying them to this epistle. The same Spirit, who revealed the sufferings that were in Christ and the glory following to David, now applies some of these Psalms to

OUR HOPE.

143

Christ in showing His precious work and His glory to believing sons of Abraham. In the ten first chapters we have twelve Psalms quoted, and these are the chief quotations in the epistle.

The Second Psalm.—Many of the Jewish authorities speak of the second Psalm as the first, in that they consider the first Psalm as a kind of preface to the entire book. The Psalm is certainly the first specifically Messianic Psalm, while of course the first Psalm, the righteous One, finds also an application in the person of our Lord. Only refracted Jews, high critics, and other unbelievers deny that the second Psalm is prophetic and speaking of Christ. The older Jewish interpreters all saw the promised Messiah in it foretold. Now this Psalm is quoted twice in the Epistle to the Hebrews. For to which of the angels said he ever, Thou art my Son; this day have I begotten Thee (chapter i: 5). Thus the Christ also has not glorified Himself to be made a High Priest; but He who had said to Him, Thou art My Son, I have to-day begotten Thee (chapter v: 5).

It is clear then that the king spoken of in the Second Psalm, to be yet enthroned upon the holy hill of Zion, and to rule the nations with a rod of iron, is the Messiah, and He is the Son of God. But we must bear in mind that our Lord is seen here as He is declared Son of God by the resurrection from the dead (Rom. i: 4). The word, This day have I begotten Thee, could never be said of Him in His absolute, eternal Deity. In the beginning was the Word, and the Word was with God, and God was the Word. Never could it be said of the eternal Word, the Son of God, that He was begotten or created at any time. He subsisted in all eternity in the form of God. When we read in the second verse of the first chapter, Whom He made heir of all things, this, we will see at once, could not mean Him who by right of creation has all things. Therefore it is added at once, By whom He also made the worlds. The eternal Word was made flesh. He made by Himself the purification of sins, and the Father raised Him from the dead; and by resurrection from the dead He is declared Son of God. That this is the true meaning of the word in the second Psalm is not alone proven by the first chapter in Hebrews, where we have the description of the Son of God incarnate, but also from the thirteenth chapter in Acts. Having raised up Jesus; as it is also written in the second Psalm, Thou art My Son; this day have I begotten Thee.

But that He raised Him from the dead, or more to return to corruption, He spoke thus, I will give to you the faithful mercies of David (Acts xiii : 33, 34). The second Psalm forms a kind of key to the whole book of Psalms, and its first quotation in Hebrews is of great and deep significance. The nations still rage, the peoples still imagine a vain thing. The opposition becomes greater, the rebellion more pronounced as the present evil age draws to its close. All opposition is against the Lord and against His Anointed. His eternal Sonship and the blood is being denied as well as His being the Son of God exalted over all, the heir of all things, till He will speak unto them in His wrath. This will be on the day of the Lord. The argument in Hebrews, however, is, that Jesus, having made purification of sins, has been highly exalted, taking a place by so much better than the angels, as He inherits a name more excellent than they, for one of the angels did He ever say the word in the second

Eighth Psalm.—The question, who is meant in the Eighth Psalm is forever settled in the second chapter of the Epistle. For He has not subjected to angels the habitable world which is to come, of which we speak; but one has testified somewhere, saying, What is man that Thou rememberest him, or son of man that Thou visitedst him? Thou hast made him some little inferior to the angels; Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands; Thou hast subjected all things under his feet. But now we see not yet all things subjected to him, but we see Jesus, who was made a little inferior to angels on account of the suffering of death, crowned with glory and honor, so that by the grace of God He should taste death for everything. For it became Him for whom are all things, and by whom all things, in bringing sons to glory, to make perfect the course of fittingness of their salvation through sufferings (chap. ii). The eighth Psalm is then a prophetic description of the second Man, the One, who is the beginning, or head, of a new creation and the end of the first Adam as well (compare Romans v : 12-21). The first chapter of Hebrews speaks of Him as the Son of God, the second as the Son of Man made a little lower than the angels for the purpose of suffering death, tasting death and annulling him who has the power of death. By having done this He has

OUR HOPE.

145

become the leader of salvation, bringing many sons with Him to glory; He Himself being the first born among many brethren, and to be a merciful and faithful High Priest in things relating to God. In the second chapter of Hebrews we find two other Psalms quoted, which stand in the closest connection with the eighth Psalm.

The next Psalm is the *Sixteenth*. And again, I will put my trust in Him (chapter ii: 13.) The words stand in the beginning of the sixteenth Psalm, which is likewise quoted as a Messianic Psalm in the second chapter of Acts. In this Psalm He is described as the obedient One, as we hear of Him later, come to do the will of God.

The *Twenty-second Psalm* speaks of the sufferings of Him, who is the Son of God and Son of Man, the obedient One, who was obedient unto death, even unto the death of the cross. It contains one of the most complete prophecies of the suffering Lamb of God. How literally every word has been fulfilled (read John xix). But while the first part of the twenty-second Psalm speaks of the substitute for sinners, the second speaks of His deliverance and glory. And here we find the Psalm quoted in the second of Hebrews. For both He (Our Lord) that sanctifies and those sanctified are all of one (God). For which cause He is not ashamed to call them brethren, saying, I will declare thy name to My brethren; in the midst of the assembly will I sing thy praises (Psalm xxii: 22). It was after His resurrection the Lord used the Word, Go and tell My brethren. And now in the praises and the worship of saved and sanctified sinners His own voice is heard, thus He sings His praises in the midst of the assembly.

How perfect the order of quotation in Hebrews and how perfect the order of revelation in the Book of Psalms; the second Psalm, *Son of God*, the eighth Psalm, *truly Son of Man*; the sixteenth Psalm, *the obedient Servant*; the twenty-second, *obedient unto the death of the cross*. Into all these eternal truths, as old yet ever new, we are led by the Word and the Spirit in the opening chapters of Hebrews. In the tenth chapter we find the *Fortieth Psalm* quoted. It is there too in connection with the finished salvation. We find the psalm quoted at the end of the argument of Christ, our perfection. For blood of bulls and goats is incapable of taking away sins. Wherefore coming into the world He

OUR HOPE.

says, Sacrifice and offerings willedst thou not; but Thou hast prepared me a body. Thou tookest no pleasure in burnt offerings and sacrifices for sin. Then, I said, Lo, I come (in the roll of the book it is written of me) to do, O God, Thy will, by which will we have been sanctified through the offering of the body of Jesus Christ once for all (chapter 2:4-12). We find the words in the fortieth Psalm, verses 6-8. They tell us how He became man. They put before us His discourse with God in all eternity. Before coming into the world He knew that God did not want sacrifices and burnt offerings, blood of bulls and goats could not take away sins. There was a higher will to be done. The eternal will of God concerning salvation, the exaltation of His righteousness and the manifestation of His divine love. Only He could do this will of God. On the one hand, God so loved the world that He gave His only begotten Son, but on the other hand, the Son gave Himself. He said voluntarily, Lo, I come to do Thy will, O God. To do that will He had to have a body, a body of flesh and blood. God prepared Him that body, and with that body He entered the world to do the will of God. He offered that body He had. He did it by the eternal Spirit and offered Himself spouseless to God. And by this one offering He has perfected in perpetuity the sanctified. This is our sanctification and our perfection. But there is a difficulty in comparing Hebrews 2 with the psalm from which the quotation is made. It says in the fortieth Psalm, Mine ears hast thou opened, or as the better marginal reading, Mine ears hast Thou pierced for me. But in Hebrews it says, a body hast Thou prepared for me.

The Septuagint translated it in this free way as it is quoted in Hebrews. But the Holy Spirit does not quote from the Septuagint, but He brings out the true meaning of that passage, and it would prove that the seventy men who translated carefully the Old Testament Scriptures were much enlightened in making such changes. The servant in Israel, who decided to serve in perpetuity as a slave, and who did this voluntarily, had his ear pierced through. This is an allusion to Him, who became the servant of all. But to be that servant He had to have a body, hence the meaning, A body hast thou prepared for me.

We go now once more to the first chapter to find other Psalms, which speak of the Glory of the Son of God.

The Eighty-ninth Psalm is indirectly quoted in the fifth verse.

OUR HOPE.

147

The Scriptures first brought before us are 2 Samuel vii : 14, but the words are repeated and enlarged in the eighty-ninth Psalm. It is the glorious ending of the fourth book in the Psalms. God declares in both scriptures that David's Son shall be great. I will be to Him for Father, and He shall be to Me for Son. I also will make Him my *Firstborn*, the highest of the Kings of the earth. And when the birth of this Son of David was announced, the angel said, He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end (Luke i : 32-34). So He who came in the world once is to come again, and that for the establishment of the kingdom of the heavens, which is the burden of old Testament prophecy. How our adorable Lord is dishonored and His glory denied in the very midst of Christendom, where there is no belief in His coming manifestation and the setting up of His kingdom in the earth, but all is spiritualized. We hear more of this in another psalm. In the sixth verse of Hebrews One, we have a quotation from *the Ninety-seventh Psalm*. And again, when He brings in the firstborn (not only begotten) into the habitable world, He says, and let all God's angels worship Him. (See Psalm xcvi : 7.) All the Psalms from the sixteenth to the hundredth speak of a coming manifestation of Jehovah over the earth and in the earth. Earth and heavens will be shaken. What scenes are put before us in these Psalms! But the One who comes riding upon the clouds, with fiery wrath, attended by the worshipping angels, is He who was made a little lower than the angels, He who was surrounded by angels while on the earth and who has a better place than all these created holy beings. And in Him, we as believers have that better place, and when the Firstborn is brought into the earth and His glory will be manifested, we will be made manifest with Him in glory.

The One Hundred and Fourth Psalm speaks of angels, Who makes His angels spirits and His ministers flames of fire (Heb. i : 7). And He who is the Son of God incarnate made them all, for all things are made by Him. But as to the Son, Thy throne, O God, is to the age of the age, and a sceptre of uprightness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated lawlessness; therefore God, Thy God, has anointed thee with oil of gladness above Thy companions. This is from

the Forty-fifth Psalm. A careful reading of this Psalm will show that it is a prophecy which awaits its fulfilment. The King who is coming in His full majesty is our risen and ascended Lord. He is addressed by God Himself as God. God speaks to Him, to our Lord Jesus Christ, and says, Thy throne, O God, is to the age of the age. Read also the Psalms, which follow the forty-fifth, and which bring out the blessings which will be upon the earth when the King of Kings has appeared in His majesty and glory.

Much light is cast upon the full meaning of the *One Hundred and Second Psalm.* These words are taken from that psalm: And Thou, in the beginning, Lord, hast founded the earth, and works of Thy hands are the heavens. They shall perish, but Thou continuest still; and they shall grow old as a garment, and as a covering shalt Thou roll them up, and they shall be changed, but Thou art the same and Thy years shall not fail (chapter 1: 11-13). The first part of the one hundred and second Psalm puts before us the suffering One, our Lord, but in the above quotation, from its application in Hebrews, we learn that the One who suffered is addressed by God as the Lord, the One who has created the earth and the heavens.

The Ninety-fifth Psalm is quoted five times in the exhortations of the third and fourth chapters. We will not enter into this now, but refer briefly to the Psalm, which is the most quoted of any Psalm, that is the *One Hundred and Tenth Psalm.* But as to which of the angels said he ever, Sit at my right hand, until I put thine enemies as footstool at thy feet? (1: 13). This first verse of the one hundred and tenth Psalm is repeatedly referred to. He has passed through the heavens and taken His place there. He has a place in the Father's throne waiting for the time when His own throne of glory will be set up, which throne all believers will share in glory with Him. But there is another verse of the Psalm quoted more frequently than this. It is the verse which speaks of Him as Priest forever after the order of Melchisedec. This is the main argument in the fifth, sixth and seventh chapters. Our Lord exercises now in heaven the priesthood of Aaron, but He is a priest after the order of Melchisedec. After a while He will exercise this priesthood, when He has left the holy of holies and is a Priest upon His throne. Some time later, the Lord tarrying, we may give a complete exegesis of the one hundred and tenth Psalm in connection with Hebrews.

OUR HOPE

149

May these thoughts on the quotation of the Psalms to the Epistle to the Hebrews be the means of leading many of our readers into a better knowledge of the written Word and the glory of Him, who has redeemed us by His precious blood.

A. C. G.

Look Up!

(Heb. iii : 2 ; 2 Cor. iii : 18 ; Psa. cxlvi : 5.)

O child of God, as on you tread,

Look up!

There's nought but glory overhead,

Look up!

Remember, your bright home is there.

What matter then the trials here?

With Christ the glory soon you'll share.

Look up!

Oh, why should e'er the heart be sad?

Look up!

He died to make you always glad.

Look up!

Awake, and sing his fullest praise!

With Him you'll dwell through endless days.

Oh, what a thought the heart to raise!

Look up!

If daily you would be sustained,

Look up!

In all with which the heart is pained,

Look up!

Ne'er tempted be to look within,

The only way to keep from sin

Is this—be occupied with Him.

Look up!

No longer hanging on the tree,

Look up!

He lives in glory now for thee.

Look up!

If we would manifest Him here,

The eye must gaze upon Him there;

So shall we, changed, His glory hear.

Look up!

W. J. W.

Notes on Judges.

"SHAMGAR."

Before considering the third captivity we must not overlook one single verse telling of an exploit of faith that is recorded for our profit. There is no word of any fresh evil-doing on the part of Israel, nor of consequent bondage; but merely "after him was Shamgar, the son of Aoath, which slew of the Philistines six hundred men with an oxgoad; and he also delivered Israel."

How often, dear readers, have we read this verse, and how much benefit have we derived from it? Do you think there is nothing in it but a bare historical fact? Interesting, indeed, as all history is interesting; but with little more direct bearing on ourselves than a myriad other incidents that may or may not be mythical, such as

"How well Horatius kept the bridge
In the brave days of old."

Surely God, our God, has intended something more than this for His people. May He teach us what it is to the glory of His grace in Christ Jesus, and I pray you to say amen, and join me in diligent search.

We have so little to help us in the interpretation that we cannot afford to overlook or slight a single item, but must ponder each.

First—We are told the time: "After him."

Second—The name of the deliverer: Shamgar.

Third—The name of his father: Aoath.

Fourth—The foe: Philistines.

Fifth—The number slain: Six hundred.

Sixth—The weapon used: An oxgoad.

Seventh—The result: Israel delivered.

And this is the whole verse.

First, "After him:" We may gather from the peculiar way this incident is here introduced, with no fresh lapse on Israel's part, that it forms a kind of moral complement to the deliverance under Ehud, somewhat in the same way as we shall see again in chapter x: 1, 3, and chapter xii: 11, 13, except that here it may be fairly questioned whether this exploit occurred *subsequently* to the eighty years' rest under Ehud.

OUR HOPE.

151

or was a deliverance from the western enemy, also leading up to that same long period of repose.

The words "after him" undoubtedly denote that Shamgar's victory *followed* that of Ehud, but they do not necessitate the death of the latter. Verse 1 of chapter iv., "And the children of Israel again did evil in the sight of the Lord, *when Ehud was dead,*" would militate against this, and throw us back on the explanation that the example set by Ehud was followed by Shamgar: that Shamgar walked "after him," in the same path of faith, and thus his victory is closely connected morally with that of Ehud, and carries that gracious deliverance to completion.

Second: There are various meanings given to the name Shamgar, but the most simple and direct seems to be that it is *Ger Shom*, with the syllables reversed, and slightly different vowel points, which, as is well known, have been added at a later date, and which do not alter the meaning. And this meaning is given us with divine certainty as "A stranger here" (Ex. ii: 22). Thus he perfectly and beautifully would figure to us that spirit of strangership which is the basis of a true pilgrim walk. We must be strangers to be pilgrims. As long as we are at home on the earth we cannot possibly be pilgrims through it. We must be "strangers here;" there must be nothing in the present scene to hold back the longing heart from its own home and rest. Shamgar is as much out of touch with this old creation scene as a sheep would be in a wild forest filled with wolves, and who hears the familar and loved voice of the shepherd in the distant fold—he longs for home. Happy Christian whose name is Shamgar! Happy he who is governed by the spirit of strangership on earth!

"His steps, he knows, are on the plains of danger,

For sin is near;

But, looking up, he passes on, a 'stranger,'

 In haste and fear."

Such is Shamgar. Nor is his parentage without significance. He is ever son of Aoth, a word meaning "answer," and this leads us back, I judge, to the "cry" that had, before Eglon during that sad eighteen years' captivity, been conspicuous only by its absence. Now, in happy contrast, the spirit of dependent watchful prayer has followed the deliverance;

such prayer as is never unanswered, never *without* "Anath;" and God's answer to prayer produces Shamgar: the energy of faith in the spirit of strangership and pilgrimage. Shamgar is the son of Anath.

The enemy is the *Philistine*. He will come before us more prominently later, so that we will not dwell upon him here. Suffice it to note that whilst he bears a marked and close resemblance to Mosh, there is yet a wide distinction. The Philistine is *always* in the land. He always claims a home in the domain of faith, although he is no true pilgrim, but a mere "wanderer," as his name means. He has never in his journey from his own place in Egypt whence he comes, crossed Jordan, but *has stolen in some other way* (John 8). He knows nothing at all of death and resurrection with Christ, of having passed through judgment, and being "holy and without blame before God in love," "taken into favor in the Beloved." All this is a foreign language to him, and he calls it "presumption." He is still alive in the flesh, and is an enemy to the cross of Christ. Would you know where the Philistine is to be found to-day? You will detect him in the spirit of ecclesiastical formalism wherever it is, but there is no clearer expression of Philistinism than that wonderful earth-adapted worldly religious system called Roman-Catholicism, although it is not necessarily confined to this expression by any means, and perhaps may be a good deal nearer to you, dear reader, than you are aware.

Such is the Philistine, and Shamgar is his fitting conqueror. The energy of faith that *knows* all that awaits it at the end of its race makes great havoc with mere worldly formalism.

Six hundred Philistines are no match for one Shamgar armed with a simple oxgoad! The number suggests a formidable troop to sight, but "six" tells out its weakness; for a prominent significance of this number is "the weakness of evil when opposed to God." This is most surely strongly stamped upon it here, when six hundred fall before one armed with an oxgoad.

What does the oxgoad teach? It is not a very likely weapon for such a work, but quite sufficient when in the proper hand. Let faith grasp it, and an oxgoad is as formidable as the sword.

The oxgoad in itself would be the fitting emblem of the

OUR HOPE.

153

Word of God. If, as Ecclesiastes tells us, "the words of the wise are as goads," that is: sharp, pointed, effective to stir up and to send along the pilgrim way any who would linger here, then the words of divine perfect wisdom must have peculiarly that character.

Such is the glorious exploit of Shamgar, completing the victory of Ehud, and perhaps it may tend to confirm our interpretation to show the parallel between the two, thus :

| | |
|--|--|
| GERA.—The spirit of quiet meditation begets | ANATH.—Prayer answered begets |
| EHUD.—The energy of faith; the spirit of joyful praise, who with | SHAMGAR.—The energy of faith leading to pilgrimage, who with |
| A SHARP SWORD } OF ONE CUBIT, } the Word of God, } slays | AN OXGOAD.—The Word of God, } slays |
| THE MOABITE.—Ease-loving worldliness. | THE PHILISTINE.—Worldly religious formalism. |

Here from the same armory are two different weapons. The Bible has some resemblance to those old towers that are to be seen in Europe where the weapons of past ages are stored, only here the arms are not superseded as those that hang in the towers of earth. Here we may look at those weapons that our fathers used with double interest, for they are the very ones for us now. There has been no improvement, or superseding of sword with rifle, or oxgoad with explosives. It is indeed invigorating to see faith handle a short sword or an oxgoad, but it will avail much to admire the worthy, be he Ehud or Shamgar; we must ourselves grasp the same weapon and learn also to use it equally effectively, for the same foe would hinder our path and bring us into captivity if he can. We must, of course, remember that now the weapons of our warfare are not carnal, for our foe is not carnal; so since we have found a sword of one cubit in the words, "Jesus is the Son of God," shall we seek to find an oxgoad? True to Col. iii.: "If ye then be risen with Christ, seek those things which are above." That is surely a *pointed* word for us to press on and not settle down here. ~~What is Christ?~~ *What is Christ?* We have watched Him once, as at midday a strange cloudless darkness wrapped the land, and for three hours there was a solemn silence, till it was broken only by His awful cry, "My

God, My God, why hast Thou forsaken Me?" He, the holy One, was there, our sin on Him. He was there, made sin. He was there, a curse. He was there in my place, treated, dealt with as if it had been me—*I was there in Him!* But, where is He now? Lift up the eye past earthly pomp and glory, past thrones of kings and dignities of earth, past angels, archangels, and highest powers in heaven; linger not in the first heaven, the outer court, nor in the second, the holy place; go *through* the heavens, for you are on His path (Heb. iv: 14, R. V.), till you come to the third heaven, the highest, holiest of all, and with veiled adoring eye behold the erstwhile Sufferer there seated "at the right hand of the throne of God." You have found Him at last; He is there; and oh, wonder of all wonders, we too are "in Him" there, as we were "in Him" on Calvary. Can you grasp it? There is an osgoad indeed in this wondrous truth. Can your faith take hold of it?

Let but the hand of faith take hold of this and we are armed at once with Shamgar's osgoad, and the earth-grovelling Philistine must die. For if I have passed through the cold, dark waters of death and judgment in my Lord Jesus Christ, if my place, my own place, dearly purchased for me, is now in Light and Love; if my home, my own very home, where I am better known than anywhere in all the universe, and better loved than anywhere in all the universe, is there where He is, then am I away from home in the world. I am Shamgar, "a stranger here," a pilgrim to my Home.

Much-loved Christian reader, may our God and Father make His Word an "osgoad" to us, and teach us not to kick against these pricks; they but guide us to our Home. Remember when tempted to settle down here in earthly ease and self-pleasing comfort, it is the *Moabite* who would lead us captive, the Herodian of the day of the Lord Jesus; use the sharp sword of God's Word on him, and speed homeward. And when tempted to settle down in respectable worldly religion, it is the *Philistine* who would lead us captive, the Pharisee of the day of the Lord Jesus; grasp the osgoad and with it lay him low, and speed on to God, our only Home, where He is.

The Believer's Sins.

They are Atoned for, (Lev. iv : 35); Blotted out, (Isa. xliv : 22); Borne, (1 Pet. i : 24); Cast behind God's back, (Isa. xxxviii : 17); Cast into the depths of the sea, (Mic. vii : 20); Cleansed, (1 John i : 7); Covered, (Psa. xxxii : 1); Christ died for them, (1 Cor. xv : 3); Christ gave Himself for them, (Gal. i : 4); Christ made to be sin, (2 Cor. v : 21); Christ offered to bear them, (Heb. ix : 28); Christ suffered for them, (1 Pet. iii : 18); Christ the propitiation for them, (1 John ii : 2); Dead to them, (Rom. vi : 3); Destroyed, (Rom. vi : 6); Finished, (Dan. ix : 24); Forgiven, (Eph. i : 7); God's face hid from them, (Psa. li : 10); Laid on Christ, (Isa. liii : 6); Laid aside, (Heb. xii : 1); Made an end of, (Dan. ix : 24); Made free from them, (Rom. vi : 22); Not beheld, (Num. asiii : 22); Not dealt with in us, (Psa. cxlii : 10); Not found, (Jer. i : 20); Not imputed, (Rom. iv : 8); Not having dominion, (Rom. vi : 14); Not mentioned, (Ezek. xxxiii : 16); Passed away, (Zech. iii : 4); Passed by, (Mic. vii : 18); Pardoned, (Mic. vii : 18); Purged, (Heb. i : 3); Put away, (Heb. ix : 26); Remitted, (Acts x : 43); Removed, (Psa. cxlii : 12); Suffered, (Mic. vii : 19); Taken away, (John i : 29); Unremembered, (Heb. x : 17); Washed, (Rev. : 5); White as snow, (Isa. i : 18).

Would it not be well to leave them where God has put them through the death of His Son, by the Holy Spirit, and go forth under the constraining love of Christ, to testify of all this grace? Many a believer forgets the word, "The joy of the Lord is your strength," (Neh. viii : 10); and having no joy, he has no strength. But let him know, because God Himself is the witness, that the question of his sins was forever settled on the cross, and he will not go forth to the field of service like a hobbling slave with manacled feet. He does nothing whatever to be saved, but once saved by Him who is rich in mercy, and wholly for His great love wherewith He loved us, he works like a steam engine.

But, it may be asked, how about the present? Multitudes of Christians are perplexed and worried by the discovery of daily failures and short-comings. These should ask themselves whether they are abiding in Christ, trusting in Him to keep them from sinning, just as they trusted in Him for forgiveness? "Whoever abideth in Him sinneth not," (1 John iii : 6), is not sinning, although sin is still in him, as he will speedily learn to his sorrow.

If he takes his eye from Christ. "Kept by the power of God through faith unto salvation," (1 Pet. 1: 5), is the way the Bible puts it, and "he that is begotten of God, He keepeth him, and the wicked one toucheth him not," (1 John 5: 18).

If however any slip up by not abiding in Christ, are they to doubt what God says about their sins? Nay, but "if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. . . . My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous," (1 John 1: 9; 2: 1). Intercession is for those in fellowship with Christ; advocacy for those who fail.

"Living by Faith."

"The just shall live by faith." This weighty statement occurs in the second chapter of the prophet Habakkuk; and it is quoted by an inspired apostle in three of his epistles, namely, Romans, Galatians and Hebrews, with a distinct application in each. In Romans 1: 17, it is applied to the great question of righteousness. The blessed apostle declares himself not ashamed of the gospel, "For it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed, or the principle of faith, to faith; as it is written, The just shall live by faith."^{*}

Then, in the third of Galatians, where the apostle is seeking to recall those erring assemblies to the foundations of Christianity, he says, "But that no man is justified by the law in the sight of God, it is evident, for the just shall live by faith."

Finally, in the tenth of Hebrews, where the object is to exhort believers to hold fast their confidence, we read, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now

* The phrase "from faith to faith" is quite unintelligible. We have given in the text the literal rendering of the Greek words *ἐκ πίστεως εἰς πίστιν*. They set forth the ground or principle on which righteousness is to be obtained. It is not on the ground of works, but of faith; and it is revealed to faith. Our apostle repeatedly contrasts *ἐκ πίστεως* with *ἐκ ἔργων*—the principle of faith, with the principle of works. Blessed contrast!

OUR HOPE.

157

the just shall live by faith." Here we have faith presented not only as the ground of righteousness, but as the vital principle by which we are to live, day by day, from the starting-post to the goal of the Christian course. There is no other way of righteousness—no other way of living, but by faith. It is by faith we are justified and by faith we live. By faith we stand; and by faith we walk.

Now, this is true of all Christians; and all should seek to enter into it fully. Every child of God is called to live by faith. It is a very grave mistake indeed to single out certain individuals who happen to have no visible source of temporal supplies, and speak of them as though they alone lived by faith. According to this view of the question, ninety-nine out of every hundred Christians would be deprived of the precious privilege of living by faith. If a man has a settled income; if he has a certain salary; if he has what is termed a secular calling by which he earns bread for himself and his family, is he not privileged to live by faith? Do none live by faith save those who have no visible means of support? Is the life of faith to be confined to the matter of trusting God for food and raiment?

Who would care aught an monstrous? It seems to us a complete lowering of the life of faith to confine it to the question of temporal supplies. No doubt, it is a very blessed and a very real thing to trust God for everything; but the life of faith has a far bigger and wider range than mere bodily wants. It embraces all that, in any wise, concerns us in body, soul and spirit. To live by faith is to walk with God; to cling to Him; to lean on Him; to draw from His exhaustless springs; to find *all* our resources in Him; and to have Him as a perfect covering for our eyes, and a satisfying object for our hearts. To know Him as our *only* resource, in all difficulties and all our trials. It is to be absolutely, completely and continually shut up to Him; to be undividedly dependent upon Him, apart from and above every creature confidence, every human hope and every earthly expectation.

Such is the life of faith. Let us see that we understand it. It must be a reality or nothing at all. It will not do to talk about the life of faith; we must live it; and in order to live it we must know God practically—know Him intimately, in the deep secret of our own souls. It is utterly vain and delusive to profess to be

living by faith and looking to the Lord, when, in reality, our hearts are looking to some creature resource. How often do people speak and write about their dependence upon God to meet certain wants, and by the very fact of their making it known to a fellow mortal, they are, in principle, departing from the life of faith. If I write to a friend, or publish to the church, the fact that I am looking to the Lord to meet a certain need, I am virtually off the ground of faith in that matter. The language of faith is this, "My soul, wait thou *only* upon God, for my expectation is from Him." To make known my wants, directly or indirectly, to a human being, is departure from the life of faith, and a positive dishonor done to God. It is actually betraying Him. It is tantamount to saying that God has failed me, and I must look to my fellow for help. It is forsaking the living fountain and turning to a broken cistern. It is placing the creature between my soul and God, thus robbing my soul of rich blessing, and God of the glory due to Him.

"This is serious work, and it demands our most solemn attention. God deals in realities. He can never fail a trusting heart. But then He must be trusted. It is of no possible use to talk about trusting Him when our hearts are really looking to creature streams." "What doth it profit, my brethren, though a man say he hath faith?" Empty profession is but a delusion to the soul and a dishonor to God. The true life of faith is a grand reality. God delights in it, and He is glorified by it. There is nothing in all this world that so gratifies and glorifies God, as the life of faith. "O how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" (Psalm xxxi: 19.)

Beloved reader, how is it with you in reference to this great question? Are you living by faith? Can you say, "The life that I live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me?" Do you know what it is to have the living God filling the whole range of your soul's vision? Is He enough for you? Can you trust Him for everything—for body, soul and spirit—for time and eternity? Or are you in the habit of making known your wants to men, in any one way? Is it the habit of your heart to turn to the creature for sympathy, succour or counsel?

These are searching questions; but we entreat you not to turn

OUR HOPE

159

away from them. Be assured it is morally healthful for our souls to be tested faithfully, as in the very presence of God. Our hearts are so terribly treacherous that when we imagine we are leaning upon God, we are really leaning upon some human prop. Thus God is shut out, and we are left in barrenness and desolation.

And yet it is not that God does not use the creature to help and bless us. He does so constantly; and the man of faith will be deeply conscious of this fact, and truly grateful to every human agent that God uses to help him. God comforted Paul by the coming of Titus; but had Paul been looking to Titus, he would have had but little comfort. God used the poor widow to feed Elijah, but Elijah's dependence was not upon the widow but upon God. Thus it is in every case. C. H. M.

Nakedness of Adam.

When our first parents plunged into sin and death, it is said of them, "the eyes of them both were opened, and they knew that they were naked: and they sowed fig leaves together, and made themselves aprons," margin, "things to gird about." Then "the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. iii: 7-12.

So far as ascertained, the expositors barely allude to this part of the fall, and assume that Adam suddenly awoke to the discovery of his nakedness, which had been previously his condition. Of course such a view represents that sin made him more bashful and modest than in the days of his innocence, although it is difficult to understand how the consciousness of his guilt could promote the purity of his thoughts and conduct.

But is it not apparent on the surface of the narrative, not that he gained the knowledge of his nudity, but that he lost something? Observe that the words *were* and *was* in the history are in italics, and we may read, "the eyes of them both were opened, and they knew that they *had become* naked; . . . and I was afraid, because I *became* naked." It is not, then, that they had wandered about in the Garden of Eden in a nude state, as painters and poets describe them, but that they were divested of their clothing,

In what this clothing consisted may be gathered from the Word of God concerning man at his creation. "Thou hast made him

a little lower than the angels, and hast crowned him with glory and honor." Ps. viii: 5. The word here rendered *crowned* occurs but seven times in the Old Testament, and twice it is translated *compass*. God compassed him about with glory and honor; the primitive use of glory meaning "manifested majesty," or, as Professor Best says, "the outshining of splendor," or as Mr. Featon, author of "The New Testament in Current English," asserts, "the word 'glory' indicates 'shining,' 'splendid,' 'bright,' 'glittering.'"

That this is the original and proper use of the word may be established by Scripture. "Go," said Joseph to his brethren, "and ye shall tell my father of all my glory in Egypt." Gen. xlv: 13. It was a glory that could be seen, for "he rode in the second chariot of Pharaoh, and wore the King's ring, and was clothed in silk, and had a chain of gold about his neck." Gen. xli: 40-43. When the Hebrews murmured against God, "they looked toward the wilderness, and behold the glory of the Lord appeared in the cloud." Ex. xvi: 10. "The glory of the Lord abode upon Mount Sinai, . . . and the sight of the glory of the Lord was like a devouring fire on the top of the mount in the eyes of the children of Israel." Ex. xxiv: 16, 17.

So when Aaron and his sons were anointed, and entered upon their priestly office, "the glory of the Lord appeared unto all the people," Lev. ix: 23; and when the people refused to go into the promised land, "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." Num. xiv: 10. Thus it continued until the completion and dedication of the temple; and "the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." 1 Kings viii: 11. It is needless to cite other proofs of the glory as implying manifested majesty, visible splendor. At last in Ezekiel's day, "the glory of the Lord departed from off the threshold of the house, and stood over the cherubim;" then "the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the East side of the city." By and by it shall appear. "Behold, the glory of the God of Israel came from the way of the East, and His voice was like the noise of many waters: and the earth shined with His glory." Ezek. xi: 23; xlii: 2. Many other proofs could be given that glory was something seen.

OUR HOPE.

161

The same teaching is found in the New Testament. "The glory of the Lord shone round about" the Bethlehem shepherds. As the Lord Jesus was on the mount, praying, His countenance was altered, and His raiment became shining, and emitted flashes of light, and two men, Moses and Elias, "appeared in glory," before the trump of the resurrection shall sound. "The God of glory appeared unto our father Abraham," Acts vii: 2, in some manifested and visible manner. As Saul was on his way to Damascus, "suddenly there shined round about him a light from heaven," Acts ix: 3; "above the brightness of the sun," Acts xxvi: 13; and "I could not see for the glory of that light," Acts xxii: 11.

Surely all this gives meaning to Adam's confession: "I was afraid, because I was naked; and I hid myself." It was not that he had gained increasing civilization and refinement; but sin had stripped him of the glory, the halo, the clothing, the garment, the investiture with which God had compassed him in his innocence. Of course those who object to this view will cite the passage: "They were both naked, the man and his wife, and were not ashamed." Gen. ii: 24. But the word here is *arom*, "naked," and the word in the next chapter is *erom*, "stripped." Why did the Holy Ghost use two different words, if He meant the same thing? Could not the Lord God have compassed them with glory, after their creation, and then stripped them when they sinned? Man is still called "the image and glory of God," 1 Cor. xi: 7, in the trinity of his nature, but the likeness of God was utterly lost in the fall. Hence the Lord Jesus says, "Marvel not that I said unto thee, Ye must be born again," Jno. iii: 7; and the Holy Ghost declares that "if any man be in Christ, there is a new creation." 2 Cor. v: 17. That blessed Spirit does not work to patch up the diseased, desecrated, despoiled and devil-possessed ruin; but there must be the impartation of a new life, the implantation of a new nature.

Following the sin a curse was pronounced upon the serpent, that shall never be removed, for even in millennial glory, "dust shall be the serpent's meat," Isa. lrv: 23; upon the woman, whose travelling throes have always formed the most frightful scenes of mortal agony; upon the ground cursed for man's sake; upon Adam condemned, after a life of sweat and toil, to death and dust. But he clearly had faith in the revealed seed of the woman,

for he called his wife's name, "because she was the mother of all living," instead of the mother of all dying, as we might expect. Grace comes in to clothe our sinful parents with coats of skins, the first allusion to sacrificial death, to the blood that cleanseth, and to the robe of righteousness.

"So He drove out the man; and He placed at the East of the Garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." The word "placed" is *shakan*, from which is derived *mishkan*, "the tabernacle," where God's glory was visibly manifested, as the Psalmist writes, "Thou that dwellest between the cherubim, shine forth." Ps. lxxv: 1. Instead of a flaming sword, read "a fire of wrath turning back upon itself," a plain allusion to Him, who was "made to be sin for us;" who "redeemed us from the curse of the law, being made a curse for us;" and who cried out from the depths of His unfathomable woe, "My God, my God, why hast Thou forsaken me?" Most persons insert the word *from*, as if the Holy Spirit had said, "to keep *from* the way of the tree of life." The same word *keep* is frequently translated *preserve*, and hence the way of the tree of life was preserved, guarded, as we find in the last book of the Bible, where the cherubim are again seen. As the symbols of redeemed creation, they lead the worship of the four and twenty elders, the representatives of the saints in glory, who sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v: 9, 10.

J. H. B.

God took only six days to the work of creation, but spent forty days with Moses in directing Him to make the tabernacle. The work of grace is more glorious than the work of creation.

The best part of Christian work is that part which only God sees.—A. Bonar.

Meet bene with love; lojarica with benefits; selfishness with kindly interest.

The low place is the safe place.

OUR HOPE

163

Notes on Prophecy and the Jews.

The closer study of the so-called minor Prophets is of much importance at this present time. It is true we know but little of their personalities and their circumstances, but that is unessential. What we know is, that they were men moved and led by the Holy Spirit, faithful witnesses and men who stood alone in the evil day. And how firm and faithful they were in proclaiming the counsel of God and the judgments about to come! It brought them the ridicule and scorn of a whole nation as well as deep sufferings. Their comfort was to look for Jehovah, and in looking for Jehovah to wait on Him. Joel said in the midst of the corruption and judgment of his day, O Lord, to Thee will I cry (i: 19). Micah mourns and wails and declares, I truly am full of power, even the Spirit of the Lord, and of judgment and of might, to declare unto Jacob its transgression and unto Israel his sin (iii: 8). Habakkuk begins his prophecy with the complaint, O Lord, how long shall I cry and thou wilt not hear? In the second chapter he says, I will stand upon my watch, and so set me upon the tower, and will look forth to see what He will speak to me and what I shall answer concerning my complaint. But in the third chapter he breaks forth in that sublime word which may well be placed alongside of the closing verses of Romans viii. For though the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. Jehovah the Lord is my strength.

The age was evil then, it is not less evil now. Man's responsibility has been increased, and as this age is rapidly closing; all the characteristics of the days of the pre-exile prophets are seen once more, only more intense. We, as true believers, stand in the midst of all the corruption and ruin, so hopeless and so long foretold. Reformation is so impossibility. The apostasy cannot be reformed. But what is our place as long as the Lord tarry? Surely it is a place of waiting for the Lord, and in waiting for Him a waiting on Him. And in this attitude there is the true service for Him in

OUR HOPE.

giving out the Gospel and the coming of the Lord. But it is not to be forgotten that this waiting for the Lord and on Him in these days demands separation. These prophets were men separated from the evils of their day. We must stand aloof from all that dishonors the Lord Jesus Christ. It is a perilous place to be associated with anti-christianity, even in its most subtle form. The only safe place is the place of separation. It is strange that not more believers see this and are still entangled in so many of the evil things of the evil day.

We mention a few of the evils, which were in the days of these prophets. There was not alone an increase of crime and out-and-out wickedness, but God's people had gone into worldliness. The Word of the Lord was not heeded. Especially the prophetic Word was ridiculed. If these prophets spoke of a coming day of the Lord, that judgment to come was near, the people put far off the evil day. The false priests and prophets cried, Peace, peace, when there was no peace. There was an alliance between politics and religion. Bribes were taken, and the false ecclesiastical leaders of the people prophesied for money; and as the people liked to have it without disturbing their consciences; ritualism and observance of ceremonies, holidays, etc., continued, but it was lip-worship. There was, too, an outward prosperity and luxurious living, while the poor was trodden down and sold by the rich.

These are the evils, too, of our days, the last days. But this we know, that in the last days difficult times shall be there; for men shall be lovers of self, lovers of money, boastful, arrogant, evil speakers, disobedient to parents, ungrateful, profane, without natural affection, implacable, slanderers, of unbridled passions, savage, having no love for what is good; traitors, headlong, of vain pretensions, lovers of pleasure rather than lovers of God; having a form of piety, but denying the power of it; and from these turn away (2 Tim. iii: 1-4).

From these turn away. Can there be a plainer word? A brother, a short time ago, wrote an awful arraignment of the professing church. He criticized severely the higher criticism, the worldliness, etc., etc. In conclusion he remarked

OUR HOPE.

165

that the Lord will soon take His people out, and be meant by it the coming of the Lord. This, of course, is scriptural. All true believers will be removed from the earth to meet the Lord in the air, and that will take them out of the corruption. But the writer says that if this takes not place soon, the Lord will take His people out of the corruption by secession. This statement we cannot understand. The writer evidently means that if the Lord does not soon come, He will call His people out of the different denominations where higher criticism, denial of the prophetic Word, the denial of the atonement, and worldliness are running rampant. Now, if this is to be the case, how will the Lord do it? By a new revelation, by dreams or visions? By an inner impression or some other startling sign? Will He give this call to each and every one at the same time, and tell them to secede? Where is the scripture for this, that the Lord will in some way call His people out? There is no scripture for it. A believer who is sitting in a church where a man mocks at the coming of the Lord, or preaches politics and not the Gospel, may wait a long time for a special call to come out; it will never come. The Spirit of God speaks in the Word. He has made it very plain in the scriptures what the place of every believer is, and what is his duty in regard to evil. From these turn away! Is there any doubt about what the Spirit means? Isn't this secession, separation, the Word teaches *now*, and the Spirit *asks* of every believer *now*?

Be not diversely yoked with unbelievers; for what participation is there between righteousness and lawlessness? . . . Wherefore come out from the midst of them and be separated, saith the Lord (2 Cor. vi: 14-18). Is this less plain?

Read the Word, hear what your Lord says there, and then act in obedience to the Word.

At the end of the age we see God's ancient people pressing to the front once more. At the end of the Jewish age Gentiles were coming into the foreground in many ways, and now as the times of the Gentiles are about over the Jews are becoming prominent. This prominence really began with the close of the last century and has steadily increased. But never has been the increase so pronounced, we might almost say, miraculous, than during the past ten years. There is no move-

ment which has had a growth like Zionism. All Judaism is aflame with it. It is the sign of all signs to see Jews all over the world coming together around one idea, around one endeavor, Back to Palestine, Back to Palestine. Of late we have read of the formation of Zionist societies in Morocco as well as in other far away countries. In this country the enthusiasm is startling. Federations of Zionist societies are in all the larger cities. Several foreign visitors were of late in New York City speaking in large halls concerning the future of the Jews and the destiny of the land of their fathers. Their meetings were crowded. Women even have their Zionist organizations, and the young folks are occupied with forming societies among themselves. All this is so very significant. While in past years and centuries, leaders under the name of Messiah appeared among them with promises to bring them back to their land, we have in Zionism something which has never been before. It is a uniting together of all classes and elements around the one great thought of a national future. Hence in these Zionist meetings we can see the most orthodox, talmudical Jew sitting along side the man who calls himself reformed, and has done with nearly everything Jewish.

But there are others who see the difficulties. We honor especially those orthodox Jews who cling to the Word, and refer to the Scriptures showing that God, the God of Abraham, has promised to return the land, not by political combinations or purchase, but by His own sovereign act. We quote the following from the *Jewish Herald*:

There can be no doubt that the Jewish people are divided in opinion with respect to this proposal, and that whilst during the brief three years of its advent Zionism has made very remarkable progress, there are many influential members of the Jewish community who are antagonistic to the scheme, and who have a considerable following.

1. Their great difficulty lies in what they conceive to be the utter impracticability of the proposal to establish in Palestine a really independent Jewish State, and to reconstitute the Jewish Nation; it is the political aspect of the Zionist movement to which they take exception. *The Jewish Chronicle* sets forth this objection in the strongest terms, and indicates the insuperable difficulties which must be overcome if the dream of the Zionists is to be realized. *There is the Sultan of Turkey to be dealt with. The hope of the Zionists is that he will consent to lease out "a legally-assured home in Palestine" for a consideration. Even if the millions of money required could be raised, it is urged that the Sultan has given no indication of his willingness to enter into such a contract. "All the public actions of the Turkish Government," remarks *The Jewish Chronicle*, "go to show that the Sultan has taken genuine alarm at the action of the Zionists. He seems more determined than ever that his Jewish subjects—to whom otherwise he is most benevolently disposed—shall not gain a 'Zionist' foothold in his dominions. How otherwise are we to explain the restrictions that have been put of late on Jewish coloniza-*

OUR HOPE.

107

tion in Palestine, and even Jewish Immigration to Syria?" *Then there are the European Powers to be considered. . . The Jewish Chronicle* remarks upon Dr. Herzl's observation that the proposed return is a matter of political moment to the Powers that have interest in Asia, "Of course it is. Palestine is not the only centre of the politico-religious hopes of at least one European Power. It is, as Dr. Herzl has himself told us, 'the shortest road to Asia,' and a land of strategic importance to the people of Europe. In the hands of the Jews it becomes perforce an unfriendly Power to Russia which that country could never tolerate. In the hands of Russia it severs the British Empire in twain. Muscovite aspirations in this portion of the near East are only a half-concealed secret. It is even whispered that the big Russian monastery at Jerusalem, 'judiciously placed in a position which commands the city,' is nothing less than a huge fortress in disguise. What guarantee," asks the same organ, "could the Sultan give, even if he were disposed to grant the Jews the concessions asked for, that they would enjoy it in perpetuity? Any day Russia or some other Power might swoop down upon the Turkish dominions, and then what would become of the 'legally-secured home?'"

2. Then there is the objection urged by many that *the land of Palestine would be unequal, in extent and character, for meeting the requirements of the people to be accommodated should this return to the land of their fathers be found possible and practicable.*

3. And further, there is the difficulty felt by so many of the pious members of the Jewish race that *the hopes of their people are to be realized not by money-purchase but by Divine interposition.*

And then there is the evidence of the fact, that many Jews are much occupied in study of the New Testament, the person of Elm who claims more and more their attention. That this change of attitude is in part an outcome of the change of attitude of many Christiano believers who have become deeply interested through the Word in the salvation of Israel is unquestionable. But who alone, but the Spirit of God could have done it? The testimony is universal. The New Testament is read and studied by Jews the world over as never before in their history. We can speak of our own experience and testify to this fact, namely, the eagerness to study; what we might term Messianity. Letters have been received by us which made us glad and thankful. But recently an excellent young Hebrew, so to speak, poured out his heart to us in a long letter, in which he describes his anxious search for light, and speaks of the desire to know if Jesus is truly his Saviour. We asked him at once to call. He reads now with us every week in our German Bible reading the Gospel of John. Several weeks ago we sent out a small package of tracts to prominent and leading Jewish business men in Galicia. One answered so far, thanking for what he had received, and asking for a Hebrew New Testament.

We wrote several years ago an exposition on the story of Joseph. Thousands of these have found their way in Jergon

OUR HOPE.

and English into the hands of the Jews, and brought much light to them. A Russian brother has now translated "Joseph and his Brethren" into Russian. The manuscript came into our hands, and we were at a loss where we could have it set up, as Russian type is scarce in New York City. A few hours after the manuscript came a young man entered our reading room, asking if we had Joseph and his Brethren in Russian. We showed him the manuscript and he was delighted to read it. We asked him if he knew of anyone who could set it in type. He told us at once that his father had lately come from Russia, and that he is a Russian type-setter, and knew a place where he could set it up. He came a few hours later and is now at work. We hope to circulate it when ready in Russia, and also through any of our readers in the larger cities, where there is generally a good sized population of Russian people.

In the heart of China, 700 miles from Shanghai, on the banks of the Hoangho or Yellow River, live seven families of Chinese Jews, the remnant of seventy clans, 5,000 strong, who came into the Celestial Kingdom at the time of Mingte II, who reigned about 319 A. D.

These seven families represent what at one time was a power in China, a city of Jews, so wealthy and esteemed that an Emperor built a magnificent synagogue for them and made one of them the treasurer of a great province, and another a general in the Imperial army, and honored them in various other ways. Then in the golden age of Judaism in China these Chinese Jews prospered to so great an extent that they grew careless in their worship and neglected the God of their fathers. To-day their synagogue is a mass of ruins, most of it sold to furnish food for the seven surviving families, and abject poverty reigns among them. Their sacred books have been sold, their religious rites forgotten, their language has become a mere memory, and their origin one of the mysteries of the mysterious Orient.

The existence of Chinese Jews has long been a mystery, for although their presence has been established beyond doubt, yet so much of their history is speculative that scholars and students of Jewish and Oriental history have been at variance as to their origin. The survivors and those seen and spoken to during the last 250 years all bore the unmistakable racial imprint of the Jew. There could be no doubt on that score. Not only that, but they observed most of the customs of their ancestors and worshipped in the orthodox manner. The fact of their Hebrew origin and descent has not been in dispute, but the reason of their presence in China has caused considerable controversy among those interested in such matters.

Some have held that they were the lost tribes of Israel, but this is wild speculation, especially as China was referred to only once in the Bible, when Isaiah (Isaiah 49:12) says: "Behold . . . and these from the land of Sinitim" (China). At the time of Isaiah, 740 B. C., Tiglath Pileser III., a contemporary of Jeroboam II, ruled Egypt, and the Jews were even then renowned traders, whose voyages extended into the farthest East. If the Chinese Jews had been the lost tribes, Chinese history would in all probability have referred to them, and their own history would have done likewise. Neither is the case.

Chinese history asserts that the Jews came to China during the reign of Mingte II. of the Han or Ts'in dynasty, about 319. The history of the Jews themselves declares that they came into China 224 A. D. from Therenchub (Cabal). Their leaders were the heads of the Yen, Le, Gas, Kaou, Chaou, Kia, Chow, Shih, Hwang, Hen and Tso families. They brought with them tribute of "si yang pu"—cloth from the western ocean. This might serve as a clue as to their origin, but it is doubtful which ocean is meant. It may be the Indian Ocean, the Red Sea, the Mediterranean, or even one of the inland seas of Asia.

OUR HOPE.

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

Vol. VII.

DECEMBER, 1900.

No. 6.

Editorial Notes.

The coming of the Lord! The personal manifestation of Him, who is our Saviour and Lord, whom we love, though we have never seen Him! What an important and precious event and doctrine this is. It is one of the most important doctrines of the Bible. Both the wise and the foolish virgins were sleeping, because the bridegroom tarried, but at midnight the cry was raised Behold the Bridegroom! Go ye out to meet Him. This cry has been heard during the nineteenth century as never before since the days of the Apostles. And as our Lord still tarrys a very little while longer, it is next to the Gospel the one great message to be given out in all its wonderful and solemn meaning. Behold He cometh! Blessed hope which enraptures our hearts if we know Him and love His appearing. The days and times in which we live are full of deep significance. A crisis is at hand such as has never been before. If one would enumerate all the signs of these days he would surely find the marks of the end of the age, as foretold in the Scriptures. How important, then, to sound it forth, like Enoch did before his translation, Behold the Lord cometh! Alas! too many of God's children are ignorant of this blessed Hope. And because they do not know, they are groping around in the dark, confused, discouraged, despairing, an easy prey to the many delusions abounding in the last days. A month ago we felt impelled to issue a number of Our Hope devoted exclusively to this doctrine, and to circulate it in a large edition of 10,000 copies. We decided to do this at once, and we are thankful that we can send this number out on its important mission, to teach and to warn, to open many eyes and to bring comfort to many hearts. We have never felt our responsibility so much as we did in writing for this number and selecting

material for it. It has been done with much prayer, and we are sure it will please our Lord to put great blessing upon the teaching of His own truth.

We have received many letters from our readers in response to our editorial note in the last number, mentioning the fact of this special number and the large edition, asking for addresses. We have received requests by many to send packages for free distribution among friends, and others sent us addresses of Christian believers in their different localities. This has encouraged us much. We wish to say that we had plates made of this number, so that we can *at once* issue another 10,000 edition; in fact, we ought to send out 100,000 copies. We would like to see a thousand copies distributed in as many cities as possible. The last page of the cover of the magazine could be used for advertisements of Gospel meetings, church services, Bible readings, etc. in the localities where they are given out. This is an important matter. *May the Lord open the way for such a large circulation.*

Several thousand preachers of different denominations receive a copy of the number. We feel very much for these brethren, for they have a great responsibility, and this number put into their hands will increase it so much the more. It is true, it means much for them to accept the coming of the Lord and teach it without fearing men. The blessed Hope is a separating hope.

A special feature of the monthly issues of **OUR HOPE** are a running exegesis of the Gospel of Matthew and Notes on Judges. Hundreds of our subscribers have followed us in these Bible readings, and during the last months many more have joined us. We omit these articles in this issue because we want the whole space to give out the Lord's coming. We continue with Matthew and Judges, the Lord willing, in the January number, and hope also to begin the publication of a series of important articles by Adolph Saphir. We can furnish to about one hundred new subscribers back numbers covering the expositions of the Gospel of Matthew. However, subscriptions may begin at any time. To those who subscribe now we will send three back numbers free with a year's subscription.

The Hope of the Coming of the Lord.

It is said of a once well-known eloquent infidel, now almost forgotten though dead but a short time, that he often used to refer in his public addresses to the repeated promises of our Lord to return to the earth. The poor infidel would go as far as to challenge our Lord to make good His promises and then ridicule the idea of His coming again. But there is something still sadder and more grieving to our Lord than all the infidelity of the world, and that is the indifference with which so many professing Christians treat the blessed hope, the promises He gave to come again and to take full possession of His inheritance with His own. That which is the most blessed and important doctrine of the Bible, next to our Lord's first coming and His finished work and all that is connected with it, that which is the greatest comfort for the believer, the Hope of Salvation, as one has said, the very Polar Star of the church, has been almost entirely ignored in Christendom, and grossly misinterpreted. Even this is in fulfilment of what our Lord has said before His resurrection: "The evil bondman says in his heart, My Lord delays to come" (Matt. xxiv : 49). "Now the bridegroom tarrying, they all grew heavy and slept" (Matt. xxv : 5). We have heard it said that the doctrine of the coming of the Lord is of such little importance that it is unnecessary to place much stress upon it. What a strange confession this is! What ignorance of the Word, the plan of salvation, the person and glory of the Son of God it reveals!

In the *Old Testament* there is hardly a prophecy foretelling the first coming of Christ which does not mention the same time His second coming. The great inconsequence in explaining such passages is apparent. The prophecy which relates to the first coming of Christ, in humility is taken to mean what it says, and is found to have been literally fulfilled, but the second part, which speaks of His coming in glory, is spiritualized and believed not to mean what it says. There are in the *Old Testament* about three hundred and fifty verses which teach directly the great coming event, the heavens opened again and the Son of Man coming in His glory. In these verses the numerous types which foreshadow His second coming are not counted. Still more prominent is the doctrine in the *New Testament*. Here we find almost

OUR HOPE.

four hundred passages which teach the personal return of the Lord. But what has not been made out of the plain word every child can understand, I will come again? With a great many Christians death is equivalent with the coming of the Lord. The reader will find on another page a helpful article on the difference between death, the last enemy, and the coming of the Lord. The destruction of Jerusalem has been taken to mean the return of our Lord. But a few months ago one of the largest religious publishing houses in this country issued a volume with the title, Christ came again, attempting to prove that He came when Jerusalem was destroyed. The book reveals an astonishing blindness in spiritual things. No Jew could be more blinded concerning the first coming of Christ as this Christian writer is about the second appearing. Others declare that the outpouring of the Holy Spirit, revivals of religion, conversion of sinners, etc., mean the coming of the Lord, while a large number, the great majority in Christendom, believe the greatest erroneous doctrine, which of but recent invention is responsible for all the present confusion, namely, that Christ will come again after the church has converted the world, hound Satan, driven away evil. That Christ will come after the conversion of the world to set up the great white throne for a universal judgment is altogether unscriptural. It is nowhere taught, neither in the Old Testament nor New Testament.

The opening chapters of the Book of Acts sweep away all these wrong conceptions. When our Lord said, I will come again, He meant Himself to come, not another, not a spirit, but He Himself in His glorified body which hath flesh and bones. Now in the first chapter of Acts we read, "This Jesus who has been taken up from you into heaven shall thus come in the manner in which ye beheld Him going into heaven." Could anything be plainer than this? And when He comes He will not bring about a universal judgment and the passing away of the earth, but He comes to restore the kingdom to Israel, that is the kingdom of the heavens. The disciples asked Him about it and He answered, "It is not yours to know times or seasons which the Father has placed in His own authority." In the third chapter of Acts, Peter preaching to Jews to repent mentioned the sending again of Jesus Christ. We read there (Acts iii ; 19) that with the sending again of Jesus Christ the times of refreshing are connected and the restoring of all things, which means the fulfillment of the Old Testament

OUR HOPE.

173

promises concerning the land and the earth, and these promises are Israel's. In Acts xv : 14-17, the whole plan for this dispensation in which we live and, the next is revealed. 1. God visits (in grace) the nations to take out a people for His name. This is still going on by the preaching of the Gospel. As soon as that people is taken out, the one body is complete, the church (which word in the Greek means an outcalling), a change comes. 2. After these things I will return. This is the change. He will return and according to New Testament doctrine, first for His saints, for all believers, which are all the members of His body, and in the second place with them revealed in glory over the earth (see Zechariah xiv.) 3. His return will be for the rebuilding of the tabernacle of David which is fallen down, the setting up of the throne of David for that worldwide kingdom which is promised to Him, the Son of David. 4. The residue of men to seek the Lord. This means the conversion of the world AFTER THE LORD has come and has rebuilt the tabernacle of David. This is the order of events, and as such the key which unlocks to the believer the whole prophetic Word.

This personal coming of the Lord is, according to the above passage and all scripture, the great event of Hope, for which all is waiting. It is Hope fourfold.

I. *It is the Hope of the Church.*—As such the coming of the Lord was not known in the Old Testament, because there was no church. The church, the one body, is first revealed in the New Testament by the Holy Spirit through the apostle Paul. All who have believed in Christ have been quickened by God with Christ, and He has raised them up together and has made them to sit down together in the heavens in Christ Jesus, that He might display in the coming ages the surpassing riches of His grace in kindness towards us in Christ Jesus (Eph. ii : 7). They belong, therefore, no longer to an earthly commonwealth. Their commonwealth is in heaven. We belong to the heavens, and we are there by faith and in hope. As believers we look steadfastly unto Jesus, the leader and completer of the faith. He has promised to come again and receive us unto Himself. He has promised to come for us as Saviour for the transforming of our bodies of humiliation and conforming them to His body of glory. The New Testament teaches us as believers to look daily for the glorious fulfilment of these promises and our gathering together unto

OUR HOPE.

Himself to meet Him in the air. A summoning shout will be heard from heaven. There will be the resurrection of all believers who died in Christ, and we who are alive will be changed in the twinkling of an eye and caught up and meet the Lord in the air (1 Thess iv). We will see Him, the Lord, in His glory, and we shall be like Him. There will be perfection then when He comes for us and we are redeemed from the presence of sin. When the Christ is manifested, who is our life, *then* shall ye also be manifested with Him in glory. No day, no hour is known, and it is all wrong to set dates, as some have done. We are to wait for Him as a longing bride, who expects her bridegroom at any moment. His coming is *imminent*. And when the hour comes at last it will bring the glorious homecoming of the bride for the marriage of the Lamb. After this takes place in the air He, the Firstborn from the dead, and we with Him, the many brethren now in glory and all like Him, will be revealed to Israel and the nations in the earth. This then is the blessed Hope of the Church. It is almost impossible to believe how a sinner saved in believing in Christ can walk in the enjoyment of salvation without this hope.

II. *It is the Hope of Israel.*—God's gifts and calling are without repentance. God has not cast away the people whom He has foreknown. The oathbound promises made to Abraham, his seed, and to King David are all to be fulfilled. Israel, God's beloved firstborn son among the nations of the earth, has been blinded through unbelief, and a judicial blindness has been laid upon them. By their fall, however, salvation has come to the nations to provoke them to jealousy. But this is not the end of Israel. If God has nothing more for Israel, *the nation* for whom the Lord Jesus died, we may well close our Bibles forever. But blindness in part has happened to Israel *until* the fullness of the Gentiles be come in. The fullness of the Gentiles means the bringing in of the full number of believers. It is the coming of the Lord for His saints to take them unto Himself. But what comes *after* the fullness of the nations has come in? All Israel is to be saved. By what? The deliverer shall come out of Zion; He shall turn away from Jacob ungodliness. 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 (Israel's land) shall wail because of Him. Yea, Amen (Rev. 1:7). They shall look

OUR HOPE.

175

upon Him whom they have pierced. . . . *then*—and not before—shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. xii and xiii). Poor, downtrodden Israel waits for the coming One, Whom they will greet with that word of welcome, Blessed is He that cometh in the name of the Lord.

III. *The Coming of the Lord is the Hope of the Nations.*—We have before alluded to the unscriptural teaching that the conversion of the world is to be expected before the coming of the Lord. The church has nowhere the promise that she is to be a blessing to the nations of the earth and to bring the ends of the earth to see the glory of the Lord. This promise belongs to Israel. When Israel is converted by having seen, like Saul of Tarsus on the road to Damascus, the glory of the Lord, the nations will come to know the Lord, and the promised blessing to the nations will have come through the seed of Abraham. The universal peace on earth will then be here. To this many prophecies refer. The nations are waiting for Israel's salvation, and Israel will be brought to know the Lord by His coming from heaven, and thus the coming of the Lord is the hope of the nations; the hope of poor starving India, bleeding and torn Africa, demon-possessed China and the Isles of the sea. Then, and not before, when the Lord has come the second time, the knowledge of the glory of the Lord will cover the earth as the waters the deep.

IV. *But His Coming is also the Hope of Creation.*—For the anxious looking out of the creature expects the revelation of the plans of God (The coming of the Lord and our glory manifested with Him). For the creature has been made subject to vanity, not of its will, but by reason of Him who has subjected the same, in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groans together and travaileth in pain together until now (Rom. viii : 19).

And, dear reader, this wonderful and glorious event, this which is the hope of the church, the hope of Israel, the hope of the nations, and the hope of creation is drawing nigh. From heaven the Coming One hath spoken, Behold, I come quickly. He has tarried long, it is true; but the night is far spent, the day is at hand. The midnight cry has gone forth, Behold the Bridegroom, go ye out to meet Him. Have you gone out to meet Him? Is

this hope *your* hope, *your* joy, and *your* comfort? And the Spirit and the Bride say, Come! Even so come, Lord Jesus. Amen.

A. C. G.

The Coming of the Lord in Isaiah.

Isaiah means, Jehovah is salvation. The book begins with the significant statement that it is *the vision* of Isaiah; it is therefore but one great vision, which is placed before us, salvation complete for Israel and for the nations through His redeemed people. The greater part of the vision remains still unfulfilled, and its literal fulfillment can only be when God brings in again the firstborn into the habitable world, that is, at the second coming of our Lord. The sublime prophecies of glory in the earth are not the glory of the Church, which is *nowhere* seen in the so-called Old Testament, but glories to come in the new age, which is ushered in by the manifestation of the Son of Man in His glory. The spiritualizing of Isaiah's vision of glory has no scriptural warrant whatever. It is illogical from beginning to end. It is dishonoring to God. The backbone of higher criticism would be broken if the Word of Truth would be divided rightly, but this not being done all is confusion. Therefore the great curse is not interpreting that which God meant to be literal in a literal way; making a phantom out of God's eternal, oath-bound promises.

We mention but a few thoughts on the coming of the Lord and what will be connected with it, as it is revealed in Isaiah.

I. He comes for the deliverance and salvation of His people.

But let us understand that the people who are brought back and who are seen restored are not the heavenly people, but His earthly people. Abraham's seed was to be like the stars in heaven, and like the sand on the seashore. The first denote a heavenly people, the second an earthly. Our deliverance and salvation as believers *now* is accomplished and assured. We are not to inherit the earth and the kingdoms of the earth, but our place is in the heavens with Himself, whose image we shall bear in *all* eternity. Before that deliverance comes for Israel in the earth, which is so prominent in the vision of Isaiah, we shall have been taken out of the earth into

OUR HOPE

177

the presence of the Lord. Read and interpret the following passages with this light and interpretation, that Israel is meant and all will be clear.

"It shall come to pass in that day, that the Lord shall set His hand again the *second** time to recover the remnant of His people, which shall remain, from Assyria, and from Egypt, and from the islands of the sea (Isaiah xi : 11-16).

"He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." Israel, thus saved, will gladly break forth in adoring worship, "Let this be our God; we have waited for Him, and He will save us: this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah xxv : 8, 9). There are many more precious promises, which are Israel's (Rom. ix : 4), in Isaiah's vision. He who has not cast away His people, and whose gifts and calling are without repentance, will all do it when He comes again.

II. The coming itself, that it is personal, is described.

"Thine eyes shall see the King in His beauty: they shall behold thy land far extended" (Isaiah xxxiii : 17). The King is He who is our Lord. It is this same Jesus, for them, their King whom they rejected and who now appears in a greater majesty and glory than the type Joseph, the revealer of secrets, ever had. They shall then look upon Him in His beauty. His beauty as the King is described in the forty-fifth Psalm. Their God-given land will be far extended, even as promised to Abraham, from the river Euphrates to the river Nile.

"The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord" (Isaiah lix : 20). That this word has no reference to the first coming of our

* We put "second" in italics. Many have said and say that this was all fulfilled when the Jewish remnant returned from Babylon. A careful reading of Isaiah xi : 11-16 shows that the bringing back of a small remnant from the Babylonian captivity is *not* meant. The word "second time," however, settles the argument. The Babylonian captivity of 70 years is the *first* captivity. The return of about 45,000 souls the *first* return. The dispersion of the Jews for nearly 2,000 years is the *second*, and it awaits, according to all prophecy, a *second* return.

Lord, but awaits its fulfillment at the second coming is proven in the New Testament (Rom. xi: 25, 26). There will be no national conversion of Israel till the Lord comes. The presence of the Jews in the earth, more numerous than ever, after the long and dreary history of suffering, waiting for something better, is God's standing sign and witness for the coming King and Redeemer.

III. With His coming Israel will be a people healed, cleansed born in a day, Spirit filled, etc.

"Upon the land of my people shall come up thorns and briers; . . . the palace shall be forsaken; the populous city shall be deserted" . . . (Isaiah xxii: 13, 14). This has reference to the punishment of the Jews, because they believed not. The land of milk and honey a wilderness—Jerusalem forsaken. It is the same word our Lord said, "Behold your house is left unto you desolate, and Jerusalem shall be trodden down by the Gentiles." But neither is forever. The house (palace) is left desolate *till* they say, *Blessed is He that cometh in the name of the Lord.* Jerusalem is trodden down *until* the times of the Gentiles are fulfilled. In the above passage from Isaiah xxii the description of the desolation of the land is likewise followed by the little word of hope, *until*. "Until the Spirit be poured out upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness" (verses 15-20). This is still unfulfilled. When the Lord comes Israel will be filled with the Spirit. Pentecost in its fullest sense will then come in fulfillment of Joel ii: 28. Israel will be the first believing nation in the millennial age. "Who hath heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth at once?" (Isaiah lzvi: 8). "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isaiah xxlii: 24). "He will come and save you. . . . A highway shall be there, and a way, and it shall be called The way of holiness; for He Himself shall be with them, the way-faring men, though fools, shall not err therein. . . . And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and

OUR HOPE.

179

gladness, and sorrow and sighing shall flee away" (Isaiah xxv: 4-10). "Behold, the Lord God will come with a strong hand, and His arm shall rule for Him; behold His reward is with Him, and His recompense before Him. He shall feed His flock like a shepherd, He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that give suck" (Isaiah xl: 10, 11). "And *they* (the nations) shall call them (Israel) The holy people, The redeemed of the Lord" (Isaiah lxii: 12). "Ye (converted Israel) shall be called the priests of the Lord; men shall call you the ministers of our God" (Isaiah lxi: 6). "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 (Isaiah lxv: 22, etc.).

IV. There will be complete restoration for Israel, and Jerusalem will be the city of a great King.

There are people who take the apostolic statement in Acts iii: 20, concerning the restoration of all things, to mean the restitution of the wicked, the demons, and even the devil himself. This is gross error, unscriptural, and wicked. It is taught in certain publications, which are being circulated on a large scale under the name of teaching the coming of the Lord, etc. The "restitution of all things" which is promised in the third of Acts is a restoration as spoken by the mouth of all His holy prophets. They and especially Isaiah foretell the restoration of all things unto Israel. We can quote but a few passages. "And they shall build the old wastes, they shall raise up the former desolations, and they shall build the waste cities, the desolations of many generations" (Isaiah lxi: 4). "Sing, O barren, thou that didst not bear; break forth unto singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. . . For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the Lord that hath mercy on thee.

. . . O thou afflicted, tossed with tempest and not comforted, behold I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy borders of pleasant stones" (Isaiah liv). "Thou shalt be called, Sought

OUR HOPE.

out, A city not forsaken" (Isalah Izii : 12). "Thou shalt call thy walls Salvation, and thy gates Praise" (Isaiah lx : 18). "They shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated (the *literal* Jerusalem and *literal* Israel), so that no man passed through thee, I will make thee (the *same* forsaken and hated Jerusalem and Israel) an eternal excellency, a joy of many generations" Isalah lx : 14, 15). "Cry aloud and shout, thou inhabitant of Zion : for great is the Holy One of Israel in the midst of thee" (Isaiah xii : 6).

V. The coming of the Lord in Isaiah is connected with the punishment of the Evil One and the resurrection of the dead.

He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked (Is. xl : 5 : 2 Thesa. ii). And it shall come to pass in that day, that the Lord shall punish the boast of the high ones on high and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered into the pit, and shall be shut up in the prison (Rev. xix : 1), and after many days (after the thousand years) shall they be visited (to be consigned to the lake of fire) (Is. xxiv : 21-22). In that day the Lord with His sure and great and strong sword shall punish leviathan the swift serpent, and leviathan the crooked serpent ; and He shall slay the dragon that is in the sea (Is. xxvii : 1). Thy dead shall live ; my dead bodies shall arise . . . the earth shall cast forth her dead (Is. xxiv : 9).

VI. Groaning Creation will be delivered and restored to its normal condition.

And 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 felling 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. . . . (Is. xl : 6). This follows the slaying of the wicked. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. . . . The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands (Is. lv : 12). Moreover the light of the moon shall be as the light of the sun, and the

OUR HOPE.

181

light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of His people and healeth up the stroke of their wound (Is. xxx : 26).

VII. The nations are brought to the knowledge of the Lord
AFTER the Lord has come, Universal peace and true
government will be established.

He shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more (Is. ii : 1-4). How foolish, therefore, all attempts *now* to bring about a universal peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom to order it and to establish it with judgment and with justice, from henceforth even for ever (Is. ix : 7). And nations shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about and see ; they all gather themselves together ; they come to thee. . . . Then thou shalt see and be lightened, and thine heart shall tremble and be enlightened ; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee (Is. lx : 4-7). By myself have I sworn the word is gone forth out of my mouth in righteousness ; it shall not return, that unto me every knee shall bow, every tongue shall swear (Is. xlv : 23-24). For that nation and kingdom that will not serve thee shall perish ; yea, these nations shall utterly be wasted (Is. lx : 12).

A. C. G.

Each time we remember our Lord in the breaking of bread and the partaking of the cup, we remember Him that He died for us, we remember Him that He is in heaven for us and we with Him, and we remember that He will come again. Till He comes, and we never know if our gathering at the Lord's table will be the very last on earth. While He tarrys, we are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Let us not lose heart in doing good ; for in due time, if we do not wint, we shall reap (Gal. vi : 9).

The Great Tribulation.

Our Lord said to His disciples and of all believers, "In the world ye have tribulation, but be of good cheer, I have overcome the world" (John xvi : 33). In lifting up His eyes to heaven, he said, concerning His own, "I have given them Thy Word, and the world hath hated them, because they are not of the world, as I am not of the world. I do not demand that Thou shouldest take them out of the world, but that thou shouldest keep them out of evil. They are not of the world, as I am not of the world" (John xvii : 14-16). For this reason the world knows us not, because it knew Him not. The world is hostile to everyone who, by grace, does no longer belong to it, and that means tribulation. There are many passages which show that as long as we are in the world, to which we no longer belong, we have tribulation. We are exhorted to be patient in tribulation and to boast in tribulations. But in all the tribulations, which are ours as such, who are Christ's, who suffered for us, leaving us a model that we should follow in His steps, we have the sure knowledge that there is no tribulation for us emanating from the wrath of God, and that no tribulation can separate us from the love of God, which is in Christ Jesus our Lord (Rom. viii : 34-39). Knowing this, we count it all joy to be in tribulations, which are for the believer the sufferings of Christ. They will continue as long as we are in the world, and as the coming of the Lord draweth nigh they increase. In the midst of them, we are encouraged by the God of all encouragement.

But there is *another* tribulation mentioned in the Word of God, which has not yet come. It is *the* great tribulation, yet future—a tribulation through which not one, who is a believer in the Lord Jesus Christ, and as such, a member of His body, will pass. This great tribulation *cannot* come as long as the church is in the world, for it is not the tribulation of the church but of the world. As soon as the Lord has gathered His own unto Himself, the great tribulation will begin.

The nature of the great tribulation is *judgment*, followed by the wrath of God and the Lamb. It is spoken of in Romans, chapter ii, as being for those who despise the riches of His goodness. To those that are contentious and are disobedient to the truth,

OUR HOPE.

183

but obey unrighteousness, there shall be wrath and indignation, tribulation and distress. This is for the world, unbelieving Jews and unbelieving Gentiles, professing "Christians," who are not saved. It can never be for true believers. Having been justified in the power of His blood, we shall be saved by Him from wrath (Rom. v:9). Jesus is our deliverer from the coming wrath (1 Thess. i:10). God has not set us for wrath, but for obtaining salvation (1 Thess. v:9). Now tribulation, which is future, marks the beginning of the coming wrath, the revelation of the Lord Jesus from heaven, with the angels of His power, in flaming fire, taking vengeance on those who know not God, and those who do not obey the Gospel of our Lord Jesus Christ (2 Thess. i:8). Tribulation is wrath, and wrath will be the heading up of all the tribulation. Believers shall be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. But there is a promise also, Because thou hast kept the word of my patience, I also will keep thee out of the hour (or season) of temptation, which shall come upon all the world, to try them that dwell upon the earth (Rev. iii:10).

During that great tribulation Antichrist, the man of sin, the son of perdition, will be the leader of the Christ-rejecting world. Satan will have been cast out of heaven and come down to the earth, having great rage, knowing his time is short (Rev. xii:12). If believers are to go through the great tribulation, they would have to watch for signs of the nearness of that time; they would have to watch (as some really do) for the man of sin, the lawless one. But our Lord has said, Watch, therefore, for ye know not what hour your Lord doth come. What I say unto you, I say unto all, Watch. Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not. If the believers pass through the tribulation, if they will see Antichrist, and are to be taken up at the end of the great tribulation, or, as some now teach, in the middle of the time of trouble, how then could they watch and be obedient to the word of their coming Lord? We cannot expect a person continually, and await his return at any time, if we know that person to be far away and not to return for many years.

This great tribulation is for the whole world, but specifically is it a tribulation for Jacob's sons, the Jews. It is even the time of Jacob's trouble (Jer. xxx:7). And there shall be a time of

trouble, such as never was since there was a nation, even to that same time: and at that time thy people (Daniel's people, the Jews), shall be delivered, every one that shall be found written in the book (Daniel xii: 1). For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matt. xxiv: 21). But who are the believers seen in the twenty-fourth chapter of Matthew? Surely there are such who are to be delivered, and it is said of them, He that shall endure to the end, the same shall be saved. These believers are not members of the body of the Lord Jesus Christ, for there is no such condition of salvation to endure to the end for a true believer. The believers seen in Matthew xxiv going through the tribulation are Jewish, a believing remnant, who waits for the coming of the Son of Man from heaven, to deliver them out of the hands of the enemy.

And what a tribulation, and in wrath, that will be! Think of the terrible, awful, indescribable scenes of the book of Revelation. Every one of the horrors foretold there will find its literal fulfillment. Famines will sweep the earth, wars will sweep away with pestilence and earthquakes millions of human beings, and the end will be the darkening of the Sun and the day of the Lord.

Unsaved reader! You will be in the earth then and fall under the wrath of God, unless you believe in the Lord Jesus Christ and are saved. It is still the acceptable time for any one who reads these words. The door is still open, not yet shut, but soon it will be. "The door was shut." Outside of the ark! Oh, how terrible the word. Even now, believe in the Lord Jesus Christ and be saved!

As saints we rejoice. Surely He has delivered us from the snare of the fowler, from all tribulation and wrath to come. In the knowledge of this, that we are for ever safe and saved, having believed in Him, whose we are, and over Him all the billows of wrath and indignation broke, we are rejoicing. And now we lift up our heads, knowing that our redemption draweth nigh.

A. C. G.

Henceforth the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love His appearing (1 Tim. iv: 8).

May the Lord Come at any Time ?

PASTOR C. L. SCOFIELD.

No one denies that the Scriptures teach a second coming of Christ at some time; and the church, even in her worst estate, has never ceased to bear testimony by her creeds, at least to the same truth.

But upon the two questions of the *manner* and of the *time* of His return wide divergencies of teaching have arisen. Into the question of the manner of our Lord's second coming it is not my purpose to enter, but only to seek light from Scripture concerning the question of the time of that coming. And even here I shall consider only that aspect of His coming revealed by the Apostle Paul.

Attentive students of the Word are aware that, to the Apostle to the Gentiles was committed a body of revelation concerning the *church*; that the Old Testament knows nothing of the church (though allowance is made for it); and, that our Lord did no more than to announce His purpose to build it. Apart from the writings of the Spirit by Paul, we should know practically nothing of the mystery of the "church which is His body, the fullness of Him that filleth all in all."

But through those writings we are blessed with a full and clear revelation concerning the church, her origin, method, relationships, calling and destiny. Obviously, any inspired account of the church which should omit to tell what she and should be of her earthly pilgrimage, would be in so far defective. We have, therefore, in two notable passages in the Epistles, written through Paul, a succinct but satisfying prophecy of that ending.

"For, as in Adam all die, even so in Christ shall all be made alive. But every man in his own order Christ the first fruits; afterward they that are Christ's, at His coming. . . . Behold I show you a mystery! We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv: 22; 23, 51.

52. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv: 13-17.

It is this event, and this only, which is before us in this article. That there is a vast body of prophecy which has to do with the return of Christ *to the earth*, in connection with the setting up of the Messianic kingdom, the resumption of the divine dealings with Israel, and the blessing of the whole world, we are well aware. But the coming, of which the quoted passages speak, is *not to the earth, but into "the air;"* it does not establish anything on the earth, but takes a people away from the earth.

The descent of the Lord into the air for the church, is not, therefore, that aspect of the second coming of which the Old Testament prophets speak (e. g. Zech. xiv. : 1-9), nor that aspect of His coming of which our Lord spoke in the Olivet discourse, and in His eschatological parables. It is part of what Paul calls "my gospel"—part of the truth concerning the church.

I now ask: May the coming of the Lord into the air for the church occur at any time? I answer, yes: and for two reasons.

I. *There is no predicated event which must be fulfilled before that coming.*

It is sometimes said that our Lord indicated an intervening condition when He said (Matt. xxiv: 14), "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come"; and it is objected this has not yet been accomplished.

To which I answer (1) that "the end" of which our Lord speaks is *not His descent into the air for His church, but the "end of the age,"* concerning which the disciples had questioned Him (verse 3). (2) That the church is not set to preach the

"gospel of the kingdom," but "the gospel of the grace of God;" and (3), that there is to be a world-wide preaching of the kingdom by the Jewish remnant during the tribulation. (Rev. vi : 9-11; vii : 13, 14 R. V.; Zech. viii : 23, etc.)

Again, it is said that the Lord does not return until after the millennium. As to this objection, it is sufficient to say that the parable of the Wheat and the Tares, of the Nobleman and the Far Country, and the descriptions of the course of this age, alike forbid the possibility of a millennium before the return of the Lord in glory to the earth. (Matt. xiii : 24-30, 36-43; Luke xix : 11-14; Matt. xxiv : 6-14; 2 Thess. ii : 7, 8.)

And, since the descent of the Lord into the air must precede His return in glory to the earth, it is evident that no millennium can possibly occur before the latter event.

Others aver that the great tribulation must run its course before the church can be caught up. To this I answer: (1) there is an express promise that the true church shall be kept "from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii : 10). (2) That the church, priestly and royal, is seen in the persons of the elders in heaven *before* the events which constitute the great tribulation begin to occur on earth. These elders are seen in Rev. iv, and before the first, or seal, series of judgments begin—and these but *prepare*—the tribulation. (3) That all the types bear out this view. Sodom *could not* be destroyed till Lot was taken out of it, etc.

II. In the Epistles of Paul, who alone tells us of the rapture of the church, the characteristic attitude of the believer is "waiting"—not for the millennium, nor for the great tribulation, but for "His Son from heaven, whom He raised from the dead, Jesus;" and, "looking for that blessed hope."

We, therefore, answer the question: "May the Lord come at any time?" affirmatively—He may.

And surely when we look about us we are constrained to echo the last prayer of Scripture: "Even so, come Lord Jesus."

East Northfield, Mass.

When I am too sad to pray then I begin to sing.—*Martin Luther.*

Redemption forms the theme of the new and everlasting song, and it is certain that no one shall ever sing before the throne who fails to ascribe his salvation to the blood of the Lamb. Whatever may be the opinions of men, those who are in heaven certainly know how they got there, and they do not hint at any way except through the death and blood of the Son of God. Redemption is deliverance procured by the payment of a ransom, and Jesus Himself declares, "The Son of Man came—to give His life a ransom for many." Matt. xx: 28. "In whom we have redemption through His blood." Eph. i: 7. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii: 13. This is the old gospel, the new gospel, the *only* gospel.

A Christian is one that believes things his reason cannot comprehend; he hopes for things which neither he nor any man alive ever saw; he labors for that which he knoweth he shall never obtain; yet, in the issue, his belief appears not to be false; his hope makes him not ashamed; his labor is not in vain.

He bears a lofty spirit in a mean condition, when he is ablest, he thinks meanest of himself. He is rich in poverty, and poor in the midst of riches. He believes all the world to be his, yet he dares take nothing without special leave from God. He covenants with God for nothing, yet looks for a great reward. He loseth his life and yet gains by it; and whilst he loseth it, he saveth it.

He lives not to himself, yet, of all others, he is most wise for himself. He denieth himself often, yet, no man loveth himself as well as he. He is most reproached, and yet most honored. He hath most afflictions, and most comforts.—
Selected.

Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without you: Father." And again He said, "Are not five sparrows sold for two farthings?" (that is one thrown in as of no value) "and not one of them" (even the one thrown into the bargain) "is forgotten before God." What a lesson on the care of God, who overrules all things.—
Selected.

Death Not the Coming of the Lord.

Perhaps ninety-nine Christians out of one hundred never raise their thoughts for a moment above death, when they hear or read the words of our Lord, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke xii: 40). They seem to take it for granted that He did not mean what He said, for they make two events, which are sharply contrasted in the word of God, one and the same thing, and they do not reflect upon the unintentional dishonor done to Him, when they suppose that there is no difference between the Prince of life, who came to destroy death and the monster He came to destroy. If death had been in His mind as He spoke of the coming of the Son of man, surely He would have mentioned death; and surely intelligent believers should be glad to get rid of so untruthful and therefore injurious impression, which they have received through false teaching. Christ's coming and death are the very antipodes of each other, and one never stands for the other in the inspired writings.

1. Death is an enemy. "The last enemy that shall be destroyed is death" (1 Cor. xv: 26). But the coming of Christ is the coming of a friend. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv: 2, 3). "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of My Father I have made known unto you" (John xv: 14, 15).

2. Death is the penalty of sin. "The wages of sin is death" (Rom. vi: 23). "The sting of death is sin" (1 Cor. xv: 56). "Sin, when it is finished, bringeth forth death" (James i: 15). But the coming of Christ will deliver us for ever from sin and its penalty. "Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time, without sin, unto salvation" (Heb. ix: 28). "I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hos. xiii: 14).

3. Death is the king of terrors. "The light of the wicked shall

OUR HOPE.

be put out, and the spark of his fire shall not shlow. . . His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors" (Job xviii : 5, 14). "They are in the terrors of the shadow of death" (Job xxiv : 17). "My heart is sore pained within me : and the terrors of death are fallen upon me" (Ps. lv : 4). But the coming of Christ is the advent of the Lord of glory (1 Cor. ii : 8). "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. . . And, behold, there talked with Him two men, which were Moses and Elias ; who appeared in glory. . . And when they were awake, they saw His glory" (Luke ix : 27, 32). "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii : 4).

4. Death is a sorrowful and painful experience. "The sorrows of death compassed me" (Ps. xviii : 4). "The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow" (Ps. cxvi : 3). But the coming of Christ is a happy and joyful event. "Looking for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ" (Titus ii : 13). "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (1 Thess. ii : 19.)

5. Death is a rude and shocking severance of the ties that bound us to our dear ones. "Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, but he refused to be comforted : and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him" (Gen. xxxvii, 34, 35). "And the king was much moved, and went up to the chamber over the gate, and wept ; and as he went, thus he said, O my son Absalom ! my son, my son Absalom ! would God I had died for thee, O Absalom, my son, my son !" (1 Sam. xviii : 33.) "The Jews then which were in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth to the grave to weep there" (John xi : 31). But the coming of Christ is the glad reunion beyond the grave of those who sleep in Jesus. "The Lord Himself shall descend from heaven with a shout ; . . . and the dead in Christ shall rise first : then we which are alive and remain shall be caught up TOGETHER with them in the clouds, to meet the Lord in the air" (1 Thess. iv : 16, 17).

OUR HOPE.

491

6. Death, like a hideous ogre, has robbed millions upon millions of mothers of their little children. "By one man sin entered into the world, and death by sin. . . Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. . . Sin hath reigned unto death" (Rom. v : 12, 14, 21). "Rachel weeping for her children, and would not be comforted, because they are not" (Matt. ii : 18). But the coming of Christ restores the little ones. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, [through Jesus, whom Jesus puts to sleep, as a loving mother hushes her tired child to rest], will God bring with Him" (1 Thess. iv : 13, 14). "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. xviii : 14).

7. Death makes our bodies the prey of worms. "I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister" (Job xvii : 14). They shall lie down alike in the dust, and the worms shall cover them" (Job xxi : 26). "The worm shall feed sweetly on him : he shall be no more remembered" (Job xxiv : 20). But the coming of Christ transfigures the body of our humiliation into the likeness of His glorious body. "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii : 20, 21).

8. Death is the result and token of God's wrath against disobedience. "In the day thou eatest thereof thou shalt surely die. . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken : for dust thou art, and unto dust shalt thou return" (Gen. ii : 17; iii : 19). "The body is dead because of sin" (Rom. viii : 10). But the coming of Christ removes the last vestige of wrath, and raises us up to be with Himself. "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. i : 9, 10). "Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. xv : 23).

OUR HOPE.

9. Death casts us into the grave in corruption, in dishonor, in weakness. "It is sown in corruption; . . . it is sown in dishonor; . . . it is sown in weakness." But the coming of Christ lifts us from the grave in incorruption, in glory, in power. "It is raised in incorruption; . . . it is raised in glory; . . . it is raised in power" (1 Cor. xv: 42, 43); and hence "even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" (Rom. viii: 23); and as Dr. Charles Hodge truly says, "the time of the resurrection of the body, or the manifestation of the sons of God, is the time of the second advent of Jesus Christ."

10. Death has lorded it over all generations, and made the proudest bow to its awful sceptre. "By one offence death reigned by one" (Rom. v: 17). "It is appointed unto men once to die" (Heb. ix: 27). "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath so that a man hath no pre-eminence above a beast" (Ecc. iii: 19). But the coming of Christ completely does away with death for his people. "He will swallow up death in victory; . . . and it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv: 8, 9).

11. Death belongs essentially to the carnal mind. "To be carnally minded is death" (Rom. viii: 6). "The soul that sinneth it shall die" (Ezek. xviii: 4). But the coming of Christ secures exemption from every trace of carnality in our entire being. "The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blemish at the coming of our Lord Jesus Christ" (1 Thess. v: 23, R. V.).

12. Death was properly put under the sway of the devil, and hence it is said of our Lord, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb. ii: 14). But the coming of Christ is the signal for the overbrow of the devil. At our Lord's advent the prophet "saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit" (Rev. xx: 1, 3).

OUR HOPE.

193.

13. Death follows the lead of the Antichrist, who at the end of this age goes forth, "conquering and to conquer." "I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. vi: 8). But the coming of Christ will put an end to the lawless one. "Then shall that Wicked be revealed, whom the Lord shall consume with the breath of His mouth, and shall destroy with the appearing of his presence" (2 Thess. ii: 8).

14. Death is to be cast into the lake of fire after Christ shall have come, and when He reigns a thousand years with His saints. "Death and hades were cast into the lake of fire" (Rev. xx: 14), praises to the name of our coming Lord, who shall avenge the fearful injuries inflicted by the last enemy upon the suffering followers of the Lamb.

But what more needs to be said? Is it not marvelous that thoughtful Christians have been deluded into the transparent foolishness of regarding the coming of the Lord and death as one and the same? Could anything be further from the truth? Could anything be more derogatory to the character and work of the Saviour than to make that which is the humiliating proof of the fall, the degrading fruit of sin, the fearful curse of humanity that has blighted so many homes, and broken so many hearts, the equal of Him who came to put down death? Out upon the base thought!

J. H. BROOKS.

"As oft with worn and weary feet
 We tread earth's rugged valley o'er,
 The thought is comforting and sweet—
 Christ trod this very path before.
 Our wants and weaknesses He knows,
 From life's first drawing to its close."

Do not judge anything before the time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have his praise from God (1 Cor. iv: 5).

When Did the Stone Strike?

Daniel ii : 34, 35.

BY W. J. ERDMAN.

The image is the symbol of the world-power in its whole future development and of its final destruction.

The transfer of political power from Judah, now a captive of the nations, to the Gentiles is also indicated by it.

The image measures the duration of the times of the Gentiles. Luke 21 : 24.

The Stone is symbolic of a supernatural power, "not made with hands," heavenly, divine; the Mountain is the Messianic Kingdom; all is symbolic of Messiah and His Kingdom. Gen. 22 : 24; Isa. ii : 1-4; Matt. xxi : 44; Luke 22 : 17, 18.

The toes of the image correspond to the ten horns of the Beast of chapter seven, i. e., the horns are kingdoms, the toes are kingdoms.

Now, when did the Stone strike?

I. *The Stone struck when there were feet and toes to be struck.*

There were no feet in the Babylonian day, none in the Medo-Persian, none in the Græco-Macedonian, and none in the Roman, when the iron legs of a Western and Eastern Empire did not yet exist in a divided form; in other words, toes and feet of iron and clay must be looked for at a time later than the twelve Cæsars, and nearer to a time when the iron of imperialism and the clay of democracy in vain try to cleave together; and not until then does the Stone strike.

It is evident, therefore, the Stone cannot have struck at the birth of Christ, nor at Pentecost, nor at the destruction of Jerusalem, nor at the edict of Constantine, for there were no feet or toes of ten kingdoms to strike.

II. *The Stone struck when the whole image went to pieces "together;" i. e., suddenly and simultaneously.*

It did not strike repeatedly, but once, and so shattered all together. The image did not decrease gradually, but "together;" all became like chaff, and was swept away that no place was found for them.

Such total and final ruin of all the kingdoms that once com-

posed the Roman Empire or succeeded it did not overtake them when Christianity began to be preached, or since; the world-power of the Gentiles is still a reality, and will be until the stone falls and grinds it to powder.

It is therefore evident that such a crushing, annihilating blow is utterly unlike the peaceful power of the Gospel.

III. *The Stone struck before it began to grow, and not while it was growing into a great Mountain.*

It would seem incredible that such a notion could ever have been drawn from this prophetic vision, but this is the popular idea that the Stone is growing while the kingdoms are shattering.

In a certain volume of "Messianic Prophecy" by a "Higher Critic," it reads: "The living stone rolling down from the mountain, growing as it descends in strength and power, is a simple but appropriate symbol of the Kingdom of God."

This is even worse, for here the Stone is said to be growing in strength and power before it strikes.

Daniel says the Stone grew after it struck, and then covered the place once possessed by the kingdoms.

There is not the least hint that as the Stone increased the image decreased. The two are not seen side by side, one gradually encroaching upon the other's ground; but with mighty blow on its brittle feet, the colossal form crushes into shapeless ruin, and is swept away like the chaff of the Summer threshing floors that no place was found for it any more.

It is therefore evident that if the world-power disappears in one simultaneous and sudden ruin, the Stone Kingdom has not yet begun to grow and the mighty Stone is yet to fall.

In other prophetic language, the times of the Gentiles are not yet fulfilled; Jerusalem is still trodden under foot of the Gentiles; their God-defying and man-deifying governmental power is to meet its crisis and catastrophe in a day still future; the nations are yet to become angry against Jehovah and His Christ; the wine-press of the wrath of God is yet to be trodden, and not till then will the Son of man set up His Kingdom, of whom it is written; "And there was given Him dominion and glory and a kingdom, that all 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: 14.

Progress ? *

TRANSLATED FROM THE GERMAN OF F. O. SETTEX.

Whether progress or retrogression or standstill rules the destinies of humanity, who shall decide? To be sure the apostles of progress (*Post-millennial teachers and preachers*) are clamoring more loudly every day that we are greater, wiser and more enlightened than all our fathers, and thus they persuade multitudes of those who know next to nothing of the past and are therefore unable to judge correctly. But ever since men lived on the earth each succeeding century has boasted thus, as a result of the mental perspective by which the near object appears great, the remote small. The better informed are not at all sure of real progress in the race. With and in spite of railroads and telegraphs, combines and coupons, repeating arms and torpedo boats, peace, prosperity and happiness have not yet come to man, and it does not look as if the near future would brighten. In spite of boasted advance in politics and sociology, in jurisprudence and theology, the deluge of social anarchy is on the rise and threatens to engulf society. Thrones and religions, creeds and laws, are shaking, criminals and tramps are on the increase, defying God and man. Advanced theories in education are proclaimed and carried out, but brutality, irreverence and crime among the youth of the land are on the increase. The number of youthful criminals (in Germany) rises in ten years (1882-1892) from 30,000 to 46,000! In the century of humanitarianism we are inventing more cruel and deadly weapons, and experts predict that in the next inevitable "world war," not hundreds of thousands but millions will rush to the slaughter, and an adequate care for the wounded will be an impossibility.

In short, in this modern age, which professedly has freed itself of foolish superstition and which is marching under the brilliant light of science in paths of enlightenment and progress, discontent and crime, fraud and swindling, are increasing most alarmingly, together with neuroses, insanity and suicide. *What glaring contradictions!*

* Our readers will surely welcome the strong testimony of a German scholar of note, who is an earnest believer in the Lord Jesus Christ and His second coming.—EDITOR.

As far as our knowledge goes, Egyptians and Indians four thousand years ago were just as healthy, if not healthier; just as wise and intelligent as we are; they were, like ourselves, rich or poor, happy or unhappy, pious or Godless. They were logical in speech, wise in counsel, brave in battle; they enjoyed good eating and drinking; had beautiful dwellings and useful garments; sensible laws, good education and moral principles. They bought and sold, planted and builded, married and were given in marriage; they hated and loved, lived and died—like the rest of us.

The whole question finally resolves itself into this, Has humanity become happier than formerly? For increase in happiness, this is true progress. No matter how different the views and aspirations of men, in one thing they all agree—all desire happiness, whether through art or through science, honor or power, riches or self-imposed poverty. And to this question there is but one answer: No, our so-called progress has not brought happiness! This not only the unthinking millions declare who, dissatisfied with their lot, would revolutionize the present order of things, but they, also, who represent the thought of humanity. The whole modern philosophy is *pessimistic*.

The apostles of modern progress among the *scientists* are here guilty of the greatest self-contradiction. On the one hand they herald the final triumph of science and enlightenment; on the other, they teach that the earth and the entire solar system, yea, the whole universe, are surely doomed to death by freezing. Thus the Darwinian Clemenceau announces for the race an end in abject misery. And Spiller declares, It permits of no doubt that the last remains of the race will be equatorial eskimoes! Truly, a fine progress and a glorious goal for all science and enlightenment! Again, we say, *what contradictions!*

Many, in discussing the question—whether progress or not—think they must date an advance from the rise of Christianity, and they are firmly persuaded of its mighty, civilizatory mission. We do not believe in it. Had Christ intended or desired to civilize the world, how easy it would have been for Him to appear as the son of a Roman Emperor (for all which He might have still died on the cross), in order to introduce a new era of Christian civilization and intellectual progress, with excellent political institutions, with truly human laws and immediate abolition of

slavery, with enlightened encouragement of art and science, commerce and industry! How easily, with few words, He might have pointed us to steam and electricity and other power of nature, still unknown to us, and taught us their application. How He could have solved the social problem, and also put an end to physical wretchedness and suffering through rational therapeutics, aided by miraculous powers, and through constant, miraculous increase of breadstuffs. All this He was perfectly free to do. For as God He rules history, and is not, as some wise-acres have discovered, a mere "product" of the same.

But nothing of all this! Christ ignores, we might almost say, despises, art and science, politics and legislation, declines all meddling even in a clear case of justice, with the sharp saying, Man, who made me a judge or a divider over you? And when He stands before the representative of the mightiest world empire, instead of pointing out to him the immense advantages of civilizational Christianity, He declares pointedly, My kingdom is not of this world.

What shall it profit a man if he gain the whole world and lose his soul? If a man is converted he is civilized enough; if he is not, neither civilization nor culture will save him. That is Christ's position. Not civilization but the kingdom of heaven, is what He wanted to bring to humanity, but they did not accept His offer. It requires but little thought to arrive at the conclusion that in a humanity made up of true Christians, art and science, industry and world-wide commerce, would not have developed as they have done. Content with a modest living, considering the eternal realities as paramount and all else as subordinate, such a humanity would not have laid very great store by electric lighting, telegraphs, railroads and the like, as can be seen with some Christian communities, like the Moravians. Christianity allows man to engage in business and commerce, in science and art; but it will never let him become absorbed in his earthly occupation of any kind. The Christian remembers, My kingdom is not of this world.

Turning to the moral condition and elevation of so-called Christendom, it is found that the morals of the Court of Constantine already were worse than at times those in Egypt, Greece, or in Rome under the Republic, or even under Titus, Hadrian Trajan or Marcus Aurelius. Still worse they became in "Christian"

Rome under the Borgias. The entire Middle Ages, with their inquisition, witch trials and Thirty Years' War—three of the most horrible spectres in the world's history, occasioned by an erroneous conception of Christianity—were, from the standpoint of civilization, a decided retrogression as compared with Egyptian, Greek or Roman times.

It is absurd to believe that Christianity can bless a people which does not truly possess it. Faith in Christ saves, both here and hereafter; but only him that believes, and not also by a sort of contagion his neighbor, who ridicules or hates or despises that faith. Such an one has only—and this applies to nations as well—the greater condemnation. It were bitter irony to hold up for veneration as the product of the true doctrine of Christ all the present day culture and civilization of the self-styled "Christian" nations of Europe and America, with their impotence and helplessness over against the rising tide of socialism and anarchism, with their stock-jobbing and lottery swindles, with the frightful condition of the great cities, with their Godless science and literature, their sensual, and often immoral art, in short, with all their open or concealed alienation from and hatred of God. Christ sent His disciples into the world as "sheep among wolves," as a light to reveal the darkness and evil of the world, as a salt to arrest its corruption; and this they have been for eighteen centuries. That they have been influencing their surroundings for good is not to be denied. But it is just as true that their mission NEVER has been to *civilize* the world. And as soon as the churches begin to regard this as their mission it is invariably the signal for spiritual decadence.

Christ would have gladly comforted His apostles over His departure with the prospect of a world conquest and the introduction of a Christian world-era. But, far from it, He predicts for them hatred, tribulation, persecutions, unto the end of the age, and asks, *When the Son of Man cometh, shall He find the faith on the earth?* A question which He answers elsewhere in the negative. As it was in the days of Noah, so shall it be when the Son of Man cometh. In this parallel between the coming catastrophe in the world's history and the destruction in their sins of a former generation full of violence and wickedness, Christ plainly denies the dream of so many of His followers—the dream of Christian progress. For what could be the object of those terrific

OUR HOPE.

and destructive judgments over the world and nature at the end of this age, as Christ foretells them and of which Revelation is so full, if until then this present world and generation is to become more and more civilized and Christianized? The world is not, and never will be, the Bride of the Lamb.

“Ready.”

We want the reader to dwell, for a few moments, on the little word which forms the head of this paper. If we mistake not, he will find it to be a word of immense depth and suggestive power, as used by the Holy Ghost in scripture. We shall, just now, refer to four passages in which our word occurs; and may the One who penned these passages be pleased to open and apply them, in divine power and freshness, to the heart of both writer and reader.

1. And first we shall turn to 1 Peter 1:5, where it is used in connection with the word “salvation.” Believers are said to be “kept by the power of God through faith unto salvation, ready to be revealed in the last time.”

Here, then, we are taught that salvation is ready to be revealed at this moment, for we are, as John tells us, in “the last times.” And he it noted that salvation, as here used, is not to be confined to the mere matter of the *soul's* deliverance from hell and perdition. It refers rather to the deliverance of the *body* of the believer from the power of death and corruption. In short, it takes in all that stands in any wise connected with the glorious appearing of our Lord and Saviour Jesus Christ. We already possess the salvation of our souls, as we are told in the very context from which our text is taken. “Receiving the end of your faith, even the salvation of your souls. . . 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.”

Thus we learn, in the clearest way, that the salvation “ready to be revealed” is linked on to “the revelation of Jesus Christ.” This is confirmed, were confirmation needful, by Hebrews ix:28, where we read, “So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, apart from sin, unto salvation.”

From all this the reader may learn, that the salvation which is

OUR HOPE.

301

ready to be revealed is the second coming of our Lord Jesus Christ. For this we are taught, as Christians, to look, at any moment. There is literally nothing, so far as God is concerned—nothing, so far as the work of Christ is concerned—nothing, so far as the testimony of the Holy Ghost is concerned—to hinder our hearing “the shout of the archangel and the trump of God” this very night, this very hour. All is done that needed to be done. Atonement is made, redemption is accomplished, God has been glorified by the work of Christ, as is proved by the fact of Christ’s present place on the throne of the majesty in the heavens. From the moment that our Lord Christ took His seat upon that throne, it could always be said that “salvation is *ready* to be revealed.”

But it could not have been said before. Salvation could not be said to be *ready* until the divine groundwork thereof was laid in the death and resurrection of the Saviour. But, when once that most glorious work of all works was accomplished, it could, at any moment, be said that “Salvation is *ready* to be revealed.” “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” (Ps. cz : 1).

7. But the apostle Peter gives us another instance and application of our word in chapter iv : 5, where he refers to some “who shall give account to Him that is *ready to judge* the quick and the dead.”

Here the word stands before us in a form of awful solemnity. If, on the one hand, it be true that *salvation* is *ready* to be revealed for the everlasting joy of God’s redeemed, it is equally true, on the other hand, that *judgment* is *ready* to take its course for the everlasting misery of those who neglect God’s proffered salvation. The one is as true, and as pointed, and as forcible, as the other. There is nothing to wait for in respect to the judgment any more than there is in respect to the salvation. The one is as “*ready*” as the other. God has gone to the utmost in demonstrating His grace, and man has gone to the utmost in demonstrating his guilt. Both have reached their climax in the death of Christ ; and when we see Him crowned with glory, and seated on the throne, we have the most powerful evidence that could possibly be afforded that nothing remains but for *salvation to be revealed*, on the one hand, and for *judgment to take its course* on the other.

Hence it follows that man is no longer under probation. It is a grand mistake for any one to think so. It is a fatal delusion.

OUR HOPE.

It falsifies man's entire position and state. If I am under probation—if God is still testing me—if He is, even now, occupied in testing whether I am good for aught—if I am capable of producing any fruit for Him—if this be indeed the case, then it is not, and cannot be, true that "He is ready to judge." Nature is not ripe for judgment so long as a probationary process is pending—if there is yet something to wait for, ere judgment can take its course.

But no, reader; we feel bound to press upon you the fact that the period of your probation is over for ever, and the period of God's longsuffering is nearly run out. It is of the utmost importance to seize this truth. It lies at the very foundation of the sinner's position. Judgment is actually impending. It is "ready" at this moment to fall upon the head of the unrepentant reader of these lines. The entire history of human nature—of man, of the world—has been wound up and closed for ever. The cross of Christ has made perfectly manifest the guilt and ruin of the human race. It has put an end to man's probationary season; and from that solemn hour until now the true position of the world, as a whole, and of each individual sinner—man, woman and child—has been that of a culprit, tried, found guilty, and condemned, but the sentence not executed. This is the present awful position of the unconverted, unbelieving reader.

Dear friend, wilt thou not think of this? Fellow immortal, wilt thou not, even this very moment, bend the undivided attention of thy soul to this eternal question? We must speak plainly; and pointedly. We cannot do otherwise. We feel, in some small degree, the awfulness of the sinner's state and prospect in view of these weighty words, "*ready to judge.*" We are convinced that the present is a moment which calls for serious and faithful dealing with the souls of our readers. We do not, as God is our witness, want to write essays or sermons; we want to reach souls. We want the reader to be assured of this, that he is not now reading a dry article on a religious subject, prepared merely for the purpose of making a tract, but a solemn appeal made to his heart and conscience, in the immediate presence of "Him who is ready to judge the quick and the dead."

3. But this leads us to the third passage of holy scripture in which our weighty motto occurs. The reader will find it in Luke xii: 40. "Be ye therefore *ready* also; for the Son of man cometh at an hour when ye think not."

OUR HOPE.

103

If salvation is "ready" to be revealed, and if judgment is "ready" to be executed, what becomes as but to be "ready" also?

And in what does this readiness consist? How are we to be ready? It strikes us that there are two things included in the answer.

First, we must be "ready" in *title*; and, secondly, we must be "ready" in our moral *state*—ready in conscience, and ready in heart. The one is founded upon the work of Christ *for* us: the other is connected with the work of the spirit *in* us. If we are simply resting by faith on the finished work of Christ, if we are leaning exclusively on what He has done and what He is, then are we, in very truth, ready in title, and we may rest assured of being with Him when He comes.

But, on the other hand, if we are leaning upon our fancied goodness; upon any righteousness which we think we possess; upon not being done any harm to any one; upon not being worse than some of our neighbors; upon our church membership; upon our attention to the ordinances of religion; if we are leaning upon any or all of these things, or if we are adding these things to Christ, then we may be assured we are not ready in title—not ready in conscience. God can accept nothing—absolutely nothing—as a title but Christ. To bring aught else is to declare that Christ is not needful. To bring aught beside is to affirm that He is not enough. But God has borne ten thousand testimonies to the fact, that we can do with nothing less, and that we want nothing more, than Christ. Hence, therefore, Christ is our all-essential and all-sufficient title.

But, then, there is such a thing as professing to be ready in title, while at the same time we are not ready in our moral condition or practical state. This demands our gravest attention. There is a vast amount of easy-going evangelical profession abroad at the present moment. The atmosphere is permeated by the rays of gospel light. The darkness of the middle ages has been chased away by the brightness of a free gospel and an open Bible.

We are thankful for a free gospel and an open Bible. But we cannot shut our eyes to the fact that there is a fearful amount of laxity, unsubduedness, and self-indulgence going hand in hand with the evangelical profession of the day. We notice, with the deepest anxiety, many young professors who have, or seem to

have, a very clear insight, so far as the intellect goes, into the truth of the sinner's title, who, if we are to judge from their style, deportment, and habits, are not "ready" in their moral condition—in the real state of their hearts. We are at times, we must confess, sadly cast down when we see our young friends decking their persons in the vain fashions of a vain and sinful world; feeding upon the vile literature that issues in such frightful profusion from the press; and actually singing vain songs, and engaging in light and frivolous conversation. It is impossible to reconcile such with "Be ye also ready."

We may perhaps be told that these things are externals, and that the grand point is to be occupied with Christ. It may be said—it has been said, "Provided we have Christ in our hearts, it does not matter what we have on our heads, or in our hands." We reply, "If we really have Christ in our hearts, it will regulate what we put on our heads and take in our hands; yea, it will exercise a manifest influence upon our whole deportment and character."

We should like to ask some of our young friends this question, "Would you like the Lord Christ to come and find you reading a love story or singing a song?" We feel assured you would not. Well, then, let us, in the name of the Lord, see to it that we do not engage in anything which does not comport with our being "ready."

We specially urge this upon the young Christian reader. Let this question be ever before us, "Am I ready?—ready in title, ready in state, ready in conscience, ready in heart?" The times are really very solemn, and it behooves us to think seriously of our true state. We feel persuaded that there is a lack of real godly heart exercise amongst us. There are, we fear, many—God only knows how many—who are not ready—many who would be taken aback and terribly surprised by death or the coming of the Lord. There are things said and done by those who occupy the very highest platform of profession which we dare not indulge in if we are really looking for the Lord.

God grant that the reader may know what it is to be ready in title and ready in state; that he may have a purged conscience and a truly exercised heart. Then he will be able to enter into the meaning of the fourth and last passage to which we call his attention. It occurs in Matt. xxv: 10.

4. "And while they [the foolish virgins] went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut."

How solemn! How awfully solemn! Those who were ready went in, and those who were not ready were shut out. Those who have life in Christ, and are indwelt by the Holy Ghost, will be ready. But the mere professor—the one who has truth in the head and on the lip, but not in the heart—who has the lemp of profession, but not the spirit of life in Christ—he will be shut out into outer darkness—in everlasting misery and gloom—the eternal monotony of hell.

Oh! beloved reader, let us, as we take a solemn leave of you, put this question home to your very inmost soul, "ART THOU READY?"

C. H. M.

Notes on Prophecy and the Jews.

Our Lord has declared that the end of this age, which is still an evil age, is not to be world-conquest and universal righteousness and peace, but He said, that as it was in the days of Noah and in the days of Lot, so shall it be when He, the Son of Man, cometh, and when He comes He will not find the faith in the earth. The apostles made the same declarations. The Holy Spirit revealed through them the great apostasy or falling away which is to be in the end (2 Thess. ii: 3). There shall be a falling away from the faith (1 Tim. iv: 1). The whole Epistle of Jude speaks of this great falling away, not of the world, but of a professing Christendom. This falling away will head up at last to one person, who will be the leader; he is called the Antichrist, the one who is against Christ. Now what is the falling away from the faith? What is that which is so clearly revealed in Jude's epistle the way of Cain, Balaam, and Korah? It is the denial that Jesus Christ is the Son of God; it is the denial that His blood was shed to take away the sin of the world. Who is the liar but he who denies that Jesus is the Christ? He is the Antichrist who denies the Father and the Son. Whoever denies the Son has not the Father either (1 John ii: 22). And this is the terrible apostasy, which is becoming worse and worse in the professing church. Higher Criticism has rejected the infallibility of the written Word. In consequence of it He who is the Eternal, Living Word cannot

be infallible, and if He is not infallible then is He not Eternal God.

Something has happened in the closing weeks of the nineteenth century which is *startling*, to say the least. It fills the heart of the believer with sadness, and it is a sign how far the apostasy has progressed, and that Christendom becomes ripe for the judgment, to be spewed out of His mouth. A conference of religion was held during the third week of November in New York City. It was called the New York State Conference of Religions. Among its leaders were a well known Jewish rabbi, the "pastor" of a wealthy Unitarian church, the rector of an aristocratic Episcopal church, who declared not long ago in one of his sermons that if a man is well born the first time he need not to be born again. Besides these there was Dr. T—— of a leading Methodist Episcopal church. College presidents and professors, who in their outward profession claim to be Christian believers. This conference has prepared a book of common worship for Christians, Jews, Hindus, and other infidels. In it there appears scripture from the Old and New Testaments and from *the sacred writings of the East*. There are prayers from the Jewish ritual and the Episcopal prayer book, there are hymns, etc., but every reference to the *Lord Jesus Christ as the Only* is carefully avoided. We reprint here a truthful report about this significant product, which speaks for itself:

In a few days there will be issued from the press a book which will be rather a novelty in the religious world, and which is distinctly on the lines of the new thought developed recently by the federation idea among churches. The rapid development of this idea has already attracted wide attention in the conferences of churches held in the last few years with increasing frequency, the main purpose in all of them being the promotion of religious unity among denominations. The book, advance copies of which have been circulated among federation workers, is the product in a general way of the New York State Conference of Religion, the latest of the gatherings to be held in New York. It expresses one of the aims of this conference in its title, which is "A Book of Common Worship."

The most striking feature of this volume, which is on the most advanced lines of liberal thought, is the entire elimination of any sectarian influences in its pages, and in its compilation the Jew and the Christian worked together. The three compilers, constituting a special committee of the conference, were the Rev. R. Heber Newton, of All Saint's Episcopal Church, Dr. Thomas R. Slicer, of All Souls' Unitarian Church, and Dr. Gustav Gottlieb, the well-known Jewish rabbi.

The New York State Conference of Religion had its first meeting in New York last week, and work was rushed on the book in order to have advanced copies of it for use at this meeting. At the meeting it met with great approbation, and a vote of thanks was given to its compilers. In the association of Jew and Christian, which is represented in the authorship of the book, is illustrated the character of the conference of which it may be regarded as the property. The conference grew out of the Congress of Religions at the

World's Fair, and embodies the same general idea, namely, that of gathering together representatives of all religions. For an assemblage of this character a common form of worship, which should contain nothing offensive to those composing it, was found to be needed, and in preparing for the meeting which terminated last week the Executive Committee appointed last Spring a sub-committee to consider the possibility of common worship.

It was decided to prepare more extensive scriptural readings, from the Old and the New Testament and from the Ethnic Scriptures, to make a selection of prayers and collects, and to follow these with a number of hymns, the whole making a book of worship and hymns combined which could be used unhesitatingly in any assemblage. The book is the outcome of this. In the compilation of it Dr. Newton did most of the work of selection, but the others assisted him and agreed on all the contents.

The first part of the book thus composed is made up of Scripture readings taken from the Jewish and Christian Scriptures. They are divided into three groups according to their relation to the subjects of universality in religion, ethical and spiritual religion, and religion in society and State. Following them are responsive readings, which are from the Old Testament, and are selections used in worship in the synagogues. For each of the three subjects enumerated there are also readings from the ethnic Scriptures, taken from the sacred books of the East, issued under the editorship of the late Max Muller. There are a great variety of prayers in the book. They are divided into collects of universality, collects of ethical and spiritual religion, collects of religion, society and State, and doxologies and benedictions. Many of these prayers will be new to Christians, as they have been selected from Jewish offices. Others are taken from the offices of the Eastern Church and of the Roman Catholic Church, and the Book of Common Prayer of the Episcopal Church furnished many. The formula closing many Christian collects had to be omitted for obvious reasons, the earlier usage being returned to.

The hymns in the book are grouped under the same subjects as the prayers, none being selected which contained any reference to *Christ as the Deity*. Altogether the book is unlike any volume of worship hitherto published, as Jew and Gentile can join in the responses and hymns which it contains, and in this respect the sub-committee believes that the book will fill a long-felt want.

In discussing the new volume at the meeting of the General Committee of the Conference on the closing day of the meeting, Dr. Slicer declared that to his opinion it was something to boast of when the wide divergence of the creeds to which the three members of the committee belonged was considered.

"The book," he said, "is published with the hope, not only that it may be found useful in the sessions of this Conference, but also that other State Conferences may make use of it; that independent religious societies may perhaps find it helpful in the development of their worship, and that it may prove helpful spiritually to many individuals in their own private use. In short, it is believed that such a book of common worship may prove in itself an object lesson in the possibilities of common worship. In educational institutions, where a great variety of creeds are represented, I believe it will find a most important place, and those who use it are assured that nothing can be found within its pages which is not compatible with their religion, be they Jew or Christian."

There were several college presidents at the Conference who were among those most interested in the book. All of them shared Dr. Slicer's opinion of its destined field of usefulness, and several declared that they would endeavor to have it introduced into their own institutions.—*N. Y. Sun*.

They are making fearful headway towards the universal Fatherhood of God and brotherhood of man. All is shaping itself for the final apostasy, which comes after the church is taken to glory.

That the so-called reformed Jew takes a leading part in the

OUR HOPE.

development of a universal religion, a Cain-worship, is not less significant. He is ripening for tribulation, the time of Jacob's trouble, of which we speak elsewhere in this issue. On the other hand, the Zionist activities of national Judaism are increasing all over the world. The enthusiasm of the crusaders could not have been greater than the enthusiasm of thousands of young Hebrews, who strive to have Palestine back in Jewish hands. We could take up pages with giving notes on significant developments on Jewish Zionist lines. Why then all this at the end of the 19th century? Why does the beginning of the 20th century witness a good part of Judaism united around one great thought, Back to Palestine? Is it but a dream of the Ghetto? The word of prophecy gives the answer. The Jews will return in obedience to the land. They are getting ready for it now. The Jewish national movement is in harmony with all the other signs of the times. Their homeland looms up, attracting the world's attention. The dry bones of the house of Israel have been brought together in a mysterious way. But there are difficulties. In our last notes reference was made to the powers, especially Russia, which would make objection to the Jews holding such an important piece and country as Palestine. The land of the North is anxious to get hold of Immanuel's land. This is what is precisely foretold in Old Testament prophecy. The nation in part will return and there will be a final conflict. A king of the North is pressing downward upon the city, the Assyrian of the time of the end.

Thus many signs among Jews, Gentiles and in Christendom write over the portal of the new century, *Ecce Venit, Behold He cometh.*



OUR HOPE.

Entered N. Y. Post Office, Nov. 1, 1894, as Second Class Matter.

Vol. VII

JANUARY, 1901.

No. 7.

Editorial Notes.

The New Century. The beginning of a new year and a new century! During the last weeks there has been much written in religious and secular papers and magazines on this most important epoch. There has been and will be for some time a great deal of looking backward over the past nineteenth century, the history of which may now be fully recorded by the historian. But there has been and is more looking forward to what is termed by most a bright and prosperous future of the twentieth century. Prophecies (as they say) have been uttered by many eloquent men predicting for the new-born century a career of unprecedented prosperity, so beautiful and rich in progress which even the most oratorical flights cannot describe. A program of good things has been arranged for the twentieth century by many of these modern-day, self-appointed prophets. They prophesy—and Him, who alone knows, Him who has chosen to reveal His purposes in this age and the ending of it in His sure Word of prophecy, they leave out and ignore completely. Well, how else can they if the Word spoken in the prophets is no longer believed to be the divine, infallible Word!

The hurray and enthusiasm of the flesh, yes, the religious flesh, at a period like this is most astonishing. It is at the outset taken for granted that another hundred years are before the world and that a hundred years from now the world will write 2000 A. D. All things to continue as they are! All to become better! The very atmosphere seems to be laden with prosperity. This spirit of the times we live in has been long ago foretold by the Apostle Peter when he

1901

OUR HOPE.

development of a universal religion, a Cain-worship, is not less significant. He is ripening for tribulation, the time of Jacob's trouble, of which we speak elsewhere in this issue. On the other hand, *nationalistic activities of national Judaism are increasing all over the world.* The enthusiasm of the crusaders could not have been greater than the enthusiasm of thousands of young Hebrews, who strive to have Palestine back in Jewish hands. We could take up pages with giving notes on significant developments on Jewish Zionist lines. Why then all this at the end of the 19th century? Why does the beginning of the 20th century witness a good part of Judaism united around one great thought, Back to Palestine? Is it but a dream of the Ghetto? The word of prophecy gives the answer. The Jews will return in *nobelief* to the land. They are getting ready for it now. The Jewish national movement is in harmony with all the other signs of the times. Their homeland looms up, attracting the world's attention. *The dry bones of the house of Israel have been brought together in a mysterious way.* But there are difficulties. In our last notes reference was made to the powers, especially Russia, which would make objection to the Jews holding such an important place and country as Palestine. The land of the North is anxious to get hold of Immanuel's land. This is what is precisely foretold in Old Testament prophecy. The nation in part will return and there will be a final conflict. A king of the North is pressing downward upon the city, the Assyrian of the time of the end.

Thus many signs among Jews, Gentiles and in Christendom write over the portal of the new century, *Ecce Venit, Behold He cometh.*



OUR HOPE.

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

Vol. VII.

JANUARY, 1901.

No. 7.

Editorial Notes.

The New Century. The beginning of a new year and a new century! During the last weeks there has been much written in religious and secular papers and magazines on this most important epoch. There has been and will be for some time a great deal of looking backward over the past nineteenth century, the history of which may now be fully recorded by the historian. But there has been and is more looking forward to what is termed by most a bright and prosperous future of the twentieth century. Prophecies (as they say) have been uttered by many eloquent men predicting for the new-born century a career of unprecedented prosperity, so beautiful and rich in progress which even the most oratorical flights cannot describe. A program of good things has been arranged for the twentieth century by many of these modern-day, self-appointed prophets. They prophesy—and Him, who alone knows, Him who has chosen to reveal His purposes in this age and the ending of it in His sure Word of prophecy, they leave out and ignore completely. Well, how else can they if the Word spoken in the prophets is no longer believed to be the divine, infallible Word!

The hurra and enthusiasm of the flesh, yes, the religious flesh, at a period like this is most astonishing. It is at the outset taken for granted that another hundred years are before the world and that a hundred years from now the world will write 2000 A. D. All things to continue as they are! All to become better! The very atmosphere seems to be laden with prosperity. This spirit of the times we live in has been long ago foretold by the Apostle Peter when he

OUR HOPE.

said: "Knowing this that in the last days mockers shall come with mocking walking after their own lusts, and saying, 'Where is the promise of His coming?' for from the day the fathers fell asleep all things continue as they were from the beginning of creation" (2 Peter iii. 4). It fills our heart with an unspeakable sadness when we see the professing church—Christendom—in such an awful blindness, a blindness which seems to become greater every day, the result of having turned away from the Word of God. Like Israel's false leaders of old, the cry of the leaders in the so-called "Christian" world is, Peace! Peace!—but there is *no peace*. We have it from a good source that the leading preachers of all denominations of greater New York dealt on the last Lord's day in 1900 with the advance the world has made, spiritually and materially, in the last century. According to some of the utterances we have seen, the world was never better and never nearer to a universal peace and conversion than now. We say again, How sad and what a delusion! The Truth rejected and not believed—the lie comes in like a flood, is taken up, believed and judgment follows. Christendom has gone and is going rapidly on this awful road and alas! there is no halt and turning back. The world better, the world nearer conversion than a century ago? What a blind and ridiculous statement! And even if there were an apparent greater morality and an increased number of professing Christians, the Word of God would be sufficient for us, which says that the world is not getting better and we would stand by the Word of God, no matter what present conditions and circumstances would place before us. But there are no evidences which justify any man to say the world is better and nearer conversion than ever before. It is all the other way. We have not the space to give the most terrible statistics of crimes and the most dreadful abominations. We care not to burden these pages with the saddest things in the midst of a boasted civilization. The world has never been so opposed to Christ, never so far away from being converted, never so full of abominations and under the control of its prince, Satan, as is the case in this very hour we write this—the last hour of the

OUR HOPE.

211

nineteenth century. The twentieth century rises upon a world which contains more heathen, idolators, than the world had at the beginning of the nineteenth century. The Gospel is yet preached but more rejected than ever before. All is ripe and ready for judgment. A few days ago the preacher of one of the wealthiest New York churches (Episcopal) said in public: "There is no terrible judgment ahead. There is no standing before an awful throne and the separation of sheep and goats. The writer of the book of Revelation has been misled in prophesying the coming of the Lord." How dreadful! Yet many more would be such utterances if more had the moral courage to profess in public that, from which the unbelieving heart has turned away long ago. No judgment! Even now, as the first hour of a new century dawns amidst the ungodly celebrations of millions, the judgment clouds hang heavy over this world of ours and soon they may unload themselves in wrath and fury so long foretold. But thank God! there is a bright and glorious future. A glorious morning is coming, for Christ is coming again. He whose right it is will come. Watchman, what of the night? The morning cometh, but also the night! First the night and afterwards the morning. The night is rapidly advancing and it is getting dark. The darkest night the world has ever seen advances with the beginning of this century. How ridiculous this sentence must appear to the modern apostles of a Fatherhood of God and brotherhood of men! We would not dare to utter such a sentence if the Word gave us not the authority, but it does. But after this dark night the morning. Oh happy, glorious morning! Jesus Christ is coming again! Beloved lift up your heads with joy and rejoice, for our redemption surely draweth nigh.

What is to be Done? The Epistle of Jude is the true picture of our times. Here we see a description of the history of the falling away, which precedes the day of the Lord. Cain, Balaam and Korah are mentioned in it as types of the natural men, professing believers who have not

OUR HOPE.

the Spirit, those who walk after their own lusts, who speak swelling words, admiring persons for the sake of profit. Cain stands for the natural worship, the rejection of atonement. It is the common worship so called of Jewa, Christians, Mohammedans, Buddhists and such. Balaam is the type of the corruption of ecclesiasticism of the last times, and Korah of open rebellion against God and His anointed. In this short but significant Epistle we are exhorted to contend earnestly for the faith which is delivered once for all to the saints. At the end it says, "Beloved, build yourselves up on your most holy faith." How true this is of our day. It is building up of the individual believer on the most holy faith. Not building up of a movement, a denomination, a sect, nor even a party of believers who have turned aside from much that is evil in this evil day—there is nothing now any more to be built up except the individual believer. This is before God our prayerful aim in these perilous times. What a privilege indeed to feed the flock of God, and what responsibility! But we know, too, when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away.

**Our Special
Number on the
Coming of the
Lord.**

We were deeply impressed with the importance of sending forth at the close of 1900 and the first week of the new year a clear and ringing testimony of the coming of the Lord. From what we have heard from many States, from Maine to California and from Manitoba to the South, we are convinced that this undertaking is of the Lord, and the December number of **OUR HOPE** has been most blessedly used to bring light, hope and joy to many hearts. We thank Him that He has been pleased to put His blessing upon what we received from His Word and Himself and we could send forth enabled by His grace. We are thankful for the many encouraging letters received. The large edition of 10,000 copies was out a fortnight after it left the press, and it was soon apparent that a second edition would be necessary to fulfill the increasing demand: Request upon request have reached us.

from many cities, towns and villages to send hundreds of extra copies of the December number to distribute free among church people. Addresses of preachers, missionaries and even Roman Catholic priests have been received, and we have mailed them copies. We have now printed a second edition of 10,000 copies to satisfy the large demand, and if the demand increases we are ready to print more. We are sure that we shall hear from many more who have received benefit from this special number. Send in your orders for any number of copies we will gladly send them.

**Important for
our New England
Readers.**

We have between 200 and 250 readers in Boston and vicinity and other places in Massachusetts. The editor was in Boston about a month ago and decided to hold a three days meeting for Bible study and preaching of the Word in that city in February, the Lord tarrying. We have rented on our own responsibility the well known Park Street Congregational Church on Tremont street (facing the Connon) for February 12th, 13th and 14th. We make this announcement now so as to acquaint our friends with this undertaking so that they are informed in time. We expect to advertise the meetings thoroughly in Boston. A few days later we hope to mail each reader of OUR HOPE in New England a program of the meetings (afternoon and evening each day). There will be no collections. As our readers know, we have nothing to build up, no movement to represent.

Forever with the Lord.

1 Thess. iv. 17.

"And so shall we ever be with the Lord." Can there be a better word, a more uplifting word of hope and comfort for the believer in the beginning of a new year than this word, "And so shall we ever be with the Lord?" It is the word of comfort we have in the midst of a world to which we no longer belong. We are strangers and pilgrims. Our

home is in heaven, our commonwealth is there, our all in all is there, and surely we long to be there, and know we shall reach the Father's house with its many mansions by and by. He, whom we love though we have not seen Him, our Lord Jesus Christ, who has delivered us from the wrath to come, said, "I go to prepare a place; and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I am ye also may be." The promise is for every believer. It is not for a certain class with a certain kind of experience or in a so-called advanced state of Christian walk, but for every one who has believed in Him, and having believed, is saved. No matter how ignorant, how weak and imperfect, the Lord has died for him. He rose for such a one, He has gone to prepare a place for him, and He is coming again for him to take him into the glory. This is what grace alone could do and has done. We were by nature children of wrath, even as the rest; but God, being rich in mercy, because of His great love where-with He loved us, when we were dead in offences, has quickened us together with Christ (ye are saved by grace), and has raised us up together, and has made us sit down together in the heavenlies in Christ Jesus, that He might display in the coming ages the surpassing riches of His grace in His kindness toward us in Christ Jesus (Eph. ii. 4-7). All this is done for us. God will not do it, but He has done it. And He who has gone to heaven for us and in whom we are raised from the dead and seated in the heavenlies with Him will, according to His promise, come again and receive us unto Himself. He is faithful and true. He has not given us the day or the hour. Wait—that is the only word. Thousands of waiting ones have fallen asleep in Jesus, thousands are living, waiting, gazing steadfastly upwards, waiting not for death, but for Him who is coming again, who by His coming will transform our body of humiliation into conformity to His body of glory. He has tarried long, and still He tarrys as we write these words. But He will not tarry forever. "For yet a little while and He that shall come will come and will not tarry" (Hebrews x. 37). He is the Coming One, and for all we know even

OUR HOPE.

115

now, while the world makes its preparations for a new century, a century of progress so-called, He may have risen from the Father's side to pass through the heavens downward the way He came once, ascending into the heavens and passing through them, so will He descend. We know very little of what is going on in that holy place, the true tabernacle which the Lord has pitched, and not man. But we know He is coming, and He may have come for us in fulfillment of His promise before these words of comfort and cheer reach our readers. The great event before us is the fulfillment of that revelation the Apostle Paul had of which he speaks in the first epistle to the Thessalonians. The Lord Himself, with an assembling shout, with archangel's voice and trump of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who 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). This is the Hope of the Church; it should be the living Hope of every saved sinner. The Lord will come for us into the air and not into the earth. He comes for Israel to the earth, in like manner as He went into heaven. He comes to them upon the Mount of Olives; but for us, who are members of His body, He comes into the air. We, who constitute the many sons whom He brings to glory, we, who are to be transformed into His image that He may be the First-born among many brethren, shall be caught up with the resurrected saints in the clouds. And what shall be there? We shall meet Him, we shall see Him as He is, we shall behold His glory and receive our glory. We shall be like Him, for we shall see Him as He is. And so shall we ever be with the Lord.

We almost shrink from adding anything in explaining these words. No tongue can tell, no words can describe what that means—Forever with the Lord. In meditating on it our hearts are filled with adoration and praise. Ages upon ages spent forever and ever with Him who loves us and washed us from our sins—no end of glory, no end of the presence of the Lord and the fullness of joy. There is

but one word to be said in repeating these words, "And so shall we ever be with the Lord"—"My cup runneth over"—"I will dwell in the house of the Lord forever."

And this, believing one, is your future. People talk of a future and good prospects, nice outlook, etc. Alas! only too often are believers entangled in making for themselves a nice future, planning many years ahead and thinking of old age. How great the disappointment for all who lean upon anything which is here in this present evil age. The believer has a bright and glorious future, a future which is forever assured. There is nothing so certain and so eternally secure as the future full of glory for the believer. Financiers talk of positively sure and profitable investments. They are but houses built on frail sand. The storm is advancing, and with it comes the crash; the house with all its boasted security falls. Christ Jesus is our Hope, and our future is in Him. We are His, and He has said, "My sheep shall never perish." Praise to His name, we can never perish, but shall be ever with the Lord. The best of all is that we do not know when this future glory will come in for us. This is the great boon He has put upon us that we know not the hour when He cometh and the forever with Him begins.

Why not, my brother, take this word with you as a daily portion, hid in your heart as day after day passes by of another year, which perhaps we may never finish here. The poorest memory can keep it. And so shall we ever be with the Lord. Think of it if this glorious future is ever in your heart and before your mind, if you are led through the Word into a better knowledge of Himself and His glory, which is yours in Him, and if this is your daily watchword—forever with the Lord—oh, what blessing there will come to your heart and life each day and to others likewise. If in many trials and temptations, oh, how patient you will be in considering the shortness of the trial and the Forever with the Lord. Can one ever murmur in poverty, in want, in being misunderstood or treated wrongfully, if one thinks of that future with the Lord and how imminent it is? And one that has this hope in Him purifies himself even as He is

OUR HOPE.

217

pure. How careful and prayerful will be the walk if the Forever with the Lord is before us.

How soon the world, this wilderness for us, with its trials and sufferings, will be past, forever past; how soon we shall be in His presence and in glory. May it then be by His grace for this new year that we look to Him only who is **OUR HOPE**, with whom we shall be forever.

"Forever with the Lord:"

Amen! so let it be;

Life from the dead is in that word.

'Tis immortality.

Our thirsty spirits faint

To reach the home we love,

The bright inheritance of saints—

Jerusalem above.

Gospel of Matthew.

By A. C. G.

CHAPTER IV.

We have considered in our last article the first part of this chapter, containing the temptations or testings of the King, in a more general way and have to look now at the three temptations and their deeper meaning. We will leave it to the reader to make a careful comparison between the opening verses of the third chapter in Genesis and the temptations of our Lord. The Satan there is the same. That old serpent, the devil. He came to Eve with the lust of the flesh, the lust of the eyes and the pride of life, and the same He brings to bear upon the Lord. He said to Eve, "Is it so that God said?" and to Christ he said, "If thou art the Son of God." It is doubt, unbelief with which he always advances. He misquoted the Word of God to Eve. God had said, "Thou shalt surely die," and he said, "Lest ye die." He does the same in the temptations of Christ. These hints will be sufficient to help in the comparison.

OUR HOPE.

The first temptation is of course the principal one. Defeated in this one he is defeated in all. He is detected at once as the enemy and with the first victory the whole victory is won. It is the most subtle of all; it appears extremely plausible and one might think it hardly a temptation at all, while in the third it is the most blunt attempt; we might almost say a desperate, despairing attack. But what was the first temptation and what does it teach us? If thou be Son of God, speak that these stones may become bread. That the Christ is the Son of God as He stands before the tempter was well known to the evil one. He knew it before and attempted to take the life of the child through Herod, and the demons cried out before Him in terror, "What have we to do with the Son of God that Thou come here before the time to torment us?" But it can hardly be said that the temptation is to make Jesus doubt that He is the Son of God, because He is suffering hunger. The first temptation is one in which He is assailed as the Son of man. He was truly man, and this is seen here in the wilderness. He fasted and He hungered. Is there anything wrong in being hungry? Certainly not. It is in this that the subtlety of the tempter shows itself. The enemy comes with a natural want and appeals to our Lord's power to relieve Himself from that want. He is still the same evil, cunning deceiver, who begins with the most subtle temptations. Here one might ask, What wrong is there in satisfying hunger? The Lord could have easily done this, turning stones into bread. He, how spoke in the hour of the creation, "Let there be light, let the earth bring forth." He by whom and for whom are all things could have at once changed all the stones into bread. Later He fed thousands in a wilderness, in a manner. He could have done so now for Himself, and if He had done it He would have been proved at once unfit to be our Saviour, who could die for us. He came to do the will of God. Thus it is written, "Sacrifice and offering Thou willedst not, Thou hast prepared me a body. * * * * Lo I come, O God, to do Thy will." (Hebrews x 5-8.) He had come. He had not esteemed it robbery to be on an equality with God; but had

OUR HOPE.

219

emptied Himself, taking the form of a servant, taking His place in the likeness of men. Now the path for Him has begun. He is here as true Man, God manifested in the flesh, but the path is to do the will of God, that eternal Will of salvation. The path leads downward in humiliation, suffering, it is to end in the cross, suffering death and tasting death for everything. Hunger is a part of His humanity. Was there or is there in the Word of God one word which could have told Him to change stones into bread? On the cross in deep agony He remembered but a little Scripture concerning Himself, which had to be fulfilled, and so it was by His own request so that even not one of the smallest prophecies about His sufferings might be unfulfilled. But had God given anywhere one word to Him, who had come to do His will that He was to end His suffering as man, His hunger by a miracle? Nowhere is to be found such a direction. If He had entered upon the suggestion of Satan He would have acted according to His own will and that would have been the will of the enemy. He would have taken His case in His own hands. *All* the elements of *disobedience* and *distrust* to God are in it involved. Now having failed in this one thing, having satisfied His hunger and saved Himself by using powers which were not according to the will of God, He would have been unfit to endure the cross and to despise the shame. When it came to Gethsemane He might have shrunk from drinking the cup, He might have called upon legions of angels at His command to deliver Him, and when the billows of wrath and judgment were coming He could not have stood them. Thus the changing of stones into bread would have shown that He who did it was not fit to die for us for He had chosen His own will by the suggestion of Satan and not done the Father's will, which is that He should suffer.

This is clearly now seen from His answer. He detects the old serpent at once. There is no parleying from His side as it was with Eve. He resists the devil at once. The perfect, sinless and spotless One has His "It is written" to hand and this Word, bringing out the Father's will which He is here to do ends this first temptation. It is written

OUR HOPE.

man shall not live by bread alone, but by every word which goes out through God's mouth. (Deut. viii. 3). We refer our reader to the last article on Matthew in which we show the meaning of these quotations from Deuteronomy. The meaning of the word He uses here is that man lives truly not by bread alone but by the Word of God, that is, in obedience to this Word. And there is an application for us as believers. One has said on this*, "We realise the wondrous privilege that is ours, the solemn responsibility that lies upon us. For we are sanctified unto the obedience of Christ, and He has left us an example that we should follow in His steps." (I. Peter i. 2; ii. 21.) This principle of His life must then be the principle of our lives. If with Him the governing motive was to do the will of God, how simple is it that for us also the will of God must be our motive for action. By every word that goes out of the mouth of God doth man live. What a sustenance of the true life within us to be thus, day by day, receiving the messages of His will guided by that wondrous voice, learning more continually the tenderness of His love for us: "He wakeneth morning by morning, He wakeneth mine ear as the learner" (Isaiah l. 4). This is the utterance of the Lord Himself. How blessed to be able to make it our own, and to have the fulfillment of those words: "I will instruct thee and teach thee in the way in which thou shalt go: I will guide thee with mine eyes."

For the next the tempter takes the Lord to the Holy City and sets Him upon the edge (the pinnacle) of the temple, and says to Him, "If Thou be Son of God cast Thyself down; for it is written, He shall give charge to His angels concerning Thee, and on their hands they shall bear Thee, lest in any wise Thou strike Thy foot against a stone."

The Psalm which Satan quotes (Psalm xci., see November Our Hope) is a Messianic psalm. He takes Him to the Holy City, Jerusalem, and upon the pinnacle of the temple, because the second temptation is the temptation of Him as the Messiah. Standing upon that high place the people

*Numerical Bible, New Testament, page 62.

OUR HOPE.

221

below must have seen Him and recognized Him; Satan was hid from their view. What a test and proof of His Messiahship if slowly He had descended, the laws of gravitation completely ~~set~~ aside, landing unharmed on his feet before the astonished multitude. Would they not at once accept Him? Why should He be rejected if by doing this He might become in the shortest order their leader, their King and redeemer from the yoke of the Roman oppressor? Now Satan defeated had heard the Word upon which the Lord stood. He was defeated by the Word. He comes now with the Word himself, quoting scripture and that from a Psalm which speaks of the Messiah, the second man. How well the enemy knows the Messianic prophecies in the Old Testament, much better than his higher critical offspring. However, he misquotes the Word and leaves out the seven words, "and keep Thee in all Thy ways." It is almost as subtle as the first temptation. Here he presents the Word and tries to make our Lord act in obedience to the Word by testing God's Word and by doing so to prove that He is the Messiah and the Son of God at the same time. But why did he leave out those seven words? Because the ways in which He, the Messiah, will be kept are the ways of God, Thy ways are indeed His ways. It was not the way of faith in impatience to test the truth of the Word and casting Himself down and to prove thereby that He is Messiah and Son of God. It was impossible that He could have even given this temptation a moment's thought. The answer is at once to hand as soon as the tempter has uttered his lie. Jesus said, "It is again written, Thou shalt not tempt the Lord thy God." It would have been testing, proving God and as such distrust and disobedience. We see how closely the two temptations are connected. It is tempting Him to choose His own will and not the Will of God, to act in His own behalf and to escape the suffering before Him.

It is very suggestive that Satan should demand of Him to cast Himself down from the edge of the temple, and to prove by this act His Messianity and Divinity as well. Our Lord is gone into the presence of the Father with a glorified

OUR HOPE.

body of flesh and bones. In a future day He who ascended up on high will descend. The heavens will be covered with His glory, and He who is the leader and completer of faith, the great Exemplar of faith, in whom patience had its complete, perfect work, will come again in glory and majesty, seen by all eyes, the Messiah-King of Israel, the Son and Heir. Then at the name of Jesus every knee will bow, and every tongue confess that Jesus Christ is Lord, to God the Father's glory. The adorable One knew the Father's will; He knew the suffering and the patience, the only road that leads to glory. He began to go the path, and His face is set like a flint. He could not fail in what He had come to do. Again the old serpent is conquered.

Let us, like our Lord, be patient and go the way which is for us now in humiliation, never murmuring or tempting God. "Count it all joy, my brethren, when ye fall into various temptations (trials), knowing that the proving of your faith works patience. But let patience have its perfect work, that ye may be perfect and complete, lacking in nothing" (James i. 2-4).

And now they stand upon a high mountain. What a picture is presented to our view! The liar and murderer from the beginning, and alongside of Him stands He who is Jehovah, the eternal Word made flesh. What must have been His outward appearance with the fasting of forty days, with perhaps the tattered robes which hung upon His emaciated body rent by the thorns of the wilderness. The tempter's eyes must have beheld such a weak and frail Person—a man of sorrows, acquainted with griefs, One who knew not where to lay His head. But the scene changes. The serpent hisses, and by his immense power still at his command the darkness of the night and the gloominess of the mountain top are dispersed. Marvelous visions of beauty! Right here is Egypt with its pyramids and wonderful buildings, treasures of art and precious things. It disappears, and in its place ancient Greece, Athens and Corinth come up in all their splendor. Once more the scene shifts, and now Rome, the mistress of the world, that great city, is revealed. Satan shows Him all the kingdoms

OUR HOPE.

223

of the world, and their glory. Yes, all the kingdoms of the world, and they are in the tempter's grasp still, are passing by, one startling vision after the other. And when the glory has passed, or perhaps while still in view, driven to the very last, Satan speaks, but now no longer mentioning the Lord as Son of God, but treating Him as a mere man. He says to Him, "All these things will I give Thee if falling down Thou wilt do me homage." The very words speak of despair. All things are His—all the kingdoms of the world and their glory shall yet be the kingdoms of our Lord Jesus Christ, and the prince of this world, whose eternal abode with all his demons is the lake of fire, could dare and stand by Him who is the King, the second Man, and offer all the world to Him. Perhaps the very pitiful appearance of our Lord may have brought the tempter to this despondent act. But when all the kingdoms of the world and their glory pass along and the eyes of Jesus rest upon them, what thoughts must have been His? What did He behold in all the grand and glorious scenes? Surely we can venture to say that He must have thought of this poor, benighted world under sin, death and judgment, in the grasp of this dark and dreadful being standing there at His side. And He had come to be the Lamb of God and to take away the sin of the world. He had come to annul him, who has the might of death, that is, the devil. (Hebrews ii. 14). That He is the future heir of all things Satan must have felt, and now he offers Him all at once to turn over all the kingdoms of the world and their glory to Him if He will but do him homage—again if He but turn aside from the will of God. It is now clear that Satan feared Him going that path of faith as the second man—going it to the very end where He would crush the serpent's head. Through death, through His death on the cross, the might of death in the devil's hand, and eventually the control over this world, were to be wrested from Satan's hands. All three temptations bring this out, "The tempter would keep Him back from doing the will of God." But our Lord has gone that way. He was obedient unto death, even unto the death of the cross. God has exalted Him, the eternal victor, by

OUR HOPE.

whom we are forever separated from sin and death. He has put all things in subjection under His feet; He has left nothing unsubject to Him. He has been welcomed in heaven by the Father and taken His place at His right hand, waiting till the time comes when heaven and earth shall be shaken, when He, the First-born, is brought into the habitable world, and with Him in glory the many sons, and when at last the glorious shout shall ascend, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and forever."

With threatening, defying words the Lord might have hurled the tempter down the mountainside, but it is a majestic "Get thee away, Satan" (He calls him now by name), "for it is written, Thou shalt do homage to the Lord thy God, and Him alone shalt thou serve." The devil leaves Him, and behold, angels came and ministered to Him. What a ministry that must have been!

Satan could not conquer Him. He has met Him whom he could not harm, and the temptations were the tests and show that our Lord is He, the only One who is able to do the work He came to do. But the tempter has gone on with the same temptations, and how astonishingly he has succeeded in that monstrosity which calls itself Christendom! He has brought about a perfect blindness. Christendom attempts to rule, to control the world, to be on the throne, world-conquest, influence and power are its watchwords. Christendom has bowed the knee before Satan. It would not go the way the Lord went, doing the will of God, in obedience, patience and suffering, and then the glory. Hence Christendom has become the enemy of our Lord Jesus Christ.

(To be continued.)

Notes on Judges.

By F. C. I.

THIRD CAPTIVITY.

We may now look at poor Israel in her further downward course from Jerusalem to Jericho as it were. Eighty quiet years of rest follow the double victory of Ehud and Shamgar—a double "forty," as was the usual limit of peace up to this time, and this, in itself, tends to confirm our view that the two preceding deliverances were closely connected together. But the arrow will not fly forever without returning to earth, and we see its fall again here in the words with which our chapter opens; those words that are becoming so sadly familiar to us, like the ever recurring refrain of a mournful dirge, "And the children of Israel again did evil in the sight of the Lord."

This introduces the third captivity—the Lord sells them—as if he had lost all interest and ownership in them; but He is never the richer by such a sale, "Thou sellest thy people for nought, and dost not increase thy wealth by their price" (Ps. 44). It is a strong way of speaking of entire giving up to another. This time it is to "Jabin, king of Canaan, that reigned in Hazor, the captain of whose host was Sisera, who dwells in Harosheth of the Geonites."

This is the third captivity; and what light may we get from the significance of this number? It speaks of resurrection or revival: as the Lord Jesus revived and rose again on the third day. The number has of course other and kindred significations, such as "complete manifestation," etc.; but it clearly bears in it the idea of revival. So if this be the case we may expect to find here old foes once more active; foes that Israel has triumphantly met years ago; foes supposed to be slain and utterly destroyed: here they will be again, in full activity and energy. Who would ever have expected to have heard of Hazor as a dominant city again after such a destruction as Joshua xi. records—"And Joshua at that time turned back and took Hazor" and smote the king thereof with the sword, utterly destroying them; there

was not any left to breathe: and he burnt Hazor with fire. One would say, "That is surely the end of Hazor forever." Not at all; here it is again; and, strange enough, the very same king is over it, as far as his name goes, as in that day of Joshua's victory. Then it was Jabin, king of Hazor, who was at the head of this confederacy of northern kings, whom Joshua defeated at the waters of Meron. So now it is Jabin—of course another personage, and yet not another morally, or in what he figures, inasmuch as he is only a repetition of the first.

Now is not all this at least in perfect harmony with what we should expect from the significance of the number three? It is indeed. And full to the very brim with solemn, yet welcome warning in it to you and me, my reader, for indeed we may well be anxious to make it very personal for our profit, for there are few of us who have not been where Israel is now. Long ago you met, in the strength of Christ's precious grace, some dominant sin—a sin that had long lorded it over you with unquestioned tyranny, but then you learned of the grace in Christ Jesus, and, strong in that grace, the foe was at once beneath your feet—you were a free man, and, you thought, a free man forever! Never more shall that sin have dominion over you; never more shall you need to meet it in battle. Ah, wait. That depends yet upon you. If you maintain the place of watchful dependence: the sense of helplessness with confidence in the same strong arm and tender heart by which Jabin had been laid low, then may you pass through all your pilgrimage a victor over Jabin. But think not that he cannot revive—that he is literally annihilated. It is most seriously false teaching that tells us that the principle of sin is ever exterminated from the believer. What havoc have we seen it work! If there is no such principle still in me; that is, in my flesh, then surely I need not watch against it; there is nothing to watch against. I can never sin, and what awful pharisaism and self-deception will this lead to! I can do without Christ as an Advocate! Away with all such foolish thoughts. No, no, we are left in the body; and as long as we are in the body, the flesh, in a deeper sense, is still in us.

OUR HOPE,

227

Lest there that we may learn the lesson of constant dependence and sleepless watchfulness; alas that so often we should have to learn this by repeated captivities and chastisings.

We may now, if God in His goodness permit, consider more carefully this Jabin, and his city Hazor, and his captain Sisera, and Sisera's dwelling place: Harosheth of the Gentiles.

As to Jabin: his name is quite clear, and no doubt tells us exactly what he represents. It means "Understanding," "Discernment," "Intelligence." Not a bad name in itself, is it? But, when opposed to God, it must necessarily have a very bad significance. "Intelligence," in itself is good enough, but, as an enemy of God, is a very mighty enemy of Israel, whether past or present, and may well be at the head of a confederacy against her. Jabin then is clearly the false, corrupt "intelligence" of man; opposed to God, and ever ready to bring His people into bondage if they are not watchful unto prayer. Time was, when he was slain. In that first fresh, joyful flush of the victory of grace, Jabin stood no chance of life. When every "high thought" that exalted itself against the knowledge of Christ was cast down, Jabin must surely go; for his very name may be read in the believer's native tongue "every high thought." But alas Israel has forgotten what she "once knew;" eighty years of peace have been too much for her; and is she far from being our sad prototype, my dear reader, if "high thoughts" begin to dominate her once more? Oh, watch against Jabin.

His royal city is "Hazor," which is, if translated, "an enclosure," "a place surrounded by a wall." This is surely a very appropriate dwelling for Jabin. The fleshly understanding: narrow, bigoted, bounded on all sides and necessarily bounded by its own most "limited capacity;" admitting nothing that is beyond its powers; necessarily giving out nothing but its own thoughts—surely Hazor is an appropriate dwelling place for Jabin.

But he is by no means content with a wall; not defensive only is he. He will be highly aggressive, and for this he has a captain of his host. Sisera.

OUR HOPE.

We must now ask what does Sisera represent? Scholars—I refer particularly to Gesenius—give us the meaning of the word as "Battle Away."* And this would certainly be most appropriate for the man and his work, for a fighter he is, and would speak of that aggressive form of depraved human reason that is destructive of liberty of faith.

It is too surely peculiarly interesting that we should be told where Sisera dwelt. What would it interest you and me to know this, if there were nothing in it but the bare historical fact? This would, again I affirm, be utterly unworthy of God. No, there is something in this apparently trivial issue that is necessary for the man of God to know that he may be "perfect, thoroughly furnished with all good works." Everything must depend on the meaning of the word "Harosheth," for the city is mentioned nowhere else, and we may be thankful that this is quite unmistakable, for the very word is used in Scripture. In Exodus 31:5 and 35:33 it occurs constantly and is translated "Cutting," "Carving." Apply it here and what have we in "Harosheth of the Gentiles" but "The cutting work of those know not God," for this lack of knowledge of God is ever what characterizes the Gentiles (1 Thess. iv).

As these meanings are sure, so are they not in perfect, if sorrowful, harmony with all the rest. The whole series tells us that vain, depraved, mental activity may again take the place of lowly subjection to God's word; the result is a constant aggressive "cutting." We "walk as men" once more; yea, as "Gentiles who know not God;" and that is clearly evidenced by the cutting work—those sectarian differences that come between the Lord's beloved people. How sad when the Lord thus sells His people to Jabin. No longer are

*The author of the Numerical Bible adopts this; but I can find no divine certainty attached to it, such as one longs for on such questions. And here let me add that I am conscious that but very few of my readers will be able to test for themselves the analogies given to these names. I am therefore proportionately desirous of being candid, and telling them always of any uncertainty that may seem to be attached to the meaning given, for thus may we count on their confidence where no such question exists.

OUR HOPE.

219

they of value to Him as testimonies to what His grace can do. No longer do men recognize them as disciples of our beloved Lord, by the evidence of warm true love to one another. The Lord has sold them—they are, in this sense, no longer His "riches" (Eph. 1:18), by whom He can show out what He is. The Lord has sold them, and the "cutting work" goes bravely on, and by the cutting they proclaim to whom they are now held in bondage. Ah, the Corinthians were clearly in bondage to Jabin, king of Canaan, "for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men" (1 Cor. iii.).

But are we quite free from this captivity to Jabin? Have we no well recognized "circle of fellowship," far smaller than the "all saints" that our God and Father would have us include? A city, as it were, with its walls and fences of tests and conditions: the product of our own mental activity, and not of the word of God, for they shut out those whom He bids us receive to His glory? (Rom. xv.). Oh, are not many of the Lord's beloved people who once were clear and free from sectarian domination, dwelling at Hazor once more? The day was, that Hazor seemed gone forever. The fire of the truth of the Oneness of all saints as forming the One Body of Christ consumed it to the ground. We would have nothing to do with what divided brother from brother—*saint from saint*. Alas! is not Hazor rebuilt to-day, and the same principles are having exactly the same effect? Thank God there is still deliverance; but never until we too confess the truth of the captivity.

There is one word in this sad series we have omitted. We will look at it now: "Canaan"—Jabin was king of Canaan. We have the very word in Scripture (Isa. 23:8) where traffickers are the honorable of the east, and again (Hoshea 12:7) he is a merchant (a Canaanite, see margin); the balances of deceit are in his hand. Thus the word clearly means a "trafficker," a "merchant," and that, in a low, bad sense. The Canaanite's one aim, by all his trading, is self-aggrandizement—he seeks his own, not another's, wealth; his own, not the things which are Jesus Christ's, for he was alive even in our own apostles' day. And wherever

any "cutting work" is going on—wherever there is the spirit of envy, strife, division amongst saints, one may be quite sure that a Canaanite is there: self-seeking has come in—always is there the spirit of Diotrephes, who was a mighty Canaanite in his day, and who still ever "loves to have the pre-eminence." May we watch, oh, watch, each one personally, against high thoughts, against the trafficking even in God's truth so as to exalt self, for then surely are we captives to Jabln, king of Canaan.

The Premillennial Coming of the Lord as Revealed in the Book of Daniel.

By WM. R. NEWELL, Chicago, Ill.

It is admitted by all who believe in the Bible that our Lord Jesus Christ is to return in person to this earth. That the manner of His coming again will be in power and glory is also generally acknowledged. The points of difference among Christians regarding the coming of the Lord are concerning the time of His coming—Will it be before or after the thousand years spoken of in Rev. xx.? And also concerning the events and circumstances connected with His coming.

We are all, perhaps, aware that the "times of the Gentiles" spoken of by our Lord in Luke xxi. 24 are a period during which Israel, God's chosen people, are deprived of their land and the privileges of their covenant relation with Him, while the Gentile nations rule the earth.

"The times of the Gentiles" may be said to have begun politically when Jerusalem was taken by Nebuchadnezzar and its inhabitants carried to Babylon (this was in Daniel's own time, 606-587 B. C.), and doubtless the final and full setting in of the Gentile times occurred when, having crucified their Messiah and rejected the messengers of the Holy Ghost sent to offer them repentance, the nation of Israel was at last rooted up out of their land and scattered to the ends of the earth in A. D. 70.

A right understanding of the place and destiny God has

OUR HOPE.

231

appointed to the nation of Israel in this earth is absolutely necessary if we are to interpret the prophetic Word. For that matter, no part of the Word of God can be fully explained apart from this great key—God's purpose and plan concerning His chosen earthly nation Israel.

We do not know when or under what circumstances God chose Jerusalem and Mount Zion and Mount Moriah of that city as the permanent place of establishing His name upon earth, but we know that He has made such choice. In Jer. xvii. 12 the Holy Ghost, through Jeremiah, declares that the place of Israel's sanctuary—Jerusalem and the mountain of the Lord's house therein—was set on high from the very beginning as a "glorious throne." The word "beginning" here evidently refers to that time spoken of in Gen. i. 1 when God created the earth. We may boldly say that God's counsels as concerning this earth center in and proceed from Jerusalem.

Throughout the prophetic Scripture we continually find Jerusalem considered as the center of earthly things. A most significant name is given the city and land of Jerusalem in Ezek. xxxviii. 12. Examine it thoughtfully. We must remember that God arranged this whole earth and the bounds and histories of its successive nation with reference to Israel (Deut. xxxii. 8). In Psalm xlviii. 2 Mount Zion and the city which it dignifies is called the "joy of the whole earth." In fact, a careful reading of this whole forty-eighth Psalm, which is directly prophetic of the future establishment of Israel and their city and temple upon earth in the millennial time, will be highly profitable. In Micah iv., Zech. xiv., Amos ix., Isaiah ii. and lx., as well as in many other like passages, we discover God's future plan for His nation Israel and His chosen location—Jerusalem and Mount Zion. He will, according to these passages, raise the level of the mountain upon which His future temple will be built above all the surrounding hills, and probably above all the mountains on earth, changing the climatic conditions doubtless accordingly (see Zech. xiv. 10, 11; Micah iv. 1; Ezek. xlvii. 1-12; Psalm xlv. 4, etc.), and He will command all nations to come up to Jerusalem to worship. Israel will be

OUR HOPE.

a nation of priests on behalf of the other nations. This is admitted to be the order of the millennial times by every one who accepts the Word of God simply and literally.

The counsels of God as regards the future government of this earth, the future instruction of earth-nations concerning Himself and His law, all center about the nation of Israel.

"The Times of the Gentiles" are therefore abnormal and limited. Israel is the "head of the nations" by calling and nature (2 Sam. xli. 44; Deut. xxviii. 13, vii. 6). "The Times of the Gentiles" must therefore by and by be fulfilled and end (Luke xxi. 24). Their duration is only as long as Jerusalem is "trodden under foot." "The Times of the Gentiles" are parenthetical, the world being all mixed up and in confusion. Such a state of things cannot continue. God will bring order out of all the present confusion.

But how? Here is the great question. If we take the simple declarations of Scripture, we will not be at all at a loss. The commonly accepted idea in Christendom to-day is that things will go on in a course of gradual "development" till a sort of humanitarian "millennium" of universal peace and charity exists among men, and that this state of things will bring about the second coming to earth of our Lord Jesus. That man's progress will be such in moral and spiritual things that the Lord cannot stay away any longer. Of course some people claim that this state of things is to be brought about by the work of the Holy Spirit

But this idea is found nowhere in Scripture. Universal testimony of the prophetic Word is that things will get worse and worse in the world, until the Lord Jesus comes from heaven to judge and punish human pride and sin, and clear out from His kingdom all offences and set up a regime of perfect righteousness under Himself as absolute King.

Let us now proceed to our book of Daniel. Here we find the constantly recurring testimony of the Spirit to iniquity to the end of the "Times of the Gentiles," the heading up of that iniquity in a person, a man of sin, at the very period of the end, and the sudden and utter judgment of the whole

OUR HOPE.

233.

scene by the appearing of our Lord Jesus Christ from heaven, and the setting up of His kingdom upon earth after that judgment. Daniel and John are the great revelators of the "Times of the Gentiles." Daniel sees them from their beginning in Nebuchadnezzar's day when the earth-monarchy was transferred from Israel to Babylon; John views them at the end.

Five great visions covering this period of the "Times of the Gentiles" are given us in Daniel: The Great Image, in chapter two; the Four Beasts, in chapter seven; the Ram and He-Goat, in chapter eight; the Seventy Sevens, in chapter nine; the Scripture of Truth in chapters ten to twelve.

The second chapter of Daniel is too well known to need comment. The course of the "Times of the Gentiles" is traced through the four great world powers—Babylon with its absolute and therefore perfect autocracy; Medo-Persia with its limited and inferior monarchy; Greece-Macedonia with its monarchy weakened further by dependence upon military aristocracy, and finally Iron Rome with awful power, but with a form of government weakened by the dependence of its imperialism upon the populace; then we have the division of this empire into Eastern and Western Divisions; next the powers of social democracy, figured by the clay, beginning, no doubt, with the general convulsion at the time of the French Revolution; at last the final ten-fold form of the kingdom, when it will be ruled by ten, evidently confederate kings.

This lies still in the future, because in the "times of those kings" the Stone, which represents our blessed Lord Himself, strikes and destroys the image. It is generally agreed that the stone represents our Saviour Himself from Matt. xxi. 42-44; Psa cxviii. 22; Psa. lxxii. 8-11; Isa. viii., ix., xi. 1-10, and His striking the image cannot refer to His first coming, because that was in the beginning of the Roman period, whereas He does not appear until the end. Moreover, when He does strike the image, that is, when He does personally appear to deal in judgment with Gentile government, we are told in this prophecy that there will be no place left to them. They will be broken to pieces and scattered as dust.

OUR HOPE.

Again, in chapter seven we have in the four beasts the same four world powers. The first the eagle-winged lion, majestic, swift and irresistible; the second, in the heavy, slow, but brutal, bear, the overwhelming armies of Persia with the three trophies Lydia, Babylon and Egypt in its devouring mouth; and third in the four winged leopard, the swift, cunning, relentless Alexander and his empire so soon divided into four; and then the cruel, destructive, universal empire of Rome is seen in the nondescript monster.

In the ten horns of Daniel vii. 7, 8 we see the ten kings of Chapter ii: 44, (compare vii. 24), and in the little horn of verse eight, the Antichrist, spoken of so continually in Scripture as a real person who will head up the iniquity of this earth in the last days.

But the Lord Jesus is seen receiving the kingdom of earth from His Father in Daniel vii. 9, 10, 14; (compare Psa. ii. 7-9, Rev. xi. 15) the Antichrist represented by the beasts because he so thoroughly heads up and represents in its awful iniquity the kingdom over which he rules is thereupon destroyed; Dan. vii. 11, 12, 26; (compare Rev. xix. 19-21, Isa. xxx. 30-33) then and not till then Christ and the saints, along with the remnant of Israel, possess the kingdom, Dan. vii. 22, 27.

Now in the little horn of Dan. viii. 9-12, 23-25 we see the Antichrist before us again, identified more and more fully as the sphere from which he will arise and the circumstances of his power are more definitely drawn before us, but in the midst of his blasphemy (verse 25) "he is broken without hand." If we compare Isa. xxx. 31 with Daniel viii. 25, and then turn to 1 Thess. ii. 8, we will find what event it is that brings about the destruction of the great blasphemer of the ages of the end—it is the personal appearance of our Lord Jesus Christ. Nothing else than the personal pre-millennial coming of our Saviour will bring the iniquity of this earth to a sudden end. We might note in Dan. viii. 12, 24 the remarkable prosperity of the Antichrist. Everything will be going his way just up and until the time the Lord Jesus descends from heaven with the angels of His power in flaming fire, rendering vengeance, 1 Thess. i.

OUR HOPE.

235

7-10. Those will indeed be days like those of Noah and Sodom, Luke xvii. 26-30. Oh that this terrible delusion that the world is getting better and better might be forever banished from our minds! Where is there the least *hint of Scripture for such an idea?*

In Dan. ix. we have the great key of Hebrew prophecy. The outline of the future of the chosen people is given with unmistakable definiteness. There is only one period in the whole sweep of the prophecy the duration of which is not absolutely fixed, but there is a point at which we know this great period begins, and another point which it ends. The period to which we refer is the present time, beginning with the destruction of Jerusalem, and ending with the appearance of the final head of the revived Roman empire—the Antichrist (as in the other prophecies). He is called in this ninth chapter "*The Prince that shall come*" (verse 26).

Of course it will not be possible, in the limits of a paper like this, to discuss at all fully this great prophecy; a few words concerning it, however.

The "seventy weeks" of Dan. ix. 24 have been decreed by God with reference to the Jewish nation. At the close of these seventy (seven-year) periods, the glorious six-fold consummation of verse twenty-four will be realized for Israel,—that is, the millennial glory will be brought in.

The Seventy Sevens begins with Artaxerxes' decree to restore and build Jerusalem (B. C. 445. See Neh. ii. 5). Jerusalem was rebuilt after the captivity "in troublous times" (Neh. iii.-vi.). It took probably Seven Sevens, or forty-nine years, to build and establish Jerusalem and its wall. The Sixty-two Sevens and this Seven Sevens make Sixty-nine Sevens, or 483 years. It has been shown that the time from Artaxerxes' decree (445 B. C.) to Christ's triumphal entry (His proper prophesied presentation of Himself to Israel as Prince according to Dan. ix. 25; Zech. ix. 9, etc.) was, with due corrections, exactly 483 prophetic years of 360 days.

Christ was rejected, "cut off" with "nothing for Him," immediately after the triumphal entry (Dan. ix. 26, a). The people of the coming prince (that is, the Roman people, of

which, when revived, the "prince that shall come," the Antichrist; will be the last head,) destroyed Jerusalem and its temple in A. D. 70, according to Dan. ix. 26, b. The personal Antichrist comes immediately into view to Dan. ix. 26, c. His end, (that is, the end of the final prince of the revived Roman people) shall be in "the flood," which term evidently refers to the ultimate and awful overflow of the wrath of God, which closes the great tribulation. Compare Isa. x. 22, xxviii. 15-18. The last sentence of Dan. ix. 26 spans the present dispensation up to its very end: "Until the end there shall be war, a decree of desolations." This precludes the idea of a millennium until after the predicted "end."

Now the end spoken of in verse twenty-six has evidently not yet come. In the first place, the Roman empire in its final predicted form has not been revived. Again, according to Dan. ix. 27 this last prince of the revived empire of the last days is to make a covenant with the majority of national Israel. This has not yet been done, although there are present indications (in the Zionist movement for instance) of the possibility of such a transaction with some political power. Nor has the desolating of Israel, according to the last part of verse twenty-seven, yet been realized in any sense such as the words of the verse call for.

But chiefly, and finally, we are told that the expiration of this prophetic period of Seventy Sevens of years end Israel's trials, and bring in everlasting righteousness for them, with their worship restored, etc. That such has not been the case as yet, we very well know.

The long interval between the destruction of Jerusalem and the coming of the last prince of the restored fourth world power is, as we have said above, the only period left indefinite in this prophecy. The time during which the nation of Israel are out of their land, or under their enemies does not count with God and is unreckoned in prophetic chronology. The present period of time is a great gap in Israel's history. The Seventieth Seven is yet future. It is synchronous with "the time of the end," spoken of in the other prophecies of Daniel. (See chap. viii. 13, 19; xi. 34.

33, etc.; also Matt. xxiv. 6, 13, 14; xxviii. 20 R. V. Margio; xlii. 39-43.)

According to this ninth of Daniel therefore, as in the three preceding prophecies, this age, called "The Time of the Gentiles," will have its termination not in an era of universal peace and righteousness, but in a state of ripened and fully developed iniquity, headed up by the great personal enemy of God, who, with the ungodly system of wickedness which he directs, is to be judged and utterly overthrown by the personal coming of the Lord Jesus.

Daniel's last great prophecy, called "The Scripture of Truth" in chap. x. 21, fills the remaining chapters of his book (x.-xii.). In some respects this prophecy is the most remarkable of all the marvelous utterances God has made through His faithful prophets. There is no passage of Scripture so minutely detailed in its predictions, so startling in its revelations as to the real governmental order of things upon this earth.

We will not speak of the wonderful revelations of the tenth chapter, except to say that for any one to claim that any sort of a millennium or reign of peace upon this earth can be established with such a condition of things still in existence as we see in Dan. x. 13, 20, 21; xi. 1 is mere folly; because we find in these verses that this earth is controlled by powers of darkness, evidently subordinate to the prince of the world-Satan himself.

In Daniel xi. we are told what primarily concerns the Jews in the latter days (x. 14). Although this is the theme, we find the prophecy tracing in detail the history of an extended period of time immediately succeeding the revelation of this vision to Daniel, (B. C. 534,) for the purpose of establishing Daniel's authority and accuracy as a prophet of God—"to exhibit his credentials by a prophecy in which speedy fulfillment would be necessary." We need not trace the marvelously minute utterances of Daniel xi. 2-20. Various authors have effectually done this.

In verse twenty-one begins the remarkable career of Antiochus Epiphanes, well known to students of Apocryphal history. In the first book of Maccabees this monster's

OUR HOPE.

career is related, so far as it concerns Israel. Verses 21-32 trace his dark persecuting ways with the covenant people. In verse 32 we see the stirring days of the Maccabean heroes. In the following verses we see the faithful during that great struggle, and the years following it, up until the destruction of Jerusalem, including doubtless the counsels given not only by the many servants of the Lord of the Vineyard, but by the Heir Himself. Despite the instruction of the wise, Israel persists in their sin, and are led into captivity (verse 33, b) for "many days"—an indefinite period. Verses 34 and 35 trace the ups and downs of Israel during the present age—"The Times of the Gentiles."

In verse 35 we have again the prophecy carried on up till the "Time of the End," a definitely "appointed" time when God's counsels regarding the chastisement of Israel will be fulfilled.

And now, in verse thirty-six, appears again the awful personage of the other prophecies—"The King." Verse thirty-five brings us on to the end, and accordingly the great enemy of God of that period is again on the stage. His awful career (figured doubtless by that of Antiochus in verses 21-32) is traced in verses 36-45.

We need not go into the astonishing predictions regarding this Man of Sin contained in these verses. Suffice it to say, that a careful comparison of the statements made concerning him in these verses with those in chapter vii. 24, 25; viii. 9, 10, 11, 23-25; ix. 26, 27, will convince the fair-minded student that the same person is in view in all these prophecies. Note the remarkable correspondence in 1, Time, (The End.); 2, Power; 3, Striking career; 4, Self-will; 5, Blasphemy; 6, Persecution of Israel; 7, Sudden and miraculous doom. In Dan. xi. 45 we are told that the Willful King will "come to his end and none shall help him." Here seems to be hinted some sudden and supernatural destruction; which connects itself naturally with the end of this prince, as shown in the other prophecies.

In connection with the career of this terrible tyrant, we find (Dan. xii. 1, b) the great tribulation prophesied (see

OUR HOPE.

339.

Matt. xxiv. 21; Mark' xiii. 19, etc). We know that this tribulation is yet future, because Daniel tells us (xii. 1, c) that at that time the elect of Israel shall be delivered. This agrees exactly with the statement in chapter ix. 24, that at the end of the Seventy Sevens the millennial glory will be brought in for the nation of Israel. Now we know that Israel has not yet been delivered. They are still in bondage and dispersion. Therefore this great tribulation cannot have taken place; nor again, can it take place until the Lawless One of the days of the end is revealed to carry it on.

There has not, as we well know, been any real reign of peace and righteousness on the earth since our blessed Lord ascended. Nor can there be any such reign in the future until after the awful iniquity and tribulation of the "Time of the End" has been revealed and has been brought to its proper judgment by the personal interposition of Him who alone is the Prince of Peace. And we have seen also that the deliverance that He will accomplish for this poor sin-cursed earth He will accomplish through His chosen nation Israel, and none other. The dream of many that the church is to bring about earthly deliverance is indeed a dream—a fantasy of a sleeping church. The church is called to witness and to suffer; to be rejected as was her Head and Lord, and to be caught up, when all is ready, away from this scene of rebellion and sin, to meet her Lord in the air, and to receive her heavenly inheritance.

Not until Israel is restored can the earth-nations receive the blessings God has in abundance for them. The eleventh of Romans settles this question, for all who are really subject to Scripture. But the restoration of Israel is to be accomplished by the personal coming of our Lord Jesus (Rom. xi. 26; Acts xv. 16; Mal. iii. 1-4; Zech. xii. 10; xiv. 5; Matt. xxiii. 38, 39). Our blessed Lord has left Israel, according to this last passage, until they as a nation cry out in penitent prayer to Him. Then He will return to them, but it will be after the tribulation, and that, as we have seen, is still in the future. See Matt. xxiv. 29-31; Isa. xxv. 9.

The messages of the Spirit through Daniel, then, agree

with the constant testimony of all other Scripture: Our Lord's second coming to earth will be to a scene of sin; He will come to judge and punish iniquity, and to establish His righteous personal reign among men as the Son of man, inheriting as Son of David the throne spoken of in Luke i. 32, 33, and a host of other Scriptures.

Epaphras; or, the Service of Prayer.

Colossians iv. 12.

There is a very striking difference between the inspired records of the people of God and all human biographies. The former may truly be said to be "much in little;" while many of the latter may as truly be said to be "little in much." The history of one of the Old Testament saints—a history stretching over a period of 365 years, is summed up in two short clauses. "Enoch walked with God; and he was not, for God took him." (Gen. v. 24.) How brief! But yet how full! How comprehensive! How many volumes would man have filled with the records of such a life! And yet, what more could he have said? To walk with God, comprehends all that could possibly be said of any one. A man may travel round the globe; he may preach the gospel in every clime; he may suffer in the cause of Christ; he may feed the hungry, clothe the naked, visit the sick; he may read, write, print, and publish; in short, he may do all that ever man could or did do; and yet it may be all summed up in that brief clause, "He walked with God." And right well it will be for him if it can be so summed up. One may do nearly all that has been enumerated, and yet never walk with God one hour, yea, one may not even know the meaning of a walk with God. The thought of this is deeply solemnising and practical. It should lead us to the earnest cultivation of the hidden life, without which the most showy services will prove to be but mere flash and smoke.

There is something peculiarly touching in the mode in which the name of Epaphras is introduced to our notice, in the New Testament. The allusions to him are very brief,

OUR HOPE..

345

but very pithy. He seems to have been the very stamp of man which is so much needed at the present moment. His labors, so far as the inspired penman has recorded them, do not seem to have been very showy or attractive. They were not calculated to meet the human eye or elicit human praise. But oh! they were most precious labors—peerless—priceless labors. They were the labors of the closet, labors within the closed doors, labors in the sanctuary, labors without which all beside must prove barren and worthless. He is not placed before us, by the sacred biographer, as a powerful preacher, a laborious writer, a great traveler, which he may have been, and which are all truly valuable, in their place. The Holy Ghost, however, has not told us that Epaphras was any of the three; but, then, my reader, He has placed this singularly interesting character before us, in a manner calculated to stir the depths of our moral and spiritual being. He has presented him to us as a man of prayer—earnest, fervent, agonizing prayer—prayer, not for himself, but for others. Let us hearken to the inspired testimony.

“Epaphras, who is one of you, a servant of Christ saluteth you, always laboring fervently (agonizing) for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record that he hath a great zeal for you, and them that are in Laodicea and them in Hierapolis.” (Col. iv. 12, 13.) Such was Epaphras! Would there were hundreds like him in this our day! We are thankful for preachers, thankful for writers, thankful for travelers in the cause of Christ, but we want men of prayer, men of the closet, men like Epaphras. We are happy to see men on their feet, preaching Christ; happy to see them able to ply the pen of a ready writer, in the noble cause; happy to see them making their way, in the true evangelistic spirit, into “the regions beyond;” happy to see them, in the true pastoral spirit, going, again and again, to visit their brethren in every city. God forbid we should undervalue, or speak disparagingly of such honorable services; yea, we prize them more highly than words could convey. But, then, at the hack of all, we want a spirit of prayer—fervent,

agonizing, persevering prayer. Without this, nothing can prosper. A prayerless man is a sapless man. A prayerless preacher is a profitless preacher. A prayerless writer will send forth barren pages. A prayerless evangelist will do but little good. A prayerless pastor will have but little food for the flock. We want men of prayer—men like Epaphras—men whose closet walls witness their agonizing labors. These are, unquestionably, the men for the present moment.

There are immense advantages attending the labors of the closet—advantages quite peculiar—advantages for those who engage in them, and advantages for those who are the subjects of them. They are quiet, unobtrusive labors. They are carried on in retirement, in the hallowed, soul-subduing solitude of the divine presence, outside the range of mortal vision. How little would the Colossians have known of the loving, earnest labors of Epaphras had the Holy Ghost not mentioned them! It is possible that some of them might have deemed him deficient in zealous care on their behalf. It is probable that there were persons, then, as there are those now, who would measure a man's care or sympathy by his visits or letters. This would be a false standard. They should see him on his knees, to know the amount of his care and sympathy. A love of travel might take me from London to Edinburgh to visit the brethren. A love of scribbling might lead me to write letters by every mail. Nought save a love for souls, a love for Christ, could ever lead me to agonize as Epaphras did, on behalf of the people of God, "that they may stand perfect and complete in all the will of God."

Again, the precious labors of the closet demand no special gift, no peculiar talents, no pre-eminent mental endowments. Every Christian can engage in them. A man may not have the ability to preach, teach, write, or travel; but every man can pray. One sometimes hears of a gift of prayer. It is not a pleasant expression. It falls gratingly on the ear. It often means a mere fluent utterance of certain known truths which the memory retains and the lips give forth. This is poor work to be at. This was not the way with Epaphras. This is not what we want and long for, just now. We want

OUR HOPE.

243

a real spirit of prayer. We want a spirit that enters into the present need of the church, and bears the need, in persevering, fervent, believing intercession before the throne of grace. This spirit may be exercised at all times and under all circumstances. Morning, noon, eventide, or midnight will answer for the closet laborer. The heart can spring upward to the throne, in prayer and supplication at any time. Our Father's ear is ever open; His presence chamber is ever accessible. Come when or with what we may, He is always ready to hear, ready to answer. He is the Hearer, the Answerer, and the Lover of importunate prayer. He Himself has said, "ask—seek—knock"—"men ought always to pray, and not to faint"—"all things, whatsoever ye shall ask in prayer, believing, ye shall receive"—"If any man lack wisdom, let him ask of God." These words are of universal application. They are intended for all God's children. The feeblest child of God can pray, can watch, can get an answer, and return thanks.

Furthermore, nothing is so calculated to give one a deep interest in people as the habit of praying constantly for them. Epaphras would be intensely interested in the Christians at Colosse, Laodicea, and Hierapolis. His interest made him pray, and his prayers made him interested. The more we are interested for any one, the more we shall pray for him; and the more we pray, the more interested we become. Whenever we are drawn out in prayer for people, we are sure to rejoice in their growth and prosperity. So also in reference to the unconverted. When we are led to wait on God about them, their conversion is looked for with the deepest anxiety, and hailed, when it comes, with unfeigned thankfulness. The thought of this should stir us up to imitate Epaphras, on whom the Holy Ghost has bestowed the honorable epithet of "a servant of Christ," in connection with his fervent prayers for the people of God.

Finally, the highest inducement that can be presented to cultivate the spirit of Epaphras, is the fact of its being so directly in unison with the spirit of Christ. This is the most elevated motive. Christ is engaged on behalf of His people. He desires that they should "stand perfect and complete in

all the will of God," and those who are led forth in prayer, in reference to this object, are privileged to enjoy high communion with the great Intercessor. How marvellous that poor feeble creatures, down here, should be permitted to pray about that which engages the thoughts and interests of the Lord of glory! What a powerful link there was between the heart of Epaphras and the heart of Christ, when the former was laboring for his brethren at Colosse!

Christian reader, let us ponder the example of Epaphras. Let us imitate it. Let us fix our eyes on some Colosse or others, and labor fervently in prayer for the Christians therein. The present is a deeply solemn moment.

May the Lord stir up amongst us a spirit of earnest prayer and intercession. May He raise up many of those who shall be cast in the same spiritual mould as Epaphras. These are the men for the crisis.

C. H. M.

Notes on Prophecy and the Jews.

For the last one hundred and fifty years the Jewish people have steadily come to the front, and now at the close of the nineteenth century and the beginning of the twentieth there is no more startling sign of the times than an almost united Judaism around the great thought of the establishment of a Jewish state in Palestine and the return of a good part of the nation to the land of the fathers. The schemes and many plans are ever increasing and the enthusiasm is not abating. While in the past quite often the smouldering embers of national life were now and then flickering up among the Jews and often attempts were made under fanatical leaders, who called themselves Messiahs, we have here nothing fanatical nor something which sprung up in the ignorant Ghettoes of Eastern Europe, but a revival of nationalism and love for Palestine has come, which is world-wide and which no political efforts will be able to quench. How strange that Christendom is not more stirred about this. We should not say, "How strange," for it is

OUR HOPE.

245

really not strange when we think of the fact that Christendom has no understanding of God's thoughts and purposes, no heart and sympathy for the Jew, and in its higher critical attitude no future for God's beloved earthly people. For a believer who knows from the Word the glorious future of Israel in the coming age, who knows the councils of God and the coming events of a coming dispensation, there is nothing more helpful and encouraging than to behold these developments and see in them but the beginning of the prophetic Word given of old. The Jew to the front, this is the order of things now. This indicates the great change which is coming in the history of the world, when they who were the first (the Jews) and had become the last, shall be again the first, and they who were the first (the Gentiles) shall be the last. As believers, it is hardly necessary to say that we do not belong either to the Jews or the Gentiles, but to the Church of God, where there is not and cannot be either Jew or Gentile.

From Isaiah x. 5 to the end of the xii. chapter we have a most interesting description of the coming events concerning the Gentiles, the Jews and also creation. First under Assyria we learn the presumption and the fearful end of the world power. At the end of the tenth chapter we see the hostile armies of the end Assyrian (Anti-Christ) advancing right to the mountain of Jerusalem and there shaking his hand. It is then that the Lord appears to hew down the high ones and cast down the lofty one. The Comfort and the salvation of the remnant of Israel is described in chapter x. 20-27. The beginning of the eleventh chapter shows Him who comes, the Son of David, the Holy One of Israel. With the breath of His lips He slays the Wicked one and His righteous rule is established upon the earth. Groaning creation is delivered. Israel's restoration follows and is given in detail in from the eleventh verse to the end. The xii. chapter contains Israel's Psalm of Praise which will be

sung for a thousand years with the Holy One of Israel dwelling in the midat of Zion.

The Jewish Year Book for 1901 places the number of Jews in the world at 11,725,947. We believe it is too low. But at that, what a remarkable, nay miraculous, increase.

The question which is at this time agitated the most is the question whether the world is getting better, advancing in morality or not. The majority of Christendom is on the affirmative side. According to the post-millennial error never was the world better than now. The true believers in the Bible as the infallible Word of God, those who divide the Word of Truth rightly, are on the other side. We like our friends who are on the side of the world getting better to study the following:

In a paper printed in the "American Journal of Insanity" Mr. G. Styles presents statistics regarding the occurrence of suicides. Forty years ago it was shown that only 4 out of 10,000 persons rated as paupers died by their own hands, while 7 coachmen or other servants, 5 bankers or professional men, 8 soldiers, 7 tailors, shoemakers or bakers, and only 1-3-10 carpenters, butchers and masons out of 10,000 were suicides. Sweden had the lowest average of all the countries considered, namely, 1 suicide to 92,000 persons; Russia had 1 to 35,000; the United States 1 to 15,000; Saxony 1 to 8,446. In St. Petersburg and in London the proportion was 1 to 21,000. If we take the statistics of the fifty years just passed for France the following results: For every 100,000 inhabitants of France there were in 1841-45, nine suicides; in 1846-50, ten; in 1861-70, thirteen; in 1871-75, fifteen; in 1876-80, seventeen; in 1880 alone, twenty-one; in 1893, twenty-two; in 1894, twenty-six. During the years 1826-1890 the percentage of suicides increased in Belgium 72 per cent.; in Prussia 411 per cent.; in Austria, 238 per cent.; in France, 318 per cent.; in Saxony, 212 per cent.; in Sweden, 72 per cent.; in Denmark, 35 per cent.

What an awful showing this is! How can a sane person declare in face of such statistics that things are getting better? But here is something which is still more startling.

OUR HOPE.

247

The following advertisement appeared, and we suppose still appears, in a number of papers:

SWEET Why Live? DEATH!
THERE ARE HUNDRED EASY WAYS
TO COMMIT SUICIDE.

Our nice little book "SWEET DEATH," tells how. By mail too.
 It is very interesting. Let us help you.
 Address _____

Think of this! A book advertised and unquestionably finding many buyers which speaks of that awful enemy, the last enemy, Death, as sweet and offers people to help them to commit suicide. We do not mention equally evil satanic advertisements which are printed everywhere. This is your fine progress!!

Our beloved brethren who are booming a national revival would do well to peruse carefully the following words taken from an able editorial in the New York Sun:

Since 1857 the whole tone and character of religious thought have changed. It is not exaggerating the fact to say that in the last quarter of the last century the very foundations of religious faith were destroyed in the great mass of the thoughtful minds of the Protestant world. The documentary authority on which Christian theology rests is discredited even by theological authority. The Bible has been made "a literature" of human composition and open to human criticism. The temporal rather than the spiritual welfare of society is the end to which fashionable current religious activity is directed; philanthropy supersedes religion. The Church has become largely a social institution appealing to tastes that are rather æsthetic than religious. Presbyterianism revolts against retribution. Great religious revivals have practically ceased. *Camp meetings* are turned into *secular assemblages* encouraged by real estate speculation.

Under such circumstances what is the hope that a great revival of religion can be stirred up? Where is the religious faith to be revived? Religious conformity as a social convention there is, but of genuine vital religious faith, how much is there? The last century shook the foundation of Christian theology by contending—and proving to the satisfaction of scientific standards—that supernatural religion is no more than a figment of the superstitious hu-

OUR HOPE.

men imagination; and in place of faith there has now come to at least doubt throughout the Christian world, and to it the pulpit and theological seminary share, nay, they ostentatiously stimulate and lead it.

We had a month full of encouragement in our work among the Jews and giving them the Gospel. Twice every Saturday we preached to very attentive audiences, and we had on Wednesday evening a good gathering of believing Hebrews and inquirers. We have commenced to read the Gospel of John together. The reading room has been very well patronized, and much good literature in different languages has found its way into the hands of the Jews. But especially have the months of November and December been marked by the sending out to different States and to a number of foreign countries of a large number of packages of our tracts. We have sent several packages to Russia, Egypt, Palestine; several hundred tracts to Shanghai, China, and to Sweden. In New York we had also many tracts distributed. Our little German monthly has been well received by many German believers, and 2,500 copies are finding their way into German homes, while the German-reading Jews have been equally interested in it. The Russian edition of "Joseph and his Brethren" has been delayed, but a Hebrew translation will soon be in print, which will do much good in Egypt and Palestine. We will gladly supply any Christian friends with tracts for free distribution among the Jews.

On account of lack of space we cannot bring in this issue the first article of A. Saphir's "Christ and the Scriptures." It will appear in the February number.



OUR HOPE.

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

Vol. VII.

FEBRUARY, 1901.

No. 8.

Editorial Notes.

Sojourners. The word sojourner or pilgrim appears only twice in the New Testament—in Hebrews xi. 13 and in 1 Peter ii. 11.

Translated in its full meaning the word signifies, one who spends a short time in a place, where he does not belong, having no citizenship. And such are we as true believers. In the First Epistle of Peter our place, our condition, our privileges, joys, sufferings and walk as sojourners are most blessedly described. This Epistle brings out what the grace of God has done for us. We are, according to the great mercy of God, begotten again to a living hope through the resurrection of Jesus Christ from among the dead. We are born again, not of corruptible seed, but of incorruptible, by the living and abiding Word of God. The Holy Spirit sent from heaven has sanctified us unto the obedience and sprinkling of the blood of Jesus Christ, and we therefore belong no longer to the world, but have escaped the corruption that is in the world. The Epistle shows us that we have an inheritance reserved in the heavens for us. It is absolutely secure. It will be ours when the Lord comes to take us into the Father's house. But in the earth, through which we pass as such who are no longer at home here, we are kept by the power of God through faith for salvation about ready to be revealed. How secure our Lord has made us in grace! He keeps the inheritance for us in heaven and He keeps us here for the inheritance.

But as pilgrims we are *priests*. Holy priests (second chapter) to worship God. Our Lord has made us such unto God. We are saved by Grace to be worshippers such

OUR HOPE.

as the Father desires. We are royal priests, setting forth the excellencies of Him. Being this by grace, it is our call to act as such, who have no citizenship here, as passers through, ever ready to pass on at once into the true home, to the inheritance above. We gave a series of readings on this Epistle a short time ago, and were greatly refreshed by the description given there of us as sojourners. We need to be reminded of the exhortations there and of the fact that we are sojourners. Everything is at this present time calculated to make us forget this. We have, as those who have no citizenship, nothing to do with the government of the world. We are not here to reform the world or expect our rights; all this is foreign to the character of a sojourner.

**The Question
of Service.**

We hear much of service in our day. Christian service is often made too prominent, especially in these days of "religious" activities. The organizations in Christendom are ever on the increase. One society after the other for some charitable purpose is being founded. There are brotherhoods and sisterhoods, leagues, clubs, brigades, unions, alliances—who can name all the modern inventions to be occupied with what is often called "service for the Lord?" We remember, for almost twenty years that meetings have been held every year in New York city and in other cities to talk about "how to save the masses." Men and women were sent about to canvass the city, and a so-called federation of churches was attempted. But what did it amount to? Oh, the running to and fro of thousands of such who think that their organizing, reforming and various schemes are true service for the Lord. Even now there is a planning and naming, holding union meetings, collecting large sums of money for different purposes, called by some a twentieth-century offering, which goes all under the name of "service for the Lord." It makes one feel sad to see the different denominations building up their magnificent institutions of learning, institutions in which the Lord and His Word are dishonored, and to see these institutions endowed with millions

OUR HOPE.

251

of dollars. A father wrote the editor but a short time ago of a leading denominational university under the control of the most numerous Evangelical denomination in our land: "*They have taught my daughter to doubt the Bible.*" Awful, awful accusation! And the millions given to universities and colleges for permanent endowment is called "service for our Lord." He does not want such kind of service. Oh, how the million-dollar buildings of an apostate Christendom, the buildings in which the most subtle infidelity is being taught, will fall and break to pieces in that coming day of wrath. The true church is a sojourner; she has no citizenship here, and does not erect costly buildings, planning for hundreds of years ahead. There is service for every believer, and the more a believer looks to the Lord, is a true worshipper and waits on Him, the more will he have the ministry given to him; which the Lord can bless, because it is the service He gave, for which He gave the gift and the strength. Often it is said, when a brother separates himself from that which is evil, that he has thereby cut himself off from the place of service and that his influence is gone. We have heard this not a little. But it is *not true*. The true service for the Lord begins when we take the true place He has assigned us as believers. Beloved, occupy yourselves with the Lord and with His Word, wait on Him. Cut loose from all forms of activities the fruit of the religious flesh. Look to the Lord Jesus Christ. He is your Lord and He will give you your service.

**The Coming of
the Lord.**

Every true believer should have the blessed Hope ever before himself. Many are not taught in the Word about the Hope of His coming, and we believe they are without real joy: they lack something. But every one who is taught in the scriptures and knows the blessed Hope, feels that it is the one great message, next to the Gospel, for our day. The doctrine of the coming of the Lord makes believers forget the man-made creeds, sects and institutions. The December number of this magazine, which was exclusively devoted to the second coming of our Lord, has been put

out in 20,000 copies. The letters we have received from hundreds of waiting ones have been a comfort to our heart. Above all are we glad that it has pleased the Lord to bring the truth to a good many persons through this number.

Believers who were ignorant of His coming have written us that they have had their eyes opened. From many States we hear that the testimony from the Word is being used. But what are 20,000 copies after all? A larger number might be put into circulation through different channels. We sent recently 1,000 copies to a Canadian city, where a brother circulates them. How many thousands and tens of thousands more should hear the cry, "The Bridegroom cometh!" We are ready to print another ten thousand edition and put them out among the people. We will be glad to hear from many of our readers who are interested in this.

**Bible
Conference.**

For months we felt that we should hold a series of meetings in larger cities, teaching the Word. We have rented in Boston the Park Street Congregational Church for Feb. 12, 13 and 14 to hold two meetings there a day. Mr. C. I. Scofield, of East Northfield, Mass., will be with us part of the time to teach the Word. Programmes, giving the Bible studies for the meetings, have been mailed to all our readers in New England. The afternoon meetings begin at 3 o'clock and the evening meetings at 8. We hope to be able soon to announce a similar series of meetings for New York City.

The Gospel of Matthew.

By A. C. G.

CHAPTER IV.

The second half of the fourth chapter describes the entrance of our Lord upon His public ministry. The ministry, which the Holy Spirit describes in Matthew is the Galilean. The events which show Him and make Him known as the

OUR HOPE.

253

true Messiah, the Jehovah-Jesus, in fulfillment of Old Testament prophecy, are vividly described. As Jehovah in the earth, He does miracles, announces the kingdom of heaven to be at hand, but soon is in want, despised and rejected by the leaders of the nation and by the nation itself. The events of His Judean ministry in Jerusalem are passed over in Matthew. The fourth Gospel describes these events in detail, in which He is manifested as the only-begotten of the Father. There has been and is still a great deal of wrangling, so to speak, with these events as they are recorded in the different Gospels, to arrange them in a perfect chronological order, or, as it is said, to harmonize the Gospel records. The infidels of all ages have made the most of it to prove contradictions, and the rationalistic preachers and professors in the camp of Christendom have generally founded their accusations of numerous contradictions in the New Testament upon these apparent discrepancies, which they think exist in the different statements concerning the public ministry of our Lord. The Holy Spirit could have written a perfect account of the earthly life of our Lord Jesus Christ and arranged a biography of Him accounting for every detail, but He has not done this. To charge the writers of the Gospel with ignorance of certain facts is charging the Holy Spirit with it. In each Gospel the Holy Spirit makes prominent the events which are calculated to impress the specific teachings of the respective Gospels, and He has always arranged the events in such an order to suit Himself. Every Gospel is therefore to be studied and read separately from the others. They are in their contents not the mechanical reporting of the life of Jesus of Nazareth, but the spiritual unfolding of the blessed person and work of our Lord and Saviour as King of the Jews, servant in obedience, Son of man and the Only-Begotten of the Father.*

In Matthew we have before us the King and His rejection; therefore in the matter of His public ministry all is brought together by the Holy Spirit to show Him as King

*See Introduction to this Gospel. Our Hope, March, 1900.

and to bring out as in no other Gospel that He is rejected of men.

We divide the account of the beginning of His public ministry, as given in the fourth chapter, into three parts. The first from the 12th to the 17th verse. Our Lord was in Jerusalem. The report reaches Him there that the forerunner, John, was delivered up, cast into prison and his ministry ended. This was of twofold importance to our Lord. It foretold His rejection, and on account of the imprisonment of John, He departed into Galilee. Here we see Him first in His own city, in Nazareth. But we have here only the bare mention that He was in Nazareth and that He left Nazareth to dwell in Capernaum (verse 12). What happened in Nazareth we have recorded in the Gospel of Luke. In the fourth chapter of that Gospel we read that our Lord, after the temptations, returned in the power of the Spirit into Galilee. The whole surrounding country was stirred up on account of Him, and He entered their synagogues, being glorified of all. In the synagogue of Nazareth the scroll of Isaiah was handed to Him, from which He read the opening verse of the 61st chapter, stopping in the middle of a sentence, and began to say to them, "To-day this scripture is fulfilled in your ears." And there in the city where He was brought up they said, "Is not this the son of Joseph?"* But the starting point of the Galilean ministry and its center is not Nazareth, but the place called Capernaum, that is, "village of comfort," and there He did some of His mighty works. But leaving Nazareth and dwelling in Capernaum was done by Him in the literal fulfillment of a prophecy, standing in a very significant part of Isaiah. We find the words here quoted in the ninth chapter of Isaiah. It is in the midst of prophecies which are all messianic, the virgin conceiving and bringing forth a Son, His name Emmanuel, and the descriptive names of the child born and son given, that we read in the beginning of the 9th

*In a little pamphlet, "The Messiah and His People," we have described the event in Nazareth in connection with the chapter from Isaiah.

OUR HOPE.

255

chapter that the great light (the Messiah) was to be seen in the Galilee of the nations. The most oppressed, the darkest and most corrupt province was to receive the light first. Here we see this word fulfilled. We notice a twofold description of Galilee, namely, as the land of Zebulon and Nephtali and as the Galilee of the nations. Read Genesis xlix. 13. "Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships and his border shall be upon Zidon." Jacob's prophecy outlines the history of the sons of Jacob, that is, the whole nation, and Zebulon signifies the time of their rejection, when they become merchantmen. Here in Matthew we see Zebulon dwelling by the sea. So that we have the fulfillment of two prophecies before us—the prophecy in the forty-ninth chapter in Genesis and the one in Isaiah. The same is true of Nephtali: This means struggler. Nephtali is a hind let loose (Gen. xlix. 21). In Jacob's prophecy Nephtali stands for the coming struggling and victorious Jewish remnant. Here, then, in the land of Zebulon and Nephtali the great light shines first. Grace comes down to the most miserable, the struggling ones. But here we see likewise something which has a connection with His second coming. The great light will shine once more. The glory of the Lord will cover the heavens, the Sun of Righteousness will rise with healing under His wings, and when that great event comes, the light will shine indeed upon a remnant of Israel sitting in darkness and the shadow of death. The term Galilee of the nations has another significance. The province was called by this name, because the most ignorant class of Jews lived there and they had become mixed up with the Gentiles, who were very numerous in that borderland. The aristocratic classes of Judea, the learned in the law, the refined and ecclesiastical leaders, yes, all the different sects in Jerusalem, despised Galilee. An inhabitant of Galilee was looked upon as an *Am-Hoaretz* (an ignorant countryman). What good thing can come from Nazareth?—But here, where the people had sunk the lowest, the Lord appears first. That this is again an indication that the Gen-

titles, the outcasts and despised, were to come first, as we saw in the second chapter, need hardly be mentioned.

From the lips of the King Himself comes now the proclamation, "Repent, for the Kingdom of the heavens has drawn nigh" (verse 17). He announces that the Kingdom has drawn nigh in that He, the King, is standing in their midst to establish that kingdom. He never said nor taught of a kingdom *within* them. All spiritualizing on these lines of a kingdom within, which our Lord is made to teach here in Matthew, is wrong. The passage in Luke xvii. 21 is generally used to teach this error, as if the preaching of the kingdom by the Lord meant something spiritual. The passage, however, is faulty in translation. The correct translation is, "The kingdom of God is in the midst of you." The context proves that it could not mean a kingdom within, for the Lord speaks to the Pharisees, who were rejecting Him. It is the kingdom John had announced, which He now preaches. He prolongs the message of the forerunner for a short time and soon His lips were closed, too. There is now no such preaching in the earth of a kingdom of the heavens. We preach not the Gospel of the Kingdom, but the Glad Tidings of Grace. A day is coming when heralds will announce once more the Kingdom to be at hand, and when it will come in the person of the Son of Man coming from heaven with angels of His power in flaming fire (2 Thess. 1).

The second part of the portion here before us extends from verses 18-22. It describes the call of four disciples, Peter and Andrew and the two sons of Zebedee, James and John. They were not from the class of wise men, learned in the written and oral law, but they were fishers. He calls them away from their nets to be fishers of men. This illustrates what the Holy Spirit later declared through the Apostle of the Gentiles: "For consider your calling, brethren, that there are not many wise according to flesh, not many powerful, not many high-born. But God has chosen the foolish things of the world, that He may put to shame the strong things, so that no flesh should boast before God" (1 Cor. i. 26). To be a fisher of men, to preach the

OUR HOPE.

257

Gospel, does not demand a classical education, nor the ordination parchments of man. It is the Lord who calls to service. It is not the first acquaintance these four men had with the Lord. They knew Him before. Here it is the definite call which comes to them to be fishers of men. If we want to learn how these men came to the Lord Jesus Christ we must read the first chapter in the Gospel of John. The events there transpired before the Lord departed into Galilee. We see in the first of John that the forerunner was still witnessing; he was not yet in prison. The "Follow Me" here does not mean, as often erroneously put, the call of the Gospel. Gospel preaching never asks to follow the Lord, but to believe in the Lord Jesus Christ. It is the "Follow Me" for service. And how simple and refreshing the whole scene is! Their obedience is prompt. There is no excuse and no delay, for the King's business requires haste. They had come to Him, to Whom John had pointed as the Lamb of God who takes away the sin of the world, and trusted Him for salvation, eternal life, and now they put themselves, their time, their all completely into His hands. The first call in John came to them, as the call from Him as Saviour, and here it is the call of Him as Lord, and they were to be his servants. And they, having left their trawl nets, immediately followed Him (verse 20). How many questions there might have been asked by them: "What about our nets?" "What about our support?" "What about food and raiment?" "And here is our old father. Does not our law say, Honor thy father and thy mother? Is it right to leave our father to toil alone by the sea?"— They left it all immediately and trusted Him for all. And so the true servant of the Lord is obedient to His call and looks to Him, who has called him to service and who has promised from the glory through His Spirit to supply all need. How sad we are made when we look away from this refreshing picture to the modern evils of Christendom. Surely a salaried Gospel ministry is one of the curses of our times. And then to think of all the evil, dishonor to the Lord and reproach upon His Name which is associated with it.

OUR HOPE.

In the third section we see our Lord making the whole round of Galilee, teaching in their synagogues, preaching the glad tidings of the Kingdom and healing every disease and every bodily weakness among the people. The work done was threefold—teaching, which was exclusively done in their synagogues, and that was expounding the scriptures, the law and the prophets. The meeting in the synagogue in Nazareth referred to above was repeated in many other synagogues. Preaching the glad tidings of the Kingdom, which may have been done mostly to the large crowds of people who flocked around Him in public places, in the streets, at the side of the mountains, etc. Closely connected with the preaching of the Gospel of the Kingdom was the healing of every disease not spiritual, but every bodily disease and weakness. The healing of disease is closely connected with the preaching of the Gospel of the Kingdom. The healings were signs that the King is Jehovah and that the Kingdom had drawn nigh. These signs of healing every disease are the powers of the world to come. Later in our exegesis of the eighth chapter we hope to consider the question of healing more fully in all its far-reaching importance. Here we point out simply the fact, that it is not the Gospel of Grace which is preached, but that of the Kingdom. The Gospel of Grace needs no signs outwardly by healing of every disease to demonstrate that it is God-given. Nowhere in the epistles have we the promise that Gospel preaching is to be connected with healing of every bodily weakness and disease. However, it is very significant that the question of healing of every disease by supernatural power is made so prominent in these days. It is but an indication of the nearness of the coming dispensation, when the earth shall be delivered with its groaning creation.

His fame then went forth into the whole of Syria. And now they flock to Him. What a multitude it must have been! Satan had his mighty power resting upon that land. He knew that Christ had come to make an end of his power, hence he troubled his poor slaves with terrible diseases and by his demons took possession of his victims. There were

various pains and diseases, those possessed by demons, and lunatics, and paralytics; and He healed them. Once more the prince of this world will attempt to have the world in his control. An evil day is coming for this world. Even now there is an increase of crimes and forms of insanity which indicate demoniacal possession. China and other countries are full of it. In our own land there are unquestionably those who have familiar spirits, known under the name of spiritualistic mediums. *But* He will come again. He comes when Satan with his demons are in the earth, and in his great but short wrath, torments the inhabitants of the earth during the tribulation. Christ's coming means an end of that awful enemy. Then the Sun of Righteousness will bring healing, and what we see at the end of the fourth of Matthew is but a faint outline of what will be when the Kingdom will have come in the person of the returning King. May that day be hastened!

The Day of the Lord.

There is a very important distinction made in the Word of God between the coming of the Lord and the day of the Lord. The coming of the Lord again is to be distinguished from the coming of the Son of Man. He comes as Lord for His saints. Those who died in Him are raised up, and the living ones are changed, and together they are caught up to meet Him in the air. The coming of the Son of Man is His visible return from the place in the air to the earth; and He, the Firstborn from the dead, who is brought thus in again into the habitable world, is bringing with Him all the saints who were taken up. They are the many sons He has brought to glory, and who are now conformed to His image. The day of the Lord is the public and governmental aspect of His coming as the Son of Man. Believers wait not for the day of the Lord, but for His coming as Saviour and Lord. The world, and in the world Israel, waits for the day of the Lord. If we do not make this distinction, the opening verses of the second chapter of the second epistle to the Thessalonians will be confusing. The believers of Thessalonica had heard that the day of the Lord was present. The Holy Spirit, through Paul, shows

that the day of the Lord could not be at hand, because their gathering together unto Him had not taken place. The day of the Lord is wonderfully described throughout the Old Testament prophecies. Some of the descriptions refer primarily to lesser judgments, but their final fulfillment is that terrible day of the Lord, when the heavens and the earth shall be shaken and the Son of Man will be revealed from heaven.

We will let the Word speak concerning that day, that solemn day, which as believers no longer concerns us, save that we shall appear with Him. The great day of Jehovah is near; it is near and hasteth greatly! Hark! the day of Jehovah, bitterly cries the mighty man there. A day of wrath is that day, a day of trouble and distress, a day of ruin and desolation, a day of darkness and gloom; a day of clouds and cloudy darkness . . . and I will bring distress upon men, and they shall walk as the blind, because they have sinned against Jehovah, their blood shall be poured out like dust and their flesh like dung (Zephaniah i: 14-17).

Put in the sickle, for the harvest is ripe; come, tread, for the wine press is full, the vats overflow and their wickedness is great. Multitudes, multitudes, in the valley of decision. The day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. Jehovah will thunder out of Zion, and from Jerusalem He will give forth His voice. The heavens and the earth shall shake (Joel iii: 13, 14).

Behold . . . ; behold it is come. The time is come, the day draweth near: let not the buyer rejoice and the seller mourn, for wrath is upon all the multitude thereof . . . My wrath is upon all the multitude thereof. They shall cast their silver into the streets and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord (Ezekiel vi).

Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the land desolate, and He shall destroy the sinners out of it. . . . I will punish the world for their evil and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens and remove the earth out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger (Isaiah xiii).

OUR HOPE.

361

For behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury and His rebuke with flame: of fire. For by fire and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many (Isaiah xvi : 15).

And I saw heaven opened, and beheld a white horse; and He that sat upon him is called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written that no man knew but He Himself. . . . And He hath on His vesture and on His thigh written a name, King of Kings and Lord of Lords (Rev. xix : 11-17).

And there were many voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever (Rev. xi : 15).

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

. . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless. 2 Peter iii : 2. Now unto Him that is able to keep you from stumbling, 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 (Jude 24, 25).

A. C. G.

The Post-Tribulation Theory.

By A. C. G.

The post-tribulation teaching, that the church, the one body, will pass through the great tribulation or a part of it, is a theory which seems to have unsettled not a few. It is a theory which cannot be proven from the scriptures; all scriptural proofs which are advanced to sustain this theory are insufficient, and Jewish events relating to the future remnant of Israel and the church, what she is and her high calling, are not distinguished. The scriptures are all on the other side, namely, that the church will *not* pass through the tribulation but the whole church, the saints who have

OUR HOPE.

fallen asleep in Jesus and all living believers, will be taken up *before* that time of trouble and distress comes. Some of our readers have written us about this new theory. Others were disturbed by it, but have been delivered from its influence. We have noticed in a number of cases that whenever those who believed in the *imminency of the coming of the Lord* had, through the teaching of some one, accepted the post-tribulation theory, there seemed to be a sad relapse, and soon the *blessed Hope* was no longer mentioned. No one can continue to give out a true, scriptural, *edifying* testimony of the coming of the Lord who believes that certain events must come to pass before the Lord comes or that the church will pass through the tribulation. A few days ago we received a new paper on prophecy. The first article was "*Watch for the Beast!*" That is just what post-tribulationists do; they do not watch and wait for the Lord, but they watch for the beast and the signs of the times. In these theories which rob the believer of the daily comfort and joy he has, surely Satan has transformed himself as an angel of light.

The late Dr. Brookes, that faithful witness of this blessed Hope, wrote a few years before he went to be with the Lord as follows: "Some excellent brethren who thoroughly believe in the premillennial coming of the Lord Jesus Christ, also thoroughly believe that the church, the true 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 open their understanding to understand the scriptures." Yes, let prayer be offered! Since this brother is with the Lord the confusion on these lines has become a great deal worse, and much of the

*Anything which takes away comfort and help from a fellow-believer is not from the Holy Spirit.

ringing testimony of the Lord's speedy return is hushed. Pastor F. E. Marsh, of England, has written a very strong and thoroughly scriptural pamphlet exposing this erroneous doctrine. We reprint here part of it and hope the Lord will use the article to give the right understanding of the scriptures:

I. *No part of the Church will go through the great tribulation, because the Lord's coming for His saints to take them to Himself in His glory is a matter of grace, and not of attainment.* Many are the passages of scripture that indicate that Christ's coming for His saints is a matter of grace absolutely and entirely. I take two.

"They that are Christ's at His coming" (1 Cor. xv. 23). How does any one become Christ's? This has a two-fold answer. *Godward.* The believer becomes Christ's by the purchase price which He has paid. *Selfward,* we become Christ's by faith. If I am Christ's, He claims me at His coming, and if I am not I am left behind. What did Christ ask in that high priestly prayer of His with respect to His own? "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me" (John xvii. 24). The Father in His grace has given us to Christ, and Christ in His love wills that we should behold His glory. This again is a question of grace from first to last. Again, listen to the wondrously woven words of love, which present in such a concise and clear manner the action of God's grace, "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He glorified" (Rom. viii. 30). What a leap from justification to glorification! What is said of the multitude who are saved out of the great tribulation (this multitude does not represent the Church, nor any part of it, but the Gentiles, who will turn to the Lord after the Church is taken away) may be said of all the redeemed, they are in the glory, "Because they have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14). "Therefore are they before the throne of God and the Lamb." From all these scriptures the one thought is, that grace and glory are linked together, and that the former is the cause of the other. No grace, no glory, but having grace, grace is glory in the bud, and glory is grace in the flower.

The other scripture is Col. iii. 4, "When Christ, who is our Life, shall be manifested, then shall we also be manifested in glory." It may be that this verse refers to the manifesta-

tion of Christ, and therefore points on to the time when Christ shall come with His people, and not when He comes for them, for some would make the coming of Christ for His people to be identified with the word "*parousia*"; and Christ's coming for His people identified with the word *phaneros*, rendered "Appearing." But there are two scriptures which upset this theory—if not more. First, 2 Cor. v. 10, R. V., "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Second, 1 John iii. 2, R. V., "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if we shall be manifested, we shall be like Him, for we shall see Him as He is."

There are three things that I would have you notice in Col. iii. 4:

1. Glory with Christ depends upon life from Christ.
2. There is no distinction made between the pronouns "our" and the "we."
3. The time of His manifestation to us is the time of our manifestation with Him in glory. Mark the "*When*" and the "*T*"

That our being with Christ in glory is an act of grace is abundantly proved from other scriptures. Let me give a few: Romans v. 2, "By Whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God." Here grace and glory are connected like two links in a chain. The one being dependent upon the other, and the latter being the outcome of the former.

"Christ in you, the Hope of Glory" (Col. i. 27). The connection of these words is that God has been pleased to make known the mystery of His purpose in this dispensation in forming the Church, which is Christ's mystical body; and the "riches of His glory" is that Christ is in those that believe, as an earnest, that they shall share His glory; and by virtue of what Christ had for them, and what He was to them, the Holy Spirit through the apostle urges them by His teaching to be living up to the glory that "Every man may be perfect in Christ Jesus."

"For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory," etc. (Heb. ii. 10). The one thought in the verse is, that Christ passed through the vale of suffering to make Him efficient to bring us into the glory.

"The God of all grace, who hath called us to His eternal

OUR HOPE.

265

glory by Christ Jesus" (1 Peter v. 10). Here again grace and glory are seen yoked together.

One who believes that a part of the Church will go through the great tribulation says, "There is no lack of proof that the Church will be gathered to the Lord in two translations, one taking place before the other after the great tribulation and the persecutions of the Anti-Christ." Well, that is assertion. Where is the proof? I want no other against such a statement than Col. iii. 4.

II. *No part of the Church will go through the great tribulation, for those who are truly the Lord's, answers to all that is said of those who escape from it.*

There are three scriptures that the advocates of the firstfruits theory bring forth—one in the Gospels, one in the Epistles, and one in Revelation. Let us examine them.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death, if by any means I may attain unto the resurrection from the dead" (Phil. iii. 10, 11, R. V.).

It is said that the apostle was seeking to attain to the first resurrection, that is, the resurrection which will take place when Christ comes for His people, hence he refers to the resurrection of the body, that resurrection which is unto life. But my difficulty in accepting this is twofold. (1) It makes the resurrection from the dead a matter of attainment, whereas we are told "Christ the firstfruits, afterward they that are Christ's at His coming." Resurrection by Christ depends upon association with Christ, and not upon a practical apprehension of Christ. (2) Paul attaining to the resurrection from the dead, presupposes that he knew he would die, whereas the evidence is all the other way; the one thing that actuated the life of the apostle and filled his spiritual horizon was the return of Christ, as he says in verse 20 of the same chapter. "We look for the Saviour." To what does he refer then? To the same resurrection that he speaks of in verse 10, Eph. i. 19, and Col. iii. 1, namely, the power of a risen living Christ to lift him out of a worldly, selfish life.

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). Surely to keep the word of Christ is a mark of being Christ's, for the one thing that marks the good-ground hearer is that he keeps the Word of God and brings forth fruit with patience (Luke viii. 15)?

"Watch ye, therefore, and pray always, that ye may be

accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke .xxi. 36). What are "these things" to which Christ makes reference? Christ is speaking to His disciples about what shall take place just before His coming in judgment with His saints. He is also speaking to those who represent the Jewish nation, as can easily be gathered from the words—"this generation" (verse 32), "great distress in the land" (verse 23), "Jerusalem trodden down" (verse 24), "your redemption" (verse 28), "Kingdom of God is nigh at hand" (verse 31). There is no mention of the Church here at all: Christ is speaking to His disciples as the representatives of the Jewish nation. Besides, where is Christ spoken of in His coming again in relation to the Church as the Son of Man? Again, believers do not stand *before* Him; they sit on thrones with Him. Mr. Pember says on this scripture: "These words . . . certainly intimate that a Christian, though sure of eternal life, is not sure of being removed from the earth before the troubles of the last week. This favor will be granted to those who have progressed in holiness, only to those who have been so strengthened with might in the inner man that they can watch and pray." How can they be believers if they do not watch and pray? Are not these signs of Spiritual life? Therefore when they are not manifest, life is wanting. Again, the above writer says, "Such a growth in grace may, indeed, be attained by all believers: the *power* of watching and prayer is given to every man at his conversion; but if he be able to bring it into action, he must be willing to deny himself, to take up his cross, and follow his Master," which implies a man may professedly believe in Christ, and yet not follow Him, which is a contradiction in terms. What is to believe in Christ, but to obey Christ? and to obey Christ is to follow Him, and *not to follow Him is not to believe in Him*. Mr. Pember further says: "The Lord has no thought of translating worldly-minded believers from the toils of life into the joy of His presence, admitting them to honor and immortality by the gate of glory instead of by the dark valley of death." "A worldly-minded believer!" Such a person is a thorny-ground hearer in the word of God, as illustrated in Demas, who loved this present evil world. The love of the Father is not found in those who love the world, as we are told in 1 John ii. 16; yea, those who love the world are the enemies of God, as we are unmistakably informed in James iv. 4. I cannot accept the teaching that only a part of the Church will be taken away when Christ comes, for it implies that a believer may be in the world, when we are distinctly told

that he is taken out of it—such doctrine, therefore, lowers the standard of the Grace of God in its practical issues. I would like to ask two questions. What kind of community is the Church of God? What kind of persons are those who are born again?

What kind of a community is the Church of God? I give three scriptural answers: (1) The Church of God is a company of believers who are purchased by the blood of Christ. Paul, in speaking to the elders of Ephesus, spoke of the Church of God, which God had "purchased with His own blood" (Acts xx. 28). If I am the purchased property of the Lord Jesus Christ, what does it imply? That I am not my own. That I do not belong to myself, but belong to Him who bought me, and if it is true of one it is true of the whole, that the Church of God is composed of those who have been purchased, and who recognize the ownership of the Lord Jesus. (2) The Church of God is a sanctified company; they are "sanctified in Christ Jesus," as we are told in 1 Cor. i. 2. (3) The Church is a dominated company. We are told in Eph. v. 23 that Christ is the Head of the body, which is the Church. What does this mean, Christ being the Head of the body? Does my head do as it likes? No. It is under the power of my will. If Christ is the Head of the body, which is the Church, it means that those who are in the Church of God are not only purchased by the blood of Christ and separated in Christ, but dominated by Christ.

What kind of persons are those who are born again? We have only to turn to the first epistle of John for the answer. Please mark the words "born of Him," or "born of God," which we have again and again in the first epistle of John. We get seven characteristics of those who are begotten of God: (1) The people who are born of God are *righteous*. "Every one that doeth righteousness is born of Him" (ii. 29). If I am not doing righteously, what evidence have I that I am born of Him? (2) Those born of God are an *unsinning people*. "Whosoever is born of God doth not commit sin" (ii. 9). Sin is not the habit of life of the one who has been born again. The trend of his life is not in the old paths of sin. (3) Those who are born of God are an *abiding people*. "His seed abideth in him, and he cannot sin, because he is born of God" (iii. 9). (4) Those who are born of God are a *loving people*. "Every one that loveth is born of God" (iv. 7). (5) They are a *believing people*. "He that believeth that Jesus is the Christ is born of God" (v. 1). It is not merely that they say that Christ is Christ, but they know Him experimentally as the Christ in power. (6) Those

OUR HOPE.

who are born of God are an *overcoming people*. "Whatsoever is born of God overcometh the world" (v. 4). The evidence, therefore, of being born of God is victory over the world. (7) Those born of God are a *preserved people*. "Whosoever is born of God sinneth not, but He that was begotten of God keepeth him" (v. 18, R. V.) Those who have been born of God are kept by the power of God. These are the people who constitute the Church of God, and I say they answer to everything that is said of those who are found faithful, and who escape the things that are coming in the future.

III: *God always protects His people before judgment comes. This is another reason why He will not allow the Church to go through the Tribulation.* Before the judgment of the flood came God took Enoch away: "He was not found for God took him." Lot must be safely out of Sodom before the avenging fire can fall from heaven. Noah and his family must be safe in the ark before the waters of judgment begin their work of vengeance. The firstborn of Egypt must be sheltered by the blood of the paschal lamb before the Lord passes through the midst of Egypt, meting out to the Egyptians the punishment they deserve. The spies must be out of Jericho, and Rahab's safety assured, before the blast of the ram's horn proclaims the doom of Jericho. Surely, when God says "There is no condemnation to them who are in Christ Jesus," He means no kind of condemnation, and it would be a condemnation if a child of God was to come under the condemnation of the Great Tribulation in any way. Besides noting God's action in grace in the past in preserving His saints from judgment, as illustrated in His dealings with them, we have God's own illustration in Revelation xii. in the man-child being caught up to God and His throne. The man-child refers undoubtedly to the *historical Christ*, and His ascension to the right hand of God; but He also symbolizes the *mystical Christ*,* which shall be "caught up" as well, as we read in 1 Thess. iv. 17. One thing is said of Christ *personally* and Christ *mystically*, and that is, they shall rule the nations with a rod of iron (Rev. xii. 5; ii. 26). The thing to which I call special attention is, that it is *after*, not before the man-child has been caught away that Satan begins to persecute the woman, which woman represents Israel, which to me plainly proves that the Tribulation begins after the Church is removed.

*Christ as the Head, and the members of His mystical body, are said to be "Christ" in 1 Cor. xii. 12.

OUR HOPE.

269

IV. *That all believers will be taken away when the Lord comes is implied, in that there may be those who will be ashamed before Him at His coming; therefore they cannot have passed through the Great Tribulation.* "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John ii. 28). Of one thing we are perfectly assured, and that is that eternal life is the gift of God; but on the other hand we must not lose sight of the fact that it is possible to "suffer loss" in not obtaining a reward for work done, as we read in 1 Cor. iii. 15; that we may be disapproved as servants in not receiving the "well done" from our Lord, for that that is the sense of the apostle's utterance in speaking of being "a castaway"—that is, disapproved as a servant (1 Cor. ix. 27)—is evident; and that we may be ashamed, or, as Westcott puts it, "shrink with shame from Him," is plainly indicated; but the one thing that I would have noticed is, that those who are ashamed must be in the presence of the Lord; when He comes for His saints, for them to shrink with shame from Him. Undoubtedly it will mean a loss of reward for those saints, but not the loss of being in the presence of the Lord when He comes, for the time of their shame is at His coming.

V. *If only the watching ones are to be taken away when Christ comes, or are to have precedence over the rest, then those who have fallen asleep, who were watching, will not have any advantage, for all those who have fallen asleep are among the whole who are caught up.* I would most reverently say, that it would be unfair on the part of our loving Father to take away at Christ's coming only the watching ones who are alive. I fully recognize God as a sovereign, and that He has absolute power to do as He wills, and that if He wills to take away *only the living watching ones* it is not for me to question His action; but I am sure that He would not, nor could not, do anything that was not consistent with His action to all alike. That the sleeping saints, who were watching when they fell asleep, will have no advantage in the sense of being taken before the unwatching who fell asleep, is perfectly clear from 1 Thess. iv. 14, for there we are told, "Them that are fallen asleep in Jesus will God bring with Him." It does not say some of them, but it simply says the sleeping ones as a whole. Besides, it seems to me equally clear, from 1 Thess. iv. 15, that the living ones have no advantage over those who have fallen asleep, for it says "that we that are live, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep" (R. V.). Does not the word "together" in 1 Thess.

OUR HOPE.

iv. 17 settle the matter? If the living ones and sleeping are to be caught up together, where is there any intimation that any one section of believers have any advantage over another section?

The Little While.

A little while for bearing,
 As branch to vine, our fruit;
 Our Lord, the while, preparing
 The place that will us suit;
 To watch with eye unsleeping
 Through night now almost spent
 His word of patience keeping,
 Serving with sweet content.

"A little while!" He said it
 To keep us looking up;
 And we His word may credit
 Counting Himself our Hope
 Through suffering and through sorrow,
 Whatever may befall;
 We know the joyful morrow
 Will recompense it all.

A little while! Not grievous,
 Nor long protracted here,
 The time that He will leave us;
 He holds us far too dear:
 Once having set upon us
 His own peculiar love,
 He'll hasten to enthrone us
 His glorious bride above.

A little while! O, wonder
 Of love unspeakable!
 Then with Himself up yonder,
 For evermore to dwell
 With such an expectation,
 Well may our hearts be light;
 This hour, anticipation,
 The next the glory bright!

OUR HOPE.

371

A little while! This, only,
 The time and scene for tears,
 Weakness and walking lonely,
 The cross, the burden, sneers;
 Fellowship in sadness
 With Him who went this way;
 Then, boundless, glowing gladness,
 His own unending day.

A little while! Already
 The glory nearer looms!
 A voice has sounded steady,
 "Behold, the Bridegroom comes!"
 Above the din and folly,
 Of mingled tongues of men;
 The word for His own, wholly,
 To take their place again.

A little while! O, Saviour;
 For Thy sake we can wait;
 Though poorly our behaviour,
 Agrees with hopes so great;
 But ah! 't is Thee, we're needing,
 Thyself, Thy welcome smile:
 And thou art keeps us pleading,
 "Close up the little while!"

—M. T.

Study Prophecy.

By E. P. MARVIN.

We are sometimes admonished against "trying to pry into the future" by the study of prophecy, and even told that God does not intend that prophecy shall be understood until it is fulfilled. Sometimes these teachers who ignore God's prophets, turn prophets themselves and with mere human prescience make the wildest predictions of coming events. The neglect of diligent and devout study of prophecy is one of the greatest faults among "theological professors and preachers." Unfulfilled prophecy has been relegated to the theologian's sepulcher.

OUR HOPE.

The importance of this study.—1. Nearly one-third of all revelation is prophecy, and for what purpose is this given but for study and interpretation? "All Scripture is given by inspiration and is profitable." We are expressly commanded to study prophecy (2 Tim. iii. 16, 17; 2 Pet. i. 19).

2. Israel was reproved for not harkening to her prophets. She might have had "understanding of the times, to know what Israel ought to do," but she allowed a veil to hang before her heart. Had the "doctors" studied prophecy they might have been in the temple with Simeon and Anna, "waiting for the consolation of Israel" (Dan. ix. 6; 2 Cor. iii. 14).

3. Christ repeatedly turned back and unfolded both the fulfilled and unfulfilled prophecies concerning Himself, and He rebuked the Jews for not understanding them. They especially testified of Him. They contained more than one hundred predictions concerning His first advent, and more than a thousand of His second advent. These were the pervading and prevailing spirit of prophecy (Matt. xi. 13; Luke xxiv. 27, 44; Rev. xix. 10).

4. Those who studied and understood the prophecies received Jesus Christ as their Messiah (John i. 45; Acts x. 43; Acts xv. 15). Others committed the fatal sin of reflecting and crucifying Him (Acts xiii. 27; 1 Cor. ii. 8). So now those who study prophecy are watching for the Lord's Coming and their crown. Others neglect this duty, which is as plainly commanded as faith and repentance, and they will lose the promised crown (2 Tim. iv. 8).

5. If "not to know history is to be always a child," how much more not to know prophecy, which is pre-written history, a headlight shining in a dark place. Prophecy is not only the changeless mould of history, confirming Scripture, but it is intended to give wisdom for the best service. How many leaders are now blundering, toiling, floundering in vain sociological schemes for developing manhood, perfecting society and "taking the world for Christ," for lack of prophetic knowledge of God's plan of the ages (1 Cor. iii. 11-15; Acts xv. 14-17).

6. A special benediction is pronounced on those who

read and hear the last great prophetic book of the Bible, and a solemn warning is hurled against any man who dare add or subtract from it. Thus prophetic revelation is specially guarded for its sacredness and importance. What emphasis is thus placed on this last and much neglected prophecy (Rev. i. 3; Rev. xxii. 18, 19).

7. Never in all the history of redemption was it more important to study prophecy, and never had any other people such helpful means of understanding it as we have. This divine light should be trimmed especially now. We should stand on the watch-tower of prophecy and view things to come through the lattice. In this prophetic light we should "exhort one another, and so much the more as we see the day approaching." The sands of time for this age seem about run out, and signs of the near coming of the Lord now fill the earth and cloud the heavens. "Are you ready?" (Dan. xii. 10-13; Luke xxi. 25-28; 2 Tim. iv. 8; Heb. ix. 28).

Communion.

GENESIS XVIII.

Abraham was ready for the Lord. As in the heat of the day he sat at his tent door, he lifted up his eyes and looked, and, lo, three men stood by him. He knows one of the three is the Lord thus appearing to him, but there is neither fear nor shame in his demeanor. There is the happy confidence of a man to whom such an appearance is no uncommon event, and yet at the same time all the reverence and respect of a man who knows in whose presence he is; for whilst "he ran to meet them," he yet "bowed himself toward the ground."

What a contrast have between Abraham here and Adam, when the voice of the Lord God was heard as He walked in Eden in the cool of the day! Adam's accusing conscience made him in fear run from the Lord, and in shame hide himself; whereas Abraham, like an obedient, trusting child springing into the arms of a loving father, hastens to meet Him. He feels that there is nothing between him and his Lord; he has no consciousness of guilt upon his soul, or

of anything that would prevent his saying, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. cxxxix. 23, 24.)

In the present day there are two dangers against which we have to be much on our guard. The one is that of hard legal thoughts of God, which always put Him a great way off from us, as if, being so mighty and so high above us, He scarcely would allow us to draw near to His footstool. Instead of addressing Him as Father, and knowing that He bids us approach with *boldness* the throne, people speak of Him as "the Creator," or "the Almighty," or "Providence." The spirit that prompts such cold reserve and distance is not such as is pleasing and gratifying to Him who has shed His precious life's blood to bring us nigh. (Eph. ii. 13.) As we read in Romans viii.—"Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." (See also 1 Timothy i. 7.)

The other danger is that to which persons are exposed who, having been delivered from legal bondage, have learnt something of grace; but, alas! they have so learnt grace and rejoiced in it, that they have well-nigh forgotten *whose* grace it is; the gift has been so much thought of that it has almost slipped out from the eyes of the receiver the divine Giver. To be at perfect peace, and at our ease in the presence of One whose love to us is supreme, is just what that love desires; but this may be, and too often is, turned into an occasion of boasting and self-exaltation on account of being so favored, and thus we soon forget the *bowing* attitude of Abraham. How deep is our need in all our assemblies to have the eye-salve anointing our eyes (Rom. iii. 18), that we may perceive who is in our midst! Oh, that we might ever recognize that He who invites us to meet Him, though His love is infinite and His grace illimitable, is yet Himself the thrice-holy Jehovah; and though with boldness we approach the throne, yet we must and shall ever come as worshippers. It is only thus that we can have communion with the Lord.

OUR HOPE.

275

Abraham's longing cry is, "My Lord, pass not away from thy servant." He has but lately known what it was for God's High Priest to serve him with bread and wine, and now has come his opportunity of feasting his Lord, "for therefore," adds he, "are ye come to your servant." Yet he makes little of his feast, merely calling it a "morsel of bread," whilst the Holy Ghost is pleased to give us three verses furnishing us with the details, telling us repeatedly of his godly haste, the spirit of which was caught both by his wife and his servant. The butter and milk, the tender calf dressed, and the cakes of fine meal are set before his heavenly visitors, and he stood by them in attendance whilst they did eat.

There is a hallowed calm pervading this scene upon which our souls do well to muse. I ask myself, Does my Lord visit me? Assuredly He does. Though I may see Him not with these natural eyes, as Abraham did, yet His presence is a great reality to faith. I ask myself again, Am I ready for Him thus, and glad of His company, so that my soul runs to meet Him, bowing before Him? If so, may I indeed entertain my Lord, and give refreshment and comfort to Him who has given all to me? Yes. He needs but the invitation of a ready heart. "Let my Beloved come into His garden and eat His pleasant fruits," and forthwith will come the response, "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice: I have eaten my honycomb with my honey: I have drunk my wine with my milk." (Song of Solomon iv. 16, and v. 1.)

Even in these days of growing wickedness, when, as in Abraham's time, there is many a Lot hurried in Sodom, the Lord's word of grace still is, "If any man hear my voice, and open the door, I will come into him, and sup with him, and he with me." (Rev. iii. 20.) Blessed promise! better is this even than what Abraham enjoyed. When He says, "Children, have ye any meat?" may we never have to answer Him "No" (John xxi. 5) for that which He feeds on is the fruit of His own Spirit in us—love, joy, peace, meekness and temperance. (Gal. v. 22, 23.)

The way has thus been paved for the disclosing of the most intimate secrets: "and the Lord said, Shall I hide from

Abraham; that thing which I do?" Peculiarly on this occasion is Abraham seen as the friend of God: "Abraham, my friend," the Lord calls him in Isaiah xli. And it is when speaking of us as "friends" that Christ says, in John xv., "The servant knoweth not what his lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you."

The Lord then tells him that the cry of Sodom is great and the sin very grievous; and Abraham, standing before the Lord, makes his pleading intercession in six earnest prayers, in every one of which his petition is most graciously answered; yet ceases to make request before the Lord has ceased to listen. We read that the next morning Abraham gat up early to the place where the previous evening he had stood before the Lord, "and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." (Chap. xix. 27, 28) How different the quiet shade of the tree on the plains of Mamre at noontide yesterday from the smoking furnace of the plains of Jordon upon which the eyes of Abraham looked to-day! And truly thankful must he have felt that, before the awful judgment had fallen, he had been so earnest in his efforts for the salvation of the city. How terribly real and how soon may be the execution of judgment upon this poor world! And yet how asleep are Christians to the danger of the unsaved! A servant of God, when spoken to about the apparent stagnation of the Lord's work in a certain town, said, "Do the Christians believe in the reality of heaven and hell?" Such a question might, alas! often be asked.

But there are other contrasts which our souls do well to ponder. Abraham at his tent door, Lot at the gate of Sodom: the one a stranger and pilgrim outside the city, the other the man of influence and importance, who would "needs be a judge." Notice also the readiness of the Lord to receive Abraham's hospitality, whereas even His messengers can scarce be prevailed upon to enter the house of Lot; as if, while they sought in mercy to save him from Sodom, yet they would not countenance his worldly position there.

Again notice how Abraham, who has stood aloof from the affairs of the world, can just at the right moment bring an unseen but almighty power to bear upon the world by prayer, which Lot, the worldly-minded child of God, with all his fancied influence, utterly fails to do. The same thing is repeated daily. Christians mix up with the world, and join hand in hand in many a concern with those who do not take their stand on the Lord's side; they do so for expediency or for influence: but of what use is their influence? When the time comes to put it forth arises, those over whom they had hoped to exercise it refuse to listen; it was so with Lot and the men of Sodom, even though he calls them "brethren." And oh, Christian parents, mark this solemn lesson—his warning coupled with his entreaty is powerless to move his sons-in-law, who had married his daughters. "Up, get you out of this place, for the Lord will destroy this city!" such is his urgent cry to them, "but he seemed as one that knocked unto his sons-in-law." They might well have answered him: "Your past conduct belies your words. In spite of God's previous warning in your being taken captive when in league with the king of Sodom, you have now settled down more comfortably than ever inside the city walls; your home, your wealth, and all your interests are here, and yet you say to us, 'Get you out.' No, no; do not mock us so; we believe in deeds rather than words." But of faithful Abraham, the Lord says, in chap. xviii. 19, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

A lady I knew in America was coming over to England, accompanied by her three children. They were in the disastrous accident in which the Ville du Havre went down in mid-ocean. Her life was saved; and on reaching Liverpool, knowing the anxiety of her husband, she telegraphed to him two words—two words only, but oh, how full of meaning!—"Saved—alone." The first told him the good news of her safety, but, alas! for the overwhelming sorrow as he learnt by the second that by one blow they were bereft of all their children. Who amongst us shall have to say, on the eternal

shores, "Saved—alone?" It is by a life of daily communion with God we may be spared this eternal loss.

Once again. Abraham has learnt so much of God's grace that he is greatly humbled, and in his prayer speaks of himself as "but dust and ashes," and this is what he really felt himself to be in the Lord's presence, whereas Lot in his prayer can unblushingly call himself "thy servant;" but what an indifferent servant he was is too evident to need comment.

Thus with these two men we have striking contrasts as regards their communion with the Lord, their testimony for Him, and their humility in His presence. Two courses so different even in Christians lead to great divergence in their end, so that before this chapter closes we see Abraham in peace and security, looking out upon the desolations beneath him, whilst Lot, though saved, is still full of trembling and fear, and in sorrow and shame he ends his days—"Saved though as by fire."

A Christian not living in communion with his heavenly Father is the saddest object to be seen to-day; for he not only himself stumbles through walking in darkness, but others stumble over him. True love to our brethren can only be manifested by our abiding in the light, for then "there is none occasion for stumbling" in us. (1 John ii. 10.) Let us see to it then, for the sake of the Lord's glory, that communion with Him has its pre-eminent place, and that compared therewith everything else sinks into insignificance.

HERBERT W. TAYLOR.

"Perfected."

The word "perfected" falls with a strange sound on those who are experiencing daily their sad imperfections. But the Christian is a strange paradox. We are unknown, yet well known; chastened, yet not killed; dying, and, behold, we live; poor, yet making many rich; having nothing, yet possessing all things. Let me speak to you, then, of this twofold aspect of the Christian. You may be caught up into the third heaven, and yet the abundance of this revelation will not burn up the dross that is within you, or kill the old man, the flesh, which warreth against the Spirit.

On the contrary, there is the danger imminent and great as there was to the apostle Paul, lest you be exalted above measure and dream of victory and enjoyment while you are still on the battlefield and called to fight the good fight of faith, to study every day the old map, and to have no confidence, still less complacency in the flesh. The psalms of David, the son of Jesse, are not yet ended; the Solomon period of peace and glory has not yet come. A Christian is known by his difficulties, struggles, conflicts, tears, groans, as well as by his thanksgivings and joy.

We have died once in Christ, and in Christ are accepted and perfect; but our old nature is not dead, the flesh in us is not annihilated; there is still within us that which has no pleasure in the will and ways of God. Painful this struggle will be, though God is with us, and our joy is greater than our pain. And thus, while our soul is rooted in God in endless and changeless love, while we dwell in God, in the secret place of the most High, and have by Christ been taken out of our own misery and wretchedness into the home and sanctuary above; yet are we kept in great humility, self-abasement, watching and painfulness. We have in us the death of Adam, and we have in us the resurrection of Jesus Christ.

By the cross we are broken and tormented through sin, darkness, and sluggishness, and earthliness and gloom; by Christ we are raised, strengthened and comforted. We sin, we fall, we carry about with us a mind resisting God's will, criticizing it, and rebelling; and we shall experience to the very last breath we draw on earth that there is a conflict, and that we must strive and suffer in order to be faithful unto death.

Hear how at the end of his journey the apostle says of himself, not that he was but that he is, chief of sinners. Is he a saint? He calls himself less than the least of God's saints. Is he an apostle? He adds, I am not meet to be an apostle.

So we confess daily our sin and our sins, and condemn ourselves whenever we appear before God; yet are we perfect in Jesus Christ. Deeper than all our grief is the melody of the heart, and always can we rejoice in God. And in this song of praise, in this joyous melody, is our deepest humility; for the new song says nothing else but "grace, grace." His love is always resting on us, though he is grieved at our falls, and has to hide His countenance and to chasten us, yet does He love us all the time. Even while we are forgetting and forsaking Him,

OUR HOPE.

His motherly love and forethought prepare our welcome, while His priestly intercession keeps our faith from failing. Nay, His love has ordered it, that even our sins and our own backslidings should lose us no time; for He deepens His work in us, and through the bitter experience of transgressions and of our own weakness, leads us to a greater sense of His love and to greater strength of obedience. And you, dear Christian, if you can believe this, will find that it will make sin very bitter to you, and yourself meek and quiet like a weaned child, and that you will wonder that such a one as you can be loved by God at any time and at all times without change and wavering. Then will your heart fear and be enlarged; you will be amazed how God has kept you, how Jesus has prayed for you, how the Holy Ghost has restored and comforted you for so many years, through so many days and weeks of your neglect, coldness and sin, and disobedience. You will be ashamed; you will not think of saying your dress is consumed, and that you see nothing in yourself but delight in Jesus; you will say, Thy grace, Lord Jesus, is sufficient for me! The robes are white, but it is because He loved us and washed us from our sins in His own blood.

Unto you also I lift up my voice in the love and compassion of our Lord; unto you who are still in the horrible pit and miry clay; who know not the royal clemency of the Sovereign God, the eternal, infinite love to the sinner; our Jesus, who became the sinner's Saviour and Brother, by taking upon Him our nature, and by dying as our Substitute, our Mother, bringing us forth by His soul-travail and agony on the cross. What a multitude of sicknesses, sorrows, fears, and evils lie upon you, and the remedy is near. There is forgiveness for sin; there is deliverance from death; there is renewal for the heart; there is the living God for the sinner in time and eternity. It is near you; the Word is in your mouth, God's word, upon which you can rely. Behold Jesus! said our Lord; He who came to do My will, to fulfil My council for the sinner's salvation. — Selected.

There is nothing like the word of God to stir people's hearts. Some men are called preachers for money, and never get what they want.

Christ and the Scriptures.

By ADOLPH SAPHIR.*

CHAPTER I.—THE BOOK AND THE PERSON.

"In the volume of the Book it is written of Me." Martin Luther asks, "What Book and what Person?" "There is only one Book," is his reply—"Scripture; and only one Person,—Jesus Christ."

There subsists an essential and vital connection between the eternal Word of God, who in the fulness of time was made flesh and dwelt among us, revealing the Father and bringing salvation, even eternal life, to the sinful children of men, 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 view 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.

The Book lives amongst us,—old but not antiquated; venerable on account of its age; powerful in never-failing youth and vigor. The echo of David's voice is still heard in the chambers of meditation and prayer; the counsel of Solomon's wisdom and experience is still aiding the wanderer in the complicated paths of life; young Timothy is still taught from his very childhood out of these hallowed pages; the Apostle Paul, according to the wisdom given unto him,

*This is the first article of a series on "Christ and the Scriptures," by Adolph Saphir, a Hebrew-Christian believer, who was an eloquent man and mighty in the Scriptures. We reprint the articles from an English edition. The Lord tarrying, we hope later to have them in book form. Saphir's presentation of "Christ and the Scriptures" is one of the strongest on the divinity and infallibility of the Word of God. Our readers will receive much light and joy from these articles. After reading the book some time ago we felt that a reprinting would be very timely in these days of higher criticism so-called and the rejection of the Old Testament Scriptures.—Editor.

is still unfolding to us the whole counsel of God; whilst the beloved disciple, in fulfillment of the Lord's prediction, still carries with us, and lifts us up, as on eagles' wings, to adore the Eternal Son, and waits for his return.

The Person, the blessed Jesus, is a living One in the midst of us. It is a striking peculiarity of our age, that the attention of thoughtful minds is so pre-eminently fixed on one point, and this the central one. It is the centre of the world's history, the centre of the life of the church, the centre of all questions which agitate the consciences and hearts of immortal men, as it is the centre of the Divine counsels. What else can I mean but the history of Jesus Christ on earth? In no age have there been so many attempts to reconstruct, so to speak, the history of Jesus. In no age has the cry been raised from so many quarters, "Ecce Homo!"—Behold the Man! It is that there is a growing consciousness among men, that He was "Wonderful," that never man spake like Him, and that the influence He exerted on the world is something that is mysterious and unique?

Nor need we be astonished at the strange misconceptions and grievous errors into which men fall, who are trying to understand Jesus as they understand other historical men. For the name of Jesus is "Pete," Wonderful. His person, his character, his life, cannot be explained by the ordinary rules. They refuse to be classified under the ordinary categories. He is the Great Miracle, the Eternal in Time. God and Man. He is not even in his humanity intelligible, except on the territory of revelation, or to speak more distinctly, on Jewish ground. From the Jewish Scriptures we must learn what is meant by His being the Son of David and the Son of Abraham; what the words "Son of Man" imply, and the word "Anointed," "Messiah," of whom Moses and the prophets spake. For the history of Jesus does not begin with his birth in Bethlehem. The first verse of Matthew sums up the Old Testament history; nor can the sequel of the Gospels, Epistles, and Apocalypse be understood without it. His goings forth are from the old. He who understands not the election of Abram, the exodus

OUR HOPE.

283

of Israel, the Angel of Jehovah, the types of the Tabernacle, the High Priest, and the Sacrifices, the meaning of the shepherd-king, the son of Jesse, and the sure mercies of David, must find insuperable difficulties in the life of Christ. All attempts to understand Jesus Christ, separate from the Old Testament, are most unphilosophical, and can tend to no satisfactory result. For Jesus Christ is the fulfillment of Moses and the prophets. He is not the Christ of history, but of a special history—the divine history of Israel. True, He is the Light of the World, He is the Desire of all Nations, He is the Centre and Life of Humanity; but He is all this because He is the Son of David, the Son of Abraham, for salvation is of the Jews. The Gospel narrative is like a high tableland, but we cannot be spared the ascent from Genesis to Malachi.

When the beauty of Christ's character, and the simplicity and depth of His teaching, attract men's minds, they flatter themselves that Jesus is the efflorescence of humanity, that history has produced Him, that nature is glorified in Him. But salvation is of the Lord. Jesus is above all, because He is from above. He came in the fulness of time, and belonged to Israel; the God of Abraham and Isaac and Jacob is the God and Father of our Lord Jesus Christ. When Jesus quotes the Scriptures, this does not merely prove to us that He regarded them as authority and truth, but it reveals to us the organic, vital, and necessary connection between the Christ and the Nation; and if there are any who are not able clearly to understand the meaning of His life and the secret of His mission, to whom His death appears as a mysterious problem, and who walk in doubt and gloom even now that the church testifies of Him continually that He lives above for us, in no other way can they be brought into the clear and full light than as the disciples on their way to Emmaus. Beginning at Moses and all the prophets, the risen Jesus expounded to them in all the Scriptures the things concerning Himself.

It appears like reasoning in a circle when we say we receive the Bible because of Christ, and we receive Christ through the Bible. But the difficulty disappears when we

OUR HOPE.

view Jesus Christ in connection with the nation of Israel, and with God's dealings towards them, as recorded in Scripture; and then we see, that there is a nation different from all 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 difficulty disappears when we remember, secondly, that the same Spirit of God convinces us of the supremacy of Christ and the supremacy of Scripture.

And, accordingly, we find that as the hearts of men are attracted by Jesus Christ, as the only Prophet, Priest, and King, their minds are filled with reverence and love for the Scripture. The Reformation is based upon the two principles—Christ only, Christ above all; and the Scripture only, the Bible above all human authority.* Luther found peace for his troubled conscience in Jesus as the Righteousness of God. And because Jesus had become all in all to him, he laid such stress on the Bible, where he had found Jesus. It was Jesus who riveted his heart, and it was Jesus on whose account and in whom he felt, as he expressed it, wedded to the Bible.

For higher than the Bible is—not reason, not the Church, not the Christian consciousness, but—the Holy Spirit, who reveals Christ in the written Word, so that it becomes to us, what it truly is, the Word of God, the voice of the Beloved.

The relation of Scripture to Jesus—the Messiah of Israel, and Saviour of the world, and to the Holy Spirit, whose it is to glorify Christ, is the chief subject of the following pages. And first we inquire, What did Jesus think and

*The historical, Jewish, prophetic character of Scripture was not clearly apprehended by the Reformers.

teach concerning the Scripture—the writings of Moses and the prophets?*

(To be continued.)

Notes on Prophecy and the Jews.

Beginning with the 28th chapter and ending with the 33d, the vision of the Prophet Isaiah shows the corrupt condition of Israel. The evils then amongst them are described and denounced. Unbelief in the Word the Lord gave, fleshly lusts followed, alliance with Egypt and looking there for help instead of the Lord, and with it all an outward religiousness, are some of the things mentioned. Jehovah's woe is spoken upon these in every one of these chapters with the exception of the 32d, which does not begin with that word. Israel's condition then is the condition of Christendom now, with the only difference that matters are a great deal worse now than they were in that day. Israel could never fall into such a complete and final apostacy as Christendom is rapidly nearing. There is no remedy for the apostacy of Christendom, but there is hope for the stiff-necked people, for Israel. This is seen in the above-mentioned chapters from Isaiah. Though these chapters begin with woes, they end with blessings. And these promises of blessings are Israel's, and not the church's.

The ending of the 30th chapter is especially interesting. After the repentance of the remnant of Israel is described, (verses 19-26) we hear of the coming of the Lord, and the events are given, as it is so often the case in Isaiah, which are connected with His glorious appearing.

"Behold the name of the Lord cometh from afar;
He burneth in anger, in thick rising smoke;
His lips are full of indignation;
His tongue is like a devouring flame;

*The Scripture—called by Jesus "Moses and the prophets," "the law and the prophets," "Moses, and the prophets, and the **Psalms**"—embraced what are commonly called the canonical books of the Old Testament, concerning whose authority there was no doubt in Israel.

OUR HOPE

His breath like on overflowing torrent, that shall reach unto
 the neck,
 To sift the nations with the sieve of destruction.
 And a bridle that causes to err
 Shall be in the jaws of the peoples."

Here nearly all that is mentioned which the entire prophetic word from beginning to end has revealed concerning the day of the Lord. The coming Lord is Jehovah. He cometh from afar. The outward glory is seen, the fire and the clouds which are always prominent in the visible manifestations of Jehovah. Lips and His breath reminded of what we read in the eleventh chapter, that He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked. The nations will be sifted when He appears. But next we have Israel's deliverance and joy foretold.

"Ye shall sing a song as in the night,
 As when a feast is hallowed,

With gladness of heart, as one who steppeth to the pipe;
 Going up to Jehovah's mountain unto the Rock of Israel."

When darkness covereth the earth, and heavens and earth are being shaken, in the midst of that night the remnant of Israel will have a song. To the Mount of Zion, where His glory will appear, never to depart, the redeemed people will come with gladness and the joy of the dancer. They will know Him, who is the rock of Israel, the rock of salvation which they esteemed lightly in olden times (Deut. xxxii. 15).

The last verses tell us of the breaking in pieces of the Assyrian. The Assyrian of the end time will yet have to come. The last verse is to be compared with the last verse in the 66th chapter. It is the awful punishment which overtakes the enemies of God's people.

For thus saith the Lord: "Like as I have brought all this great evil upon this people, so will I bring all the good upon them that I have promised them" (Jer. xxxii. 42). More than two thousand times this phrase, "Thus saith the

OUR HOPE.

287

Lord," and similar phrases are found in the Bible. Every verse and every word is inspired. What an insult to God to criticise, deny and reject that which is divine, the eternal Word which proceeded from Himself. The more one reads the Bible, the infallible Word of God, the more heinous becomes the sin of Christendom, the denial of the Word. There is the open denial of parts of the Scriptures, such as we find in the form of higher criticism in colleges and seminaries of evangelical denominations. There are others who teach inspiration of the Word, but they speak of a different degree of inspiration, as if the writer of the Proverbs was less inspired than the Apostle John. If there is a degree in inspiration there is no inspiration at all. Either is the Bible from cover to cover the Word of God, or it is not. But there are others in our days, and they are very numerous, preachers of all sects, who do not trouble themselves at all (as they say) about inspiration, etc., but by their words, their preaching, they are clearly proven rejecters of the Word. One only needs to take a Saturday evening paper in which the leading so-called "divines" are advertising their topics, by which they expect to draw a crowd. New novels, ancient history, present-day events, even murder cases are advertised. A "text" is generally taken to give the performance a religious aspect, and then follows a sensational declamation; and this is called divine worship! Surely this is rejection of the Word. A man who believes the Bible to be the Word of God, that God spake all these words, will preach the Word and nothing else, no matter if there is a crowd or none. Alas! the whole modern situation is such, which is against the Word.

"Thus saith the Lord." And what has He said? Not believing the words of the prophets to be the Word of God, they will have no understanding of that which He has chosen to reveal. If he that cometh to God must believe first of all that He is (Heb. xi. 6), so the one who wants to know the Word must first of all believe that the Word is divine and infallible. The above passage in Jeremiah is a fundamental one. It is a good key to all the Old Testament scriptures. God has foretold evils, which were literally ful-

OUR HOPE.

filled in His earthly people. He has promised good things for the same people, which await still their fulfillment. We have heard from many who told us that the Bible, especially the Old Testament, seemed to them a sealed book till they understood Israel's place in the purpose of God, and then all was unlocked and became clear.

And what good has He promised them? All the good things in the line of earthly blessings in the Old Testament are the promises of good to the seed of Abraham, and now the time is not far away when the Lord will have mercy upon Zion, when it shall be said to her, "Weep no more." "Comfort ye, comfort ye my people, saith the Lord." But because Christendom saith, "The Lord has not spoken," they are in blindness on these matters. They reject God's purposes; they mix Israel, the nations and the Church of God together. All becomes a confused mass, so confused that it is impossible to straighten it out and set matters right. It was told us of a preacher, "He hates dispensational truth, he despises the prophetic word and says it is all nonsense." But he is only voicing the sentiment of the masses of Christendom.

But few of our readers are aware of the continually increasing Zionistic activities among the Jews. It is no longer a little movement; it is an avalanche sweeping everything along. The very enemies of Zionism who three years ago prophesied a collapse have become the most ardent advocates. There is now no other nation in the earth moved by such a powerful nationalism as the Jews. The old fires of love for the dear old home burn once more. Young and old, learned and unlearned, rich and poor, orthodox and reformed, men and women, all alike are aglow with a burning zeal and bright hopes for a great national future. The great Zionistic movement seems to us like a weary traveler who has behind himself the desert sands with many hardships; emaciated, he nears the end of the desert, and there, way off in the distance, he sees the green hills of the homeland. What a view for his tired eyes! All the past

OUR HOPE.

289.

seems to be forgotten, and now he takes all his strength together and rushes forward in the closing day to reach his home. But the poor traveler does not see that there, right before his feet, is a dark and dreary vale, a vale so dark and dreadful as he has not had before in all his long wanderings. He cannot reach the homeland without passing through that valley of the shadow death. He rushes forward—but not yet to reach his home; he finds himself in the darkest valley. Thus Israel has been a wanderer—his journey is almost completed, and in the twilight of the ending age Israel's homeland appears in the distance as their goal. On they rush, but the day of Jacob's trouble, that dark valley right before them, is not seen by them.

Every December Judaism keeps *Chanuka*. It is a feast commemorating the rededication of the temple. Zionism has made it a feast to remember the Maccabees with their holy zeal for the temple and the holy city. Maccabean feasts have been held a few weeks ago in all the world, wherever Jews are. The noble musicians of Judaism (and they are foremost in music) have composed inspiring music, and the poets among them, from the uncouth Jargonist of the Ghetto to the honored poet in high German, have written Maccabean hymns, firing on the younger elements to noble deeds of self-sacrifice for the land of the fathers. These Maccabean feasts have been held, and their fiery music was sung in New York and Sydney, in Vienna and in Capetown, in Morocco and in Jerusalem, in San Francisco and in Odessa. Among the latest undertaking by Zionism is the new society for the transplanting of factories and industries to Palestine. An appeal to manufacturers was sent forth, and the response was very gratifying. A large iron foundry and nail factory of Southern Russia is ready to begin operations in Palestine. Other offers have been received.

Another Zionistic society called in existence of late is the West Australian Zionistic Society. Among the new Zionistic papers we notice one in Italian, "*La Idea Sionista*," published in Ferrara.

That all these matters are but in preparation for great and important events about to come we all know who be-

OUR HOPE.

lieve and prayerfully read the prophetic word. The good things for Israel and the nations are coming, but the great day of tribulation and wrath is too advancing and will soon strike this earth with all its fury.

What a blessing to know we as believers and members of His body are no longer concerned in that evil day which comes upon the inhabitants of the earth! But as the heirs of glory in Him and with Him upon His throne, the King of Righteousness, we have a deep interest in all these matters.

And there is much indeed which moves the Zionists to sympathy and action for their own down-trodden brethren. Perhaps not for a hundred years has there been such a sad sight as the thousands of impoverished Jews of Roumania, who have been deliberately driven out of that miserable little kingdom and have lost their all. Many have been forced to return to the scenes of their sufferings. Thousands were turned back from Austria. Some six years ago we spent a short time in one of the small Roumanian towns. A fortnight ago a Jew from there called on us and told us of the prevailing miseries there. The Zionistic organ, "Die Welt," pictures the hundreds of children without shoes and stockings, their little legs and feet frost-bitten and bleeding, living with their penniless parents in miserable hovels. Malignant diphtheria, typhus and other contagious diseases are prevalent among them. But the worst of all is there seems to be no hope of a future for them. Whither shall we go? What shall we do? are the questions before them. Thousands of dollars have been sent to them by their rich brethren in all lands, but little is accomplished for them even by these large sums. No wonder then that Zionism sees only one solution, and that is to get them back to their own land.

That the Zionistic Jew becomes more and more open for the Word of God is likewise a most startling fact. We do

OUR HOPE.

291

not find among them the sneering against the person of the Lord Jesus Christ, such as often a certain class of Jews indulge in. We have found many of them very friendly and willing to listen to us. Hebrew is eagerly studied by them, and the language of the Bible is spoken once more. Therefore is Hebrew being read more than ever before. We have had many requests for Hebrew tracts and books.

We have now published one of our larger tracts, "Joseph and His Brethren," in Hebrew. A brother, and able Hebraist, who believed in the Lord Jesus Christ last year, has translated this booklet. Published in English and Jargon, it has brought for years much blessing to Jewish hearts, and also Christian believers wrote us that they were much edified in reading the English translation. It speaks in a simple way of Christ's first and second coming and their return to the land.

We have now undertaken to send this tract out by mail to all the Zionist leaders, the presidents and secretaries of Zionistic societies and federations, to orthodox rabbis in this country and in other countries. We are sending forth a hundred or more every week, and hope to do so for many weeks to come. Will you not remember this very important work in your prayers? Surely it will please our Lord to use His word among those who are His brethren according to the flesh..

At the same time we have published the booklet in Russian. This is not alone for Hebrews, but for Russians as well. We have sent some to influential persons in high places in Russia. Several book dealers have written us also from Russia. We do not expect any difficulty from the side of the very strict Russian censorship, as the pamphlet does not contain any attack upon the Greek Church, or criticism of the Russian Government, nor is it advocating the establishment of another sect. We rather expect that there will be a demand for it from that land. It is needless to say that we send all this out free of charge and to any of our readers who think that they can use a few of these tracts. Write us and we will send them. A new number of the

German monthly, "Aus Seiner Fulle," is likewise ready. It is being sent free to preachers and others. The first issue was very much blessed to many hearts.

Book Notice.

We have been asked by different persons about Seiss on Revelation. We can heartily recommend this work. However, we do not see eye to eye with the author on all matters, and differ especially with him in his exegesis of the twelfth chapter. Nevertheless, it is one of the best works on Revelation. The publisher, Mr. C. C. Cook, of 47 Broad Street, New York, has a special offer out. He offers to send the very excellent work of C. H. M. on the Pentateuch, six volumes, well bound, and the three volumes of Seiss on Revelation for only five dollars. This is a very cheap offer. The books can be ordered through us.

Have you ever thought of the consequence of denying the personality of the Holy Ghost? We generally find that those who deny the personality of the Holy Ghost, deny the personality of the devil as well. Deny the personality of the Holy Spirit, and then follows inevitably the denial of the personality of Satan. What does the denial of the personality of the Holy Spirit and the personality of Satan involve? The throwing overboard of all that we hold to be essential to salvation, and sanctification. We have no hesitation in saying that the cause of all the declination in spiritual life is the departure from the truth, and the truth as to the Holy Spirit and Satan in their personality.

Let us hide the truth of God in our hearts, then we cannot possibly sin against God. Let the truth of God have such a power upon our whole being that we shall be indeed, as it has been said every true Christian should be, walking Bibles. If we are not walking Bibles, then we are walking libels; because, as Christians, we should be true to our Lord.

OUR HOPE.

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

Vol. VII

MARCH, 1901.

No. 9.

Editorial Notes.

Hungry for the Word. Not very long ago we heard Amos viii. 11 quoted, "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine for bread, nor a thirst for water, but of hearing the words of the Lord." The speaker made application of this prophecy to our times and said that such a famine was now in the land. The context shows that such an application is wrong. The next verse says, "They shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the Lord and shall not find it." Israel, judicially blinded and set aside for a time, is meant. However in a certain measure, these words foreshadow likewise the deplorable condition in which Christendom will be left after the rapture of the church.

At this present time we notice two classes of people in the midst of Christendom. The one class drifts more and more away from the Word of God. This class is found in all denominations, and many of the so-called "brilliant" preachers as well as professors in Christian institutions are responsible for the sad plight in which thousands of professing believers are in our day, and for this awful current which destroys the foundation and sweeps away into Anti-Christianity and Apostasy. The seed sown but a little while ago, the seed of doubt in the Word of God, Higher Criticism and denial of the plenary inspiration of the Scriptures, is bringing its devilish harvest, a harvest which in its awful ending we can easily foresee. The preaching of the true Gospel of Grace and the declaration of the whole counsel of

God is becoming scarcer. Expounding the Word of God is being done away with, and in its place are lectures and essays on current events or ethical teachings. The modern church service becomes more ritualistic, with an elaborate musical program which takes up most of the time and leaves but a quarter of an hour for the preaching. Surely this is like the altar of Cain, beautifully ornamented with garlands of flowers, but as Cain's worship was an abomination to the Lord, so are these modern "services," without the Word, and without the blood. This drifting away from the Word and from the Faith once and for all delivered to the Saints becomes more marked and increases continually. It is not yet universal, but it will be so during the tribulation.

But there is another class, and this class is indeed hungry for the Word, hungering and thirsting for a better knowledge of the written Word of God. To us it seems as if the desire for the Word is the proof of having been begotten again, through the Word of God, which liveth and abideth forever. Many sincere believers, saved unquestionably, but never having been taught the Word, are entangled in that which they feel is wrong and Christ-denying. How often we have found such, coming to us after preaching or teaching the word in different places and telling us, "It is just what I wanted to hear for such a long time, and it has opened my eyes," etc. Others write us and tell us of their hunger for the Word and none to feed them, as one expressed it. But surely He, Who is the Shepherd of His flock will see to it, that all those who are His sheep will be fed in some way. While the great mass of professing believers drift away from the Word, the true believers are surely gathered around the Word as never before. *Significant fact!* We find that dispensational truths, dividing the Word of truth rightly, are and ever must be the starting point. For this the believer not yet taught from the Word has a longing. Dispensational truth clears up all, and then the position of the church, what the church is, the heavenly calling and heavenly citizenship of the believer will be understood. With this knowledge the unity of true believers as the one body will be recognized, and the outcome must be,

OUR HOPE.

295

yes, cannot be anything else, than separation from that which is evil and which is error. This is how the Holy Spirit will guide the true believer through and in the Word.

Give ye Them to Eat. In writing these words we are reminded of the word our Lord said to His disciples when in the desert the multitudes pressed around them and they had nothing to eat. He told His disciples, "Give ye them to eat." They held something in their hands and it was but a little. But they understood not what He meant. There was no faith. They looked upon the little and said, "But five loaves and two fishes." And surely our Lord could have fed the multitude without the five loaves. One word from His lips and manna would have fallen once more, But He takes the little, which after all is His own, and blesses it and feeds the multitude, and in scattering it and feeding the five thousand men, besides women and children, there is a miraculous increase and more is left in fragments than they had before. Give ye them to eat! Feed the flock of Christ! What a word this is, and what a responsibility it carries with it! Every individual believer has a responsibility in this direction, and often one may look to what he calls a little gift, but a little, which is in his hands and he shrinks from using it. Unbelief comes in and makes him idle and barren. Oh, take the little, no matter how little it is, and bring it to the Lord, He will bless it and give from it the increase. To him that hath will, then surely, more be given, and he shall have abundantly. May every believer truly feel his responsibility to his Lord.

"I will not fail thee, nor forsake thee.
Encouragement. Be strong and of good courage" (Joshua i, 6). And this promise was given with the injunction of not departing from that which was in Joshua's day the revelation of God, the five books written by Moses. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night. But he has not alone told us to be of good courage, but in the sec-

OUR HOPE.

vice He gives, He gives also the encouragement, for He is the God and Father of our Lord Jesus Christ, the Father of compassions and God of all encouragement (2 Cor. ii. 3).

We are thankful to Him for His encouragement to us. We feel our responsibility to Him alone and look to Him for service and the use of the gift He has so graciously given. The thousands and tens of thousands of copies of "OUR HOPE" we have sent forth during the last three months have been greatly blessed by Him. He has given it all, and to Him belongs the glory. We have also begun to do that which for some time has been upon our heart, that is, to give more public teachings on the Word in larger cities. We held a very successful three days' meeting for Bible study during February in Boston. Hundreds of believers were in attendance from Boston and vicinity and great blessing rested upon the word. Mr. C. I. Scofield of East Northfield was with us most of the time, and the teaching given through him was very helpful to many people.

Bible Conferences. We are glad to announce that we are the Lord tarrying, arranging for two other Bible conferences. The first one will be held in Buffalo, N. Y., March 24 (Lord's day), and the following three days. The meetings will be held in the Y. M. C. A. hall. We will have printed programs announcing the topics and the hour of meetings. All our readers in Buffalo, Rochester and other cities in Western New York as well as in eastern Ontario will receive a number of these, and we hope a good many of them and their friends can attend.

The second we hope to hold in New York City in April. We expect to rent the big hall of the Y. M. C. A. on the corner of 23d street and 4th avenue. The location is one of the very best in the city, within easy reach of Brooklyn, uptown, downtown New York and the New Jersey side. The meetings will be held towards the end of April. Mr. Scofield will teach the Word with us. We expect to advertise this important meeting most thoroughly. Full

programs will be issued later and sent to our readers in New York and vicinity. We will be glad to give friends coming from a distance information about places of entertainment during these meetings.

**To Our
Subscribers.**

The third edition of December issue (Lord's coming number) has been issued, and we will gladly send you, without cost to you, copies for free distribution.

A large number of subscriptions have expired with the beginning of this year and about 100 expire with this month. Please remember that we do the work connected with the paper alone. We are constantly busy, and promptness in renewing subscriptions saves us much time and strength.

Look at the label on wrapper and please renew your subscription as soon as possible.

**Christ and
The Scriptures.**

We are sure all our readers will be greatly refreshed and edified by reading the second chapter of "Christ and the Scriptures" in this issue.

The Gospel of Matthew.

By A. C. G.

CHAPTER V.

In the closing of the last chapter we saw our Lord Jesus Christ surrounded by a great multitude of people, which followed Him and who were attracted by the King's presence, before Whom the various diseases and torments had to flee. If we turn to the eighth chapter we will find the continuation of these scenes we had in the last half of the fourth chapter. Between these two chapters are three very important ones, which are as such found only in this Gospel. The contents of the fifth, sixth and seventh chapters are in the form of a continued discourse of our Lord, commonly called "the sermon on the mount," an expression which the reader knows

is nowhere found in the Gospels. If we look through Mark, Luke and John we do not find any such report there of a lengthy discourse; indeed, except a number of fragments in the Gospel of Luke, we find nothing whatever in them about these sayings. And then, when we turn to the Gospel of Luke, we find that the portions of this discourse reported there are in an entirely different setting. We point to that which is generally called "the Lord's prayer." In Luke we read (chapter xi.) that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples. And He said unto them, When ye pray, say, Our Father, etc. Now in Matthew there is no such incident, but the disciples hear it in a continual flow of speech. We also call attention to the fact that the call of Matthew is reported in the ninth chapter, the call of the twelve disciples in the tenth, yet this discourse is placed before these historical events. The Holy Spirit, to carry through the wonderful scope of the first Gospel, has put the words of our Lord together in one continued address to His disciples, in the very midst of the most positive evidences that the King has come and Jehovah is in the midst of His people. When the King is manifested He utters His proclamation. Such is the discourse before us here in Matthew, the proclamation of the Lord Jesus Christ as King. And if the King proclaims, makes known His proclamation, it must be concerning the Kingdom which He came to bring, preached and offered to the people of the Kingdom. Let this, then, be the starting-point of our analysis of this discourse. The so-called sermon on the mount is proclamation, it must be concerning the Kingdom, which He the magna charta of the Kingdom of heavens.

In the next place let us consider three false applications which are being made of the discourse of our Lord before us.

1. The application to the unsaved, unbelieving mass of *Christendom and others*, as if in the sermon on the mount the way to righteousness is revealed and human nature's development (as they say) were here shown, for which every man should strive. This, of course, is the grossest error possible. The discourse speaks of the characteristics of per-

sons who are saved, who have redemption. There is nowhere found in it the word redemption, nor is salvation mentioned and pointed out; in other words, the way a sinner is saved is not revealed here, but, as the greater part of the discourse was addressed exclusively to disciples, the Lord is speaking about such who are saved and not sinners. Yet how little this is understood. In our days more than ever before we notice an astonishing misuse of the sermon on the mount. The saddest of all is that many preachers of various evangelical denominations fall back upon it as the most important document of Christendom; for them it seems to become more and more *the* Gospel, and the consequences are that we hear in our times more ethical preaching, more about becoming better, doing good, improving your better self, etc., than ever before. It would require much time and a great deal of space to show up all the errors which are springing from this application. It is the Gospel of works and of evolution. And as this is done there is less preaching of the utter corruption of man, his absolutely lost condition and utter helplessness to be righteous (that which the discourse indirectly makes very clear), and the salvation of God in our Lord Jesus Christ, the absolute necessity of being born again, the reception of eternal life, the new nature. As the teachings of the Epistle to the Romans have been and are being abandoned in Christendom, the false application of the discourse here in Matthew has been taken up. There is therefore a continual increase of lifting man out of his lost place into a better sphere by means of ethical teachings taken from the sermon on the mount. This is done also under the garb of a social Christianity, union of worshippers (?), the Fatherhood of God and the brotherhood of man. Not long ago we were told of a reformed rabbi who read in his synagogue on Saturday portions of the sermon on the mount and preached on it to his hearers. This was hailed as a favorable sign of the progress made toward the lifting up of humanity. Surely, if evangelical preachers (in creed at least) progress more in this awful direction by substituting ethical teachings for salvation by the precious blood of the Lord Jesus Christ, and they continue to declare, as not

a few have done, that "the sermon on the mount is a large enough Bible for us," the lifting up of humanity such as prophecy foretells; a general apostasy from the faith, will soon be reached. There is a lifting up of the sinner from his miserable place into sonship and making him the heir of God, but that is never by the sermon on the mount, by striving to obtain the heavenly righteousness revealed here.

2. There are others who give the discourse in Matthew 5-7 an exclusively Christian application.

This is the second false application. We cannot put into the discourse exclusively church teachings and say that all found here is to be applied to the church, and that it is the guide for the church, as some have said. If the Lord had had the church in her heavenly calling and character exclusively in mind, the place given to the discourse would be all wrong. The Lord mentions the church the first time in the sixteenth chapter, and if following the sixteenth chapter He had spoken these words we might say that we should find in it the church. He said something to His disciples after He had declared that He would build His church, which applies to the church. A good deal in the sermon on the mount appears mostly in connection with the earth. The meek are to inherit the earth. The church, however, is heavenly. Not here, but in the epistles, written after the death, resurrection and ascension of our Lord Jesus Christ and after the Holy Spirit had come down from heaven, do we find all about the church. The magna charta of the church is in the epistles of Paul, to whom the full revelation of the church was made. Out of this misconception has sprung a good deal of error. People attempt to make the sermon on the mount the standard of their lives; they apply it to themselves in the least details and get into legal bondage. The flesh given so much to legality likes this only too well. Here the greatest mischief comes in, that believers do not see clearly what grace has done, and that their heavenly walk does not spring from a contemplation of a series of descriptions of the character and actions of regenerated persons and commandments which are given, but by the fact that we look upon ourselves as lifted into the highest heaven once and for all in the person

OUR HOPE.

301

of our perfect High Priest. A heavenly walk is the outcome of a heavenly contemplation. But this not being seen, professing Christendom, amongst it many true believers, stumble around in the sermon on the mount. In this way it has come about that the "Our Father" (the name next to "Lord's prayer" given to the prayer, our Lord taught His disciples) has become the ritualistic prayer of Christendom, which is repeated at numerous occasions.

3. The last false interpretation is that one, which makes the sermon on the mount exclusively Jewish.

There are not a few who refuse to consider the three chapters in Matthew as having any reference to Christian believers at all and as if there is no application to be made in this direction and the believer could afford to pass them by entirely and not be concerned about it. This is the other extreme and equally wrong.

In our exegesis of the three chapters (which of necessity we have to condense considerably) we shall always in every part look upon the sermon on the mount as the proclamation of the King concerning the Kingdom. That Kingdom is not the church, nor is it the state of the earth in righteousness, governed and possessed by the meek, brought about by the agency of the church. It is the millennial earth and the Kingdom to come, in which Jerusalem will be the city of a great King. When we read in the Old Testament that *the Kingdom to come, for which these Jewish disciples of our Lord were taught to pray by Himself, comes, that the law will go forth out of Zion and the Word of the Lord from Jerusalem.* While we have in the Old Testament the outward manifestations of the Kingdom of the heavens as it will be set up in the earth in a future day, we have here the inner manifestation, the principles of it. Yet this *never* excludes application to us who are His heavenly people, members of His body, who will share the heavenly throne in the heavenly Jerusalem with Him. Israel's calling is earthly; theirs is an earthly kingdom, ours is altogether heavenly. One has very well said: "In the sermon on the mount we have, then, the principles of the Kingdom of heaven, with very plain references to the mil-

lennial earth. Yet let it not be thought that this takes from us the application to ourselves which Christians seek in it. The fuller revelation only completes the partial one; the higher blessing but transcends the lower. Through all dispensations God is the same God, and we are 'blessed with all spiritual blessings in heavenly places in Christ Jesus.' Of many things we can only argue, indeed a more perfect (or at least a fuller application) to ourselves than to them. To take from Israel what is hers is only to diminish her and not enrich ourselves. Nay, what has been called in this way the spiritualizing of the promises has led most surely and emphatically to the carnalizing of the church."*

The Kingdom has, then, a heavenly and an earthly side. Both are seen in the discourse, but the earthly is predominant. In itself the discourse is most perfect. The sevenfold division is well known. We mention them here, and will take up each for a very brief consideration.

1. The characteristics of the Heirs of the Kingdom. Israel earthly; the church heavenly (chapter v. 1-16).

2. The Law goes forth from Zion. It is confirmed and expounded by the King (verses 17-48).

3. The better righteousness (chapter vi. 1-18).

4. Kept in the world. Single-eyed, trusting in God (verses 19-34).

5. The judgment of righteousness (chapter vii. 1-14).

6. Warning against false prophets (verses 15-20).

7. Warning against false professors (21-29).

Most of these sections may again be divided into seven parts. The number seven is the perfect number, and as He is the divine King, the perfect King, all that proceeds out of His mouth is perfection. We have seven beatitudes, seven expansions of the law, seven parts of the better righteousness, and seven petitions in the prayer our Lord taught His disciples.

*F. W. Grant on Matthew, Page 70.

Notes on II. Thess. ii : 1-8.

It is well known that the two epistles to the Thessalonians are the first which the Apostle Paul wrote. The Thessalonians had no other epistles to look to for teaching. Paul spent a few weeks in Thessalonica. When he came there he entered the synagogue, and for three Sabbath days he reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer and to rise again from the dead, and that this Jesus whom I proclaim unto you is the Christ (Acts xviii. 1-9). The result of his Gospel preaching was the conversion of a number of Thessalonians. They turned unto God from idols, to serve the living and true God, and to wait for His Son from heaven (1 Thess. i. 10).

But he had combined the preaching of the Gospel with the teaching of these young believers. The two must always go together. He taught dispensational, prophetic truths, and surely this was the right beginning. Of all the teaching the young believer needs to have at once is not a-kind of "mystical" teaching of the inner life or a "deepening of the spiritual life," but dispensational truths.

That the Apostle Paul made prophecy his topic in Thessalonica is seen by two facts. While still in that city a revolt took place, and Jason, one of the believers, was accused before the rulers of belonging to those who turn the world upside down, and that these act contrary to the decrees of Cæsar, saying that there is another King, Jesus (Acts xvii. 7). How clearly it is seen that the teaching must have been the return of the Lord Jesus Christ and the setting up of His kingdom in the earth. The expression, "turning the world upside down," is most suited for dispensational truths. The other proof that the Apostle taught prophetic truths is found in the Epistles to the Thessalonians. "Do ye not remember that being yet with you I said these things to you? (2 Thess. ii. 5). What things? All that which is so prominent in the second chapter of his second epistle.

However, one thing he had left out in his teaching. He had not told them what would become of the saints who had

fallen asleep before the coming of the Lord. The Thessalonians were much troubled on account of it; perhaps some of their loved ones had died, and now they looked in vain to the *Old Testament Scriptures* for comfort. Therefore the Holy Spirit sends through Paul the first epistle. The heart of the epistle and the solution of their difficulty is found in chapter iv. 13-18. "But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep." The coming of the Lord for His saints, those who have fallen asleep and the living ones, their rapture to meet the Lord in the air to be forever with the Lord, is clearly taught in this passage. This is followed in the fifth chapter by a description of the day of the Lord, which follows the rapture of the church.

But a short time later, a second epistle was written and sent to Thessalonica. The writing of this epistle had become an important necessity, since the believers in Thessalonica were greatly troubled and distressed. The trouble was occasioned by false teachers. In three ways had they troubled the young believers: by spirit, by word, as if the Spirit and Paul, while with them, had taught the errors they were proclaiming, the very last was, they had forged a letter and said that this letter was from the Apostle.* The false teaching these deceivers propagated was, that the day of the Lord, which the Apostle had mentioned in his first epistle, was now really present. They made it appear as if the continued persecutions and tribulations the believers in Thessalonica were passing through, were the evidences that the day of the Lord was present. According to their false teaching, the believers were in the midst of the great tribulation, and were facing the day of the Lord in all its fury. We do not know who these false teachers were, but it seems certain that they must have been *Judaizing* teachers, for they Judaized the blessed Hope. They swept aside with one stroke the

*At the close of the second epistle Paul says: "The salutation by the hand of me, Paul, which is the mark in every letter; so I write." So that, knowing his handwriting and signature, they were safe from being imposed upon by additional forgeries.

comforting revelation of the coming of the Lord for His saints and our gathering together to Him, and put the church on earthly, *Jewish* ground, and taught that they were not only to pass through the great tribulation (Jacob's trouble), but that they were actually in it. That it was evil doctrine was seen by two evidences:

(1) These men who taught the presence of the day were gross deceivers. What they taught could therefore not have come from the Spirit of God. (2) The single-eyed believers who waited in the midst of persecutions for the Lord Jesus Christ were troubled and robbed of their comfort and daily expectancy. They were greatly alarmed, discouraged and distressed (2 Thess. ii. 2). So we may say, if the church is to pass through the tribulation, what a comfortless outlook, and how could we then daily look joyfully for the coming of our Lord? In the second chapter of the second epistle to the Thessalonians the Holy Spirit exposes this error, which was taught by these false teachers. He shows that the day of the Lord could not be present then, and furthermore, that the day of the Lord cannot come as long as the coming of our Lord and our gathering together to Him has not taken place. *The* falling away is to come first; *the* man of sin is to be revealed; neither could come as long as the gathering together to Him (the removal of all true believers from the earth to meet Him in the air) has not been. Both the authorized and revised versions are faulty in the translation of the opening verses. The wrong translations are responsible for misconceptions. The authorized version puts in the little word "by" in the first verse, and thereby makes it appear as if the coming of our Lord and our gathering together are two separate events. The second "by" does not belong in the text. The same version says, "as that the day of Christ is at hand." In the first place, the correct rendering is "the day of the Lord," and not "the day of Christ." There is a great difference between the day of Christ and the day of the Lord. The latter is revealed in the prophets and is the burden of their prophecies. The day of Christ is a New Testament revelation and concerns believers. Greater still is the error in translating "at hand." The day of the Lord

is always at hand, for He is ready to judge the quick and the dead (1 Peter iv. 5).

The correct rendering of the two verses is: "Now we beg you, brethren, by (for the sake of. . . let it be a reason or a motive not to be troubled) the coming of our Lord Jesus Christ and our gathering together to Him, that ye be not shaken in mind, nor troubled, neither by Spirit, nor by letter, as if it were by us, as that the day of the Lord is present." In other words, dismiss your troublesome thoughts at once, put in you by this false teaching of the presence of the day of the Lord, by remembering the blessed Hope of the coming of our Lord and gathering together to Him.

In the third verse he gives them two reasons why the day of the Lord was not then present. "Let not any one deceive you in any manner, because it will not be, unless the apostasy have first come, and the man of sin have been revealed, the son of perdition."

We ask, what will not be? Surely this word can refer only to the last clause of the second verse, to the day of the Lord, and could *never* refer to the coming of our Lord. The day of the Lord then cannot be unless two things have come to pass and are present in the earth, and these are: (1) The apostasy, and (2) The man of sin and son of perdition. Neither of these were seen then (nor are they now); therefore the day of the Lord could not be present.

Notice the authorized version says "a falling away" is to come first before the Day of the Lord can come. The Greek has the definite article "*the* falling away" (apostasy). *A* falling away has been going on since the days of the Apostles; but this is not *the* apostasy. There is to be a general falling away; it will be a full and complete falling away, nothing will be left; the Father and the Son will be denied. Nevertheless, when the Son of Man* comes shall He indeed find faith on the earth? Now can there be such a complete falling away, can there be *the* apostasy as long as the church,

*The words, Son of Man, always refer us to His visible manifestation of Himself in glory and power from heaven, when He comes and brings with Him the many sons to glory.

the one body, is still on the earth? It is true there is a falling away now, which becomes more widespread day after day, but never can there be the complete and general apostasy as long as the church is on the earth. *The presence of the church, the one body indwelt by the Holy Spirit, keeps back the apostasy, and the apostasy as it will be finally excludes the thought of the presence of the church.*

What about the man of sin and the son of perdition? This is the Antichrist, the second beast in Revelation xiii. There have been many anti-Christ, there are many now, but as there will be the falling away, so there will be *the* Antichrist. He is the heading up of the apostasy, and will be the head of Christless Christendom as well as of the Jews (except the remnant). He will take his place in the temple in Jerusalem. Every word in Rev. xiii. will be literally fulfilled, but we cannot follow this now.

The revelation of the man of sin, the son of perdition, then comes after *the* apostasy is come, not before. Now as there cannot be the falling away as long as the church is not removed from the earth to her place in the heavenlies, so there can be no final Antichrist as long as the Lord has not yet come for His saints.

In verses 5-8 the Apostle calls to their remembrance that he had taught them these things, and he adds: And now ye know that which restrains, that he (the man of sin) should be revealed in his own time. For the mystery of lawlessness already works; only there is he, who restrains now until he be gone, and *then* the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of His mouth and shall annul by the appearing of His coming."

The teaching here is that there is a restraining power, which keeps back the revelation of this man of sin. This restraining power is twofold: It is first a *thing*, and the Apostle said, "Ye know that *which* restrains." It is no use trying to find out what they knew about it (for the Apostle had told them), but it is not here specified what the restraining thing was. It may have been government. But when the Apostle continues, in the seventh verse, he takes us upon entirely new ground. He speaks of a person who restrains

and says not "that which restrains," but "He who restrains." The "h" in "He" should be spelled with a capital letter, for the person who is the only restrainer in the earth is God the Holy Spirit, and He has His abode in the church.

Thus 2 Thess. ii. 1-8 proved to the troubled saints in Thessalonica that the day of the Lord could not be present, and it shows to us likewise that the Day of the Lord makes necessary the existence of *the* apostasy and *the* man of sin, but both are impossible as long as the coming of our Lord Jesus Christ and our gathering to Him has not taken place.

A. C. G.

A Very Little While.

These four words and the similar phrase, "a little while," are written quite often in the Word, and whenever they occur they are found in connection with some startling events which are near at hand. With this word the wicked and the world hear the coming doom announced, but it is likewise the word of cheer and comfort for the waiting believer.

"For yet a little while and the wicked is not; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth and shall delight themselves in the abundance of peace" (Ps. xxxvii. 10-11). This refers in its final fulfillment to the time when a Jewish remnant will indeed inherit the earth and the wicked (a person) will in a little while be suddenly destroyed. But surely all the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away (verse 20).

"For yet a very little while, and the indignation shall cease, and mine anger in their destruction" (Is. x. 25). This also is the comforting word for the people who dwell in Zion when the Evil one shall come against Jerusalem. They will have no cause to fear then, for they shall be delivered out of the hand of the oppressor.

"Is it not yet a very little while and the Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the

OUR HOPE.

30

words of the book, and the eyes of the blind shall see out of obscurity and out of darkness" (Is. xxix. 17-18). The whole ending of this chapter is a prophecy of Israel's glorious redemption in the earth, yet future, but in the eyes of the Lord it is but a very little while, like a short moment.

For a small moment, He says to Israel, have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer (Is. liv. 2-8). A thousand years in the Lord's sight are but as yesterday, when it is past and as a watch in the night (Pa. xc. 4).

"For thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is like a threshing floor; it is time to thresh her; yet a little while and the time of her harvest shall come" (Jer. li. 33). This was not alone spoken of the Babylon of the past, but is equally true of the present and future Babylon. It is but a little while and it shall be heard, "Babylon is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 2).

"For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land" (Hag. ii. 6). These shaking times are rapidly nearing. They are even now at hand. All nations shall be shaken, and the desirable things of all nations shall come in the manifestation of the Lord from heaven. "Seeing, then, that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter iii. 11). "We shall receive a kingdom which cannot be moved" (Heb. xii. 28).

And there is the little while of comfort for us as believers in the New Testament. "For yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37). How precious is the comfort of this promise! May this little while ever stand before us like a bright beacon light!

A. C. G.

OUR HOPE.

"Surely I Come Quickly."

Rev. xxii. 20; 1 Cor. xv.

Coming? and did I hear aright?
And can it really be true
That He, I've looked for day and night
Is nearing into view?

The One, alone, who showed God's mind,
For whom the ages are;
The shepherd who came out to find
The poor lost sheep, so far?

He who once sat at Sychar's well,
And talked with sinner there;
Was guest to Zaccheus to tell
That lost ones were His care?

Who hushed to silence the wild wave,
Who raised the widow's son;
The man who wept at Lazarus' grave,
With all their sorrows, one?

The lone one of Gethsemane,
Of Pilate's judgment hall;
Who bore God's stroke on Calvary,
Man's bitterness and gall?

Who now is set at God's right hand,
Who put my sins away;
The Man in glory, whose command
The heavens and earth shall sway?

Who long has captive held my heart,
And filled my tongue with song;
For whom with all things I would part,
For whom I do so long?

OUR HOPE.

311

My longing deepens every hour,
 For deeper is the grief;
 And bolder waxes Satan's power;
 O, Christ is the relief!

Himself! His own all glorious face!
 His presence; God's own Son!
 Forever blotting out each trace
 Of all that sin has done.

Himself! The One for whom I'm formed,
 The One who's formed for me;
 The thought of whom my bosom's warmed,
 Since first He set me free!

O hours, stay out! Ye moments fade!
 Move with the eagerness
 Of my desire; nor be delayed;
 The circumstances press.

I've set a myriad hopes on this,
 Have stanch'd a myriad tears,
 With certainty of the pure bliss
 Of His eternal years.

I've pressed through trials multiform,
 The blighting heats of noon,
 The midnight's cold, the driving storm,
 With thought, "He's coming soon!"

The one delight, the one glad word,
 Amidst the journey drear,
 The strife, the scorn, is that my Lord
 Is surely drawing near.

The sleeping have been laid away,
 With confidence we'll share
 Their joy in resurrection day:
 O, all's invested there!

OUR HOPE.

And all is sure; it rests on Him;
 Although it might appear
 Across the cycles somewhat dim,
 Yet closer, it is clear.

Coming! Eyes be for Him alone!
 Ears, too, be sensitive
 To catch the word that calls His own
 With Him, with Him to live!

With Him, the Glad, the Glorified!
 With Him forevermore;
 With Him! I know not sought beside
 That makes the heart's full store.

Ah! that deep yearning shall be met,
 The longing satisfied,
 The one supreme desire that's set
 On Him who for us died.

—M. T.

What is the Church According to New Testament Teachings?

A BIBLE READING.

1. The Church was unknown in the Old Testament.
 Ephesians iii. 3.
2. Nor did the Church exist in the days of our Lord,
 before His death and resurrection.
 Matthew xvi. 18, I will build my church.
3. The Church was in the mind of God from all eternity.
 Eph. i. 4; 2 Thesa. ii. 13; Eph. ii. 9-11; Col. i. 26, 27; 1 Corinth ii. 7-9.
4. The Church was first revealed to Paul.
 Eph. iii. 2-6.
5. It is composed of Jew and Gentile
 Gal. iii. 28; Col. iii. 11; Rom. x. 12.
6. The Church is united into one body.
 John xvii. 21; John xi. 52; Eph. ii. 15; Eph. v. 30; iv. 15, 16.
7. The Holy Spirit unites the members into one body.
 1 Corinth. xii. 13.

OUR HOPE.

313

8. The Church is the body of Christ, and there is but one body.

Eph. i. 23; 1 Cor. xii. 12; Col. i. 18, 24.

9. Christ is the head of the body.

Eph. i. 20-23; Col. i. 18; Eph. v. 25.

10. The Church is perfect in the Perfect One in Glory.

Col. i.; ii. 9, 10.

11. She is the vessel for the display of God's glory.

Eph. iii. 20, 21; Eph. xxi. 23, 24.

12. The Church is the habitation of God.

Eph. ii. 22.

13. The Church is altogether heavenly.

(a). Heavenly in calling.

Hebr. iii. 1.

(b). Heavenly citizenship.

Phil. iii. 20.

(c). Belongs to a heavenly country.

Hebr. xi. 16.

(d). Has a heavenly Hope.

Col. i. 5.

(e). And is actually in the Heavens.

Eph. i. 3; ii. 6.

14. She is the Bride of Christ.

Eph. v. 32; Rev. xix. 7; xxi. 2, 9.

15. What is the Church's place and position now?

(a). An espoused virgin.

2 Cor. xi. 2.

(b). Waiting for the Lord.

Titus ii. 13; 1 Thess. i. 10; Rev. xxii. 20.

(c). Partaker of Christ's rejection and suffering.

1 Peter iv. 12, 13; James i. 12; Rom. viii. 17.

16. The glorious future of the Church.

(a). To meet the Lord in the air.

1 Thess. iv. 16, 17; 2 Thess. ii. 1.

(b). To reign with Christ in the Heavens.

Rev. i. 6; Rom. viii. 17; Gal. iv. 7; 2 Thess. i. 8.

There is only One Church, the One body. We look in vain through the Epistles in the New Testament to find a word which would sanction the existing divisions of evangelical Christendom, called denominations. But we find that divisions, parties and sects, or, as they are erroneously called, churches, are the work of the enemy, the fruit of the flesh, and that the Holy Spirit has condemned them (1 Cor. iii. 1-5; Gal. v. 20). (The last word means "sects," and is here mentioned as a fruit of the flesh.) All divisions and parties of believers are man-made; they are against the teachings of the New Testament concerning the church as the one body; therefore they dishonor the Lord and His Word. The history of every so-called church (denomination) and smaller parties proves this only too well.

A dependent, independent life. This may seem a strange and contradictory expression, yet it is not. The Apostle said, "As unknown, and well known; as dying, and, behold, we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things" (2 Cor. vi. 9-10). The life of faith, which every true believer should live, may well be characterized as a dependent independent life. We are entirely dependent upon Him who is our Saviour and Lord. There is no such dependent life as the life of faith. It is dependence upon him who is our life and our perfection in glory from beginning to end. Yet because it is a dependent life upon Him, our unseen Lord, it is an independent life. People speak often of independence. There is no true independence except for the believer who knows Christ as his personal Lord and lives in faith. The enemy is ever ready in a thousand ways to hinder us in the dependent, independent life of faith, and to have us without it, and then without the peace of God and the joy of the Lord. May we ever learn as such who are in Him and He in us, members of His body, to live the dependent, independent life. With freedom did Christ make us free; stand, therefore, and be not entangled again in a yoke of bondage (Gal. v. 1). A. C. G.

Notes on Judges.

THIRD CAPTIVITY (Continued).

Oh, how grievous for those who have once known what joyous liberty is, to be again captive! What further shame to be slaves to those who were once beneath our feet! What a still further reproach and laughing-stock it makes us to be again in bondage to exactly the same powers whose yoke was once broken off from our necks! And again I ask, Is it a forced application to see in the present divided state of those who had once been gloriously delivered from the "cutting work" of those walking as men; from all sectarian principles; and who have thought, in their unity, to represent the One Body of Christ, a sorrowful antitype of this bondage, and one that makes it thrillingly interesting to us. But, blessed be God, there is still deliverance. "Chariots of Iron" are terrible fetters, it is true, and all human strength is quite powerless against them; but they are like the chaff of the summer threshing floor to that Right Arm which is for His people. One thing only is needed—there must be a cry. It is discouraging indeed when this is lacking; and alas, and again alas, that we are living in a day when there is but little "crying"; but rather a kind of despairing contentment with the miserable state of affairs, more like that of Samson's day, when, without blushing, Israelites could say, "Knowest thou not that the Philistines rule over us?" So the Lord's people to-day say, "We must belong to some sect or party; we must be in bondage somewhere; we cannot be free from all parties, and fellowship all saints." So there is no "cry." But may it cheer us to trace the way of Israel's deliverance.

With ever-increasing care lest Israel vaunt themselves, a woman is now the judge; not even a left-handed man; but one still more expressive of recognized weakness. But her name is exactly what we should expect it to be in a condition of affairs in which God's Word has been superseded by the wisdom of this world. "Deborah," who now judges, means that it is "The Word" which here brings to self-judgment. Once again must the Lord's dear people in

lowly self-judgment have recourse to "The Word" if they are again to be delivered from Jabin. But further, Deborah is married; nor, let us mark it well, may she ever be divorced from her husband. She, too, must be in living connection with another, as "The Word" must ever be to be effective. She is the wife of Lapidoth. Now this word Lapidoth is clearly translated for us in scripture, so that we are quite sure of its meaning. It is translated "lamps," "firebrands." How simply and clearly is this "The Spirit of God," the only true enlightener; and thus in Deborah and Lapidoth we have the Word in connection with the Spirit, who alone gives it that power that enlightens, purifies, consumes, *delivers*.

Now look at Deborah's dwelling place. No "Harosheth," *no divisions amongst true saints will ever be the effect of that Word when used in the power of the Spirit*—no "cutting work" of that character; but you will find her "under the Palm Tree of Deborah." Now the palm tree is in scripture the figure of prosperity, as it is written, "The righteous shall flourish like the palm tree" (Ps. 92), and here, of that blessed spiritual prosperity that is ever connected with the judgment of God's Word. Oh, happy place! And it may still be found to-day. Let but "The Word" (Deborah) judge you: The Word in the power of the Spirit (Lapidoth), and however you may appear to the world to have lost everything as man; to have become poor, wretched, friendless, you are really beginning again to *thrive*: you too are now under "the Palm Tree of Deborah."

But the exact situation of this lovely tree is still further and very carefully described for our profit, so that we may not miss our way to it or mistake it for any other. It is between Ramah and Bethel; i. e., it has Ramah on the one hand and Bethel on the other. Now the names of both these places are deeply significant. Ramah means "the heights," and speaks to us of Christ exalted, the true standard of self-judgment, and of our secure standing in Him as thus exalted. Bethel, on the other hand, is the house of God, and speaks of communion only maintained by self-judgment. Here, then, we have two sides of the Christian

OUR HOPE.

317

life: "standing" and "state," as they have been termed, or, as we may perhaps say, Heaven and Earth, each having its due weight to balance us, and to keep us in lowly self-judgment and blessing. "Purge out, therefore, the old leaven, that ye may be a new lump, even as ye are unleavened." What is this but a call to Deborah's palm tree? The last four words refer to the *standing* of the saints in Christ on high, with no suspicion of leaven, i. e., "Ramah," and they are to seek to make this the standard for their present *condition*, i. e., "Bethel." Beautiful for situation thus is Deborah's Palm Tree: oh, that all the Lord's redeemed ones may find their way to it. Ramah is well in view on the one hand; from this palm tree one may see clearly one's wondrous place of security and blessing in Christ risen; that "herein is love with us made perfect--that as He is so are we in this world;" that notwithstanding all our failures, ingratitude, forgetfulness, wanderings, sins, "God hath not beheld iniquity in Jacob nor perverseness in Israel;" that we are forever "accepted in the Beloved." Then let us turn and look in the other direction, and we find that still we are fully in sight of "Bethel." Communion must still be maintained by watchfulness, by prayerfulness, by diligence in searching the scriptures, by implicit obedience, and by dependence.

Thus the whole series of names here is very clear and satisfactory: The Word of God (Deborah) energized by the Spirit (Lapidoth) maintains us in spiritual prosperity (the Palm Tree) by judging all that would mar it. Prosperity and faithfulness abound where that judgment is, and there is a perfect balance ever between our standing on high (Ramah) and our condition in which communion is maintained here (Bethel).

All this must be practically learned before there can be deliverance from captivity; but when the Lord's people have found that Palm Tree of Deborah they are ready for the next step: the calling of Barak.

Now Barak, in his name, speaks to us very loudly. Barak is the ordinary word for "lightning," and this is simply the manifestation of God in judgment. Lightning is not

OUR HOPE.

light in its gracious, beneficent action; but in tempest, wrath and terror. Deborah calling for Barak is the Word of God leading to God coming in in judgment. "To bring God in is the exposure and overthrow of error: the Day of Manifestation is the Day of Judgment, when all falsehood expires forever, and no self-deception is any longer possible."*

But Barak is the son of Abinoam, and Abinoam, too, is a word very simple and easy of interpretation. "Noam" is "pleasantness," as found in Prov. 3:17. "Ab-i-noam," then, is the "father of pleasantness." The father of Barak is the father of pleasantness; that is, Barak himself is pleasantness. But can that be possible, if Barak is manifested judgment? Yes, for this is by no means so unwelcome a thought at all times as might appear at first sight. To the true child of God in any degree of communion with Himself, with a readiness to justify his Father that is always characteristic of Wisdom's children, the thought of judgment on what is evil, be it in himself or wherever found, is not necessarily entirely unwelcome. Quite the contrary, it is, in one view of it, "pleasantness" acceptable. Judgment on Israel's foes is mercy towards Israel: so she sings:

To Him which smote great kings,

For His mercy endureth for ever,

And slew famous kings,

For His mercy endureth for ever,

Sihon, king of Amorites,

For His mercy endureth for ever,

And Og, king of Bashan,

For His mercy endureth for ever,

And gave their land for an heritage,

For His mercy endureth for ever,

Even an heritage to Israel,

For His mercy endureth for ever.

So listen, too, to that dear child of God, the psalmist: "At midnight I will arise to give thanks to Thee, because of Thy"—what? Goodness? No. Grace? No. But be-

*Numerical Bible.

OUR HOPE.

319

cause of "Thy *righteous judgments.*" They are "pleasantness." In this present day of grace, when God is not dealing with the world at all as such, we may find "Barak, the son of Abinoam," in action against those realities of which Jabin and Sisera were only figures: against all that would exalt itself in ourselves first, "casting down imaginations and every high thing that exalteth itself against the knowledge of God;" and surely it is a blessed and a happy thing when we recognize that God's Word (Deborah) calls thus for judgment (Barak) on such.

For indeed is it not thus, and only thus, that the earth itself is to be purged from its evil, and made new? "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Love is not shocked, as some have assumed falsely, holding that judgment on evil is inconsistent with love. Nay, judgment on evil is a necessary feature of divine love, for so great fear comes on all His people, and "believers are the more added to the Lord, multitudes both of men and women." A wholesome and necessary thing it is to recognize that "our God also is a consuming fire;" not God, out of Christ, as sometimes explained; but our God is still that towards all that is contrary to His holiness.

To pursue this theme a little further, look at that string of blessings that believers are said to have come to in Heb. xii.:

First—Mount Zion, in contrast with Sinai. Grace as contrasted with Law: that is pleasant.

Second—The city of the living God, the heavenly Jerusalem: that is filled with delight.

Third—An innumerable company of angels, to the universal gathering: most attractive is this.

Fourth—The church of the first-born, written in heaven: this is glorious company, is it not?

Fifth—God the *Judge of all.* But does not this break in as a discord, amid all these attractions? Not if you remember the condition of the earth you left behind. Was it as it should be? Were things *right*, or all out of order? Did it not need God in just this character of Judge to put it

right? Surely it did. So "God the Judge of all" is here, too, a "Barak son of Abinoam." Love is not shocked at such a display of righteousness, even when the awful sentence, "Depart, ye cursed," is pronounced. His lips will speak it Who has been crying so long, "Come unto Me all ye that are weary." Love and Light are not in discord; but in perfect accord. Love then approves the activity of Light, as we may say; as Light, or Righteousness, now approves the activity of Love.

The Gospel in Philemon.

Onesimus was a runaway slave. The intimation is that he had wrooked and defrauded his master. He had reached Rome, where the Apostle Paul was a prisoner, although not kept in close confinement at that time. We learn from the last verses of the Acts, the only authentic record we have of his life, that he "dwelt two whole years in his own hired house, and received all who came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, so man forbidding him" (Acts xxviii. 30, 31). Among those who came, and whose heart was opened to receive the glad tidings, was this poor fugitive, attracted by curiosity, or led to attend by some Christian on the lookout for souls, or drawn by his own need and trouble.

When converted, he was sent back to his master with a little epistle that is marvellous for its delicacy and refinement and superhuman wisdom. We may be sure that the Holy Ghost would not have caused it to be penned and recorded but for a good purpose; and, like all the rest of the Bible, it was "written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. xv. 4); remembering that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17).

OUR HOPE.

321

It is easy to see that the slave is a type of the sinner in his natural condition, according to the word of Jesus, "Whosoever committeth sin is the servant of sin" (John viii. 34). So the Spirit says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants are ye to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16). The man who rejects Christ may in his blindness fancy that he is free, but he is in the hardest bondage, and under the meanest master, for "he that committeth sin is of the devil" (1 John iii. 8).

But the guilty wretch was begotten again, as the apostle says, "whom I have begotten in my bonds." The same apostle writes to the Corinthians, "I have begotten you through the Gospel" (1 Cor. iv. 15). James by the Spirit of God says, "Of his own will begat he us with the word of truth" (Jas. 1, 18). Peter by the Spirit says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. i. 23). John by the Spirit says, "Whosoever believeth that Jesus is the Christ, is born of God" (1 John v. 1). So that the sinner, no matter how degraded he may be, who believes in Jesus Christ as his Saviour, is born again.

But there is a higher step even than this, for Paul writes to Philemon in behalf of the now regenerated slave, "I beseech thee for my son Onesimus." He had become not only the spiritual son of the apostle, but, far more than his son, he had become a child of God. As many as receive Christ, to them gives He power to become the children of God, even to them that believe in His name (John i. 12). It is not a long and laborious process by which we attain such unspeakable dignity, "for ye are all the children of God by faith in Christ Jesus;" and then it is written, "Because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father (Gal. iii. 26; iv. 6).

But he also becomes a brother, as the apostle says to Philemon, "Perhaps he therefore departed for a season, that thou shouldst receive him forever; not now as a servant, but above a servant, a brother beloved." Surely grace is a wonderful thing, when it can raise a miserable slave in a

OUR HOPE.

moment to so high a place and to so distinguished an honor! But in becoming a brother of his master and of the Apostle Paul, he was numbered also among those of whom the risen Redeemer speaks as His brethren, for He said 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). In His matchless love and condescension He is not ashamed to call them brethren (Heb. ii. 11); and of all who are saved it is said, that God did predestinate them to be conformed to the image of His Son, that He might be the first-born among many brethren (Rom. viii. 29)

Then follows a statement which shows just what Jesus did in order to confer upon us blessings so exceeding great and precious. "If he hath wronged thee, or oweth thee ought, put that on mine account." Here the last five words form the one word that is translated "impute" in Rom. v. 13. The risen Christ says to the Father in behalf of the vile slave of sin who trusts in Him for salvation, who has wronged God ten thousand times, who owes Him more than tongue can ever express, "Put that on mine account;" and the Father puts on the account of the believer all the value of His Son's obedience unto death.

No wonder Onesimus, so changed and elevated by grace, became what his name imports, Profitable. We are profitable only when born again, when made the sons of God, and the brethren of the Lord, still serving, but serving as freemen, from noble motives and with worthy objects in view. "If any man serve me," says Jesus, "let him follow me: if any man serve me, him will my Father honor" (John xii. 2). Even in heaven there will be service, but it will be the service of kings. "His servants shall serve him; . . . and they shall reign for ever and ever" (Rev. xxii. 3, 5).

Philemon means "Who kisses in love," and the very name suggests the affectionate welcome God will extend to the once unhappy slave of sin, who will accept the offer of salvation so generously extended through His well-beloved Son. It reminds us of the father who saw his returning prodigal child, when he was yet a great way off. "and had compassion, and ran, and fell on his neck, and kissed

OÛR HOPE.

323

him" (Luke xv. 20). No doubt Philemon gladly received Onesimus, not as a slave, but as a son and brother, and found him profitable under the constant promptings of a grateful heart. At any rate it is certain that God will gladly receive the meanest sinner, who comes to Him in the name of Jesus.—Selected.

Christ and the Scriptures.

By ADOLPH SAPHIR.

I. HIS TEACHING IN GENERAL.

Jesus, in His teaching, constantly alludes to the writings of Moses and the prophets. He refers to almost every period of the history recorded in Scripture. He speaks of the creation of man, the institution of marriage, the death of Abel, the days of Noe, the destruction of Sodom, the history of Abraham, the appearance of God in the burning bush, the manna in the wilderness, the miracle of the brazen serpent, the wanderings of David, the glory of Solomon, the ministry of Elijah and Elisha, the sign of Jonah, the martyrdom of Zechariah; events which embrace the whole range of the Jewish record. And not merely do we meet with these direct references. The allusions to Scripture are almost innumerable; and every careful reader of Christ's discourses, who possesses a knowledge of the so-called Old Testament, must feel convinced that Jesus knew the Scripture from a child; and that His mind, His memory, His imagination, His whole inner man, was filled with the treasures of the written Word.

Consider Christ in His relation to the people in general, and to their teachers and spiritual rulers. In teaching them and arguing with them, the Lord invariably refers to the Scriptures as the authority which cannot be gainsayed; the standard which is infallible, and against which there is no appeal. He teaches according to Scripture: His doctrine, His works, His aim, His life, are to fulfil that which is written. When He entered the synagogue of Nazareth, and the eyes of all were fixed on Him, He called for the roll of the prophecy of Isaiah, and in the words of the prophet (Isa.

lxi.) announced to them the object of His mission as the Saviour of sinners. "How readest thou? What is written in the law?" is His frequent reply to the questions addressed to Him. He reminds the cities which heard Him, of Tyre and Sidon and Sodom. He speaks of the sign of Jonah to the Pharisees who demand a miracle. He explains to the messengers of John, in the words of the prophet Isaiah, the works which prove that He is the promised Messiah.

To the Jews who followed Him in the wilderness, He speaks of the manna; to Nicodemus, of the brazen serpent; and frequently He shows that Moses wrote of Him, and that the Scripture is the only and all-sufficient message of God; leaving men without excuse, and proving their unbelief, which even the apparition of one rising from the dead would not conquer (Luke xvi). The conduct of the children singing His praise He defends by the words of the eighth Psalm: "Out of the mouth of babies and sucklings Thou hast ordained strength." He proves His Divine dignity by quoting the Spirit-given words of David, "The Lord said unto my Lord." When accused by the Jews of blasphemy, because He made Himself equal with God, He shows from the expression in the Psalms, "Ye are gods," that He whom the Father hath sealed was high above those to whom the Word of God had come; and He fortifies His argument by reminding the Jews of what they all admitted, that the Scripture cannot be broken. Every link of the chain is perfect;—not one can be taken away,—even as every one of them is reliable and solid. When He speaks of His rejection and the future of the nation, He views it as the fulfilment of prophecy, of what is written in the 118th Psalm about the stone rejected by the builders, and in Daniel of the stone which should crush the ungodly. In arguing with the Sadducees, Christ proves the resurrection by the spiritual exposition of a single expression which God had used, and which is recorded by the Holy Ghost in the book of Exodus. And on this occasion He shows the source of error. If we know not the power of God, and the Scripture, we err. These two go together. An outward knowledge of the letter of Scripture without an inward experience of the

OUR HOPE.

325

power of God, is without avail; the spiritual experience of God's power is always accompanied with the knowledge and love of Scripture.

These direct references to Moses and the prophets—so numerous, so striking, so solemn, and so comprehensive—must be taken in connection with the more concealed allusions to Scripture thoughts and teaching, with which Christ's discourses are replete. In His sermon on the mount, in the discourses recorded in the Gospel of John, in His conversations with His disciples, in the parables, there is scarcely a thought which is not in some manner connected with the Scripture. All Christ's thoughts and expressions have been moulded in that wonderful school of the testimony which God had given to His chosen people. To mention only one or two instances: He calls Himself the Bridegroom, and thus defends the joy of His disciples, who did not fast. This word "bridegroom" is an epitome of the whole Scripture. The forty-fifth Psalm, the Song of Solomon, Jer. ii. 2, Hosea ii., etc., are all condensed in this one word. In the same way how significant the title Jesus gives Himself as "the Son of Man" (Ezek., Dan., and Ps. viii).

If the sayings of Jesus had been understood in their scriptural meaning and tone, it would have been impossible for Socinianism to maintain its ground for a moment; and in the refutation of this heresy the argument would not have been limited so much to a few isolated texts. When Jesus said, "If any man thirst, let him come unto Me and drink," the reference is to Jer. ii. 13, where Jehovah calls Himself "the fountain of living waters;" and this single word of Christ manifests Him either as the Lord God or a blasphemer. When Jesus declares of Himself that He is the Light and that He is the Life, He speaks as Jehovah (Ps. xxxvi. 9), with whom is the fountain of life, and in whose light we shall see light. His words, "Thy sins are forgiven thee," are like the words of Jehovah, "I, even I, am He that blot out thy transgressions." When the Jews ask Jesus who He is, His reply is, "Even He that speaketh unto you from the beginning;" as Jehovah had said in Isaiah, "Therefore my people shall know my name: there-

fore they shall know in that day that I am He that doth speak: behold, it is I" (John xiii. 25; Isa. lli. 6). Especially in the Gospel of John is it remarkable how often Jesus speaks of Himself as "I," "I am He," "I Am;" the name of God in Moses and the prophets: even as his "Amen, amen, I say unto you," refers to the promise in Isa. lkv. 16 (the God Amen).

Thus Jesus constantly quoted the Scripture, and constantly spoke out of its fulness and in its spirit. And when the final and decisive question was asked by the high-priest, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?" Jesus replies, "Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64, Ps. cx., and Dan. vii. 13, 14). The testimony of Jesus is the word of prophecy. When He speaketh Scripture, He speaketh of His own; He revealeth Himself. Before the living God, His heavenly Father and the God of Israel, before the high-priest, as the representative of his person and future, in the words of that Scripture which cannot be broken, because it is inseparably connected with Himself. Remember how Christ refers to the Scripture before friend and foe, Pharisees and Sadducees, disciples and people, in the temple and in the wilderness, from the first day in Nazareth to the end of His life. Many other references might be added.

But consider Jesus referring to Scripture—

2. IN THE INNER CIRCLE OF HIS DISCIPLES.

We see Him here, as it were, in the bosom of His family. He had chosen His disciples out of the world to be His companions, His witnesses. They are the friends whom He loves, and to whom, as they were able to bear it, He desired to reveal all His thoughts. Here we expect to gain an insight into His true and inmost view of Scripture; and here we find the same implicit reverence for the written Word, and the same faith in its authority, power, and blessedness. When the disciples asked Him privately, why He spake to the multitudes in parables, He replied by quot-

OUR HOPE.

327

ing the prophecy of Isaiah (vi. 9), and referred in general to the prophets and righteous men, who desired to hear and see what it was now the blessedness of His followers to witness. In like manner, when Jesus sat upon the Mount of Olives, His disciples came unto Him privately, asking Him about the end of the world; the Lord in His reply confirmed the Scripture. He is here speaking as a prophet, and in this His prophecy He refers His disciples to what was spoken by Daniel the prophet.*

He likewise refers in the same chapter to Joel, and views the history of the world in the days of Noah as prophetic of the future.

Especially during the latter part of His life on earth, when He began to speak to His disciples of His sufferings, He showed that He was continually bearing in mind what was written concerning Him, and that He was looking forward to the fulfilment of the prophetic word. His disciples were not able to understand the mystery of the cross; they were not willing to accustom their minds to the idea of humiliation, suffering, and death. But Jesus refers them to Scripture. "Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him, and put Him to death: and the third day He shall rise again" (Luke xviii. 31-33). With desire He desired to eat the Passover with His disciples, thus confirming, by His last solemn act in the circle of His disciples, the record of Exodus, both in its historical truth and prophetic import. And here again He refers to the prediction concerning His betrayal (Matt. xxvi. 21-23; Pa. xli. 9), adding, "The Son of man goeth as it is written of Him." That He would be reckoned among the transgressors (Isa. liii. 12), was

*Daniel is placed by the Jews among the Hagiographa; but Jesus here refers to him as a prophet. The importance of this single word "prophet" has been specially noticed in recent criticism.

another predicted feature of the sufferings of which He spoke to His apostles (Luke xxii. 37).

When the soldiers came to seize Him, He asked them in righteous indignation and calm self-defence, "Are ye come out, as against a thief, with swords and staves for to take Me?" "But," He immediately added, "all this was done that the Scriptures might be fulfilled." And when Peter drew his sword to defend his Lord, how remarkable is the Saviour's reply! "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled?" (Matt. xxvi. 51-56.) Scripture must needs be the perfect and immutable revelation of the inmost counsel and will of the Lord, to which Jesus, as the righteous Servant and the obedient Son, implicitly and heartily submits.

If the Jews hate him without cause, it is as it was written: "The Son of man goeth as it is written of Him;" "This that is written must be accomplished in Me." Judas, who eats bread with Him, betrays Him, and the Scripture is fulfilled. All His disciples, He foresees, shall forsake Him, for it is written, "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."

And after his resurrection, when He appeared not to the world, but to His disciples, how striking are His references to Scripture. According to the words of the twenty-second Psalm, He speaks now of His brethren (John xx. 17; Pa. xxii. 22). When He appears to the disciples on their way to Emmaus, He could have dissipated their doubts and gloom by announcing that He, the Lord, was before them. A single word, "Behold, it is I!" would have filled them with assurance and joy. Instead of this, He remains to them a stranger. Any one who believed Moses and the prophets had the right to say to them, *O fools, and slow of heart to believe all that the prophets have spoken.*" And then He began at Moses, and went through Moses and all the Scriptures, and unfolded to them the things concerning Himself. Thus He led them into the infallible Word of God, which discloses to us the Divine counsel of the suf-

ferings of Christ and the glory that should follow, that their faith might rest on the testimony of God in the written Word. And during the forty days after His resurrection, the Lord spake to His disciples of the things pertaining to the kingdom of God (Acts 1. 3), showing that "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke xxiv. 44-48). Jesus opened their understanding, that they might understand—what? Some new revelation? Some new disclosure about the unseen world? Some secret, esoteric teaching?—that they might understand the Scriptures, Moses and the prophets. What further testimony is necessary? How perfect, how precious, how full of Christ and His future glory, as well as His accomplished work, must the Jewish Scriptures be! Disciple of Jesus, read these Scriptures, if you are anxious to know Him, and to have a heart burning within you in love and reverence.

3. CHRIST'S USE OF SCRIPTURE FOR HIMSELF IN HIS CONFLICT AND PRAYER.

We have been in the outer court—Christ's dealings with the people, Pharisees and Sadducees; we have been in the sanctuary—Christ among His disciples; we are now entering the holy of holies—Christ's own inner life. We have seen already that Scripture was indeed His delight, His meditation, His food. "Out of the abundance of the heart the mouth speaketh."

When we read that Jesus increased in wisdom and stature, and in favor with God and man, we are taught that the Saviour, who was true man as well as the eternal Word, was in this respect also made of a woman, made under the law; that in His body, soul, and spirit, there were growth, development, progress. Not merely physical, but mental and moral development is spoken of; and it is not impossible for us to conceive of this, while we hold fast the sinless character of Jesus. The Lord became in everything like unto us, sin excepted. He was the Son of man, and the true Israelite. Doubtless the Scripture was taught Him by Mary, who, as we know from her song of praise, possessed

so spiritual an insight into the Word, and by Joseph, who was a righteous man, walking in the ordinances of the Lord blameless. The Law and the Prophets were represented in this wonderful household by Joseph and by Mary, and the child Jesus was, according to God's commandment, instructed in the Scripture. Never till then was the Scripture read by One who immediately understood it, and in whose heart every word found a perfect response. And when Jesus began to preach, and to show forth His Divine mission, His words and His acts, as well as His method and manner, proceeded from a heart in which God's Word was hid, from One who had completely and fully identified His spiritual life with the Scripture.

Some have said, that Christ only accommodated Himself to the generally received view of Scripture authority. Let us follow Him then into solitude. See Him in the wilderness. Here are no Pharisees to refute, no Jewish people to convince. The Lord is alone, tested by the prince of this world. How does Christ gain the victory? What weapon does He use in His conflict with Satan? What is the light to shine in this darkness, the lamp unto His feet? He says: "It is written." He refers not to conscience; He does not appeal to His own feelings; He does not bring forward thoughts and opinions, but the written Word. Three times He refers to the Scripture; to the Word containing the experience of Israel in the wilderness, recorded by the Spirit. As if He meant to say: The written Word is an ultimate authority. Not merely on earth, but in the invisible realms, and in my thirst they gave Me vinegar to drink" (Ps. lxxix. in the world of spirits, among the blessed angels, as well as the apostate demons, it is known that the Lord God has revealed Himself to His people in the Word. "It is written," Christ says to Satan, and Satan is vanquished.

"It is written," Christ says to Himself in this most solemn hour of His life, in this decisive conflict of the soul. He was tested; and though the test never became temptation to Him in our sense of the word, although He did not inhale the poison, to which His perfect humanity was hermetically sealed, yet He felt the weight, the burden of the test; it was

a real test, painful, difficult, oppressive. He "suffered." (Heb. ii. 18). And what was His cordial, as well as His weapon? His stay as well as His sword? His inward song of triumph, as well as his battle-cry? "It is written." Let us remember what the written Word is in the estimation of the spirit-world, what it was to the soul of the blessed Jesus.

We behold Jesus on the last evening before His death. It is a most solemn moment. He had spoken His "last words" to the disciples. He had eaten with them the Pass-over. He was now to enter into His sufferings. He reviews the past, He beholds in spirit the future. He lifted up His eyes to heaven and prayed to the Father. Think of the prayer of Jesus—the prayer of Jesus at this most solemn hour. And in this prayer to the Father He speaks again of the Scripture. Referring to the son of David, He says, "that the Scripture may be fulfilled." Thus Christ, in His communion with the Father, remembers the Scripture, as the infallible and unfailling Word of the Most High.*

And as He had always dwelt on the Scriptures as containing His own history, and especially His obedience unto death, as in the garden of Gethsemane He referred again to the necessity of the fulfillment of prophecy, so we find, that when He was on the cross, the Scripture was in His mind, in His heart, on His lips. The only insight which is given to us into the mystery of His agony during the three hours of darkness, is the exclamation: "My God, My God, why hast Thou forsaken Me!" In these words the Holy Ghost had foreshadowed the sufferings of the Substitute through David, the type of the suffering King, of the Beloved—For-

*Jesus, who had sung with His disciples the hymn of praise (Ps. cxvi.—cxviii), refers in His prayer to the "Word," which is truth. Doubtless, the Word here refers primarily to the revelation of God to and through Christ, and only indirectly to the Scripture. But as little can it be doubted, that even as David and all true spiritual Israelites knew that the "Word of God" had a much larger meaning than Scripture, and yet knew and believed that Scripture was the Word of God, so the Saviour here thinks also of the "oracles of God," entrusted to His people. The Principle (Head) of the Word is truth (Ps. cxix. 160, Hebrew).

saken. The twenty-second Psalm was now fulfilled. The adorable Saviour knew that He was now exhaustively fulfilling the typical experience and prophetic utterance of David. He knew, and wished His church to know, that between the Scripture and His own heart in agony there is a profound and inseparable connection.

And then before the Lord said "It is finished," reviewing all that had been predicted of Him, that the Scripture might be fulfilled He said, "I thirst." One prophecy remained yet to be accomplished: "They gave Me also gall for my meat, and in my thirst they gave me vinegar to drink" (Ps. lxxix. 21). And when this also was fulfilled, Jesus exclaimed, "It is finished." His last utterance on the cross, the last words from His lips which the world heard, were words from Scripture: "Into Thy hands I commend my spirit"* (Luke xxiii. 46).

4. CHRIST'S USE OF SCRIPTURE IN GLORY.

Jesus, after His resurrection, unfolded the Scripture. That Scripture which He had learned from His childhood, which He had heard from the lips of His mother Mary, to which He had listened in the synagogue of Nazareth, and which He had read and cherished in His heart during His whole life on earth, He remembered after His resurrection. This is also part of that blessed identity of the risen Saviour and Jesus, as the disciples knew Him before His death. This Scripture He remembers still in glory. Even now He is expecting the fulfillment of Scripture in His future reign. From His heavenly throne He sent seven epistles to the seven churches; here we have the mind of the exalted and glorified Redeemer. And in these epistles He continually refers to the Scripture: He speaks of the tree of life in the paradise of God; He refers to the history of Israel in the wilderness; He speaks of the manna, of the key of David, of the true temple, and of the New Jerusalem. "Behold, I stand at the door and knock," is the voice of Jesus from

*The words "It is finished" refer to Ps. xxii. 31, "God hath done,"—i. e., made Christ to be sin for us, that we might be made the righteousness of God in Him.

heaven, even as in the Song of Solomon the bridegroom speaks in the same language. One of the last sayings of Christ is the most comprehensive as well as concise summary of the whole writings of Moses and the prophets: "I am the root and the offspring of David" (Rev. xxii. 16). Jesus, in His glory at the right hand of God, remembers the Scriptures and fulfils the Scriptures, and looks forward to the perfect consummation of the whole, and perfect, and unchangeable counsel of God, revealed in His written Word.

Notes on Prophecy and the Jews.

Hardly a week passeth without bringing new developments of the Zionistic movement and startling evidences of its widespread influence. A few weeks ago a Zionistic conference was held in London, which was very largely attended. To give our readers an idea as to how thoroughly the Jews of London are organized for the advancement of Zionism we mention here the different societies which were represented in this conference: West Central Zionist Society, North London Zionist Society, Bnai (Sons) Zion, Knights of Zion, Young Zion, Banoth (Daughters) Zion, Mile-End Zionist Society, Menachem (Comfort) Zion, Divisional Zionist Society, London Share Clubs, and several others. At the same time the annual meeting of the Jewish National Union of Women was held in Berlin. Hundreds of Jewish mothers and daughters were present, all aflame for the Zionistic project. The meeting was opened by the bold declaration: "We are Jews, and will remain such in all eternity."

One of the most interesting announcements we have seen of late is taken from the "Manila Freedom" and "The American," both papers published in the Philippine Islands. These papers bring the news that the numerous Jewish soldiers in the American Army have formed a Zionistic society in Manila and declared themselves ready to fight for the homeland if it needs be.

The Sultan has of late issued an edict which permits Jews residing in Palestine to purchase any amount of real estate, both in Jerusalem and throughout the country. This is a

OUR HOPE.

most important concession, and we should not at all be surprised if this were but the opening stage of larger negotiations. It was declared not long ago that such negotiations with the Sultan were impending. These are most startling signs of the times. Truly the Jews are getting ready for an exodus once more, but it is unbelief, and therefore they are ready for the great tribulation.

But while the land is yet a wilderness and Jerusalem still is trodden down by the Gentiles, and poor, wandering Israel is blindly rushing on into its deepest misery, it is a comforting fact to know that the Lord *hath* chosen Zion.

For the Lord *hath* chosen Zion;
 He *hath* desired it for His habitation.
 This is my resting place forever,
 Here *will* I dwell, for I have desired it.
 I *will* abundantly bless her provision:
 I *will* satisfy her poor with bread
 Her priests also *will* I clothe with salvation:
 And her saints shall shout aloud for joy (Ps. cxxxii. 13-16).

First we read here what the Lord has done, His counsel. None can ask Him, What doeth Thou? It has pleased Him to single out Zion and to choose it for His glorious resting place (Isa. xi. 10). No matter how great the desolation, no matter how strong and well fortified the buildings of the false prophet, the Lord's choice is made and Zion is His resting place. The earth will shake, the foundations will be moved, the strongholds of Edom will crumble to pieces, the hills and mountains will bow down; but in the latter days it shall come to pass 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, and nations shall flow unto it (Micah iv. 1; Isa. ii. 1). Then in *that* day, when Israel's God, the Holy One of Israel, comes and keeps silence no longer, when He roars out of Zion, the Lion from the tribe of Judah, then will He dwell in Zion and will graciously perform all the good things He has spoken concerning Zion and Jerusalem.

OUR HOPE.

335

How many people study ancient history; yes, they fairly live in the events of the past. As believers we have the future history of this earth, Israel and the nations to study in the prophetic Word. How good of our God to reveal all this for us in His Word! May our delight be in that which our Lord has revealed to us. Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets (Amos iii. 7). "And the Lord said, Shall I hide from Abraham that which I do?" (Genesis xviii. 18). "No longer do I call you servants; for the servant knoweth not what His Lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you" (John xv. 15).

This awful latter day delusion, "Christian Science," spreads in a most remarkable way. They erect costly "churches" and show the largest increase of membership. Thus it is in the last days, the perilous times. Many shall apostatize from the faith, and here we see it, for Christian Science is the boldest denial of the Divinity of our Lord and His precious blood. A prominent lecturer of this "science falsely so-called" chose recently in our city for a topic, "Christian Science the Sign that the Kingdom of the Heavens is at hand." There is truth in that, but not as he meant it. These delusions show the nearness of that last strong delusion. Satan is getting ready for his last effort.

We have had again a month full of encouragement in doing some work among the Jews. We have had nicely attended Gospel meetings twice on Saturday. We have begun now to teach regularly from the Gospel of Matthew, and expect to issue this Gospel in a new Jargon translation. The demand for Hebrew and Jewish literature is as strong as ever, and a good number of Hebrews come to our reading room every week and ask for our tracts and New Testaments.

The Partial Return of Israel.

BY J. S. (FROM THE GERMAN.)

The partial return of Israel is nowhere directly foretold. Yet certain events are predicted for the end of this age, which cannot come to pass unless a partial return of Israel take place first. These are:

1. The doing away of the daily sacrifice (Dan. xi. 31) by a King (and his confederates), namely, a King of the North (Dan. xi. 40), who shall "come to his end" (v. 45) in a manner mysterious if not miraculous, while he is at the head of an army and a fleet (v. 40, 41) in the land of Israel. And at that time Daniel's people shall be delivered (Dan. xii. 1). Since Jerusalem is still trodden down of the Gentiles, it follows that a partial return of the Jews is to take place, who will rebuild the temple and restore the daily sacrifice.

2. The invasion of the land by a king named Gog (Ezek. xxxviii., xxxix.). The time for this is clearly designated as immediately preceding the restoration of the whole house of Israel (Ex. xxxix. 22-25). It is quite evident, that at that time, the time of the invasion, the land is inhabited of Jews who live in a state of peace and security.

3. The temple which John had to measure (Rev. xi. 1), with regard to the king who is called the Beast, and who is to be destroyed by the presence of the Lord (Rev. xix.; Dan. xii. 13-28), points clearly to the last days of this age. This temple must be the same as the one mentioned in Dan. xi. 31.

4. The events foretold in Zechariah, ch. xii., xiii., xiv., refer to the same time, the same place and the same persons and occurrences, as those mentioned above. They point to a time when Palestine will be inhabited again, but a time previous to the end of Gentile dominion; previous also to the time when all Israel will have returned to their own land.

It seems to be in harmony with Scripture, therefore, that they require for their fulfillment a partial return of Israel into Palestine. It is hardly necessary to state, that the final complete return of the whole house of Israel, which will prove an inestimable blessing to all the nations of the earth, cannot take place before the dominion is taken away from the Gentiles (Dan. xi. 44).

OUR HOPE.

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

Vol. VII

APRIL, 1901.

No. 10.

Editorial Notes.

Wars and Rumors of Wars. "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet" (Matthew xxiv. 6). These words we hear much quoted in our day. Many believers look for certain signs of the times and take, for instance, the Eastern Asiatic situation, wars and rumors of wars, as indications that our Lord will soon come. Many an intelligent unbeliever in the return of the Lord Jesus Christ, however, has pointed out the fact that in the past there have been many years when greater wars were raging than now, more bloodshed than now, and many more rumors of war. As one said, "All this has been before, and He did not come. This is evidence enough that we must understand all this in a spiritual sense." The trouble is that but few people see the full meaning of the twenty-fourth chapter of Matthew up to the forty-fourth verse. The chief error is that many sincere believers seek the events which our Lord foretells there, in this present age in which we live, that is, in the Christian age. But could He mean this age in answer to the question His Jewish disciples put to Him? They asked Him for the signs of His coming and of the end of the world. The latter phrase, correctly translated, is (as the Revised Version has it in the margin), "The consummation of the age." What age did they mean? Surely it could never be the Christian age, for they had absolutely no knowledge of it and were ignorant about it. The great parenthesis, which is the purpose of God was to be introduced, they did not see. The consummation of the age was

OUR HOPE.

for them as Jews the winding up of the Jewish age, followed by the setting up the Kingdom in Israel, and that by the personal, glorious manifestation of the Messiah. Our Lord answers them accordingly. It would be, however, equally wrong to say (as post-millennial teachers often do) that He predicts the fall and destruction of Jerusalem as it took place in the year 70. The disciples had asked for the signs of His coming and the consummation of the age, and all He says is in answer to this question. The consummation of the age, that is, the Jewish age, has seen an interruption; it is postponed. The present age is the interruption or parenthesis. As soon as the church, the one body, is complete and removed from the earth, the consummation of the Jewish age will come. This is clear from the end of the ninth chapter in Daniel. Of the prophetic weeks mentioned there one is yet to come: the seventieth, and that is the resumption of the Jewish age and its consummation. When our Lord, therefore, speaks to them in answer to their questions He gives them events which fall into the end, after the church is taken and before He is manifested as Son of man in the clouds of heaven with power and great glory. In other words, the events of the great tribulation, the time of Jacob's trouble, are given by Him. That some of these events were present in a certain degree before the destruction of Jerusalem, and at the time of its destruction, we fully believe, but the destruction of Jerusalem was not the consummation of the age.

The false Christs will make their appearance in the beginning of that time of trouble, saying, I am the Christ (Verse 5). Then come the wars and rumors of wars, nation arising against nation, followed by famines and earthquakes in divers places (Verses 6, 7). When we read the opening of seals in Revelation VI (which is also still future), we find the same order. First the rider upon the white horse, who comes forth conquering and to conquer. This is the Anti-Christ, the one who comes in his own name and whom they will receive. After him comes the red horse and to him that sat thereon it was given to take peace from the earth. The third one is upon a black horse with a balance in hand, denoting famine; then comes the pale horse and his name

was death, and in the sixth seal there was a great earthquake.

For us as believers there are no such signs as the false Christ, wars, etc. There is nothing said about all this in the epistles written to those who are in Christ Jesus, beloved of God, called Saints. The coming of the Lord is seen there as always imminent, that it may take place at any time. It is, therefore, the proper attitude of the believer to wait for Him from heaven and not to look to the presence of certain signs in the earth, or their absence, and arrive at the conclusion, when there are wars and rumors of wars, that the Lord must come soon and when they are lacking, as if something had to be fulfilled yet. This is a *wrong* attitude. In Thessaloniana v. 3 we read, "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon the woman with child; and they shall in no wise escape." Our Lord tarrying longer, it may be that a kind of world-peace among nations may be established and all be peace and prosperity. Let us then not watch for signs and events, but for Himself, waiting for our Lord Jesus Christ and our gathering together unto Him.

The Last Days. The last days of this present age are, nevertheless, clearly revealed in the epistles. The Lord has not left us in ignorance as to the ending of it. In the second epistles (2 Timothy, 2 Thessalonians, 2 Peter, etc.) especially do we find an unfolding of the perilous times which will be in the last days. A widespread falling away from the faith once and for all delivered to the saints is the chief characteristic of these days which precede the coming of the Lord for His saints. That we live now in these days of falling away, in the perilous times, is evident. It is the day of many anti-christs, the forerunners of the Antichrist. To keep track of the ever-increasing falling away which goes on in Christendom and to call attention to the ever-multiplying phases of it would necessitate the publication of a good-sized magazine. However, we do not care to follow that in detail which the Word of God has so plainly foretold. We refer

OUR HOPE.

our readers to the article in this number on "Denying the Master that Bought Them." Living, then, in these days, let us be indeed like men who wait for their Lord. "I come quickly; hold fast what thou hast, that no one take thy crown."

**The Testimony
of the Word to
be Given.**

In these days we are told to contend earnestly for the faith once and for all to Philadelphia we read that the Word delivered to the saints, and in the message is to be kept and the Name not to be denied. This is surely the work we have to do as long as it is day, as long as our Lord tarries. He gives and will give great blessing wherever the whole counsel of God is made known, and still use the testimony of the Word for the edification of all believers, showing them the true place to take in separation from that which is corrupt and evil.

We are thankful to our Lord for open doors He gives to serve the whole household of faith and to teach these precious and solemn truths He has given us. We have found that large numbers of believers are ready to be instructed in the Word and come to meetings for the study of the Word of God. We are looking to Him for guidance and for this service. We are thankful to Him that He is blessing "Our Hope" to an ever-increasing number of His children. It is with much prayer and in complete dependence upon Him that we send forth each number.

We visited during the last month the capital of our State, the city of Albany, where we preached in a German Reformed and German Lutheran church to several large and very appreciative audiences of German believers, and addressed also two meetings in English. We were delighted to find our German friends so deeply interested in the Word and so willing to accept the teachings from the Word we could bring to them. In the last week of March we visited with a beloved brother Buffalo, N. Y., and held there eight meetings for Bible study. These gatherings were very well attended and much blessing came through the teaching of the Scriptures. The last meeting was the largest we

OUR HOPE.

341

had, and the Word came to many hearts in power and the demonstration of the Holy Spirit.

We have now completed all arrangements **New York Bible Conference.** for a series of meetings in our own city for the study of the Word. New York, perhaps, is more in need of such meetings than any other city on our continent. There are large numbers of believers in different parts of the city who are hungry for the Word. And now we are very glad that we can announce such a series of meetings, which have been upon our heart for over a year. The dates fixed for these important meetings are Tuesday, April 30th; Wednesday, May 1st; Thursday, May 2d, and Friday, May 3d. The first meeting will be held Tuesday evening, April 30th, at 8 o'clock in the big hall of the Young Men's Christian Association, on Fourth Avenue, corner of Twenty-third Street. On the other three days, May 1, 2 and 3, two meetings will be held daily in the same hall each day at 3 P. M. and 8 P. M. We have rented the hall for these days.

Mr. C. I. Scofield, of East Northfield, Mass., will be present throughout the meetings and teach the Word with us. Full programmes with topics for each meeting will be ready soon. The prophetic word will be made the most prominent part. We desire to scatter the programmes in large quantities over the city, Brooklyn, Jersey City, Newark and other near-by places. We are sure all our readers in New York City and vicinity will not alone attend all these meetings, but will also assist in circulating the programmes. Please let us know how many we shall send you. Perhaps some of our Western friends have relatives or friends living in New York or Brooklyn and would like to have them come to these meetings. Do not hesitate to send us their addresses. We will be glad to invite them and to meet them.

It is needless to say that there is no committee for arrangements, etc., for these meetings. It is a service the Lord has laid upon us personally, and therefore a personal undertaking under Him. We ask all our readers to remember these meetings before the Lord in prayer. We will be very glad and thankful for such fellowship in prayer

OUR HOPE.

that in these last days the Word of the Lord may run and be glorified. The testimony of the coming of the Lord is much needed in our city, and we expect to give it fully.

We will be glad to answer any inquiries from friends who may want to come from a distance to attend the meetings.

Scatter the
Printed Testi-
mony.

We have not stopped sending out the December (Lord's Coming number) of "Our Hope." The number has been used very much and continues to bring blessing to many. We are printing another 5,000 copies. Will you help in circulating them? There are thousands of cities, towns and villages where copies should be sent and scattered with much prayer. It is a most blessed privilege to do this. Others have circulated and still circulate so-called prophetic teachings mixed with the most subtle errors and out-and-out evil doctrines, such as the denial of the absolute Deity of our Lord, soul-sleep, restitution of all things, etc. These evil doctrines are circulated in volumes the editions of which amount to hundreds of thousands of copies. Let us then continue to scatter the truth as we put it forth in the above number.

We wish also to say that we publish now a monthly like "Our Hope" in the German language. Have you German friends or neighbors? Write for a few copies of "Aus Seiner Fuelle" (Out of His Fullness). If more convenient, send their addresses. The German monthly is free to all. We have had abundant evidence that our Lord has used this German paper very much.

The last edition of "Joseph and His Brethren" in English has been completely exhausted, and we have prepared a new edition, revised and somewhat enlarged. It is in the press now and will be ready in a few days. We also publish a second edition of "The Epistle to the Hebrews in Jargon." Requests for Hebrew and Jargon tracts continue to come to us from different States and European countries while in the city we are continually handing out tracts to Jews who call at our place.

The Gospel of Matthew.

By A. C. G.

CHAPTER V.**I. The Characteristics of the Heirs of the Kingdom.****Chapter v. 1-16.**

The first section in the fifth chapter from the first verse to the sixteenth is before us. Seeing the crowds He went up into the mountain, and having sat down, His disciples came to Him; having opened His mouth He taught them. Moses the mediator of the old covenant went upon the mountain where he received the law; but here is the greater one than Moses, the Mediator of a better covenant and the King at the same time. He begins with blessings, the blessings of grace.

The blessings in themselves are most wonderful in their scope and inexhaustible in their meaning. We can but call the attention to a few thoughts in connection with them.

We notice seven beatitudes which show forth the character of those who are the heirs of the kingdom. These are:

Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Blessed they that mourn, for they shall be comforted.

Blessed the meek, for they shall inherit the earth.

Blessed they who hunger and thirst after righteousness, for they shall be filled.

Blessed the merciful, for they shall find mercy.

Blessed the pure in heart for they shall see God.

Blessed the peacemakers, for they shall be called the sons of God.

These seven blessings must be divided into two parts. The division is into four and three. Four is the earthly number and three the heavenly. In the first four we see the characteristics of the heirs of the kingdom in their position in the earth, waiting for the kingdom of the heavens and the inheritance of the earth, and in the last three the inner characteristics as the heirs of the kingdom have them by

OUR HOPE.

having become the partakers of the divine nature. Let us remind ourselves once more that the Lord does not speak to *unsaved* persons, but to His disciples. These blessings do not speak of what a person *should* be, or *strive* to be, but what *they are*. All here is contrary to the natural man, everything is strange to his disposition. It is only the grace of God in Christ Jesus which can produce this. The gift of God is eternal life in our Lord Jesus Christ. He Himself is the true God and the eternal life, which has been manifested and which is communicated to every one who believes and thus hath the Son. Believing in Him we receive life and are partakers of the divine nature. Here we have the description of one who is in possession of this new nature and as it is to manifest itself. (The first Epistle of John shows the same characteristics). One has said very pointedly: "At the beginning of His career, Christ draws the picture of the person who is to be the result of His work. This is the ideal man whom the Saviour is to make actual by saving him from sin." How great then the blindness of those teachers in Christendom who make the sermon on the mount, the beatitudes the Gospel, and who attempt to reform the world by them.

In the first place let us consider that in the seven blessings we have the Lord Jesus Christ Himself. He is the fullest expression of all. He is the highest illustration of these characteristics. It is a most blessed study to see how the Word speaks of Him as the one who was poor and needy, who became poor for our sake. He took that place for us. He could say, "I am poor and sorrowful (Ps. lxxix. 29), and, "Bow down thine ear, O Jehovah, for I am poor and needy" (Ps. lxxxvi. 1). and again, "For I am poor and needy, and my heart is wounded within me" (Ps. cix. 22). And He who humbled Himself receives the kingdom. He was while on earth the man of sorrows and acquainted with griefs. He Himself took our infirmities and bare our diseases. Jesus wept at the grave of Lazarus and over Jerusalem, and in that night of deepest gloom He offered both supplications and entreaties to Him who was able to save Him out of death with strong crying and tears (Hebrews xv. 7). He was the great mourner and He was comforted; heard be-

OUR BLESSINGS.

cause of His piety and raised from the dead. We know Him as the One who was meek and lowly in heart. He did not cry, nor lift up, nor cause His voice to be heard in the street (Isaiah xli. 2). And now the earth is surely the Lord's and the fullness thereof; the world and they that dwell therein (Ps. xxiv.). Thou madest Him to have dominion over the works of thy hands; thou hast put all things under His feet (Ps. viii.). As the hungry and thirsting One, He was here, too, hating iniquity and loving righteousness, His meat and drink to do the will of Him who sent Him. And surely He sees and shall see the travail of His soul and shall be satisfied. Mercy and Purity and Peace were embodied in Him.

Every one then who is born of God has by grace these characteristics. Poor in spirit is the very first characteristic. The unsaved sinner knows nothing of it. It is altogether the work of the Holy Spirit. It means to take the right place before God, which is in the dust in absolute helplessness. It is the continued attitude of a saved person in the earth, poverty in spirit and entire dependence upon the Lord. The mourning which comes next should not be made to mean grieving on account of personal sin. It is rather over the results of sin, the present conditions of things in the earth. Thus our Lord grieved and mourned. The comfort is that coming redemption from the presence of sin and entrance into that heavenly inheritance which belongs to us in Christ Jesus. But having taken the true place before God, and knowing the evil and mourning on account of it, what is to be our path on the earth? Blessed are the meek! Blessed are they that hunger and thirst after righteousness! This is the way of the heirs of the kingdom, *waiting for the manifestation of it.*

When we come to the next three blessings, we find the divine origin of the children of God brought out. It would be very helpful to compare these last three beatitudes with the first Epistle of John. God is righteous, God is light and God is love. Everyone who is born of God is righteous, he is in the light and he loves. The love of God which comes down from heaven is perfected in him. Merciful would stand for Righteousness, purity in heart for Light

and peacemakers for Love. These are then called the sons of God and shall see God.

But while all this is a true application or rather a faint outline of that which is so richly told out here, we must not forget that there is also a direct application to the believing remnant of Israel. This remnant of Israel will pass through the great tribulation through which the Church (which of course can never be put into the first part of Matthew) will never pass. They will then be waiting in the midst of great tribulations, persecutions and sufferings for the kingdom to come. When the kingdom at last comes, in the return of the king, the Son of man, they will enter in. Let us look at the first four beatitudes from this standpoint. This people will be poor in spirit. The remnant is described in Zephaniah iii., 12, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Jehovah. The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down and none shall make them afraid. In Isaiah lxvi., 2: "To this man will I look even to him that is poor and of a contrite spirit and that trembleth at my Word." (See notes on Prophecy in this number). This elect remnant will mourn in the earth in the evil day. Here is a prophetic description of the mourning of this remnant: "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desireth the first ripe fig. The godly man is perished out of the earth and there is none upright among men: they all lie in wait for blood, they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently. * * * The son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law, a man's enemies are the men of his own house. (Compare with Matthew xxiv. 10 and x. 21-23.) But as for me, I will look unto the Lord; I will wait for the God of my salvation; my God will hear me" (Micah vii. 1-7). They shall then be comforted. Their comfort, however, will not be in the heavenlies, but they shall be comforted in Jeru-

OUR HOPE.

347

saalem, for He shall come and deliver them from all their enemies and restore the kingdom to Israel. They will be as the meek of the earth and inherit the earth when the King comes. Inheriting the earth is Israel's promise; ours is to rule and reign with Him in the heavenlies over the earth. The thirty-seventh Psalm forms a perfect commentary to this beatitude. "Blessed are the meek." There we find what meekness includes, both in ourselves as believers and the future believing remnant. "Fret not thyself"—"Neither be thou envious"—"Trust in the Lord"—"Delight thyself in the Lord"—"Commit thy way unto the Lord"—"Rest in the Lord." The meek waiting for the Lord are thus described. But it is of the believing remnant portion which we read in that Psalm. Some day it shall be as it is written there: "Evildoers shall be cut off. But those that wait upon the Lord they shall inherit the land. For yet a little while and the wicked shall not be, but the meek shall inherit the land, and shall delight themselves in the abundance of peace (Psalm xxxvii. 9-11). They will also be hungering and thirsting for righteousness and shall be filled in the day of His manifestation.

The seven beatitudes are followed by two others which describe the heirs of the kingdom as sufferers and persecuted in the earth. Therefore, because we are children of God, the world knoweth us not for it knew Him not. Do not wonder, brethren, if the world hate you. Our Lord here, too, is the great exemplar. For to this have ye been called, for Christ also has suffered for you, leaving you a model that you should follow his steps: who did no sin, neither was guile found in His mouth; who, when reviled, reviled not again; when suffering threatened not (1 Pet. ii. 21). The first blessing is for the persecuted for righteousness' sake, but in the second we read, "Blessed are ye when they reproach and persecute you, and say every wicked thing against you, lying, for my sake. Rejoice and exult, for your reward is great in the heavens, for thus have they persecuted the prophets who were before you." This second beatitude stands in connection with the last three blessings. In the first the Lord says "They" and that "theirs is the kingdom of heaven," but in the second He says, "Ye."

In the first it is the kingdom of heaven, in the second it is the great reward in heaven. The latter is more than the earthly glory of that coming kingdom. This finds unquestionably its fulfillment during that time of trouble such as never was before. There will be the suffering for righteousness' sake during the tribulation as never before and many will be slain of these faithful Jewish witnesses for His sake. The latter will receive a heavenly reward (read Revel. xx. 4). It is unquestionably the comfort for His earthly people in the coming day of trouble. The suffering of the church, outside of the camp hearing His reproach is revealed in the epistles.

From the 13th-16th verse we hear what the heirs of the kingdom are in the earth. Ye are the salt of the earth; but if the salt has become insipid, wherewith shall it be salted? It is no longer fit for anything but to be cast out and to be trodden under foot by men.

This is in reference to the first four beatitudes. Salt preserves from corruption. Thus is the heir of the kingdom to be in the midst of all that which is corruption. But what when the salt becomes insipid? It becomes absolutely worthless and is trodden under foot. Thus it was with Jerusalem, worthless as it has become; it has been trodden down by the Gentiles and Christendom will be that, nay is, in the age of Laodicea. Ye are the Light of the world. This is in reference to the last three beatitudes. This is followed by the exhortation: "Let your light thus shine before men so that they may see your upright works, and glorify your Father who is in the heavens. But what light is it which is to shine? Surely this can mean only the reflection of Him who is the Light. "He does not say let your good works shine, but let your *light* shine; that is, let Christ shine in your life; not that ye may see your good works, but that men see them; not to your glory, but to the glory of your *Father*."

Because it is the God who spoke that out of darkness light should shine who has shone in our hearts, for the shining forth of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. iv. 6). Salt and Light, to preserve and to shine—this is then our responsibility and our testimony we have. But the salt, the preserving, binding power will at last be taken away from the earth, and the

light will shine no longer. What will be left, but unspeakable corruption and the gross darkness which will cover the earth?

Denying the Master who Bought Them.

We read in the first verse of Matthew xiii. that our Lord went out of the house on that day and sat by the seaside. It was the day when they had practically rejected Him and He declared the relation with His own severed. Then He taught the mysteries of the kingdom of the heavens in parables. The history of how matters will go during the absence of the Lord from the earth is here taught. It is the history of the professing church, or, as we call it in one word, Christendom. The popular interpretation of these parables, especially the parable of the mustard seed and the one which follows, the leaven hid in three measures of meal, is just the opposite from that which the Lord teaches. The enemy has succeeded in putting his lie into it, and Christendom has followed this lie and teaches generally that the mustard seed in its development is the church and the birds which flock under its shadow are the converted nations of the world. Christendom teaches that the leaven is pure truth, the Gospel, and that the measures of meal stand for the evil nature of man or for the descendants of the three sons of Noah, etc. "The leaven of the Gospel is to leaven the whole lump," is one of the familiar expressions heard throughout Christendom. But leaven is evil and corruption, and meal ever stands, as it comes from the wheat, the good seed, for purity and truth. The Lord teaches plainly, not that there is to be a professing church, which is to conquer the whole world, nor that the truth is to permeate the whole world, the whole human family, but He teaches the apostasy of the professing church, the corruption of it as it goes on during His absence and coming to its climax in the end of this age, the age in which the kingdom of heaven is committed into the hands of man.

We look in vain through the Gospels to find a single expression as coming from our Lord which would justify any

man to teach that which is taught so universally in Christendom concerning this age. Where do we ever find an intimation that the church is in the world to reform the world, the world which rejected and crucified the Lord Jesus Christ? Where has our Lord said a word that this age would go on improving and that the world would get better and better till all nations have been civilized and cast away their false gods? Where does He promise His church in the earth recognition, honors here below, world conquest and power to reign and rule during His absence in the heavenly glory? We look in vain for any confirmation from the words of our Lord of these unscriptural notions found throughout Christendom. But our Lord has said concerning His coming again, "Nevertheless when the Son of man cometh shall He find the faith on the earth?" (Luke xviii. 8). He characterises the end of this age, which is still this present evil age, with the words, "As it was in the days of Noe, so it shall be when the Son of man cometh." At the end of the age, which is the time of the harvest, the Son of man shall send forth His angels, and they shall gather out of His kingdom all offences and them that do iniquity, and shall cast them into the furnace of fire; there shall be gnashing of teeth (Matt. xiii. 41). If at the end of this age all is righteousness, if all the world is to be converted before our Lord can return, then the above words are wrong. But His words are never wrong, but Christendom is wrong.

When our Lord speaks again from the glory in the Revelation, which God gave Him to show unto His servants even the things which must come shortly to pass (Rev. i. 1) He adds to that which we have in the seven parables. There is a close connection and harmony between the seven parables and the seven church messages. The end of this age and of Christendom is once more revealed in the closing verses of the third chapter in Revelation. The last days are described in the messages to Philadelphia and Laodicea. The patience of Christ is seen ending with Laodicea. She who is lukewarm, neither hot nor cold, will be spewed out of His mouth. In the message to Philadelphia we read of keeping the Word and not denying the name (Rev. iii. 8). And

OUR HOPE.

351

there is given the promise, "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth."

We look to the epistles. Do we find anything in the epistles which would sanction the teaching found throughout Christendom, that all is getting better, progressing in the direction of world conversion, and that the truth is to be triumphant over all the earth? When Paul said farewell to the elders in Ephesus he declared: "I know this, that there will come amongst you after my departure grievous wolves, not sparing the flock; and from among your own selves shall rise up men speaking perverted things to draw away the disciples after them" (Acts xx. 29). The pure teachings as given through the apostles were soon being corrupted and another Gospel was preached, the resurrection was denied as well as the Deity of the Lord Jesus Christ, sects and parties, the fruit of the flesh, sprang up, so that all the evil leaven began its dreadful work in the apostolic days. Since then the leaven has spread, its work has gone on, and nothing will arrest the evil process except *the fire* (judgment). We find in the epistles a number of revelations which show us what will be in the last days. That Christendom, in view of these clear statements can completely ignore them and hold to the other side, which is nowhere taught in the Word, shows the dark blindness which has come upon the professing church.

The passages in the epistles which foretell the falling away which will be in the end of this dispensation are the following:

2 Thess. ii.—In our last issue we made clear the teaching of this chapter that after the church, the one body indwelt by the Holy Spirit, is taken from the earth, the apostasy complete and general will be in the earth.

1 Timothy iv. 1.—But the Spirit speaks expressly that in the latter times some shall apostatize from the faith, giving their mind to deceiving spirits, and teaching of demons. (Read verses 1-4).

2 Timothy ii. 1-8.—Here we have the falling away in the line of morality, the flesh prominent, overthrowing all else.

OUR HOPE.

Compare with Romans i. 21-32. To this awful picture a hoisted "Christian" civilisation is actually returning. All the evil things in these two passages given through the Holy Spirit are present now in our day. In the epistle of James, especially the fifth chapter, we have a description of the last days of covetousness and oppression of the poor.

2 Peter ii. and the whole Epistle of Jude.—Every careful reader of the Word knows that these two scriptures are very much alike. Jude wrote after Peter, and through him the Holy Spirit gives once more the warning concerning the perilous times. What an awful picture it is which confronts us here. Evil upon evil, especially in Jude, is put before us. The way of Cain (the substitution of a false worship for the blood), the way of Balaam and Korah is followed. Unbelief, beginning with the rejection of the Word, ending in open rebellion.

1 John ii. 18-24 and iv. 1-4.—Here it is the denial of the Lord Jesus Christ and the blood of the atonement.

This last is the root and source of all the falling away in the last days. It is the denial of the Lord Jesus Christ, the Son of the living God, and the redemption which is by His blood. As we read in both the Epistle of Jude and the second chapter in 2 Peter, apostate Christendom will deny the Master that bought them.

This apostolic statement concerning the last days came to our heart when a friend placed into our hand a copy of a book called "Book of Common Worship." In perusing it we were filled with unspeakable sadness; the work of a Voltaire, a Paine or an Ingersoll could not grieve us more than this book of common worship, the product of the twentieth century. On the title we read, "Prepared under direction of the New York State Conference of Religion." Who then, we ask, is the New York State Conference of Religion? The book itself gives us the answer. In the preface of it we read: "The New York State Conference is an outgrowth of the National Congress of Religions, which itself was the child of the Parliament of Religions held in connection with the World's Fair in Chicago in the year 1893." Here, then, we have the pedigree. That awful mon-

OUR HOPE.

353

atrosity, the World's Fair Parliament of Religions, is the grandfather of the New York State Conference, which has brought forth the "Book of Common Worship."* This Parliament of Religions is described as follows in the book of worship:

"An assemblage of representatives of the various religions on earth, meeting together for a free and frank statement of their thought, with the view of promoting not only kinder tolerance, but a juster understanding by each of the other's faith, a mutual recognition of the common truths embodied in all their religions, and the awakening thus of the spirit of brotherliness among the children of the All-Father." The grandchild of this parliament, the New York State Conference of Religion, was composed of a number of rabbis and preachers of New York State. The preachers were not Unitarians and Universalists alone, but they belonged to nearly all the leading evangelical denominations of the State. There were also several college presidents among them. The book of common worship recommended by this State Conference was put together by a committee appointed, consisting of R. Heber Newtoo, rector of a leading Protestant Episcopal church in New York; Rabbi G. Gottheil, and T. R. Slicer, a Unitarian preacher. That these men did their work in the right way as understood by this New York State Conference, with its preachers, college presidents, etc., is seen by the vote of thanks which the New York State Conference of Religion gave to the compilers. The book has three divisions: I.—Scripture Readings. II.—Prayers. III.—Hymns. There is also an index. The scripture readings are taken from the Old Testament and the New Testament. The selections from the New Testament of course carefully avoid the mention of the Lord Jesus Christ as *the true God* and the eternal life. The rabbi and his "Christian" (?) associates took care of that. These readings are followed by readings from the

*About a year ago an ecumenical conference on missions was held in our city. The man who was most responsible for the Parliament of Religions in 1893, Dr. B., took a leading part in this conference on missions.

Ethnic Scriptures of the East. Thus the products of poor blinded heathen are placed alongside the eternal Word of God, which is forever settled in the heavens! But some of our readers ask, What are these Ethnic Scriptures? They are taken from Hindoo, Persian, Chinese, Egyptian, Buddhist, Grecian, Roman and Mohammedan writings. You read in this section, following a few morsels from the Bible, about Brahma and Ptah-tanen—"Hail thee, O Ptah-tanen, great god who concealeth his form," stands on page 123. Some of the other idols and false gods are mentioned. What a blasphemous hash it is!

Religion in society and state is one of the sub-divisions of scripture readings. The readings under this head are taken from the Shu-king, Li-ki, Plato and Marcus Aurelius Antonius. A veritable return to heathendom for light, guidance and instruction.

The prayers are compiled from the liturgy of the Jewish church, Alexandrian liturgy, Synod of Dort, Gregorian, Mozarabic, E. B. Pusey, Book of Prayers, Book of Common Prayer, Greek Church, Roman Breviary, etc. Now and then a few dots (....) appear, marking evidently the place where the Name, which is above every other name, the Name of the Master who bought them, our Lord Jesus Christ, is left out.

We care not to still further burden these pages with that which proves only too well the awful falling away which is going on in the midst of Christendom. Surely such a book is the open denial of Him who is yesterday, to-day and forever the same—Jesus Christ, God from all eternity and to all eternity.

But the leaven works. A few days ago two brethren in told the Editor that the ministerial association of their city, composed of the different Presbyterian, Methodist, Baptist, etc., preachers of the city, elected the Jewish rabbi to membership of that body. The rabbi was present, and a number of brethren who led in prayer avoided carefully in prayer the name of the Lord Jesus Christ, who bought them and that unquestionably for the sake of the rabbi.

The leaven works. The following religious advertisement appeared in the New York "Mail and Express":

His Excellency Wu Ting Fang, the Chinese Minister; Rev. Dr. R. Heber Newton, Rabbi Joseph Silverman, Rev. Dr. R. S. MacArthur, Rev. Dr. Thomas R. Slicer, Rabbi Samuel Schulman, Rev. Dr. Donald S. Meckay and Edwin Markham will be among the speakers at a public meeting which is to be held in Calvary Baptist Church, West Fifty-seventh street, on Tuesday evening, March 26.

The meeting is to be held under the auspices of the Baron and Baroness de Hirsch Monument Association, which was formed for the purpose of eradicating racial prejudice. The subject of the addresses will be "To Eradicate Race Prejudice by the Golden Rule." The president of the association, Gen. Thomas L. James, will preside at the meeting, and Mr. Markham will read a poem written by him for the occasion.

This surely is on the line of Parliament, Congress and State Conference with its common worship, Golden Rule, All Fatherhood of God—no Saviour, no Lord, no blood, no atonement—this is the drift of our day. Soon it will come like an avalanche. How clear the Word is for us as believers, "FROM SUCH TURN AWAY" (1 Tim. iii.) May all those who are connected with that which is evil separate themselves from it in obedience to the Word. Brethren, the time is short!

Discipleship in an Evil Day.

The first three chapters of the Book of Daniel furnish a most seasonable and important lesson at a time like the present, in which the disciple is in such danger of yielding to surrounding influences, and of lowering his standard of testimony and his tone of discipleship, in order to meet the existing condition of things.

At the opening of chapter i. we have a most discouraging picture of the state of things, in reference to the ostensible witness of God on the earth. "In the third year of the reign of Jehoiakim, king of Juda, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, king of Juda, into his hand, with part of the vessels of the house of God, which he carried into the

land of Shinar, to the house of his god; and he brought the vessels into the house of his god." (Chap. i. 1, 2.) Here then we have an aspect of things quite sufficient; if looked at from nature's point of view, to discourage the heart, to dampen the spirit, and paralyse the energies. Jerusalem in ruins, the temple trodden down, the Lord's vessels in the house of a false god, and Juda carried away captive. Surely the heart would feel disposed to say, There is no use in seeking to hold up the standard of practical discipleship and personal devotedness any longer. The spirit must droop, the heart must faint, and the hands must hang down, when such is the condition of the people of God. It could be naught but the greatest presumption for any of Juda's sons to think of taking up a true Nazarite's position at such a time.

Such would be nature's reasoning; but such was not the language of faith. Blessed be God! there is always a wide sphere in which the spirit of genuine devotedness can develop itself—there is always a path along which the true disciple can run, even though he should have to run in solitude. It matters not what the outward condition of things may be, it is faith's privilege to hang as much on God, to feed as much on Christ, and to breathe as much of the air of heaven, as though all were in perfect order and harmony.

If ever there was a time in which one might be excused for taking a low ground, it was the time of the Babylonish captivity. The entire framework of Judaism was broken up; the kingly power had passed out of the hand of David's successor, and into the hand of Nebuchadnezzar; the glory had departed from Israel; and, in one word, all seemed faded and gone, and naught remained for the exiled children of Juda, save to hang their harps upon the willows, and sit down by the rivers of Babylon, there to weep over departed glory, faded light, and fallen greatness. Such would be the language of blind unbelief; but, blessed be God! it is when everything appears sunk to the lowest possible point, that then faith rises in holy triumph; and faith, we know, is the only true basis of effective disciple-

ship. It asks for no props from the men and things around it; it finds "all its springs" in God.

Thus it was that Daniel and his companions were enabled to overcome the peculiar difficulties of their time. They judged that there was nothing to hinder their enjoying as elevated a Nazariteship in Babylon as ever had been known in Jerusalem; and they judged rightly. Their judgment was the judgment of a pure and well founded faith. It was the selfsame judgment on which the Baraks, the Gideons, the Jephthahs, and the Samsons of old had acted. It was the judgment to which Jonathan gave utterance, when he said, "There is no restraint with the Lord to save by many or by few." (1 Sam. xiv.) It was the judgment of David, in the valley of Elah, when he called the poor trembling host of Israel "the army of the living God." (1 Sam. xvii.) It was the judgment of Elijah, on Mount Carmel, when he built an altar with "twelve stones according to the number of the tribes of the sons of Jacob." (1 Kings xviii.) It was the judgment of Daniel himself when, at a further stage of his history, he opened his window and prayed toward Jerusalem. (Dan. vi.) It was the judgment of Paul when, in view of the overwhelming tide of apostasy and corruption which was about to set in, he exhorts his son Timothy to "hold fast the form of sound words." (2 Tim. i. 13.) It was the judgment of Peter when, in prospect of the dissolution of the entire framework of creation, he encourages believers to "be diligent, that they be found in him in peace, without spot and blameless." (2 Peter iii. 14.) It was the judgment of John when, amid the actual breaking up of everything ecclesiastical, he exhorts his well-beloved Gaius to "follow not that which is evil, but that which is good." (3 John 2). And it was the judgment of Jude when, in the presence of the most appalling wickedness, he encourages a beloved remnant to "build themselves up in their most holy faith, praying in the Holy Ghost, to keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21). In one word, it was the judgment of the Holy Ghost, and, therefore, it was the judgment of faith.

Now, all this attaches immense value and interest to

Daniel's determination, as expressed in the first chapter of this book. (Chapter i. 8.) He might, very naturally, have said to himself, "There is no use in one poor feeble captive seeking to maintain a place of separation. Everything is broken up. It is impossible to carry out the true spirit of a Nazarite amid such hopeless ruin and degradation. I may as well accommodate myself to the condition of things around me."

But no; Daniel was on higher ground than this. He knew it was his privilege to live as close to God in the palace of Nebuchadnezzar, as within the gates of Jerusalem. He knew that, let the outward condition of the people of God be what it might, there was a path of purity and devotedness opened to the individual saint, which he could pursue independently of everything.

And may we not say, that the Nazariteship of Babylon possesses charms and attractions fully as powerful as the Nazariteship of Canaan? Unquestionably. It is unspeakably precious and beautiful, to find one of the captives in Babylon breathing after, and attaining unto, so elevated a standard of separation. It teaches a powerful lesson for every age. It holds up to the view of believers, under every dispensation, a most encouraging and soul-stirring example. It proves that, amid the darkest shades, a devoted heart can enjoy a path of cloudless sunshine.

But how is this? Because "Jesus Christ is the same yesterday, to-day, and forever." (Heb. xiii.) Dispensations change and pass away. Ecclesiastical institutions crumble and founder into ruins. Human systems totter and fall; but the name of Jehovah endureth forever, and His memorial is with all generations. It is upon this holy elevation that the church plants its foot. It rises above all vicissitude, and enjoys sweet converse with the unchangeable and eternal Source of all real good.

This is truly encouraging. The poor heart is so apt to sink, and be discouraged, by looking at the failure and unfaithfulness of man, instead of at the infallible of God. "The foundation of God standeth sure; having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." (2

OUR HOPE.

359

Tim. ii. 19.) What can ever touch this enduring truth? Nothing! And, therefore, nothing can touch the faith which lays hold of it, or the superstructure of practical devotedness which is erected on the foundation of faith.

And look at the glorious results of Daniel's devotedness and separation. In the three opening chapters we observe three distinct things, resulting from the position assumed by Daniel and his companions, in reference to "the king's meat." 1, They were let into the secret of "the king's dream." 2, They withstood the seductions of "the king's image." And 3. They were brought unscathed through "the king's furnace."

I. "The secret of the Lord is with them that fear Him." This is beautifully exemplified in the case before us. "The magicians, and the astrologers, and the sorcerers, and the Chaldeans," who were breathing the atmosphere of the royal presence, were all in the dark as to the royal dream. "The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter." Very likely; but there was a God in heaven who knew all about it; and who, moreover, could unfold it to those who had faith enough, and devotedness enough, to separate themselves from Babylonish pollutions, though involved in the Babylonish captivity. The mazes, the labyrinths, and the enigmas of human things all plain to God; and He can and does make them plain to those who talk with Him, in the sanctity of His holy presence. God's Nazarites can see further into human affairs than the most profound philosophers in the world. And how is this? How can they so readily unravel the world's mysteries? Because they are above the world's mists. They are in the place of separation, the place of dependence, the place of communion. (Read Chap. ii. 17, 18.) Here we have their place of strength and intelligence. They had only to look up to heaven, in order to be endowed with a clear understanding as to all the destinies of earth.

How real and simple is all this? "God is light, and in Him is no darkness at all;" and, hence, if we want light, we can find it only in His presence; and we can only know the power of His presence as we are practically taking

the place of separation from all the moral pollutions of earth.

And, observe, a further result of Daniel's holy separation. "Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him." Here we have earth's proudest and most powerful monarch at the feet of the captive exile. Magnificent fruit of faithfulness! Precious evidence of the truth that God will always honor the faith that can, in any measure, rise to the height of His thoughts! He will not, He cannot, dishonor the draft which confidence presents at His exhaustless treasury. Daniel, on this memorable occasion, realized, in his own person, as fully as ever it was realized, God's ancient promise: "And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. . . . And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath." (Deut. xxviii. 10, 13.)

Assuredly Daniel was, in the above scene, "the head," and Nebuchadnezzar "the tail," as looked at from the divine point of view. Witness, also, the bearing of this holy Nazarite, in the presence of the impious Belshazzar. (Dan. v. 17-29.) Have we not, here, as magnificent a testimony to the destined pre-eminence of the seed of Abraham, as when Joshua's victorious captains placed their feet on the necks of the kings of Canaan (Joshua x. 24); or, when "all the earth sought to Solomon, to hear his wisdom, which God had put in his heart?" (1 Kings x. 24). Unquestionably; and, in a certain sense, it is a more magnificent testimony.

There it is, however, as a most striking and soul-stirring proof of the power of faith to triumph over all manner of difficulties, and to produce the most ordinary results. Faith is the same mighty principle, whether it acts on the pains of Palestine, on the top of Carmel, by the rivers of Babylon, or amid the ruins of the *professing* Church. No fetters can hind it, no difficulties deter it, no pressure dampen it, no changes affect it. It ever rises to its proper object, and that object is God Himself, and His eternal revelation. Dispensations may change, ages may run their course, the wheels

OUR HOPE.

302

of time may roll on, and crush between their ponderous weight the fondest hopes of the poor human heart; but there stands faith, that immortal, divine, eternal reality, drinking at the fountain of pure truth, and finding all the springs in Him, who is "the way, the truth and the life."

By this "precious faith" it was that Daniel acted, when he "purposed that he would not defile himself with the king's meat." True, he could no longer ascend to that holy and beautiful house, where his fathers had worshipped. But there was faith in Daniel's heart, and that faith carried him beyond every surrounding influence, and enabled him to appropriate, and act in the power of, "all the promises of God," which are "Yea, and Amen in Christ Jesus." Faith is not affected by ruined temples, fallen cities, faded lights, or departed glories. Why not? Because God is not affected by them. God is always to be found; and faith is always sure to find Him.

II. But the same faith which enabled those holy men of old to refuse the king's meat, enabled them, also, to despise the king's image. They had separated themselves from defilement, in order that they might enjoy a more intense communication with the true God; and they could not, therefore, bow down to an image of gold, even though it were ever so high. They knew He was a reality. They could only present worship to Him, for He alone was the true object thereof.

Nor did it make any matter to them that all the world was against them. They had only to live and act for God. It might seem as if they were setting up to be wiser than their neighbors. It might savor of presumption to stand against the tide of public opinion. Some might feel disposed to ask if truth lay only with them? Were all "the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces," sunk in darkness and error? Could it be possible that so many men of rank, of intelligence, and of learning were in the wrong, and only a few strangers of the captivity in the right?

With such questions our Nazarites had nothing to do. Their path lay right onward. Should they bow down and

worship an image, in order to avoid the appearance of condemning other people? Assuredly not. And yet how often are those who desire too keep a conscience void of offence in the sight of God, condemned for setting themselves up and judging others! Doubtless Luther was condemned by many for setting himself up in opposition to the doctors, the cardinals, and the pope. Should he, in order to avoid such condemnation, have lived and died in error? Who would say so?

"Ah! but," some will reply, "Luther had to deal with papable error." So thought Luther; but thousands of learned and eminent men thought otherwise. So also in the case of "Shadrach, Meshach, and Abednego," they had to do with positive idolatry; but the whole world differed from them. What then? "We must obey God rather than man." Let others do as they will; "as for me and my house, we will serve the Lord." If people were to remain in error and continue to do what they, at least, feel to be wrong, in order to avoid the appearance of judging others, where should we be?

Ah! no; my beloved reader, do you seek to pursue the steady, onward, upward path of pure and elevated discipleship. And, whether or not you thereby condemn others, it is no concern of yours. "Cease to do evil." This is the first thing for the true disciple to do. When he has yielded obedience to this golden precept, he may expect to learn to do well. "If thine eye be single, thy whole body shall be full of light." When God speaks, I am not to turn round to see how my obedience to His voice will affect my neighbors, or to consider what they will think about me. When the voice of the risen and glorified Jesus fell upon the ear of the prostrate Saul of Tarsus, he did not begin to enquire what the chief priests and Pharisees would think of him were he to obey. Surely not. "Immediately," he says, "I conferred not with flesh and blood." (Gal. i. 16.) Nothing can be more dangerous than to hesitate, when divine light shines upon the path. If you do not act upon the light, when you get it, you will, assuredly, be involved in thick darkness. Hence, therefore, as another has said, "Never go before your faith, nor lag behind your conscience."

OUR HOPE.

363

III. But, we have said, if our Nazarites refused to bow before the king's image, they had to encounter the king's rage, and the king's furnace. For all this they were, by the grace of God, prepared; their Nazariteship was a real thing; they were ready to suffer the loss of all things, and even life itself, in defence of the true worship of the God of Israel. "They worshipped and served their own God," not merely beneath the peaceful vine and fig-tree in the land of Canaan, but in the very face of "a burning fiery furnace." They acknowledged Jehova, not merely in the midst of a congregation of true worshippers, but in the presence of an opposing world. Theirs was a true discipleship in an evil day. They loved the Lord; and, therefore, for His sake, they abstained from the king's luxuries, they withstood the king's rage, and they endured the king's furnace. (Read Chapter iii. 16-18.) This was the language of men who knew whose they were—of men who had calmly and deliberately counted the cost—of men to whom the Lord was everything, the world *nothing*. All that the world could offer together with life itself, was at stake: but what of that? "They endured as seeing Him who is invisible." Eternal glory lay before them; and they were quite prepared to reach that glory by a fiery pathway. God can take His servants to heaven by a chariot of fire, as seems good to Him. Whatever be the mode of going, it is well to get there.

But could not the Lord have preserved His beloved servants from being cast into the furnace? No doubt. This would have been a very small matter to Him. He did not, however, do so; it was His will that the faith of His servants should be put to the test—should he tried in the furnace—should be passed through the most searching crucible, in order that it "might be found to praise and honor and glory." Is it because the refiner sets no value on the wedge of gold, that he puts it into the furnace? No; but because he does. And, as some one has beautifully remarked, "His object is not merely to remove the dross, but to brighten the metal."

It is very evident that had the Lord, by an act of power, kept His servants out of the furnace, there would have been less glory to Him and as a consequence, less blessing to

them. It was far better to have His presence and sympathy in the furnace, than His power to keep them out of it. What glory to Him in this! And what unspeakable privilege to them! The Lord went down and walked with His Nazarites in the furnace into which their faithfulness had brought them. They had walked with God in the king's palace; and God walked with them in the King's furnace. This was the most elevated moment in the entire career of Shadrach, Meshach, and Abednego. How little had the king imagined the lofty position in which he was placing the objects of his rage and fury! Every eye was turned from the great image of gold, to gaze in astonishment upon the three captives. What could it mean? "Three men bound!" "Four men loose!" Could it be real? Was the furnace real? Alas, "the most mighty men in the king's army" had proved it to be real.

But there was a deeper reality: *God was there.* This changed everything: it "changed the king's words," changed the furnace into a place of high and holy fellowship—changed Nebuchadnezzar's bondmen into God's freemen.

.. *God was there!*—there, in His power, to write contempt upon all man's opposition—there, in His deep and tender sympathy with His tried and faithful servants—there in His matchless grace, to set the captives free, and to lead the hearts of His Nazarites into that deep fellowship with Himself for which they so ardently thirsted.

And, my beloved reader, is it not worth passing through a fiery furnace to enjoy a little more of the presence of Christ; and the sympathy of His loving heart? Are not fetters with Christ better than jewels without Him? Is not a furnace where He is, better than a palace where He is not? Nature says, "No!" Faith says, "Yes!" It is well to bear in mind that this is not the day of Christ's power; but it is the *day of His sympathy.* When passing through the deep waters of affliction, the heart may at times feel disposed to ask, "Why does not the Lord display His power, and deliver me?" The answer is, This is not the day of His power. He could avert that sickness—He could remove that difficulty—He could take off that pressure—He could prevent that catastrophe—He could preserve that beloved and fond-

OUR HOPE.

365

ly-cherished object from the cold grasp of death. But, instead of putting forth His power to deliver, He allows things to run their course, and pours His own sweet sympathy into the oppressed and riven heart, in such a way as to elicit the acknowledgment that He would not, for worlds, have missed the trial, because of the abundance of consolation.

Such, my reader, is the manner of our Jesus just now. By and by He will display His power; He will come forth as the Rider on the white horse; He will unsheath His sword; He will make bare His arm; He will avenge His people, and right their wrongs forever..

And, then, see what glory redounds to the name of the Lord, when His people are enabled, by His grace, to pass, triumphantly, through a trial! Read Daniel iii. 26-28, and where you could find richer or rarer fruits of a faithful discipleship. The king and all his nobles, who, just before, had been wholly engrossed with the bewitching music and the false worship, are now occupied with the amazing fact that the fire, which had slain the mighty men, had taken no effect whatever upon the worshippers of the true God, save to consume their fetters and let them walk free, in company with the Son of God. "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth and come hither." Then Shadrach, Meshach, and Abednego came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Here, then, was a noble testimony as would never have been rendered had the Lord, by a mere act of power, preserved His servants from being cast into the furnace. Nebuchadnezzar was furnished with a striking proof that his furnace was no more to be dreaded than his image was to be worshipped by "the servants of the most high God." In a word, the enemy was confounded; God was glorified; and His dear servants brought forth unscathed from "the burning fiery furnace." Precious fruits,

these, of a faithful Nazariteship! And, observe, further, the honor put upon our Nazarites. "Then Nebuchadnezzar awoke and said, Blessed be the God of Shadrach, Meshach, and Abednego." Their names are intimately associated. They had identified themselves with the true God when it was a matter of life and death to do so; and, therefore, the true God identified Himself with them, and led them forth into a large and wealthy place. He set their feet upon a rock, and lifted their heads up above all their enemies round about them. How true it is that "them that honor me I will honor!" And it is equally true that "they that despise me shall be lightly esteemed" (1 Sam. ii. 30). My beloved reader, have you found settled, divine peace for your guilty conscience, in the perfected atonement of the Lord Jesus Christ? Have you simply taken God at His word? Have you set to your seal that God is true? If so, you are a child of God; your sins are all forgiven, and you are accepted as righteous in Christ; heaven, with all its untold glories, is before you; you are as sure of being in the glory as Christ Himself, inasmuch as you are united to Him.

What remains? Just this: **LIVE FOR CHRIST!** You are left here for "a little while," to occupy for Him, and wait for His appearing. Oh! seek to be faithful to your blessed Master. Be not discouraged by the fragmentary state of everything around you. Let the case of Daniel and his honored companions encourage your heart to seek after an elevated course here below. It is your privilege to enjoy, as much of companionship with the blessed Lord Jesus, as if you were cast amid the palmy days of apostolic testimony.

May the Holy Ghost enable the writer and the reader of these lines to drink in the spirit—walk in the footsteps—manifest the graces—and wait for the coming of the Lord Jesus Christ!

C. H. M.

OUR HOPE.

367

It is Well:

Yes; it is well, though now there fall
 O'er the scene, a cloudy pall;
 Soon 't will be bright with beauty rare,
 And does noon for last midnight care?

What was it Paul and Silas found
 In the Philippian prison bound?
 Yet there they prayed and praises sang
 And grim, thick walls joy's echoes rang.

'T was midnight then; but morning saw
 Them loosed by earthquake, cleared by law,
 Bringing a household purged from sin;
 'T was this for which they were put in.

'T is well; do thou thy courage hold,
 For this brief moment be thou bold,
 The winter cannot last the year,
 There's no week but has some days clear.

It shall be all, now and to come,
 Thy Lord can make all seasons bloom;
 How speedily His face shall change
 Time's lessons and define their range.

It is well; blessed be His name!
 This fills all hope, answers all shame;
 One day of joy with Him, alone!
 'T will be as though naught else we 'd known.

Yes; praises to Him! it is well,
 The glory shall this verdict tell;
 And, manifesting God's rich grace,
 Reveal the wisdom of His ways.

—M. T.

Christ and the Scriptures.

By ADOLPH SAPHIR.

CHAPTER III.

THE TESTIMONY OF THE APOSTLES.

We have thus considered the Scriptures as viewed by Jesus. Let us now look at the Gospels, Epistles, and book of Revelation, and notice their relation to the Jewish Scriptures.

And here I cannot but express grief and astonishment at the prevalent neglect of the Jewish Scriptures. The term "Old Testament" may partly have contributed to this, people imagining that what is old is antiquated. We have already seen that these Scriptures are full of Christ; and were it but for the circumstance that they are the only writings of which we know that Christ used and loved them, they ought to be most precious to us. Christ's favorite book! Christ's only book! The book He always read, always quoted; always His guide and companion during life; His meditation and comfort in His sufferings and on the cross. If you love the Lord, you ought dearly to love and diligently to read this book.

But the thought of many is, I can read all about the Lord Jesus Christ, much better described, more clearly and more fully, in the New Testament. I believe this to be erroneous, and in part bordering on superstition. Take the Gospels. How can we understand them without Moses and the prophets? The very first verse of Matthew is unintelligible: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Who is David? who Abraham? What meaning is there in his genealogy? And yet we know that it is full of the most blessed meaning, viz., that Jesus is the seed of Abraham, in whom all nations are to be blessed; and the Son of David, the Beloved, the King of the Jews and the Shepherd of the flock.

The name Jesus refers to Joshua; the name Christ to the anointing, the significance of which was well known to Israel, who had been taught the meaning of prophet, priest, and king.

The expression "Lamb of God," does not refer exclusively, or even primarily, to the meekness of Christ. The natural symbolism of the lamb was, indeed, the substratum; but the real symbol is that lamb of which we read in Exodus, and which finds its perfect and minute fulfilment in Jesus, in His death on the cross, in the sprinkling of blood on the conscience, in the believer's partaking of Christ, in the spirit of repentance and separation unto God with which faith is accompanied. Therefore is Christ called the *Lamb of God*. "Bearing sin" is an expression based upon Leviticus, and illumined by Isa. liii.

When we read the words "generation of vipers," we are unable to understand their real import, and are in danger of viewing them as the expression of an unrestrained anger and abhorrence, except by referring to Gen. iii. 15; Ps. xci. 13, and other scriptures; where we are taught that there are two seeds, two generations; that of the serpent and the children of God, the seed of the woman.

If we wish to understand the Gospels, the life and teaching of Jesus, we require the same preparation as Israel enjoyed. The evangelist Luke gives us a lovely description of that garden of prepared Israelites who received the Saviour with joy. Notice, in the first place, Mary, the blessed Virgin. The angel had announced to her the birth of the true David, and his words (an echo of 2 Sam. vii. 11, 12; Isa. ix. , 7; Dan. ii. 44) sufficiently show that the prophetic word is known and believed in the angelic world. Mary's song is full of allusions to the promises of God as given to the fathers. So is the song of Zacharias, who, being filled with the Holy Ghost, praises God for His gracious fulfilment of His word, "spoken by the mouth of His holy prophets, which have been since the world began." Simeon, who, according to Luke, waited for "the consolation of Israel" (what is this? Read Isa. xl.—lxvi.); rejoiced when he beheld the holy Child, and confirms the prophecy of Isa. viii. 14, that the Lord is set for the fall and rising again of many in Israel. The good news was joyfully received by them that looked for "redemption" in Jerusalem—people who knew and believed the Scriptures.

Again, how did John the Baptist prepare the way for the

Lord? He preached, according to the Scripture, of a change of mind, of the kingdom of God, of the great harvest, and the separation between wheat and chaff, of baptism with the Holy Ghost, of the Lamb of God. (Jer. iii. 12—14; Isa. lviii. 6, 7; Ps. 1.; Isa. ii.; Ezek. xxxvi.; Ex. xii.; Isa. liii.) To prove that the Gospels cannot be fully understood without the Scriptures of Moses and the prophets would be to go through the whole of the fourfold narrative. It is not sufficient to say that many of our Lord's actions were performed expressly with a view to the fulfilment of prophecy;* it is not sufficient to recognize His references to the written Word. The whole picture of Jesus given us in the Gospels is the fulfilment of that outline which was sketched in word, and sign, and fact, in Israel's record. The Gospels declare that Jesus is *He*. "We have found *Him*." He is come that was to come. But who and what that glorious and divine *HE* is, Moses and the prophets explain.

Consider, moreover, who were the Saviour's first disciples. Andrew said to Simon, "We have found the Messiah." Philip said to Nathanael, "We have found Him of whom Moses in the law and the prophets did write." Nathanael welcomed Jesus as the Son of God, the King of Israel. These men knew the Scriptures. They were waiting for the promised Messiah, the Anointed One. They had studied Moses and the prophets, and recognized now the fulfilment. Nathanael knew that God had a Son; he had learned so from Ps. ii., from Prov. xxx. 4; he knew that Israel's King was to come from above, that David's Son was David's Lord.

Thus we also ought to enter on the study of the Gospels, on the contemplation of the life and the words of Him whose goings forth are from of old; and then we shall see that it is *He*.

And in like manner the apostles preached Jesus, not from their own writings, which did not exist then, but from the Scriptures. What was Peter's sermon on the day of Pentecost? He announced (1) the outpouring of the Spirit according to Joel ii.; (2) the resurrection of Jesus according

*Matt. iv. 13—16; xii. 16—21; xiii. 34, 35; xxi. 4, 5.

to Ps. xvi.; (3) his ascension according to Ps. cx.; and on this he bases (4) the lordship of Jesus as the Messiah.

When Peter is before the Jewish rulers he preaches Jesus from the 118th Psalm; and when the apostles return to the company of believers, the Church is of good comfort, because it knows (from Ps. li.) that Christ, and not it, is the object of man's persecution. It is on the ground of Scripture that the apostles decide the great question concerning the Gentiles and the law (Acts xv.), even as it was the prophetic word which Peter had preached to Cornelius (Acts x.). What did the evangelist Philip declare to the Ethiopian? He expounded to him Isa. liii., and the eunuch believed, and went on his way rejoicing. What did Stephen testify? Behold him, his countenance like the countenance of an angel; in the face of death his last word is a summary of Moses and the prophets! How clear was this word to his mind! how near to his memory and mouth! how dear to his heart! What was Paul's preaching? He proved from Scripture that Jesus is the Christ; he opened the meaning of the prophetic word concerning the Messiah; he asked not merely the Jews, but also King Agrippa, "Believest thou the prophets?" He sums up his teaching in these words: "that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4). "Apollos also was mighty in the Scriptures."

All the apostles preached Jesus from Moses and the prophets. The book of Acts is a continuous unfolding of the ancient Scripture. The Bereans are commended because they compared apostolic teaching with the Scripture; from which we learn not merely that the apostles based their preaching on the Scripture, but that they were anxious their hearers should believe the message, because it was in accordance with the infallible Word of God.

Look at the Epistles. What are they but the unfolding of the gospel of the Scripture? Take that most important Epistle to the Romans. All Christians regard it as a very fundamental epistle, our great defence and bulwark, the basis of our instruction; containing so clearly the doctrine of justification by faith which we teach in our schools and

congregations. Now analyse the epistle. From the very outset Paul announces as his text and thesis the words of Habakkuk, "*The just shall live by faith.*" (Yet for a hundred people who read Romans, is there one who reads the prophet Habakkuk?) He then proceeds to prove, from the Psalms, the sinfulness of man. Then he shows justification. But how? By referring to the mercy cover, in Leviticus. If we understand the tabernacle, the meaning of the ark, of the testimony of the law against us which it contained, of the mercy cover, of the sprinkling of blood, we see the force of Paul's words, that "God hath set forth Jesus to be a mercy cover (Hilasterion), through faith in His blood" (Rom. iii. 25). He goes on to explain the way in which the sinner is justified, by the Scriptures concerning Abram (Gen. xv. 6) and David (Ps. xxxii.). He derives an additional argument from the date and meaning of circumcision.

In Rom. v. he shows us how sin and death are connected with Adam, and righteousness and life with Christ. Is this chapter not inseparable from Gen. iii.? If you know not the history of the fall, can you understand the teaching of Paul? In chaps. ix.-xi. he expounds the doctrine of election, the position of Israel and the Gentiles, and the final conversion of the Jews as a nation; always quoting and illustrating the words of Moses and the prophets. In short, the whole Epistle to the Romans is an unfolding of Moses and the prophets, even as Paul writes to them—"Whatsoever things were written aforetime were written for our learning." Take the Epistle to the Hebrews, and its most striking points. Christ's divinity is proved from various Scriptures, His humanity and future glory from the second Psalm, the glory of His priesthood from the history of Melchizedec. Hebrews is a *commentary on Leviticus*. It is a book in a foreign tongue, unless read in the light of the Scripture. Look at the Epistle to the Galatians, a Gentile church, only of recent date in their experience of Christian truth. Paul's argument is about Isaac and Ishmael, about Sara and Hagar. This most fundamental, evangelical defence of the liberty of the children of God rests upon Genesis.

OUR HOPE.

373

So with the apostolic epistles. In the 1st Epistle to the Corinthians Paul shows from Isaiah and Jeremiah the true character of the world's wisdom, and that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." His exercise of discipline (chap. v.) he founds on Deut. xiii. 5. In chap. x. he explains the history of the wilderness, and from the law of Moses he urges the duty and privilege of the support of the ministry. I will only add his references to the creation of the woman out of Adam (chap. xi.), and his exposition of the resurrection (chap. xv.), so full of the Scripture. How striking and powerful is his quotation in 2 Cor. vi. of four different passages (Levit. xxvi. 11, 12; Isa. lii. 11; Jer. xxxi. 33, and xxxii. 38), introducing them with the words, "As God hath said!" And it is truly the voice of God speaking to us to be separate unto Him.

How beautifully does Paul explain in the Epistle to the Ephesians (this most characteristic portion of the book of the Church) the words of the sixty-eighth Psalm. How emphatic is his testimony concerning the Scriptures in his Epistles to Timothy, possessed of special solemnity in the prospect of his departure, and of perilous times.

Equally rich in Scripture quotation and illustration is Peter in his Epistles; indeed, no apostle speaks more decidedly and clearly on the authority and Divine inspiration and fulness of Scripture, even as no one uses more beautifully and abundantly the Scriptures for our instruction and comfort. The Rock on which this rock was founded was Christ, and Christ according to the Scripture. The little Epistle of Jude refers to Cain, to Sodom, to Balaam, to Korah, and speaks of the body of Moses, in harmony with Deut. xxxiv. 6. "The Epistles of John are a powerful exposition of the history of Cain and Abel."*

James speaks of Abraham offering up Isaac, of the faith of Rahab, of Elijah and his prayer, of Job's patience and the Lord's dealings with him, of the law in its unity; and his epistle abounds in allusions to Scripture thoughts and words.

*Kohlbrügge.

OUR HOPE.

The book of Revelation is a compendium of Moses and the prophets, referring especially to Isaiah, Ezekiel, Daniel, and Zechariah; a summary of all the preceding revelation of God, the beautiful culminating point of the whole record.

It is not too much to say, that as a dictionary is necessary to explain the words of a new language, so the words and facts of the Gospels and Epistles require the explanation of Moses and the prophets. You cannot read the "New Testament" without using the "Old" as a dictionary;* and it is a very superficial view to think that, because we see the word "Jesus," and the word "Lamb," and the words "blood" and "mercy-seat," we have therefore clear and full views, and solid and substantial ground of confidence, comfort, and hope. Unless we know the meaning which God has attached to these words—a meaning which is explained in the history, the types, the institutions, and the prophecy given to Israel, we do not rest on a solid basis; we are not feeding on nourishing food; we are not growing by the *sincere milk of the Word*.

Oh, that we were wise and read the Scripture, the whole Scripture from Genesis to Malachi, and the inspired commentary from Matthew to the Revelation! That we went into God's school, learning His ideas and language, and explaining His Word, not out of the dictionary of reason, the opinions of men, and the traditions of the Church, but out of the dictionary *He Himaeli* has graciously provided! That we used a wholesome frugality in our reading of uninspired books and tracts, and that we possessed a healthy appetite for the nutritious and strengthening Word of God! That we would not confine ourselves to our favorite chapters, but launch out into the free, majestic, infinite ocean of Scripture! That we fed on the green pastures, so spacious and so varied! Let me entreat the young especially

*"The most beautiful exposition of Moses, the prophets, and the Psalms is the New Testament, and especially John and Paul; even as the Old Testament is the foundation and fortress of the New Testament. If I were younger, I would seek all the words of the New Testament in Moses and the prophets. By placing expressions and texts of the two together, grand and wonderful expositions of Scripture would be obtained."—MARTIN LUTHER, *Tischreden*, 1.

OUR HOPE.

375

to read the whole Scripture, copiously, regularly, and systematically. The older people among us enjoyed a training in systematic theology, according to catechisms. It is not the best way, but it is far preferable to what, alas! is too much the state of things now,—that is, the absence of a systematic Scriptural training. Scripture knowledge derived from Scripture itself is the best. But what is to be feared at present is, that our young people, fully sharing in the general and somewhat exaggerated dread of catechisms and systematic manuals, live chiefly on popular sermons and tracts. Of too many it must be said, they are not convinced by Scripture. They do not possess an insight into the scope of the Bible. They know little of Moses, and still less of the prophets. They do not understand the drift of an epistle. And therefore they may easily be tossed to and fro by every wind of doctrine. A good flow of language, solemnity of manner, and plausible philosophy carry them away. Our armor is the Word of God. Read the Scripture, and prayerfully and diligently study "the whole counsel of God."*

*There is much force in the remark by one who says, "We lament that the catechetical books of any church should have come to play such a conspicuous part in the foreground of the Christian stage, and have not kept their proper inferiority of serving as handmaidens to the Book of God. They are exhibitions, not of the whole of the Bible, as is often thought, but of the abstract doctrines and formal commandments of the Bible * * We are very discontented that they should have stepped from their proper place of disarming heresy and preserving in the Church the unity of the faith, that from this useful office they should have come to usurp it as the great instrument of religious education." This is true, yet the systematic training through catechetical books is certainly much to be preferred to the absence of all systematic teaching; and in order to carry out the more excellent way of scriptural training, it is most desirable, nay, an urgent necessity, that our young men and women should be taught the Bible, its history, doctrine, and prophecy, in a systematic manner. The chief defect of the catechisms seems to me their utterly unhistorical character. They say nothing about the kingdom of God, which was the subject of Christ's and the apostles' teaching, nothing about Israel and the purpose of God; whereas in Scripture all is concrete, full of life and color, narrating the dealings of a living God with men, and connecting the past with the future.

Notes on Prophecy and the Jews.

The last chapter in the prophet Isaiah has puzzled not a few of the readers of the Word; still, it is easily interpreted. The chapter is the grand finale of the vision of Isaiah (chapter i. 1). It may be termed the history of the last part of the seventieth week of Daniel (Dan. ix. 27). Only when we consider this chapter as still to be fulfilled will it become clear to our minds. How much in it has been spiritualized? and others have never taken the time to compare Scripture with Scripture to find the right meaning. We can give here in our notes on prophecy but a few hints on this chapter.

The first section contains four verses. Jehovah, looking down from heaven, speaks. He beholds in the earth the unbelieving nation which attempts the rebuilding of a temple in Jerusalem and has succeeded in it even to the re-institution of sacrifices. When we review the opening chapters of Acts, and especially the seventh chapter, from a dispensational standpoint, we see there but a little type of what shall be again in Jerusalem during the tribulation, after the church is gone. The sacrifices were then continued by the unbelieving nation, and they prided themselves with an earthly house, which was no longer the house of the Lord. Stephen in his address quoted, therefore, the opening words of the sixty-sixth chapter of Isaiah, and continuing, he said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." What a faithful testimony it was! An unbelieving part of the Jews will during the tribulation build a temple in Jerusalem and bring sacrifices once more. The Lord will despise all their unbelieving endeavors and consider all sacrifices as an insult. The oblation which is brought is in His eyes like swine's blood. It is one of the things which has often been mentioned in connection with Zionism, a temple for Jerusalem. Whenever a certain number have returned (millions are ready now to go back) and the scheme for which Zionism stands is at least in part practically carried out, then the next must be the erection of that temple in Jerusalem in which later during the tribulation the man of sin, the son of perdition, will

OUR HOPE.

377

take his place. Here in Isaiah lxvi, 1-4 we have Jehovah beholding this temple of the unbelieving Jews who have gone back to their land. All will come to pass during the tribulation. However, the existence of the ever-increasing Zionism shows the nearness of their trouble and the nearness of their trouble shows us the nearness, the imminency of our gathering together unto the Lord.

But in this passage there are others mentioned who are not occupied with the false worship. In the second verse we read, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word." In the fifth verse they that tremble at His word are addressed by the word of the Lord. We have in these verses the mention of that believing, future remnant of Jews, which is so prominent throughout the prophetic Word. These saints which we see in the great tribulation are not Christian believers, but *Jewish*, who are witnessing in the midst of the scenes of apostasy, corruption and ruin. Their witness is not the Gospel of Grace, but of the coming kingdom of the heavens. Such a remnant is not now in existence, nor will it be till the rapture of the church has taken place. They will have no share with the wicked, unbelieving deeds of the nation, but hold a separated position. They will be in great suffering. Read carefully the fifth verse. The words are for those who tremble at His word. "Your brethren (the unbelieving Jews) that hate you (they are hated and despised by them), that cast you out for My name's sake (actual persecution they have to suffer), have said (this in mockery), 'Let the Lord be glorified (or manifested) that we (unbelieving Jews) may see your joy.' But they (the scoffers) shall be ashamed!" It is a little verse, but it puts before us the history of the godly, future remnant of Israel during the tribulation.

With the sixth verse a great change comes. "A voice of tumult from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to His enemies." This is the beginning of the great day of Jehovah. In the midst of the great tribulation and persecution of the remnant the revelation of the Lord Jesus, the Son of man in His glory, will take place. What a change and what a scene it will be!

What a manifestation when He shines out in His majestic splendor! It will indeed be a time of tumult—the time of recompense.

The manifestation of Jehovah-Jesus will be followed by the new birth of the nation and the gathering of the children of Zion (verses 7-9). What follows in this chapter is easily explained in the same light. Nothing of it can mean anything which now is; the fulfilment falls into that great period when at the end of Jacob's trouble the day of Jehovah has its beginning. There will be judgment of the abominations practiced in the earth (verses 15-18). In wrath Jehovah will remember mercy. There will be rejoicing over the earthly Jerusalem. For thus saith Jehovah: "Behold, I will extend peace to her like a river and the glory of the nations like an overflowing stream: ye shall be borne upon the side, and shall be dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (verses 12-13). The glory of the Lord will be seen in the land and His glory will be declared among the nations, but outside of the city of Jerusalem there will be a warning, unquestionably the standing warning for the millennium. While on the one side the glory shines on the other in the valley of Hinom the judgment of the men who have transgressed against the Lord is seen. All flesh comes from one new moon to another, and from one Sabbath to another to worship before the Lord. And they (the nations who worship in Jerusalem) shall go forth and look upon the carcasses of 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. This of course is not yet the second death, the lake of fire, which comes after the thousand years.

The following passages of Scriptures are fundamental, speaking of the coming kingdom of Israel under the Davidic theocracy: Is. ix. 6, 7; xi. 11-13; Jerem. iii. 8; xxiii. 5, 6; xxx. 7-9; xxi. 1-6; l. 4, 5; Ezekiel xxxiv. 23, 24; xxxvii. 15-28; xlv. 1-4; Hosea i. 11; iii. 5; Amos ix. 11; Micah. iv. 8; v. 2-5; Zechariah x. 6-12; xii. 7-10; Luke i. 32, 33; Acts xv. 16. and many others.

OUR HOPE.

379

The following, which is from the London Spectator, makes interesting reading at this time, when Zionism attempts to purchase the land from the Turk which God declared should never be bought nor sold. That very cordial relations are being more and more strengthened between the Porte and the Jews is a fact.

It is very difficult, at least for observers who are outside their community, to understand the precise relation between Jews and Mohammedans. Though the latter in some places persecute them horribly, as, for instance in Morocco, where the life of a Jew, unless he is protected by a European Consul, is hardly of more value than that of an animal, they are, we imagine, held to be nearer to the ruling caste in Mussulman countries, more like kinsfolk, than they are held in any Christian country, except perhaps England, where the distinction of creed and race is very often forgotten. This is due, we imagine, first of all to the fact that the Mussulman races which have borne rule have always been Asiatic and have recognized in Jews that comity of Asia which is at least as strong as the bond which, when men of other colors assail them, binds the white peoples together for defence. A Jew and an Armenian are safe in many Asiatic bazaars where a European, if recognized as such, would owe his life to some personal or political protection rather than traditional history which induced the Persian monarchs through so many ages to recognize the descendants of David as *Princes of the Captivity*, and leave to them a delegated authority as of Princes over their own people.

There is something more, however, in the relations of Jews to Mohammedans, who, though regarding them as infidels, and sometimes as specially offensive infidels, still find it easier to form relations with them than with Europeans. Mohammed himself, we fancy, never quite knew whether he thought of them as a sacred people or as a people specially inimical to himself, and therefore to God. He certainly hoped at one time for their support, and was even inclined to make of Jerusalem the keblah, or sacred point, to which his followers should turn in prayer. He mixed Jewish legends with his own "revelations," and to this hour the only history of the world in which Mohammedans place any faith is a variant upon the history in the Old Testament. The Khalifs occasionally raised Jews to posts of great confidence, and in Spain under the Arab or Moorish dynasties they were allowed to claim a position almost of equality. They were sometimes nobles, so far as there can be nobles under a Mussulman dynasty; they filled the professions, and it is still doubtful whether most of the high civilization of Granada and Seville might not fairly be ascribed to Jewish intelligence and freedom from scruple in investigation.

Even now, though the Turk will tolerate no equal near him, and

though the Jew, who is essentially Arab, is as far divided in blood from the Turk, who is essentially a Moogol, as the European is, the Jew sometimes obtains in Turkey a very remarkable position. He is said to rule in Salonica, for instance, in a way which would not be tolerated in the case of any Christian sect, and to use his curious undefined influence with the officials—which does not wholly depend on bribery—greatly to his own commercial advantage. The Mussulman feeling, in fact, toward the Jew, appears to resemble closely that of a European gentleman toward a kinsman who is regarded as a *mauvais sujet* to be avoided and kept down, or, if necessary, to be given up to the authorities, but, nevertheless, to be reluctantly acknowledged to be a kinsman. The feeling toward him may be as bitter as in any Coptic country, but it is differentiated by the fact that the contempt is not complete.

Some one sent us a little French leaflet announcing a new order of sisters in the Roman Catholic Church. The order is known by the name of "The Sisters of the Second Coming of our Lord Jesus Christ," and at the heading of the leaflet there stands the word from Titus ii. 12, 13. The rules governing this order are given. They have to read every day two chapters from the Old and one from the New Testament, to confess every week, etc., etc. They wear a special costume, the chief color is sky-blue and white, symbolizing heaven and purity. Over the fronts of the hood they wear is a blue band inscribed with the words "*Veni Domine Jesu*" (Come, Lord Jesus). We understand the order is becoming quite numerous. We have also in our possession a little book, an exegesis of Revelation by a Roman Catholic prelate, who wrote fifty years ago that the ending of the nineteenth century would be the time of the second coming of the Lord. Surely Satan transforms himself into an angel of light these days. If Rome, Babylon and her daughters would but know what it means for them the coming of the Lord! Surely all indications show the nearness of that false Christ who will come in His own name.

OUR HOPE.

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

Vol. VII.

MAY, 1901.

No. 11.

Editorial Notes.

Successful Bible Conference in New York City. We have delayed this issue of *Our Hope* so as to be able to give a little report of the Bible Conference held in New York City the last day in April and the first three days in May. The Conference has just closed, and we are thankful to the Lord for the encouragement which we have had. The meetings were very largely attended, both in the afternoon and evening services. Hundreds gathered in every one of the seven meetings to listen to the teaching of the Word. Great blessing rested upon the truths given out and many individual believers came to us and told us about blessings received. We hope to make the June number a special edition of *Our Hope*, in which most of the addresses given during the Conference will appear. This has been the universal request of the Conference, and we desire to pass on the good things given out from the Word to our many readers who were not able to be with us.

We are indeed very much encouraged, and rejoice in the opportunity we had once more to feed the flock of Christ and minister to the household of faith.

A Summer Conference for Bible Study. The Lord tarrying, we expect to hold a summer conference for an entire week for the study of the Word. We are not yet able to announce definitely the place and the time, but it will be in a first-class neighborhood, perhaps along the seashore at a little distance from New York City. The time will

be most likely the last week in July. We also are not yet able to announce other teachers who will take part aside from Mr. Scofield and the editor of this paper, but we hope to be able to give definite information in our next issue, which we expect to have out before the 1st of June. We are sure that this is the will of our Lord, and we see only one way, and that is to go ahead and do that which is laid upon our hearts and made clear to us. We know that many of our readers who used to attend the Bible Conferences years ago at Niagara on the lake, will be very much interested in this move, inasmuch as the conference which we propose to hold is on the very same line as the conference held there; that is, the verbal inspiration of the Word, the assurance of salvation and the imminency of the coming of our Lord Jesus Christ. We will be very glad to correspond with any of our friends who are desirous of attending these meetings and give further information.

**Other
Meetings.**

We had also the pleasure of paying a short visit with a beloved brother to Savannah, Ga., where we addressed a series of meetings, and the testimony of the Word was blessed to many of the hearers. During May we visit Scranton and Wilkesbarre, Pa., holding a few days' meetings in both places. We are thankful for the fellowship in prayer which our readers have with us in this service. We look not to men nor to a company of men, but to the Lord to guide us in the service of Him.

**Scatter
the Printed
Message.**

Every week brings us new evidences of the great blessing which rests upon the distribution of the December number of **OUR HOPE**. During our New York Conference we met with quite a number of people who had received very much light through that number. We are still distributing and circulating this issue. Do not hesitate to write for any number of copies; we will be very glad to forward them to you. Also

write for Jewish literature either in English, German, Hebrew, Jargon or Russian. We hope soon to be able to send out a second edition of "Joseph and His Brethren," which is excellently adapted for circulation among English-speaking Hebrews.

The Gospel of Matthew.

By A. C. G.

Chapter v., 17-48.

The second section of the great proclamation of the King contains the confirmation of the law and its expansion. We can but give a very brief outline and exposition and will be obliged to guard against digressions, which might be made at almost every verse.

We now see our Lord speaking as the one who is greater than Moses (Hebrews iii. 12). Sitting upon the mount, He speaks with greater authority than Moses or any one before Him, because He has greater authority. He who speaks concerning the law and the prophets, confirming and expanding, is the one who gave it to Moses, whose fingers wrote upon the tables of stone, whose Spirit revealed the visions to the prophets and testified in them and through them beforehand concerning the suffering and the glory that should follow. The question which comes to the Jewish mind after reading the opening of the discourse, the description of the characteristics of the heirs of the kingdom is the question concerning the law and the prophets; that is, the whole Old Testament. Did He then come to set them aside? Did He come to make the law and the prophets void? He states at once that He came not to make void the law and the prophets, but to fulfill, and adds, "For verily I say unto you until the heaven and earth pass away, one iota or one tittle shall in nowise pass from the law until all come to pass."

A good deal of wrong teaching has been taken from these words; the most erroneous is the one which puts a Christian believer still under the law and teaches from this passage

that inasmuch as Christ came not to make void the law, so every believer is obliged to fulfill the law. This is a favored argument with Seventh Day people and others. It springs from forgetting the fact that here we have no teaching concerning the Church or the individual believer as it was made known subsequently in the epistles. The epistles make very clear the relation to the law which the true believer sustains, who has eternal life and is in Christ. "So that, my brethren, we also have been made dead to the law by the body of Christ, to be another who has been raised up from among the dead in order that we might bear fruit to God" (Romans vii. 4). We are dead to the law, yet the law in itself is not dead; it is as much alive as ever, and holy, just and good. However, the new nature which we have is the perfect law of liberty; it is something altogether new; yet the old law still exists and has its power, but never for him who is a new creation in Christ Jesus. "The law has been our tutor up to Christ, that we might be justified on the principle of faith, but faith having come we are no longer under a tutor, for ye are all God's sons by faith in Christ Jesus" (Gal. iii. 24, 25). The law could make nothing perfect, but Christ came, and perfection is in Him and through Him. What is the meaning of "to fulfill"? It means to give the fullness, to make full, to fill out the law and the prophets. The wrong interpretation comes generally from having only the Ten Commandments in view, but here is more than that and more than the Lord's full obedience to the law and fulfilling in His body all that which the law and the prophets had spoken of Him. In the true sense of the word the meaning is, that He came to make good the whole scope of law and prophets. He is come to reveal the completeness of that which the law and the prophets had but pointed out. All that which the law and the prophets teach and predict, the fullness, is of Him and will be fulfilled in Him who came and who will come again. The eighteenth verse makes this clear. Even the smallest letter, the Hebrew "jod," shall come to pass; not even the least letter can be set aside, but all will come to pass. Here we have one of the strongest words. The verbal inspiration and infallibility of the Bible. Even the "jod" is of Him, and "until the heavens and the

OUR HOPE.

385

earth pass away not one iota or one tittle shall in nowise pass from the law till all come to pass." All then is divine, infallible and will come to pass. What a solemn declaration of the great King this is! This is in full harmony with the entire testimony of the Word. "Forever, O Lord, Thy Word is settled in the heavens" (Psalm cix. 89). "Thou hast magnified Thy Word above all Thy name" (Psalm cxxx. 2). "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned, and in keeping of them is great reward" (Psalm xix). In the 119th Psalm the perfection and excellency of the Word is told out in each of the 176 verses, with the exception of one, and the declaration is made, "Thy Word is true from the beginning." What an awful sin, what a heinous thing, the rejection of the verbal inspiration of the Word of God is!

In the nineteenth and twentieth verses the King speaks of the doing and teaching of the commandments. Here we are, of course, altogether on Jewish ground. Then there is to be a surpassing righteousness, or better righteousness for the one who is to enter into the kingdom of the heavens. Their righteousness was their own and insufficient for the entering into the kingdom of the heavens. But does our Lord here teach that a person is by a better righteousness of his own to enter into the kingdom of the heavens and that he is by his own efforts to produce this righteousness? Certainly not. Still the false application, the ethical teachings in Christendom substituting now so universally the preaching of the glad tidings of our salvation, teach that man is to lift himself up into heaven by his own righteousness. He speaks not to sinners here, but as to such who are saved, and the saved sinner has a better righteousness than the scribes and the Pharisees, who were only natural men. In possession of this righteousness we do rejoice. "But

now, without law, the righteousness of God is manifested, borne witness to by the law and the prophets; righteousness of God by faith of Jesus Christ towards all, and upon all those who believe, for there is no difference, for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption which is in Christ Jesus, whom God hath set forth a mercy seat through faith in His blood for the showing forth of His righteousness; in respect of the passing by the sins that had taken place before, through the forbearance of God; for the showing forth of His righteousness in the present time, so that He should be just and justify him that is of the faith of Jesus" (Romans iii. 21-26). "For what the law could not do, in that it was weak through the flesh, God, having sent His own Son in the likeness of flesh of sin, and for sin, has condemned sin in the flesh, in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to the flesh, but according to the Spirit" (Romans viii. 3, 4): And the outflow of the righteousness of God we are in Him, is His righteousness. But these words stand also in relation to Israel, converted at last and entering into the kingdom (Ezek. xxxvi. 25, etc.).

And now after He had confirmed the law and made known its immutability, He begins to teach that surpassing righteousness which He demands. He teaches the law in its fullest and deepest spiritual meaning. Here we see all the majesty of the King and the lawgiver. Six times He says "I say unto you." It is the divine "I" of Jehovah, who speaks. And as He speaks here and sends forth the expansions of the law, so will He speak again. Out of Zion shall go forth the law and the Word of the law from Jerusalem (Isaiah ii. 3). And when that time comes, then surely righteousness and peace will kiss each other, and Israel, new-born, having the laws in their inmost parts and written in their hearts and the Spirit upon them, will walk in His statutes, and nations will follow.

Not alone does He show in these expansions of the law, in declaring the true righteousness, His divine authority; but He uncovers the human heart and shows its deep corruption and the hopelessness that the natural man could

ever attain to such a righteousness. It condemns every human being. As mentioned before, thousands of unsaved persons, Jews and Gentiles, have made this first discourse of our Lord in the Gospel of Matthew the standard for what they call "their religion." It is a sad statement which is now heard from all sides: "The sermon on the mount is my creed," or "Our preacher preaches only from the Gospels and the sermon on the mount, and never touches the Old Testament or the Epistles" (this was told us), etc. Are these people really honest, and do they know the cutting words of our Lord, words like a two-edged sword, penetrating to the division of soul and spirit, a discerner of the thoughts and intents of the heart? If they read and are sincere they find themselves all uncovered and naked before Him whose eyes are like flames of fire, before whom indeed all things are naked and laid bare. The words show the sinner his ruin and his corruption. Condemnation comes from every word to the natural man.

Let us look but briefly to the different teachings our Lord giveth, both to show the true righteousness He demands and to uncover the corruption of the heart.

He takes some of the commandments which He wrote on the second table of stone and begins with the commandment: "Thou shalt not kill." Murder was the first awful fruit after the fall, sprung as it was from envy in the heart. The penalty of murder is the judgment. This, then, is the letter of the law. It dealt with the outward deed, but the heart itself it did not touch. Now He speaks. "I say unto you, that every one that is *lightly** angry with his brother shall be subject to the judgment." It shall be as if he had committed the deed "thou shalt not kill." Every one that hates his brother is a murderer (1 John iii. 15). "Whosoever shall say to his brother, Raca (a word embodying hatred and contempt) shall be called before the Sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty of the hell fire." It will be so, no doubt, when the kingdom

*The word "lightly" belongs in here. It was dropped in some manuscripts, but stands in the oldest. It is not angry alone outwardly, but even the remotest feeling of displeasure is meant.

will be come into the earth; swift judgment will overtake the offender. But the words lay bare the heart and show the impossibility of man to stand before God, who judges the heart, in their own righteousness. The believer being the partaker of the divine nature, is righteous and loves his brother. Only the reception of eternal life, which is Christ Himself, can produce righteousness and love. "Whoever has been begotten of God does not practice sin, because His seed abides in him and he cannot sin, because he has been begotten of God. In this are manifest the children of God and the children of the devil. Whoever does not practice righteousness is not of God, and he who does not love his brother" (1 John iii. 9-11). The believer walking in the Spirit will in no way fulfill flesh's lust.

The 23d and 24th verses refer primarily to Israel; in principle it is applicable now during this Christian age.

The words which follow are: "Make friends with thine adverse party quickly, while thou art in the way with him; lest some time the adverse party deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. Verily I say to thee, Thou shalt in nowise come out thence till thou hast paid the last farthing." The words contain an allegorical exhortation to Israel. It is a short outline of their history the Lord here introduces. Following the expansion of the law concerning murder and hatred, that which they were about to do with their own Brother, it is significant. Israel were the adversaries of Him who had come, and treated the royal Person in their midst as an adversary. They did not agree with Him and have been put into the prison (nationally) under punishment till the last farthing is paid. The Lord will perform His whole work (punitive) upon Mount Zion and on Jerusalem (Isaiah x. 12), and then it will be "that her warfare is ended," or, as the marginal reading gives it (Isaiah xl. 2), "her punishment is accepted," and "her iniquity is pardoned and she hath received of the Lord's hand double (in blessing) for all her sins." Thus explained these words fit in the whole.

The next two expansions of the law are concerning purity and divorce. Not alone the deed itself, which was punish-

able by severe penalty, is sin, but every one who looks upon a woman to lust after her has already committed adultery with her in his breast. Out of the heart the transgression comes, and the heart is evil. And this is what so many persons in Christendom say is their creed and standard for "religion"! It is the word which condemns them altogether.

The plucking out of the right eye and the sacrificing of the right hand is, of course, never to be understood in the literal sense, but stands for the inner exercise of the believer, who in self-judgment puts that away which is a snare or a stumbling block. But what sinner can do it or will do it? Let him try it. And while there is in our day an increased boasting in a better morality, a higher standard, and a "social Christianity" is attempted and fostered upon certain words of our Lord in His discourse, it becomes more and more evident that the lust of the eye and the lust of the flesh are honeycombing all classes of the professing church and are practiced as never before. So it is with divorce. What dreadful things might be mentioned here! Among the Jews the greatest laxity prevailed in this direction. Even now through talmudical laws the marriage relations may be dissolved on a mere pretext. Our Lord says with the voice of authority, binding ever: "Whosoever shall put away his wife except for cause of fornication makes her commit adultery, and whosoever marries one that is put away commits adultery."

In the fourth place He speaks against swearing, not to oaths such as are demanded by law, but in a profane way. Heaven, earth and Jerusalem are mentioned because these were mostly used in profane swearing. Significant here is the description of Jerusalem as the city of the great King. This will be during the millennial reign. When the kingdom has come praise will be heard in the heavens, in the earth and in Jerusalem. Now the earth is full of swearing and wicked words, but in that day which comes the offences will be gathered out of the kingdom.

The law of retaliation comes next (verse 38). He teaches not to resist evil. This is again a great principle for His disciples. The author of the Numerical Bible says: "There is no supposition of the abrogation of law or of its penal-

ties. The government of the world is not in question, but the path of the disciple in it. Where they are bound by the law, they are bound and have no privileges. They are bound, too, to sustain it in its general working, as ordained of God as good. Within these limits there is still abundant room for such practice as is here enjoined. We may still turn the left cheek to him that smites the right, or let the man that sues us have the cloak as well as the coat which he has fraudulently gained, for that is clearly within our rights. If the cause were that of another, we should have no right of this kind, nor to aid men generally in escape from justice or slighting it. The Lord could never lay down a general rule that His people should allow lawlessness or identify themselves with indifference to the rights of others. He speaks only of what is personal to one's self—*smite thee, compel thee and sue thee.*"

The last expansion brings forth love. "Ye have heard that it has been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless those who curse you, do good to those that hate you and pray for those who insult you and persecute you," etc. (verses 43-48), ending with "Be ye therefore perfect, as your heavenly Father is perfect." It is the same exhortation as in Eph. v. 1: "Be imitators of God as dear children." The standard for the heirs of the kingdom is then His own moral perfection.

The day will come when such righteousness and love and perfection as the King here describes will dwell in His earthly people and will be manifested in the earth. It will be in the day when the kingdom has come and His will be done in earth as it is in heaven. But every child of God born anew has put before him the highest standard, which includes all that which the King here expounds and that is in possession of Himself, who is the true God and the eternal life, "to walk even as He walked." "Be ye therefore perfect as your heavenly Father is perfect."

Jesus Christ, the Same Yesterday and Today and Forever.

Hebrews xiii., 8.

Almost at the close of the Epistle to the Hebrews stands this comforting word: "Jesus Christ, the same yesterday, today and forever." The verse stands somewhat isolated from the context, yet it has a connection. In the authorized version a semicolon (;) is placed at the close of the seventh verse. It should be a full period. This false punctuation has led to a misinterpretation of the eighth verse. The thirteenth chapter begins with practical exhortations. The warnings are against selfishness, fleshly lusts and the love of money. With the seventh verse a new section begins. Remember your leaders who have spoken to you the Word of God; and considering the issue of their conversation, imitate their faith. Stephen and others, who had laid down their lives. These Hebrews were also in the body and though they had endured much conflict of sufferings, made a spectacle both in reproaches and afflictions and had accepted with joy the plunder of their goods, yet as being also in the body they might be put in prison and suffer like those who were once their teachers. They should remember them. But at once the Apostle calls their attention to something higher. He puts before them the person of our Saviour and Lord, Jesus Christ. This is in keeping with the scope of the entire Epistle. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession (Chapter iii:1). Looking steadfastly on Jesus the leader and completer of faith; who in view of the joy lying before Him, endured the cross, having despised the shame, and is set down at the right hand of the throne of God. For consider well Him who endured so great contradiction from sinners against Himself, that ye be not weary, fainting in your minds (xii:2-3). Christ is all and in all; be occupied with Him who is the same yesterday, today and in the ages to come. The whole epistle puts before

us His glorious person and work. We are by Him and in Him and with Him in the Holy of Holies. He in glory is our perfection.

The verse which follows is again an exhortation. "Be not carried away with various and strange doctrines." This was a danger then, it is the great danger in these last days. We find that some professing believers have spoken slightly of doctrines and have put a practical walk above doctrine. That is all wrong. The walk is nowhere put above doctrine, the walk is always the outcome of correct doctrine. But there are many strange doctrines about even to the seducing doctrines of deceiving spirits and demons. How great and awful has been the increase of strange doctrines of late! Thousands and thousands of professing believers have indeed been carried away by them. The old false doctrines of the Gnostics against which the Epistle of the Colossians has much to say, have been strangely revived and put out in a modern form (Christian Science so called) and finding its adherents from Christendom. Now if a believer knows the doctrine concerning Him and His work, who is the same yesterday, to-day and to the ages to come, it will be impossible that he is carried away by various and strange doctrines. He stands upon the rock of ages which cannot be shaken. Knowing what our Lord is, what He has done for us, what He has made us in Himself, what we shall be with Him in the ages to come, we stand indeed upon a rock in the midst of a stormy sea. We hear the winds howl and see the waves high, yet we are safe and at rest. Therefore in the perilous times we have but one need—looking steadfastly to Him who is the leader and completer of faith, to consider Him and fix our eyes on our perfect Saviour and Lord in heaven.

The word "Better" is often taken to be a good keyword for the Epistle to the Hebrews. It surely speaks of better things. We have in it the better sacrifice, the better blood, the better promises, the better hope, the better covenant, the better resurrection and the better country. It may also be called, The Epistle of our perfection, or of our sanctification. Another name, The Epistle of our glorious possessions in Christ, for we read again and again that little word "Have."

Now in the eighth verse in the last chapter, "Jesus Christ, the same yesterday, to-day and in the ages to come," is likewise a word which is descriptive of the contents of this wonderful Epistle. It reveals the glories of our Lord Jesus Christ, past without a beginning; present, seated in the highest heavens; future, coming again. Let us look a little into the Epistle with this key.

YESTERDAY.

He is the true God, He never had beginning of days. What a yesterday with no beginning! By whom also He made the worlds; who being the effulgence of His glory and the expression of His substance (Chap. 1:3): "Thou, in the beginning, Lord, hast founded the earth and works of thy hands are the heavens" (1:10 Psalm cii.). Meichisedec, that king of Salem and priest of the Most High, is very suddenly brought forward in the Book of Genesis. In the book where genealogies are so frequently given and the connection of each person—father, mother, length of life, etc.—are so minutely described, he alone appears without a genealogy. Without father, without mother, without genealogy; having neither beginning of days nor end of life, is made like to the Son of God (vii:3). In the tenth chapter we read: "Wherefore coming into the world," He says, "sacrifice and offering Thou willedst not; but Thou hast prepared me a body. Thou tookest no pleasure in burnt offerings and sacrifices for sin. Then I said: Lo, I come in the roll of the Book it is written of me—to do, O God, Thy will" (x:5-7; Psalm xl.). This is the word the Son spake to the Father, knowing His eternal will of salvation. It was spoken before He came into the world. He was still in the Father's bosom, in His absolute Deity, when He arose and said: "Lo, I come to do Thy will." And He came; He whose yesterday is all eternity, whose goings forth are from old, from everlasting.

He came with a body which was prepared for Him by the Father. A reading of the fortieth Psalm shows that His ear is mentioned, digged through. This was done with the servant, who volunteered to serve for his whole lifetime. So

OUR HOPE.

He came in the form of a servant. He was made some little inferior to angels (ii:9; Psalm viii.). Since therefore the children partake of blood and flesh, He also, in like manner, took part of the same, that through death He might annul him who has the might of death, that is, the devil; and might set free all those who through fear of death through the whole of their life were subject to bondage (ii:14-15). Wherefore it behooved Him in all things to be made like to His brethren, that He might be a merciful and faithful High Priest in things relating to God, to make propitiation for the sins of the people (ii:17). Who in the days of His flesh, having offered up both supplications and entreaties to Him, who was able to save Him out of death; with strong crying and tears; (having been heard because of His piety) though He were Son, He learned obedience from the things He suffered; and having been perfected, became to all of them that obey Him, author of eternal salvation (v:7-10). For if blood of bulls and goats, and a heifer's ashes sprinkling the defiled, sanctifies for the purity of the flesh, how much rather shall the blood of Christ, who by the eternal Spirit offered Himself spotless to God, purify your conscience from dead works, to worship the living God (ix:14). He made by Himself the purification of sins (i:3). He was once offered to bear the sins of many. He put away sin by sacrificing Himself (ix:27). He fulfilled the eternal will of God, by which will we have been sanctified (separated from sin and death) through the offering of the body of Jesus Christ once for all (x:11). This is the Yesterday of our Lord Jesus Christ. It has no beginning. He subsisted in the form of God and from there the path leads down into this world and His yesterday ends with the death of the cross and the grave.

TO-DAY.

He is no longer on the cross. And while the believer does have constantly the loving, suffering and dying Christ before himself and especially on the Lord's day in the breaking of bread remembers what He has done, yet his eyes do not linger and rest on a dead Christ. The cross is not the high-

OUR HOPE.

395

est object of the believer's contemplation. Our Lord has a to-day, He is risen from the dead. The to-day, the New, begins with His resurrection from the dead. Christ, our Lord risen, ascended upon high, passed through the heavens, welcomed in the heaven of heavens by the Father and set down at His right hand is His To-day, which is so wonderfully developed in this Epistle and which we have, as believers, for our constant and adoring contemplation. Let us read but a few of the many references we have in Hebrews descriptive of our Lord in the to-day in heaven. He is the great shepherd of the sheep brought again from among the dead, our Lord Jesus Christ (xiii:20). He is established heir of all things (i:3). He set Himself down on the right hand of the greatness on high, taking a place by so much better than the angels, as He inherits a name more excellent than they (i:4). He is addressed by God as High Priest according to the order of Melchisedec (v:10). We gaze through the opened heavens and we see Jesus, who was made some little inferior to angels on account of the suffering of death, crowned with glory and honor (ii:9). Now a summary of the things of which we are speaking is: We have such a one High Priest who has sat down at the right hand of the throne of the greatness in the heavens; minister of the holy places and of the true tabernacle, which the Lord has pitched and not man (viii:1). Having therefore a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession (iv:14). He has the priesthood unchangeable. Whence also He is able to save completely those who approach by Him to God, always living to intercede for them (ix:25). For the Christ is not entered into holy places made with hands, figures of the true, but into heaven itself, now to appear before the face of God for us (ix:24). But He, having offered one sacrifice for sins, sat down in perpetuity at the right hand of God, waiting from henceforth until His enemies be set for the footstool of His feet (x:12). But now we see not yet all things subjected to Him. Such, then, is the glory of the To-day. And as we look back in faith to His Yesterday we look upward and see Him exalted in the highest heaven, and in faith we are with Him there.

OUR HOPE.**FOREVER.**

He will not remain there forever at the right hand. The To-day will find an end when He leaves the Father's throne. As He passed through the heavens from the earth, so will He pass again from the heavens and through the heavens back to the earth. He is coming again. First He is coming into the air to receive His own and then He will come to the earth in great power and glory. With His return the ages of Glory begin. The whole habitable world is subjected to Him. He is established heir of all things. When He brings in the firstborn (from the dead) into the habitable world He says: "And let all God's angels worship Him (i:6, Psalm xcvii.). "Thy Throne, O God, is to the age of age" (i:7; Psalm xlv.). "He shall appear to those that look for Him the second time without sin for salvation" (ix:28). "For yet a little while He that comes will come and will not delay" (x:37). "Wherefore let us, receiving a kingdom, which cannot be shaken, be thankful, by which let us serve God acceptably with reverence and fear. For also our God is a consuming fire" (xii:28).

What a glory that will be when He comes and brings many sons to glory! What a glorious forever is in Him and with Him ours! He is all ours, this Saviour and Lord whose name is the Wonderful Counsellor. For both He that sanctifies and those sanctified are all of one; for which cause He is not ashamed to call them brethren (ii:11).

To this glory we look. It is the joy set before us. Willingly we go outside the camp with Him, as we are exhorted in this Epistle, bearing His reproach. Blessed is the believer, who is occupied with Him who is the same yesterday, today and in the ages to come and who waits in patience for that blessed Hope, for we have not here an abiding city, but we seek the coming one. By Him, therefore, let us offer the sacrifice of praise continually to God, that is, the fruit of the lips confessing His name.

A. C. G.

Notes on Judges.

Third Captivity (Continued).

So Deborah sends to call Barak, and she knows well where he is to be found. His home is in Kedesh-Naphtali, and we must certainly consider with some care this dwelling place of Barak; for if we need him, we shall find him still dwelling in this same holy place, "the sanctuary of the 'Wrestler.'" By this may we try the spirits who may present themselves to us under this honored name of "judgment according to God," for indeed many false Baraks have gone out into the world, who are really, themselves, little better than Sisera, although disguised with a veil of much plety of speech. "The glory of God" is a veil under which such an one may seek to hide himself, as in the day of which Isaiah wrote: "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that *cast you out for My Name's sake*, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." Oh, this "glory of the Lord" is a very thick veil, and it is very difficult for many of us to discern what is behind it; it sounds so fair. "Righteous indignation" is very often another false Barak; but neither does he dwell at Kedesh, the "holy place," at all. It is he who makes us far less concerned for the interests of the Lord Jesus, and for the true welfare of His poor afflicted people, our brethren, than for our own prominence or importance. Diotrophus in his day doubtless claimed to be a Barak; but he was nothing but a Sisera, with a veil on. A true Barak ever begins by leading to sincere and lowly self-judgment first: to "casting out the beam from our own eye"; never by judging our own true brethren, separating from them, or casting them out. There is energy, it is true, as is shown by Kedesh being in Naphtali, the "Wrestler"; but it is a holy, spiritual energy, that discerns well who, and what, is the true foe to be resisted.

Two tribes are prophetically—i. e., divinely—selected to be the instruments of this deliverance—"Zebulon" and "Naphtali": names that speak to us clearly enough; but in a strange paradoxical kind of way. They mean respectively

"Dwelling" and "Wrestling"; quiet rest on the one hand and the closest conflict on the other. Peace and War would not seem more opposed than Zebulon and Naphtali; can they march side by side to a common aim, a common victory? Nay, *must* they be thus together? Would it not be better to send Naphtali, "the Wrestler," first to do the fighting, and let Zebulon, "the Dwelling," in natural course, follow after? No, surely; for, incongruous as it may appear, they must go together, in order that we may have some needed lessons that may keep us properly balanced. We have much need of "Naphtali," for we, too, "wrestle," although "not with flesh and blood, but with spiritual wickedness in the heavenlies." Now there is no form of conflict that puts such a strain on every muscle and fibre of the body as wrestling. Modern warfare, in which the contestants may be very far apart, gives us no such idea of ceaseless strain as does wrestling. There is no rest to mind or body whilst the fight goes on; and can there be then room or place for Zebulon here? Yes, strange to say, there is; and paradoxical as it may appear, Zebulon may be equally prominent with Naphtali. For, thank God, even whilst "wrestling" we may "rest" in a sense, and that a true sense; and in this very rest find the strength needed for the "wrestling." I'm afraid, dear brethren, we should have small hope of victory in the conflict in which we are engaged with Naphtali alone apart from Zebulon. If we consider the twelfth verse of Ephesians, sixth chapter, we must bear in mind that there is an earlier one that reads: "Finally, my brethren, be strong in the Lord and in the power of His might." Is there not a decided suggestion of "Zebulon" here? If I am to wrestle successfully with "wicked spirits," who can supply the needed strength for such a conflict? And if it is His, and not mine at all, then is not that word that was written long before, fulfilled: "For thus saith the Lord God, the Holy One of Israel, In returning and rest, shall ye be saved; in quietness and confidence shall be your strength"? Are we not justified, then, in singing, as some of us do:

"Go forth and serve Thee, whilst 'tis day,
Nor ever leave our sweet retreat."

OUR HOPE.

399

What is that but "Naphtali" joined with "Zebulon"?

As we look at the spiritual meaning of all this (which is, for us, we may be assured, the *real* one: If we, by the alone goodness of God, have interpreted aright) we shall not blame Barak very much for desiring never to be apart from Deborah. It is true that the honor was not to be to Barak. "Judgment alone is not to have the honor of deliverance." Well, so be it; let the honor go where it belongs; but still we must keep Deborah with us: and then let us again look at what we have: Quiet *sai...* (Zebulon) combined with divinely given energy (Naphtali) under the control of the living Word of God (Deborah), bringing God into the scene; manifesting the character and casting out in judgment (Barak) every mere carnal reasoning (Jabin). And have we not practically drawn divine lessons from these names, especially when the call is to holiness (Kedesh)?

Before going further, we may glance backward for a moment to note that Hazor, the royal city of Jabin, was also in Naphtali (Josh. xix. 36); but we may be quite sure that, in his hands, it can have no good meaning. "How many are involved in the sectarian strife of tongues, supposing that all the while they are doing God service," as another has said in this connection. So Naphtali under Jabin becomes "contention and strife": no longer the wrestling with principalities and powers (Eph. vi.): no longer contending for the faith once delivered to the saints (Jude i.), but a "biting and devouring one another," a "being consumed one of another" (Gal. v.). This is here shadowed in names; it is told out more clearly as the book goes on.

But there is another dweller in Naphtali: "Heber the Kenite, of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh." Now look at him and his tent closely, for in that tent dwells *one who is to play an important part in the impending struggle*. "Heber" means "the Companion," the "fellowshipper," who severs himself from the Kenites, his natural kindred, in recognition of other ties far stronger, as our Lord Jesus in the days of His flesh was a true Heber when He said, "Who is My mother? And who are My brethren? And

He stretched out His hand toward His disciples, and said, Behold My mother, and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

Thus the tent of him who represents the spirit of love and fellowship that binds all true saints together is not a bad place to look for one who shall have no mercy on the spirit of contention (Sisera) that divides the Lord's saints. That tent is in the plains of "Zaanaim"—the root of this word is in Is. 33.20, where it is translated "taken down": a tabernacle that shall not be taken down, and the prime meaning is "to move tents." Heber is evidently a stranger here; he has but his tent, and even that is ready to be moved at any moment. Could anything more clearly speak of the spirit of strangership and pilgrimage which must certainly now characterize every one whose heart is with his Treasure, and that is in heaven?

But it is a day of joyful deliverance, and it is our profit and pleasure to trace the way of that deliverance which has its spiritual counterpart in these days, and a more literal one in a time yet to come. For its memories sustain Israel through the dark days that still await her, and she makes it the standard for her prayers against the confederacy of the last days: "Do unto her as to Sisera, as to Jabin at the brook of Kison" (Ps. lxxxiii.)

So the battle is joined, and where are those chariots of iron? The victory is with Israel, and a very thorough victory it is, being God's. The pursuit is kept up to the very root of the enemy's strength: Harosheth of the Gentiles: to the place of the cutting work of those who know not God. Here, where those invincible chariots of iron were manufactured, the Israelites now come as conquerors. But Sisera escapes. His chariot has proved "a vain thing for safety" and he leaves it, to flee away on his feet, and he directs his path away from the rout, to that quiet pilgrim tent of Heber, "for there was peace between Jabin, king of Hazor, and the house of Heber the Kenite." Which is certainly what there ought not to have been. Peace between Heber and Jabin! Between the spirit of sweet and holy fellowship and the proud, carnal reasoning of man that

leads to strife! Surely it is evidence enough of things being in a bad way when this is the case. There can be little enjoyment of peace with God when there is peace with Jabin.

But one comes out from the pilgrim's tent to meet Sisera: it is Jael, his wife, and her name tells us very clearly what she represents to-day. That name means "One who ever ascends." Ah, she is well mated and well placed. She is the true helpmeet of Heber, the spirit of communion, and of all, she is exactly *the* one to put to death all that would hinder or mar communion, and make for contention and strife. Sisera made a great mistake in going to a pilgrim's tent for refuge; there is nothing so disastrous to contention between saints as this spirit that "ever ascends" drawn by some lovely unseen (except to faith) Object in the heavens. Hear how our own apostle exhorts us to cherish Jael: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." This spirit will ever slay Sisera and will have nothing to do with the "cutting work" that separates saint from saint. For see again in the very epistle of fellowship, which the same beloved apostle wrote to the Philippians, how Jael puts her tent-peg through the head of Sisera. "I count," says he, "all things but loss for the excellency of the knowledge of Christ Jesus my Lord * * * I press toward the mark for the prize of the calling on high (or upward calling, R. V., margin) of God in Christ Jesus. Let us therefore as many as be perfect (i. e., in the sense of the heart wholly set on this One Object above) be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you." No; there can be no serious conflict between two hearts both of which are wholly set on Christ in glory—Sisera cannot live then. There may be many differences of views still, many divergences of thoughts and judgments; but these are as nothing compared with the common attraction in that lovely Person at God's right hand.

And the tent-peg—what a fitting instrument this is now seen to be. It is a perfect emblem of a pilgrim's life, and

OUR HOPE.

again let us say nothing is so effective in slaying all contention and strife between believers as this. But we must not entirely overlook the other instrument: the hammer. A nail would be of little effect without a hammer; and "is not My Word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29). It is but another aspect of the divine Word that gives direction, power, and effect to the testimony of a pilgrim's life.

Beloved reader, are these lessons strained? That they are true, you will not be likely to question; but are they *divinely intended to be deduced from this narrative?* They are either the result of mere human ingenuity, or of divine purpose. Which? The answer to this will surely largely depend on whether the meanings found in the names are *fairly and truly interpreted, and as to this, there can be no serious question.* There may be slight divergence of views here and there; but, in the main, there will be no material difference possible in the interpretation given to these various names. Surely it is at least not unreasonable to assume that God has not permitted one of them to come into His Word without a purpose, and whether that divine purpose has been by grace discovered or not, must be left to the spiritual discernment of the reader. Such can at least see the perfect consistency between such names as "Zelulon," "Naphtali," "Heber," "Jael," "Zaanaim," "Kedesh," "the tent-peg," and the "hammer."* A consistency that is either nothing but a series of undesigned coincidences, or a divine intention. But one cannot possibly hold to the theory of mere coincidence long; every fresh witness, or example of it, decreases the possibility of its being coincidence, and increases the probability of design, till this becomes a certainty, and these Old Testament narratives shine with still another light than any historical or even moral truth can give, and they are seen to have a still deeper purpose worthy of their divine Author.

We may more properly defer our consideration of the moral elements in Jael's act till we look at the song of Deborah and Barak in the next chapter.

*I have omitted Tabor simply because I lack clear light as to its meaning. The Numerical Bible gives Mount Tabor as "the mount of purpose."

Who Shall be Caught Up.

This question is distinctly answered by the testimony of the Holy Ghost. "This we say unto you by the word of the Lord"—not the word of Peter or James or John—"that we which are alive, and remain unto the coming of the Lord, shall not prevent"—precede or go before—"them which are asleep. For the Lord Himself"—not death, nor the Holy Spirit, nor any providential event—"shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 15-17).

There are many beloved brethren who think that only premillennialists shall be caught up, claiming that the promise is "unto all them that love His appearing" (2 Tim. iv. 8); "unto them that look for Him" (Heb. ix. 28). But there are tens of thousands, now sleeping in the grave, who were beyond all doubt earnest and faithful Christians in life, and yet they never heard of our Lord's personal return, or at least never grasped its meaning. They surely are in Christ; and "the dead in Christ shall rise first." If they come forth from the slumber of the tomb, whether they were pre or post-millennialists, it is certain that there can be no partial rapture.

"Every man in his own order," band or cohort; "Christ the firstfruits; afterward they that are Christ's, at His coming (1 Cor. xv. 23). If they are Christ's by faith in Him as their Lord and Redeemer, they shall be His at His coming, even though they have not looked forward to His advent with hope and joy. "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (Cor. xv. 51, 52). Here there is *obviously no difference between those living and those sleeping, when the Lord comes again. Whether changed*

or raised, they all share alike in the glory of His second advent.

"Our enrollment as citizens is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able to even subdue all things unto Himself" (Phil. iii. 20, 21). It is evident that all believers are here included, without reference to their attainments in knowledge, and all will have part in the resurrection, and in the splendid transformation that shall then be experienced.

But the thought that only premillennialists are caught up to meet the Lord in the air, plainly implies some superior merit on their part, either of acquaintance with the truth, or faithfulness in conduct. Thus a self-complacent and self-righteous spirit is unconsciously fostered, which is in every way most injurious. There are many who believe in Christ's premillennial coming as a doctrine, and yet are living far from Him practically, sometimes, at least, being surpassed in their devotedness by post-millennialists, who know nothing, or care nothing, for the truth concerning His second advent.

So there are all degrees of faithfulness, from those who have scarcely more than "a name to live," to those who are consecrated, loving, obedient children of God. What measure of faithfulness must be achieved in order to entitle us to look for the reward of being caught up at the Lord's return? Alas! any who have a proper estimate of themselves will be the last to boast of meriting reward, and will gladly attribute all they are, all that they have, all that they hope to be, and shall have forever, to free, sovereign, unmerited grace. They are ready to listen to the rebuke of the Holy Ghost: "Who maketh thee to differ? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou didst not receive it?" (1 Cor. iv. 7.)

There is another fact to be considered in pondering this question, and that is the unity of the church. "For as the body is one, and hath many members, and all the members

OUR HOPE.

405

of that one body, being many, are one body; so also is the Christ. For by one Spirit are we all baptized into one body" (1 Cor. xii. 11, 12). "The church, which is His body, the fullness of Him that filleth all in all" (Eph. i. 23). It does not seem according to the scripture that our Lord would have one part of His body asleep in the grave, and another part raised in glory, one part amid the entanglements of the great tribulation on the earth, and another part caught up to meet Him in the air. Hence it is impossible to sympathize with many dear brethren in their view of a partial rapture.

It is equally impossible to accept the teaching of many other excellent brethren, that the church, the real church, the regenerated ones, those washed in the blood of the Lamb, and the children of God by faith in Jesus Christ, must pass through the great tribulation, or that there is no perceptible difference between the coming of the Lord for His saints, and His appearing with them. There will doubtless be a vast multitude, calling themselves Christians, over whom the tribulation judgments will roll; but to the true believer the promise of the coming Lord is addressed with sweet assurance, "Because thou hast kept the word of my patience, I also will keep thee out of the hour of temptation, which will come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10).

These brethren are in the habit of quoting such passages as, "This gospel of the Kingdom shall be preached in all the world for a witness to all nations," and "After a long time the Lord of those servants cometh, and reckoneth with them" (Matt. xxiv. 14; xxv. 19); but it is difficult to see the bearing of the texts upon the tribulation. The Holy Spirit certifies in many places that when the Lord Jesus Christ finally appears in manifested majesty, all the saints will appear with Him (Zech. xiv. 5; 1 Thess. iii. 13; Jude 14, etc.). There must be therefore an interval longer or shorter between His coming for His people and His coming with them.

Besides, it cannot be denied that He said again and again to His disciples, "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. 37); "Blessed

are those servants whom the Lord when He cometh shall find watching" (Lu. xii. 37); "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John xiv. 3); "Surely I come quickly" (Rev. xxii. 20). There is not an intimation that we are to expect any other event to precede and signal His advent but to keep our eye intently fixed upon Himself, and our ear attentively listening for His approaching footsteps. If we postpone His return until after the tribulation, it is useless to watch now; and all the hopes and joys and glories and the meeting with our dead and the cessation of sorrow and the sweetness of satisfied desire, must be put off to a future time. J. H. BROOKES.

"My Lord Delayeth His Coming."

Matt. xxiv. 48.

Few things are more clear to faith than the fact that Satan ever seeks to corrupt what he cannot destroy, whether the subject of his evil purpose be the saints of God, or any special truth of His word which has engaged and blessed their souls. The truth of the Lord's coming as the blessed hope of the believer is no exception to this. Since the Lord has graciously revived it in this "midnight" hour, the closing period of the day of grace, it has taken so firm a hold, blessed be His name, upon the souls of His saints everywhere as was never known before since apostolic times; nor was it since those days ever before so generally accepted (through His goodness, and because the time is so near) as it is now. No reason have we to apprehend that, as a doctrine of Scripture, it will ever again lapse into forgetfulness as it did during post-apostolic days down to the commencement of this century.

At the beginning the virgins all went out to meet the Bridegroom; but how soon this testimony was given up, and the whole thing sank down to this—"they all slumbered and slept"—so torpid was Christian life, so silent was true Christian testimony!

But at midnight there went forth an arousing cry—

OUR HOPE.

407

(1) "Behold the Bridegroom!" (2) "Go ye out to meet Him!" How perfectly this has been fulfilled, and how closely these two things—the person of Christ and the meeting Him, or outgoing of heart to Himself as the coming One in spiritual power and testimony, closely allied as they are by character—were connected in the recovered truth and revived testimony of recent times is patent to many. And we thank God that the power of the Holy Ghost has so accompanied this testimony that Satan's mightiest efforts will achieve no success in depriving Christians of what God has so graciously restored to His Church. But there is danger that the very depth of our convictions on this score, may close our eyes to the more subtle snare to which we are exposed while scripturally sound on the doctrine itself. The *finest characteristic which that hope possesses, regarded practically, is its dateless imminence—in other words, its undefined but certain nearness—and therefore if Satan could succeed in removing this peculiar feature, he knows well he would so emasculate it, that while the shell of the doctrine remained in its structural integrity to satisfy its adherents, the kernel would be abstracted, and its intrinsic value surrendered, since it could no longer be an ever-operating power and "blessed hope" before the soul.*

Such then is the peculiar danger of the present day; foreseeing which, Scripture in its divine perfectness furnishes a parable expressly to warn against this singular snare which the enemy lays for professing Christians (Matt. xxiv. 45-51). Another scripture warns against the scoffers of the last days (2 Peter iii.); but that phase of the subject is not now before us. The special snare of Satan in this "midnight" hour, which is the winding up of the last days, is that of the retention of sound doctrine as to "the second or pre-millennial advent," "the advent and personal reign of Christ," or "the Lord's second coming," whichever men may term it, with the worldliness and the like which the Lord sets forth in the beating of fellow-servants, and eating and drinking with the drunken; in other words, the violence and wantonness which, whether exerted or restrained, are the real workings of the flesh and allowance of the world when developed and displayed.

OUR HOPE.

Pressingly therefore would we bring home to our own soul, and to those of our readers, the deep importance of watching against this declension of heart as to the Lord's return, which is the last snare of our cunning and practiced foe. To put what we mean into clear and concise form, can we say, that having been looking for Him so long, for that very reason we are more and more convinced that He is near at hand, and both the desire and the expectation of His coming are, by reason of so long a time having elapsed, growing every day, stronger within our souls? This is the true reckoning and conclusion of our faith.

Of two things one is clear, that if the long-exercised and dearly-cherished desire of our hearts has not yet been gratified, our soul's expectation not yet fulfilled, either we have therefore clung the more tenaciously to it, having the desire re-kindled afresh and more cheerful in our affections each recurring day, and our daily expectation has approximated more and more towards a certainty that He is close at hand, simply because He is surely coming, and has now been expected for so long; or otherwise we have allowed our faith to fail, our desires to cool, and our expectations to falter, having said, as it were, "We have expected Him all these years, and He has never come, nor know we at all when He will;" thus the sense of it, as an everyday increasingly "blessed hope," has escaped from the heart. No marvel that the poor faithless heart turns to the world which it had unwittingly allowed to betray it into declension, saying within itself, "My Lord delayeth His coming," and in consequence giving rein to the flesh and its works.

How different is it to faith! Are earth's scenes at their darkest, the poor body brought down to death's door, as men speak, and life rapidly ebbing away? There is for us no darkness profound enough to be impenetrable to the piercing rays of "the bright and morning Star," no time so short as to preclude His coming therein, since there be but time for an eye to twinkle, there is time for Him to come; and, to the joy of His own heart, the first act of His coming will be to produce its full effect upon the bodies of the untold multitudes of His saints in the same twinkling of an eye! To shift the scene, it is equally the privilege of faith

OUR HOPE.

409

to find the Lord's coming the very brightest thing in our horizon, engaging our hearts supremely, and asserting its full place and power never more distinctly than when divine favors upon earth are in their most sparkling array before our grateful and gratified hearts. And if it be not so with us, we may well challenge our souls whether the adorable person of Christ and the promise of His coming again have ever yet assumed their unrivalled place before the eye and in the heart as they should, and as most assuredly they would, were He to us all that He would love to be!

It may suffice if we add to this, that we know nothing that is used of the Holy Spirit more powerfully and more frequently to revive from time to time this precious doctrine in the hearts of the saints, than the Lord's Table. Incomparably interlocked are the two things, that seldom if ever are saints really right about either one who are wrong about the other.

The Lord's Supper indeed possesses the wonderful and unique property of converging into one focus His death and His coming, bringing back His death as our only yesterday, and bringing forward His coming as our only to-morrow, the Table being our only to-day, in which our fellowship is with the Father and the Son, and one with another "until He come." Our yesterday a dead Christ whom we remember, our to-day a glorified Christ whom we are united to, our to-morrow a coming Christ whom we are longing for, shining upon us as the "bright and morning Star" while we keep vigil through the long and tearful night of His prolonged and enforced absence.

May the Holy Spirit keep freshly before our souls this "blessed hope," nor suffer it to be impaired by any of the changing scenes of earth; above all, preserving us from, in ever so remote a degree, saying in our hearts, with Laodicean levity and worldliness, "My Lord delayeth His coming."

WILLIAM REID.

The Heavenly Hope and Heavenly Destiny of the Church.

The Church is a heavenly body with a heavenly hope and a heavenly destiny; further, it is as "a light shining in a dark place, till the day dawn and the day star arise in your hearts" (2 Peter 1:19), and "in the midst of a crooked and perverse nation, among whom shine as lights in the world" (Phil. 2:15). This is in contradistinction from Israel, who is characterized "as the light of the world, a city set on a hill which cannot be hid." You will note that the Church's time ends with the resurrection of the righteous dead and the changing in a moment of the living saints. These companies united meet the Lord as He descends into our atmosphere and ascend with Him to the heavens, where conduct is looked into and faithful testimony is rewarded (1 Thess. 4:13-18. 1 Cor. 15:23, 51 and 53). Philip. 3:20 and 21, for "conversation" read "citizenship." 1 Thess. 5:9 and 10, and "not appointed us unto wrath" read "the wrath." *Note.*—This is a specific time, "the wrath," and refers to the tribulation.

John 14:1-3 and 19-20.

John 17:24.

These passages declare the descent of the Lord.

The resurrection of the dead in *Christ*.

The rapture of the living in *Christ*.

Both classes to be "ever with the Lord!" (1 Thess. 4:17).

"Where I am" (John 14:3).

"With me, where I am" (John 17:24).

Only the "dead in Christ" are raised.

Only the living "in Christ" are changed.

There remain in the earth the unbelieving dead, the unbelieving nations, and the faithful Jewish remnant. These Who have been "caught up" afterwards return with Him (Zech. 14:3-4; 1 Thess. 3:13; Col. 3:4; Rev. 19:14; Jude. 14-15; 1 Cor. 6:2-3).

The coming of the Lord for His own is described as the "Morning Star" (Rev. 22:16).

OUR HOPE.

411

The coming of the Lord with these is called the "Sun of Righteousness" (Malachi 4:2).

The coming of the Lord at any moment to raise the dead in Christ and to change the living is a blessed hope of believers in our time. Everything waits for that event, and it may occur at any moment (Titus 2:13; 1 Thess. 1:10; Philip. 3:20).

1 Cor. 15:51-52, "We shall not all die, we shall be changed in a *moment*."

During "the tribulation," the "time of Jacob's trouble," many faithful Jews, waiting and longing for the "appearing" of the Messiah, will suffer martyrdom (Rev. 6:19-11). When their number is completed they will be raised from the dead. This completes "the first resurrection" (Rev. 20:5), which began with the resurrection of the Lord Himself and ends with the tribulation martyrs. Then follows the judgment of the nations, the reign of righteousness and peace of 1,000 years, the loosing of Satan (from the pit) for a time, the resurrection of the wicked, the great white throne, the eternal state in three divisions, the Celestial, the Terrestrial, and the Infernal.

All now living, all who have lived, all who shall live on this earth, will spend eternity in one of these three estates. So far as we are concerned it is either the Celestial or Infernal, for believers gain the first and unbelievers choose the second.

What an incentive to tell out the good news that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life."

The marvel is that God should trust such a message to mortal men, and that having it men should treat it with indifference.

God help us to be faithful in the place He has put us.



Laodicean Christianity?

Revelation iii 14-21.

According to Stier, and all other thoughtful students of the word of God, Laodicea represents "the great residuum of dead Christianity gathered together at the last time." The most discouraging feature of the Church in its final development, and latest stage, is her boasting of outward prosperity, and her ignorance of inward spiritual need. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Proud of her progress and self-satisfied, she has become lukewarm, and dreamed not that she was about to be spued out of the mouth of her insulted Lord.

In all preceding periods in the history of Christianity, as graphically portrayed in the brief epistles to Ephesus, Smyrna, Pergamos, Thyatira, Sardis and Philadelphia, there was something to commend. But here there is not a whisper of approval. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God," the great First Cause of all, the Head of the new creation, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee of of my mouth." Her doom is sealed, and her days are ended in disgrace and rejection.

It may be well to inquire what brought about this deplorable and hopeless condition, and thus discover the cause of the failure that will surely mark the close of the present dispensation. The clue to the answer is found in the epistle to the Colossians. There the apostle is led by the Holy Ghost to write, "I would that ye knew what great conflict (margin, fear or care) I have for you, and for them at Laodicea" (Col. ii. 1). Again he says, "When this epistle is read among you, cause that it be read also in the church of the Laodiceans" (Col. iv. 16). It is obvious, therefore, that the two churches, so near together, were called to encounter the same perils; and hence when we learn what was

true of the Colossians, we can also understand how and why Laodicea was ruined. The two congregations, that were close neighbors, were evidently assailed by the same errors, and if the inspired admonitions were unheeded, the same lamentable results must follow.

To both the Spirit of God sends the solemn warning, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii. 8). They were to guard against philosophical speculations, couched no doubt in plausible language, but leading them astray from Christ, causing them to believe that they were not complete in Him, nor filled out of His unutterable fullness, but that they could engraft into the simple gospel, "as the truth is in Jesus," the profound science of Aristotle, or the lofty thoughts of Plato. This led on, of course, to an intruding into those things which are not seen, vainly puffed up by the fleshly mind, and this was followed by obedience to the commandments and doctrines of men, which things have indeed a show of wisdom, but become the fruitful source of pride and self-sufficiency, producing the substitution of culture for Christ, and an outward growth but a lukewarm spirit, which ends by being spued out.

There is nothing to do, therefore, but to get away from your pompous philosophy and science back to Christ. "I counsel thee," He says, "to buy of me gold tried in the fire." That is, Christ Himself, and faith in Him alone for salvation, as the whole way, the whole truth, the whole life. "Thou shalt make me a mercy seat of pure gold" (Ex. xxv. 17). "His head is as the most fine gold. * * * His hands are as gold rings set with the beryl. * * * His legs are as pillars of marble set upon sockets of fine gold" (Song v. 11-15). When he appeared to Daniel on the banks of the Tigris, "His loins were girded with fine gold of Uphaz" (Dan. x. 5). But this most fine gold was tried in the fire of God's wrath against sin, the symbol of His divinity thus pointing to His atoning death, which lays broad and deep the immovable foundation of faith which, though tried with fire, shall be found unto praise and honor and glory at the appearing of Jesus Christ (1 Pet. i. 7).

The next thing He counsels the apparently rich, but really poor, church to buy is "white raiment." Elsewhere we are told that "the fine linen is the righteousness of saints" (Rev. xix. 8); but not their own righteousness, for "all our righteousnesses are as filthy rags" (Isa. lxiv. 6). But God "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21). It is only when clothed with this spotless robe, the shame of our nakedness does not appear.

As His third counsel to the lukewarm and loathsome mass of professing Christianity He says, "Anoint thy eyes with eyesalve, that thou mayest see." They ought to have remembered the word, "Ye have an unction from the holy One, and ye know all things. * * * The anointing which ye have received of him abideth in you, and ye need not that any man teach you" (1 John ii. 20, 27). But they had gone off after the teachings of men, preferring philosophy and science to the testimony of the Holy Ghost, and thus they brought irretrievable ruin upon themselves and upon the cause they were set to defend.

Hence Jesus is excluded from His own house; but, blessed be His name, He knocks at the door asking admittance, not into the house, for that is doomed, but into even one heart. He promises mutual feasting and delightful fellowship with any man, no matter how ignorant and lowly he may be, who will separate himself from this indifferent crowd, and hold communion with his Lord. A soul true to Christ knows more of the word and more of real joy, than all the traditions, and councils, and canons, and great men of the church and the world combined, can impart or give. Yea, such a soul is a mighty overcomer, and attains the highest dignity the Son of God can bestow, for He says, "To him will I grant to sit with me in my throne."



OUR HOPE.

415

"Count it all joy."—*Jas. 1. 2.*

The Servant's Path.

IN A DAY OF REJECTION.

Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord;
Turn not aside from toil; cease not to warn,
Comfort, and teach. Trust Him for thy reward;
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace;
If men thy work deride—what can they more?
Christ's weary foot thy path on earth doth trace;
If thorns wound thee, they pierced Him before;
Press on, look up, though clouds may gather round;
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then:
Go and tell thy Lord; for they did the same
To Him, who once in patience toiled for them:
Yet He was perfect in all service here;
Thou oft hast failed: this maketh Him more dear.

Self-vindication shun: if in the right,
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself thy friend in need to stand?
Leave all with God. If right, He'll prove thee so;
If not, He'll pardon; therefore to Him go.

"The time is short;" seek little here below;
Earth's goods would cumber thee and drag thee down;
Let daily food suffice; care not to know
Thought for to-morrow—it may never come.
Thou canst not perish, thy Lord is nigh,
And His own care will all thy need supply.

—*Selected.*

Christ and the Scriptures.

By ADOLPH SAPHIR.

CHAPTER IV.

FIVE CHARACTERISTICS OF THE BIBLE—EVIDENCES OF ITS DIVINE ORIGIN.

The Scripture is its own evidence. God did not leave a matter of such vital importance as the authority of Scripture to depend upon minute investigation, for which only the learned have leisure and ability; nor upon abstruse and metaphysical argument, for which the mass of mankind have no aptitude. There must be something about the Scripture obvious and tangible, to prove its authority and demonstrate its high origin. Apart from the testimony of the Spirit, without which there is no true and vital faith in the Word of God,* there seem to me to be five great and simple facts in connection with Scripture, which declare distinctly and clearly its heavenly origin.

I. ITS SUBLIME DOCTRINE.

We find in Scripture, doctrine which man never could have discovered, and which, now that it is revealed, no man and no age can exhaust. The one fact proves that a higher than human mind is the Author of the book; the other is a sign of its infinite and eternal character.

*"No man can say that Jesus is the Lord, but by the Holy Ghost." There may be an intellectual assent to the claims of Jesus. The evidence for His Messiahship, Divine mission, resurrection, may be clearly seen and conscientiously accepted, and yet the apostolic assertion still remains fully true, that to call Jesus Lord is not by nature, but by grace; not the act of unenlightened reason, but the result of the Spirit's work. The Lord receiveth not testimony from man (John v. 34). In like manner the Bible asserts, that the natural man receiveth not the things of the Spirit of God. It would therefore be against all analogy, and in contradiction of Scripture teaching, if faith in the Bible, as a Divine revelation, could be attained by man through logical and historical argument. It is the testimony of the Spirit by which we know that the Word is truth. It need scarcely be added, that historical and philosophical arguments hold an important though subordinate position.

OUR HOPE.

417

1. Take the idea of God, such as the Bible gives us. So spiritual, and yet so simple. God is infinite and incomprehensible, dwelling in light inaccessible, and full of glory; high above all that is created and finite; whom the heaven of heavens cannot contain, and before whom even the angels veil their faces as they adore Him. And yet He is presented as being near unto us, even unto all that are of a broken and contrite heart; as listening unto the sighing of every humble child, and condescending to reveal Himself unto babes. How spiritual and sublime is the Scripture teaching of God! how homely and simple its revelation of the Father! Scripture reveals to us God as the great Creator of the universe, the Governor and Upholder of the world, the adorable King of angels, who obey His *commandments*; and at the same time we are assured, that not even a sparrow can fall to the ground without His will, and that the very hairs of our head are numbered; we are taught that we may commend to His guidance the minutest duties of our life, and expect His answer to our prayers on behalf of our daily troubles and difficulties. Scripture reveals Him as a God of holiness, justice, and truth, who is of purer eyes than to behold iniquity, and whose throne is established in verity and righteousness; and Scripture unfolds to us the mercy, the compassion, the tenderness of God—His delight in blessing, His glory in His wonderful grace. Whence this idea of God, so sublime and yet so simple, so spiritual and yet so tangible, so pure and holy, and yet so gracious and loving? Do we find anything to be compared with it among the Greeks and Romans? It has come down from above. God revealed Himself.

2. Or take the idea of the law of God. What the Bible teaches us concerning man is no less wonderful than the *idea of God which it brings before us*. What is man? As nations advance, their idea of humanity advances. While savage nations value man according to his strength, subtlety, courage, and even cruelty, civilized nations have a higher and more intellectual and moral standard of human excellence. But what is the true, the perfect idea of man? Look at the Scriptures, teaching us that man is created in God's image. And because since the fall we do not know clearly

what that means, God gives us in the law His idea of humanity; the law teaches us that man is to love God with all his heart, and his neighbor as himself. How wonderful are the Ten Commandments! How high is the law of God, elevating man to communion in love with the Lord God! How deep,—requiring truth in the inward part, the affection of the soul, the surrender of the will! How broad,—taking cognizance of all our varied relationships, of all occupations, circumstances, duties; entering into all the minute detail, into all the ramifications of our earthly life! And the idea of man, existing in the original purpose of God, realized in Adam, and subsequently described in the law of Jehovah, is afterwards manifested in greater fullness and glory in the person of Jesus Christ, the second Adam. This is the second idea revealed in Scripture, above human thought and discovery, the Divine idea of man.

3. The Bible idea of redemption. Of sin we have no adequate conception. Scripture reveals to us the depths of sin, as offence against God and as a disease—as guilt and pollution. But as the Bible-view of sin far transcends our thought, still more wonderful is the Bible idea of redemption! Take a beautiful vase, a masterpiece of art, and dash it to the ground, so that it is shattered into a hundred pieces. Who can restore it? Who can unite the fragments, so that the beauty and harmony of the original shall again show forth the master's skill and thought? Yet what is this compared to the fall, when man's understanding became darkened, his heart alienated from God, his conscience burdened, his will enslaved, his imagination defiled, his soul and mind and affections corrupt; when man became dead in trespasses and sin, so that from the inmost center of his being to the very members of his body sin reigns unto death? And then see how the idea of redemption runs from the very threshold of the Bible in Genesis to the topmost stone of the edifice in Revelation. And such redemption! Full pardon of sin, so that our souls are whiter than the snow; enemies are reconciled, and adopted as children of God; condemnation is removed, and the kingdom of heaven is opened; the heart is changed, the will set free, the mind enlightened; in short, as sin abounded unto death, grace doth much more abound unto life! Whence such a glorious thought?

OUR HOPE.

419

4. Man never could have conceived this. But could man have conceived the superabundance of this grace, restoring us not merely to the lost Paradise, and to the condition of Adam before the fall, but giving us far more than we lost, and placing us far higher than man at his creation. For we are accepted in Christ, the Beloved, and by the Holy Ghost we are one with Jesus, who is the Son of God, one with the Father. Ours is not merely peace, but Christ's peace; not merely life, but Christ's life. Christ is given to us for ever, and we are members of His body, one with Him in the Spirit. Thus are we partakers of the Divine nature, and from Christ the quickening Spirit is our new life. Who could have thought of this?

5. And then notice how Scripture reveals to us all this as portion of the counsel of God. Into the council chamber of eternity, into the secret purpose which God purposed in Him 'f, before the foundations of the world were laid, the Word of God takes us, and shows us that according to this purpose God created the world in Christ, elected Israel, sent His Son, brought in the Church, Jews and Gentiles in one body, that in the ages to come Christ and the Church should manifest His glory, and that thus His grace should be seen and adored by angels and the nations of earth (Ephesians and Colossians). Who could have found out this, or imagined it? A plan so vast, so grand, so beautiful, could only emanate from Him who is God, who is love; and none could have known it but the chosen ones, to whom He revealed His will. And now that it is revealed, we cannot exhaust the Scripture teaching. It is above us and beyond us. We can only exclaim, "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? For of Him, and through Him, and to Him, are all things. To Him be glory for ever. Amen."*

*If the Bible, revealing such truths, is peculiar, Christians who hold these views, and live in them, must needs be also peculiar. Their mode of viewing things is very different from that of the world. To know God, to believe that man is fallen, to rejoice in the redemption of Christ, to realize our oneness with Him by the Spirit,

3. PROPHECY.

Scripture contains predictions which have been fulfilled. These predictions are marvellous, both on account of their comprehensive grandeur, containing great historical outlines and principles, and on account of their circumstantial and minute detail. The one was beyond the mind of the prophets, the other beyond their calculation.

The element of prediction in Scripture has been lately undervalued, and under the specious plea that the moral and spiritual, the ethical element in the prophets, is the chief thing. This is a confusion of ideas. All prediction in Scripture is ethical, or rather spiritual, because it refers to the kingdom of God, and to its center—Christ. But the spiritual element is intimately connected with the facts, the continued manifestations and gifts of God unto His people. That Scripture prediction is throughout ethical, that it differs from all soothsaying, from the foretelling of isolated events and incidents to satisfy curiosity; that it is organically connected with the Divine education of Israel, full of principles, warning, guidance, and encouragement for the people to whom it is given, ought to be perfectly plain to every reader of the Bible. But equally clear it is, that Scripture predicts events which none could have foreseen. How could the thought enter into Abram's mind, or even into the mind of Moses, that in Abram's seed all families of the earth should be blessed? What a marvellous conception! It is impossible to account for it, except on the ground of a direct revelation. In Scripture prediction the

and to wait for His coming from heaven—to believe, in other words, what God has revealed to us in the Bible, this is so peculiar, and so different from the general thought and tone of men, that it must be regarded by the world of professing Christians as very strange. But, alas! even among people who believe the Bible to be God's Word, there are many who have scriptural views on certain points, such as the atonement, faith, etc., but not understanding the "whole counsel of God," in their views on the history and spirit of the world, on the work of the Holy Ghost, on the position of the Church, they savor not the things that be of God, but those that be of men.

OUR HOPE.

421

ethical element is inseparable from the facts; the facts are the revelation of God, educating and comforting His people.

Let us consider only one great subject of prediction, the history of the Lord Jesus Christ. The whole life of the Saviour, from His birth to His ascension and His sending forth the Spirit, may be narrated in the words of Moses and the prophets. Without referring to the four evangelists, the whole history of Christ in its great outlines, as well as its minute particulars, has been foretold by the Spirit through the Scripture.

We ask first concerning His birth. And Gen. iii. informs us, that He is to be emphatically the seed of the woman; while Isaiah teaches us that the mother of the Saviour, the great Immanuel, is to be a virgin, and that this child thus born, this Son given unto us, is the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

We inquire further, Whose Son is the Messiah to be? The Scripture points out Shem, for "Japheth shall dwell in the tents of Shem;" and still further we are directed to Abram, and still further to Isaac (as distinguished from Ishmael), and still further to Jacob: and from among the twelve sons of Jacob, the patriarch on his deathbed singles out the tribe of Judah; out of him shall come Shiloh, and to Him shall be the gathering of the nations. But Scripture is still more definite. The son of Jesse, even David, receives the promise of the great King and Redeemer. Thus we know that the Messiah is God and man; born of a woman, even of a virgin; a Sethite; a descendant of Abraham, Isaac, and Jacob; of the tribe of Judah; of the house of David.

Where is He to be born? Like the wise men from the east; we would naturally suppose in Jerusalem, the holy city, the city of the great King. But Micah knows differently, and points out Bethlehem Ephrathah, little among the thousands of Judah: "Out of thee shall He come forth unto Me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

When is He to be born? Jacob predicts the period: "The sceptre shall not depart from Judah, nor a lawgiver from

between his feet, until Shiloh come;" and Daniel more definitely speaks of a certain period.

Born in Bethlehem, He is to be taken into Egypt; as Hosea saith, "I have called my Son out of Egypt."

What is to prepare the world for His coming? What great event is to announce His advent? Isaiah and Malachi tell us it is to be a man, a messenger, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

What is to be His character? "Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth; I have put my Spirit upon Him. He shall not cry nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench."

What is to be His work? "He shall open the eyes of the blind, and the ears of the deaf shall be unstopped. The lame man shall leap as a hart, and the tongue of the dumb sing."

What is His preaching? "The Spirit of the Lord God is upon Him, because He hath anointed Him to preach good tidings unto the meek." "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth mine ear to hear as the learner."

How will the people receive Him? how will the rulers and guides of the nation welcome Him? "He is despised and rejected of men." The builders reject the stone.

Is He to appear as Jerusalem's king? and in what manner? Zechariah tells us. "Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

What is to be the end of His life on earth? Daniel tells us He shall be "cut off."

Who is to deliver Him into the hands of His enemies? The Psalmist tells us, one of His friends, he that eateth bread with Him; and Zechariah states that for thirty pieces of silver He shall be betrayed.

Will His disciples stand by Him in His last sufferings? No; the Shepherd is smitten, and the sheep of the flock are scattered.

OUR HOPE.

423.

How is He to die? He is the Lamb; and is to suffer a slow painful death, and not a bone of His body is to be broken. Moses teaches us that His blood is to be shed, and that He is to be lifted up as the serpent in the wilderness. *Zechariah adds another feature of His sufferings: He is to be pierced.* No other mode but that of crucifixion fulfils all these descriptions.

What further happened during His crucifixion? The twenty-second Psalm tells us: "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him. I am poured out like water, and all my bones are out of joint. My strength is dried up like a potsherd; my tongue cleaveth to my jaws. They part my garments among them, and cast lots upon my vesture."

What further circumstances attend His death? "He opened not His mouth." "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." "He was numbered with the transgressors."

Why did He suffer? Isaiah answers: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and by His stripes we are healed."

Was it only man who caused His sufferings? Isaiah saith, "It pleased Jehovah to bruise Him; He hath put Him to grief;" and Zechariah saith, "Awake, O sword, against the Man that is mine equal; smite the Shepherd." And in the words of David His soul is to cry, "My God, my God, why hast Thou forsaken Me?"

Is He to remain in the grave? David says, "Thou wilt not leave my soul in hell, neither wilt Thou suffer thine Holy One to see corruption;" "The stone which the builders refused is become the head-stone of the corner;" while Jonah's history prophesies the same; and Hosea speaks of the third day as the day of revival.

And after His resurrection? The sixty-eighth Psalm says, "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the

rebellious also, that the Lord God might dwell among them." And in another Psalm it is written, "The Lord said unto my Lord, Sit Thou at my right hand, until I make thine enemies thy footstool."

(To be continued.)

Notes on Prophecy and the Jews.

We find in the Prophet Hosea (deliverer) some very interesting words concerning Israel's hope, their restoration and conversion. We will briefly point out a number of them.

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel. Say ye unto your brethren, Ammi (my people), and to your sisters, Ruhamah (mercy obtained) (chapter i. 10, 11; ii. 1; compare with Rom. ix. 25). Here we have a blending together of the call of the Gentiles and the reunion of Judah and Israel in the great day of Jezreel (God will sow). His earthly people will be His people again and obtain mercy. In the second chapter we have again the comforting promises which are Israel's: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi (my husband); and shalt call me no more Baali (my master) * * * And in *that day* will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely * * * And it shall come to pass in *that day*, I will answer, saith the Lord, I will answer the heavens and they shall answer the earth, and the earth shall answer the corn, and the wine and the oil, and

OUR HOPE.

425

they will answer Jezreel. And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy." etc. (ii. 16-23). These words are being much spiritualized and used in a way they should not be. They are to be fulfilled in that day of blessing to Israel and the Jews.

"For the children of Israel shall abide many days without king and without prince, and without sacrifice, and without pillar, and without ephod or teraphim (household gods). *Afterward* shall the children of Israel return and seek the Lord their God, and David their King: and shall come with fear unto the Lord and to His goodness in the *latter days*" (iii. 4. 5). The first clause describes the condition of Israel during the many days, that is, the days now. They shall have no king and no prince and no sacrifice. All that which they possessed under the old dispensation is entirely gone. Neither will they have a pillar or teraphim, going into idolatry. But this is not to be Israel's permanent condition. There will be a return. Returning to Jehovah and the Messiah, the rejected One, who is here mentioned as King David, and then, and not before, will they be grafted into their own olive tree.

"I will go and return to my place till they acknowledge their offence and seek my face in their affliction; they will seek me earnestly. Come and let us return to the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; on the *third day* He will raise us up. And let us know, let us follow on to know the Lord; His going forth is sure as the morning. He shall come unto us as the rain, as the latter rain, that watereth the earth" (v. 15; vi. 1-3). This is a most interesting passage. Jehovah in the person of our Lord Jesus Christ had been among them and was not received by them. He left His own and returned to His place, the Father's house. He will come again. It will be at the time of their affliction, in the day of Jacob's trouble. They will acknowledge the offence, and the third day will bring to them life from the dead. The coming of the Lord and the blessings connected with it are described in the third verse.

OUR HOPE.

The last verse of the ninth chapter shows their rejection. "My God shall cast them away, because they did not hearken unto Him, and they shall be wanderers among the nations." In the tenth chapter we read that they will seek the Lord, till He come and rain righteousness upon them (x. 12).

"They shall come trembling as a bird out of Egypt and as a dove out of the land of Assyria; and I will make them to dwell in their houses, saith the Lord" (xi. 11). And the last words the Holy Spirit spoke through Hosea are words of cheer and hope for God's earthly people.

"I will be as the dew to Israel; he shall blossom as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. * * * Ephraim shall say: What have I to do any more with idols? I have answered and will regard him. I am like a green fir tree; from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein."

That with hundreds of promises clear and plain foretelling Israel's return and the order of coming events, the Jews should attempt to go back to the land and, so to speak, restore themselves is most remarkable. It is but a proof of their great blindness. The blindness on these things of professing Christendom is not less remarkable, perhaps even greater. Still it is the sign of our times to see the Jewish "homesickness," as we might term it, feeling and seeking like a blind man the way home. The Ghetto produces poets who sing of Zion and better days, poets who describe the glories of the old homeland. We have read of late several very touching songs written in Jargon by gifted Jews, and as we read them the tears came to our eyes. One especially is very striking. The writer describes the return of the Jews with flying standards and jubilant music, and shows how they were like Cain, the wanderer without rest. But now they come back, and as soon as their foot touches the soil blessing and fruitfulness come forth. But it was only a dream. He awakes still in the night; the morning is not yet, and he

OUR HOPE.

427

closes the song with the question, the old, old question, "How long? When, oh God, will my dream come true?" —How grateful we should be as believers that we know *when* that which is not a dream, but the Word of our God, will come true! May all these home-longings of poor, blinded wandering Israel lead us, too, to wait and long for His Son from heaven.

And how they are still scattered and persecuted! Still in all lands, in all countries, in the isles of the sea, and suffering as long foretold. We glanced some time ago over hundreds of letters which came to us during the past years. Letters from believers and friends of Israel, as well as letters from Jews. What a story they tell! They were written in Shanghai, China; Bombay, India; San Francisco, Cal.; Valparaiso, South America; Alaska, Morocco, Egypt, Palestine, Russia, Finland, Italy, Turkey, Korea, etc. And we could answer and answer many of these, sending out the printed page, the Gospel for the Jews. May the good seed be blest and bring forth blessed fruit, and as long as He carries that many more of Israel may believe in our Lord and become members of His body, where there is neither Jew nor Gentile.

Some one said: "It is getting darker." This is true. The shadows of the coming night are very marked in our day. Sign upon sign appears showing the increasing apostasy. The denial of the Word and the Gospel becomes stronger and more universal every day. One but needs to read the papers in which "leading" preachers advertise the "services for worship" to see the outward fruit of the unbelief and denial of the Word. They "preach" almost everything but the Word. This is not only the case in New York City, but throughout the land. The following is from the "Chicago Record":

Has the Christian pulpit ceased to preach the Gospel? Are the clergymen of the various denominations laboring under the delusion that they must get away from the teachings of the lowly Nazarene in their pulpit discourses in order to hold their congregations?

OUR HOPE.

Look over the subjects of the various Chicago sermons reported in yesterday's "Record-Herald." Here they are:

Professor Herron's Teachings
 Mrs. Humphry Ward's "Eleanor."
 The Almighty Dollar.
 Tragedy of Human Greatness.
 Doctrine of Spiritualism.
 The Card-Playing Habit.
 The Religious Situation.
 The Churches and Bigotry.
 Three-fourths or Four-fourths of a Man.
 Review of the Trial of Dr. Thomas for Heresy.
 The Southern Negro.

The following is from a clipping sent to us from Savannah, Ga. A leading preacher there attacked the Gospel, denying the precious blood, and then he gave his definition of salvation:

"Salvation is what? It is the moral and spiritual uplifting of our manhood and womanhood. Religion is morality sublimated. The skeptics teach that utility, the greatest good of the greatest number, is the reason and inspiration of the moral life; religion teaches that to do good has its highest inspiration in one's love for God and for his fellow-man.

"What are the three things you and I would like best to accomplish? Why, first of all, we would like to overcome our sins; then to bear with patience and fortitude the ills, the sufferings and the acts of injustice of this life; lastly, to live to accomplish some good, so that we may feel that after we are gone our life has not been merely like a breeze that stirred the branches and was past, but that some good thing we had done lived in its consequences after us. Well, salvation is no more and no less than the power which enables us to accomplish this and these.

"Not to save us from the consequences of our sins. God's laws are changeless and the consequences of transgression inevitable. Every sin carries its own punishment, and the result of our offending is here. Not in some unknown planet, not at some unknowable time, but here and now in this very flesh is there an ever-present hell for those who violate the laws of God. Not from the consequences of sin, but from our sins will Jesus save us. Not that we may escape punishment for what we have already done, but that, through God's grace and help, we may overcome ourselves and avoid sin, is the plan and purpose and blessed gift of salvation."

Many more incidents could be given of the increasing denial and falling away. We are thankful for clippings which are sent to us bringing these sad things to our notice.

OUR HOPE.

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

Vol. VII.

JUNE, 1901.

No. 12.

Editorial Notes.

**The Beginning of
a New Volume.**

This issue of "Our Hope" is the last number of Volume VII. With the July number we hope to begin the eighth volume. In looking over the last year we thank our God and our Lord for the rich blessing He has given to us. We thank Him that He has permitted us to send forth twelve times the printed message and that He gave the strength to do it. It has been a year of looking to Him as our Lord and He has graciously given that which we could pass on. More than a hundred letters have reached us during the year, coming from all over this land as well as from other countries and telling us of light, joy, comfort and edification received through "Our Hope." How good of our Lord that He thus uses weak and broken instruments for the feeding of His own flock. However, we desire to say that, month after month in writing for and making up the different issues we have received as much blessing from it as any of our readers. True it is, there have been abundant labors often till late in the night and with aching head and eyes, yet it was and is a delight for us, for it is for His glory and for His body.

We thank our readers for the words of encouragement sent, and, above all, for their fellowship in prayer. The circulation of "Our Hope" is now over twice as large as two years ago. The December number (Lord's coming number) has gone forth up to date in 30,000 copies. A fourth edition becomes a necessity. From everywhere demands come for quantities to circulate among believers. Many preachers and evangelists use them; Bible schools and theological seminaries have been supplied with them. Missionaries in almost every continent were not forgotten, and many Christians have accepted through this issue the precious doctrine of the premillennial coming of our Lord, as well as the blessed

Hope. Write for more and put them out among the people. There is an earnest desire in many hearts in our day to know the Word. The ever-increasing confusion and darkness which settles upon Christendom, the pronounced falling away from the faith once and for all delivered to the saints, should be sufficient to open the eyes of every believer in the Lord Jesus Christ and drive him to the Word to find there His place described he is to take and the guidance for these perilous times.

We have no prospectus for Volume VIII. of "Our Hope." Often magazines offer special features or even premiums. All we have to say is, that we expect to continue month after month, *as long as our Lord tarrieth* and it pleases Him, to send forth "Our Hope" making known the glories of Him, who is Our Hope and, as heretofore, give simple expositions of His Word. Some very helpful expositions on Old Testament scriptures we hope to print in the early fall and also a series of articles, "Studies in Isaiah." Many of our readers will receive a little memorandum as their subscription has expired. If there is a change of address or the paper is not desired for another year please inform us. A very few requests were received for discontinual and most of them on account of inability to pay. However, all these are not stopped but the "Hope" will continue to come every month and the recipients are under no obligation to us.

Summer Bible
Conference.

We are happy to announce herewith the Summer Bible Conference which we mentioned in our last number. The following circular has been sent to most of our readers as well as to hundreds of others:

Sea Cliff Bible Conference.

Sea Cliff, Long Island, July 23, 24, 25, 26, 27, 28, 29, 1901.

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching" (Hebrews x. :25).

OUR HOPE.

431

Arrangements are being made to hold a conference at Sea Cliff, Long Island, on the above dates, to which your attention is earnestly asked and for which your prayers are desired.

Sea Cliff is situated on a high bluff, overlooking Long Island Sound, about twenty miles east of New York City. Is easily reached by steamers plying the Sound, and by the Long Island Railroad. It is a beautiful and quiet summer home and presents many attractive features for such a conference.

The conference will be devoted to teaching and ministering the Word, distinctly based upon the integrity of the Bible as the written Word of God.

The Assurance of Salvation :

"I give unto them eternal life and they shall never perish, and no one shall snatch them out of my hand" (John x. 28).

The Coming of the Lord—personal, pre-millennial, imminent.

"And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also" (John xiv. 3).

There will be three meetings each day and the teaching will be consecutive, taking up some of the Epistles and having continuous study thereon.

Special addresses upon vital truths will be a feature, and the evening sessions will be largely given to gospel addresses by evangelists and preachers.

Full programs will be prepared and sent to all who manifest an interest in these meetings.

Invitations have been sent to teachers of note, but at this date we cannot announce other teachers than

Mr. A. C. Gaebelain, of New York, and

Mr. C. I. Scofield, of East Northfield.

Should you feel sufficiently interested in such a conference to desire further particulars, will you kindly indicate your wish to the undersigned, who will send you all information desired. Good board can be obtained at \$8 to \$12 per week at hotels and boarding houses.

The Sea Cliff, the Plaza, the Windsor, the Cliffwood, the Kenwood, and numerous smaller houses afford ample accommodations and at prices to suit any purse.

OUR HOPE.

Commending the conference to your consideration and co-operation we are,

Faithfully yours,

A. C. GAEBELEIN.

C. I. SCOFIELD.

ALWYN BALL, JR.

FRANCIS E. FITCH.

We will be glad to give any desired information to our readers and engage rooms and board for any one.

In our next issue full program will be announced. We expect to have some teachers from abroad with us.

The Gospel of Matthew.

By A. C. C.

Chapter vi.:1-18.

Our Lord said: "For I say unto you, that unless your righteousness surpass that of the scribes and Pharisees, ye shall in nowise enter into the kingdom of the heavens" (chap. v.:20). This righteousness He had taught in His confirmation and expansion of the law, but now He speaks of something higher still. He makes known the motive of this true righteousness, which the heir of the kingdom is not alone to possess but also to practice. The motive is in all to act as in the presence of the Father. The first eighteen verses of the sixth chapter make this known in a threefold relation. First, in relation to man (verse 1-4), then in relation to God (verse 5-15) and lastly in relation to self (verse 16-18). The word Father is found ten times in these eighteen verses. The Father sees, the Father knows; therefore all is to be done as before Him, the Seeing and Knowing One. Here, then, relationship is acknowledged and made prominent, such a relationship which was unknown in the Old Testament. How we are brought into this relationship to God as Father, and knowing Him as our Father, so as to act continually as in His presence, is not taught in the Gospel of Matthew. The Gospel of John makes this fully known. There we read all about eternal life, the reception of this life, being born anew, born into the family of God, etc. "As many as received Him (Christ, the true God and eternal life,) to them gave He the right to be children of

God, to these that believe on His name; who have been born, not of blood nor of flesh's will nor of man's will, but of God" (John i.:12,13). This is all anticipated in Matthew, and the Father here is not that "All-Father," as the modern twenty century teachers of a Fatherhood of God and brotherhood of men teach, but He is the God and Father of our Lord Jesus Christ, who, according to His great mercy, has begotten us again to a living hope through the resurrection of Jesus Christ from among the dead (1 Peter i.:3-5). Only such who are begotten again, born into the family of God are children and though they are little children, yet do they know God as their Father. "I write to you, little children, because ye have known the Father" (1 John ii.:13). Only such who are children and partakers of the divine nature can act as in the presence of the Father; with all others this is an impossibility; for how can they act and walk before One and do all out of love for One and to please that One, whom they do not know? This is another proof how impossible it is for the unregenerated, who have taken the sermon on the mount as a so-called rule for conduct, to do that which is taught.

Our Lord begins with alms. In the first verse the word alms is best translated (as several old manuscripts read) by "righteousness." } Take heed not to do your righteousness before men to be seen of them, otherwise ye have no reward with your Father who is in the heavens."

Alms are good deeds towards others, charitable actions, bestowing upon the poor, needy and afflicted. Such deeds of mercy and kindness are generally designated by Jews as righteousness. In their prayers on New Year's day they profess that repentance, prayer and *Zodoko*—righteousness will influence God and change the evil to come upon them for their sins into good. Under righteousness every orthodox Jew understands alms. It must have been so during the days of our Lord in the midst of His earthly people. How was it done? We believe that the description our Lord gives here was a literal performance by the self-righteous religionists. Alms were given so as to be seen by men, a trumpet was sounded before them and the sums they gave to the poor were heralded through the streets. And is it not

OUR HOPE.

so even now in the midst of Christendom? How much almsgiving and charities would there be if it were not for a big display? Such almsgiving, such deeds of mercy are not pleasing to God. Such a righteousness, and done by such a motive, are but filthy rags which give no covering and defile. But so it is among Jews and professing Christians, almsgiving, charities without end, good works to appear before men as religious, and no knowledge of the Father. "Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand does; so that thine alms may be in secret and thy Father who sees in secret will render it to thee" (verse 4). The lesson here for every true believer is that all our good works are to be done as to our Father and as before Him alone; when we have done all things that are commanded, we are to say, we are unprofitable servants (Luke xvii. :10). Prayer is the next which follows. Prayer is that which relates to God. How much might be said on that most precious duty or privilege—prayer! But we cannot digress here. "And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the street, so that they should appear to men." What glaring contradiction to pray in words which are addressed to God, and in motive they are but uttered so as to be heard by men! What our Lord describes any one can witness still, on any Saturday morning on the lower East Side of New York City. In synagogues and private dwellings many a Jew can be seen marching up and down, or standing still, or swaying his head and reading his prayers. He is attired with the phylacteries (prayer-straps), a purely rabbinical invention, and his shoulders are enshrouded by a prayer-mantle. His whole behavior as he takes a prominent stand in the synagogue or before an open window, shows but too well that it is done so as to appear before men. "Hypocrites" is the the word with which our Lord designates such men. Yet, is it any better in Christendom? The modern "church prayer meeting" shows only too often the same spirit. We have known men and seen them standing in public places to lead in prayer, and before them a very carefully worded prayer written beforehand, which

was read secretly with much pathos. Some observer of religious movements spoke of a leading New York preacher a short time ago as making "beautiful and very flowery public prayers." Alas! without sitting in judgment upon any one, the flowery prayers, human eloquence in prayer, are only too often a form of an address to God but only uttered to be seen of men. None is excepted of this danger which comes with public prayer. It should be with much godly fear and earnest looking to the Lord when a brother rises to lead in prayer. It is to be done as before God and not before men.*

The Coming of the Lord.†

Introductory Remarks.

In a Bible Conference, such as we begin this evening, devoted mostly to the study of the Prophetic Word, the most important doctrine of the return of our Lord Jesus Christ from heaven must necessarily be the great central thought around which all teaching groups itself. All doctrines of the Word of God head up in this one great and glorious event, the manifestation of the Lord from heaven. In both Testaments it is made known as the one hope. In the Old Testament it is the hope of creation, of His people Israel, and of the nations; while in the New Testament it is the hope of the Church as well as the hope of Israel and the nations and creation. If we would take out of the Bible the hundreds of passages which foretell and describe the literal and personal return of the Lord, we would have a most incomplete and unsatisfactory revelation, which indeed would be no revelation at all. No believer can have a correct understanding of the Word of God if he is ignorant of this great central fact of the Scriptures, and knowing it he will be in possession of the key which unlocks the entire Bible. The destructive criticism of the Word com-

*On account of lack of space we have to leave the conclusion of the first eighteen verses of the sixth chapter for our next number.

†The following articles are some of the addresses given at the New Bible Conference.

mooly called higher criticism, as well as the denial of the verbal inspiration of the Bible, a denial so widespread in our day, becomes an impossibility as soon as the teaching of the literal, personal and premillennial coming of the Lord in all its different phases is believed.

The topic is of course a very vast one. We will give but a very short outline, and in the course of our Bible Conference the details connected with it will be brought out.

As careful readers of the Old Testament Scriptures we will have noticed that in the prophetic books, a great day which is different from all other days is mentioned. This day is called "the Day of Jehovah." It is true certain events of divine judgment, such as the invasion of a hostile army into Israel's land of old, is often used as announcing a Day of Jehovah, but behind the description of punishments, which came upon a disobedient people, there always looms up the great day, a day of darkness and burning, a day of vengeance and wrath, a day when the sun shall be turned into darkness and heaven and earth shall be shaken. This day is still future, and all these prophecies in the Old Testament await their fulfillment in the great event when the heavens will be opened, when God will keep silence no longer, but judge the earth in righteousness.

What scenes in the earth are beheld in the Old Testament in connection with that day? Nowhere do we see that righteousness and peace will be in the earth, when this great future day begins. Nowhere do we read that His people, Israel, whom He has chosen for His earthly people are in rest, in security and in peace when the heavens open to show forth the glory of Jehovah, nowhere is there even the remotest mention made that the nations of the earth are subdued and look to heaven as worshiping nations for the manifestation of the God whom they adore. It is altogether another scene upon which He who comes forth out of the heavens in that day will gaze. Old Testament prophecy shows very clearly that the day will come because the whole earth is in rebellion against God. The sons of Jacob, a godly remnant of them, pass through the day of trouble. When wickedness and transgressors will have come to the

OUR HOPE.

437

full and the wicked one in his final manifestation will rule in the earth, then and not before, according to the Old Testament, the Day of Jehovah, bringing God's vengeance, will come.

This surely is altogether different from the unscriptural dream so universal throughout Christendom, which holds to a conversion of the world before that day of the Lord, which is generally made to mean a universal judgment. The center of this Old Testament day of the Lord still future is a person, it is Jehovah Himself who is again and again seen coming in glory and in majesty riding upon the clouds of heaven to execute the threatened vengeance. But how is He described? He is seen coming like a Son of Man, (Daniel vii.:14), the Holy One of Israel, He is King in Zion to be enthroned there, and as such His title is *Son of God*. (Ps. ii.) It would take us too far to take up all, but would only refer to the 11th chapter of Isaiah, where we have Him described as the stem of Jesse, a branch cut of his roots, the one who is anointed, upon whom the Spirit of the Lord rests, who will come to smite the wicked one. It is hardly necessary to say that the person is the Messiah or the Christ who is thus seen revealed in His future manifestation in power and glory on the pages of the Old Testament. The New Testament makes this very clear and plain.

But once more, what is likewise seen in the Old Testament in connection with that day? The day is always followed by blessings in the earth, mercy is remembered in wrath. We see after the great storm, the beautiful calm, the peace which is to be on the earth. His own people who are back from the dispersion, reinstated into their land, filled with the Holy Spirit, no longer the tail of the nations, but the head. Nations learning war no more and walking in the light of the Lord, the knowledge of the Lord covering the whole earth as the waters cover the deep and groaning creation delivered. The Lord Himself reigning gloriously, and His name as Jehovah, known in the whole universe. Such is the revelation in the Old Testament. How strange that upon all this a spiritual meaning should have been put and just the opposite be taught and that this order of events should have all been reversed.

OUR HOPE.

Now let us glance rapidly to the revelation of this doctrine in the New Testament. We have it here in its fullness with something additional which was not revealed in the Old Testament. In the Old Testament it is only the Day of Jehovah and the visible manifestation of Jehovah as King, as possessor of heaven and earth from the heavens, but in the New Testament we hear of that which could not be manifested in the Old Testament, because there was no Church known and Church revealed. This special revelation in the New Testament is in connection with the Church and is the coming of the Lord to receive His own unto Himself; the Day of Christ which is altogether different from the Day of the Lord, the Judgment Seat or Bema, before which all believers will have to appear, not for condemnation, but for the receiving of reward according to their faithfulness. From the Gospel of Matthew to Revelation this is most clearly revealed; almost 400 passages speak of the coming of the Lord and His visible return from heaven.

We notice briefly a few passages in the New Testament. The Gospel of Matthew is the Genesis of the New Testament. Throughout this Gospel we read much of the great event when the Lord shall return. In the sixteenth chapter our Lord speaks of a number of things for the first time. Peter makes that wonderful confession, "Thou art the Christ, the Son of the Living God," and the Lord announces that He will build His church upon this rock, which is not Peter but Christ Himself, the Living Stone, the Son of God raised from the dead. Then He speaks of His suffering and His resurrection, and in the end of the chapter He mentions His coming again. He tells them, "For the Son of Man shall come in the glory of His Father with His angels; and then He shall render unto every man according to his deeds. Verily I say unto you there be some of them that stand here which shall in no wise taste of death till they see the Son of Man coming in His kingdom." After six days they were on the Mount of Transfiguration and beheld Him in His glory. Peter, as is well known, refers to this very event in his Second Epistle and says, "We did not follow cur-

OUR HOPE.

439

ningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For He received from God the Father honor and glory. This voice we heard come out of heaven when we were with Him in the holy mount." The transfiguration was a type showing His coming as Son of Man, and the day will be when human eyes in the earth will behold the same vision of glory. At the end of the xix. chapter we hear Him telling His disciples, "Verily I say unto you that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The New Testament makes it very clear that our Lord does not yet occupy His own throne, but that He has His place upon the throne of His Father, therefore a day must come when He will take His place upon His own throne, and this will be visible at the end of this dispensation. Right before His sufferings His disciples came to Him and asked Him about the signs of His coming and the end or consummation of the age in which they were living. That which is now is the great parenthesis, the period which is put in brackets, and after this Christian age is ended, the end of the age concerning which these disciples asked will come. He puts before them in the xxiv of Matthew a complete picture. It is all that which His own Spirit declared in and through the prophets of the Old Testament. It is the scene of great tribulation, universal apostasy and signs in heaven and on earth; *and immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be shaken, and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory.* Is it not strange that so many readers of the Bible could make out of this simple picture of a person actually descending from heaven, all kinds of spiritual events, such as revivals, the outpouring of the Holy Spirit, etc.? At the end of the 25th chapter in Matthew we have a continuation of this revela-

OUR HOPE.

tion concerning Him as Son of Man, and here we read, "When the Son of Man shall come in His glory and all the angels with Him (that is, at the end of the age), then shall He sit on the throne of His glory and before Him shall be called all the nations, and He shall separate them one from another as a shepherd separateth the sheep from the goats." This is altogether in harmony with Old Testament prophecy concerning the Day of the Lord as we have it in Joel, in Zechariah and in Isaiah, the judgment of living nations whose chief sin has been the persecution of His earthly people. But in these two chapters, the xxiv and xxv, He also teaches His disciples concerning His coming, not as Son of Man, but as Lord in the parable of the talents, in the parable of the faithful and unfaithful servants and in the parable of the ten virgins. Once more how strange that after these plain and simple teachings in parables, where He is seen personally as Lord and Bridegroom, people should teach that the words "watch therefore, for ye know not the day nor the hour," mean death.

Omitting much which might be mentioned, let us look to the Gospel of John. In the upper room He speaks to His disciples, not as He does in the Gospel of Matthew as to members of His earthly people, but as such who are in possession of eternal life which He is Himself. In the xiv. chapter He tells them that He goes to prepare a place for them, and that He will come again and receive them unto Himself. Now, what can it mean when He says, that He goes to prepare a place? Surely it means that He went personally to go to the Father and to prepare a place in the Father's house. What does it mean when He says, I will come again? Could it mean death or anything else? The only way of explaining it is, He will come again in His person. Here, then, we have the first note of the hope of the Church, the individual believer waiting for the fulfillment of the promise to come again and when He comes He takes us in the Father's house.

In Acts we see the risen Lord leading His disciples to the Mount of Olives. Here really and literally and personally He ascended. Two men in white apparel said to the disciples who looked steadfastly into heaven, signifying

OUR HOPE.

441

the true attitude of the Church, This same Jesus which was received up from you into heaven shall so come in like manner as you beheld Him going into heaven. Can there be anything plainer than these words? Surely it is not a spiritual Jesus or some spiritual coming, but it is this same Jesus, the very same, this same Jesus which was received up from you into heaven, and as He is to come in like manner as He went up, so will He come down with a cloud of glory about Him, so will He come down into the earth for the restoration of the kingdom of Israel, His feet, as the xiv chapter of Zechariah declares, standing in that day upon the Mount of Olives. All the apostolic preaching after Pentecost was surely on the same line. Listen to Peter, Acts iii.:19-21. Read these verses.. Then once more when the disciples came together in Jerusalem to settle certain question, the Holy Spirit gave a key for the prophetic word. If but all believers could take hold of it in all its simplicity and use it. In the xv. chapter of Acts and the 16th verse we read of four great events; first God visits the Gentiles to take out a people for His name. This is the present age. The Gospel is preached, not for the conversion of the Gentiles and the nations of the earth, but to take out a people from them for His name, and to this agree the words of the prophets as it is written. Now comes number two, after these things I will return. This is the visible return of the Lord Jesus Christ from heaven. Then comes number three, 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. This is the restoration of Israel. Then the last, which is the conversion of the world. That the residue of men may seek after the Lord and all the Gentiles upon whom my name is called, says the Lord which maketh these things known from the beginning of the world.

So far we have seen in these few passages, and they are but a few of the many which might be quoted, that the personal, visible and premillennial coming of the Lord as Son of Man in power and glory for the judgment of nations, for the deliverance and restoration of His earthly people and the universal blessing of the earth, is clearly taught in the

OUR HOPE.

New Testament. But now let us look briefly to that which is, as we stated above, nowhere revealed in the Old Testament and which we do not yet find in the Gospels and in the Acts of the Apostles. It is the coming of the Lord for His saints to receive them unto Himself, the hope of the Church. We find this in the Epistles of Paul. The first epistle given by the Holy Spirit through the Apostle Paul is the Epistle to the Thessalonians, and here we have this truth given as nowhere else in all its connections. Read First Thessalonians, iv. chapter, 12th to 18th verse. The attitude of those believers in Thessalonica was after having turned to God from idols and serving the Living God, an attitude of waiting for His Son from heaven. We can but give a few passages where all this is likewise taught, that before the great tribulation, that terrible apostasy which is to come, the Lord will come for His own to take His Church from the earth unto Himself. Philippians iii. 20 and 21, Colossians iii. 2, Titus ii. 13. In Romans v. and xi. we have it; in Hebrews we read that He will come the second time unto salvation to them that look for Him, and that is yet a little while and He that shall come will come and will not tarry. Most assuredly all through the epistles we see that which is the blessed hope is most closely identified and associated with the Gospel itself. It is imminent for the Church no signs and no events to be fulfilled and to come to pass, the great incentive to holiness, to faithfulness and service and patience in suffering. The other Epistles, especially the Second Epistles like Second Thessalonians, Second Timothy, Second Peter and the Epistle of James, the Epistle of Jude and the First Epistle of John, tell us of that great falling away which is to be the end of this period before the Lord comes to take out His people, and after this the apostasy itself, which will be a fulfillment of Old Testament prophecy once more. In Revelation we have of course the full description of the events which will be in the earth during the time of trouble ending with the personal manifestation of the Lord from heaven, the binding of Satan and the millennium, the thousand years so clearly foretold in the Old Testament.

The Predicted End of the Great Gentile World Powers.

By C. I. SCOFIELD, D. D.

I am to speak to you to-night on the "Predicted End of the Great Gentile World Powers." I think we should be interested to know, if we may know, what is to be the end of the present world-order, of the present organized governmental and civil life of the world. Certainly nothing is more evident than that the power and authority over the world is at present in Gentile hands; it certainly is not in the hands of the Jewish people, nor is it in the hands of Christians. At present, incontestably, physical force rules the world; the Gentiles have the armies and the fleets. If we stop to think a little I am quite sure we shall all agree that these nations must have some kind of an end. No one is so foolish as to imagine that the present order of things is eternal; no one can suppose that the present governments of the world are to endure forever. History itself should teach us otherwise, quite apart from the prophetic Word, for history is a graveyard of nations. And if we stop to think of the enormous acceleration of action in this day in which we live, so that "fifty years of Europe" is more than "a cycle of Cathay," we begin to perceive that that end is drawing within measurable distance. The almost absolute neglect of prophecy is a mystery of human inconsistency. Curiosity concerning the future is universal and finds expression in many ways.

We see every day expensive advertisements in the New York papers of astrologers, mediums and all kinds of people who profess to be able to declare the future, and no doubt they find it a very profitable business or they would not continue to pay thousands for advertising, and, yet, in the Book of God, the mystery of the coming years is open for the learning of His people.

You know, or some of you know, that two great chapters of the book of Daniel, the second and the seventh, unfold the course and end of Gentile political supremacy. In the second chapter the future of the Gentile world powers

is declared, and that fittingly at the very time when the authority over the world was given to the Gentiles in the person of Nebuchadnezzar, king of Babylon. The second chapter of the prophecy of Daniel outlines the whole course and end of the Gentile supremacy over the life of the world. In this chapter we have an account of a certain vision which King Nebuchadnezzar had. The vision greatly impressed him because of a certain ominous catastrophe at the end of it, and he was much disturbed. He could not remember the dream—it had utterly gone from him—and so he called for his astrologers and soothsayers and demanded of them two things: first, that they should tell him the dream; and, second, that they should give him the interpretation thereof. No wonder that they protested at the unreasonableness of this, asking the king to describe the dream, whereupon they would give the interpretation. But it was in the providence of God that the thing should be much more certain than this, so the king still commanded that they tell him the dream and its interpretation, and as they could not do so they were all condemned to die. Then Daniel, God's man, a captive Israelite, sought of God light upon the whole matter, and to him God gave the dream and its interpretation. When he was brought before the king he began by telling him what he had dreamed.

"As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter"—

the very thing that I am accusing the great body of Christians of not caring, apparently, to know. Not so Nebuchadnezzar. He found himself in undisputed authority over as much of the earth as he cared to subject to his dominion; for, if his armies did not go everywhere, it was because he did not care to occupy more territory, and how natural it was that he should set his thoughts to the future and say, "I wonder what is to be the end of all this"—

"and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold a

OUR HOPE.

445

great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible; this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron and part of clay. Thou sawest until that a stone was cut out without hands, which smote the image upon his feet, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floor, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O 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 the heaven hath he given into thy hand, and hath made thee ruler over them all, and thou art this head of gold."

That is perfectly clear. King Nebuchadnezzar had seen in his dream a great image, whose form was terrible (the word here should be "imposing"); and the dream took in the whole image from the head of gold to the feet of iron and clay. Here is a good solid beginning for history, "Thou art this head of gold." The story of the world-powers, then, begins with the head of the image, Nebuchadnezzar.

"And after thee shall arise another kingdom inferior to thee, and another kingdom of brass, which shall bear rule over the earth, and the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay;" this should read "brittle" and not "miry" clay.

Now, just in a word, what have we here? A succession of kingdoms, potentially universal, and limited in extent only by the moderation or lack of ambition on the part of

the kings; four great world empires. In Nebuchadnezzar, I repeat, we have a beginning for one great historical cycle. "Thou art this head of gold." Then follow three world-empires designated by three metals—silver, brass, iron. Now this prophecy-vision is 2,700 years old. If it be indeed prophecy we should be able to find its fulfillment, for prophecy is history told in advance. When we do this, when we turn to history, we find it written that, after the death of Nebuchadnezzar, another empire, the Medo-Per-sian, succeeded the Babylonian empire, and after that a third, the Macedonian Empire, or the kingdom of Alexander the Great, and this, according to the vision, was a more extended rule than the Babylonian head of gold empire, and after that came the great Empire of Rome.

Let us examine especially this last of the world-empires. First of all the *character* of the last empire is given—it "breaks in pieces." Exactly the description of Rome; then, "the kingdom shall be divided," and here again is a remarkable parallel with history, for the Roman Empire, as all know, was divided into Eastern and Western, with the capitals at Rome and Constantinople.

Then emphasis is put upon a more minute division, a ten-fold division—the toes. Note also a certain deterioration in the strength of the image takes place. In the feet and toes the iron is mingled with "brittle clay." Return now to our historical parallel and ask what happened to the Roman power? It was first divided into two, and afterwards these two parts, the eastern and western empires, have been divided and subdivided, and the sphere of the authority of ancient Rome is to-day ruled over by many kings. It is not that we are necessarily to look for the final ten kingdoms at present, though certainly it is easy to show that, at the present moment, the ancient empire is divided into ten kingdoms. The present form may not, however, be the final form. I am not concerned with that; I am only seeking to give a broad view of what we have in prophecy concerning the end of the great Gentile world-powers.

"And whereas thou sawest the feet and toes, part of pot-ter's clay and part of iron, the kingdom shall be divided;

OUR HOPE.

447

but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken."

Now, this tells of something that seems to impair the strength of the iron. Why, certainly, if you stop to think of it, there has come into the Gentile forms of government a popular element, and wherever there is a popular element mingled with the monarchial element, you necessarily have a lack of cohesion. The idea of a throne is not consistent with the idea of popular government, and wherever limited monarchies exist there is a constant system of compromise going on, with, necessarily, divided counsels. This brings us to the present day: ancient Rome divided into many kingdoms, and all more or less mingled with a popular element.

Now, according to the vision of King Nebuchadnezzar, what is to be the end of this divided or "ten-toed" world-system? The answer is plain—the end is a catastrophe, is a blow; the end is destruction; not by a gradual process. The order is beyond question here: first, you have the crushing blow, "A stone cut without hands" smites the image, not upon the head of gold, but upon the feet. Upon the last divided stage of the Gentile world there comes somehow a catastrophe. It is not, as we have been perhaps taught, that the nations are to become better and better until gradually the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. On the contrary, the "stone cut out without hands" delivers its destructive blow, and then, and not until then, does the stone grow and fill the earth. Our Lord Jesus Christ appeared at His first advent when Roman power was at its height, before even it was divided into two. Luke tells us that "there went out a decree from Cæsar Augustus that all the world should be taxed" and that decree brought a humble Jewish maiden from Nazareth to David's town of Bethlehem that Christ might be born where the prophets said He should be born; that decree at the same time marked the vastness of the rule of the Gentile, not only over the Jew,

but over the whole world. No crushing blow was delivered at the first advent. No crushing blow has been delivered since. The Gentile powers are still in authority; still they have their immense armies, still their fleets plow the seas, and still the governmental authority of this world rests upon force.

If, now, we turn to the vii. chapter of the prophecy of Daniel, we shall find that we have just the same thing, only under a different symbolism. Nebuchadnezzar, the first of the four successful heads of the empire, saw the outward manner of this great Gentile dominion—saw it as great, splendid, and imposing. But in the seventh chapter, God takes, as we might suppose He would, Daniel his own prophet into a secret with Himself concerning these things, and while He gives to the heathen king the outward form of it all, and the end of it all, He keeps the inward character and many details of the end-time, for this more intimate revelation to His prophet. If you will read carefully you will find precisely what we had in the vision of Nebuchadnezzar; four great world empires—the beasts. In Nebuchadnezzar's vision they were represented by four different metals; here it is beasts—wild beasts, observe. What is Gentile world history? It is the record of man slaying man, nation rising against nation, the hunger of one nation to govern the territory of another. What are the national emblems of the great Gentile nations to-day? What is our national bird, the dove? No, the eagle, a bird of prey; and there are two empires across the sea yonder that must have double-headed eagles.

"After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it; and it had ten horns."

Here is Rome again. There is another detail added here which was not given in King Nebuchadnezzar's vision, but I have two reasons for not going into it to-night; first, because the hour is too far gone, and second, because my subject for to-morrow goes into this matter in detail.

OUR HOPE.

449

Let us for to-night see broadly what the prophet has unveiled concerning the course and end of Gentile world dominion.

It is a majestic system of world powers beginning with Nebuchadnezzar the head of gold, followed by Medo-Persia, the Macedonian Empire of Alexander, and lastly Rome. Then Rome divided first into two and then into ten, and then the crushing blow, not yet delivered, which shall shatter into ruins never to be rebuilt the whole fabric of Gentile authority over the earth; after which the King shall set up His kingdom that shall last forever.

Christ's Humiliation and Exaltation in the Psalms.

Of all the Old Testament books the Book of Psalms is the one most read and used in Christendom and we believe the least understood. The wonderful revelation in it, its prophetic scope has hardly been commenced to be understood, yet in the Greek and Roman sects the Psalms are constantly used, and in the ever increasing rituals of Protestant Christendom they are the leading feature. Others think it their solemn duty to use them exclusively in a spiritualized form as hymns, thinking it to be disobedience to God's Word if they sing anything else. And right here we wish to remark that the great mistake which has been committed, the great error which is still made, is that the experiences which the Psalms contain have been put down altogether as Christian experiences and have been taken to mean various phases of the life of a Christian believer. This is a serious error. The horizon of the Psalms is earthly and not heavenly. True, all the exercises of the human soul are given, but never the full blessing in Jesus Christ, which the believer enjoys. We think of the many pleadings for mercy or expressions of doubt, uncertainty and fear. All this is not characteristic of the life of a Christian believer, he is in possession of divine mercy, he is delivered, he has remission of sins. There is no uncertainty about his salvation and the perfect love manifested and believed has cast out fear. So

it is with the imprecatory Psalms. These are altogether against that which is the believer's place here in the earth. How many nonsensical explanations of these Psalms which ask God's vengeance upon the enemies have been brought forth, as if David, as a certain explanation puts it, did not know any better. This is not the day nor the hour to call to heaven and to ask fire to come upon the enemies of God. That day will surely come; the day in which we live is the day of patient endurance with Christ. We see the wrong application of these Psalms again and again illustrated. For instance, we read of old President Krueger in his war with the overwhelming forces of England. He took from the very beginning his refuge in the Word of God, and his true faith has looked again and again to the Psalms. He read a number of these Psalms where the destruction of the enemies is promised and victory assured, claiming these promises for himself and for his army. He sent verses from the Psalms to his generals in the field. At the same time perhaps the chaplain of an English regiment, a true believer likewise, would read the very same Psalm of promise and ask God for the fall of the hostile army on account of these promises. Now all these wrong applications with many others which might be mentioned, spring from the fact that the prophetic character of the book is not taken into consideration, and this again because the purposes of God as revealed in the Bible are not understood.

We desire to present the prophetic aspect of the Psalms in three studies, the first Christ in the Psalms, His humiliation and exaltation; the second, His earthly people, their ruin and their redemption in the latter day; and the last, the coming earthly glories and praise in the earth and in nature as revealed in this book. It is unnecessary to say that we cannot give a very brief outline of all these topics, which, however, may be sufficient to open up the book for any one who desires to go deeper into it.

In the psalms we have a most blessed revelation of Christ, His person and His work, His humiliation and His exaltation. In the First Epistle of Peter we read that the Spirit of Christ in the prophets testified beforehand the

OUR HOPE.

4.

suffering of Christ and the glories which should follow. In David was the Spirit of Christ, and it is Christ Himself by His Spirit who sings of His suffering and testifies of the glory, and when He came according to the flesh, the Son of David and the Son of Abraham, He fulfilled all the suffering which David never had and never could have and became the first born from the dead; Son of God by resurrection from the dead, and now having taken His place according to the c^x. Psalm at the right hand of God, He waits for the literal fulfillment of all the glory which is His. As literal as His humiliation, so literal will be His exaltation and His glory.

In the first book of the Psalms, which extends from the first to the forty-first Psalm, we have the perfect description of the person of our Lord and His work. Still the first book is only the Genesis of the whole Psalms. We notice that the perfect description of our Lord is progressive, leading us step by step on to His atoning work upon the cross and the glory which is to follow. In the New Testament we find that the Holy Spirit has given us the key to this first book of Psalms in the Epistle to the Hebrews, every Messianic Psalm contained in the first book of Psalms is quoted somewhere in this Epistle. How harmonious it all is. Now it is true in all Psalms there is something, which can be made to refer to the person of our Lord, but in looking over the Psalms we find a number which stand out like bold mountain peaks and which must be properly called Messianic Psalms. These Psalms in the first book are: The second, the eighth, the sixteenth, the twenty-second, and we may add the twenty-fourth and fortieth. The second, eighth, sixteenth and twenty-second are the most prominent and are quoted and applied in the first and second chapters in the Epistle to the Hebrews. The progressive order of revelation in them is that Christ is the Son of God, Son of Man, the Obedient Servant, suffering and tasting death, First Born among the brethren, Shepherd of His Sheep and Chief Shepherd in glory; or we might put it in the language of Philippians ii., subsisting in the form of God He humbled Himself, became man, was obedient unto death, even unto the death of the cross. therefore God has highly exalted Him and this high exaltation is clearly seen in every one of these Psalms which speak of His humiliation.

OUR HOPE.

The Second Psalm, well known as the first truly Messianic Psalm, awaits still its final fulfillment. The first part shows nations in opposition to God and His anointed. In the second part God's attitude is seen. He laughs at their behavior and then begins to speak to them in His wrath. A King is to be enthroned upon the Holy Hill of Zion, he is to be King in Zion, and that which like a golden thread goes through the Psalms, the absolute divinity of this King is found here for the first time. Thou art my Son, this day have I begotten Thee. The King in Zion is the Son of God absolutely so. As such of course He could never be begotten, for in the beginning was the Word and the Word was with God and God was the Word. But the Word was made flesh and tabernacled among us. This unquestionably is the "begotten" of the Second Psalm. Then by resurrection of the dead the only begotten of the Father became the first born from the dead. In this way the Second Psalm is applied in the first chapter in the Epistle to the Hebrews. Of the Son it is said there, that God has established Him heir of all things, by whom also He made the worlds, who being the effulgence of His glory and the expression of His substance and upholding all things by the word of His power, having made by Himself the purification of sins, sat Himself down on the right hand of the greatness on high, taking a place by so much better than the angels as He inherits a name more excellent than they, for unto which of the angels said He ever, Thou art my Son, this day have I begotten thee. In the words, "Thou art my Son, this day have I begotten thee" His eternal sonship, His coming into the earth, and His death is implied as well as His resurrection and His glory, the purification of our sins, His presence before God, His coming again as King to rule and reign gloriously in Zion.

The next Messianic Psalm is the eighth. The title of Christ here is in the wider sense as Son of Man, the second man, the head over the earth. How precious it would be to take it up in detail with Hebrews ii. as guide. There we read that the Son of Man of the eighth Psalm made lower than the angels is Jesus. There we read that He made a little lower because He was to be as second man, the

OUR HOPE.

453

head of a new creation, to suffer death, to taste death for everything and annul him who has the power of death, that is the devil. As Son of Man He brings with Him many sons into glory. The whole earth, which is the world to come, not a kind of a spiritual world above, but this very earth, will be subjected unto Him, and when God sends Him, the First Born, into the inhabited earth when He comes again, that great event shall be, all angels will worship Him and associated with Him in that glory as Son of Man will be all the saints, who come with Him in glory.

The Sixteenth Psalm follows as a Messianic Psalm and is marked out as such in the New Testament. This Psalm speaks of the Holy One, He who is absolutely God, Jehovah, but He is seen in the earth as Son of Man, the Obedient One. It is the phase brought out in the Gospel of Luke. We see here the whole character of Himself in His humiliation, the leader and finisher of faith, leading that life of faith, putting His trust in Him as the dependent One, His meat and drink to do the will of Him who sent Him and learning perfect obedience. What a humiliation, what a place for Him in whom and for whom all things are created! And here too we have His exaltation in the resurrection. The Holy One who went down into death could not see corruption, the path of life is His and pleasure at His right hand perpetually, quoted, as we know, by Peter on the Day of Pentecost.

And now we come to the Psalm which leads us into the deepest place, the Twenty-second. What a Psalm! It could never refer to David. After these words were put into his heart and he had put them down in writing, he must have sat down, and pondering over it, searching, wondered what it all meant. No such sufferings were ever David's, nor could they be his. It is the Christ, it is the atonement, it is the story of the only begotten of the Father, the one who knew no sin, who was made sin for us. He alone could utter that cry, "My God, my God, why hast thou forsaken me?" Here we see it all, the unique sufferer, a worm and not a man, bulls, lions and dogs about him, poured out like water, all bones disjoined, His heart melting like wax, His strength dried up, His hands and feet pierced, His garments parted,

mocked and despised of men, but still looking to Jehovah and trusting in Jehovah. The xix. chapter of the Gospel of John gives the fulfillment, how literal it has been fulfilled in the Good Shepherd who laid down His life for the sheep. He is the solitary one who alone could save us and who indeed has saved us and finished the work. With the first verse in that Psalm the work is seen finished, and now He who was the only one who could do it, is no longer alone, He suffered for us, but He returns to glory and He takes us up with Him.

Verse 22d, "I will declare thy name among the brethren." It once more is seen in the ii. chapter of Hebrews, that both He that sanctifies and those sanctified are all of one, for which cause He is not ashamed to call them brethren, saying "I will declare thy name to my brethren, in the midst of the assembly will I sing thy praises." It was after His resurrection that He said and could say that most precious word to the woman, Mary Magdalene, "Go and tell my brethren that I ascend unto my Father and to your Father, to my God and to your God," and He is not ashamed to call us brethren. But though most precious realized in the church, and though even now His own voice is heard in our praises in the assembly, and the Father hears the voice of His Son in our worship, the end of the xxii. Psalm is unfulfilled still. The day is coming when a great congregation will be in the earth, when millennial blessings will be realized, when families of nations will worship before Him, when His shall be the kingdom and the power and the glory. He shall be known among the nations and the kingdom will be the Lord's. This of course is not yet. How can it be possible that any one who believes these sufferings to be literal could rob Him, who so literally took our sins upon Himself of His literal glory and exaltation.

In the xxiii. Psalm we see His as the Great Shepherd of His sheep, and in the xxiv. we have Him once more as Shepherd, but as Chief Shepherd in glory as He is seen in His future manifestation in the earth.

But this is only a brief outline of that which the first book of Psalms puts before us and of that only a very small part, surely not half has been told. There are numerous other

OUR HOPE.

455

Messianic Psalms which tell us of His humiliation, and in each one of them His exaltation is as prominent, no, even more so than His humiliation. In the xl. Psalm we have Him described as the One coming into the world to do the will of God with His ear pierced, or as the septuagint has it, with a body prepared the eternal salvation will of God (Heb. x.). In the lxix. the waters come up to His soul, in the cii. the indignation and wrath is seen which breaks over Him, and first of Hebrews tells us that the end of the cii. Psalm is again the glory of Himself. But as we go through the second, third and fourth book of Psalms to single out these Messianic Psalms which foretell the sufferings of the Christ, we find less and less of the suffering and more and more of His exaltation and glory. What scenes of glory these are, and all is yet to be literally fulfilled. We cannot make this point too strong, the sufferings are literal, the glory is literal too. We can but point out a very few of these Psalms. The xlv. Psalm. Here we see the King in His glory and majesty, riding prosperously coming in glory from above, the King's enemies are pierced by His arrows, His judgments are in the earth and His throne is established. With Him are seen His fellows, no doubt the saints, and the Queen at His right hand, the King's wife who is Israel, the Church is the Lamb's wife; His millennial rule is then established. In the lxviii. Psalm we find a further development of His coming exaltation and the judgment which is connected with it (verse 20 to 24). His throne and His rule in righteousness in and over the earth is seen in the lxxii. Psalm. Here He is truly the Melchizedek, King of Righteousness and King of Peace, He rules and reigns personally, the kingdoms of the earth have become the kingdoms of His Christ, and all the earth is seen filled with His glory. Now we are led higher and higher, the notes swell all in a wonderful symphony, the first note in the ii. Psalm is carried through with a never ending variation, all join in His glory and exaltation, Israel and the nations. Read the lxxxix Psalm in which the Davidic covenant is made prominent. In the xciv. to c. Psalm we have the description of His return and that which is connected with it; and what could we say of the cx. Psalm which is

quoted mostly in Matthew and Hebrews? We see Him at the right hand of the Majesty, there having taken His place in the heaven of heavens to exercise the Aaronitic priesthood, where God has welcomed Him with the words, "Thou art a priest after the order of Melchizedek," and that priesthood He will yet exercise according to the cx. Psalm, and the good confession which He Himself witnessed before the High Priest when He quoted this Psalm and according to the Epistle to the Hebrews. But who can grasp it, who can tell it out, the glory of the Sufferer, the glory of the First Born, the glory which is to follow?

Israel's Humiliation and Exaltation in the Psalms.

We have seen in the Psalms the humiliation and exaltation of Christ, the suffering and the glories which should follow, and now we desire to still unfold the prophetic scope of the Psalms by an outline of the prophecies, which go throughout the entire book concerning Israel's history, their ruin and their redemption. Much of that which we find is an illustration of the restoration and conversion of Israel still future for which the world is waiting. That the Psalms are Jewish we but briefly mentioned before. It is also seen by the fact that the division of the book is fivefold corresponding to the five books of the Law. The first book or section is like Genesis, the germ of all, and the last, the fifth section, like Deuteronomy, makes known all the ways of God.

It is a true saying whatever is said of Christ is also said of His church, for He is the head of the body; but it is likewise true, and especially true in the Psalms, that whatever is said of Messiah is also said of His people Israel. We have therefore in it, as in many other parts of the Old Testament, a wonderful blending together of Christ and His earthly people. In the Psalms the sufferings of Christ are seen in the godly remnant of Israel and the godly remnant of Israel shows forth the sufferings of Christ. So it is with the glory which is to be revealed, with the manifestation of Israel's King, the Son of David. The whole history of the

OUR HOPE.

457

chosen people of course is entered upon and is brought out in the minutest details. It is so rich and full that it is the most difficult undertaking to give even an approaching glimpse of the grandeur of the whole. We will confine ourselves however only to the description of the latter days, the time of travail and woe when at last Zion will bring forth and the glory which is to follow.

It is in arrangement most perfect. The history is never given exclusively in one Psalm, but Psalm follows Psalm, and in these clusters of Psalms we learn of the conflict and the great final outcome. The order is always throughout these clusters of Psalms the following: Great distress and trouble, fear and doubt, yet trust in the Lord and crying to Him for deliverance and help in the hour of extremity; enemies are surrounding them who threaten to devour them and destroy them from the earth. Their own unbelieving nation is persecuting them, and the wicked one, the lawless one, is in their midst. The trouble and anguish deepen, the hour of a crisis is described. There seems to be no escape, and as the scenes darken and darken the prayers and the pleadings become more pronounced. When the danger is the greatest the answer comes. The imprecatory prayers, the pleadings for vengeance and deliverance are answered; the King comes forth out of the heavens. They behold their King in His beauty and possess the land, the Old Testament blessings of promises are realized, they are healed and rejoice in the Lord, and nations through them are brought to know Jehovah. Perhaps the very best way to give hints on these lines and to assist in the opening up of the book is to illustrate this by a series of Psalms where the Holy Spirit has very strikingly put these experiences together, one coming after the other in the order indicated.

In the first book of Psalms from the i. to xli. there are many Psalms which tell out these experiences, still we have to go to the second and to the third book of Psalms to find it fully developed. Let us then begin with the first Psalm in the second book, that is the xlii., and give the outline or rather the key word of each Psalm.

In the xlii. Psalm we have a description of that godly remnant of the Jewish nation in the last days. They are

driven out of Jerusalem and separated from the sanctuary; it is indeed the very scene which our Lord describes in the first part of Matthew xxiv., where they flee to the mountains. We see here their prayers and their pleadings desiring help of Jehovah.

In the xliii. Psalm they plead for deliverance from an ungodly nation; this nation are their unbelieving brethren, and in the midst of that ungodly nation stands the man of deceit and iniquity, which is anti-Christ. In the third verse they look back to Jerusalem and there is the prayer for light and truth which they desire to be sent for their deliverance.

In the xliv. Psalm their faith looks to the past and in that evil day takes courage from their past history. Read verses 9 to 14 and 19. The plea which is again and again heard, crying for redemption in the midst of ruin, is found in the 20th to the 26th verse. It is not for spiritual blessing, but it is for the interference of Jehovah from heaven. This cry in the end of the xliv. Psalm is answered; the answer is given in the xlv. Psalm. The King cometh and He appears in answer to their despairing cry and prayer of faith. Suddenly He comes forth in His glory and keeps silence no longer, with His arrows He slays the enemies and His wonderful majestic manifestation is described.

The xlvi. Psalm. The misleading heading of this Psalm, which, of course, we are aware does not belong in the Bible, because men have put it in, says, "The confidence which the church has in God." This Psalm contains the glad song of the people in view of the glorious outcome and the great final victory. Surely Israel in the earth can cry out, "Therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof," and cry out in blessed assurance, "The nations raged, the kingdoms were moved, but He uttered His voice and the earth melted; the Lord of Hosts is with us, the God of Jacob is our refuge." The eighth verse is addressed to the nations. The ninth verse shows the consequences of the coming of the Lord.

This is followed in the xlvii. Psalm by the praise of a redeemed and exalted nation. Shout unto Him and praise

Him, for the deliverance has come. In this Psalm the Lord is the great King over all the earth who subdues the nations under Israel. The fifth verse says, "God has gone up with a shout, the Lord with the sound of a trumpet." This is after He came down to visit the earth and executed judgments in the earth, then afterwards He goes up again because the throne of His glory is over the earth. In the eighth verse God reigneth over the nations and sitteth upon the throne of His holiness. In the xlviii. Psalm we have a very sublime description of Jerusalem of the millennium, which is the city of a great King. The situation is beautiful, Mount Zion has become the joy of the whole earth, God is not unknown in her palaces and the kings come and assemble, pass by together, look at it and marvel at the beautiful vision. Well may Israel shout in the end of this Psalm, redeemed and brought back, "For this God is our God forever and ever."

In the xlix. Psalm they look back over their history what God has done. It is addressed to the inhabitants of the world, to both low and high, rich and poor.

In the l. Psalm the Judge is seen and His righteousness is manifested, it is judgment which begins with the Day of Jehovah. The li. Psalm, generally called a penitential Psalm, stands dispensationally for the national repentance of Israel, the blood guiltiness which is mentioned in it is the blood of their own brother, which at last is confessed and has cleansed them from their sin.

We continue right along with the lii. Psalm, and find that we have in the lii. to the lv. Psalms a full description of the Man of Sin, the Son of Perdition. It is the final Antichrist, he who comes in his own name. In the first book of Psalms he is found under the name of "The Wicked," but here in the Exodus section of the book, the Wicked One, like Pharaoh of old, is brought out in his full character, and the evil day in that great tribulation is most minutely described. First in the lii. Psalm he is the Mighty Man boasting in mischief, his character is revealed and his end is indicated. His tongue boasting mischief, working deceitfully, he loves evil more than good, lying rather than to speak righteousness, loving devouring words and the deceitful tongue. The mystery of lawlessness does already work

and is seen; the signs of a falling away are everywhere, but by and by there will be the heading up in that Mighty Man who is to be in the earth. The fifth verse says, "God will likewise destroy thee forever, He shall take thee away and pluck thee out of thy dwelling places and root thee out of the land of the living." It is the same declaration which the Holy Spirit gives through Paul, "Whom the Lord Jesus shall slay with the breath of His mouth and bring to naught by the manifestation of His coming (2 Thess. ii. 8).

The apostasy is described in the liii. Psalm, which is almost like the xiv. Psalm and holds the same place in the second book as the xiv. Psalm does in the first. From the x. Psalm on to the xiv. Psalm we have a description of the very same events as in the lii. to the lv. Psalms. Poor higher critics, what a mess they have made of all this, which they thought is an indication of the fallibility of the Bible. God looks down in these Psalms and sees everything in corruption, every one of them is gone back, they are altogether become filthy, there is none that doeth good, no, not one. Nevertheless, when the Son of man cometh shall He find faith in the earth? As it was in the days of Noah so it shall be when the Son of man cometh.

In the liv. Psalm we hear once more the pleading of the godly remnant, "Save me, oh God, by thy name and judge me by thy strength; hear my prayers, oh God, give ear to the words of my mouth, for strangers are risen up against me and oppressors seek after my soul," etc. In the lv. Psalm we reach the climax, fearfulness and trembling, declares the godly remnant, are come upon me and horror hath overwhelmed me. Here the prayer is, "Destroy, oh Lord, and divide their tongues, for I have seen vileness and strife in the city," and that city is Jerusalem. The eleventh verse says, "Wickedness is in the midst thereof, deceit and guile depart not from her streets." The twenty-second verse gives the most perfect description of the Wicked One, the anti-Christ harmonizing with the revelation of him in Daniel. He has put forth his hands against such as be at peace with him and he "has broken his covenant."

If we would read and study the Psalms which follow we would find continued pleadings and crying of this godly

OUR HOPE.

461

remnant. Look at the beginning of all of these Psalms and you will see how correct this statement is. In them, too, are many prayers for vengeance and destruction of the enemies, which are always the unbelievers of the Gentiles and their unbelieving brethren. This continues with many notes of hope and expectation to the lxxv. Psalm. Here we read of the interference from above, prayer has been heard, the noise of the sea is stilled and the noise of their waves, the earth has been visited and the wrath of God has been manifested. In the lxxvi. Psalm there is the praise for the interference for all the trouble and the judgments which He has done in the earth. The lxxvii. Psalm shows how Israel is the blessing for the whole earth and the nations in the earth. Turn to the lxxix. Psalm and follow through the lxxxv. Psalm. Here again we have to say the same as we said before of Christ, the humiliation, the ruin of Israel, has been literal and so will be, nay, must be, the exaltation.

The Future Glories as Revealed in the Psalms.

The coming glories for Israel, the nations and the earth are fully described in the Psalms. We can, however, not give all the passages which might be given, as hundreds of them could be quoted. The following future events are seen throughout the Psalms:

1. *The Glorious Appearing of the Lord*—Ps. 1. 1-6; lxxviii. 1-2; lxxviii. 17; lxxv. 6; xciii. 1-3.
2. *Some of the manifestations connected with His Coming*—Ps. xviii. 7-10; xxix. 3-10; lxxviii. 8; lxxviii. 21.
3. *Israel's restoration.* It can only come with that manifestation—xiv. 7; lxxviii. 21-23; lxxxv. 10-13; cxxiv.; cxlvii. 1-5.
4. *The Glory of Zion and Jerusalem*—xlvi. 4-5; xlvi. 2-4, 12; xlvi. 16; lxxxvii. 1-2; cxxxii. 14-18.
5. *The Heavenly Glory above; the Church in glory over the earth*—xcvii. 6; xcviii. 2; cxlix. 5.
6. *The Glories of His Rule*—lxxxii. 2-7; xcvi. 1-5; xcix. 1-4; cx. 6-7; cxlv. 13-16-21.

7. *Blessings in the Earth*—lxv, 8-13; lxvii, 3-6; lxviii, 31-32.
8. *The Hallelujah of Israel*—xlvii, 1-3; lxvi, 7-12; xcv, 1-5; ciii, 1-4; cv, 1-3-42; cvi, 1-2; cxiii, 1-2; cxviii, 21-25; cxxxviii, 1-3; cxlvi, 1.
9. *The Hallelujah of the Nations*—lxvi, 1-5; c, 1-3; cxxxviii, 4-5.
10. *The Hallelujah of Creation*—cxlviii.; cl.

Fifty Scriptural Statements Concerning Ministry.

1. Ministry in the New Testament, as it relates to the church, is *service of the saints to God, and to one another.*
2. Ministry in the New Testament is not the execution of duties by a clerical body.
3. Ministry is not confined to teaching and to preaching.
4. A Christian can be much exercised in the ministry, without ever preaching or teaching.
5. All the redeemed children of God are in a condition to be God's ministers, if the Spirit that has sanctified them endow them for office.
6. And when they are so endowed, man can add no authority to the endowment.
7. Nevertheless, it is the duty and privilege of the saints to sustain, by their prayers and their love, all those who are in service.
8. It is not necessary that a believer who has been raised up to ministry, should be inducted, elected; or appointed to office by any act of man.
9. The Spirit divideth ministry to every man severally as He wills.
10. The Holy Spirit is author and distributor of ministry in the Church of God.
11. There were all sorts of ministry in the churches at Rome, Corinth, and Ephesus.
12. Paul, in speaking of the elders, distinguishes some as "laboring in the word and doctrine" (1 Tim. v. 17), therefore some elders did *not* labor in the word and doctrine.

13. Rule, presidency, or superintendence amongst believers, is not of necessity connected with laboring in the word and doctrine.

14. Ministry, teaching, exhorting, ruling, are spoken of by the apostle as different gifts (Rom. xii. 6).

15. The saints are noticed as having these gifts differing according to the grace given to them (Rom. xii. 6).

16. Believers are spoken of as if they received different gifts and they are commanded to minister the same one to another as good stewards of the manifold grace of God (1 Pet. iv. 10).

17. In the apostles' days, liberty of ministry was freely and fully established in the churches.

18. Paul commands *the women* to keep silence in the church; by which it is obvious that he supposed all men in the church *might* speak and teach according to their ability.

19. To acknowledge a plurality of ministers, and to plead for a plurality instead of one minister only, does not by any means reach the truth.

20. If there were ten or twenty appointed, elected, or ordained ministers in a church, it would still be putting the authority of man in the place of the authority of God.

21. It is an act of *rebellion* against the authority of the Spirit of God to divide the body of Christ into *clergymen* and *laymen*.

22. The dividing of Christians into clergymen and laymen is a mimicry of Jewish principles without the reality.

23. God has never authorized the assumption of human priesthood, but in the hereditary and circumcised flesh of Aaron.

24. He that would take upon himself the proper office of a priest, ought first to prove himself of the undoubted lineage of Aaron, and then be circumcised.

25. Priesthood proper is possible only in the Mosaic law; and that with everything which the Book of Leviticus requires for the office.

26. Ministry and priesthood are different.

27. Priesthood proper is an official access to God, with propitiatory offerings; and this access is, in the law, allowed only to a consecrated family set apart from the people.

OUR HOPE.

28. The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God: therefore, as Christians have boldness and access with confidence in the blood of Jesus, and as His offering is valid and accepted for them, every believer is, in the spiritual and true worship of the gospel, a priest to God.

29. He that cannot draw nigh to the throne of grace; he that has not an entry into the holiest of all by the blood of Jesus; he that has not boldness and access with confidence, by the faith of Him, is not a Christian.

30. No one can be a Christian without being a priest to God.

31. Though all Christians are priests, they are not all ministers; for those only are ministers whom the Spirit doth raise up to service.

32. Nevertheless, in a gathering of a hundred believers, it is possible they might all be ministers, if the Lord chose to endow them all for service.

33. He that is educated and elected for ministry by man is not therefore appointed to ministry by the Holy Spirit.

34. The education and election for ministry by man frequently puts those into office as preachers who do not preach the gospel.

35. There is no mention of clergymen in the New Testament; neither does Paul direct his epistles to any priest, clergyman, or minister.

36. The house of Stephanas appointed itself to the ministry (1 Cor. xvi. 15).

37. There is no authority for "the office of deacon" in the New Testament.

38. The seven Christians chosen by the Church at Jerusalem were not appointed to "the office of deacon."

39. The service of the tables for the Church at Jerusalem was created for a peculiar exigency.

40. Where the like exigency does not exist the service is not requisite, and, indeed, cannot be.

41. "Deacon," in the New Testament, is a servant or minister.

42. Timothy, though called a bishop by tradition, was by

OUR HOPE.

465

Paul called "deacon." Paul also calls himself "deacon" (Col. i. 23).

43. Our Lord has promised, that where He is, there shall His deacons be (John xii. 26); and every Christian that would be esteemed amongst his brethren should be "deacon" of all (Matt. ix. 35).

44. Therefore, "deacon" means any servant of the Lord and of His saints.

45. Ordination to the office of deacon and priest, as practiced in the Church of England and others, is taken from the pontifical of the Popish communion, but conveys no power, imparts no authority, and confers no spiritual gift.

46. The bishops of the Romish and Anglican communions have not the power of conferring the Holy Spirit in their ceremonies of clerical ordination.

47. Ordination to the ministerial office, as practiced in other divisions of the Protestant persuasion, conveys no power, imparts no authority, and confers no gift.

48. It is not requisite that "an ordained minister" should be present amongst believers at the breaking of bread in the Lord's Supper.

49. "The administration of the sacraments" is an ecclesiastical, and not a scriptural phrase. As the word "sacrament" is not in the New Testament, so also it has been, and is, used to perpetuate error.

50. Ostensible Christians gathered together as a church, but strangers to the love of the brethren, cannot be reckoned as disciples of Jesus Christ; neither can their association be deemed a portion of the Church of God.

R. M. BEVERLEY.



Christ and the Scriptures.

By ADOLPH SAPHIR.

Thus we have the life of Christ in Moses and the prophets.* The picture of the Messiah in its grand outlines was quite above the conception of Israel, and even of the prophets, at any time. Even after the fulfillment it was new to the people, different from their ideas, high above their thoughts and expectations. And as for the circumstantial fulfillment of the wonderful detail, who can explain it on natural principles?

The prophets spake of the grace of God, as the Spirit revealed unto them the sufferings of Christ and the glory that should follow. Theirs was not the insight of great minds into future history, based on their profound knowledge of the present. It was a Divine prediction of events intimately connected with the kingdom of God. It was not in accordance with the ordinary laws which govern the history of the world, but in harmony with the laws of the Divine kingdom as they had already partially become manifest, and as they were more fully to be unfolded in the future. The events which are singled out are not those which would strike man as especially important; while events which by us are regarded as the most influential are often passed over with silence. But in the great day it will be seen that prophecy throws more light on history than history on prophecy.

These considerations are sufficient to show that the Scripture prediction is essentially spiritual, and inseparably connected with its whole teaching and history. It may be added, that although the people to whom the prophecy was addressed, and even the prophets themselves, did not fully understand the things signified by the Spirit, yet the prophecy was always connected with the peculiar history, trial, and difficulty of the people at the time; so that it was a warning to the ungodly, guidance and encouragement to the

*Gen. iii. 15; ix. 26, 27; xii. 3; xvii. 20, 21; xlix. 8-10; Isa. vii. 14; ix. 6; xi. 1-10; 2 Sam. vii.; Micah v. 2; Dan. ix.; Hos. xi. 1; Isa. xl. and Mal. iii.; Isa. xlii.; xxxv.; lxi.; Isa. liii.; Zech. xi. 13; xii. 10; xiii. 7; Ps. xli. 9; Ex. xii. 46; Ps. xxii.; xvi.; lxviii. 18; cx. 1; cxviii. 22, 23.

OUR HOPE.

467

God-fearing, and a new test which separated the precious from the vile (Thus Isa. xl., lxvi.; Dan. ix., etc.).

As *Miracle* is the intervention of God's grace in *act*, *prophecy* is the intervention of God's grace in *testimony*. Both appear on the background of man's failure; both are intended by the Divine wisdom, which educates His children and rules the world, as a help and consolation to the flock, and the hardening of the wicked.

But prophecy—and this is our chief point here—is a proof of the Divine origin of Scripture. Its force is, unlike that of a miracle, not dependent on the credibility of testimony. *It is its own evidence.* It is fulfilled before the eyes of the world. The Jews, Tyre, Babylon, Nineveh, demonstrate to all who have eyes to see that we have a sure word of prophecy, and that the mouth of the Lord hath spoken. The words of the prophets find their best explanation in the actual condition of the nations and lands of which they spake; and all men may see it, that the Lord God, who alone can see the end from the beginning, hath revealed these things to His servants the prophets.

The most striking fulfillment of prophecy is seen in the existence of the Jewish nation. Forty centuries have run their course since the first promise of the nation was given unto Abram. As Balaam predicted, the people dwell alone, and are not reckoned among the nations. While the ancient Egyptians, Assyrians, Chaldeans, and Romans—the mightiest nations the world ever saw—have disappeared, Israel lives, and has survived all the fearful calamities and persecutions which came upon them. Driven from their own land, dispersed among the nations, for centuries denied the privilege of possessing land, subjected to insult, robbery, and persecutions of the greatest cruelty, they still exist, numerous, energetic, in vigor of body and mind, mysterious alike in their preservation as in their isolated position. In the midst of the numerous changes which have occurred in the history of nations, Israel is the historical nation, or, as Isaiah calls his people, "the everlasting people" (Isa. xlv. 7; Heb.); a witness of the sacred history recorded in Scripture, a pledge of the fulfillment of a yet greater and more glorious Theocracy. And when the metaphysical subtleties

as well as the refined secularism of our age turn with aversion from all direct interference of God, whether in the past as recorded in the history, or in the future as recorded in the prophecy of Scripture, the Jews are a living sign and irrefutable evidence of the truth of the Bible. Miracle and prophecy find in them their living monuments. No wonder that the greatest philosopher of our age (Hegel) felt the Jewish history a dark and perplexing enigma. It is the miracle of History as it is the history of Miracle; its exposition is Jesus Christ, the Son of God, the light to lighten the Gentiles, and the glory of His people Israel.

A living God, as distinguished from idols, whether the idols of heathenism or the idol of the abstract god of philosophy, appeals to this as one of His attributes that He revealeth future things. "Bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen: show the things that are to come hereafter, that we may know that ye are gods." And again, "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them" (Isa. xli. 21-23; xlv. 18-21; xlviii. 5, 14-16). Even the king of Babylon, Nebuchadnezzar, a Heathen, exclaimed, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret."

Thus prophecy is declared by the Lord Himself to be a manifestation and evidence of His wonderful wisdom and infinite supremacy, as sent in order to prove to us that He is dealing with us, and also to fortify us against the claims of error. Common, unsophisticated, natural sense will receive prophecy as a sure mark of supernatural authority, and it has been only the perverse ingenuity and pseudo-spiritualism of our age, which, from the dreamy height of its speculative wisdom, has spoken with half-contemptuous vagueness of prophecy as an evidence of the truth of Scripture.

And every fulfillment of the events predicted, whether that fulfillment be recorded in Scripture itself (as the prophecy about the captivity of Babylon, Cyrus, etc.), or recorded in the annals of history (as the destruction of Jerusalem, the dispersion of the Jews, etc.), renders to us "more

sure", the word of prophecy; so that we look forward with the firm expectation that the Lord God will do nothing but make manifest the secret which He hath revealed unto His servants the prophets, while we are most fully convinced that the Scripture contains the things which the Lord hath spoken, attested as it is by the mark given by God, through Moses, for our guidance and assurance (Deut. xviii. 20-22).

3. THE ISOLATED POSITION OF THE BOOK.

Contrast the Bible with the Apocrypha. How marked is the difference! External authority sufficiently separates between the canonical books and the apocryphal writings. But who that has tasted the old good wine could mistake for it the diluted and feeble work of man? "What is the chaff to the wheat?" We need not underrate the value of the Apocrypha, especially those which belong to the period between Malachi and Matthew. The history of God's people during this interval is most interesting and valuable, the sufferings and faith of the Maccabees most edifying and encouraging. The development of doctrinal views may also be traced to the various apocryphical books. But in reading them we cannot but feel, that here is the voice of man, and not that Voice which speaks to us at sundry times and in divers manner through the prophets.

What a contrast is felt between the four evangelists and the apocryphical books! How puerile are the miracles which tradition attributes to Him who, in all His doings, glorified and showed forth the Father!*

*The Church of Rome has been anxious to exalt the apocryphal books, on account of some of their doctrinal statements. The Rationalists of Germany have also manifested a partiality for these books. Their importance has already been indicated. Their very faults are useful, not merely to show the excellence of Scripture, but also to bring out the fact, which is otherwise also sufficiently clear, that the Jewish nation was in a state of darkness and spiritual weakness when the Lord came; and that He, though of Israel, was not the product of the Jewish nation, deriving His wisdom and light from man,—but the Lord from above.

It is significant, that in the Gospel of John (ii.) the miracle at Cana is described as the beginning of miracles which Jesus did, thus excluding all the miracles ascribed by tradition to Christ's childhood.

And the writings of the apostolic Fathers, beautiful and good as they are, only set forth more brightly the marvelous peculiarity of the inspired apostolic epistles, their inexhaustible depth, their heavenly simplicity, their wonderful condensation, their transparent clearness, their universality, in short their Divine character.*

4. THE MARVELOUS PRESEBATION OF THE BIBLE.

It is wonderful how this record has been preserved. The Jews have carefully watched over the letter of their sacred writings. The most accurate and diligent research has availed to discover only trifling variations in the manuscripts. And although both the Hebrew and the Greek Scriptures have often been the object of persecuting enemies, the cruelty and ingenuity of man have not been able to destroy their existence.†

This is still more wonderful when we consider by whom these writings were preserved. The Jews were the conscientious guardians of the book of the Kingdom. Rome

*With reference to the apostolic Fathers, Neander has the following important remarks ("Church History," ii., 405):—"A phenomenon, singular in its kind, is the striking difference between the writings of the apostles and those of the apostolic Fathers, who were so nearly their contemporaries. In other cases transitions are wont to be gradual, but in this instance we observe sudden change. There is no gentle gradation here, but all at once an abrupt transition from one style of language to the other, a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the apostles, and of a new creative element in the first period."

†The history of the persecution of the Bible would form an interesting chapter. Jehoiakim, king of Judah, burned the roll of the prophecy, which Jeremiah had dictated unto Baruch, having himself received the word from the Lord. The king was not willing to accept the message, and consigned the roll to the flames. But his attempt to destroy the Word was in vain. God's Word must stand, and according to the commandment of Jehovah, Jeremiah took another roll, and wrote in it all the former words; and there were added besides unto them many like words. When Diocletian persecuted the Church, he demanded all parchments containing portions of the Scriptures, and not a few Christians sealed with their blood their faith in the Word of God.

preserved the book of the Church. The Jews, who themselves rejected the Messiah of whom Moses and the prophets testify, preserve the very books which prove their unbelief, and convince the world of the Divine authority and mission of Jesus.* And where is there a nation preserving carefully a record, which so repeatedly and emphatically declares that they are obstinate, ungrateful, and perverse; and which attributes all their victories and excellences, not to their natural disposition and qualities, nor to their energy and merit, but exclusively to the mercy and power of God.†

Look again at the Church of Rome preserving the writings of evangelists and apostles. That church preserving writings which declare that Christ hath perfected by one sacrifice them that are sanctified; that salvation is by grace, through faith, and that not ourselves, it is the gift of God; that all believers are kings and priests unto God; that there is no mediator between God and men but the Man Christ Jesus; that Peter savored the things that are of man, and not the things that are of God, and that, even after Pentecost, he had to be severely rebuked and energetically resisted by Paul; that Mary is told by the Son Himself not to interfere in the concerns of His kingdom; that freely we have received and freely we are to give; that men forbidding to marry and to abstain from meats are the expected false teachers; that in the congregation we are not to pray in an unknown tongue; and that Christians are commended for subjecting even the teaching of apostles to the authority and confirmation of the Scripture!

The Jews bear unwilling witness to Jesus, and Rome has carefully preserved and transcribed her own condemnation.

*Pascal, "Pensées des Juifs," 8.

†In speaking of the sources of Assyrian and Babylonian history, M. von Niebuhr remarks: "The Old Testament stands perfectly alone as an exception from the untruth of patriotism: it never conceals and disguises the calamities of the nation whose history it records. Its truthfulness is the highest in all historical writings—even for him who does not believe in its Divine inspiration. At the same time I must also ascribe to it the most minute accuracy."—(Quoted by Auberlen, *Gottliche Offenbarung*, p. 86.)

5. THE CATHOLICITY OF THE BIBLE.

A Book which has existed for so many centuries, has influenced so many nations, and has moulded the minds and characters of the wise and simple, the rich and poor, the civilized and the barbarian, may well be called a world-wide Book. When we hear the people in the north of Scotland sing the Psalms which David, the king of Israel, wrote so many centuries ago, while the lyrics of Greece and Rome are known only to the learned few, we may well ask, How is it that the sorrows and joys, the difficulties and doubts, the aspirations and hopes of men, so apart in time and in clime, should find expression in the same songs? When we hear our little children conclude their prayers with the Hebrew word, "Amen;" when we hear our dying saints utter as the symbol of their victory and hope, the Hebrew words, "Jerusalem" and "Hallelujah," we may well ask, Why is Hebrew the language of our soul's life, from its earliest commencement to its latest breath on earth? Scripture, the Jewish Word, is the universal Book.

The most cultivated nations bow before it, and learn as docile children from its inexhaustible pages; to the rudest tribes light and love are brought from its simple and powerful declarations. It is the guide of Edward VI., the delight of Francis Bacon, the study of Sir Isaac Newton and Pascal. While kings and philosophers find wisdom and counsel in this inspired volume, it is the companion of the artisan and merchant, the comfort of the widow, and instructor of the unlettered and uneducated. There is no age of man when it is not suitable. It gives milk to babes, guidance to the young, strength to men, and consolation to the aged. There is no occupation or station in life in which it is not profitable and healthful. It is an armory to those who are in battle, a storehouse to those who are lonely, a protection to all who are in peril, a rod and staff to the dying. There is no state of mind for which it is not salutary. The tone of it is joyous, but its joy does not grate on us in our most solemn moments; its tone is earnest, but this earnestness only irradiates and elevates our joy. The twenty-third Psalm is consolation at a death-bed, and yet gives expression to our most joyous and festive feelings. Wonderful Book, for all ages, all

nations, all men, all times; no marvel thou has been called Bible—THE BOOK.*

(To be continued.)

Notes on Prophecy and the Jews.

Worse and Worse.

We have not given an uncertain sound in our monthly issues concerning the predicted falling away, which according to the Word of God is to take place in the midst of the professing church at the end of this age. We have taught clearly by our word and pen that we are in the evil day and that the predicted falling away from the faith once and for all delivered to the saints, is now going on rapidly throughout Christendom. All the signs which the Holy Spirit has long foretold in the epistles are seen about us and the leaven of the Pharisees (hypocrisy—ritualism), the leaven of the Sadducees (materialism—higher criticism), the leaven of Herod (worldliness), the leaven of legalism and vainglory is indeed doing its dreadful work—leavening the whole lump. We have not alone pointed faithfully to the Word of God and the revelation contained therein on these lines, but we have directed the attention of our readers again and again to the history of the falling away as it goes on in the present day. This we have not done simply as a criticism and exposure of evil, but our aim in presenting these sad things has been to show the fulfillment of the predictions and therefore the nearness of the end of the age, as well as to sound an alarm and show the true believer the position he is to take in these days in separation, so as to keep the Word and not to deny the Name.

We intend to continue in this and keep nothing back. We feel it our duty and responsibility to utter solemn warnings. In the midst of a boasted "prosperity and prog-

*"Sir Walter Scott, during his last illness, asked his son-in-law to read to him out of the Book. 'What Book?' was the question, and the great man's reply was, 'There is only one Book, the Bible.' In the whole world it is called 'The Book.' All other books are mere leaves, fragments. The Bible is the only complete, perfect Book. Its light sheds brightness over the grave and into eternity. It is the only Book."—Mallet, *Altes and Neues*, 1866, p. 105.

ress," which is making many indifferent or worse, we are surely living in the perilous times, getting daily more perilous. "Evil men and impostors (not in heathendom, but in Christendom) shall wax worse and worse" (a Tim. iii. 13). The denial of the written Word in the denial of the integrity of the Scriptures, the rejection of the most vital truths of the Word, such as the atonement and the coming of the Lord, are making a fearful headway. All seems to be rushing on in Christendom faster and faster, on to the cataract, like the waters of Niagara. A great catastrophe is impending. The coming One looks down from heaven, and His words are now more true than ever before: "Thou art lukewarm, and neither cold nor hot; I am about to spue thee out of my mouth."

Besides the most pronounced denials of the faith once and for all delivered to the saints, there are the most subtle delusions, ever increasing.

We have collected some of the sad signs of our times.

Some one sent us a paper published in New York State. We do not remember of ever having received such a Satanic production before. We had to lay the paper down again and again and said to ourselves, "Is it possible?" When we read paragraphs which called our adorable Lord by blasphemous names we were most aroused. And this in the midst of Christendom! We give but one paragraph to show what awful language is used (and this we almost hesitate to print, though it is mild in comparison with others):

"In our experience (says the editor of the sheet) we have found that prayers to Satan and the Devil have been much more effectual than those addressed to Moses' God. Yea, even to filling our minds and souls with joy unspeakable and full of glory."

The last phrase, and indeed the whole paper, shows that the writer is well acquainted with the New Testament.

The following is a brief report of the annual meeting of the Alumni Association of that hotbed of higher criticism, the Union Theological Seminary:

The Alumni Association of the Union Theological Seminary held its annual meeting yesterday in the chapel of the seminary building.

OUR HOPE,

475

The programme of the occasion included an address by the Rev. Dr. Augustus Strong, President of the Rochester Theological Seminary, in the course of which he indicated that he not only accepted the general theory of evolution, but held that the Bible like other literature is a product of evolution. This was interesting in view of the fact that at a recent examination a Union Seminary student was rejected by a Presbyterian examining board on the ground that he had accepted the theory of evolution. Dr. Strong said:

"There has been an evolution of doctrine just as there has been an evolution of the drama, just as there has been an evolution of nature. Evolution in nature is still going on; so is the evolution of Scripture. The Bible as a book is complete, but the meaning to us of the truth of the Bible is constantly changing, just as the meaning of nature is constantly changing under scientific scrutiny.

"The Bible is not free from error, and men of all ages have regarded it as their right to criticize the Scriptures. Ezekiel criticised the Bible when he said, 'God gave His people statutes that were not good.' The people were too sinful for good statutes. Christ criticised the Old Testament laws concerning divorce and ceremonial purity, yet He did not think that by doing so He was destroying the Scriptures. He said: 'I came not to destroy the law, but to fulfil the law.'"

In a Sunday school convention held in Boston a preacher gave out the following statement:

"The importance of knowing the mountain peaks of Bible literature cannot, however, be overestimated, but young people can have much better poetry and biography to-day than is found in the average literature of the Bible. In many ways it is not such a terrible thing if our young people do not know the Bible as their forefathers did. The Bible does not always bear the spirit of religion, and religion is the first thing to be thought of. Many parts of the Bible make religion seem a distant thing. To boys Jesus and Paul seem to be living lives as far removed as possible from boys' ambition. Such characters as Washington and Lincoln really convey to the young a much better idea of what we wish to teach them. In the New Testament the miracles are perfectly indigestible material. Then again the pictures of heaven and hell, as given in the New Testament, are contrary to modern belief, and do not assimilate with our religion."

An Important Event in Zionism.

All believers interested in dispensational truths, the coming of our Lord and His return, as well as Israel's restoration, are also interested in the great and most sig-

significant Zionistic movement among the Jews. For years we have followed this striking sign of the times in our pages and have given reliable information about it. A few months ago we asserted that important communications with the Sultan had been opened and that we may expect to hear some startling news at any time marking the beginning of a large exodus of Jews from all countries returning to the homeland in unbelief.

This news has come the 30th day of May. Zionism has achieved a great political success. Dr. Theodor Herzl, the founder of Zionism, with a number of others arrived in Constantinople some three weeks ago and were received with great honors and distinction. Dr. Herzl was placed as an imperial guest at the Selamlık. The Sultan granted him an audience which lasted several hours. Dr. Herzl talked at length to him, submitting his schemes for colonizing the greater part of southern Palestine. The plans are supported by the strongest recommendations of the German Emperor. Dr. Herzl offered the Sultan a very large sum of money to secure definite concessions and practical governing rights. The Porte demands international securities for fulfilling the contract. It is said that William II., Emperor of Germany, will become the principal security. An international congress will be called at once to support the plans. Jaffa harbor will be rebuilt first and large irrigation works will be established. Jewish labor will be employed, and as houses are built Jews from Roumania, Russia, Galicia, etc., will settle in the land.

Our heart beats faster as we write this important news. It is the first great event of the beginning of the twentieth century. We rejoice not that Zionism has success, but our joy is in the fact that such an event proves only too well what hour it is in the ending of this age. "Our Lord comes." And while all these events point to the nearness of our gathering together unto Him may we cry out: "Make haste, my Beloved, and be thou like to a roe and to a young hart upon the mountain of spices" (Song of Songs viii. 14).