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OUR RECORD

*Founded by
the late
Donald Ross*

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"Preach the Word"—2 Tim. 4:2



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SPECIAL NUMBER.

This month our subject is "The Coming of the Lord Jesus," and other truths connected therewith, relating to the Church, the World and Israel. Read carefully and pass it along.

PUBLISHED MONTHLY BY

THOS. D. W. MUIR

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THE FIRST MESSAGE OF 1918.

With this our first number for 1918, we desire to wish each Christian reader a happy, prosperous and useful New Year. With all the turmoil and strife which afflicts this poor world at this time, it seems especially fitting that we should turn the eye and heart of each child of God beyond it all, to the speedy return of our Lord from heaven. Hence this number is "special" in the sense of having as its theme, "The Second Coming of our Lord Jesus, and Truth Connected Therewith." May it help to enlighten some to these wondrous facts, and re-kindle in the hearts of such as have known these things, a desire that will voice itself in the earnest cry of the heart: "Even so, Come Lord Jesus."

We thank our friends who have already renewed their subscriptions for 1918, and in many instances secured or subscribed for others to become readers of our little monthly. We shall be glad to hear from our friends who have not already written to us, as to the renewal of their subscriptions. As a matter of Christian courtesy, we continue sending it unless otherwise ordered, but that we may meet our obligations, and conform to U. S. postal laws, our terms are 65 Cents per year in advance.

WORK AND WORKERS.

CONFERENCES at Thanksgiving time were held in many places, and from the reports that have reached us from brethren who attended them, they were large and wholesome as to the ministry.

Conferences at "Christmas" time are to be held at Boston, Dec. 23-25. At Steubenville, O., Dec. 23-25; Kansas City, Mo., Dec. 23-25; Los Angeles, Cal., Dec. 23-25. In each place these dates are preceded on the night before by a prayer meeting.

Conferences at New Years.—At Philadelphia, Dec. 30, 31 and Jan. 1. Punxsutawney, Pa., Dec. 30-Jan. 1; Centerville, Ia., Dec. 30-Jan. 1; Monrovia, Cal., Dec. 30, 31 and Jan. 1. At Tillsonburg, Ont., Dec. 28, 29 and 30. Prayer meetings the night before. Montreal, prayer meeting Saturday evening, Dec. 29, and continuing as the Lord may lead.

Hamilton, Ont., Conference. The 42nd annual Conference will D. V. be held here January 18, 19 and 20 in the I. O. O. F. Temple, Gore St., preceded by a prayer meeting on Jan. 17 in the Gospel Hall, 140 McNab St. North. Circulars from A. Best, 206 N. Bay St.

Cleveland, O.—T. D. W. Muir had a few meetings among the saints here. B. Bradford was expected to hold meetings in the West side hall. McCracken and McMullen had good meetings in the south side hall, God giving blessing to souls. Keyser, W. Va.—Dr. Martin was expected to have a few meetings here, giving help among the young converts. Lonaconing, Md.—Wm. Piches was expecting to have a course of meetings in this place during December. Pittsburgh—J. Ferguson remained for a few nights after the conference, returning to Flint, Mich. Jas. McMullen, who has spent some time in Ohio, visiting Akron and Cleveland, has returned home to Toronto, Ont. (51 Palmerston Gardens).

Petersburg, Va.—Our brother, Wm. G. Smith, who has labored in the gospel in Virginia and North Carolina, was, with Bro. Verden of New Jersey, holding Tent meetings in Damascus, Va., when both were stricken with typhoid fever, Mr. Verden dying in a few days. Bro. Sam McEwen hurried to the assistance of Bro. Smith, and all that can be done is being done for him. Last accounts are that he is some better, tho still far from being out of danger. Bro. Hugh Campbell, 927 W. High St., Petersburg, Va., will, we doubt not, gladly forward the fellowship of any of God's people in this matter. The relatives of Mr. Verden took his body home to New Jersey for burial.

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SOMEONE IS COMING!

WHO?—Jesus says: “I will come again” (Jno. 14:3). The Angels said, “This same Jesus shall so come in like manner as ye have seen Him go into heaven” (Acts 1:11). And in Rev. 22:7-12 and 20, His own last words assure us, “I come quickly.”

WHEN?—Not at death—not at the end of the world—but at the time appointed of the Father, of which we “know not the day or the hour.” He has said He is coming, and bade His people wait and look for Him. Like Isaac of old—when His bride has been won, and led through the desert—He will come forth to meet and greet her and take her home to share His love forever (Gen. 24:63-67).

HOW?—“The Lord Himself shall descend from heaven with a shout, with the voice of the Arch-Angel and the trump of God” (1 Thess. 4:16). “We shall not all sleep (die), but 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. 15:52).

WHERE?—“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. 4:17). “That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish” (Eph. 5:27). “That where I am there ye may be also” (John 14:3).

WHY?—For “the redemption of the purchased possession, unto the praise of His glory” (Eph. 1:14). “To the end that He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints” (1 Thess. 3:13). To “fashion anew the body of our humiliation that it may be conformed to the body of His glory” (Phil. 3:21).
—R. V.

OUR ATTITUDE—“To serve the living and true God and to wait for His Son from heaven, even Jesus, who delivered us from the wrath to come” (1 Thess. 1:10). “Our conversation (citizenship) is in heaven, from whence also we look for the Saviour the Lord Jesus Christ” (Phil. 3:20). “Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait

for their Lord" (Luke 12:35). "What I say unto you. I say unto all—Watch!"

"BEHOLD I COME QUICKLY."

IS IT TRUE?

THOS. D. W. MUIR.

Just before the Lord Jesus went to the Cross, He gathered His little band of disciples together in a prepared upper room, that there He might eat the Passover with them, commemorating Israel's deliverance from Judgment in the land of Egypt, and at the same time instituting the simple memorial feast, whereby His own death—as the true Paschal Lamb (1 Cor. 5:7)—might be held in perpetual remembrance by His own redeemed ones. Later, He revealed to His servant Paul the termini of this new memorial: "As often as ye eat this bread, and drink this cup ye do shew the Lord's death, 'till He come!" (1 Cor. xi-26). The "Cross" was at the beginning of it, and the Coming at the end of it. Between these two events lie the history of the Church.

That His coming back again was most surely believed in by those early saints, and longed for, is evident—and it is just as evident that He encouraged them to it. Ere He parted with them on that occasion, He said, "I go to prepare a place for you, and if I go, I will come again, and receive you unto Myself, that where I am there ye may be also" (John 14:1-3). It is not death—that grim messenger—nor an Angel—it's Himself—"I will come and receive you." And as though to stay their hearts, when He was actually gone from them, His messenger assured them "This same Jesus * * * shall so come again in like manner as ye have seen Him go" (Acts 1:11). The "same" Jesus would return whom they had known, and believed, and loved—He had been parted from them in the attitude of blessing (Luke 24:51)—in "like manner" would He return again!

This became to them the "hope" of their Christian course. They waited for Him (1 Cor. 1-7)—they looked for Him (Phil. 3:20-21)—but not as visionaries, who ignored their surroundings, for they "served the living and true God," while they "waited for His Son from heaven" (1 Thess. 1-10). So that it was a very practical force in their lives, for it made them "steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58).

But were they mistaken? Was it a delusion, or misconception of His meaning that led these early disciples to wait for Him, and to feel alarmed as to what it meant, when some of their neighbors who were Christians, or some of their loved ones, died, and He had not yet come? Evidently that was the difficulty—perplexing those

Thessalonian saints to whom Paul wrote, concerning those who had "fallen asleep" (1 Thess. 4:13-18). Their hope was so real, and their expectation so imminent, that they looked for Him at any time, and when friends died they wondered if they had missed Him. The words of 1 Thess. 4 was to set their minds at rest—not by rebuking their hope or suggesting that He was not coming for two thousand or more years, but by assuring them that His coming would embrace the dead in Christ, as well as the living saints, raising them first and taking them and His living saints whom He had at the same moment "changed" (Cor. 15:51), up to meet Him in the air and so to be forever with Him. They were therefore right in looking "for the Saviour the Lord Jesus Christ," who would change their bodies of humiliation and fashion them like unto the body of His glory" (Phil. 3:20).

That generation and many others have passed away, and He has not come yet, and the scoffer asks, "Where is the promise of His coming?" (2 Pet. 3). And the worldly minded professor says: "My Lord delayeth His coming," and begins "to eat and drink with the drunken." In view of this the heart of the Child of God needs to stay itself on those words, "He that shall come will come and will not tarry." Not one moment longer than needful will He wait—not a second's delay when the right time has come. He is waiting up yonder, far more eagerly than His people are waiting down here, but He would have us on the tiptoe of expectation answering His echoing cry of "Surely I come quickly," by the glad response, "Amen. Even so come Lord Jesus" (Rev. 22:20).

To "set dates" is absolute folly, and in its pernicious effects, wickedness—bringing into disrepute the blessed hope of His return. Hundreds from various angles and with ingenious computations, have "figured it out," and in every instance have of course failed—some of them to unblushingly start over again, blaming something or someone else than their system of mis-interpretation. The folly of the whole proceeding is the result of confounding things that differ—the earthly hopes of Israel and the heavenly hopes of the Church. This period is unknown to Old Testament prophecy. We know when it began—at Pentecost—and we know it will end at His coming. When that coming will be He has not told us, but says it will be directly. May the Lord then keep us looking, waiting and watching for Him, the "Bright and Morning Star" (Rev. 22:16).

The "flesh" is incurably bad, and knows no other law than the law of sin. At the Cross, God saw the end of it, and (judicially) it was there put to death,—man ignoring this, tries to reform and cure the flesh,—an impossible task.

THE COMING ONE.

JOHN FERGUSON.

At the commencement of another year we are directed to the "Coming One." It was in that upper room in Jerusalem, when their hearts were filled with sorrow at the intimation of His departure, that He gave the first direct promise of His coming. Previous to that His Appearing was always spoken of in connection with the judgments of God and the deliverance of Israel, as well as the setting up of His Glorious kingdom, now, it is with glad words He says to them—"I will come again for you."

Down through the centuries of testimony since that day, this hope has burned, with more or less brightness, lighting up the years with the glow of promise, and keeping the hearts of God's people warm with love to Christ. It has cheered the lonely saint in his prison cell, and has strengthened the dying martyr in the fires. It has been the beacon of hope to the weary pilgrim, and the one panacea for all the griefs and sorrows of the Church. The Coming One is the Friend and Bridegroom of the Church, by Him shall all her tears be wiped away, for He is coming to heal forever the wounds that time has made, and to stamp upon her the beauty of the Lord. To us, His waiting people, this "blessed hope" is the comfort of our souls, and it enters into the relationships of our Christian life and testimony. Let us look at a few of these, and may the reminder be for His glory.

At Our Conversion.—When we first heard His voice and were enabled to trust Him there was set before us as the one hope of the future—His Coming. The Thessalonians we read, "Turned to God from idols to serve the living and true God and to wait for His Son from heaven." Here, right at the threshold of testimony for Christ, there was "the blessed hope." Every true conversion has in it not only a view of Calvary, but the promise of His Coming again. What is conversion but a real turning to God? There will be less of worldliness with us, in the year before us, if this Hope burns in our hearts as God would have it.

The Lord's Table.—Here we are week by week brought face to face with His coming, for the words "until He come" are connected with the breaking of bread and it is in view of this, we shew forth His death. When we seek to enter into His shame and sorrow at the Cross, it is with the blessed prospect of His Appearing, whose joy it will be to receive us, and set us before Him in the glory.

Our conduct to one another.—In 1st Cor., 4, we are reminded that we are to act toward each other in view of the Judgment Seat

of Christ which will take place at His Coming. What disclosures will then be made! It ought to make us more careful in the coming year, as to how we speak of, and act toward each other, to remember that at His Coming, we, with what we say or do, shall be manifested at the Judgment Seat of Christ.

Patience in Service.—"Be patient therefore, brethren, unto the coming of the Lord" (James 5:7). Our labor and service may at times seem to be fruitless, but at His coming, all that has been done for Him will be seen to have borne blessed fruit, and will not only bring its joy to us, but to Him. Let us go on sowing the good seed of the kingdom, and in the coming day of His return, we shall doubtless come again with rejoicing, bringing the sheaves with us.

The under shepherds are to be rewarded when He comes again (1 Peter 5:1-5). He will appear as the Chief Shepherd of the sheep, and will give a crown of glory to all who have sought in humility to serve Him in caring for His own. It should cheer the soul of the laboring overseer to remember that at His coming, there is to be a Crown given to him.

The Purifying of our lives.—"Every man that hath this Hope set on Him purifieth himself even as He is pure" (1 John 3:2). There is nothing that will so enable us to live godly lives among men like looking for His Coming. To know that He may come ere I lie down at night, or that He may come in the midst of the activities of the day, will make me walk so that I may not be ashamed to meet Him.

Our rewards are to be given then. Moses had "respect to the recompense of the reward," and this enabled Him to forsake Egypt with all its vain glitter and to take his place among the poor of his people. Our reward is to be given by His own hand, for He is Coming and "His Reward is with Him to give to each man according as His work shall be." Let this fact ennoble every service for Christ, and enable us to labor on, waiting for the "Coming One," who will surely come and will not "tarry."

May the bright and blessed hope of His Coming be in our hearts during this new year as a blessed reality, and our testimony will be more to His Praise than it has ever been.

Some Christians are more proficient in the art of spiritual diagnosis than they are in that of healing; indeed, they seem to think that their only work is to prove the existence and nature of disease. To heal does not enter their thoughts. Such are good at exposing dirty feet, but know not how to wash them.

THE HOPE OF THE CHURCH.

What is the great and grand Hope God in His Word has put before His Church today? It is to see Him, her heavenly bridegroom coming, and to be taken away—to be caught up to meet the Lord in the air—to be made like Him, and to be forever with Him. Marvellous hope! Glorious consummation! Sweetest expectation, soon to be realized! “He is near, even at the door,” and when we see Him we shall be like Him. Like Him forever, and with Him forever! This, indeed, is glory. In the meantime, this world, grown old in sin, labors in a sea of disquietude. Nation distrusts nation, and the so-called civilized world is one seething caldron of human passion, while the fields of Europe are drenched with the blood of the fairest and finest of earth’s sons. And the end is not yet. Millions have been slain, and millions more may be, for “the Lord hath a controversy with the nations,” and will make them drink deeply of the bitter cup of His judgments.—Jer. 25:15 to 33.

Throughout the lands, men go on in a mad whirl of pleasure-seeking, while the storm clouds pour out their deluge of woe and sorrow, for amid it all the world who rejects God’s Christ, see not the hand of God, who has said of the crowns and the kingdoms of earth that He “removeth kings and setteth up kings.” Dan. 2, and again “I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is; and I will give it unto Him,” Ezek. 21:27. Men do not understand this, and hence they seek to forget that “the Most High ruleth among the kingdoms of men.”

Now amid all this God’s heavenly Church has its hope. Her expectation is not the betterment of conditions down here, secured by the power of arms, or by covenants between nations, but the return of the Lord from heaven to claim His blood-bought possession, His Church, and to take her out of the world altogether. The Lord when here found many things wrong, and His people Israel groaning over the tyranny and avarice of Roman officials. But He did not lift His hand nor utter a word against it. He was in the world, but not of it—and of His own He said, “They are not of the world even as I am not of the world” (John 17). His business was to save men out of the world

And when He comes He will shout His saints—some from the graves or other resting places, and some whom He will find alive—from their homes or their business places, to be with Him and like Him forever. Later, He will come in judgment on His own and His earthly people’s enemies, and will hush in due time, and in a glorious way, Creation’s groan!—G. L.

THE ORDER OF EVENTS.

The personal and premillennial advent of the Son of God from heaven, is the proximate hope of the believer and the Church.

The Lord's own promise, "I will come again, and receive you unto myself" (Jno. 14:13) was followed by the testimony of Angelic messengers, who said, "This same Jesus whom ye have seen go into heaven, shall so come again in like manner, as ye have seen him go" (Acts 1:11), and this was later confirmed by the words of the Apostle Paul (I Thess. 4:16—I Cor. 15:51-54).

The early Christians "waited" for His coming (Cor. 1:7: 1 Thess. 1:10) it was their "hope" (1 John 3:3). They did not look forward to death as certain, nor need we for some will never die (1 Cor. 15:5), but be changed in a moment into the image of their glorified Lord at His coming (Phil. 3:20)—"Mortality being swallowed up of life."

The "sleeping" saints will be raised in the same moment, incorruptible, in bodies like unto their Lord also, and together with the living saints who have been "changed," will rise to meet the Lord in the air (1 Thess. 4), from thence to be conducted by Him to the place "prepared" (John 14.2), and presented faultless before the presence of His glory (Jude 24).

After an interval—during which the "Judgment seat of Christ" (2 Cor. 5-10), and the "Marriage of the Lamb" (Rev. 19:1-8), will take place in heaven, the Lord will return to earth in manifested glory, bringing all His people with Him (Col. 3-4).

The former of these events—that for which we look—is called His "coming" or "presence" (2 Thess. 2:1), while the latter is named His "Manifestation," or "Epiphany" (2 Thess. 2:8). By confusing these two events, much perplexity has arisen, and false views have crept in. His coming to the air for His saints, is our present "Hope" and relates to His own—it may be immediate. His coming with His saints and to the earth cannot be before the rise of the Antichrist, and the Apostacy of Christendom (1 Thess. 2:1-6).

When He comes to the earth again, it will be to assert His sovereignty—the Sword and the Sceptre will supplant the shepherd's staff. He will execute judgment on His foes, and the foes of His people Israel (Zech. 14). He will punish guilty Christendom, who while professing friendship, obeyed not the gospel, and corrupted His truth (2 Thess. 1). He will destroy Satan's base counterfeit of Himself, the Antichrist—the Man of Sin—(2 Thess. 2.)—put Satan in the bottomless pit, that for 1,000 years he deceive the nations no more—and re-establish Israel His people in their own land, a blessing to their Gentile neighbors. At the end of the 1,000

years He will loose Satan for a season who will again deceive men, and be cast into the Lake of Fire. Then will come the Great White Throne—and Eternity!

THE COMING CRISIS.

The Church is on earth during "this present evil age," though morally outside of it. (Gal. i. 4). Her origin, power for testimony, and hopes, are heavenly. "The age to come" finds Israel in prominence again under the triumphant sceptre of David's Son and Lord.

But there is an interval distinctly marked out in scripture, brief in time but big with events, between the mysterious removal of the heavenly saints and the deliverance of the earthly; the rapture and the appearing; the coming of our Lord Jesus Christ and our gathering together unto Him and His "day of public power. (I Thess. iv, 2 Thess. ii).

When the wheat is gathered home, the field will have been cleared for the execution of judgment. But before "the wrath to come" shall be poured out there will be a short interval when some gleaning will be done. Not that any of those forming part of Christ's body will be left behind to pass through the time of tribulation ushering in "the wrath, of the Lamb" at His appearing. The marriage of the Lamb takes place in heaven at the same time Babylon is judged on the earth (Rev. xix), and that before "the appearing." How could there be a marriage without a complete bride? The thought is preposterous. But when the Church leaves the desert for the Father's house, there are other saints to be blessed, some for glory and some for earth. "The poor" and "the stranger," in the language of Leviticus 23, a poor little remnant of Jews, and a number of those aliens from the commonwealth of Israel; not "builded together" as the Church is now, but individually blessed and empowered for witness-bearing in the dark time to follow the rapture of the saints.

The Book of Revelation shows us several groups of such saints, with more or less intelligence and devotedness. The song of the 24 elders speaks of some, whose prayers for judgment they offer as priests, that they too should yet reign over the earth (Rev. v. 9, 10).

In chapter vi, some of that company are found slain at the foot of the altar. They had presented their bodies as living sacrifices, and they cry for vengeance, surely not a Christian sentiment. They are told there would be others likewise to be slain. In chap. vii, 144,000 out of all the tribes of Israel are sealed, so as not to be slain, and a great unnumbered company of Gentiles is seen prospectively keeping the feast of tabernacles in the kingdom, having been safely

brought through "the great tribulation." They are recompensed on earth. The slain ones will be raised to be recompensed in heaven. They are found among the raised, enthroned ones, reigning with Christ a 1000 years, in chap. xx.

The Old Testament scriptures frequently allude to the critical days which will form the dark ante-chamber to Messiah's kingdom. The Psalms give us the exercises spiritual and outward of the godly Jews who shall be Jehovah's witnesses when "the man of the earth" shall be in power. Their songs and their cries for vengeance are mingled together. They have the feelings always shared by Jewish saints, for there has always been the blessed remnant who found themselves despised by a proud nation outwardly only linked with Jehovah. In wondrous grace Messiah walked with them in their path of sorrow as he anticipated the Cross, only he was perfect in his dependence, and his communion with the Father unbroken. How will His blessed sympathies support them when their dreadful hour of trial approaches.

How blessed to see everything in the Word has its connection with Him! To study what pertains to Israel or the Church might be interesting in itself, but when we see Christ's glory in it, it becomes food for our souls and strength to our hearts.—M. R.

DANIEL THE PROPHET.

C. W. ROSS

As we have repeatedly remarked in these papers, the visions of the seventh chapter of Daniel are a repetition of the dream of King Nebuchadnezzar—recorded in the second chapter, amplified of course as to details, and giving the revelation from an entirely different standpoint. This we would naturally expect, for the second chapter is a communication to a heathen king, and in the seventh is God speaking to His own prophet—a man greatly beloved. In all likelihood the attention of the king was concentrated on the head of gold which represented himself, but Daniel's whole being was engrossed with the last one of the series of beasts, because it is when it is in power that final deliverance comes for his people. The pomp and power of empires do not interest Him, but the triumph of the saints and the establishment of the kingdom of God do. So we find him saying in verse 19, "Then I would know the truth of the fourth beast, which was diverse from all the others, etc." When the explanation is given to him we are told that his cogitations troubled him, and his countenance was changed. No wonder, for he has been given to see an apparently long period of Gentile supremacy, closing in a climax of unparalleled persecution of the saints at the hand of the last representative of this Gentile

rule. True it is, that he sees deliverance finally arrive, but he cannot forget the long delay. How anxiously he has longed for the "restoration of the kingdom of Israel," we may easily gather from this book, and he finds it hard to give it up as coming in his day.

But Daniel passes away and others come in his place. In the New Testament we find the fourth empire has at last arrived, and is in complete control. Some there were, we doubt not, at that time who had read and studied Daniel's prophecies, and who knew that the time must be near. We read of one in Luke 2, who is spoken of as "waiting for the consolation of Israel;" again of others who "looked for redemption" in Jerusalem, and of a man in Luke 23 who was "waiting for the kingdom of God." What filled their hearts with these expectations at this time? What but this part of the prophetic word, that fixed the time of deliverance as the time when the fourth empire would be in power? Then it was that the long period of silence was broken by a voice in the wilderness, announcing authoritatively that the kingdom of God was at hand. And in a little while the King Himself appeared. Around this King the true hearts—the real successors of Daniel—gathered, fully expecting that "the kingdom of God would immediately appear." When He died, they mournfully said, "We trusted that it had been He that should have redeemed Israel" (Luke 24:21). Then He points out to them that the prophets had also foretold that He would die and rise again, as well as the setting up of the kingdom on earth, and rebukes them by saying, "O fools, and slow of heart to believe all that the prophets have spoken." He does not rebuke them for believing the part they did believe, but for not believing all the prophetic word.

They were so absorbed in the hope of their own deliverance, and the setting up of the kingdom of God in power, that they did not think of the foundation that must first be laid ere a structure that would stand forever could be reared. But now the foundation is laid for all the counsels of God, and He is with them now in resurrection power. "Wilt Thou at this time restore the kingdom to Israel?" is the paramount question apparently with them even yet. We do not blame them, it was the most natural question in the world for them to ask. The time had arrived for it according to Daniel's prophecies, the foundation had now been laid in the death and resurrection of the Lord Jesus, was the time not most propitious in every way? They thought so apparently, but they were still forgetting some of the things the prophets had said. He had before time reminded them of things which were written in the law of Moses, and in the prophets and in the Psalms concern-

ing Himself, but still they were dull of hearing apparently. Now in the 110th Psalm, we find that the Lord Jesus must be exalted after His death to the right hand of the Majesty on high, before the rod of His strength is sent out of Zion. And, indeed, had they read the seventh chapter of Daniel more carefully, they would have seen that the Son of Man must come with the clouds of heaven ere the kingdom is given to Him (Dan. 7:13-14). All this they learn after He is gone, of course, but they seem to have overlooked it so far, and to think that even then the kingdom could be immediately set up. How slow we are to learn God's mind! How it becomes us in all humility of mind to wait on the Lord always lest we miss His leading. That Peter did learn about the necessity for the ascension is manifest, for we find him saying later on to the people of Israel in Acts 3:21, that "the heavens must receive" our Lord "until the times of restitution of all things." And in the epistle to the Hebrews, the present session of the Lord in heaven, is pressed all through, to meet the unbelief that was beginning to display itself among these saints.

But now the fourth empire has passed away entirely, and the land of Israel is no longer ruled by any one of the four that Daniel sees in his vision. Have then the promises to Israel been all set aside? Is the vision of Daniel merely a dream of a man? This very question is raised by Paul in Romans xi, and answered most emphatically in the negative. Because of the unbelief of Israel they are temporarily set aside, but by and by God will return to them. But where then are the dates for the return to them? No where.

Events transpiring before our eyes these days in the land of Israel, make every true heart look up with a fervent hope that the day for Israel is approaching, but to say more would be to go beyond what is written. We know that ere He returns to Israel, the Gentiles must be cut off from the privileges granted them when Israel was cut off, and how near that may be we cannot tell. We know moreover, that the Lord must return from heaven to take us out of this scene ere the Gentiles are cut off—probably indeed, that will be the cutting off, and so while we cannot but pray, Lord Jesus, come, we do well to remember that the answer to that prayer involves the closing of the door for guilty Christendom.

In another paper we shall endeavor to point out in a little detail, what the book of Revelation unfolds to us, namely the revival in a day yet to come of the fourth beast of Daniel's vision, and the fulfillment of all things that the prophets have spoken concerning Israel.

THE JEW.

A Sign of the Imminence of the Lord's Return.

W. J. McCLURE.

The Fig Tree in the Word of God, is a type of Israel as a nation. There are Three places in the Gospels in which it pictures the nation, and that in three stages. First, Luke 13:6-9. Here we have the nation under suspended sentence for fruitlessness. Second, Matt. 21:18-19. In this passage the sentence has been carried out. The Lord's ministry, and then that of the Holy Spirit, in the Apostles, has failed to reach the nation. It is true that many were led to own the claims of Christ, but the nation, as such, rejected Him as their Messiah. And in A. D. 70 the Romans destroyed the city of Jerusalem and the Temple, bringing the national existence of the Jews to an end, for the time being. And now for the long stretch of 1800 years, the Jew has been like Cain, who is their type. He was a fugitive and a vagabond (a wanderer), for the murder of his brother Abel, yet preserved and watched over by God (Gen. 4:11-15). So of the Jew, all down the centuries it may be said:

"Tribes of the wandering foot, the weary breast,
Ah whither wilt thou flee and be at rest,
Birds have their nests, the fox his cave,
Mankind his country, Israel but a grave."

Robbed, hunted, persecuted and killed, they have drunk more deeply of the cup of sorrow than any other race of all time. Without a common center to hold them together, they refuse to disintegrate, they will not be absorbed by other races, and they cannot be exterminated.

After well nigh two millenniums, they are still as markedly Jewish as the day that they were cast adrift out of their land. Like the Gulf Stream, which crosses the Atlantic, its waters refusing to mingle with the waters of the Atlantic, so the Jew has held on his way, through sufferings unparalleled in human annals—a great standing miracle to the truth of the Word of God.

Third. (Matt. 24:32-33)—“Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: Even so ye also, when ye see all these things, know that He is near, even at the doors.” (R. V.)

It is within our memory, when the first Zionist Conferences and Congresses were held—a movement which has as its aim, a separate Jewish State in Palestine. These are some of the “leaves,” proclaiming the revival of the national life, hopes and aspirations, long dormant. The withered tree is now shewing that it is not dead.

This revival goes hand in hand with another very remarkable thing. In the middle of the last century, Great Britain fought to bolster up Turkey—today she is driving Turkey out of Palestine,

and at this very moment of our writing; Jerusalem is in possession of Britain and her Allies. While it is possible that there may be temporary setbacks, we believe the time of Turkey's misrule over the Holy Land is ended.

Why this change on the part of Great Britain? Men of the world may find other explanations, but those who have learned something of the purposes of God, in relation to His earthly people, know that the time had not come in the middle of the last century, but it is ripe now. And that is being done now, which the Crusaders sought in vain to do, though they poured out blood and treasure without stint.

What will the Allies do with Palestine, when once the Turk has been driven out? Most assuredly they will set up a separate Jewish State. Till we shall see this, may be only a matter of months. The Temple worship ran concurrently with the church at the beginning of the dispensation, and it may, and most likely will do so, at the close. The Jew will return to the land in unbelief, and in unbelief will build the Temple, and once more offer the sacrifices. But it will be after the Church has been caught up to meet the Lord in the air, that the "conversion" of the "Remnant" will take place.

Now as we see these things shaping themselves before our eyes, should it not thrill our hearts, in expectation of the speedy return of the One who loved us and gave Himself for us? Before the false "Messiah," the Antichrist can be manifested, we must be with the Lord, as we learn from 2 Thess. 2 verses 1 and 6 to 8. But if the house is built, the occupant will soon take possession. The separate Jewish state is the house, and the Antichrist is the occupant, and while his coming is very near, the coming of the Lord for His people is nearer still.

We live in solemn times, but the eyes of many believers are too dull to see this. The world and its things have engrossed them too deeply. Just as in the past, many of the prophecies in connection with Israel, were fulfilled in such a way, that men did not observe it. God used the changing policies of men and governments to bring about His purposes, without their being aware of the fact, that they were His instruments. So is it now. May the Lord stir us up and cause us to hear in connection with what is transpiring around us, those words, "He is near," and His own words ere He closed the book, "Behold I come quickly!"

A Christian can only be recognized by his fruits, not by his faith, for faith is an unseen principle existing between the soul and God (Matt. 7, 16).

THE JUDGMENT SEAT.

The man who fears God and walks before Him; need fear none else. The Apostle Paul could say, "With me it is a very small thing that I should be judged of you or of man's judgment, yea I judge not mine own self. For I know nothing against (R. V.) myself, yet am I not hereby justified, but he that judgeth me is the Lord. Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God" 1 Cor. 4:3-5.

It was to the Apostle "a very small thing" what men thought of him, or as to what their judgment of his service was. He felt he was not even competent to properly estimate and judge that himself, but he looked forward to the Lord's coming, who would then value all true service, weighing it—not in the uneven balances of human passion or prejudice, but—in the unerring balances of the Sanctuary. This would bring out "the hidden things of darkness"—unworthy motives, actions, and words—"the counsels of the hearts"—the purposes and desires which may have even failed in accomplishment—and then should "every man have (his own) praise of God." Towards this "judgment seat," the Apostle was looking, and the smiles or the frowns of men, meanwhile, were "a very small thing" to him. All he coveted and craved was the present smile of God, and His future commendation: "Well done."

The smile of man you can usually have if willing to pay the price. Paul early found that out, and refused to bow, as we find in Galatians 2, when the truth of the fulness and freedom of the gospel was in question, and he was face to face with the leaders of the Jewish party in the Church. "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5), were his undaunted words. A little later in that chapter, when Peter, who very properly had been fellowshiping the Gentile Christians, led a party of "dissemblers" among the converted Jews, and separated themselves from their Gentile brethren, because they were afraid of the censure of certain who had come down from Jerusalem, Paul "withstood" them and rebuked Peter to his face for his unscriptural action. That he lost their smile, and would be marked as a man in whom they "did not have much confidence" by these party leaders, is probable, but to Paul it was a "very small thing" that he was a subject of "man's judgment"—he looked on to the "Judgment seat."

To seek to go on with God, and refuse to be turned to the right hand or the left by the pressure that men bring to bear on one who

seeks to have "Thus saith the Lord" for all his ways, may isolate them from some whose ways he cannot indorse or follow—simply because he cannot find those "ways" taught in the Word. Such will ever be marked as "not reliable" because of their refusal to acknowledge as of God, the theories and actions of men. In Corinth we find "teachers" had got in among the saints who even went the length of denying the Apostleship of Paul (See 2 Cor. xi.)—they would sow seeds of discord and doubt in the minds of the saints concerning him, that their own place and profit might be secured. That God had used him in the conversion of these Corinthians, and was still using him in blessing to saint and sinner, was as nothing to his traducers—he was not one of them, and did not sanction their course, and so, where they dared they openly denounced him, as 'no apostle,' to others, where milder expressions might succeed better, they would pass on the word that they "had not much confidence in him." But with the Psalmist Paul could say, "Let them curse but bless thou, when they arise let them be ashamed, but let Thy servant rejoice" Psa. 109:28. He was content to go on, esteeming of more importance the Lord's verdict at the "Judgment seat."

In dealing with the sins He found in the Corinthian church, the Holy Spirit strikes at the root of matters in the first and third chapters, when he points out the carnality which prevailed there, and which manifested itself in the formation of parties under various leaders. Paul's own name with that of Apollos and Cephas he uses, we judge, figuratively (See 1 Cor., 4:6). The real party leaders were men among themselves, or some who had come in from other places, and who by encouraging criticism and lack of fellowship with such as Paul, sought to cover their own barrenness and elevate themselves. But, the Apostle, in condemning the sectarian conditions that allowed such, rises above all their petty work, and says, "With me it is a very small thing that I should have been judged of you." * * * "Judge nothing before the time until the Lord come." He could afford to go on in his divinely appointed way and work, and leave the judgment thereof with God, who would estimate him and his traducers at their true value—and that estimate, unlike man's valuation, shall stand—it is the verdict of the "Judgment seat!"—T. D. W. M.

Fruitful in Service (John 15:1-14). "Blessed are ye that sow beside all waters" (Isa. 32:20). The choice of the disciple was for the purpose of bearing fruit, and that his fruit should remain. To ensure this one condition is necessary, abiding in Christ. Communion with Him, occupation with His person and glory, and obedience to His will are necessary if there is to be growth in Christian character and in usefulness in His service.

HE IS COMING!

He is coming, He is coming!
 Soon shall end the darksome night.
 He is coming, He is coming!
 See ye not the glorious light
 Which flashes from His chariot wheels already on the way?
 Soon, soon our path of "shining light" shall end in joyous day.

He is coming, He is Coming!
 Coming with His arm of might.
 He is coming, He is coming!
 Coming to set all things right.
 And the long and wailing discords of this sad and weary world,
 Shall change to sweetest Music when His banner is unfurled.

He is coming, He is coming!
 Loosely hold the things of earth,
 He is coming, He is coming!
 Can ye join in foolish mirth?
 No, rather tell the careless ones you're waiting for the day,
 When, with a grand assembling shout, He'll call His own away.

He is coming, He is coming!
 And we think Him very near.
 He is coming, He is coming!
 Hushed be every anxious fear;
 For the voice that we are listening for we often here have heard.
 And Thy glorious face we long to see, O Jesus Christ our Lord.

He is coming, He is coming!
 Tremble ye who know not God,
 He is coming, He is coming!
 Ye must bow beneath His rod.
 Ye would not have His wondrous grace, despised and scorned His
 love,
 And now the fierceness of His wrath ye shall for ever prove.

He is coming, He is coming!
 Oh what joy the thought affords.
 He is coming, He is coming!
 There is music in the words.
 We long with untold longing to kiss those pierced feet,
 The welcome smiling on His face will make our heaven complete.

Camden, N. J.—The Christians gathered unto the Name of the Lord who met in the hall at 2nd and Pearl Sts. have purchased the property at 915 N. Front St., Camden, and occupied it Dec. 2nd, James Waugh having a course of meetings to "open" it. H. W. Staats, 814 Front St. N., is correspondent. **Bryn Mawr, Pa.**—Robt. Miller had some weeks of largely attended and fruitful meetings in the Up Town hall in Philadelphia, and then came on here where God is bringing out the people, and some young people have professed to get saved. For this we are thankful.

Chicago, Ill.—The Lord's people at Avondale have been cheered lately by the manifestation of God's hand being upon them for blessing in that a number of young folk have been awakened and led to Christ. Some young men from the Assemblies, who have been drafted and are in camp, have been letting their light shine, and souls have been reached and saved. Pray that this may continue.

Elgin, Ill.—Mr. Louis W. Gabler, 626 Laurel St., Elgin, Ill., would like to get in touch with brethren who are exercised about distributing tracts among the soldiers at camps and elsewhere. Would be glad to supply tracts freely as he is able to such as would use them. Write him direct. **Chicago**—T. Bruce Gilbert (6940 S. Green St.) has been for some months in Gospel work in Illinois. We are glad to learn he has struck out into new fields, where the need is surely great. Seven weeks were spent in Wheatfield, Ill. He also has visited and spent a week in Crown Point, Ind., where there is a small company.

Standish, Mich.—L. Sheldrake, of this place, has been with G. Shivas at Cheboygan, the "Soo" and Pickford, Mich. In the latter place a theater was secured, but the religious folk were not very willing to come and hear the gospel there, so they had some open air meetings. It's a new district and our brethren hope to pioneer in it this winter. May we seek to have fellowship with such—sending the gospel where we cannot go ourselves, to the "regions beyond." A brother writes of an encouraging Sunday School work that has been begun at Minnehaha Falls, Minn., and is increasing each week. About 130 children have been gathered each Sunday.

Bay City, Mich.—R. N. Barr (whose address is Maudamin, Ont.,) has been here for some weeks. The meetings, tho not large, have been good, and God is at work dealing with souls. **Flint**—J. Ferguson had a month's nightly meetings here. **Sunnyside, Wash.**—Br. W. Rac had good meetings here. **San Antonio, Tex.**—We had a call from Br. C. W. Ross, and later from T. C. Bush—the latter spending a couple of weeks distributing tracts among the soldiers encamped. We were cheered by their visits. **Oakland, Calif.**—Brn. Hunter and McClure had some weeks of profitable meetings here. Our Conference was helpful to the Lord's people who attended it.

Br. W. Wilson (923 Alder Ave., Moose Jaw, Sask.), has been lately at Taylorside, Sash., where he spent three weeks, then at Esk, where God blessed His Word. From there he went to Saltcoats, where our brother and sister McNicol had the deep sorrow of having their eldest son killed lately in an auto accident. Regina and then Tregarva were visited. Lipton seems a likely field for the gospel. He also had meetings at Moose Jaw and Swift Current—a tent would be good in latter place for next summer (D. V.)—from there he went to Medicine Hat, Alta., where he found Br. O. C. Fish of Portage la Prairie, Man., who had been visiting some of the Assemblies, such as Brandon, Regina, Moose Jaw, and was going on to Esk, Lanigan, Saltcoats, etc., on his way home, God giving help and blessing with His Word. **Newbury, Ont.**—Br. T. Dobbin has held a series of meetings here which have been much appreciated by the Lord's people. **New Glasgow, N. S.**—Br. W. N. Brennan, of this place, has been in Cape Breton. At Sidney he and Br. Goodwin continued meetings in a vacant store for two months after the tent was taken down. R. Milnes is having encouraging meetings in New Brunswick. Br. Goodwin is at home resting for a while. **Toronto, Ont.**—Brn. Douglas and McCrory have had a series of largely attended Gospel meetings in the Brock Ave. Gospel Hall.

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