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The

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A Herald of  
The Coming of the Lord Jesus Christ.

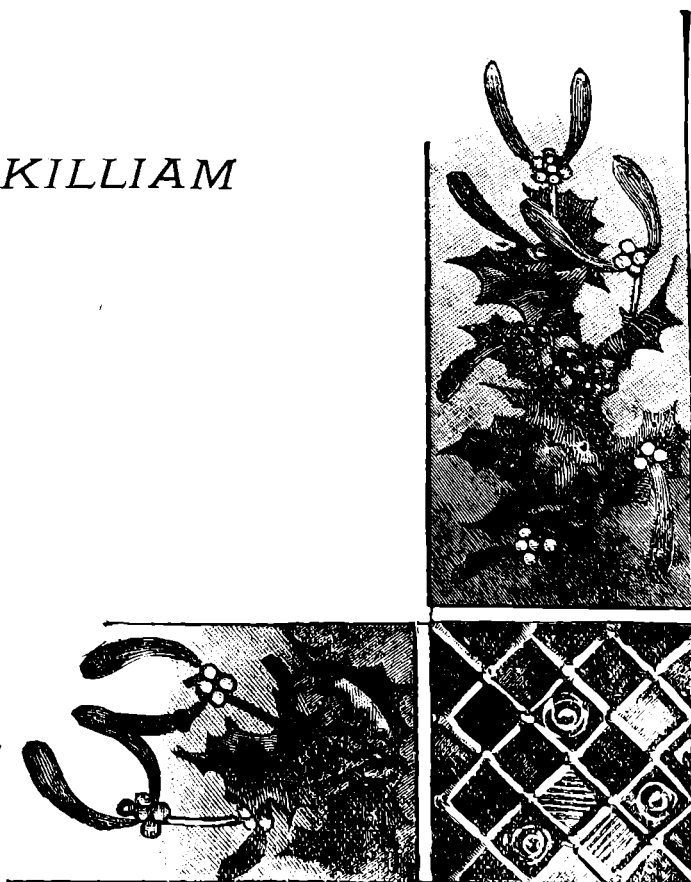
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# PREFACE.

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WE send forth the first volume of THE MORNING STAR with hearts full of joy and thanksgiving. Truly "the grace of our Lord has been exceeding abundant" (1 Tim. i. 14). Month after month He has opened a way for us to herald His coming, and month by month the good news has spread, and wherever the paper has been received the deepest interest has been awakened, and from hundreds of places far and near tidings have come of the great things God has been pleased to do for thousands of His saints by means of His unworthy but greatly favoured messenger.

Grace *from* God and glory *to* God are the seals that stamp its every issue. There is hardly a country in the world where it has not been found; and over and over again God's missionary servants have been greatly surprised as they came upon it in most unexpected quarters. A large number of copies has been recently sent to JAPAN, and there could be no stronger proof that from first to last God has been with THE MORNING STAR than its remarkable, *widespread*, and *continuously increasing* circulation.

The publishers have taken more than ordinary pains to give our readers at the close of the first year an attractive volume. We trust all will say that they have succeeded. In any case, we are sure that, considering the *wonderful* reception given to the magazine month by month, thousands of our readers will be delighted to secure it in its permanent form.

We have great pleasure in acknowledging with most hearty thanks the debt we owe, under God, to numerous friends who have done so much to make THE MORNING STAR what it is by the excellent articles they have contributed. Writers of the ablest character have, unsolicited, given their work as glad freewill offerings to our Lord. There has been no difficulty in finding *splendid* matter; the only difficulty has been to make a selection, and our one regret is that we have been obliged to refuse much that was valuable.

A very complete index has been prepared, including a list of Scripture references. This we feel will greatly add to the value of the volume, and will, doubtless, be appreciated by our readers.

Our first year's volume is sent forth with many prayers and with much thanksgiving. Let our readers join us.

BLACKHEATH,  
December, 1894.

R. McK.

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The



Morning



Star.

## CHANGE OF NAME.

THE EDITOR regrets that it has been found necessary to depart from the intention—notified in the last number of EXCELLENT THINGS—of giving the name of THE ADVENT to the Magazine in its new form. This necessity has arisen from the fact that other periodicals, with which it would be extremely undesirable to have even the appearance of association, bear the same or similar titles. As will be seen, our new prophetic magazine bears the very appropriate and Scriptural name of THE MORNING STAR: A HERALD OF THE SECOND COMING OF JESUS CHRIST. The paper, EXCELLENT THINGS, edited by Mr. J. H. BurrIDGE, which during its short course has been helpful to many, is now incorporated with the present Magazine, and in its old form ceases to exist.

THE MORNING STAR comes before its readers with the expectation of filling a place of great importance not yet occupied by any magazine of the day. A deep and widespread interest has been awakened in the minds of large numbers of Christian people in the truths related to our Lord's second coming, an interest which is day by day marvellously increasing. There is a deep conviction in the minds even of those who are most thoughtful and not by any means given to idle dreaming that the great event is truly at hand. Conferences are everywhere multiplying with the intention of spreading the good news that "HE IS COMING," and of warning the careless and worldly Christian that it is "high time to awake out of sleep." To help in this great work is the ambition of THE MORNING STAR. It aims to be true to its name—to be a "Herald of the Second Coming of Jesus Christ." It occupies the ground of what is generally called "futurist interpretation," the Editor and his co-workers believing that, while in the "historical school" there is much taught which is true and helpful, the all-important truth for the present generation lies in the clear recognition of an awful crisis yet to come in the history of Christendom, a crisis most clearly marked in the sure word of prophecy—apparently very near at hand, and to which events of the present moment are rapidly tending.

Elements are at work on all sides, the nature and meaning of which cannot possibly be understood, if Christians are ignorant of this crisis; and very earnestly, if humbly, we would submit that historical interpretation has made it impossible for those who follow it to see the true nature and importance of this crisis as pointed out in the Word of God. Hence the great need of such a magazine as ours.

WE are aware that among those holding what we believe to be the truth on this point, there are over the wide field of prophetic study considerable differences of opinion as to matters of more or less important detail. The Editor cannot therefore hold himself to be in agreement with all that may find its way into the magazine. It will, however, be his prayerful effort to secure as much unanimity as possible on all matters of importance, and it is hoped that one of the purposes for which God may be pleased to use THE MORNING STAR will be the gradual removal of all such differences, as light continues to increase.

THE magazine is *not prophetic* in the sense in which the word is understood by many. That is to say, *it is not a prophet*. It does not profess to foretell any future events. Far less does it fix any dates at which a prophecy is to be fulfilled. All this we look upon as unwarrantable assumption, and sadly hindering to the knowledge of the truth. On the other hand, *it does profess* to open up the meaning of, and direct attention to the importance of prediction already made by the Holy Spirit, and written down in the Word of God.

No prophecy can now be uttered; the prophetic word is complete. It is ours prayerfully to study that Word, and to help others in their study of it. Especially do we desire to help the many Christians who are only beginning to look into this part of the Spirit's teaching. There are large and daily increasing numbers of such, and they are sadly perplexed by the great and unhappy diversities of interpretation. THE MORNING STAR will do a great and blessed work if it may be used of the Lord to encourage and help such in the study of His Word.

THIS Herald of our Lord's Second Advent is altogether *undenominational*. It would draw together in their love of *The Coming One* the hearts of all who are true to Him. We feel that the one Church has one common expectation, and *only one!* A fuller knowledge and quickened expectation of "*that blessed hope*" cannot fail to render of less and less importance many earthly things, and many temporal considerations, the undue appreciation of which has done much to divide the Church of Christ.

ONCE more, our magazine hopes to be a *standard* uplifted against the pernicious and wide-spread errors of so-called higher criticism, and the sad results to the many of that world-loving tendency so well described by the words, "*the down grade movement.*" This we hope to do, not so much by writing against such errors and worldly ways, as by the clear teaching of those truths, the spiritual reception of which makes it impossible to hold by the one or the other. Neither in the barren field of intellectual criticism, nor in the pleasure-loving crush of worldly Christianity, is place found for the *hope* of our Lord's near return. That truth received into the heart is a sure antidote of the leaven poison. May God please to use us to give such clear, ringing testimony to this precious truth that many who are at present living in error, may be delivered.

A FEW pages in the latter portion of THE MORNING STAR is to be devoted to the consideration of Scripture more immediately connected with Israel. As will be found on page 21 of the present number, this portion is entitled "THE JEW." A beloved brother, himself a Palestine Jew, has kindly undertaken to sub-edit this part of the magazine, and our readers may hope to find in it much to interest them in reports of work among the Jews, and in records of any important events of the day, bearing upon the future of Israel, as well as papers interpreting Jewish Scripture. This of itself, we are sure, cannot fail to make THE MORNING STAR a periodical of more than usual interest and usefulness.

At the recent Liverpool Conference it was agreed that THE MORNING STAR should be recognised as the *Organ* of a

great series of such Conferences, to be held in all the larger towns in England, Scotland, and Ireland; and on this being intimated to the Conference, a cheque for a very considerable sum of money was in a most unlooked-for way sent to the Chairman, with the request that it should be devoted to the free distribution of copies of this magazine. This cheque we now most gratefully acknowledge, thanking God that He has thus so clearly from the outset stamped this Herald of the Advent of His Son with the seal of His approval. In His name, also, we thank the kind donors, and desire them to know that their donation is held in trust under the responsibility of three well-known servants of Christ; and that it shall be used only for the purpose indicated by them. Forty thousand copies of the present number are thus circulated freely, a copy having been sent to all clergymen, ministers, and well-known teachers throughout the United Kingdom.

### REQUEST.

BRETHREN, PRAY FOR US. This is no light undertaking. The Editor is giving the spare hours of an already very busy life as a free-will offering to the Lord, in the prayerful hope that this effort may do something towards hastening the coming of Him who is at once the Hope of His waiting Church, of down-trodden Israel, and of the groaning creation. The gentleman who has kindly undertaken to edit the JEWISH PORTION of the Magazine, though likewise a very busy worker, is doing his part in the same manner as a free-will offering to the Lord. Our fellow-helpers are all such as delight to do their work on the same principle. The speakers at these Conferences are not paid lecturers; they receive nothing but the return of expenses.

With all the greater confidence do we, therefore, appeal to our readers begging for their continued prayers, their warm-hearted support, in making the Magazine widely known, and in every way they can to further its progress.

### "GENTILE DOMINION ALMOST OVER."

By MR. HENRY VARLEY.

It is certainly high time that such a journal as THE MORNING STAR had place. A herald of the approaching morning, it should not give any uncertain testimony. My confidence is that it will not. I am glad to respond to the request for a paper in the first number of your new monthly journal. Just returned from New York and Chicago, it is with joy that I bear testimony that no phase of revealed truth has proved more deeply interesting during my mission than that of the Lord's coming kingdom and glory. In every city visited during the four months of my absence, thousands have come together to hear Bible expositions on this glorious and weighty theme. In preaching the whole

counsel of God, I could not become a specialist, but of this I am deeply convinced, that clear and emphatic testimony concerning the fact that we are close to the supernatural and compulsory close of this "wicked and sinful age," is imperatively demanded. There is stimulus and mental grit in this subject. Its reproof of the scoffing rationalism which abounds is refreshing and timely. It is remarkable that none of the so-called "higher critics" either believe or teach that the end of the age, described by our Lord as "the times of the Gentiles," is come.

A loose interpretation, such as that to which they are committed, and which exalts human reason at the expense of the Word of God, could not give certain exegesis on the subject of the "sure word of prophecy." Let it never be forgotten that the Holy Spirit foreseeing the scepticism which would exist, and the criminal silence which is maintained at this very period, on the part of the professed servants of Christ, warns and instructs in the following timely and prophetic words, "Whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise." The dumb servants and the shining light present a startling and suggestive contrast. That contrast is between the sure prophetic word of the Eternal Lord and the earth-born rationalism which maintains silence and gives precedence to its intellectual vanities concerning the world's progress, and rejects the word of revelation in regard to impending judgments, which close the "times of the Gentiles," and which inaugurate "the times of the Blessed and Only Potentate (1 Tim. vi. 15), when the Lord shall be King over all the earth" (Zech. xiv. 9).

#### THE TESTIMONY OF THE PAST YEAR.

The commencement of the New Year reminds us that 1893 has died out bearing its meed of witness that the century is closing with a consensus of testimony that human government is proved to be a miserable failure to the ends of the world. The "times of the Gentiles" now closing must not be confounded with "the times of Jesus Christ," for the conclusive reason that they are not and could not be contemporary. The times of the universal sovereignty of Christ as King over the whole earth cannot begin until the times of the Gentiles are fulfilled, run out, and exhausted. The times of the Gentiles are not yet consummated; therefore, the times of the Blessed and Only Potentate have not commenced. These times succeed the times of the Gentiles. Just as it is impossible for the year 1895 to begin until the present year is exhausted, even so the reign of Christ awaits the exhaustion of the years allotted by God to the age which is now closing. The Moral Governor of the Universe is not the God of disorder, haste, or chance; but of order, certainty, and fixed dates. The birth of Christ at the commencement of the fifth thousand years represented a fixed date. The Holy Spirit instructed Paul to write, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." Let it be carefully noted,

"the fulness of the time," the fixed date, the time predetermined and appointed of the Father. With reverence, we affirm that our beloved Lord could not have appeared in His incarnation at an earlier date. Even thus the fixed date for His coming again in power and great glory to reign over the whole earth has not yet arrived. But

#### THE TIME IS AT HAND.

I well remember coming from Toronto through to New York. We left at 7.40 a.m. on Saturday, and were due in the latter city at 10.30 p.m. At ten o'clock there was no sign of approach to the great centre. The dark waters of the Hudson River and the black night yielded no indication of our arrival, but we passengers all knew, and knew intelligently, that we were nigh to New York. The conclusive reason pressed us, viz., *the exhausted time*. Every watch said, the journey is closing, and the Central station is at hand. Not less certainly do we now know that the long dark chapter of human misrule and misgovernment is closing, and the time of the supreme, competent, and universal government of Christ Jesus over the whole earth is at hand. What a consensus of testimony is furnished by Moses in Lev. xxvi., in Deut. xxviii., by Daniel ix., by our Lord in Luke xxi. 23, 24, and by Paul in Rom. xi. 25, that the time of the end of Gentile rule is come. Who can question in the light of the prophetic testimony corroborated as it now is by the history and experience of the whole house of Israel, that the Lord Jesus instructing Paul showed him that nineteen centuries must run on and be exhausted before the "times of the Gentiles" could be fulfilled? Those times commenced when the Babylonish captivity began. When the Sceptre by Divine permission passed away from Israel and Judah for a period of 2,520 years, the prophet Daniel was instructed of God to make known to Nebuchadnezzar the delegation of sovereignty into his hands as the head of Gentile power.

#### "THOU ART THIS HEAD OF GOLD"

leaves no room for doubt as to where or when the "times of the Gentiles" began. Those times began close to, if not in, the year 605 B.C. They were to cover seven prophetic periods of years. A prophetic year, according to Jewish measurement of time, is 360 years. Multiply 360 by 7 and the total is 2,520—Israel's past history. Their presence, according to our Lord's words, among all nations to this day, the desolation of the land, and the down-treading of Jerusalem until the times of the Gentiles are run out, are conclusive witnesses that history in 1893 shows the prophecy to be all but fulfilled. Add 1894, the date of the year in which our lot is cast, to 605 years B.C., and the total of the years of "the times of the Gentiles" shown to have been exhausted is 2,499. This without question is substantially correct and every living member of the august Body of Christ should indeed lift up the head for "our redemption draweth nigh." We are forbidden to fix any date so far as the day and the hour of our Lord's

coming is concerned, but we are commanded to be on the alert as to the "signs of the times," which tell that He is nigh even at the doors.

#### THE WORLD'S GREATEST NEED.

If the question were asked, "What is the world's greatest need to-day?" both the Christian and the politician would answer, "Competent Government." To use no stronger term, a wretched incompetency so far as peace, right, and truth are concerned, expresses the condition of every legislature on the face of the earth. If the intention of rule as expressed by the Divine will be "Glory to God in the highest, on earth peace, goodwill toward men," then do all earthly legislatures proclaim their utter failure and incapacity. The year 1894 opens with Europe as a vast armed camp, 20,000,000 soldiers are enrolled, and could be prepared for war in six months. The whole Continent as a result is handicapped by vast expenditures for naval and military purposes. Poverty and oppression as a consequence hang as self-inflicted burdens around the necks of "the great powers of Europe," as they are vaingloriously called. Peace is not worth six months' purchase, and the conditions of disquiet, perplexity, and unrest become more acute and accentuated. Imperial, national, ecclesiastical, and social strifes, jealousies and iniquities abound. Such are the conditions which predominate at the close of an era which began by rejecting the Prince of Peace. I, for one, could have no confidence in the evolution of an age which, in the height of its Imperial power, "crucified the Lord of Glory."

#### GOD'S CENTRE OF GRAVITY REJECTED.

It is said that when the great war-ship *Victoria* was struck the powerful ram tore open one of her water-tight compartments. The waters of the Mediterranean Sea rushed in, and a few brief minutes sufficed to destroy her centre of gravity, and she "turned turtle," burying hundreds of our fellow-countrymen in a common destruction. In a much more awful sense the imperial world-power Rome and Christ-rejecting Israel with wicked hands crucified God's Prince of Peace and His "CENTRE OF GRAVITY AND REST," the world "turned turtle" in regard to government. Nineteen centuries of war, misrule, oppression, and wrong is the price which has been paid for the rejection of the Rightful and Righteous King; neither shall the world know peace until He comes, whose right it is to reign. The end of this age is shown to be in solemn, overwhelming judgment (2 Thess. i. 7, 8). This age will be followed by the coming of Christ Jesus in power and great glory. Let it be remembered that the dispensation of the fulness of the times (Eph. i. 10) is not only the hope of the Church, but will prove the deliverance, the peace, and the enduring prosperity of the world. Philosophy and logic are at one with Revelation in this vital question. Who can take exception to the fact that the reason for the perfection and bliss of heaven is found in the absolute and willing obedience which every

intelligence in that august sphere renders to one Supreme and perfect Will. The coming and the presence of Christ, the Blessed and Only Potentate, for supremacy in regard to the government of the whole earth is here predicated. Supremacy is absolutely essential to righteous government. Thus only can Christ's prayer of faith be answered: "Thy kingdom come, Thy will be done on earth as it is in heaven." The Almighty competency of the Lord Jesus Christ shall secure this, "According to the power whereby He is able even to subdue all things unto Himself" (Phil. iii. 21).

## OUR CONFERENCES.

*'But at midnight there is a cry, Behold, the Bridegroom! Come ye forth to meet Him.'*—MATT. xxv. 6 (R.V.).

### TO THE CONVENERS OF CHRISTIAN CONFERENCES IN THE UNITED KINGDOM.

DEAR BRETHREN,—As "partakers with you in the tribulation and kingdom and patience of Jesus Christ," may we be permitted to suggest for your consideration the present urgent need for sounding forth an alarm to a slumbering Church and to the world that lieth in the wicked one, in view of the accumulating indications that "the Lord is at hand"?

I.—The stirrings among the Jewish people of a national life that has lain dormant for many, many centuries, but which is now displayed and asserted in various quarters of the world and under manifold aspects, point to the blossoming of the long barren fig tree, and to the early fulfilment of chapter xxxvii. of Ezekiel. Meanwhile in the spiritual sphere, we are witnessing the conversion not only of some notable witnesses to the Messiahship of Jesus of Nazareth, but of considerable numbers of Jews in places widely apart, to the joy of missionaries who had long laboured amongst them without much visible fruit of their labours.

II.—What lover of Gospel truth can shut his eyes to the great falling away into superstition and formalism on the one hand and into unbelief on the other which has characterised the past generation, as well as the time in which we now live? Many are drawn aside into the practices of the Roman apostasy, many more into doubting the authority of Holy Scripture. Rome is working ceaselessly, with a vast army of devoted followers, to complete her destiny and then to meet her doom; whilst in Protestant churches and colleges Christ's foes are found in His own household. And lest we should be charged with taking an insular and narrow view of the position of the Church of Christ, we have but to turn to America and to the Continent of Europe to convince ourselves that the pretensions of the Papacy were never more audaciously pushed forward; whilst Puritan simplicity in life and worship was never at so low an ebb in nations which formerly were permeated with pure Scriptural teaching.

III.—If, as we believe, the "early rain" was at Pentecost, is not the world now receiving the "latter rain" before the harvest is all ingathered? (James v. 7, 8). What is the present outburst of missionary activity on behalf of the Jews, the Mohammedans, and the heathen but a further confirmation and sign that we are rapidly approaching the consummation of the Christian era? "The blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (Titus ii. 13, R.V.) exerts a most powerful twofold influence upon believing hearts. It is an incentive to holiness: "Everyone that hath this hope set on him, purifieth himself even as He is pure" (1 John iii. 3, R.V.), and it is the greatest stimulus to missionary zeal and self-sacrifice. We seem to hear a proclamation of the word in Rev. xix. 7: "The marriage of the Lamb is come, and his wife hath made herself ready," in every successive conference for promoting Scriptural holiness; and surely we behold obedience, on an unwonted scale, to our Saviour's parting command, "Go ye into all the world and preach the Gospel to the whole creation" (Mark xvi. 15), as witness the numerous offers of service on most perilous fields of labour from men and women in every rank of society.

We appeal to you, therefore, beloved friends, to take into your prayerful consideration the value of a united testimony to the imminence of the stupendous events which attend and follow our Lord's appearing, and, if it seem good to you, to make the Second Coming of Christ a central subject at your conference in the year 1893, if so be that God by His Blessed Spirit may honour such testimony to the coming glory of His dear Son, for the arousing of a vast number of believers out of worldliness and sloth, and that a multitude of the unsaved who have "hearts failing them for fear and for looking after those things which are coming on the earth," amid the increasing insecurity of property and the development of anarchy, yet "may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man" (Luke xxi. 26, 36), by "laying hold of the hope set before them" (Heb. vi. 18), whilst the day of salvation still shines upon them."

We are, dear Brethren,  
Your servants for Christ's sake,

S. A. BLACKWOOD.	ROBERT MCKILLIAM,
AND. A. BONAR, D.D.	M.D.
HUBERT BROOKE, M.A.	R. C. MORGAN.
E. W. BULLINGER, D.D.	J. F. MORTON.
J. ELDER CUMMING,	THOMAS NEATBY, B.A.
D.D.	H. SINCLAIR PATERSON,
SHOLTO D. C. DOUGLAS,	M.D.
M.A.	MARK GUY PEARSE.
A. R. FAUSSET, D.D.	G. H. PEMBER, M.A.
W. FULLER GOOCH.	J. HUDSON TAYLOR,
GEO. C. GRUBB, M.A.	M.R.C.S.
H. GRATTAN GUINNESS,	H. W. WEBB-PEPLOE,
D.D.	M.A.
JAS. E. MATHIESON.	JOHN WILKINSON.
F. B. MEYER, B.A.	FRANK WHITE.

The first issue of the above invitation, which we here reprint by permission, is doubtless fresh in the memories of our readers. The call was most heartily responded to in the year just closed.

At Mildmay "Our Lord's Coming" was the subject of conference.

At Keswick the ordinary convention was succeeded by another on the same important subject, presided over by the well-known convener, Mr. Robert Wilson. This was largely attended, and was the means of creating deep interest in the hearts of many who till then had been ignorant of prophetic truth.

Besides these a three days' conference was held in May at Sunderland; a two days' conference in July at Blackheath; a two days' conference in October in Morley Hall, Regent-street, London; and in November there was held at Liverpool the four days' convention with the addresses at which the present number of our magazine is largely filled.

It is known that these 1893 conferences have done much to create increased inquiry; have led to more earnest study of the "sure word of prophecy," and have for the first time roused many to a knowledge of the fact that JESUS CHRIST is coming, and that the great and solemn event is near at hand.

We know not what this year of grace, 1894, on which we have just entered may bring. We know not whether in its course GRACE, so long meted out to a Christ-denying world, may not yield to the sudden blast of God's war trumpet; and the long-delayed judgment burst upon guilty Christendom. If so, for all true Christians, the next great convention may be in the immediate presence of our blessed Lord. What a gathering! The general assembly of the church of first-born ones!

But, should He still delay His coming, it is purposed that these all-important conferences shall be greatly multiplied. The conveners hope to hold them in all the great cities of England, Scotland, and Ireland, God willing, in May and June of the present year. Such conferences will be held in Glasgow, Edinburgh, Aberdeen, Inverness, Dundee, and Perth, and in four or five of the large English towns.

Timely notice of these meetings will be given in THE MORNING STAR, also in *The Life of Faith*, and in *The Christian*, in the well-known "Forthcoming Conferences" column. We need not say that large sums of money will be required to meet the expense of such conferences. Believing that God's time has come for united testimony on a large scale to our Lord's nearing advent, we are sure that He will give to many who "love His appearing" the desire to help forward this great work.

All such may forward their donations to the *Editor* of THE MORNING STAR, or to the Rev. A. Wilkes, at the Rectory, Whitton, Ipswich.

As already noticed in another part of this paper, the sum of money already given for *free distribution* of the Magazine is held in trust by Robert Anderson, Esq., LL.D., the Rev. A. Wilkes, and Robert McKilliam, Esq., M.D. Any monies forwarded to either of the two last-named gentlemen will be held by the above-mentioned trustees, and be devoted to the purpose for which they are given. All donations thus bestowed shall be acknowledged in the columns of THE MORNING STAR, as well as by vouchers bearing the signatures of all three trustees.

## THE LIVERPOOL CONFERENCE.

THIS, the third of such conferences at Liverpool, was held in Hope Hall from November 28 to December 1. There were morning, afternoon, and evening meetings on each day, the special Conference meetings being preceded by an early morning prayer-meeting. The Conference was opened by the President, Mr. James E. Mathieson, late of Mildmay, whose address is given below. In the present number of THE MORNING STAR we have room for only some of the addresses. A selection has been accordingly made of those most appropriate to the character of our first issue, and with a view also to a proper succession of subjects. In the regretted absence of our beloved and honoured brother, Mr. John Wilkinson, who was at the time suffering from a severe bronchial attack, the Rev. Samuel Schor, agent for the London Society, and a native of Jerusalem, gave the first address on Tuesday morning, and along with the Rev. Dr. Bullinger, ably represented Mr. Wilkinson in the task which, had he been present, would have fallen to him to do. The last day of the Conference was given up to missionaries and Christian workers, in order that they might have the opportunity of laying before those assembled

### REPORTS OF THE LORD'S WORK.

In the morning Mr. Baron spoke of work amongst the Jews in many parts. The Rev. Mr. Schor spoke on the Safet Mission. Dr. Bullinger spoke on the distribution of the New Testament among the Jews and also on the Mission in Brittany. Mr. Jackson spoke of the work of Mr. Grubb's mission party in Ceylon and Australia. The Rev. Hudson Taylor dwelt on the work in Inland China. Mr. Wilson represented Mr. J. Gnanamuthu Israel's work in Madras. Mr. Fanstone spoke of the work in Brazil, and the Rev. E. Clarke of thirty years' encouraging work at Spezzia. At the closing meeting, held in the evening, Mr. Brandreth spoke of mission work among the Jews in Liverpool; Colonel Finch-White represented the M'Call Mission in Paris; Mr. Fred. Arnot described twelve years' work in Central Africa, and Miss Wilkes referred to the work among the fishermen on the North Sea.

The closing hour of the meeting was devoted to the subject of practical holiness, when earnest, helpful addresses were delivered by Rev. A. Wilkes and Colonel Finch-White.

This terminated one of the most interesting, important, and spirit-stirring Conferences it has ever been our lot to attend.

It is purposed, God willing, that at all "Our Conferences" some part of the time shall be thus devoted to reports of work, and that every Conference shall be closed by exhortation to holy living.

It used to be said that the study of the "Word of prophecy," and the looking for our Lord's coming, made men visionary and unpractical. Those who say so have no spiritual experience of such truth. On the contrary, it is being widely proved that it is the revival of this great hope within the Church that has led to the

immense increase of activity in evangelistic and mission work.

The Holy Ghost is restoring to the Church that which it had lost so long, and with it *His own* impetus to Christian zeal and activity. The true watchers for their Lord are the only true workers. Increased interest in this subject will most undoubtedly lead to increased interest in every department of the Lord's work at home and abroad.

The same may be said of the connection of "OUR HOPE" with TRUE HOLINESS. It is *THE purifying hope*; for everyone who *hath* THIS hope on Christ "purifies himself, even as He is pure" (1 John iii. 3).

No so-called holiness teaching can possibly be entirely Scriptural which denies, or even ignores, this subject; and the "*purified life*" which has not for its spring and motive the desire to please Him who is eagerly waited for, may well be looked upon with suspicion.

The truth of our Lord's expected coming will be found to be, where held lovingly in the heart, the healthy corrective of the great tendency to error in holiness teaching. Persuaded that this is so, the conveners of these Conferences have resolved to link together teaching of prophetic truth with missionary enterprise and effort after true holiness.

On the evening of Thursday's meeting the chairman intimated the publication and purpose of THE MORNING STAR, and made an appeal for a sum of money which might be devoted entirely to the purpose of sending a copy to all clergymen, and ministers throughout the United Kingdom. In answer to this appeal, a sum of £250 was sent, which, as already stated, was put into the hands of trustees chosen for the purpose of seeing that it should be applied as desired by the donor.

### THE PRESIDENT'S ADDRESS.

AFTER prayer, Mr. Mathieson read the 3rd chapter of Zephaniah. Referring to the 9th verse, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent," he said:—Just let me remark that I do not know whether we have not here an indication of the restoration to the world of the original pure language which God gave to man, and the reversing of the great calamity which came over the world at Babel, in the confusion of tongues. This confusion of tongues was a punishment to the men of that time, and it has proved a very great hindrance to international amity and to the spread of the Gospel. We must remember that not only has the Fall corrupted man, but also the language of man, and into languages all over the world there have crept words indicative of the vileness of the human heart; and if God is to restore one pure language in the blessed millennial time, in this alone there would be a very appreciable removal of the troubles of the earth. To the young people of the future the removal of this mixture of languages would be a great boon. This is a mere speculation of time, but here there seems to be an indication that God is going



to restore to the world one pure language. Some have thought that this prophecy referred to the woes pronounced against Nineveh and other nations, but when we find, in the second verse, "She trusted not in Jehovah; she drew not near to her God," we know that the city referred to is Jerusalem, and the people described are the Jews. The remarkable interest of this chapter is centred on the three times repeated expression, "The Lord in the midst of thee." In the 5th verse, "The Lord in the midst as Judge"; in the 15th verse, "The Lord in the midst as King"; in the 17th verse, "The Lord in the midst as Saviour." We have a description of what kind of judge and king and saviour this is. Just let me say a very few words upon the character given to us in this beautiful chapter of the Lord as Judge, the Lord as King, and the Lord as Saviour of Israel. The Lord in the midst of her is righteous. That corresponds to the description given in Psalm lxxxix. 13, "Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand. Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face." Here we find absolute justice and almighty power united in one person. We have had some excellent legislation for the people in this and other lands sometimes; but if we had a weak executive and the administration of the laws were bad, good legislation would be of little avail. But here we have not only absolute justice, but almighty power alongside to see that the edicts of the King and Judge are carried out. "He will not do iniquity." The great root of the misery of the millions of Asia—apart from human sin, of course—is the injustice which prevails in the administration of justice. But here is a Judge coming on the scene, and when He comes there will be no bribes, no favouritism, but absolute justice administered to rich and poor alike. "Every morning does He bring His justice to light." He is the searcher of hearts. There is no hiding from Him. Nothing will be kept back. He faileth not. There will be no runaways from justice; no lack of evidence. In our criminal investigation department in London the authorities are often puzzled how to overtake this criminal or that. Perhaps a criminal has gone away to a country where there is no extradition law; or there may be a lack of evidence; or many other things may operate against the detection of the criminal. But, in every respect, this Judge will be absolutely perfect. "The Lord hath taken away thy judgments." I do not think any other passage of Scripture so plainly, so exactly, so decidedly asserts the union of the Divine in the human in the King of Israel as this, "The King of Israel, even Jehovah, is in the midst of thee." A greater than David, a greater than Solomon, is here. After 1,900 years of judgment that have been resting upon this scattered people it is to be removed in a moment. Our dear friend, Mr. Wilkinson, points out, in reference to that expression, "She hath received at the Lord's hands double for all her sins," that "Israel is My son, even My first-born," and in the East the first-born is prized above all the other children of the family. He gets the best of everything, and when

he goes wrong it is only righteous that he should receive double punishment. Through all these years of banishment from their land, and oppression and shame in every land to which they have gone, the Lord has been saying, "I will make thee a praise and a name in all the world." The Jews have been a by-word in every land in which they have sought refuge, but all their enemies will be destroyed, and Satan will be bound. In the 17th verse we see the Lord as Saviour—"The Lord in the midst of thee is mighty." We can rest upon that. Our Saviour is a mighty one, and the Saviour of Israel is an almighty one. "He will rejoice over thee with joy." Is this not the time when the Saviour is silent in His love? We know that He is looking down upon His blood-bought Church, and He is silent meanwhile. He is looking down upon these scattered people with silent love. The moment is not yet come for Him to arise and speak the word which they will listen to and obey. Not only will the King rejoice with singing, but the people will respond. They will see eye to eye when they return to Zion. "He hath redeemed Jerusalem." This great restoration of the Jews to their own land, and their conversion to Christ, will not be brought about by any mere human contributions. No negotiations between the Rothschilds and the Sultan will bring this about; but it will be brought about by a tremendous crisis in this world's history, by a series of miraculous events which will astonish the slumbering earth. We seem to be drawing very near the first act in this great drama which is lying before us in the future. This first act will be the removal of the Church to meet the Lord in the air. Then the believers will be judged, not to decide whether they are guilty or not guilty, for that was settled by the cross of Calvary, but they will be judged for rewards, or the withholding of rewards. When that enormous work has been accomplished, and when Christ has appointed His officers to command His armies and be His executive in the time to come, He will come with the tens of thousands of His saints to execute judgment upon the nations which have oppressed His people, and deliver them in the crisis of their history, when they are about to be destroyed by the Antichrist. Not till then will they believe in Him. He will come to them just as He came to the ten disciples. He showed them His hands and His feet, and they believed. Thomas was not there at that time, but to him also He showed His hands and His feet, and he believed. When the Jews see Him who is crowned with glory and honour, when they see His hands and His feet, they will know Him and accept Him. May He hasten these blessed coming events, and may He prepare every one of His believing people for that great day when they will be removed from this world of sin and sorrow. Amen.

#### ISRAEL'S RETURN.

By REV. S. SCHOR.

READ with me Jeremiah xviii.: "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the

potter's house, and there I will cause thee to hear My words." I feel it a very great responsibility to be the first speaker at this great convention. I feel it all the more because I had no idea I should be called upon to speak until a late hour last night. It is very important that such a convention should be launched in the right spirit, the true spirit, and that we should remember the earnestness of the occasion which brings us together. Oh, how important it is for us to remember that we have met together to consider most momentous events that will take place, and take place, I believe, very shortly. The outcome of these meetings should be to make us all the more earnest, all the more devoted, in our work for God. I read some time ago of some people in America who came to the conclusion that our Lord's coming was to take place that very year. Of course we are not justified in announcing the times and seasons of our Lord's coming; but those poor misguided, though earnest, people had the idea that the Saviour was to return that very year. Oh! how earnest they became. They sold their houses, gave up their businesses, and did all they could to show that they believed it. I think we want some of that spirit to-day; that we may not think so much of the affairs of this world, but have our eyes fixed upon the great coming events. The coming of the Lord draweth nigh; the Bridegroom is coming. Are we prepared to meet Him? I thought that as I was to be the first speaker, on the principle of "the Jew first," I would draw your attention chiefly to the restoration of the Jews to their own land, and tell you something of what I have seen and heard in the Holy Land itself. In view of speedy restoration, it may be asked: What do the Jews themselves feel and think of the restoration? Is the land prepared for the people, and are the people prepared for the land? I think the few verses I have just read will help us to understand the position to-day. The people are in God's hands just as the clay is in the hands of the potter. What a comfort there is in these words—for this reason. From a human point of view, until, perhaps, the last two or three years, nothing seemed more impossible than the restoration of the Jews. It is remarkable how God works. He seems to work, and love to work, by strange paradoxes. He makes a thing He wants to happen appear to man as impossible as it can be, and then He just withdraws the curtain, and all the obstacles are removed, and everything becomes plain. It was so in the history of Israel from the beginning. What seemed more impossible than that Abraham should have seed to possess the Promised Land? Yet God gave Isaac. What seemed more impossible than that the Israelites should leave Egypt and settle in the Promised Land? Pharaoh did his best to stop them, and from a human and political point of view, Moses went the wrong way to work when he tried to interfere with the plan of Pharaoh and all his great advisers. I cannot help thinking that if there had been any newspapers and reporters in those days, if they had written long leading articles about the events of those days, we should have had

a leading article something to this effect: "That stupid man Moses! Why, he has actually gone and done the very thing which will prevent the children of Israel leaving Egypt! There seemed some chance before, but now that has gone. The Israelites will never leave Egypt now. Why did he not leave things alone?" And so on. But what seemed impossible suddenly became possible. The children of Israel left Egypt. God allows man to do certain things to make it almost impossible that His prophecies should be fulfilled, from a human point of view.

Now let me exemplify this remark in regard to the land itself. I am constantly asked, "What do you think of the land? Can it be cultivated? Is it under cultivation now? Do you think all the people could settle in the Holy Land? Is the land fertile? Some say the land is fertile, as fertile as a garden; others say it is a dreary, howling wilderness. What are we to believe?" To a certain extent, both statements are true. The land is certainly most fertile, and it is also a depressing and howling wilderness. It is most trying for visitors to the Holy Land to have, during the dry season of summer and autumn, to travel for miles and miles without seeing a single tree or even a single shrub or blade of grass. The land is under a curse. It is trodden of the Gentiles. I think Gibbon—that great historian, who, I need not remind you, was a sceptic—in his great work, "The Decline and Fall of the Roman Empire," crowns over this idea. He refers to the fact that this was the land which Moses said "flowed with milk and honey," and then he goes on to give a rough description of it—nothing will grow; there are simply rocks in the fields, no signs of vegetation, &c. And even poor Dean Milman, a very great historian, seemed to overlook the fact that he ought to glory because the prophecies had been fulfilled in the utter destruction of the land. Dean Milman, in order to disprove this statement of Gibbon, travelled over the world to get some authorities to prove that the land was fertile. He need not have done so. The fact that the land is under a curse proves the fulfilment of God's prophecies. I am glad to say that within the last five or ten years a wonderful change has taken place in the land. I remember the time when it was unsafe for anyone to go outside the city walls of Jerusalem after dark; and, if any were out, they had to hasten back as soon as the sun set, for at that time all the gates were closed. These gates were not opened until sunrise. What has taken place during these last few years? The Jews have been returning in thousands to their native land. They are settling not only in Jerusalem but also outside the city walls. There was not room enough inside the city for all the houses needed. I remember the time, when I was a boy, when there were not more than two or three houses outside the city walls. To-day there are quite as many houses without the city wall as within. Jerusalem has grown by leaps and bounds. To-day you find large districts—houses, shops, synagogues—outside the city walls, where, ten or twelve years

ago, there was not anything but fields. So large has the population outside the walls become that the Turks had the greatest difficulty in keeping the gates closed at night. I remember the first time when the gates were left open night and day. To-day they are all left open at all times. I think of that wonderful passage in Zechariah, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." This is already partially fulfilled. There are 43,000 Jews in Jerusalem alone. When I left home, ten years ago, I do not think there were more than 10,000 or 12,000 Jews in the city. The population has also increased enormously in the country itself. I believe there are now over 100,000 Jews in the whole of Palestine. Ten or twelve years ago there were supposed to be only 30,000. You see how the Jews have been restored within the last few years. Don't you think we are right when we say that the restoration has practically commenced? Many people shake their heads and call me a mad enthusiast. They say, "You want it to be so, and therefore you imagine it is so." I would like to call your attention to the second chapter of Ezra, where the restoration of the Jews from Babylon is referred to. How many returned at that first restoration? In the 64th verse, it says, "The whole congregation together was forty and two thousand three hundred and three score." In addition to these there were the servants and singing men, the women and priests and Levites, &c. All told, about 48,000 were restored from Babylon at that time. In our own day, more than 70,000 have returned within a few years.

Not only has the land been in a very unfertile and uninviting condition, but the Turks did all they could to stop emigration to Palestine. They made it almost impossible for the Jews to return. They are very jealous of the Jews. They believe that when the Jews go back in large numbers they will have to leave the country. For many years they refused to admit them in large numbers. I remember, only four or five years ago, when the Jews came to Palestine they had to smuggle themselves in. They had to use a good deal of *backsheesh* and bribe the officials to allow them to enter. Many a time the emigrants have arrived at Jaffa, and because of the presence of a Pasha and the local officials dare not take the bribes, and the poor people were kept tossing on the rough and stormy waters, within sight of their native land, and refused an entrance. Such scenes as these were most heart-rending. Well the objections of Turkish authorities have been removed within the last few years. Why they were removed we do not know, but in all these things we see the hand of God. The Jews were not only allowed to return to Jerusalem, but they were allowed—and here is a remarkable thing—to buy land and settle upon it, and do anything they pleased. Another hindrance to their restoration is thus removed by God's power. Now the Jews can return in any numbers and settle anywhere in the Holy Land.

There is a third point—another impos-

sibility from a human point of view. The Jews are not accustomed to till the soil. You Christians have not allowed them to possess a single inch of land for the last eighteen hundred years. People frequently ask me if the Jews can now become farmers. I could best answer that question by taking you over the twenty or twenty-five colonies which exist in Palestine. You would be simply astonished at the wonderful sights you would see. There are now towns, villages, hamlets, farmhouses, which had no existence ten years ago, owned and worked entirely by Jews; and most of them by Jews who are not accustomed to the land, and who were simply small traders, or shopkeepers, or tailors in Russia and other places from whence they came. *Most of these colonies are wonderfully successful.* These Jews are putting thousands and tens of thousands of acres under cultivation. Many miles of land that were lying fallow have been planted with vines, fig, almond, pomegranate, mulberry, and other trees. The Jews believe they will be able to do a great deal in the cultivation of silk, and they are planting mulberry trees in all directions. A friend of mine who visited one of these colonies tells me that he was simply astonished at what he saw there. He says that he rode through a street about a mile in length with houses on both sides. He saw their houses, synagogues, schools, and hospital. The country all around was looking like a beautiful garden. The lovely fields were covered with waving corn, and the vineyards were in a wonderful state of perfection. When you remember that this was, only ten years ago, a howling wilderness you will see what a transformation has been wrought, and you will also see what will take place in God's own time. The Jews may not be good farmers now, but they will soon become so. Oh, I do believe in the genius of my own people.

Again, I am often asked, "What about the ten or twelve million Jews? When they return, will there be room enough for them in the Holy Land? In connection with this subject is a point we often forget. We look upon the Promised Land as the land having its borders in the north at Dan and in the south at Beersheba. We make a great mistake when we limit the land to these very narrow regions! The land which was promised by God to Abraham is very much larger. It stretches on the north-east to the Euphrates and on the south-east to the borders of Egypt. I suppose this tract of country would cover ten Palestines. You must not identify the Promised Land with Palestine of to-day. When the Jews return there will be room for them, and to spare. Therefore that difficulty vanishes.

*The Jews, all over the world, are becoming immensely rich.* It is astonishing how rich they are. It is true there are many poor Jews, but there are also many rich ones. They are spoiling the Egyptians. They are accumulating wealth in Germany, Austria, England, Russia, and America, and in almost every part of the world. I must confess that I am not sorry they are rich, and for this reason. I solemnly believe the Jews are going to be

Israel witness-bearers who testify to the Kingship of Jesus and His coming kingdom, while the nation as a whole rejects Him. It is not possible to read this tenth chapter and confound the teaching of the twelve disciples, as thus commissioned by their Lord, with anything in subsequent Church doctrines.

The twelve are here commanded not to go in the way of the Gentiles, but to go only to the lost sheep of the house of Israel.

Again, their testimony was to be one of prophetic denunciation, and for this they had to expect *only* persecution. On the contrary, Church testimony when revealed, and ever since, has been a proclamation of GRACE to all kinds of sinners, Jew and Gentile. We are not commanded to witness against anybody or anything. True, the Holy Spirit in the Church convicts the world of sin; but this is not by preaching against it so much as by being what we are in gracious contrast to the world and its ways. We are not witnesses against either Jew or Gentile; but are witnesses to them of the grace of God. We are not debarred from going to any place on the face of the whole earth; but, on the contrary, are commanded to preach the Gospel to every creature.

In Matt. xiii., after the decided withdrawal on our Lord's part spoken to in chap. xii., He begins to point out that things are to be spoken and done (put forth) in parabolic form. The nation has been judged, and is now handed over to judicial blindness and hardness till the Messiah's return, according to Isa. xxix. and Rom. xi. To the faithful remnant only this parabolic language and condition is to be explained by Jesus, and to them only when they have come to Him out of the (Jewish) house. Till its final establishment and manifestation under Christ at His appearing, the kingdom is to go on in a secret way which is to be understood only by those to whom Christ thus reveals it. Coming to chap. xvi., we have very suddenly and unexpectedly in the midst of all this a sort of parenthesis, as it were, a new revelation, and a new thing coming in as a result of that revelation. Read from verse 13 to 18: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but My Father which is in heaven. . . and I will build My Church."

What was the knowledge thus imparted by revelation to one of the stones of the great future building? It was this, that Jesus, Jehovah's Christ, the Jewish Messiah, was not only son of David, son of Abraham, Son of Man, all truths already received, but that He was the Son of the living God. Simon, for the moment, passes, as it were, from our view in his connection with the national remnant, and becomes Peter, a living stone in the elect Church of Christ. But this was only a sudden glory flash, if one may say so, in the growing darkness, and prophetic of a future (I will build) by no means understood by the disciples till the resurrection of Christ and the coming of the Holy Ghost. Indeed, at Pentecost, and for a little time after it, the Holy Ghost continued to proclaim the kingdom. Read

carefully for this, Acts iii. Here, through Peter, the Holy Ghost, speaking only to "men of Israel," calls to national repentance; giving the message from the God of Abraham, Isaac, and Jacob. He declares that consequent upon Israel's repentance times of refreshing (to them) would come from the face of Jehovah, and He would send Christ to them." The answer to this was a very practical one, and very emphatic. They killed Stephen. Now, if you will read very carefully Acts vii., you will see that there is nothing there of Church testimony. Stephen is, so to speak, the embodiment of the Israel remnant, recalling all God's faithfulness, and accusing the nation of continued stiff-necked rebellion and Holy Ghost resistance. He is the last representative of this remnant in its true Israel character, before it is for the time lost sight of in the Church. As such, he was stoned, sent after his Lord with the final message of that generation: "We will not have this man to rule over us"; as predicted of them by our Lord in Luke xix. 14. From this time the kingdom cannot be restored to Israel till the return of the King in the power of God.

To return to the remnant. Read with me Matt. xxiv. Compare the teaching to the disciples with those in the Church epistles as given by St. Paul—to the Thessalonians, for instance. You will find, I think that the teaching is widely different. In Matt. xxiv. our Lord is speaking to His disciples as representative not of the Church, not of the gathered-out ones from Jew and Gentile waiting for the coming of the Son of God from heaven into the air to receive this elect company to Himself; not of those who are waiting for the cry, "Come up hither," but (to His disciples as representative) of those who, after the Church has been taken into the air, shall be His Jewish witnesses—the line of Israel remnant continued after the earthly stage of the Church has closed. This remnant shall take up the work where it was dropped by their predecessors before the Church was formed. Once again they will proclaim the Gospel of the Kingdom to Israel, and their mission will be to the cities of Israel. If you read this twenty-fourth chapter of Matthew, you will find that once again Jerusalem is the centre of attention. The nation is again in the land, and the disciples of Christ are spoken to as in the land and the city. Thus prophecy is resumed. The times of the Gentiles are running out, for Jerusalem is to be trodden under foot of the Gentiles, till the times of the Gentiles be fulfilled. Therefore, the fulness of the Gentiles has come in, and the times of the Gentiles are about to close. There is for the dwellers in Jerusalem a time of awful trouble, such as never was in the history of the nation. The tribulation—the time of Jacob's trouble and the time of final deliverance. The Israel remnant is waiting for the Christ. Rumours are on all sides that He has come; but Jesus tells them that they will not need to go anywhere to see whether such rumours are true; for when He appears with His saints for Israel's deliverance from the power of the Antichrist, the whole earth shall as with the lightning

flash be lit up with His glory. This waiting band of Israel-remnant disciples passing through the great tribulation and witnessing for Jesus as the coming King of Israel and the earth against the Antichrist, is very distinctly placed in the first mission of their germinal representatives when the twelve were sent out (Matt. x. 23). "Ye shall not have gone over the cities of Israel till the Son of Man be come."

Any one may see that this "verily" of our Lord could not refer to anything in that first mission; but that it did and does now refer to the final mission of the remnant represented by the twelve must be apparent to intelligent students of prophecy.

This witnessing company is also clearly placed in Matt. xxiv. 15. The people are again in the land, Jerusalem is inhabited, the Temple rebuilt. The Antichrist has been acknowledged as Messiah, and a covenant signed. Suddenly, in the midst of a certain definite seven-year period, the covenant is broken (Daniel ix.), and the idol of the Desolator set up in the Holy place. This is the sign (not to the Church, but to the company of Jewish witnesses preceding and succeeding the Church—*i.e.*, the continued line of the Jewish remnant) that the deliverance is at hand.

Now look with me, for a brief closing word, to Revelation, chaps. vii. and xiv. I have not time now to give my reasons for the conviction I have, that the great Apostolic company of twelve multiplied by a thousand, and seen in cubic form, is one and the same in both chapters. That I will hope to do at another time; but I would like you to notice that in their thousands they are the twelve disciples of Matt. x.—a very different company from the Church of Christ. When they are sealed for their place and work in God's purpose, the Church has already been seen in heaven (Revelation iv., v., vi.). This Israel remnant—all Israelites, and representative of the whole nation—all the tribes—passes through the tribulation, and witnesses, against terrible odds, for the coming King.

Even now I believe we see, in the mighty stirrings that are taking place among the Jews everywhere, foretokens of the preparation of those who shall belong to this Apostolic Israel band when the Church shall have finished its testimony to the grace of God, and been taken away to the place prepared for her in the presence of her Lord.

Had we time we could trace this Israel remnant in its last hour testimony through all the prophetic word of Old Testament Scripture, where the Church of Christ is not seen. We see it in its awful imprecations against the wicked one—its wonderful, exultant joy and praise in the very fires of tribulation, and its final triumph as it enters into the marriage supper of the Lamb. But in the meantime I must forbear. Only let me say again, that in the wonderful movements among the Jews, which no one can shut his eyes to, I cannot help believing that God is beginning to prepare Israel messengers who shall soon succeed the Church in its testimony, and shall again proclaim the Gospel of the kingdom. There are signs innumerable



that the coming of our Lord is very near. Do we not all feel more or less the breath of God's Spirit filling our hearts with intensest earnestness?

I want to ask myself again and now, "What is my attitude to the Lord Jesus Christ; and whether all these things are only after all mere topics of curiosity?" Are they only interesting to me mentally, or are they in the power of the Holy Ghost drawing my heart nearer to my blessed Lord, and making me unceasingly watchful till the moment when, changed into His likeness, we shall be caught up to meet Him in the air. The Lord grant that this may be to all of us the result of the present Conference.

### THE ANTICHRIST.

BY ROBERT ANDERSON, LL.D.

THE subject I have to speak on this evening is the Antichrist. It is a huge subject. I feel that if a civil action to the right of £500 worth of property were being contested, and the decision rested with you, and if I were briefed to address you upon it, three hours would be the shortest limit into which I could compress my remarks. How much more important is this subject which I have to bring before you! How to cram into half an hour what it would be difficult to press into three hours is one of the problems of life. Someone may raise the question, "Is not the subject of our Conference the coming of Christ in relation to the Church and the Jews? And why turn aside to speak of the Antichrist?" We are not turning aside from the subject; for one of the very first things we have to remember is this, that here we have not to deal merely with the new dispensation, but also with the old Hebrew prophets; and they speak of the Antichrist in relation to the Jews. The main stream of prophecy always runs in the channel of Hebrew history; and if, during this dispensation, it turns aside for a short time, it will again be taken up. During this age Israel is set aside—not cast off, remember. There is a seeming contradiction in our version of the 11th chapter of Romans that we need to be guarded against. The question asked is, "Hath God cast away His people?" And the answer is, "Yes, God has cast away His people." But that is not the answer which the Bible gives. That is the answer the professing Church gives. The answer the Bible gives is, "God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." In the 15th verse we find the words, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" During this period, when Israel is set aside, the light of prophecy rests temporarily upon the history of Christendom. The day is coming when it will be again fixed upon Jerusalem and Judah. Now, on the first page of the Bible we have brought together the serpent, the woman, and the man, and we have them brought together again on the last page of the Bible. In Genesis we have the serpent—the man-slayer and the liar, as he ever is; we have the woman deceiving the man;

the woman tempted and prompted by the serpent. When we turn to chapter xvii. of the Apocalypse, we have the serpent not changed in character; we have the false woman deceiving the nations of the earth; and we have the man in the full development of his sin brought before us as the wild beast, a monster of iniquity. It is very happy to come upon a point at which all students of prophecy are agreed. Of course I say "all students," for there are some who are agreed upon nothing and who believe nothing, but we leave them out, and deal with those who are agreed for all practical purposes. Here is such a point—that the woman of chapter xvii. of the Apocalypse represents the apostate Church and Mystery Babylon, the lineal descendant of the Babylon of old, with her queen of Heaven and her divinely-begotten martyred Son, with her unquestionable priesthood, her mystical rights, &c. We have them reproduced in the apostasy of Christendom. Now I will ask everyone here to consider this question, "If the bad woman of the Revelation be the apostate Church, who is the beast of chapters xiii. and xvii.?" I here venture to say that our friends who hold what is called the historical interpretation of the Scriptures come to a deadlock, and have nothing to say. They must make a choice between the two. If the harlot be the apostate Church the beast cannot be the apostate Church, because they are distinct in the vision throughout its course; and at its close they are in direct antagonism. The historical interpreters of prophecy ignore the beast altogether. They take certain of the characteristics brought before us in that vision, and they connect them with the vision of the harlot, and make a sort of jumble of the whole. Now, there are certain things quite clear about the Man of the vision. First, he is to be the great Kaiser, a great leader of men. When you turn to the prophecies of Daniel you find him referred to in connection with visions which speak of great empires of the world. It is not a religious movement, but a great imperial movement that is the burden of the vision, and this last great monarch is brought before us in that connection. When you turn to that prophecy you find that he is a persecutor of Daniel's city and people. Let me say that any system of interpretation of Daniel's visions which ignores Daniel's city and people is absolutely ruled out of court. But we find this, that when we turn to the Revelation, this same dreadful personage who, according to Daniel, will be upon the earth when that last great kingdom that shall never be destroyed is set up, is not merely a persecutor of the Jews, as we find him in the visions of Daniel, but he is here displayed upon a higher platform, upon a wider field, as the persecutor of all God's people on the earth. I know that there are some who will tell us that that marvellous man who will exercise his power by the energy of Satan, will be limited to the Danube on the one side and I do not know what upon the other. But the Word says, "All nations and kingdoms and tongues." No such geographical description may restrict his power, as the per-

secutor of God's people. Next we find that he is destroyed by the Lord. You have it in the Book of Daniel, the Second Epistle to the Thessalonians, and the Book of the Apocalypse, that he remains here upon the earth, until the manifestation of divine power on earth, when, through the direct judgment of God, he is destroyed. Lastly, I want to impress this upon you, that he is, as the word implies, Antichrist. I do not rest upon the word merely, because that word in classic usage might mean either one who claims to be a viceroy of Christ, or one who sets himself up as being Christ but is opposed to Christ. When we turn to the Scriptures we find there is not the slightest doubt which part he will play. You have in these passages, one of which the chairman has referred to in the First Epistle of John, the direct statement, "One who is a liar, or who is the liar." He is the Antichrist who denieth the Father and the Son. In that same epistle, in the third verse of the fourth chapter, you have, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of Antichrist whereof ye have heard that it should come, and even now is already in the world." In the Second Epistle of John, 7th verse, Revised version: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the Antichrist." He that denies Christ coming in the flesh, denies that He is the Messiah. It is an absolute denial of Christ; and in denying Christ, remember, there is an absolute denial of God the Father, for "He that denieth Me hath not the Father." Some of our friends are now very much taken up with these views of the historic—what they are pleased to call—fulfilment of the prophecies. Do let us be sensible in our denunciation of the Church of Rome. When so many pulpits around us are not centres of truth, but platforms for the dissemination of infidelity; when this Book is no longer recognised as the Word of God, and Christ is no longer accepted as the Son of God, let us remember that the Church of Rome insists upon His Divinity, albeit that truth is covered by very much of superstition and error. The Church of Rome is not Antichrist in that sense; it is Antichrist in the sense of the fallen woman. Our historical friends ignore this terrible spirit of infidelity which is so characteristic of the day. Let me put you right on one point. When you go away from this meeting, and tell your friends who happen to be interested in prophetic study what I have said, very likely they will at once say, "Oh, yes, that is Futurism; that was invented by the Roman Catholic Jesuit monk in order to turn the edge of Protestant interpretation of prophecy. It is a great big lie. Futurism, as you call it, is a return to the belief of the early Church. We have got the writings of the Fathers, and all with one voice testify to this, that the Antichrist they look for is a person, a personification and concentration of sin." And now I want, in order that we may concentrate all this in our minds and have something to fix it there, to turn to a de-

finite passage of Scripture—the Second Epistle to the Thessalonians, the first two verses of the second chapter:—“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.” The Revised version gives it, “as that the day of the Lord is now present.” Here we have a very remarkable statement. The Apostle appeals to them concerning this truth of the coming of the Lord, and our gathering together to Him, so that they should not make any mistake as the result of any imaginary revelation. I think we have only to turn to the First Epistle to the Thessalonians to understand the reference here. In the fourth chapter of that First Epistle the Apostle gives this wonderful revelation, that they who are sorrowing for those they have laid in the grave have no need to sorrow as those who have no hope; because the Lord is coming, and when He comes that we will not have the preference to them as to time, but that they will be raised first, and together with us shall be caught up to meet the Lord in the air. “Wherefore comfort one another with these words.” Now he turns to another subject altogether. “But of the times and seasons, brethren, ye have no need that I should write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” What are times and seasons? We have the words from Christ’s lips. After the resurrection they appealed to him, “Wilt Thou at this time restore again the kingdom of Israel?” and He replied, “It is not for you to know the times or the seasons, which the Father hath put in His own power.” The times and seasons belong to that period when God will take up the prophetic visions of Daniel, and they will be unfolded in their fulfilment upon the earth. How natural that forty-nine people out of fifty in our day should misunderstand it; how natural that a considerable number of the Thessalonian Church should misunderstand it. They recognised that the day of the Lord was a day of wrath and darkness, as it ever is in Scripture, and as it will be when it comes to be realised; they were filled with fear, and they were turned from their ordinary avocations. I beseech you with reference to that truth, that you be not soon shaken in mind as though the day of the Lord were present. “Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.” You see that here the apostasy and the revelation of the man of sin are bracketed together. In these words we have the coming of the Lord, the day of the Lord, the apostasy, the man of sin, and, in the seventh verse, the mystery of iniquity. The mystery of iniquity is already working. A mystery is not something difficult to understand, but something sealed. That mystery is already working. Even now there are many Antichrists. Oh, how many are there to-day! How many are there who claim the name of Christian ministers whose testimony is that Christ is not divine. This is the

mystery of iniquity that is already working. But we have here, first, the coming of the Lord, and our gathering together to Him; we have then the day of the Lord; and then we have the apostasy and the revelation of the man of sin. I repeat what I have said before, that when the Scriptures speak of the day of the Lord, they mean the time of terrible judgment. You can look up these points for yourselves, as I have not time to deal with them now. Turn to Isaiah xiii, and please remember that your Bible is not like one of those chance collection of tracts that you see upon students’ bookshelves. Remember that the Bible is God’s word, and God has written this over it: “God who spake in times past by the mouth of the prophets, hath in these last days spoken to us by His Son.” In Isaiah xiii. 6, you find, “Howl ye, for the day of the Lord is at hand.” The 9th verse says, “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and He shall destroy the sinners thereof out of it.” “For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” Turning to the visions of the seals (Apocalypse), you find these very words used by Isaiah in the old time—the sun being darkened and the moon not giving her light, the stars falling from the heavens, and these tremendous violations of nature striking terror into hearts until the ungodly world recognises this truth, that the day of the Lord has dawned upon them, and they call upon the rocks to fall upon them to hide them from the face of Him who sits upon the throne, and from the wrath of the Lamb. There are days approaching when there shall be fulfilled these awful visions side by side with the rise of the apostasy and the revelation of the man of sin. Will you remember this, lest you be entangled by those strange views that people satisfy themselves with in these days. In the 9th verse of chapter ii. of the Second Epistle to the Thessalonians you find, “Even him, whose coming is after the working of Satan, with all power and signs and lying wonders.” Chapter xiii. of the Revelation says of this dragon, “I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy.” All the world wondered after the beast, and they worshipped the dragon because he gave his power unto the beast, and they worshipped the beast. Of course, if you choose to treat the Bible as you dare not treat my word, and fritter all this down and throw it into the melting pot, and get a general sort of philosophy out of it, there is no use discussing the question at all; but if you take the Scriptures for what they say, what do you find? That this awful being, Satan, whose existence is a mystery, whose fall is the crowning mystery of revelation, that this awful being is in the future to take up a man who will become the devil incarnate; and the Holy Trinity shall have its horrid counterfeit in the dragon and the beast and the false prophet;

and that the coming of this terrible one shall be with signs and power and lying wonders. We have heard a great deal about the Church of Rome, but I tell you that if you had had what I have had, an honest Presbyterian education, the Church of Rome would have no power over you. You would see through its tricks and mummery, and you would not listen to it for one moment. It is only the ignorant who are deceived by these tricks of priestcraft. But there is a time coming when even the miracles of our blessed Lord will seem to be rivalled by the awful miracles that shall be worked by Satanic power on earth; so that the Lord says, that if it were possible the very elect would bow down and say, “We were wrong; here is our Messiah, and we will worship him.” Some one asks the question, “When shall these things be?” Do let me say here, with all the emphasis I am capable of using, never allow what is your hope and mine as believers in the Lord Jesus Christ to connect itself with a single chronological calculation or problem of any sort whatsoever. Our Lord has gone up; and He has told us that He is coming back for us. I said at the beginning that the main stream of prophecy runs in the channel of Hebrew history. That channel, as it were, has been closed up, and the stream has been diverted. To change the figure, the clock has been stopped, for the clock has to do with earth, and you and I are a heavenly people. It is not until the Lord takes up His people again as an earthly people that that stream will again flow, and that clock of earth’s time will again be set going; but for you and me the word is “Watch,” and the word is also “Wait.” The Thessalonians turned to God from their idols to serve the living and true God, and to wait for His Son from heaven; and though some would tell us that the Apostle Paul made a blunder and misled them, it is not thus that we have read the Word of God. There was no blunder, and there was no misleading; and if he could say to them, “Comfort one another with these words,” he can surely say the same to us. They asked the question of the blessed Lord Himself, in chapter i. of Acts, “Wilt Thou at this time restore again the kingdom to Israel?” And you remember His answer, “It is not for you to know the times or the seasons, which the Father hath put in His own power.” Though some of my friends profess to know them, as for me, I do not believe that what He denied to His holy Apostles in the days when He had come to them, He has given to me or to my friends either. When they asked the blessed Lord, in chapter xxiv. of St. Matthew, 3rd verse, “When shall these things be?” what was the first word He said in reply? It is a very important warning to you whenever this question is raised. His words were, “Take heed that no man deceive you.” When these things come to pass I believe that God’s people upon the earth will have definite intelligence as to the signs and the portents; but, as that chapter will remind us, even in the days of their fulfilment God’s people on the earth shall not know more than this, that Christ says, “So likewise ye, when ye shall see all these things, know

that it is near, even at the doors." Later on in the same chapter He says, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." My friends, no flights of higher mathematics will solve mysteries which the Father hath kept in His own keeping. Let it be our humbler part to accept our position of dependence and ignorance, and see to it that when He shall appear we may have confidence, and not be ashamed before Him at His coming.

### TRUTH NEEDED FOR OUR TIMES.

BY PASTOR FULLER GOOCH.

LET me turn your attention to Luke xii., 49th verse, "I am come to send fire on the earth; and what will I if it be already kindled?" Let us read to the end of the 57th verse. There is something about this chapter which seems very contradictory to some other parts of the sacred Word. We might refer to the song of the angels at the birth of our Lord Jesus Christ, when the multitude of the heavenly host sang, "Glory to God in the highest, on earth peace and goodwill towards men." It would seem from that song that the immediate result of the birth of Jesus Christ and His coming to earth would be that glory would be brought to God, that peace would be seen upon the earth, and that goodwill would prevail among men. But here you have the Saviour saying, "I am come to send fire on the earth." Such apparent contradictions often cause a great deal of stumbling amongst readers of the sacred Scriptures. But this is simply because the Scriptures, as a whole, are not carefully read, and, therefore, not properly understood. To many people the study of the Scriptures is exactly like a man visiting a strange country without a guide, without a map, or anyone or anything to explain to him the various districts and special objects and places of interest. There may be many things that will excite his interest and admiration, but there will be no connecting-link between them. He would know nothing of historical association. There are many Bible-readers who see and admire many things as they pass along in their reading, but the chief lines of truth are left out, and the full appreciation of God's revealed ways and plans is altogether lost. The dispensational aspects of truth must be seen if we are to understand God's Word and take our right place in relation to the times in which we are called to live. We are asked to consider the doctrinal aspects of our Lord's second coming. I think the very passage we have just read together will suffice to show the need and value of a practical and doctrinal acquaintance with such a subject as this. The Lord asked the Jews of His day—the leading, thoughtful, teaching Jews—why they did not so look at what was passing around them in connection with these truths as to be able to judge what was right. May not the same question be put to us? Why should not Christians to-day discern this time in its relation to the Lord and to themselves, and in its bearing upon Chris-

tian duty and privilege? The want and importance of a careful study of the doctrine of our Lord's coming may be estimated if we look at the facts. You cannot see the Word of God in its true and full significance unless you consider the Lord's coming again as it is revealed in Scripture, and the signs of the times which, in Scripture, are said to be connected with that great event. Every part of the Scriptures is beautiful and full of wisdom, and profitable to instruct, to guide, to correct, to set us right, in the ways of God. Therefore the prophetic parts of Scripture are profitable; they instruct, guide, correct, and set us right with the ways of God. Light in any quantity is good, but the more light you have the more profitable and blessed it is. How can our aims be in harmony with God's, and our thoughts with His, unless we are acquainted with what He has been pleased to reveal to us about the dispensation in which we live, and the coming of the Lord at its close? One of the saddest aspects of the times is that multitudes of Christians are thinking of things in altogether different ways to the thoughts of God. They are expecting things to develop in a contradictory way to the way which God has shown. Their actions are misguided; their expectations, being mistaken, their endeavours are misdirected. How can we have sympathy with Christ, in His rejection by the world, unless our minds are taught as to the doctrinal aspects of His return? It seems to me that what is more wanted now than anything else is that Christian people should be more in sympathy with Christ. Are they? Christ is rejected to-day by the world as much as He was in the days of His incarnation. Our Lord to-day is recognised, accepted, and adored by the few. Great multitudes of Christians seem to have no idea of this. They are looking at things quite triumphantly, almost jubilantly; even in connection with the Church of Christ; instead of walking in lowliness with the Lord. They are just thinking that all is going on smoothly and well. How we need to be in sympathy with the Lord, and how we need to realise the sadness of the fact that multitudes know not the name of God, and that everywhere Christ is disowned. Have we not yearnings in our spiritual nature which are unsatisfied? How can these yearnings be satisfied unless we understand the doctrinal aspects of His second coming? Sympathy with Christ. Don't you mourn to see the animal creation in the state it is in? Don't you mourn to see the earth groaning under the curse on account of sin? It is only when the Lord comes that all these things can be set right. I like to look upon things as the Lord looked upon them when He had respect not only to Noah in the Ark, but also to the cattle; when He had respect to Nineveh, not only for the sake of the men and women, but also for the sake of the cattle. I like to think of the Lord's coming as a deliverance of the whole creation. As we see the injustice that is being done on the earth, and the triumph of might over right, we know things will not be as they ought until the Lord's return. The

doctrinal aspects of the Lord's coming fix the mind on God and Christ, and not on man and human developments. This is another great need of the times. Even Christian people seem to be resting on sermons and organisations, and governments, and man, man, man is exalted on every side, and God almost lost sight of. God has His right place when you understand the doctrinal aspects of this question. Man is down, and God is exalted. How it arouses the soul; how the value of present opportunities are realised for the building up of character, so that it may stand the test applied to it when the time comes; how earnest it makes us in seeking the salvation of souls, because of the little time that yet remains for witnessing to the truth. They tell us it is not practical to study these things, or to deal with the coming of the Lord in its prophetic aspects. But we shall never do what the Lord calls us to do until we know Him as the Coming One, and are like unto "men that wait for their Lord." In relation to divine truth there is no need for Christian people greater than this, that they should be in accord with the teaching of Scripture upon this great matter. Another point, you cannot be acquainted with the doctrinal aspects of the Lord's coming without seeing that apostasy is the end to which all things in the Church are hastening. That is a very solemn statement to make. If it is not true, it is a very awful error; but, if it is true, it is a very solemn and momentous truth. The teaching of Scripture asserts that, before that coming takes place, there will be a terrible apostasy on the part of the professing Church from the truth of God. Every dispensation that has preceded our own has ended in apostasy. You know how our first parents in the Garden of Eden apostatised from the truth. The dispensation of Paradise ended in the Fall, in the acceptance of Satan's lie, and in allowing it to take the place of the truth of God. It was the same with the antediluvian dispensation. There was apostasy and all the fruits of apostasy. It was the same with the patriarchal dispensation. The very seed of Abraham, Isaac, and Jacob, in the brief space of two or three centuries, had so lost all consciousness of the Divine promises that they did not recognise Moses when he appeared amongst them, and they did not recognise the hand of God as it was seen in the work of His servant. They were sunken in hopeless unbelief. It was the same in the days of our Lord. Look at the sectarian rivalries that prevailed. There was not a sect or party in Israel ready to receive our Lord. The whole religion of the time when our Lord appeared among men was a religion of apostasy which belied the truth of Divine revelation. Is our dispensation an exception? Not if the teaching of our Lord is allowed to answer the question. How is this Gospel dispensation to end? If you turn to Thessalonians ii. 3 you will read, "Let no man deceive you by any means; for that day shall not come except there come the falling away first, and that man of sin be revealed, the son of perdition." You see there that there is to be no coming of the Lord until an apostasy—awful, bitter, surpassing any-

thing that has gone before—is seen in Christendom on the part of those who profess to be believers in the Divine revelation. If you look at the Epistles to Timothy you will find this again. Mark the first verse of the fourth chapter, “Now the spirit speaketh *expressly*.” I have often pondered over this word. The Spirit of God speaks in every word of this Book, but, when you come to the apostasy, the Spirit *speakes expressly*. Can you get Christians of Liverpool to believe that this apostasy is actually going on, and is increasing, and will increase until Christendom becomes foul in the sight of God through and through. You will get the majority of Christians to believe that things are going on splendidly. Oh! the fine buildings that are being erected, and the money that is being raised. Recently I asked a friend of mine, one of the leading members of a church in London, how his church was going on, and he replied, “Oh, splendidly.” I asked him if the membership was growing, and he admitted it was not. I asked him if souls were being saved, and he admitted that they were not. Then I asked him in what way the church was going on splendidly, and he said, “Oh, we have raised £800 for building purposes, and we are going to raise another £400 by a bazaar, and everybody seems willing to help.” The salvation of souls seemed to have no place in the range of vision. Is not that spirit very common to-day? Do you not see it everywhere? Go round the churches and chapels. You will see big placards posted at the doors, but the largest words are not “Christ,” “Gospel,” but “concert,” “lecture,” “entertainment,” or anything that will attract men of the world. The gulf between the present power of the Holy Ghost and the Church is widening every day. “The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” The Second Epistle to Timothy bears this out still further. In the third chapter, first verse, “This know also that in the last days perilous times shall come.” There have always been perilous times, apostasies, enemies of the truth, but here is described a difference between then and now. In past times there have been enemies to the truth, but they have been *outside* the Church. But it is *inside* the Church, not outside, that the apostasy is seen now. Enmity to the Gospel is seen inside the Church; it is in our pulpits; in the leaders of many of our colleges; in the literature which bears the name of Christian literature; it is in the midst of those very things which claim to come from the men of God themselves. This is just what has been foretold; just what the Lord prepares us to expect. You cannot be acquainted with the doctrinal aspects of the Lord's coming without realising this, and without taking this as one of the most important facts with which Christian faith and testimony have to deal in these days. Yes, but some say, “What have we to do with signs of the times?” We reply, why are signs of the times and of the last days of this dispensation given? Has the Lord spoken anything to which His people ought to be deaf? Has He said anything

which it was unnecessary for Him to say, or for His people to hear? Have we any right to take the Word of God into our hand and say, “When He speaks to me of a certain thing I will listen, but when He speaks to me of the signs of the times I will not listen!” A reverential child will surely have an ear for anything the Holy Spirit may say. To exclude the prophetic part is to exclude one of the largest portions of God's Word. The world needs men to understand the signs of the times as the Word of God reveals them. The men of Issachar were honoured by David because they understood the signs of the times, and knew what Israel ought to do. Does not the Lord need such men now, so that they may apply their knowledge to the needs of the Church to-day? In the Book of Esther we read of men who had knowledge of the times. They sat at the king's table, and were brought into closest association with him. Will not our King, if we reverentially bow at His feet and seek to know what He would have us do, let us into the light of His confidence? Look at the times of Daniel, and see what is said about the men who had knowledge of them. I tell you, a knowledge of the times in the light of the sacred Word, and in connection with the coming of the Lord, will not weaken your Christian character, but strengthen it, and bring you out into the place where God wants you to be in these days of conflict and trial. We have the same thought in Isaiah. “Wisdom and strength shall be the stability of the times,” and the stability of the Church to-day lies not in those who are running to and fro in search of modern thought, but in those who are abiding by the Word of God. Why did our Lord, in John, speak of the signs of the times? “These things have I told you before they come to pass that ye may not stumble when they do come to pass; and that you may receive comfort, and stand in the evil day.” Yes, and we shall not stand, we shall go with the majority, we shall apostatise with the rest, unless the truths of the Lord's coming are the anchor and the hold-fast of our souls. Nothing else can steady us in days like these. What must we expect? We already see, to some extent, the divisions the Lord spoke of in Luke xii. On what ground? Personal squabbles? No. But on the ground of the rejection or acceptance of Christ and His truth. What do we see already? What a cleavage of ecclesiastical and social ties is going on. A faithful witness is necessarily a firebrand in the midst of a world hostile to Christ. You cannot be definite in your understanding and your avowal of Christ without having to suffer for it. You cannot be faithful to unpopular truth and be popular. You cannot stand by God's Word unless you are prepared to swim against the stream. You will have to do things which will mean to you the cutting off of your right hand. This has not been the case so much in the years past, but it is becoming more and more so now. I speak not of mere theory, but of fact. I know some who are suffering a kind of inner martyrdom because of separations they have had to make for truth's sake. Blessed are those who can do it for Christ's

sake; happy are those who are led to do it; but as the lump becomes increasingly leavened this need of separation will become increasingly imperative; and we shall see the fire, which the Lord came on earth to kindle, spreading around us. Truth is often sacrificed at its shrine to appease a false charity which will tolerate error for the sake of peace. But true charity centres in God first of all; in Christ and the revelation which God through Christ has given. There is no charity in turning ourselves against God's truth, or in any way being unfaithful to God's Christ for fear of being looked upon as uncharitable. Have your heart right with God in the matter. Better be looked upon as uncharitable and faithful to God than be charitable to man and uncharitable to Christ. You see how the trend of affairs is in the opposite direction, not only in Romanism and Ritualism, but also in Nonconformist ranks. In different forms, I grant. Not in the form of crosses and crucifixes, but in other forms. Ecclesiasticism is taking the place of spirituality, and the two have always been at sword's point. You never find the Holy Ghost pointing you to a cross or a crucifix. You never find the Holy Ghost pointing you to an earthly altar, or an earthly priesthood, or a confessional, or to systems, or rubrics, and other matters which by Act of Parliament or will of man are thrust upon the consciences of others. The Holy Ghost goes in one straight line of loyalty to Christ; and if you come out against ecclesiasticism and stand by the Spirit of God you will find what Christ means when He says, “I have not come to send peace on the earth, but division.” Shall we not allow the Holy Spirit to guide us? The cross as such is of no more value than any other bit of wood. It is the CROSS OF CHRIST ALONE that is precious. There is a great deal of doubt as to whether Christ hung upon such a cross as the Romanists adore and worship. Their cross is but a Babylonian relic. There is nothing in cross or crucifix; it is all in Christ and the blood He shed. If we get away to Christ we are saved from apostasy. Tradition and truth in these days, as in Christ's days, are at variance. How many of the students in our colleges and ministers in our pulpits, some of them leading men, seem to pay more attention to men of mere philosophical research than they do to the prophets and apostles. They listen to the higher criticism of the schools, and use it against Isaiah and others of the sacred writers. They will not stand or fall by the prophets of God, but rather by the prophets of to-day. They will tell you that the Scripture is not intact; that it has discrepancies; and they will sit as judges of the Word which ought to judge them. They think they are wise. So much they think of their wisdom that some of them will tell us that the Lord was mistaken, and that He would not teach to-day as He did when He was among men aforetime. If that is not apostasy, what is? Christ mistaken! Christ in error! Christ limited in knowledge about the things of God! But tradition and truth have always been and always will be at variance. Look again at the form of god-



liness which prevails instead of real submission to God. There are plenty of Christians ready to conform to church rules, but how many of them attend prayer-meetings? There are plenty ready to go to churches, but how many are willing to step into the breach, and face the devil? You will find many men as to outward act taking the stand of Christian men, but they cannot say a word for Christ. See them on the political stage, or upon a popular entertainment platform. There, they can speak, recite, do a hundred things to get hold of young men and others for their system or party; but you can't get them to pray at a prayer-meeting, or speak for Jesus in the open air or elsewhere. There is something wrong when it is like this. Everywhere you see the form of godliness without the reality. These are things which seem to be growing upon us, and the Lord has shown us these things, these signs of the times, that we may not be amazed when we see them and thrown off our guard; but that having foreseen them we may humbly, knowing our weakness, earnestly give ourselves to Him, saying, "For us to live is Christ and Christ only, whether it be in the business, or in the pulpit, in the market or in the church, for us to live is Christ." I give up my conscience, my reason, my all, to Christ. The one thing to be aimed at is to be a faithful witness for Him until the end, obeying His voice as He speaks, saying, "Hold fast until I come."

### THE TIMES OF THE GENTILES ALMOST RUN OUT.

BY DR. BULLINGER.

WE are summoned together, dear friends, in what is called a "Prophetic Conference." That does not mean that we are, in the popular sense of the word, prophets, or that we are here to prophesy. But we are here to study together God's prophetic word. The subject on the first day is that which concerns God's people, Israel. There are senses in which the Jew is first, and that expression has not been dropped from the clouds and picked up somewhere as though they were two or three words quite independent of others. They occur in the Scriptures in a definite connection. With regard to the Church, the Jew is first, in that the Gospel was preached first to the Jews, and afterwards to the Gentiles. In the matter of judgment, too, the Jew will be first—first in the receipt of this judgment, to which the Scriptures refer, and then the Gentiles. But between these two, during this present time, there is no "first" or "second" in the matter—"no difference" as to position before God. A missionary working amongst the Jews knows no difference, "for all have sinned and come short of the glory of God." Thank God, there is also "no difference" in grace now; for, in Romans x. we read, "For the same Lord over all is rich unto all that call upon Him." So, whilst the first subject of this Conference refers to Israel, it is because the matter is of the first importance in the prophetic word of God. Everything has its place and time, and we are interested

in this subject because it concerns Christ. You can study prophecy without waiting for Christ; but, after all, the one great and important matter for us is that we are waiting for God's Son from heaven; not merely studying prophecy, but waiting and looking and longing for Him of whom the prophetic Scriptures testify, for the testimony concerning Jesus is the spirit of all prophecy. The restoration of Israel stands also in relation to the coming of Christ, and it is well for us, on this first day, to see exactly the place it occupies. One of the most important matters in connection with this subject is the "rightly dividing the word of truth"; just because it is the "word of truth," it needs to be rightly divided. A fruitful source of our errors and differences is because we do not rightly divide the word of truth. This Word has other titles. It is "the engrafted word," able to save our souls. As such we "receive" it. It is "the faithful word," and as such we have to "hold it fast." We cannot hold fast man's word, but because this word is faithful we cannot hold it too fast. It is "the word of life," and as such we are to "hold it forth." It is "the word of truth" also, and as such one duty is to rightly divide it. If we do not, there is nothing but error and confusion before us. With regard to the coming of the Lord Jesus Christ, unless we rightly divide the truth concerning that coming, all must be confusion. We go back and speak of the first coming, and go forward to the second coming; but this is a technicality not known to the Scriptures. It is always, in all dispensations, simply "the coming." At the first coming there were those who waited for Christ, and looked for "redemption in Jerusalem." Before that coming a Jew would be reading the prophetic Scriptures. He would turn to the 5th chapter of Micah, and read (verse 2): "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be the ruler in Israel." He would read on and on, and presently he would come to Zechariah, and read (ix. 9): "Rejoice greatly, O daughter of Jerusalem, for, behold, thy King cometh unto thee." There was nothing to show him that there were more than thirty years between these two events. All the incidents between these two events went to make up what we speak of as His "first coming." It began with His coming "forth," and ended with His coming "unto." I believe we have still to observe the same great principle with regard to the coming for which we wait. That, too, will have its coming forth and its coming unto. It will be ushered in by the descent or coming forth of the Lord Jesus Christ into the air to receive His people, and to gather together His saints unto Himself; and, then, after a shorter or longer interval, there will be the coming unto this earth with His saints. These are two Scriptural expressions—this coming forth and coming unto. Now, the restoration of Israel stands in some relation to these two events. The coming unto this world has reference to the "times and seasons"; but His coming forth from heaven to receive His people to Himself

waits for no time and no season. We read of "times" with regard to His first coming, "when the fulness of time was come." Over and over again, during His ministry, our Lord said: "My time has not yet come." That was for His being offered up, and, therefore, when that time did come, it was the right time; for Jehovah has not only the right way of doing a thing and in the right order, but also at the right time. You read of various times: "the times of refreshing," "the times of the Gentiles," &c. All these are to be rightly divided, if we are to understand them. At this present moment we are living in "the times of the Gentiles." The Lord refers to them in Luke xxi. 24. He concludes the prophecy of the destruction of Jerusalem with these words: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." Our lot is cast in these times of the Gentiles. They are not yet filled full, but a day is coming when they will be filled full. There was a day when they had not even commenced, but they had a beginning, and they will have an ending; and what the Lord plainly declares is, that, until these times shall end, Jerusalem shall be trodden down of the Gentiles, and when these times end Jerusalem will cease to be trodden down of the Gentiles, and will be again trodden by its own people. Now, it is an interesting question to ask ourselves, whether we have any indication, in the Word of God or in the events around us, as to the end of these times? But let us ask first whether we have any indication as to the beginning of them? They run more or less parallel with the "seven times" of Israel's punishment. These times of the Gentiles are the great subject of the prophecies revealed by Daniel in his prophecy of the wild beasts and of the seventy weeks. All have more or less relation to "the times of the Gentiles." There are certain figures connected with the end of these times in what is called the last, or seventieth, week of the times revealed through Daniel in the 9th chapter. You have these great and significant figures—the expressions, "forty-two months," "three and a half years," "one week" (which is seven years); you have the expression "1,260 days" twice repeated in Daniel and in the Apocalypse. I believe every one should—and I am sure everyone here does—believe that God means what He says, and that He has a meaning for everything He says. If He says "days," He means days; if He says "months," He means months; and therefore we believe that at "the time of the end," at the time of the crisis, at the time of His judgment, there will be these numbers of days exactly as He says. There will be the 2,520 days, and the 1,260 days, and the forty-two months. But these same figures have been repeated in the heavens by the sun and the moon since the creation of the world in the great Eclipse Cycles. These figures have been constantly repeated all through the ages. You have the figures forty-two and seventy, and the numbers 1,260 and 2,520, so that there has been, as it were, a con-

stant rehearsal of these numbers in the movements of the heavenly bodies—the same numbers that were afterwards written down in the Scriptures of truth. So that these numbers are no new invention, but they were fore-ordained of God from the beginning of the world. It is perfectly true, I believe, that there may be another application of them. God's prophetic word is like Himself. He described Himself as "He who was, and He who is, and is to come," and His Word is like Himself. It has not only reference to the future, but also a reference to the past and the present. We repeat then that when God speaks of "days" He means "days," and the interpretation must be only in days. But there is an application over and above the interpretation. So that while we must interpret these words and numbers only of "days" to be fulfilled literally at the time of the end, yet there may be an application of them as to the past and an application of them as to the present, in which the same numbers may also be referred to years. There can be no objection to this position. You know there is a large school of prophetic students who are called Preteritists or Historicists, and they believe that when in prophecy God says a day He means a year. They attempt to prove this by such passages as that in Num. xiv. 34 and Ezek. iv. 6, where we are told that because of Israel's rebellion God condemned them to wander forty years in the wilderness, as many years as the days which the spies had been in the land. Or, as in Ezekiel's case, as a picture of the forty years' chastisement of the house of Judah, he was commanded to lie on his side forty days—"I have appointed thee a day for a year." But in both these instances the days mean literal days, and the years mean literal years. In like manner, while we interpret the 1,260 or 2,520 days, as having what we call a short fulfilment, in days, at the time of the end, so these same numbers may stand also for a similar number of years, and have an application to a long fulfilment through the centuries.

Applying then these numbers to years, how do they affect the times of the Gentiles, which are believed by Preteritist students of prophecy to be 2,520 years.

As a matter of fact, Jerusalem is trodden down of the Gentiles at the present moment, and Jerusalem is in possession of the Turks. And we know that when Jesus was on earth, and uttered the solemn prophecy of the destruction of Jerusalem (Luke xxi.), that city was in the possession of the Romans.

If these "times," then, have not yet ended, and have been so long in running their course, when did they begin?

According to Daniel ii., they began with the kingdom of Babylon, 625 B.C.

Babylon was part of the Assyrian empire. Sometimes the kings of Assyria lived at Nineveh and sometimes at Babylon. One of the Assyrian generals, Nabopolassar, and his son, Nebuchadnezzar, having been sent to Babylon to put down an insurrection (B.C. 627), they put that one down and made another for themselves, and from that moment Babylon commenced to exist as a separate kingdom, in B.C. 625. Some years

ago, if we had spoken on this subject, we should have had to speak only suggestively about dates; but nowadays dates are dug up, so that there is no longer any doubt as to these great and important landmarks. This year, B.C. 625, is the date of the commencement of this Babylonian empire. We do not know exactly how many years were occupied separately by Babylon, Medo-Persia, and by Greece, but we do know how many were occupied by all three together, and that is settled for us by a very fixed date, concerning which there is absolutely no dispute whatever. At the battle of Actium, 31 B.C., Rome entered upon its possession of Jerusalem. Now, if we take 31 from 625 it leaves exactly 594. That is one of the great eclipse figures. How many years did Rome occupy Jerusalem? That is also a very significant figure. Rome held possession of Jerusalem from 31 B.C. to the year when they were driven out by the Mohammedan conquest. This is also a date concerning which there are not two opinions. It is 636 of this present era. That shows us that Rome held possession of Jerusalem exactly 666 years. This is merely a coincidence, but a very significant one; 666 is the other great eclipse figure, and added to 594 makes 1,260. Therefore the date of the Mohammedan conquest, when the Turks entered into possession of Jerusalem, marked the end of 1,260 years—the first half of these "times of the Gentiles," and the commencement of the last half. If the last half of 1,260 commenced in 636, when will these "times of the Gentiles" end? 636 and 1,260 are 1896. We cannot be quite sure of the dates immediately before and after Christ; and, moreover, it was at the end of 636 A.D., or at the beginning of 637 A.D., that Jerusalem was taken by the Turks, so that there may be a margin of a few months. All this, however, has nothing to do with the coming of Christ, or with the end of the age; it has nothing to do with what is known as "fixing dates" for that event. It merely has reference to the city and the occupants of the city Jerusalem. All that it says is that within a few years we may expect to see certain changes with regard to the ownership of the city Jerusalem. That is quite irrespective of the Church being caught up to meet the Lord in the air; quite independent of His coming forth from heaven. Quite independent of this coming of Christ, there are certain events going on which tell us that something is on foot. There are events taking place amongst the scattered nation all over the earth. At this present moment, and for the last few years, God has been doing a work amongst the Jews which He has never done before. That is a remarkable thing. The Jews have gone on, until the early part of this century, without having a copy of the New Testament in their own language, and it was not until about ten years ago that they had a Hebrew New Testament for the first time translated by a Hebrew Christian. God's time for it had not come until then, and, when it did come, it was the right time; and, when this translation came, it was proved to be the right translation. Such a work has been done through this translation as was never done before. Up to this moment, more than a quarter of a

million copies have been called for, and 239,000 copies have been printed. Side by side with this, more than half a million parts of the Judeo-German New Testament have been printed. The Lord's hand has been wonderfully seen, and it has shown us that it is His work, and His own ordering. In the first place, it was important that the Testament should go into Russia, where the Jews are in enormous numbers. When the copies were sent to the censure offices in Russia, they were immediately passed, and ordered to be admitted into the country. We were amazed. Not until two years ago did we learn that the Lord had sent Christian Jews into these censure offices in Russia. When the agents of the Mildmay Mission to the Jews took copies of this Testament into Russia they received the blessing of the Holy Synod, and were made members of the Russian Bible Society. They received not only the authorisation of the governor of every province, but they had their protection and assistance also; and last year, when the practically prohibitive duty was placed upon all printed matter going into Russia, exception was made in favour of this Testament. What is more, the duty which had been paid was refunded, and the excess charge which had been made was also repaid. The Lord has some purpose in this work. The removal of all these difficulties, which seemed insuperable to us, shows us that the Lord is at work. By hundreds Jews are being influenced in Russia and in all parts of the world, and they are calling themselves "Sons of the New Covenant," and are being rapidly prepared to recognise Him whom they have pierced. You will see that the Lord is rapidly carrying on this work, by which He is taking out from Israel "the remnant according to the election of grace." Why is He doing this now, and not a few years ago? Why are we able to say now on this platform that which we could not have said ten years ago? Then again, look at the events taking place in connection with Palestine. The whole Jewish nation is being permeated with what may be called Palestine literature—pamphlets, books, periodicals, &c., all bearing upon the Holy Land, have recently appeared and flooded the whole nation. Societies have been formed which have permeated the whole people. All these societies have one object—"the colonisation of Palestine." Several societies and newspapers are at work in this direction. At a meeting I attended in London not long ago to express Christian sympathy with the Jews in their persecutions, there were a number of very eminent Jews upon the platform. They said, we believe our brethren are making a great mistake in talking about going back to Palestine. We don't want to go; we are very comfortable here, much more comfortable than we should be there. But, although we deprecate the idea of going back, it is utterly useless for us to attempt to stem this tide, and we are bound to help the people to return." That is the attitude of the whole nation at the present moment; it is a state of fermentation. Again, not only are the Jews allowed to return to their own land, but since October last

year the Sultan has been induced, on the presentation of a petition on the part of the Society for Relief of Persecuted Jews, to remove all restrictions against the Russian Jewish refugees, who are now allowed to occupy land and settle in Palestine. If that is not a sign of the times, what is? If these are not signs of the times, what will you look for? You have also the great movement of the Jews to the Argentine Republic. This is avowedly confessed to be only "a nursery for Palestine." Then there are the number of railways which have been made and are being arranged for in the Holy Land. There is one already completed between Jaffa and Jerusalem, and another, for which a concession has been granted, between Beyrout and Damascus; another, which has been begun, from Damascus to run seventy-five miles into the grain district of the Hauran; and another from Acre to the Jordan and onward through the east side of Galilee to Damascus. That, no doubt, will be the beginning of the Euphrates railway. All the nations seemed to combine in the making of the railway between Jaffa and Jerusalem. It was built with French capital; the Turks gave the concession; the Belgians found half the rails and coals; England found the other half of the coals; Poland found the engineers; the Soudan and Algiers found the labourers; the United States and Germany found the men who surveyed the line; Philadelphia found the engines; and Greece found the cooks. All the nations seemed to have had a hand in the railway that has been opened. Again I ask you to remember that these events have nothing whatever to do with us as "members of the body of Christ." All I say is that we should be foolish if we refused to observe these things; for we who understand the prophetic word are the only ones who can understand what all these things mean. The newspapers which record these events for us have no idea as to what their wonderful significance is, and how these "times" are going to end. Only those who understand their Bibles can understand these events. We wait for God's Son from heaven. We are not waiting for the restoration of the Jews, or for the end of the times of the Gentiles. We have to do with our beloved Lord, who is coming to meet us in the air. All we know is that until God's time comes for ending the times of the Gentiles all the powers of the earth combined will not be able to end them, and when God's time does come to end them not all the powers in the world will be able to hinder them for a single moment.

### CHRISTENDOM.

BY REV. A. WILKES.

I PRAISE God for one word especially which has been spoken to-day. That word is "separation." It is an unpleasant word under ordinary circumstances; and after the address of one of the brethren, which was altogether upon the unity for which our Lord Jesus Christ prayed just before His Passion, to speak still further

in encouragement of separation would seem to be unwise. There is not only a unity, according to the mind of God, but there is separation no less according to His mind. By separation, on this occasion, I do not mean a separation between those who are Christians and those who do not profess to be Christians, but between those who are true Christians and those who are not, however high-sounding and ostentatious their profession may be. Let us be true. Let our daily lives be the faithful expression of our heart-creed. Let us profess what we possess, and no more. If we have not the courage to profess what we believe we possess, or if we have dared to profess what we do not possess, let us not rest until the requisite courage or the requisite truthfulness be graciously bestowed upon us by Him "who giveth to all liberally, and upbraideth not."

"Separation," then, is the word which shall be the keynote of this address. Yesterday I brought before you the structure of Matthew xiii. I will not bring that structure before you again, except so far as may be necessary to give point or weight to my remarks this evening. In the 10th and 11th verses of this chapter we read: "And the disciples came and said unto Him, why speakest Thou unto them in parables?" Our Lord answered: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." In this answer our Lord Jesus Christ makes a sharp separation between two companies. Again, in verses 51 and 52, with which our Lord concludes the parables, another kind of separation is revealed. He says: "Have ye understood all these things? They say unto Him, Yea, Lord." It was an audacious answer; but they supposed they understood them, or they would not have said, "Yea, Lord." Then He said unto them: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure, things new and old."

Certain things are new, and certain things are old. Our Lord did not say, "old and new." The Holy Spirit, by whom our Lord spoke, is verbally accurate. He says, "new and old," not "old and new." This phrase presents a clue which guides us in understanding these parables. Without such clues we might long ponder parables in vain, and reach only partial truth. Our Lord clearly implies that these parables teach things both "new" and "old." The "new" things come first; the "old" things come last. Of these seven parables—of which six are similitudes—the first four, and our Lord's own interpretation of the first two, come before the 43rd verse—a most important verse—and the remaining three parables come after it. The three parables that come after the 43rd verse are the old things, and the other four are the new things. The new things pertain to the present dispensation, which really began at Pentecost—though virtually it did not begin until the call of Saul of Tarsus, after the death of Stephen—and will terminate at the Rapture of the completed "Body" of Christ.

The present dispensation is unique among the dispensations of God: it is parenthetical; it is a dispensation of election, and not of universal, or even of general, conversion. This election is of a people taken out from among the nations, and of a remnant of Jews. The people from the nations and the remnant of Jews thus elected constitute a heavenly society. The first four parables pertain exclusively to the great company named Christendom, and to this heavenly society. This society is quite new in the history of the human race. New, in the sense that it lies absolutely beyond the range and purview of the Old Testament prophets.

There are certain teachers of dispensational truth who affirm that the "Body of Christ" cannot be seen anywhere in the Gospel of St. Matthew; nor, indeed, anywhere in Holy Scripture, except in the Epistles of St. Paul. They affirm that the Gospel of St. Matthew was, in a very special sense, written for the Jewish, or earthly, people. Against such extreme teaching, we may oppose, not only the distinct revelation of the "Church"\* in St. Matthew xvi. 18—a revelation given by our Lord Himself for the first time in unequivocal language, although not understood even by the few to whom it was given, but we may oppose also the teaching about this heavenly society implied in the 3rd chapter of this Gospel. In the 10th verse the Baptist says: "The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." The common symbol of the Jewish, earthly, people, is a fruit-bearing tree, such as the fig and the vine. Not a tree of the forest, which bears no fruit. The Baptist proceeds to say: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." The Holy Ghost distinguishes the Christian, not the Jewish dispensation. He will "gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." "Wheat" is not a symbol used of the Jewish people: it is used of the "Church" only. Hence we have in this passage, the "Church" introduced by anticipation, although those to whom the Baptist spoke had no notion what he spoke about. Other arguments which justify us in seeing the Church in the first four of the seven parables in St. Matthew xiii. might be advanced.

The 43rd verse is very remarkable: the position of this verse is not less inspired than the language. Occupying this precise position, the verse closes the whole of the teaching of our Lord upon the first four parables; and verses 41 to 43 become indissolubly connected with our Lord's own explanation of the parable of the wheat and tares. The Holy Spirit would seem to have a deep purpose in separating the parable of the wheat and tares from our Lord's explanation of it; and in inserting between these the parable of the mustard seed, and of the leaven, which together exhibit a phase of the kingdom of heaven, essentially identical each with the other,

\* See note at end of this address.



but essentially different from that of the first and of the second parable. No less wonderful is the purpose of the Holy Spirit in bringing the explanation of the parable of the wheat and tares into close juxtaposition with verses 41 to 43. And, seeing that there are certain salient features of resemblance between the parable of the wheat and tares (followed by verses 40 to 42) and the parable of the drag-net (followed by verses 49 and 50), the purpose of the Holy Spirit must be profound in not repeating the words of verse 43 after verse 51. Hence the precise position of verse 43, which, whilst closing the teaching of the first four parables, remains absolutely unconnected with the last three parables, furnishes another striking clue to guide us in understanding and interpreting the parable of the wheat and tares.

In this parable the sons of God are seen upon earth as golden grain, ripe for the sickle; and ready to be gathered into the garner. This is previous to the Rapture. But, after the Rapture, which takes place subsequently to the gathering together of the darnel, and even to the binding of them into bundles, but anterior to the burning of the bundles, we see the golden grain of the field, in verse 43, in the heavenlies shining forth as the sun in the kingdom of the Father. It is after the Rapture of the golden grain, but before it shines forth as the sun in the heavenlies, that the bundles of darnel are burnt upon earth. Seeing that God has a heavenly, as well as an earthly, people, could it possibly be said of the earthly people that they will shine forth as the sun?

The last three parables, which are distinctly Jewish, and which refer to the godly "remnant" that will be found upon the earth after the Rapture of the "Church," are placed by the Holy Ghost, of deep purpose, after the 43rd verse. These three parables were, moreover, put forth by our Lord *within* the house (thus indicating their narrow limit and scope, by comparison); whilst the first four were put forth *outside* the house, "by the seaside"; nay, rather from a ship upon the sea. The sea is, in Holy Scripture, an invariable symbol of the nations. Hence, as the very positions of our Lord were prophetic, further clues are furnished to us, whereby we may pursue the deep teaching of these unique parables; and whereby we may understand the far wider, and distinctly different, scope of the first four parables. Let me ask you, brethren, if it be possible to overestimate, not only the relative positions of verses, as determined by the Holy Ghost, but also each word in the original text. It becomes more manifest, each succeeding day, that whilst destructive critics pursue their dread trade of destroying Holy Scripture, devout students of prophecy see deeper teaching in each word thereof. No greater argument in favour of the study of the prophetic word than this could be adduced.

In the 11th verse, in answer to the question, "Why speakest Thou unto them in parables?" our Lord said, "Because it is given unto you to know the *mysteries* of the kingdom of heaven, but to them it is not given; for whosoever hath to him shall be given, and he shall have more

abundance." Here we have further proof that the "Church" is the theme of these parables. The kingdom of heaven is now proclaimed to be in mystery, and not in manifestation, as it will hereafter be, when an earthly people shall be the subjects of the King. The King is about to hide Himself in heaven, where He will remain until the heavenly people of this dispensation be perfect and complete. The former dispensation was on the point of closing. In the 45th verse of the previous chapter, our Lord spoke last *direct* words to the Jewish nation. In the 46th and following verses, He even disclaims the validity, in future, of the most sacred human relationship in that heavenly dispensation which He is about to introduce.

In the 13th chapter, our Lord takes an entirely new departure; He puts, as it were, a veil upon His face. Henceforward, in addressing the nation, He speaks only in parables. Verses 11 to 17, which include a quotation from Isaiah vi., proclaim that the nation, as such, has, at length, demonstrated itself to be judicially blind and deaf, and unable to understand. Notwithstanding, some (however few) will see, will hear, will understand; some (however few) *in addition to the twelve*. In Mark iv. 10 these additional few are discovered to us: "When He was alone, *they that were about Him with the twelve* asked of Him the parable." The question, which is of stupendous importance, now arises, "Who will swell the number of those who shall see, shall hear, shall understand the mysteries of the kingdom?"

Our Lord's parables from this time forth become a touchstone, an infallible test of the spiritual state of the people. Verses 11-17 teach us that the Lord is about to enter upon a new work. He will gather out from among the nation a small number who, after Pentecost, shall form the nucleus of His "Church," whilst the nation, as such, who might perchance see by their natural understanding a little truth, but did not desire to see more, would forthwith lose the truth which they possessed; their glimmer of light would set in perfect darkness. On the other hand, those who did see some truth, however little, but yearned to see more, would be led forth into full light. If this be the teaching of these verses, let us apply it to "Christendom." The "Church" is one thing; "Christendom," with which the "Church" is, as a rule, identified by all who are themselves not members of the Church, is quite another. There is as much difference between the "Church" and "Christendom" as there is between light and darkness. It is not possible to find a greater contrast between two things which seem, and profess, to be identical than there is between this so-called "Christendom," and the "Church" of Christ. Notwithstanding, there are to-day divines and teachers who are clamouring for the reunion of Christendom, for the reunion of that thing which God loathes, and which is destined to be utterly burnt.

If men would study the Prophetic Word they would never pursue this course. Our Lord rebuked the Pharisees and the Sadducees because they did not discern the "signs of the times." They who study the

Prophetic Word are the only men who can clearly see the trend of things; who can clearly foresee what is coming upon the earth, who can discern between the evil and the good. Men who do not study these Scriptures are prone to call good evil, and evil good; darkness light, and light darkness. Politicians, men of business, and even theologians, are pursuing a multiplicity of things, with the full expectation that these will introduce such a millennium as they desire to enjoy, whereas these are the very things which the Prophetic Word teaches us shall effect the destruction of the rebellious members of the human race.

Let us briefly review the parable of the wheat and tares. The one enemy whom our Lord introduces to us in this parable is Satan. He, being the enemy of the householder *only*, is the enemy of Christ, rather than of man. He hates man for the sake of Christ: he hates each and every man to the extent that Christ is in him. He would *hate* every man unto the "second death" (if he were permitted), mainly because men are the special objects of the *love* of Christ. It is "by Christ Jesus" that "the God of all grace hath called us (men) into his eternal glory." The hatred of Satan is, in very truth, always focused upon Christ—upon Him by whom he shall, in the fulness of time, be destroyed. We suffer at the hands, and by the machinations, of Satan, because of our relationship to Christ. I know not that Satan would care to harm us if we bore no special, no intimate, relation to Christ. The parable tells us that this enemy of Christ came and sowed zizan, or darnel, here, there, and everywhere among the wheat, and went away. This surreptitious sowing was effected by an invisible and spiritual agent, whilst the husbandmen spent time in necessary sleep. The Lord imputes no blame to the servants for sleeping. Watchfulness, on their part, by night as well as by day, would have been impossible. The sleep of the servants is not a point of the parable. The servants are in the flesh and visible: the enemy is a spirit and invisible. Hence, practically, in the presence of this invisible agent, a spirit—the most subtle, implacable, and powerful of all created beings—servants in the flesh would always be asleep. As he and they occupy different spheres, this great spiritual enemy could sow darnel, even in the constant watchful presence of the servants, without any fear of detection. The householder only could see *this* enemy at work. This enemy, however, could accomplish his deep purpose only so far, and only when, the householder might permit.

The darnel sowed by Satan are *counterfeit* Christians: they are sown by him everywhere among the *true*, whom Christ had planted. The darnel are Satan's travesty of Christ's work. Viewed as a whole, and quite apart from the wheat, they constitute "Christendom." They reappear, absolutely separated from the wheat, in the parable of the mustard seed. As men judge them, these darnel are (at least until they reach their maturity of growth, when their true nature becomes clear to the most superficial observer) Christians. As Christ judges them, they

are always "the children of the wicked one." They are the most consummate "workmanship" of the great enemy of Christ, they are "good for nothing," not even to form a pavement for the feet of men: they must be utterly burnt with fire.

It was not until the blade sprang into ear—such is the consummate, crooked wisdom of Satan—that the darnel was unmistakably seen to be darnel. To such an extent, and for so long a time, may counterfeit Christians veil their hypocrisy, and appear to the Church to be true. It is in the closing days of the age (according to the teaching of this parable, not before) that the hypocrisy of a vast host of professing Christians will be unmasked; so that, suddenly, they will be known to be counterfeit, whereas they had, hitherto, all along been supposed to be true. Let us, henceforward, examine the work of destructive critics, the teaching of our pulpits, and the life of professing Christians, in the light of this parable. So astounding and so rapid has been the change for the worse in these spheres of life and work, that the time of harvest must be very near.

The Lord forbids His servants to root out the darnel. To do this they have neither the requisite wisdom nor strength. The holy angels, marshalled under Christ, must display their wisdom and strength against that of evil angels under their prince. The darnel of the East was a deleterious grass, so deleterious that it invariably injured, or, at least, retarded the healthy growth of, all good seed that grew around it. An experienced agriculturist even would not be able to distinguish the darnel from the wheat *until* it came into ear; but *then* a very child could tell the difference. If it would have been impossible for the servants to pluck up the darnel (without plucking up wheat) in its earlier stages of growth, it would, at a later stage of growth, have been impossible, for an entirely different reason. This reason was, that whilst wheat strikes its root straight down, darnel entwines its roots around the roots of every other plant adjacent to it. This being so, and seeing that wicked angels sowed the darnel, holy angels (and not men) must root it out. How truly wonderful the beauty and the significance of the parables of our Lord!

The "time" of harvest must be waited for, if it be not already come. Our Lord does not say, until a certain "day," but until the season or time of harvest. It is then that "the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." The angels will know how to obey the Lord's command. They will, with deft hands, untwine the roots of the darnel, which bind the roots of the wheat. Consider whether this work is not now being done by the angels. Our mortal eyes do not, and cannot, see them among us; but this fact does not prove that they are not among us. The study of this parable convinces us that the darnel must be subjected to two, if not three, processes, before it be burnt. It must first be uprooted; it must then be gathered together; it must afterwards be bound in bundles. These processes may

conceivably, will probably, be effected whilst the wheat, at last disengaged, remains in the field, reaching that final stage of ripeness, which it could not have reached, until the darnel had been disengaged from its roots.

Many persons, who reflect upon this parable, think the teaching of it contrary to the teaching in 1 Thess. iv. 13—18, and in 2 Thess. i.; because these passages teach that "Christendom" will be left behind for destruction, when the Church "shall be caught up in the clouds, to meet the Lord in the air." But this parable teaches precisely the same truth, and exhibits the same order of events. The *πρὸς τὸ κατακαῦσαι αὐτὰ* in verse 30 surely teaches that the wheat *will* be gathered into the garner before the darnel shall be burnt, although not *before* it be uprooted, gathered together, and bound in bundles. Again, I say, consider whether the holy angels be not at work among us, silently, but effectually, separating the "Body of Christ" from "Christendom" (with which it has been too often supposed to be identical), preparatory to the flight of the one, and the subsequent utter destruction of the other.

For, on the one hand, there exists a desire, more ardent than has ever been known, in the members of the "Body" of Christ, to live a life of utter separation from everything that is opposed to God. These ardent sons of God, though relatively few in number, may be found in every city, in every town, and in many a village. There is a consensus of conviction among them that the Lord is at hand. On the other hand, there are, at the present moment, in Christendom, Theosophists, Spiritists, Unitarians, Theists, and even Agnostics; besides a countless host of professing Christians, remarkable for what they do *not* believe, rather than for what they *do* believe. The classes just specified constitute so many bundles, but the nameless unclassified hosts of worldly, unbelieving professors are being silently drawn together into bundles, unconsciously to themselves, almost imperceptibly to others, each several bundle having, as its common bond, some special distinguishing characteristic. An eminent journalist has recently expressed his desire to see all these bundles, and not only these, but even the most notorious atheists, within the fold of his ideal church. Such is the "Christendom" of to-day! Do you wonder that this "Christendom," which professing Christians are striving to re-unite, and with which they are not dissatisfied, is represented in Rev. xvii. 5, as "Mystery, the Mother of Harlots, and Abominations of the Earth?" Mother of Harlots! A mother with a brood of harlot children! She and her brood stalk in the midst of us, with bold and brazen brow, filling the eye of all observers.

There is no fallacy more common than to suppose that Christendom, "Mystery Babylon," will be destroyed by the Lord Jesus Christ (after the Rapture) when "He shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." "Christendom" will (under the

eye, and by permission, of holy angels, the reapers) have, previous to the revelation of the Lord, been utterly destroyed by that secular power, which will be supreme after the Rapture (Rev. xvii. 16). This secular power, and the Antichrist by whom it will be directed, is the "Beast" of the Revelation. It is all they who will be ranged under *him*, and who will worship *him* when "opposing and exalting himself above all that is called God, or that is worshipped; sitting as God in the temple of God, showing himself that he is God," who will be destroyed by the Lord Jesus when He "shall be revealed from heaven with His mighty angels in flaming fire taking vengeance."

Let me call your attention still further to the "separation," which is so distinguishing a feature in the Word of God; and, especially, in this chapter of parables. The Holy Spirit never confounds things which differ. From the time that God divided "light" from the "darkness," calling the light "Day," and the darkness "Night," which is, however, but one division, among others, recorded in the first chapter of His Word, we read of separation all through the Sacred Volume. And how splendidly Paul turns the physical separation, recorded in the 1st chapter of Genesis, to account in the 5th chapter of 1 Thess., using it as an illustration of the ethical and spiritual contrast which exists among men—the children of the devil or darkness, and of God or light. This illustration is the more significant, because it follows immediately upon the description of the flight of the "Church" (which is light) from the midst of "Christendom" (which is the darkness left behind). The same illustration, in the same connection, pervades the First Epistle of St. John.

All division or separation, whether physical, ethical, or spiritual, is effected by the Holy Spirit. He is always educing light out of all-prevailing darkness, and life out of all-prevailing death. Such separation, wrought by the Holy Spirit, secretly proceeds in individual souls, in families, in assemblies; and will proceed until it be perceptible to all men in the Rapture of the Church; more perceptible still when the "sons of God" are manifested in glory: when the living nations are judged; and, finally, when the "dead, small and great," stand before God, and before the great white throne. Although the Holy Spirit is the sole Agent in effecting separation, the Lord Jesus Christ is the sole *cause* of such separation (John vii. 43). This process of separation, which has been wrought by the Holy Spirit throughout all past ages, in every sphere, will not be arrested until man reaches the eternal state. In the 6th chapter of 2 Corinthians the Holy Spirit gives a command, which is peremptory and unconditional, "Come out from among them, and be ye separate, and touch not the unclean thing," attaching to the command a wonderful promise, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

We need only glance at these parables to learn that the Holy Spirit, speaking by the mouth of the Lord, abhors every unholy alliance. Men never weary of striving

to blend light with darkness, and evil with good, in the vain hope that the unnatural union will be effected, and will be final. The Holy Spirit, on the contrary, is incessantly dissolving such unions. In the parable of the Sower there is no mixture, no adulteration. The Sower is perfect, for He is the Son of Man. The seed is perfect, being no other than "the word of the kingdom." There are differences in the ground, which represents human hearts; there is no difference in the seed. In this parable, the seed puts the several soils to the test; the soils do not put the seed to the test. It is the seed which, when applied to the human heart, discovers "what sort it is," and proves "what is in it," so that when the Lord comes He shall make manifest its counsels.

Again, in the second parable, the wheat is not adulterated, neither are the tares. The field brings forth only pure wheat or pure darnel. In the sight of God, this distinction exists from the beginning, and is never effaced or changed. Although the wheat is wholly good, and the tares are wholly bad, the two appear to superficial observers among men to be wonderfully similar; for a long time, indeed, *their* identity is hardly called in question. In the third parable, many have concluded that they can see the "Church." But they cannot. The principle of separation again obtains. Is it possible that the Lord should construct a parable in which the true could not be distinguished from the counterfeit? What part of the mustard tree represents the "Church," and what part "Christendom"? There is no such apparent confusion in the previous parables; in this parable there is neither apparent nor real confusion. Here we have a picture of "Christendom." Hence the Lord Jesus introduces a new symbol—the mustard seed. He does not compare "Christendom" to the perfect development of wheat. Another grain must be introduced, as the principle from which "Christendom" shall be developed. This new germinal principle—the mustard seed—is to wheat (the germinal principle of the "Church") what the unregenerate man's interpretation of the Word of God is to God's interpretation of His own Word. The mustard tree, or "Christendom," is the perfect development of the Word of God *corrupted, deceitfully handled*; whilst the wheat, ready for the garner, is the perfect development of the pure Word of God. The "Body of Christ" and the pure Word of God are indissolubly united—they involve each other. The true Christian is not even likened to good fish, as in the parable of the drag net; nor to a tree bringing forth fruit in its season, as in the first Psalm.

The fish and the tree are the symbols of earthly people—the Gentile and the Jew respectively. Why is the true Christian likened to wheat? The truth involved in the answer to this question is beautiful: However deep the wheat may strike its root into the ground, all the life goes into the ear as it becomes ready for the garner. There is no living root to the wheat when the ear is ripe. It is absolutely dead to that earth by which it is held with as cble tenacity as may be necessary to

keep it erect. The golden ear, ripe for the garner, bends lower and lower—how suggestive!—as it approaches fulness. Just as this root of the wheat, when ready for the garner, is dead to earth, so shall the members of the "Body of Christ" be dead to earth when ready for the Rapture; for, being a heavenly people, their tenure of earth ought to be—and, indeed, is—the frailest possible.

In this third parable, then, the Lord exhibits "Christendom"—only "Christendom," the corrupt thing that is doomed to irrevocable destruction. Christ has absolutely separated the "Church" from it; and yet there are children of God who persist in joining together what Christ has put asunder. A lowly herb has so far transgressed the law of its nature that it has reached the dimensions of a great tree with wide-spreading branches. In those branches, unclean spirits, the myrmidons of Satan, like rapacious birds, roost. In other words, a huge system, or congeries of systems, bearing the hallowed name of "Christendom," and supposed to be the visible exponent of pure Christianity, the *raison d'être* of which is that it shall destroy all the enemies of God and man, becomes the most luxuriant and attractive home of the children of hell. Is not this the implied teaching of the Lord Himself? Does He not say, in His explanation of the first parable, that the rapacious birds of that parable are the "wicked" one? Shall we, therefore, say that the birds in the third parable are different? Are not the birds, which lodge in the branches of the mustard tree, the same that came and devoured the seeds sown by the Son of Man? If so, then, we see that "Christendom"—which even theologians are striving to re-unite—is a congeries of religious systems so corrupt—characterised by worldly wisdom and ostentatious display, even at its least corrupt stage—that the very devils find their natural home upon earth within it.

In the parable of the leaven also, many have supposed that they see the "Church," going forth "conquering and to conquer." The same arguments which have already been adduced, may again be adduced to prove that this parable exhibits only "Christendom," though in an entirely new phase. Throughout Scripture—save in two cases where the contrary is only apparent, not real—leaven is always spoken of as a *corrupt principle*. And, by comparing Scripture with Scripture, it becomes clear that the symbolic woman in this parable is an agent *wholly evil*, seduced by Satan to secretly accomplish his purpose. The "three measures of meal" do, in themselves, represent the pure Word of God, which, professedly, is the light, the life, and principal basis of "Christendom," as it is unquestionably the light, the life, and the exclusive basis of the "Church." But, if these "three measures of meal" are co-extensive with "Christendom," the parable teaches us that the corrupt principle introduced by the symbolic woman becomes co-extensive with the meal, and, consequently, also co-extensive with "Christendom"—"till the whole was leavened." Not a particle of the meal will eventually escape this corruption. How is it possible to

find the Church of God hidden somewhere among this meal? This "meal," wholly leavened, is the Word of God *wholly corrupted, handled only deceitfully*. Is not this the feature which pre-eminently distinguishes "Christendom" in these last days? So rapidly, though stealthily, is the leaven of corrupt doctrine spreading, that very soon the whole of "Christendom" will have lost all faith in the Word of God.

The position of this parable is profoundly significant. With unswerving fidelity to truth, the Holy Spirit has placed it after the parable of the mustard tree. For, although both parables exhibit "Christendom" only, they do not exhibit one and the same phase thereof.

The third parable sets forth "Christendom" as a world-system (thinly venerated by Christianity), filling the civilised earth, and attracting all eyes by its magnificence and splendour, as well as by its manifest corruption, and as being in visible league with the "god of this world." Such were the characteristic features of "Christendom," from the early centuries, until long past the Reformation—even until a very recent day. But these features of "Christendom" are now less conspicuous. The third parable has given place to the fourth, according to Divine order. The appalling, the utter, corruption of doctrine is now the distinguishing feature of "Christendom." And the New Testament Scriptures teach that this corruption of doctrine will characterise "Christendom" in the "last days" just previous, as well as subsequent, to the Rapture; and until it be wholly destroyed.

Your attention has been already called to the phrase, "mysteries of the kingdom of heaven," which occurs in the 11th verse of this chapter. St. Mark speaks of "the mystery of the kingdom of God." These mysteries, it was given to the elect few—it was not given to the Jewish nation—to know. Against the nation, the testimony was to be bound up, the law was to be sealed. The seven parables in this chapter, being parables of the kingdom in mystery, are themselves mystery-parables. Hence, they can be understood only by the Church, whom the elect few of that day represented. "Blessed are your eyes, for they see, and your ears, for they hear." They were, in reality, inscrutable enigmas to the Jewish nation—and they are now inscrutable enigmas to Christendom, which has taken the relative position of Judaism. But they do not *seem* inscrutable to Christendom, even as they did not to Judaism. Being mystery-parables, they cannot be comprehended by the natural understanding, however learned, however acute, however profound; they can be comprehended only by the spiritual faculty. If this faculty be blind, be deaf, as it was in the Jewish nation, from the moment that our Lord began to speak in parables, and as it is now in Christendom, it must give place, as a principle of interpretation, to the natural understanding, which (in its own proper sphere of operation) is neither deaf nor blind. Hence the interpretations of mystery-parables, indeed of all spiritual things, by those who do not possess the only faculty which can rightly interpret

them, must be diametrically opposite to the truth. *The truth does not lie upon the surface of any mystery-parable*: if it did, the natural understanding would not fail to grasp it, and the spiritual faculty would be a useless and unnecessary gift. It is, unhappily, this exercise of the natural understanding, in the interpretation of mystery-parables, and of spiritual truth generally, that has produced the long train of false doctrines which prevail. No doctrine, generated by the human understanding, is more false than that the world will be converted during this dispensation; or than that death is the proximate hope of the believer. If, then, death is *not* the hope of the Christian, but if the coming of the Lord *is*; and if the Lord is coming, in the first instance, only for His own, let the clarion note never cease to ring in our ears, "Come out from among them, and be ye separate, and touch not the unclean thing." Let us not so much as touch that thing which He will leave behind for destruction, when He comes. Let our loins be girded about, and our lights burning, and let us be like unto men that wait for their lord. Let us not love the world, neither the things that are in the world, seeing that all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world, and that the world passeth away and the lust thereof. Can he, whose eyes are always turned toward heaven; can he, whose lips are always murmuring the intense and burning desire of his heart, "Come, Lord Jesus, come quickly"; can he ever have accumulated treasure in an earthly bank, or in a magnificent mansion? Shall he ever be seen in the ball-room, in the theatre, in the concert-room, at the card table, on the race-course, or in any one of the thousand positions which Christendom may love to occupy? Nay, has he not "died with Christ" unto sin and unto the world, "and is he not alive unto God through Jesus Christ our Lord"?

"The Church"—*i.e.*, the whole of the wheat, as sown by the Lord. Had not darnel been sown subsequently in the very same field by Satan, not only would the field have been identical with "Christendom," but "Christendom" would have been identical with the "Church," or "Body" of Christ. Even now, from a *geographical*, or objective, point of view, the term "Christendom" must, until the Rapture, include both the counterfeit and the true Christians; but after the Rapture, the counterfeit alone will constitute "Christendom," until it be burnt. From the *spiritual*, or subjective, point of view, "Christendom" must be considered as represented exclusively by the darnel, and must, therefore, in thought, be regarded as absolutely distinct from the "Church," or "Body" of Christ. Hence, the senses in which these two terms are used in this address will become clear to the reader.

Not until the Rapture can the separation between the true and the counterfeit be absolute and final; previous to the Rapture, this separation will be effected as the Holy Ghost shall direct. It satisfies some members of the "Body" of Christ to remain in organic union with systems, from which, in heart and in life, they may have gradually become quite alien; whilst nothing less than utter rupture from the system, which formerly may have been most attractive to them, will satisfy others.

A SERIES OF LECTURES ON "The Revelation of Jesus Christ" is being delivered on Wednesdays, at eight o'clock, in Burlington Hall, Savile-row, Regent-street, by Dr. R. McKilliam.

## The Jew; OR, All About Israel.

WE hope to give our readers in this part of our paper information about all matters Jewish, which cannot be obtained from any other source. Some papers are accustomed every now and then to have some short Jewish articles or paragraphs, but that is all; and we feel that it is not enough. The Christian, with his mind centred upon the Advent of his Lord and Master, looks upon the Jew as his "time-piece." He therefore wishes to have reliable information concerning the People, the Land, the shaking of the dry bones, the restoration; and all this we hope to supply.

NOTE:—Next month (D.V.) we hope to have an article on the Chovevi Zion Society, the pioneer of Jewish Colonisation Societies. It will be from the pen of one who has made the subject of the return of the Jews a special study.

### NEWS FROM PALESTINE.

FROM seven to ten steamers call at Jaffa every week. Every steamer brings its contingent of the tribes of the wandering foot and weary breast.

ROTHSCHILD BUYING LAND.—The only Jew of note who takes any interest in the colonisation of Palestine is Baron Edmund de Rothschild, of Paris. He owns several very flourishing colonies in the North of Palestine, and has recently bought very extensive tracks of land east of the Jordan, in the fertile corn-producing districts of Bashan, with the object of re-selling it at cost price in convenient plots to intending Jewish settlers.

SILK INDUSTRY.—There is no reason why silk should not become a staple article of produce in Palestine. We understand that the first piece of silk manufactured was recently shown at Jaffa. It was made by some Jewish colonists who are devoting themselves to this species of industry.

THE FORMER RAINS are very late this winter. We generally expect our first heavy showers in October; this winter there were no signs of rain until late in November. It does not, however, necessarily follow that the harvest next year will be bad. The former rains soften the soil, and make it possible for the farmer to plough his field. A good harvest depends far more upon the latter rains, which fall in March and April, and these have been very copious during the last few years.

LONDON TO JAFFA IN EIGHT DAYS.—Travellers can reach Palestine from London in eight days. You leave London on Friday, at 3 p.m., take the Orient Express, and travel *via* Brindisi, and reach Jaffa—the ancient Joppa—the following Friday at noon.

THE JAFFA-JERUSALEM RAILWAY.—Dr. Dickson, H.M. Consul at Jerusalem, has sent an interesting report to the Foreign Office regarding the Jaffa-Jerusalem Railway. He gives a detailed history of the construction of the line. There are some twenty small towns and villages situated on or near the route traversed by the railway, with a population of nearly 100,000. It is about fifty miles in length, and cost 8,500,000 francs in construction, or about £6,800 per mile. The lines are very superficially laid, as one would expect, considering the smallness of the cost per mile. The cost of an English line is, as a rule, about ten times as much.

MORE RAILWAYS IN PALESTINE!—We hear of another important line in contemplation. It is to

cross the whole land from north to south. It will start in the north from Damascus to Beyrout, and then run south along the coast, having branch lines to the interior, and have as its terminus Ismailijeh or Suez, thus connecting Palestine with the Egyptian system of railways, and the shipping of more than half the world, crossing the Suez Canal. In that case, the Suez Canal, the most important waterway in the whole world, would be the port of Palestine!! Steamers from every part of the world stop there. The people would take the train for Jerusalem, Nazareth, or Damascus!

ALL THE JEWS FOR CHRIST.—Extensions of Missions in the Holy Land is the outcome of the increase in the Jewish population there. A new and larger girls' school for Jewish children has just been finished at a cost of nearly £5,000, while a new hospital is to be built at a cost of nearly £9,000 in Jerusalem. We understand that a church for Jewish converts, also a school and a hospital are to be built in Safed (Galilee). The story of the Safed Mission is the story of one of the marvels of God's power and love. But of this station and its strange history more will follow in a later number. All this work is in connection with the venerable London Society for promoting Christianity amongst the Jews.

### GENERAL JEWISH NEWS.

CHRISTIANS AND JEWS.—Early last month about 2,000 foreign Jews met in the Assembly Hall, Mile End-road, for the purpose of presenting Mr. F. N. Charrington, L.C.C., with an illuminated address of thanks for having lent his Hall for Jewish worship during the recent Jewish Festival. It is said that about 7,000 Jews assembled there on Yom-Kippor—the great Day of Atonement. A good Christian, lending his hall to members, not only of another race, but another creed, for religious services! What would Russia say to that? The whole Christian Church has been laid under a debt of gratitude to Mr. Charrington for putting the religion of Christ in its true light in regard to the poor persecuted Jew. His kindness will undeceive the thousands of foreign Jews in the East End of London of the idea that, because they were persecuted by so-called Christians in Russia, the teaching of Jesus is responsible for their sufferings. His action is a "living epistle" to the Jews.

A CONTRAST TO THE ABOVE!—A gentleman once said to a clergyman, "I have such a hatred for the Jew that I will have nothing Jewish in my house." The clergyman rose, and took a beautifully bound Bible from the table, a New Testament from the book-case; he then proceeded to take down some pictures from the walls, representing Paul preaching in Athens, Christ's Ascension, and another of the Crucifixion. "What are you doing?" asked the gentleman, greatly surprised. "You just said," replied the clergyman, "that you would not have anything Jewish in your house. I was just beginning to help you to take away the many 'Jewish things' you happen to have in this room; shall I throw them into the fire?" "Stop, stop," said the gentleman, "may God forgive me for what I said. I never thought of it in that light."

BARON HIRSCH'S COLONIES IN SOUTH AMERICA.—It is not generally known that these colonies have not had the success anticipated. There are glowing accounts of the wonderful fertility and climate of Argentine, and, when coupled with the unlimited supplies of money with which these colonies are supported, one naturally expected wonders. But there are certain rumours which tend to show that these colonies are not in a very satisfactory condition.

ARGENTINE *versus* PALESTINE.—Does God wish to give the Jews an object-lesson to the effect that He does not wish them to remove westward but eastward? How marvellous are His ways! The poor Jewish colonists in Palestine, unsupported by millionaires, are succeeding, while their more fortunate brethren, who had settled across the Atlantic, supported by millionaires, are not! God's help is, after all, the best.



**Jews and Journalism.**—Nearly all the Berlin daily papers are in the hands of Jews. Imagine their influence in that country. For, remember, the Press is a power to-day. The London *Daily Telegraph* is inspired by Jewish brains and supported by Jewish money. One of the most gifted and popular Art critics—Mr. Spielman—is a Jew. There is even a Jewish editress in England, and the paper she presides over—*The Sheffield Daily Telegraph*—is one of the smartest and best of Provincial journals.

**THE GERMAN GOVERNMENT AND THE ANTI-SEMITES.**—At a recent sitting of the Reichstag, Count Caprivi, the Chancellor and successor of Bismarck, condemned in the strongest manner possible the propaganda of Anti-Semitism. Here is one sentence of his able speech: "No one can accuse me of harshness towards the Jewish people, for I consider it a duty to treat all my fellow citizens alike, and all my doings are regulated entirely by these principles."

**FRANCE AND THE JEWS.**—At present, when general attention has been so recently called to the horrible outrage committed on the French Chamber, it may be interesting to know that the French Minister of the Interior is a Jew, M. David Raynal. He had been offered by President Carnot the Premiership, but had declined. Had he accepted, he would not have been the first of Jewish Prime Ministers in France, for it will be remembered that Gambetta was a Jew.

**RUSSIA AND THE JEWS.**—While France is willing to entrust the reins of Government to a Jew, Russia continues its bitter work of persecution. God has said, "I will bless them that bless thee, and curse them that curse thee." How truly that curse has been fulfilled in that mighty Empire of the East. Two years ago a famine raged all over Russia, half the extent of which will never be known, the actual facts being concealed. But the most remarkable fact connected with the famine, and little known, was the immunity of the Jews on the whole from the result of that famine. Those connected with the land would naturally suffer most, and as Jews are not allowed to own or cultivate land, they suffered least.

**THEN LAST YEAR** God sent His terrible angel of pestilence over that doomed country. Here, again, the actual numbers of those who fell victims to the cholera will never be known; one thing, however, has been ascertained, and is truly remarkable, that Jews suffered little. *Surely history repeats itself.* When God smote Egypt with plagues, His own people dwelt securely in Goshen. In Exod. viii. 22, 23, we read, "And I will sever in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there. . . . And I will put a division between My people and thy people." While all the cattle of Egypt died, we are told that, "of the cattle of Israel died not one" (Exod. ix. 6). At the plague of hail, "in the land of Goshen, where the children of Israel were, was there no hail." Again at the plague of darkness, "all the children of Israel had light in their dwellings," and finally, when the firstborn of Egypt died, none of the Israelites perished. Is God again beginning to put a division between the Jews and their oppressors?

**JEWS AND DOGS.**—One of the speakers at the recent Prophetic Conference at Liverpool, said that he had seen the following notice in large letters over the gate of a certain public park in East Europe, "Dogs and Jews not admitted." This is a degree worse than a record of the middle ages, which tells that over a certain bridge in France, the notice of toll read thus:—A man. . . so much; horse and cart. . . so much; Jews and donkeys. . . so much!!

**A CALL FROM ARABIA.**—A small book was put into my hands, called "The Yemou Jews at Siloam, near Jerusalem." It contains three most interesting letters. The first is by an Arabian Jew who had settled in Jerusalem, in which he tells his friends in South Arabia of "a community of Nazarenes (Christians), whose religion is like that of the Israelites." He also sends them one of their strange books—a Hebrew New Testament. The second letter contains the reply from Arabia,

in which they ask for more books. This sentence is particularly startling:—"With regard to the Christians you mentioned, we can say nothing, for as yet we have never seen a Christian, and they are not to be found in the country of Yemen. And as to the book you sent us, *we have never seen its like in Yemen.* Do please send us four or five specimens of their books. We like to read about this matter, and see these things, for they are quite new to us, and of which we have never heard in Yemen since the time of our immigration from the land of Israel, after the destruction of our first Temple."

**"COME OVER AND HELP US."**—Can anything be a plainer call than this from Yemen? Perhaps half a million of Jews—so, many seem to think—who have never seen a Christian, or the Christian Book? There is no reason why some work should not be commenced at once. Missionaries could well be spared from London, for instance. East London is simply overcrowded with Jewish missions. The London Jews' Society carry on their work in Palestine-place and Goulston-street. The British Society have their hall in Church-street, Spitalfields. Then the Presbyterians have workers and a mission house; the Mildmay Mission to the Jews is strongly represented. Again, the two Rectors of Whitechapel and Spitalfields do much aggressive missionary work in their respective parishes. The London City Mission employs some able and energetic Jewish missionaries. There is the Barbican Mission to the Jews, under the able management of Mr. Liepschitz. Mr. Ashkenazi is also carrying on a good and useful work with his devoted wife, and an able band of voluntary helpers. Let London spare some for Arabia! It is not only possible, but it should be carried out at once. It is unbusiness-like to send about two hundred workers to one town, and send none to a whole country like Arabia.

**WHO SHOULD BE A JEWISH MISSIONARY?**—Why, you, of course, who read this now. And your opportunities are great, for there are now about 150,000 Jews in England. Oh to witness for Christ at all times! Your Jewish neighbours! What will they think of your religion, if you never let them have the chance of hearing or knowing anything about it? Lepers once upon a time said, "We do not well, this day is a day of good tidings, and we hold our peace." Our Lord is interested in every Jew in London. For His sake tell them of His first and second advent, of the great salvation, and of His coming kingdom. He will bless you doubly for your love to His kinsmen.

**AMID** abounding poverty and distress, let us not forget in our sacrifices of "communication" (Heb. xiii.) the Jewish poor. Many of them in sore trouble, though ignorant that Jesus is the Christ, are nevertheless calling upon Him who is the God and Father of our Lord and Saviour. Deeds of lovingkindness to such are sure to find a place in His book of remembrance.

### SHIPS ON THE DEAD SEA!

Two sailing vessels are now navigating the Dead Sea for the purpose of exploiting the mineral wealth of salt, bitumen, and sulphur which abounds on its shores. Laurence Oliphant, who was a great expert on the subject of Palestine, always drew attention to the fact that the Dead Sea contained an almost inexhaustible supply of mineral wealth. He strongly advocated the colonisation of the country East of the Jordan and Dead Sea, as being far the most productive part of the land. This is how he describes the land East of the Jordan, and the possibilities of the Dead Sea:—

Ascending from the fervid subtropical valley of the Jordan, we gradually, before reaching the plains of Moab and highlands of Gilad, pass through another zone of vegetation, until we finally attain an elevation of about 4,000 feet above the level of the sea, and more than 5,000 feet above the Ghor Seisaban; but the difference in feet does not really convey an adequate notion of the difference in climate, owing to the peculiar conditions of the Jordan valley, which, being depressed below the level of the sea, produces a contrast in vegetation

with the mountains of Gilad corresponding rather to a difference of 10,000 feet than of only half that elevation. The consequence is that in no part of the world could so great a variety of agricultural produce be obtained within so limited a space. The valley of the Jordan would act as an enormous hothouse for the new colony. Here might be cultivated palms, cotton, indigo, sugar, rice, sorghum, besides bananas, pine-apples, yams, sweet potatoes, and other field and garden produce. Rising a little higher, the country is adapted to tobacco, maize, castor-oil, millet, flax, sesamum, melons, gourds, cumin, coriander, anise, ochra, brinjals, pomegranates, oranges, figs—and so up to the plains, where wheat, barley, beans, and lentils, of various sorts, with olives and vines, would form the staple products. Gilad especially is essentially a country of wine and oil; it is also admirably adapted to silk-culture; while in its forests, carob or locust-bean, pistachio, jujube, almond, balsam, kali, and other profitable trees grow wild in great profusion. All the fruits of Southern Europe, such as apricots, peaches, and plums, here grow to perfection; apples, pears, quinces, thrive well on the more extreme elevation, upon which the fruits and vegetables of England might be cultivated—while the quick-growing Eucalyptus could be planted with advantage on the fertile but treeless plains. Not only does the extraordinary variety of soil and climate thus compressed into a small area offer exceptional advantages from an agricultural point of view, but the inclusion of the Dead Sea within its limits would furnish a vast source of wealth, by the exploitation of its chemical and mineral deposits. The supply of chlorate of potassium, 200,000 tons of which are annually consumed in England, is practically inexhaustible; while petroleum, bitumen, and other lignites can be procured in great quantities from its shores. There can be little doubt, in fact, that the Dead Sea is a mine of unexplored wealth, which only needs the application of capital and enterprise to make it a most lucrative property.

### PERSONALIA.

**REV. JOHN WILKINSON** is, we regret to say, confined to his bed. He is hoping to visit America some time this year. God's people in America will, we doubt not, give him a warm and hearty welcome.

**MR. DAVID BARON**, a Hebrew of the Hebrews, for many years Mr. John Wilkinson's able lieutenant, having severed his connection with the Mildmay Mission to the Jews, has gone to Glasgow to initiate the Bonar Memorial Mission to the Jews in that city. We wish him and his work all prosperity in the name of the Lord.

**MRS. STERN**, the widow of the late Rev. Dr. Stern, the Abyssinian captive, is working as an honorary missionary in the Holy Land.

**DR. BRUCE, OF PERSIA.**—It is feared that Dr. Bruce, the C.M.S. missionary in Persia, may have to give up his work there. If so, much regret will be felt by workers among the Jews in that land. He has ever been a ready helper.

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All communications for the Editor, and books for review, to be addressed care of the Publisher, A. HOLNESS, 14, Paternoster-row, London, E.C.



The



Morning



Star.

### MANY THANKS.

WE are greatly encouraged. Letter after letter is reaching us to say how greatly THE MORNING STAR has cheered and helped and guided the children of God in the prevailing and increasing darkness. For this WE THANK GOD AND TAKE COURAGE. We cannot but feel that the Magazine has been chosen of our Lord to fill a place designed by Him in some little measure at least "to prepare His way before Him," and to warn the present generation of danger and coming judgment.

It may be that it is His purpose to make this effort of ours, begun and continued in much prayer, one of the links between His purposes for

#### THE CHURCH OF GOD AND ISRAEL.

If so, He will clear the way of THE MORNING STAR, that it may reach and be found helpful in both directions—preparing the Church, waking the Israel remnant, as well as warning Christendom, if so be that some *there* also may be startled by the cry of impending danger and turn, ere it be too late, from form and ceremony and empty profession to the Saviour of lost sinners. All this our Lord has laid upon our hearts, and by the cheering "God speeds" we have received we think *He has set His seal upon it.*

HELPFUL AND WISE CRITICISM.—We did not expect commendation *only*. On the contrary we supposed there might be *much adverse* criticism. We are thankful, notwithstanding such expectancy on our part, to have been spared it. Perhaps it is yet to come. If so, we trust to be enabled to meet it in the spirit of a humble desire to try everything by the Word of God, to retain all that is good and reject all that is evil, the good and the evil being determined only by that unerring standard.

ONE NOTABLE EXCEPTION.—The very first letter received after the issue of the Magazine was from a staunch personal friend much prized by us, and highly honoured by the Lord in the very field we occupy. It was so strong in its denunciation of the title chosen for our Magazine that at the first we felt greatly discouraged. Under such circumstances the only wise and happy course was

"not to commune with flesh and blood," but to lay the letter as one of old did before the Lord. He who knew our hearts comforted us; and then a kindly correspondence with our beloved brother led to the conviction that his criticism was not only right and necessary, but that it would meet the desires of many whom we value and love in the Lord.

THE objection raised was to the use of the name "JESUS CHRIST" without the prefix "THE LORD," and the plea urged was that for years there has been on the part of very many when addressing our Lord, and when speaking or writing about Him, an over-familiarity which is nowhere found or encouraged in Scripture, and which tends to weaken in the Church generally the holy sense of adoring reverence towards our blessed Saviour and Lord.

THE Editor, therefore, while personally objecting to the conclusion that the use of the simple name "Jesus Christ" must always be considered as an irreverence, and confessing to a feeling of partiality for the glory and majesty of its very simplicity, cannot but feel that there are proper grounds for objecting to its use in the title of such a Magazine as ours, especially considering that the drift of our generation is sadly in the direction of unholy depreciation of all that in our fathers' day was wont to be regarded with veneration and respect.

WE are happy, therefore, to call the attention of our readers to the change made, asking them to observe that now, and for the future, the sub-title of our Magazine is, "A Herald of the Coming of the Lord Jesus Christ."

OUR special thanks are due to many of our readers who have not only been distributing the Magazine freely among their friends, but who have written also heartily commending it. May we be permitted to beg our kind helpers to continue this good work in a very prayerful spirit.

ONE friend writes: "I am asking God to make it a great blessing to every house where it may go." Another says: "I send every paper out with a prayer that God will use it to enlighten and help."

WITH such helpers THE MORNING STAR cannot fail to be a blessing.

WE trust our many friends who have written to encourage us will be good enough to accept this acknowledgment of our thankfulness to God and gratitude to them. Letters have literally poured in upon us, and it has been impossible to reply to all.

### OUR CONFERENCES.

As will be seen by the advertisement occupying our front page, the arrangements for the Summer Conferences in Scotland are well-nigh completed.

Friends who are desirous that similar appointments should be made in the cities and towns where they dwell, are requested to communicate with "THE CONVENER of Prophetic Conferences," 22, Hamilton-square, Birkenhead.

### SCOTLAND BEGINS TO WELCOME THE LIGHT.

IT is well known that there has been a strong opposition in Scotland to the truth of the pre-millennial coming of our Lord. For many years the brothers Bonar, Dr. Andrew and Dr. Horatius, stood bravely and fought almost single-handed in their advocacy of this part of our creed. It is an open secret, too, that on Mr. Moody's first visit to Edinburgh, one great difficulty in the way of arranging meetings in the Scottish capital was the well-known views of the great evangelist on the Second Advent. Thank God, all this is a thing of the past. For many weeks past Mr. J. Sims, from America, has been lecturing on the Second Coming of Christ to very large audiences in the City Hall of Glasgow, and in the Assembly Hall at Edinburgh. Frequently three thousand people have at a time listened with most eager attention to the lecturer, and, Bible in hand, as is their wont when Scotch Christians are fairly roused to interest, the large audiences are searching the Word of God to see "whether these things be so." Thousands have been turned away from these meetings for want of room, and the interest continues to increase. Mr. Sims writes:—

"I have been addressing meetings in Glasgow and Edinburgh, and the people of Scotland have turned out in thousands to listen to the Gospel of the Second Coming of Christ. Time after time we had the largest hall filled by people anxious to hear the truth on this subject. So anxious were the people that some of the addresses had to be repeated. I find that in Scotland the Lord's people are true to the core concerning the

inspiration of the Scriptures and the blood of the atonement of Christ. Some Christians have got a new Bible almost, but in Scotland they are true to the fundamentals of Christianity; and I find this, that while we may not reasonably expect a unity of doctrine as to ecclesiastical matters, there is a unity of heart concerning the Lord's coming, and the people are being united more and more."

Our beloved brother, Mr. David Baron, was recently labouring in Glasgow in connection with the formation of a society for work among the Jews, an "In Memoriam of the revered and honoured servants of God, the brothers Bonar." Mr. Baron is a well-taught student of prophetic truth, and one of its most enthusiastic exponents.

Considering the well-known views of the Bonars, it is earnestly to be desired that the "In Memoriam" Society should, in its special work among the Jews, become also a witness to the coming One as the hope of Israel.

## SHORT EASY PAPERS ON PROPHECY.

### NO. I.—INTRODUCTORY.

IN these papers it is the desire of the writer to help believers who are not advanced in the study of the prophetic Word, and to whom many of the other papers in this magazine may seem, for a time at least, "hard to be understood." In order to this, readers and writer must begin at the "first principles," and study step by step the whole subject with the Word of God in our hands. There are difficulties of course; but to the simple-hearted child of God, believing in the guidance of the Holy Spirit, trusting to such guidance and willing to regard the Bible itself as the only authority, the difficulties will not be found great, and they will become less and less as we proceed.

One very considerable difficulty to many, and one which must be faced at the outset, arises from

### ERRONEOUS IMPRESSIONS

and ideas filling and prejudicing the minds of many true Christians. Such prejudices are the result of unscriptural teachings in early life; and the only way in which this difficulty to the reception of the truth can be overcome will be by a candid admission that previous ideas may at least be wrong, and by an unbiased effort to re-study the subject in the simple light of God's own Word. Let us, if possible, lay aside all preconceived notions, turn aside from

### ALL THAT MAN HAS SAID,

and judge of them by Scripture only.

One erroneous idea is that our Lord is not really in any literal or personal sense coming at all. Not that there is not abundant reference to His coming again, but because many have supposed that any such reference had to be interpreted in a spiritual or symbolic way. Hence it has been said that, when our Lord gave that cheering promise to His disciples on the eve of His departure, "If I go away, I will come again, and receive you unto Myself" (John xiv. 3), He only meant that to each one of His true disciples He would come at death and receive their spirits.

Now, if you will carefully look with me at another passage (John xxi. 21, 22), where our Lord, answering a question put to Him by Peter about John, says, "If I will that he

### TARRY TILL I COME,

what is that to thee? Follow thou Me," you will at once see that He could not have meant "till John shall die." We read that Jesus had been instructing Peter about the death by which he should glorify God, and then He says, "If I will that John tarry here on earth till I come, what is that to thee?" His coming, therefore, could not possibly mean death, unless our Lord had been supposed to say, "If he tarry here till he die, what is that to thee?"

Now will you turn with me to Acts i. 11? Read carefully that eleventh verse with the context, and I don't think you will conclude that the coming of the Lord Jesus there spoken of could have anything to do with the death of individual believers.

Once more, turn to 1 Thess. iv. 13-17. In this passage we have it very clearly and simply declared that our Lord is to come while a number of believers are alive;

### THEY ARE NOT TO DIE AT ALL,

but to be "changed and caught up to meet the Lord in the air." Are you convinced that in these passages a certain event is spoken of called "the coming of the Lord Jesus Christ," which does not mean His coming for His people at death? If so, let us deal with another error. It is often said that all passages where "the coming" is spoken of refer to the descent of the Holy Ghost, and were fulfilled at Pentecost. That then the Lord Jesus came back to the earth, dwelt in the Church, and began to reign over the nations through Church influence.

Now, this is a very serious error indeed, and one that has yielded a whole crop of errors of a most unscriptural and pernicious character.

It is a blessed truth that God the Holy Ghost is dwelling in the true Church and in every true believer; but the Holy Spirit the Comforter is not the same person as the Lord Jesus Christ. To teach anything that would imply this is practically a denial of the Trinity, and would entirely stultify our Lord's promise to His disciples that upon His departure He would pray the Father to give them another Comforter, even the Spirit of Truth (John xiv. 16). This other Comforter was to come only because Jesus Christ was to be away, and He was to testify concerning the absent One. Will you observe that no small part of His testimony concerning Jesus relates to this very subject?—that of the coming—so that the Spirit thus proclaimed in the Epistles and the Revelation that this great event

### WAS STILL IN THE FUTURE

long after the Comforter had come to dwell in the Church.

The error in question has deceived the greater number of nominal Christians, and not a few who are true believers, as to the very character of the Church itself. If our blessed Lord came at Pentecost

### TO INTRODUCE THE MILLENNIUM

by means of Church influence; if thus the

nations of the world are to be gradually won from heathenism and to become

### CHRISTIAN NATIONS,

large numbers of texts in the Epistles, as well as all that our Lord Himself says to His disciples about the condition of the Church during His absence, are quite inapplicable (Rom. xii.; 1 Cor. vi.; Phil. ii. 15; Col. iii.). The two Epistles to the Thessalonians, the two Epistles of Paul to Timothy, those of Peter, John, and Jude very plainly teach that the true Church of God is to remain, a comparatively small and suffering

### ELECTION FROM THE NATIONS,

till Jesus Christ shall come again. She is taught that her Lord is still rejected by all the nations, and is, in no sense, reigning over the kingdoms of this world. She is taught to suffer and to wait till God shall bring in the day of Christ's power, not by Church influence, but by a series of terrible judgments; not, by any means, by Gospel preaching, but by a time of wrath against a world rejecting the Gospel and the Saviour whom it proclaims. If you see this, you will have no difficulty in understanding why so few of the nations are Christian after nearly 2,000 years of Gospel preaching; and why those nations that call themselves Christian, not only answer so little to the character of the name, but are rapidly, as to the great masses of the people composing them, rulers as well as ruled, casting off all profession, even of faith in Christ and Christianity. The epistles teach us that this is exactly the state of affair that the true children of God are

### TO EXPECT IN THE CLOSING DAYS,

before our Lord comes. They teach us, not that men and nations are to improve, but that they are rapidly to "wax worse and worse," till our boasted Christendom shall have become an apostate thing, cast off by God, and ripe for wrath.

Once more, this error is closely bound up with another, which has, to those who believe it, made the holy prophetic Word a hopeless jumble of impossible inconsistencies. I refer to the notion that the Church has taken the place of Israel, that the Jews are not to be nationally restored.

### "ISRAEL HAS HAD ITS DAY!"

and now the Christian Church is Zion, and Jerusalem, and Israel. All the promises and prophecies about restoration to the Holy Land, the rebuilding of Jerusalem, and the reign of Israel's Messiah must, according to this foolish and utterly unscriptural idea, be regarded as fulfilled in the history of the Church, and to be interpreted symbolically. This is called "spiritual" interpretation and application of the Word of God; the truth being that it is the very reverse of spiritual, and in direct opposition to the truth which the Holy Spirit has written. Let our young students read with prayer and very carefully Rom. x. and xi., and let them especially ponder vers. 2, 11, 12, 15, 16, and 25 of chap. xi., and they will see how wrong it is to teach that the vast bulk of Old Testament prophecy which speaks of national restoration to Israel—restoration, as a people to their God, to their land, and



## TO THE HIGHEST DIGNITY

among the nations of the earth—has in any sense been fulfilled in the Christian Church. Our beloved brother, Mr. Wilkinson, may well say that such teaching has given a very literal interpretation to all those passages which speak of evil coming upon Israel, while it refuses a literal interpretation to such passages of the Word as speak of restoration to favour and prosperity. All the curses, *literal*; all the blessings, "*spiritual*." All the curses to Israel! All the blessings to the Church! Blessed be God, it is not so. The Church has her proper place; Israel has hers, and the Gentiles have theirs in God's purpose; and, if it be His will, we shall see something of the beauty and harmony which result, when that purpose for them, in their proper places, is spiritually discerned.

## BE READY, HE IS COMING FOR US.

By REV. HUDSON TAYLOR, China Inland Mission.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity—or love—shall cover a multitude of sins."—1 PETER iv. 7, 8.

THE Apostle brings before us a solemn but a blessed truth. "The end of all things is at hand." To those whose eyes are open to see the trend of things it is not a sorrowful thing, for things are not getting better and better. It is a very solemn thing to know that there are

## MORE UNSAVED SOULS TO-DAY

than there were a century ago. This is sometimes called "The age of missions." But when Carey first went to India there were fewer unsaved heathens than there are to-day. What is the state of things on the Continent and at home? The churches are not keeping pace with the increase of the population. There is no doubt we are living in a favoured part of the world. With all our sins and sorrows there are probably more true Christians in this little island of ours than dwell upon any other portion of the world's surface. But we are not overtaking the increase of the population, even in Britain. Therefore, when I see these words, "The end of all things is at hand," I am deeply thankful. Our little day of service is soon passing away; but there is something better than the service of the Church. There is the Master Himself coming. Where there is a large family, it does not do for the head of it to be away for any lengthened period. It is necessary for him to return to put things right. Does not the Church need the Master to come and put things right? Is it not a very glad thing to know that He is coming soon, and that every heart will be glad to meet Him when He comes into the air. It is a very solemn thing to those for whom He is nothing. It should stir us up to the greatest earnestness.

The Apostle brings this before us in order to stimulate us in the performance of our Christian duties. He says, "Be sober, and watch unto prayer." "As every man has received the gift, even so,

minister the same." See that your work is getting forward, and that

## YOUR BOOKS ARE IN ORDER,

for the end may be very soon. This chapter seems to be based upon this fact, the end is near. It is very striking to look through the New Testament and see how the coming of the Lord is the great motive and stimulus that is set before us for the life of practical holiness. Each one of the Apostles in his writing brings this forward. You remember how Paul appeals to the Lord's coming in many passages, and very notably in the first Epistle to the Corinthians, and also in the Epistles to the Thessalonians, and elsewhere, how in his appeal he refers to the coming of the Lord as the great incentive to holy living. If we read the writings of the other Apostles, we find the same incentive. If the Lord is really coming very soon, is it not a very practical motive? People often tell me that such a hope, such a belief, would cut the nerve of missionary effort. I do not find it so. On the other hand, I know no motive that has been so stimulating or more practical to myself.

I remember when this truth was first brought before me as a medical student. It did not take a long time to make a very practical effect on me.

## I WENT THROUGH MY BOOKSHELVES,

and sold and gave away a good many of the books. My wardrobe was not a very extensive one; but, when I thought that the Lord might come at any time, I soon saw that I could reduce it, and I did so. If the Master should come to-morrow, may I have my house in such order as I should like Him to find it. If this were really an operative motive it would stimulate more really and more truthfully than anything else that I know.

It has been my duty more than once or twice to leave my dear wife and children alone whilst I have gone out to the mission field. I cannot tell you what a practical joy it was to me to feel that I might not have to wait until I returned from China to meet them again. I thought that the Lord might come even before I got to China, and then I knew that I would meet my loved ones in the air. We are told to comfort one another in our bereavement, when we see the earth closing over those more dear than life, with the thought that the separation may be only for a little while. They are safe with Jesus, and at any time the re-union may come, and we shall all be with the Lord. Oh, yes, it is a very practical hope, and I would urge upon all to see to it that it be kept practical, and not made merely a subject for discussion. Where this hope is really held, it is a cleansing, a purifying hope; a blessed hope, in the best sense of the word; a stimulating hope, an encouraging hope.

I presume that all, or nearly all, who read this paper are familiar with this hope, but some may read this to whom the hope of the Lord's return is either

## A NEW SUBJECT

or one they have not given deep consideration to. I would like to say to such that,

in reading the prophetic parts of Scripture, you must be careful to note the distinction between His coming to take up the Lord's people into the air, and His coming with those that have been caught up in the air to deliver His people who will have gathered in Jerusalem, and to bring judgment to the earth and righteousness. It leads to great perplexity and confusion in the minds of people if they do not clearly discriminate between the difference in the Lord coming for His people and the Lord coming with His people. If we are to come with the Lord and the tens of thousands of His saints we must be gathered to Him, and that is the great hope for the Lord's people now. There are

## TWO CLASSES OF PROPHECIES.

One class is connected with coming judgment, and marked by varying signs which are to precede and usher in the period of judgment. You will find that all the prophecies of this class refer to the Lord coming with His saints. As to the prophecies which refer to the coming of the Lord for His people, I believe there is no event put between the believers and the coming of their Lord. The Church has had this hope set before it for many centuries, and if it was a joyful hope to them so very long ago, how much more so should it be to us now. What can we do to hasten the coming of our Lord? We are quite sure that He will not come to an incomplete bride. We are quite sure the number of His elect will be complete before He comes; and, as we do not know where this elect is to be found, let us be earnest in every effort that may win souls to Christ, and that may stimulate those who are members of His Church to put on their beautiful garments, and become as men who wait for their Lord. I think in this way we shall do what in us lies to hasten the coming of the Lord. What a glad day it will be to some of the Lord's people to find that he or she has been the means of winning the last soul for Christ—the one for which He has been waiting. The moment when that one is brought into the fold the Lord will collect his saints, and will go forth to meet his people. Will it not be a privilege to bring in the hour of His joy and the consummation of our own blessedness. We frequently hear the remark that history repeats itself. There is a good deal of truth in it. Before the destruction of Jerusalem the Lord gave His people

## VERY SOLEMN WARNINGS

against worldliness, and He told them to make friends of the unrighteous mammon, and told them to sell what they had and give alms. Some carried this advice to such an extent that prudent people, no doubt, thought they were going beyond reason. Some of them sold their houses. Who were the losers?

A little time later Jerusalem was surrounded by armies, and the opportunity was given to the Lord's people to escape. It was a very short opportunity. They had the Master's warning, when they saw Jerusalem surrounded by armies, to take the opportunity when it presented itself. Those who were on the housetops were not

to go down into the houses to take away anything, and those who were in the fields were not to return home. Who were the losers? Those who had so many treasures behind that they went and tried to rescue some of them, and, perhaps, lost their opportunity to escape. There is a similar day coming in which it will be impossible to make friends of unrighteous mammon. There is a day coming in which there will not be a chance of leaving a loved home for the purpose of carrying the Gospel to the heathens in foreign lands. All of us should say, 'Lord, what wilt Thou have me to do?' We ought to go wherever He may send us, or stay as He may direct us.

We want to have nothing between our souls and our Master, if He may come at any time. If I am living in the attitude of the man who only waits for the Lord, it makes very little difference whether He comes to-day or to-morrow or at a later time. Waiting for my Lord, He will not leave me alone. As the Lord reveals Himself to me to my heart, and the heart is gratified and satisfied with the only satisfying portion—Himself—whether He delay His coming a few days more or whether He comes speedily, it makes little matter to me. If I am left here

#### IT IS FOR HIS SERVICE

and to do His will, and if He calls me home it is far better. If we are living in this spirit, the difficulty that presses upon so many vanishes at once. You often hear the inquiry, Is not Africa or China or India unhealthy? Some of those countries are not so unhealthy as some people think. I have spent nearly forty years of my life in China, and I am stronger now than when I went. But really it does not matter to me whether this place is healthy or unhealthy. The question is, does the Lord want me there or here? There are some converted people who would not go to heaven if they could help it. If we really love the Lord, and if heaven is really our home, and if the Lord would be pleased to accept from me ten years of service in China instead of twenty years in England, would I not be the gainer by ten years, for I should get home ten years earlier. If our hearts are right with Him, it settles many difficult questions. When the Lord's people are willing to become little children, they will find that the Bible has many sweet things for them.

### THE PROMISE AND ITS FULFILMENT

(JOHN iv. 3).

BY JAMES SPRUNT.

"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."

MUCH has been said and written concerning the coming again of our Lord and Saviour, Jesus Christ; and yet, it must be admitted, there are a large number of God's dear people who are in a "thick fog" as to *when* they should expect Him, and as to *how* He will come. It is to be feared that some things that have been said and written have only helped to make "the fog" more dense.

In this paper we desire, as the Lord

helps, to jot down such Scriptures, and make such remarks, as will, we trust, lead every reader to a clear understanding as to *how* and *when* we should expect the Promiser to fulfil His promise.

The Old Testament Scriptures are full of promises concerning the coming of the Lord as the Messiah of Israel in glory and in power, and it would appear that the people of Israel were so occupied with these very promises that they quite overlooked the fact that there were other Scriptures, equally inspired of God, that taught that the Messiah would come in weakness and humiliation. Jesus Himself, during His ministry upon this earth, often referred to His coming in glory, and exhorted His disciples to watch, "for ye know not what hour your Lord doth come" (Matt. xxiv. 42). But in the New Testament epistles we are taught that which had all along been hidden, viz., that

THE LORD'S COMING IS DIVIDED INTO TWO STAGES.

- (1) He will come FOR His saints.
- (2) He will come WITH His saints.

It is with the first of these stages that we have now to deal.

In 1 John iii. 2, 3, we read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." There is first a word of assurance: "Now we are the sons," or children, "of God." No one could possibly hope for the coming of the Lord who was not quite sure that he was eternally saved. John could write about what he *knew* and what all the saints *knew*. "We are sons of God." Secondly, there was something not fully known: "It doth not yet appear what we shall be." We know we are children of God now; we know we shall be children of God *then*; but it does not yet appear what we shall be, *i.e.*, what we shall be like. Not having seen the Lord in glory, John could not say what the saints would be like. But he quickly gives, in the third place, another word of assurance: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Like Him! That is enough for every one of our hearts, surely! We do not need any further description of what we shall be. Like Him! Like Him for ever! Glory be to God for such grace to us! Then, in the fourth place, the Apostle speaks of this expectation as a hope. Every time the word "hope" is used in the epistles it has reference in some way or another to the coming again of our Lord. "Every one that hath this hope in Him purifieth himself, even as He is pure." If we were always looking for and expecting the Lord Jesus from heaven, we should always be living holy lives. But, how comes it that John here writes of this appearing of Jesus as a "hope"? We reply, He knew what it was to believe the word of His Lord and Master. He had heard the words from those precious lips, "I will come again, and receive you unto Myself," and they were to Him *real* words—words of truth. Could his Lord break

that word? Never! Heaven and earth might pass away, but His word never could. And so John looked forward to the fulfilment of the promise; and, although he now sleeps with other saints of God, he sleeps in hope. Whether we sleep in the Lord, or whether we remain upon this scene "till He comes," it will be the same for all His saints. When He appears we shall be like Him! Hallelujah!

Now, when the Lord comes for His people,

#### TWO THINGS WILL TAKE PLACE.

There will be the resurrection of the dead in Christ and the change of living believers; and then all alike will be caught up in clouds to meet the Lord in the air. How do we know this? By the teaching of 1 Thess. iv. 16, 17: "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."

Mark, it is the "dead *in* Christ" who will be raised; not the unsaved dead. There is no such thing as a *general* resurrection taught in the Scriptures. There are two resurrections: (1) of the saved, called the "resurrection unto life," and (2) of the unsaved, which is the "resurrection unto judgment." See John v. 29. Between these two resurrections Christ will reign over this earth for a thousand years—called the Millennium.

But to return to the consideration of the above Scripture. We note that it is "the Lord Himself" who shall descend; agreeing with the word spoken to the men of Galilee by two men in white, as they were gazing up into heaven, whither their Lord had gone, even whilst in the act of blessing them. The men said, "This same Jesus shall so come in like manner as ye have seen Him go." The "coming" of Jesus will be identical with His "going":—

(1) As to His person—"This same Jesus."

(2) As to circumstances—"As"—"So."

Now, looking at these Scriptures carefully, we consider that we are safe in saying that it is quite clear that Jesus went away *personally* and *visibly*, and He will come in like manner—*personally* and *visibly*. Will all men see Him come? Did all men see Him go? No, indeed. Only those who believed on Him saw Him go. After Jesus was taken down from the cross the ungodly world never saw Him again. To his own disciples alone He appeared. And as only the disciples saw Him taken away, so we believe His own alone will see Him when He comes for them. When He comes *with* His saints to reign over the earth, then all shall see Him and wail because of Him; but that is a different thing—that is in the second stage of His coming, as we pointed out at the beginning of this paper.

It has been said that other than saints will see and hear the Lord when He comes, because of His "shout," but this is by no means clear. When Saul journeying near Damascus heard a voice saying, "Saul,

aul, why persecutest thou Me?" the men which journeyed with him stood speechless, hearing a voice, but seeing no man. They saw indeed the light, and were afraid, and although they heard the voice they understood it not (Acts ix. 3-7, xxii. 9). And so in like manner, when the Lord comes the ungodly ones may hear something of His voice, but they will not understand it. Indeed, they will not know what has taken place until they discover that all the saints are taken away. Terrible discovery for them—left behind for judgment, the day of God's grace gone for ever.

In proof of what we have said, it may be well to point out that the word "shout" (*keleusma*) is a military term—a word of command from a general to his soldiers. Now military men would understand the shout, but civilians, whilst able to hear, would not understand it. And so we suggest that if unsaved ones hear the shout of the archangel voice they will not understand, and will, moreover, not be able to respond to it.

Now we draw special attention to what takes place at this coming of our Lord. "The dead *in* Christ shall rise FIRST; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Directly the trumpet voice of the Lord is heard, the sleeping saints will rise from their resting-places. Every churchyard and burying-place will send forth the loved ones of the Lord. "Tracing down the line of the ages, from Adam till the last saint to be gathered in,

#### ALL THIS COUNTLESS MULTITUDE

will, 'in a moment, in the twinkling of an eye,' spring up from their graves—raised incorruptible." What a stupendous scene! And not only will the sleeping ones be raised, but all believers then living will be changed—"We which are alive and remain shall be caught up together with them"—and so will never have to pass through death.

"Oh, joy! oh, delight! should we go without dying;

No sickness, no sadness, no dread, and no crying;  
Caught up through the clouds with our Lord into glory.

When Jesus receiveth 'His own.' "

"I think that is a mistake," we hear someone saying, "I think we shall all have to die." Do you? Well, for a little while put aside *your* thoughts, and let us turn once again to the Word of God. We will read 1 Cor. xv. 51, 52: "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."

"We shall not all sleep," most certainly means "we shall not all die." Death is never spoken of in God's Word as a hope set before us, but the coming of Christ is. The early saints were not looking for death or the grave; they were expecting Christ at any moment. "How comes it to pass in Scripture that a man who was carrying his life in his hand, like the Apostle Paul, needed to have an intimation that his

death was nigh at hand? How comes it that so bold a servant of God as Peter, in the midst of hostile Jews, whom he denounced as murderers of their own Messiah, had to be told of the death whereby he was to glorify God? Because at that time the children of God expected not death, but Christ to come in glory. Because their Lord's return from heaven was strongly and universally watched for by every saint of God. So truly was it the sanctioned, settled hope of all, that the exception had to be a matter of positive special intimation from God." May the Lord direct our hearts into the love of God, and into the patient waiting for Christ! (2 Thess. iii. 5).

"Jesus is coming! the dead shall arise,  
Lov'd ones shall meet in a joyful surprise,  
Caught up together with Him in the skies,  
Jesus is coming again!"

### IS THIS THE FINAL DISPENSATION?

*A Paper read at a Ministerial Meeting,*

BY REV. W. L. ROSEDALE, LL.D.

It is the opinion of many that the dispensation under which we now live is the final one, and that at its close the purpose of God respecting the earth will be fully accomplished. They believe that the evangelisation of the world will be effected by missionary labour, and that all nations will be brought under the powerful influence of the Gospel of Christ, so that before the close of this dispensation the kingdoms of the world will become the kingdom of our Lord, and then the will of God will be done on earth as it is in heaven. That the kingdoms of this world will become the kingdom of Christ is fully admitted, because it is expressly declared; but that the work of the Church in the present dispensation will effect this does not appear to be in harmony with Scripture. But there is another dispensation spoken of in the Word of God (Eph. i. 10) called the "dispensation of the fulness of time" which is to succeed the *present*, when God shall "gather together in one all things in Christ, both which are in heaven and on earth," when the Son of Man, who is gone into a far country, to receive for Himself a kingdom in which all people, nations, and languages shall serve him (Dan. vii. 13, 14), will return and reign. Now, concerning this kingdom,

#### THE BIBLE TEACHES US THREE THINGS.

(1) That the period of universal blessedness is to be expected in the latter days on this earth;

(2) That the Lord Jesus will return at the commencement of this period of blessedness to reign over this earth; and

(3) That the Church, usually called the Bride, will reign with Him during this period of blessedness for a thousand years.

I remark, then, that there are two subjects which form the great themes of prophecy both in the Old and New Testament, and they are the *suffering and the glory of the Lord Jesus*. The confirmation of this is given by the holy Apostle Peter (1 Peter i. 11), where he says, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye

rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. 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." Mark, then, the Spirit testified to

A SUFFERING AND A REIGNING MESSIAH, of a Saviour born in Bethlehem, stricken for the transgression of His people, and again coming in the clouds of heaven, when, according to the Prophet Isaiah (Isa. xxiv. 23), He shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously. There are many in our day, I am aware, whilst admitting the literal sufferings of Christ, still attempt to spiritualise and explain away those prophecies which speak of the reign of the Lord Jesus Christ on this earth, and they tell us that those passages of Scripture referred to must be understood in a figurative sense, because, they say, "Is it reasonable or likely that our blessed Lord should leave the throne on His Father's right hand to reign on this earth?" Such interpreters, surely, had they lived before the Lord's first advent, upon the same hypothesis would have united with the Jews in understanding those prophecies also in a figurative sense, which speak of the Lord of Glory having to die an ignominious death between two malefactors, and it appears far more reasonable that the Lord should come to be King over all the earth, than that He should come to be crucified.

That a period of blessedness is expected in the latter days we learn first from the Book of the Prophet Isaiah, the very portion which is appointed by the Church for Advent. It commences thus: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." This, our brethren will admit, has reference only to our Blessed Lord. Of His future it is said that a period of peace shall take place, when they shall neither hurt nor destroy in all the holy mountain, and the Messiah's rest shall be glorious. You will notice that in this portion of Scripture

#### CHRIST HAS AN EARTHLY TITLE.

His seat is upon an earthly throne (Isa. xi. 1-12), for David had no throne in heaven; here he exercises an earthly sovereignty and earthly blessings are here predicted, and all this in connection with an earthly people—the Jews and nations. In Jer. xxiii. 5, 6 we read: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, The Lord our Righteousness." It is surely unnecessary for me to prove that the righteous Branch here mentioned is none other than the Lord Christ, and the King out of David's loins who shall reign and prosper, none other than "Great David's

greater Son," our Blessed Lord from heaven. Ezekiel writes (xxxvii. 23—25): "So shall they [the children of Israel] be my people, and I will be their God. And David My servant shall be king over them, and they all shall have one shepherd . . . and My servant David shall be their prince for ever." In perfect agreement with that which has already been stated, it is said in the prophet Hosea (iii. 4, 5), "The children of Israel shall abide many days

WITHOUT A KING, AND WITHOUT A PRINCE, and without sacrifice, and without an image, and without an ephod, and without terephim. Afterwards shall the children of Israel return, and seek Jehovah their God, and David their king." Zechariah, in his twelfth chapter, speaks of the day when "the house of David shall be as God, as the angel of the Lord before them," saying, at the same time, that the Jews shall look upon David's Son whom they have pierced, and they shall mourn for Him. The same prophet, in referring to that great event, intimates in the fourteenth chapter that Christ's "feet shall stand in that day upon the Mount of Olives, which was before Jerusalem on the east." The passages of Scripture already quoted, and many others too numerous to mention on this occasion, predict a period of blessedness in the latter day, which is commonly called the Millennium, when wars and commotions shall cease under the peaceful government and sway of the Prince of Peace, whose throne shall be on Mount Zion.

If we compare that glorious dispensation with the present one, how striking is the contrast. Is Jesus Christ King now on this earth? If so, where is His honour? How does the dread majesty of His throne assert itself? All we know is, that He endures with long-suffering all manner of rebellion. He allows

#### HIS AUTHORITY TO BE INSULTED

and His name blasphemed. He permits the oppressor to triumph and the wicked to prosper. Moreover, the followers of the Lamb are despised, and often persecuted, according as it is written (2 Tim. iii. 12), "All that will live godly in Christ Jesus shall suffer persecution." And what about His purchased Church here on earth? Yes—

"With a scornful wonder,  
Men see her sore oppressed,  
By schisms rent asunder,  
By heresies distressed."

Such is the present dispensation.

We now come to the second proposition—that the Lord Jesus Christ will return with His saints to reign with them on this earth for a thousand years. Let me premise that the expectation of the Lord's second advent to this earth has never been a matter of indifference to Churchmen, who are reminded of that fact whenever partaking of the blessed Sacrament: "We show forth the Lord's death until He come."

That sweet declaration of the Lord Jesus Himself, "I will come again, and receive you unto Myself," has made many Christians, past and present, ardently desire His speedy return, and indeed it was the exclamation of the holy apostle

St. John, "Even so, come, Lord Jesus." The teaching of the apostles led the early generation of Christians in a very real sense to expect the speedy return of their Lord in their day, but that coming will be essentially different from His past coming. His saints will first be fetched, then accompany him, and events of vast importance will follow. The first time He came in humility as the gracious Saviour; now He will come in glory as the righteous Judge and King. With reference to the advent itself, in His conversation with His disciples the Lord Jesus corroborated the views they had already entertained about this great event. Thus when they asked Him (Matt. xxiv. 3), "What shall be the sign of Thy coming?" He replied, "Watch, for

#### YE KNOW NOT WHAT HOUR

your Lord doth come." Very clearly too did our Lord bring this truth home to the hearts of His followers on another occasion. On the night of His betrayal Jesus said, "Let not your heart be troubled: ye believe in God, believe also in Me. 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." These words were spoken in order to comfort the disciples on His departure. He tells them that while absent He will prepare a place for them, and will presently return to take them to be with Himself. I am aware that this passage is often unfortunately applied to the death of the Christian. Such interpretation, however, is not warranted by other parts of God's Word, and is open to serious objection. The disciples not only knew of a resurrection, but of a separate existence of the spirit, whether in happiness, like that of Lazarus, or in torment, like that of the rich man. If, therefore, the Lord was only telling them that their spirits would be with Him in Paradise, He merely told them what they already knew. Moreover, concerning death, it is said that the Christian goes to be with Jesus, but never that Jesus comes for the believer. The passage quoted unquestionably implies completeness—the perfect reunion which will only take place "when this corruptible shall put on incorruption." The redemption of the body is the believer's hope, but

DEATH CAN BE NO SOURCE OF CONSOLATION, neither has God ever intended it to be such. It certainly has lost the sting to the Christian, but it remains—and ever must remain—a painful, humbling, and repulsive prospect; it is sin's great conquest. But the parting words of our Lord to His disciples were to convey comfort to them, and therefore the promise of His coming again to them can have reference to nothing else but to the Christian's perfect state.

We have another passage in the Acts of the Apostles (i. 10, 11) clearly announcing the Lord's return. We read that after His ascension, while the disciples still "looked steadfastly towards heaven as He went up, behold, two men stood by them

in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." That this passage cannot have reference to the period of the end of the world, when the great white throne is set up, is clear, because it is explicitly stated that

#### "HE SHALL COME IN LIKE MANNER

as ye have seen Him go into heaven;" and verily He went there as a real person, in the very body that hung on the cross—in the very body that was put into the grave. Again, when the Judge does appear, He does not come to the world, for the earth and heaven flee away (Rev. xx. 11—14). It is the dead who are summoned before the Judge, not the Judge who comes to them.

But it is in the Epistles mainly that this subject of the Lord's second coming is brought forward most prominently, and used for the help and guidance of the Church during its existence here on earth. Take, for instance, the exhortation given to the Philippians (iii. 21). St. Paul wishes that church not to mind earthly things, as some of its members have done, to their great hurt and destruction. He says, "Our citizenship [or commonwealth] is in heaven; from whence also we look for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Here the Apostle is not waiting for death, but for the coming of Jesus, when the full hope of the Christian will be realised. The same Apostle, writing to the same church, counselling them not to meet opposition with opposition, but rather to give way and be yielding, says (iv. 5). "Let your moderation be known unto all men. The Lord is at hand." The original word is *ἐπιεικὲς*, which means yieldingness. Archbishop Secker translates it, the reasonableness of mind which curbs passions and sore feelings; as much as to say, You have been much hurt by the bad behaviour of others; it is not, however, worth while

#### TO LOOK AFTER YOUR RIGHTS,

seeing that the Lord's coming is at hand, who will set all things right." Again, the doctrine of the Second Advent is made use of to produce a sanctifying power over the redeemed souls of the Thesalonians, for he writes thus: "I pray God that your whole spirit and soul and body be preserved blameless until the Parousia of our Lord Jesus Christ." Equally is the direction for patience: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." Another apostle (1 Pet. iv. 7) employs this familiar truth as a motive to

#### WATCHFULNESS AND PRAYERFULNESS.

St. Peter says, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." "The end of all things could not mean the end of the world; it was an event of the utmost magnitude, as the words import, and at the same time one which might be speedily anticipated—one which would close God's present dealings



with men, and bring in an entirely new order of things.

In the hour of trial and persecution man needs much strength, else he is apt to fall in a moment of weakness like one of our own archbishops. Now, the early converts from Judaism who had turned to their Saviour as their Messiah and God, had been placed in difficulties and perplexities, and, in order to make them bold and confident, the writer of the Epistle to the Hebrews, who, I feel sure, could have been none other than the Apostle Paul himself, addressed them in language very different from that which some of us would have used. We might probably have said under such circumstances, "We are very sorry for you; we truly sympathise with you; it is hard to be so deeply tried by one's own brethren; but only believe that things will brighten up, and that ere long you will have a happy issue out of all your afflictions." But such was not the language of the holy writer. He says, "Cast not away your boldness, which hath great recompense of reward, for

#### YE HAVE NEED OF PATIENCE,

that after ye have done the will of God, ye may receive the promise: for He that shall come will come, and will not tarry." The blessed hope of Christ's advent was set before the Hebrews in its cheering light both to embolden them and to induce them to have patience, by looking for the fulfilment of a certain promise. I have no doubt in my own mind that by these words the tried Hebrew Christians were much comforted, and their hands which hung down, were lifted up, and some even enabled to resist unto blood (Heb. x. 35—37). But not only to the Jewish converts was the exhortation given, but the hope of the Lord's advent is conveyed by St. James to the poor brethren, who were groaning under oppression. "Be patient therefore, brethren," he says, "unto the coming of the Lord." If St. James had meant for them to be patient unto death he would have said so—nay, but he intended to point to the Lord's coming as an event that

#### MIGHT HAPPEN BEFORE DEATH,

and in the prospect of which they were to find their comfort. This is obvious also from the expression which follows, "Behold, the husbandman waiteth for the fruit of the earth and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Mark how accurately the words of comfort are here spoken. The coming of the Lord Jesus as a blessed hope is presented, not once, but twice, for the healing of their wounded spirits, and yet are they warned against impatience. Long waiting may be needed, but they are not to lose the hope because of its delay, for though in man's estimate it might tarry, according to God's Word it draweth nigh.

From the few Scripture passages already quoted I have endeavoured to prove that the holy apostles have been directed by the Spirit of God to put forward the doctrine of the Parousia as an incentive to spiritual-mindedness, as a motive to moderation when provoked, as a palliative for a

wounded spirit, and as an exhortation to patience. I would further say that the apostles in the early Church expected it in their own days, or at least near at hand. And if the Lord has not taken His Church up yet, let our utterance not be, "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 iii. 4). But let us rather believe that there is

#### A WISE AND HEAVENLY REASON

for this apparent slackness concerning His coming, and that it is, as St. Peter well expresses it, a longsuffering on the part of our Lord, who is not willing that any of His creatures should perish. There are brethren who maintain that all the passages already quoted have a spiritual and not a literal interpretation; with such I have no sympathy. They appear to reason like the Gnostics of old, for they, too, acknowledged the Lord Jesus Christ as the Son of the Supreme God, who was sent from the Pleroma for the happiness of miserable mortals, yet they denied, among other things, His humanity, upon the supposition that everything concrete and corporeal is in itself intrinsically evil; hence they denied that our Lord was clothed with a real body, or that He suffered really for the sake of mankind. And I fear that among many Christians now there is a hazy and indistinct notion abroad that the Lord Christ is only a spirit. Very similar was the feeling among the disciples after His resurrection, but the Lord took pains to convince them that they were mistaken, for, saith He, "A spirit hath not flesh and bones, as ye see Me have." This idea of a spiritual coming of Christ springs from suchlike error. Surely He went to heaven, and is there as a real man, and in like manner He will come again a real person, as He was on the cross.

Perhaps it is as well to call attention to the frequently made assertion that the Lord's coming is so distant an event that we can have little or no concern with it. Such teaching, apart from its being a fearful delusion, certainly tends to lull the Church into fatal slumber. Is that the position of waiting, hoping, and longing for a coming Saviour? Other objectors, and often truly earnest men, consider this doctrine

#### A NOVELTY NOT FOUND IN THE CREEDS,

nor entertained in the early ages of the Church. Such brethren I would direct to "Greswell on the Parables," and to Justyn Martyr's writings, both of which testify that this great hope referred to was the prevailing opinion in the ages immediately succeeding the apostles. More fatal, I think, is the delusion in the minds of many, especially among modern Dissenting bodies, that the present state of things is likely to continue, that

#### CIVILISATION IS SANCTIFYING THE NATIONS,

that education generally, and especially the advance of arts and sciences, is gradually turning nature into grace, the world into a Church, and the earth into a Paradise of God. Need I say that such views contradict the Word of God? One more objection I have heard—viz., that the men who

hold and preach the doctrine of the Personal Advent are mostly enthusiasts, would-be prophets, or weak-minded speculators, in whom the imagination prevails over judgment. To such objectors I would put the following question: Was Sir Isaac Newton wanting in judgment, or was Bishop Newton a dreamer? They both held this view. Surely we would rather, with this hope of the Lord's coming in our hearts, be deemed enthusiasts, even fools, than without that hope the wisest and most judicious of men. But be it ours to receive with meekness the engrafted Word, and be it ours also to tell others of Christ bleeding for us on the cross, and of His coming again to give us a crown of glory.

Waft, waft, ye winds, His story,  
And you, ye waters, roll,  
Till like a sea of glory  
It spreads from pole to pole.  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

I have said enough, I think, on this occasion, both as to the period of blessedness which is to come as well as to the Lord's personal coming to this earth; it only remains for me to make a few concluding remarks on the Church's great expectation, which is that she shall be taken up to meet the Lord at His coming, and then accompany Him to this earth to reign with Him over this world. It is nowhere said that the Lord shall

#### REIGN OVER THE CHURCH,

for the Church is His own body, His bride, and she is to be the sharer of His glory.

The consideration of this subject should have, at this season especially, and indeed at all times, a practical effect upon the members of the Church of God. Let our loins be girded about and our lights burning, and let us be like true men that wait for their Lord; and let us also realise our true position as Christians, for the testimony of Scripture is, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear,

#### WE SHALL BE LIKE HIM;

for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure" (1 John iii. 2, 3).

It may be that in our day the shout will be heard, "Behold, the Bridegroom cometh," and oh! what a marvellous, sudden transformation will take place—the departed and living members of the Church shall be changed in a moment, in the twinkling of an eye. "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 shall we ever be with the Lord."

"He, by Himself, hath sworn;  
I on His oath depend,  
I shall, on eagles' wings upborne,  
To heaven ascend:  
I shall behold His face,  
I shall His power adore,  
And sing the wonders of His grace  
For evermore."

## CHRIST'S COMING KINGDOM.

BY HENRY VARLEY.

"ART Thou a King?" was the Roman Proconsul's inquiry of our Lord. How striking and suggestive His reply, "TO THIS END WAS I BORN." The ultimate intention of the Incarnation is here revealed; for essential as this was for the full manifestation of the love of God to the sons of men, and true as it is that He was "found in fashion as a man," and became obedient unto death, even the death of the cross, whereby redemption through His blood, the forgiveness of sins, might be ours: yet these great functions of our Lord's personality lie assuredly within the great circumference of His kingly majesty.

The prophetic and high priestly character of Christ Jesus are transcended by His infinite majesty. The sufferings of Christ were to be followed by His glory.

## "HIM HATH GOD HIGHLY EXALTED."

Well did Gabriel express the divine intention in regard to our Lord's coming earthly sovereignty, "And the Lord shall give Him the throne of His father David. And He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." "All kings shall fall down before Him, all nations shall call Him blessed." In my former article I stated some of the grounds for strong confidence that the last years of "the times of the Gentiles" are now running out, and will certainly close within a very brief period.

I cannot refrain from expressing my hearty thanks to Dr. Bullinger for his undesigned but timely article in regard to the same subject. It is remarkable how a number of students of prophecy, thinking and writing separately, but in submission to the Word of God, practically arrive at one issue—viz., THAT THE GREAT CRISIS IS AT HAND. Nor this only; but, as Dr. Bullinger makes known, recent discoveries in stone come as timely and powerful witnesses also that the dawn of the morning of "the dispensation of the fulness of times" is upon us (Eph. i. 10).

As proved in your last issue, "the times of the Blessed and Only Potentate" cannot commence until "the times of the Gentiles" are run out and fulfilled. Another proof is now adduced. The stone (Christ) cut out without hands falls upon the feet of the great Gentile image, and breaks it in pieces before the kingdom of Christ is set up. The great day of the wrath of the Lamb, when the existing Governments of Christendom will be "dashed in pieces as a potter's vessel" has not yet arrived. There will be no room to doubt that day when it does come. The sudden and overwhelming judgment which breaks in pieces and destroys for ever the existing Governments of the world is no mere moral crisis reached.

There could be no such event as the

## GRADUAL FALLING OF A STONE.

The testimony contained both in word and symbol is so plainly revealed in Dan. ii. 31-45, that the character of the Lord's coming cannot be mistaken, unless the laws of faithful exposition are ruthlessly

violated. The fact that well nigh twenty kingdoms exist in Europe conclusively proves that the solemn and awful day, when the coming competent King shall "dash in pieces" "all existing rule and authority and power," has not yet arrived. David, Isaiah, Zechariah, Paul, and John all bear the same consensus of testimony. John describes that tremendous day in these august and awful terms: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, hid themselves in the dens and rocks of the mountains. And said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come, and who shall be able to stand." One thing is certain, such a day as that which is here described has never been in the past. These events are amongst those which will inaugurate the setting up of Christ's sovereignty in power and great glory over the whole earth (Rev. vi. 15-17).

Transcending the deserved and sufficient judgments of that great day will be the supernatural energy of the angels, which excel in strength, who will bind the prince of this world, and "gather out of Christ's kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." This is not, and cannot be explained to mean, the gradual spread of truth and right, regarded simply as moral and spiritual forces. This is divine and supernatural intervention. It is the compulsory close of this wicked and adulterous age, which the parables of the wheat and the tares and the draw-net alike declare and illustrate (Matt. xiii. 24-47).

The chief characteristic of Christ's reign over the earth will be **RIGHTEOUSNESS**. He will not tolerate sin and iniquity. The Coming Kingdom will be an entire contrast to the age which is now closing. That your readers may the better comprehend the leading characteristics which will pertain to Christ's coming kingdom, I give some of these in a brief and succinct form.

*First*, there will be one centre only for rule, authority, and righteous laws. "The Lord shall be King over the whole earth. In that day there shall be one Lord, and His name one" (Zech. xiv. 9). Politics, as now understood, will perish. By reason of diverse human sovereignties righteous government has been and is rendered impracticable. Hence the temporising word "politics." Observe, not what is just and right, but what under existing conditions is politic. That which is political has ousted righteousness from national counsels. There is not a government on the face of the earth that either rules or legislates according to right.

The reason for this is not far to seek. Diverse sovereignties must represent opposing interests. The inherent selfishness which came into power as the necessary consequence of man's rejection of the Divine authority produced inevitably the ambitions, cruelties, and wickednesses which underlie, e.g., the war-spirit now pervading and oppressing the nations of the European Continent. Rejecting the

government of God, man has assayed to occupy the place of sovereignty. How a man that is a sinner should be fitted for

## THE FUNCTIONS OF SOVEREIGNTY

is a puzzle, but vain man has attempted it with this result, that his incompetency either to govern himself or rule his fellows righteously has been demonstrated to the ends of the earth.

Six thousand years, and men have been pottering at the functions of government. One result seen is that in Europe, one of the four great continents of the earth, and that the most enlightened and highly civilised, there are to-day more than twenty millions of soldiers prepared for the dread arbitrament of the sword. Nor this only, but every kind of engine and instrument fitted for the destruction of human life is in stock ready for wholesale slaughter. We may well ask, Has the

## MORAL GOVERNOR OF THE UNIVERSE

nothing better for the world's welfare in His resources than these conditions?

Those of us who understand His will, revealed in the prophetic Scriptures, know that He has. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Rejected by the world when as the Saviour of men and King of Israel He came at His first advent, that rejection, through infinite grace, became the occasion and opportunity for the reconciling work of God in Christ. But the crown succeeds the cross, and His Glorious Majesty follows His "obedience unto death," for "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His Ancients gloriously" (Isa. xxiv. 23).

Israel's wickedness, in the "provocation" after their redemption from Egypt, delayed the carrying out of God's will in relation to their entering "the land flowing with milk and honey," but His purpose remained, and was afterward fulfilled. In like manner the rejection of our beloved Lord, at the time of His first advent, has delayed the appearing of His kingdom, but the purpose of God remains, and His counsel shall stand. The rejection, betrayal, and death of God's heir, at the instance of the Jewish and Roman power, could not prove a success. The lawless seizing of His inheritance has rightly resulted in miserable failure.

Thank God, the times of "restitution" are at hand. The rightful King shall reign; the Blessed and Only Potentate comes in power and great glory. Herein is the peace and prosperity of the future. Given the existence of this Competent Sovereign in Europe, and war must cease. Not a despotism like Babylon, or a corrupt sovereignty such as Alexander of Greece, or the Cæsars of Rome; but the wise, beneficent, and competent government of the Lord Jesus Christ, in whose hands all rule, authority, and power will be absolutely safe.

Herein is the fulfilment of the word, "the heavens must rule," nor will war cease unto the ends of the earth, until the Lord Jesus comes, whose right it is to reign. Who can recall the majestic song of the angelic host at the time of the birth

of our Lord without being struck with their wonderful words, "Glory to God in the highest, on earth peace, goodwill toward men." Such was the intention of the infinitely blessed God in sending His Son into the world. Alas! alas! "He was in the world, and the world knew Him not." "He came unto His own, but His own received Him not." Instead of welcome and reception, the awful alternative was thus expressed, "We will not have this man to reign over us." "Away with Him, away with Him; crucify Him, crucify Him."

#### "WE HAVE NO KING BUT CÆSAR."

Rejecting the Lord of glory, instead of "glory to God in the highest" resulting, God was dishonoured, Christ rejected, and man's false glory chosen instead. In the place of "peace on earth," the rejection of the Prince of Peace was resolved upon, and nineteen centuries of discord, war, and oppression have followed. Instead of "goodwill toward men," whether the words are read in the light of God's good pleasure toward men, or mutual goodwill amongst men, both have been frustrated and prevented.

In the deliberate rejection of God's King, the world proclaimed its distinct preference for "the prince of this world." The dread result of this degrading choice has been to corrupt human experience right through. Our Lord in His wonderful prescience rightly called this age "wicked and adulterous." Thank God, the dark chapter in regard to human government is closing.

#### THE CORRUPT PRINCE OF THIS WORLD

is to be bound and shut up. Is it not written, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high" (Ezek. xxi. 25, 26).

The reversion of all property and power into the hands of the competent King is about to take place. "He cometh, He cometh to rule the world." "With righteousness shall He judge the world, and the people with equity." Then shall this triumphant song be heard, "The Lord reigneth, let the earth rejoice; sing praises unto our King, sing praises: for the Lord is King over all the earth; sing ye praises with understanding" (Psalm xlvii).

#### JEWISH EMIGRANTS AT BLACKWALL.

A most interesting and important work has for many years been carried on in what is known as the Emigrants' Home (formerly Brunswick Hotel), Blackwall, under the very able superintendence and Christian influence of Mr. and Mrs. Wilké. Set agoing by a committee of Christian gentlemen, to meet the temporal and spiritual needs of the many thousands of emigrants to America and the Colonies from all nations, it was opened in 1883, since when 90,000 men, women, and children have passed through it on their onward way. Would that we had space to tell all that we have seen of the holy, happy work among them, of the multitudes of true conversions to God, of backsliders restored, and the many, many broken

hearts bound up and cheered! No one comes to the Home without hearing the Gospel, and many who received blessing are now witnessing to Christ as their Lord in various parts of the world.

At the present time large numbers of Jews on their way to America pass through the Home. Two months ago a batch of one hundred from various parts of Germany and Russia—some of them from Siberia—spent a short time in the Home, on their way to New York. As they came from many cholera-infected districts, an American doctor has been temporarily attached to the Home, to see that they are thoroughly disinfected before embarking on the American liners at Southampton. Mr. Wilké gives a most graphic account of their troubles. He says:—"The tales of hardship and ill-usage received on their way to England were heart-rending. On entering Germany they were quarantined for days and disinfected, at Rotterdam they had to undergo the same, at Gravesend they were strictly examined before being passed on to the Emigrants' Home; but once there under the rigour of American orders, which the doctor had to carry out to the letter, their trials came to a climax. Six days of further quarantine had to be passed in the Home. On their arrival they were at once stripped, sent to the bath, and to bed. Their clothes bundled into heaps without attempt at separation; fur coats, silk dresses, flannel, under linen, clean or foul, were thrown together into huge tanks, where they were boiled for half an hour! Any bedding which they had brought with them, bundles, and packets of eatables, tobacco, books, were confiscated and burned! Their bonnets, hats (lace, ribbons, feathers, &c.), and boots were steeped in a 50 per cent. solution of carbolic acid! Do you wonder if there was weeping and wailing and gnashing of teeth? The whole house was upset, our own servants rebelled, refusing to carry out the doctor's orders, and I was much tempted to turn the American doctor out of the Home."

#### MRS. WILKÉ COMES TO THE RESCUE.

"My dear wife was, as usual, calm under these trying circumstances, and, going at once to work among the Jewish women and children, set herself to comfort them. She ordered up coffee, pastry, sweets, oranges, and other goodies. She took charge of the children, caressing and cooing to them, thus at once winning over to our side the mothers of Israel. So by gentle, womanly love THE LORD SPAKE PEACE to this human sea of trouble, and the people composed themselves to sleep. We took courage, and hoped that all was well. Alas! the worst was to come.

"Next morning all the clothes, after having been dried before fierce fires, were thrown in heaps in our large dining-hall, which for the time looked very like some parts of Petticoat-lane on a Sunday morning. We could not discriminate. The whole party had to be let loose to find out their belongings. Oh! the scene—the fierce disputing and fighting over spoiled property; the loud lamentation! How can we describe it? We sympathised with them; we cheered them; we helped

them. Thus we won their hearts. Thus the Lord was with us. In all their sorrows they are a wonderful people, most resentful of injury, but easily won by kindness. Thus we won their hearts, and then we preached to them the God of Abraham, Isaac, and Jacob, and pleaded with them for their Messias. Shall I ever forget the farewell meeting. Having to journey early, they were roused at 4.30 a.m. After breakfast at 5 o'clock, their leader ("of the STRICTEST SECT A PHARISEE") requested Mrs. Wilké and myself to come into their midst. He then requested us to write our names in full on a blank sheet of paper. Then, after putting on his prayer cloth, he chanted a psalm in Hebrew, to which all responded. He then offered up a prayer in German, calling upon the God of Abraham, Isaac, and Jacob to bless Augustus Wilké, Helen Wilké, and the children (by name), at the same time holding up the paper with

#### ALL THE NAMES, BEFORE THE LORD!

What our feelings were, how can I tell you? My whole heart went out to these poor kinsmen of my Lord, whom yet they know not. I could only cry out, "with strong crying and tears," "Oh! Lord, how long?" "Come, Lord Jesus, come quickly." Then followed the "Farewell." Men, women, and children crowded round us: they wept; they kissed our hands; they blessed us in the name of Jehovah. Even now, looking back upon it all, I can only say "Hallelujah!" In those six days' intercourse with these poor Jews I was much impressed with several things, two or three of which I must mention. First, that though they are at present wandering westward, their faces are Messiah-ward. Next, that on account of the kindness they meet with in England, and because of the sympathy manifested towards them as a people, they are largely falling in with the idea that the British people are a part of their lost tribes. They repeatedly assured me that they could not believe that the English people were not descended from one of the ten tribes.\*

"Another thing I observed which taught me a useful lesson. Some missionaries visited these Jews during the time of their stay with us. They began their work by giving them copies of the New Testament. This was a great mistake. The Jews resented this; it stirred their worst passions; they treated the missionaries badly; called them all sorts of vile names; and, in cases where the gift was accepted, we afterwards found the books torn to shreds. On the other hand, when we first won their ears by kindness, they were quite ready to talk with us about the Messias, and after earnest conversation, sometimes with warm controversy, they have often asked for copies of our New Testament."

#### A JEWISH DOCTOR'S LETTER.

With the above Mr. Wilké sends the following letter from a young Jewish medical man who accompanied the emigrant party from St. Petersburg to New York. The writer, Dr. Maisel, studied for two

\* This, though a great mistake, shows what influence Great Britain may be yet privileged to use and what part to play in forwarding God's purposes for Israel. -Ed.



years at St. Bartholomew's, and has now a practice in St. Petersburg. He is a Polish Jew of good family, his uncle being the Chief Rabbi Maisel, formerly of Warsaw, who so strenuously resisted Count Berry, then Governor-General of Poland. Will the readers of THE MORNING STAR give a place to this young medical man in their prayers?

"DEAR SIR,—I ought to have written before, being under great obligation to Mrs. Wilké and you, but expected week after week to return through London to St. Petersburg. I have orders, however, to stay here for one month more, and my conscience impels me to write you, and ask you, Sir, to excuse me for not having done so before. I shall never forget the week I spent at the 'Emigrants' Home.' It was my first experience of an institution where disinterested humanity and religion shelter homeless strangers without drawing distinction as to the religion professed, and without pretence of judging the heart and soul. Such a thing is never to be forgotten. The same impression has been left on the hearts of my poor fellow-believers and countrymen—the same, but deeper; for in their wretched dark life in their native land they never met with kindness.

"I am convinced that they left the Emigrants' Home better than when they arrived. I am sure that many a time in the hard struggle for a living that awaits them here, they will remember the kind words spoken to them by Lord Radstock and others. During the passage they frequently discussed together over your statement that you, too, were WAITING FOR ISRAEL'S MESSIAH!

"You see that was too much for them. I happened to overhear them during their last meeting. They came to the conclusion that the English people are descended from one of the missing Hebrew tribes, and confess quite a different kind of religion from that which the Americans and other Christian nations hold. That is their explanation of why they never were insulted in the Emigrants' Home, and, on the contrary, had such attention and kindness paid to them. Really they were better men.

"Please tell Mrs. Wilké that my daughter often speaks of the 'kind lady over the way' from the house where we were quartered.—I remain, dear Sir, yours very respectfully,

(Signed) "T. MAISEL.

"Mr. Wilké."

## "MOROCCO AND ITS RACES."

[This was the title of a deeply interesting lecture recently given by Mr. C. Rolleston before the Foreign and Colonial Section of the Society of Arts. We quote below that portion of the address which we consider specially interesting.]

### ISRAEL IN AFRICA.

THE native Israelites of Morocco form a considerable portion of the population, numbering about 280,000 persons. They are divided into three separate classes—the Spanish, the Moorish, and the Atlas Jews. Each arrived in Barbary at a different epoch; each speaks a separate language; each inhabits a different portion of the empire; and each, living under totally distinct conditions, holds but little communication with the other two. When, in 1492, Ferdinand and Isabella

#### ISSUED THE EDICT OF EXPULSION,

by which the Hebrews were ordered to leave Spain within four months, it became with that ill-starred people a serious question in what part of the world they could take refuge. In Christian Europe their co-religionists were exposed to cruel persecution; and even where they were nominally tolerated they were surrounded by restrictions and subject to special adverse laws, owing to which they were kept in a state of poverty and degradation.

A considerable portion of the expelled Israelites decided on emigrating to Barbary, on account of its close proximity to their native land, and, perhaps, also owing to the fact that the Moors of Spain had, since the conquest of that country, treated the Hebrew population with a degree of justice and consideration, which was not afforded to the oppressed community by any Christian nation.

The result, however, by no means justified the anticipations formed, for the Moors on the African side of the straits were a much fiercer and more barbarous race than those in Spain. The edict by which the Jews were expelled from Spain was accompanied by clauses, owing to which their wealth had been practically confiscated. Nevertheless, many of them had contrived to secrete some money and jewellery, of which these victims of Christian bigotry and Mahomedan fanaticism were ruthlessly plundered. Thus,

#### HOMELESS, FRIENDLESS, AND PILLAGED,

they found themselves unwelcome guests in the inhospitable Moorish land; hated and despised by the natives, subject to laws which persecuted, instead of protecting them, and exposed to daily insult and outrage from an ignorant and brutal population. Many died under their accumulated hardships, many were murdered by the hill tribes, others were sold into slavery, and some, unable to face such conditions of existence in Morocco, retraced their steps to Spain, and accepted Christianity as the price of permission to reside in their native country. A remnant of the people, however, elected to remain in Morocco, where they settled, chiefly in the coast towns; and there their descendants have continued to exist to the present day. The second division of native Israelites are the descendants of those who, after the Roman conquest of Palestine, on the general dispersion of their race, found their way to Mauritania, where they settled, forming small communities in the different cities.

From the first, these immigrants appear to have been engaged in commercial pursuits; and during the Roman dominion were not subject to any special injustice; but on the Mahomedan conquest, which was completed in the early part of the eighth century, they found themselves under a yoke which, until lately, has been one of systematic persecution. Even at present, the Jews of the interior are

#### OBLIGED TO WALK BAREFOOTED

in the streets, are liable to mob outrage if they appear in any but their special dress, and are confined to a residence in a particular quarter of the town, composed of narrow, filthy lanes, called the Mellah, surrounded by walls, the gates of which are closed at night. As may be supposed, education among this class of Jews is at a very low ebb. Their language is the dialect of Arabic, spoken in Morocco, but there are schools attached to the synagogues, where the pupils are taught to read the sacred writings in Hebrew, and here their instruction may almost be said to end.

Superstition, the invariable outcome of ignorance, has engendered among these Israelites a regard for a multitude of rites

and observances, many of them meaningless and irksome, others demoralising, and replete with evil consequences; and customs prevail, not only in accordance with the Judaism professed by the Israelites of Europe, but absolutely contrary to their ancient faith.

As an instance of the above, I may mention that early marriages are sanctioned to an extent, which must, in more ways than one, be followed by objectionable results; for, strange as it may seem to the inhabitants of Europe, it is a fact that both partners are often of about twelve years old. It is very common also to see little girls of the above ages the brides of men past middle life, and these child wives, often mothers at fourteen, are broken down, faded women at twenty-five. Among other causes which have contributed to keep the Jews of Morocco a distinct people, may be mentioned the fact that they have always formed an *imperium in imperio*, the rabbis administering the laws which are binding on the Israelite community. In criminal cases, when both parties are Jews, the amount and nature of punishment to be inflicted is decided by the rabbis, the delinquent then being handed over to the Moorish authorities, who carry out the sentence.

#### THE ATLAS JEWS.

The Atlas Jews form the third division of the native Israelites, and their legendary history is of a singular character. They say that at a very remote period of time, prior to the Babylonian captivity, some political convulsions which agitated the Jewish State caused considerable numbers of the people to leave Judea in search of another home. They wandered along the southern shores of the Mediterranean until they arrived in the land now known as Morocco, where they appear to have been well received by the inhabitants—at that time a Berber race—who accorded them full religious freedom. As, however, Carthaginian Romans, Vandals, and Arabs, in successive waves of conquest, appropriated the country, those of the Berber tribes who could not reconcile themselves to a foreign yoke were gradually driven back to the mountainous districts, and especially to the great chain of the Atlas. The early Jewish race shared their lot, and the descendants of the latter now live in a state of perfect freedom with the Berber mountaineers. The Atlas Jews speak the Berber dialect; are scattered among the hill clans; are allowed to bear arms; and are said to be

#### A BRAVE, INDEPENDENT RACE.

They hold but little communication with the Jews of the plains, and the small amount of trade carried on from the mountains is in their hands. It is said that they possess only a portion of the Hebrew sacred writings, and that their religion is free from the degrading superstition of the Moorish Jews.

Richardson, in his work on Morocco, quotes Procopius, the Byzantine historian, as stating that at the time he wrote—the sixth century—there existed in a North African town, called Tigisis, a column having the following singular inscription:—"We are those who fled from the Jews."

robber, Joshua, the son of Nun." Some consider this Tigisis to have been situated close to the site of the present Tangier, but the more general opinion is that it was a town in the district now known as Algeria.

The statement of Procopius is, to a certain extent, corroborated by a tradition of the Berbers, who assert that their ancestors formerly inhabited Canaan, but were driven forth by an irruption of a horde of Jews. Should it be a fact that the Berbers are the offspring of a former people inhabiting that country, it is not a little curious that the two races which contended so long ago for the land of milk and honey should have ended their wanderings, and be now living in harmony together in the lofty and secluded Atlas ranges of Morocco.

## Liverpool Conference Addresses.

(Continued from our last.)

### THE CHURCH.

BY DR. NEATBY.

BELOVED friends, read with me the 22nd and 23rd verses of chapter xvii. of the Gospel of St. John: "And the glory which Thou gavest Me I have given them; that they may be one, even as we are one. I in them, and Thou in Me, that they may be perfect in one; that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." One of the great purposes of the Cross is set forth in the prophecy of Caiaphas, recorded in John xi., that Christ should die for that nation. All the blessed purposes of God with regard to that nation hang upon that Cross; and not for that nation only, but also that He might gather together in one the children of God which were scattered abroad.

It was, then, one of the purposes surely

DEAR TO THE HEART OF GOD,

one of the purposes dear to the heart of the Lord Jesus Christ, that He should die for that nation, and for the accomplishment of His purposes in the nation. His death, however, was not for that nation only. In looking forward to the cross, our Lord said, "I have a baptism to be baptized with," &c. The Lord Jesus Christ was straitened in His soul until the cross was an accomplished fact. That cross was really setting God free for the accomplishment of those purposes which were in His heart. WITHOUT THAT CROSS THERE COULD NOT HAVE BEEN ANY BLESSING TO MAN: let us ever remember that there was no power on earth that could have kept you and me from the lake of fire if Christ had not died.

No power on earth or in heaven, no power divine or human, could have kept you or me in the least from descending to everlasting burning. That cross is a great,

BLESSED FACT NOW BEFORE GOD.

He is at liberty to let out of the love of His heart any blessing which is according to His perfect wisdom; and the counsel of God now is, that He should gather into one the children of God scattered abroad, and that He should make them one body. There had been figures of this before, but

there had not been realisation. Now God gathers us around the person of His own blessed Son, and not only so, but He makes people one with Christ by the Holy Ghost.

THE CROSS IS THE FOUNDATION OF IT.

It is the declaration of the righteousness of God in His dealings with us as individuals, and the only ground upon which He can gather us together in one holy body.

The Holy Ghost could not come down until the cross was accomplished; and until the One who sustained that cross was glorified, as it is said in John vii., "The Holy Ghost was not yet come, because Jesus was not glorified;" but now the Holy Ghost is come. It is the grand fact of Christianity. Satan has succeeded in obscuring it, and we are seldom at a prayer meeting where some one does not ask for the Holy Ghost to be given. They do not ask for Christ to die, for that would be too flagrant, but they ask that the Holy Ghost should be given. Let us ever remember that the Holy Ghost has been given. The Holy Ghost is the portion of every believer in the Lord Jesus Christ; THE HOLY GHOST DWELLS IN EVERY BELIEVER; and your body, if you are a believer, is the temple of the Holy Ghost. He does not come and go, but He abides there. Your responsibility is to be

MEASURED BY YOUR PRIVILEGE,

and your privilege is to have the Holy Ghost ever within your soul. He is the spring of joy and freshness. He is the blessed spring of those living waters which form the rivers referred to in the 7th chapter of John. He is the earnest of all that is coming to us, the earnest until the day of redemption. He is the unction by which we know the things which are freely given to us by God. In all these characters the Holy Ghost is an abiding presence in the soul.

We may seek to be filled with the Holy Ghost, and that is presented to us constantly in the Scriptures as a thing we may seek and have, and lose and get again, by God's good and blessed hand. Now the Holy Ghost unites us to Christ. It is not the blood of Christ that unites us to Christ. We could not have the Holy Ghost without the blood of the cross. It is not the fact that we were regenerated that makes us one with Christ. There is a living link with the Lord Jesus Christ. Let me quote one word from John xiv. 20: "At that day—the day of the Holy Ghost—ye shall know that I am in My Father, and ye in Me, and I in you."

At this day it is our privilege to truly know that Christ is in the Father, and we in Christ, and Christ in us. That is a fact. Is it? If so it ought to make a revolution in our lives. It ought to characterise us, and make us different men and women from what we are in nature, because of this living union with the Lord Jesus Christ by the Holy Ghost, expressed in simple words, but words of burning reality. THE HOLY GHOST,

THEN, UNITES US TO CHRIST.

God tested man in the Israelitish people. Our brothers have referred to the result of the testing of man under all sorts of circumstances. That testing culminated in

God's Son being crucified, and Israel then was set aside. The first man was set aside, and the Second Man came. It was indeed the setting aside of Adam and his race, that Christ and His race should occupy the scene before God. For a time there was a lingering of God over Israel. The kingdom was offered to them after

CHRIST WAS CRUCIFIED AND GLORIFIED,

and it was said to them that, if they would repent, Christ would come again and bring with Him times of the restitution of all things, and times of refreshing. But their answer was, "We will not have this Man to reign over us," and Stephen, filled with the Spirit, was to bear that message to his Master, that they would not have Christ at any price. What we see God's grace most blessedly in is, that the president of the assembly that gave this answer was afterwards chosen by God to be a vessel of revelation and of blessing to the Church; and who, when he was on his way to Damascus, was smitten by Christ, who asked him, from heaven, "Why persecutest thou Me?" That was a charge that involved in it the truth which this portion of God's Word brings before us. Those persecuted ones were Christ; they were MEMBERS of His body; flesh of His flesh, and bone of His bone. Will you seek, whilst we dwell upon this subject, that it may be a blessed personal, individual reality to us? You are a member of Christ if you are a believer in Christ.

I AM A MEMBER OF CHRIST.

God looks upon the Son of His love, and finds ALL His pleasure in looking upon Him; and as He looks upon Him He sees every member in His Body. Every member is loved of God as Christ is loved of Him.

If you will turn to the Epistle to the Ephesians you will see this great secret of God brought before us with wonderful clearness. In the 5th and following verses of chapter iii. we read of "the mystery of Christ." That blessed mystery is not that the Gentiles shall be brought into blessing, that was prophesied from the first; but it is that Jews and Gentiles are to be brought together into the body of Christ. *One body.* Christ died that it might be formed. "The glory which Thou gavest to Me I gave to them." Oh, consider what it cost Christ to win that glory. It was the glory that was given to Christ as the Compasser of redemption. It was the glory which Christ won in the field of redemption; glory that He won in glorifying God.

In John xiii. we read. "Now is the Son of Man glorified, and God is glorified in Him." It had been the glory of the Son of Man to come to that cross, and take up the dishonour which man had brought to God; and, in regard to that rebellion and sin, to glorify God—to make God more glorious than He had been in all His ways. "Therefore," He says, "doth My Father love Me, because I lay down My life that I might take it again." It was an object

WHICH CALLED OUT THE LOVE

of the Father in a new way and manner.

There had been no lack of love from the Father to the Son through all eternity; He was daily His delight. But now that Son of His love has become a man, and, as a man, has stooped down to be a worm and no man; to bear sin in His own body on the tree that God might be glorified; that sinners might be saved, it is true, but first of all that God might be glorified, and that He might be vindicated in His creation, and that the truth of His character might be known. "Now is the Son of Man glorified, and God is glorified in Him." When Christ has won this glory His first thought is to SHARE IT WITH OTHERS. Blessed Lord Jesus! He declares the Father's love to His brothers as soon as

#### HE IS RISEN FROM THE DEAD;

He shares the glory He has won where no one else could stand but Himself; He shares His glory with the objects of His love, in order that the world might know and believe. The children of God ought to be here giving evidence that they are one body. It is our responsibility to show it. But there is a manifested oneness for which we wait, the coming of our Lord Jesus Christ. There will be no manifestation in glory until that day. He has not received His many crowns yet; and do the saints want to be crowned before their Lord? The Lord Himself will distribute all glory, all crowns, and if anyone is called to be with Christ, I heartily congratulate such a person. "To depart and be with Christ is far better." That is quite enough until the Lord

#### COMES AND BRINGS IN THE GLORY.

This is the manifested glory that we shall have in the millennial day.

There are two figures used with regard to the Church in glory. The Church is represented as a bride and as a body. As a bride, she is prefigured by Eve. Adam fell into a deep sleep; Christ fell into a deeper. Eve was formed out of Adam, and the Church is formed out of Christ. Eve was bone of Adam's bone, and flesh of Adam's flesh; the Church is

#### BONE OF CHRIST'S BONE,

and flesh of Christ's flesh. The Church is also represented as the body of Christ. In Ephesians i. we have a subject which we cannot sufficiently deal with at present. We have the greatness and the power which are wrought in Christ. In the 19th verse we have: "And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Thus the Church is the complement of Him, the filling up of Him who fills all in all. In other words, "so also is Christ" (1 Cor. xii. 12), referring to members and the Head rather than to the Head and members. Christ will be manifested in that day, and THE CHURCH WILL BE MANIFESTED AS HIS COMPLIMENT, His

filling up, the filling up of Him that filleth all in all. "I in them, and Thou in Me." Have we laid hold of that in any measure? It is not I in them, and they in Me. "I in them, and Thou in Me."

Is it possible that the one who now addresses you will be, in that blessed day, the expression of the glory of Christ before the millennial world? Yes, it is a fact. That is what we are called to.

#### THAT IS YOUR PORTION AND MINE.

As it says in the first chapter of the Second Epistle to the Thessalonians, "When He shall come to be glorified in His saints." Though we are born in the image of the earthy, it is God's purpose that we are to bear the image of the heavenly. It is God's predestination that we should be conformed to the image of His Son, that He might be the first-born among many brethren; and that when they look upon us they should see Christ; that when they look upon us they should see the glory of the Lord Jesus Christ.

Blessed, blessed thought! "I in them, and Thou in Me." Just as Christ is the express image of His Father's person, so are we to be of His person. We are to manifest Christ as Christ manifests the Father. What does this testify to? To two things. "That the world may know that Thou hast sent Me."

It is a most precious thing that God is resolved that Christ shall be honoured; and this honour will be seen and known in the fact that we are with Christ and like Christ in that eternal glory. The Father sent the Son, and He has loved us as He loved Christ. Am I mistaken? I can scarcely believe it? "Has loved them as He loved Him." That Christ should be loved of the Father is quite natural, and that He should be a perfect delight of the Father's heart, but that I should to-day

#### BE LOVED AS CHRIST IS LOVED

is wonderful. Is it not? Oh, that you may take that home with you; take it home, not because we are occupied with it, but because it is true. "And hast loved them as Thou hast loved Me." There will be no doubt about it when we are seen in the likeness of Christ. It will be manifestly true when we are like Christ; it will be practically true, perfectly true, that the Father loves us as He loves His Son, and because He loves His Son. It is because we are one with Him; it is because we are taken out of our place in nature, and that is forgotten altogether, and we are in our place in Christ Jesus, one with Him by the Holy Ghost; the love of Christ, the Head, circulating through every member, and every member in all

#### THE PERFECTION OF CHRIST.

That is your future, my brothers and sisters. May God give you to walk as having such a future by expecting Christ to-day. Do not go and say, I said Christ was coming to-day, but, by God's grace, expect Christ to-day, and if He should not come to-day, expect Him to-morrow, expect Him till He comes; look for Him as the greatest and most supreme good. If we would be faithful let us be every moment expecting Christ, every moment labouring, suffering, doing as we should like Him to find us in that blessed day of His coming.

## HOW THE THESSALONIANS WAITED FOR THE COMING OF THE LORD.

BY DR. BULLINGER.

I WANT to bring before you, from the Word of God, an example of what a church may be that lives under the power of the "blessed hope." The church of the Thessalonians, and the two epistles written to it, bring before us what we may call a model church. We are constantly exhorted to go back to the first three centuries if we want to see what primitive Christianity was. We cannot even go back to the first. That is not far enough, for before the end of the first century the churches were all corrupt; they had all failed; and that is why the epistles of John, written at the close of that century, are addressed to *individuals* and not to churches. That is why the epistles to the "seven churches" in the Revelation close with a solemn word of exhortation. We are commanded to listen,

#### NOT TO THE CHURCH

or the voice of the church, but the Holy Spirit says to us, "He that hath ears to hear" (not what the church says to him), but what "the Spirit saith to the churches."

Hear, then, what the Spirit saith to us concerning this church of the Thessalonians. Here you see a wonderful example of the practical influence and power of this "blessed hope." If you read these two epistles carefully, and mark the passages, you will find that there is one note of unqualified praise bestowed upon them. That was a very remarkable thing amongst the churches of that day, and still more remarkable is it amongst the churches of the present day.

Unqualified praise, and unbounded missionary zeal, are the two marks of this church. He could not write so to the Galatians, but he had to say, "Oh, foolish Galatians, who hath bewitched (or fascinated) you that you should not obey the truth." To the Colossians he had to write, "Beware lest any man spoil you through philosophy or vain deceit." To the Corinthians he had to write, "I fear lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not." Not a word of that to these Thessalonian saints. Turn to 1 Thess. i. 2. It opens with this burst of praise, "We give thanks to God always for you all." Again, in the 7th verse, "So that ye were examples to all that believe in Macedonia and Achaia." Again, in chapter iii. 6 and following verses. He says, in verse 9, "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God"; and so on. There is only one word of rebuke at the end, and even that was not on account of any great and formidable sin. He said (2 Thess. iii. 2): "We hear that there are some which walk among you disorderly, working not at all, but are busybodies." With that single exception there is one note of unqualified praise. There was no need for fear lest he had bestowed upon those saints labour in vain (as to the Galatians), no need to prove the fundamental doctrine of the resurrection (as to the Corinthians).

Again, they were undoubtedly

#### A GREAT MISSIONARY CHURCH.

We read, "From you sounded out the Gospel, the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." That is a tract of country as big as England, and yet from that little church they managed to evangelise the whole of that district, in spite of all the difficulties which they had to meet. If they wanted a second copy of this epistle they had to write it themselves. There were no printing presses, no Bible societies, and yet in some way they managed to sound forth the Word of the Lord and make His precious Gospel known throughout the world of that district. To such a Church as this Paul could write out of the fulness of his heart. You have here the teaching of the Holy Ghost, and you find

#### TWELVE REFERENCES TO THE LORD'S COMING

in these eight chapters. That is more than you will find in whole volumes of modern sermons. To this church he could tell out the Divine secrets and give thanks to God for them. It is important for us to know the secret of all this, because it would be a good thing if we could have these things said of us, if we could be the subjects of unqualified praise in the sight of God. What is the secret of all this? He first of all reminds them, in the 9th verse of the first chapter, "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." In the first place the apostles, when they first went to them, were men with sore backs, for they had just been let out of the prison at Philippi, where they had been scourged. The Gospel was taken to them

#### BY MEN WHO WERE IN EARNEST,

by men who so knew its power and its comfort that they could praise God while their feet were in the stocks. They had faith in the message they carried, and in the power of God's word. They believed it was able to accomplish all that for which God had sent it. They believed it must prosper (Isa. lv.). They believed it was the power of God unto salvation to everyone that believed (Rom. i. 16). They believed it was able to make wise unto salvation, and therefore they did not need any of the tricks and contrivances of the nineteenth century. They did not need bands of music, nor trained choirs to perform music, nor solo singers, nor sensational announcements. They wanted nothing that ministered to the flesh, but they wanted to leave room for faith and for the Spirit of God. They took with them the Word of the living God. It was quick and powerful, and they had faith in its power. They found Thessalonica worse than Liverpool is to-day, for every soul was ignorant of Christ. The inhabitants were sunk in the depths of idolatry, with all its awful uncleanness, and the Jews were sunk in their Judaism. They knew they were all alike in their sin, both Jews and Gentiles, the pious and the profane, the moral and the immoral, the religious and the irreligious.

They believed there was no difference in them before God. It is like cold water to the thirsty soul to see such faith in the power of God's Word. Would to God we could see it to-day! They did not go there with religious ceremonies, nor trusting in sacraments. They did not give the inhabitants any plans for the improvement of the city, no plans for education,

#### NO MODERN GOSPEL OF SANITATION,

no plans for making the people moral. They did not go there to entertain the goats, but to seek out the sheep. They did not go there to preach a Gospel of temperance, but the Gospel of Christ, and they believed that Christ could do everything for the sinner that the sinner needed.

All these things I have been mentioning appertain to *religion*, and that is the most awful thing in the world. Remember that it was the religious men in the nation who crucified Christ; it was not the ungodly men, but the men who professed to fear God. That is all that religion can do for you apart from Christ. They believed that the Holy Ghost had come, and that having come, He would bring in the world guilty concerning sin. Why? *Because they believed not on Christ. That is sin.* You must not take the world's notions of sin. The world is unquestionably

#### CONSTANTLY CHANGING ITS IDEAS

regarding sin. Thousands of professing Christians among all our churches are fighting against *this* sin, or attacking *that* sin; while the only sin that will destroy the soul for ever is that men believe not on Christ. The Holy Ghost has come, and this is what He brings the world in guilty of, concerning sin. He will bring the world in guilty concerning righteousness, because they crucified the righteous One. That is why the Lord will bring in the world guilty concerning righteousness, because, while professing to know it, it crucified the Righteous One.

Turn to Acts xvii.: "Now when they had passed through Amphipolis and Apollonia they came to Thessalonica, where was a synagogue of the Jews, and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures." Here was the written Word and the Living Word; and the ministry of that Word was effectual in bringing out this body of saints in Thessalonica who were deserving of this praise. They proclaimed that that Blessed One must "needs have suffered." Why? Because sinners must needs be saved. It was not Christ's life that saved us, but His death; and if His life could not do it, depend upon it, our life cannot. "While we were yet sinners, Christ died for us."

Then, further, they preached that "this Jesus whom we preached unto you is Christ," "another King," as they were charged, when they were brought before their judges. "There is another King coming, one Jesus," was the subject of their testimony. They preached Christ; not a system of doctrines, or a code of articles or creeds, but a Person, a living Saviour. No testimony is complete without that. They preached a Per-

son, and they preached a whole Gospel. They did not proclaim an impotent Father, a disappointed Christ, or a defeated Holy Ghost. No! They preached an omnipotent Father, an all-victorious Christ and an invincible Holy Spirit. They revealed that precious Saviour. They did not *sing the Gospel*. That had not been invented then; but they *preached* the Gospel. Their theme was Christ, the *written* Word and the *Living* Word, not the Christ of theosophy, or the Christ of theology, but the Christ of the Scriptures. Early this year there was a great correspondence in one of our leading daily papers, and the subject was,

#### "IS CHRISTIANITY PLAYED OUT?"

I do not wonder at the world asking that question, because if the world does not go into the churches and chapels they can read the bills which are posted outside the doors, and, reading these, it is justified in asking, or in coming to the conclusion that their Christianity is played out. The fact is, such Christians are at their wits' ends to know what to do next, because they have lost faith in the inspiration of the Word, and therefore in its *power*. They have given up the *truth* of the Scriptures. What have they to do with its power?

It is refreshing to turn our eyes to Thessalonica, and to see the "manner of entering in" which the Apostles had, and to see what simple means they adopted in turning the city upside down, and in producing this blessed church, the subject of all this unqualified praise and missionary zeal. These teachers gave them facts to believe in, and a glorious Person to love, and blessed realities to hope for. False religion gives people plenty to do, plenty to believe. It makes large demands upon their credulity, but nothing to hope for. That is one of the differences between false and true religion. True religion gives you precious realities to believe, and a glorious object to hope for. Next you see the *character* of these Thessalonian saints. They "turned from idols." There are thousands who profess to do that at conversion now, but how few go on to engage in definite service for the living God? And of those who do go on to engage in service, how few really who wait for the coming of His Son from heaven? This was

#### NOT WAITING FOR THE SPIRIT OF GOD,

but waiting for the Son of God, which is a very different thing. They were not waiting for Titus to come and destroy Jerusalem, but for "the Son of God from heaven." They were not waiting for the world's conversion, or the restoration of Israel, or the formation of the ten kingdoms; but they were waiting for the Son of God, a Person, the same One who had delivered them, they waited for God's Son, even "Jesus which delivered us from the wrath to come." This was the great source of their holiness of life. Here you have an example of the *practical power of this blessed hope*. Here you see what it can do for you. "This is the will of God, even your sanctification," the Apostle wrote to them (1 Thess. iv. 3). Then, if it is "the will of God" that His people shall be sanctified. He has not left it to



chance whether it shall be so or not. He has laid down the lines along which we must run if we are to get to our destination. He has not left it to His children in this nineteenth century to discover a better method. It will be a good thing for us if we can

#### FIND OUT HIS WAY,

and then leave every other way alone. What is the way for you to carry out all these blessed precepts which have been brought before us? There was no power in the Law to secure obedience, and there is no power in precepts now. The power to obey them is altogether outside them. Do you long for power to obey these precepts? The secret of this power is *occupation of the heart with Christ*. It is occupation with a heavenly Object which will alone make us heavenly. It is no act of yours—no act of faith or of so-called "surrender"—that will do it. It may do something for a little while, but there is no power in it. Occupation with a heavenly Object will make us heavenly. Try it, dear friends, and no one will be more surprised than yourselves at the result. Your friends will see it, perhaps before you do.

#### WE WANT TO BE TRANSFIGURED,

so that anyone seeing us may know at once that we have been with Jesus, just as they knew Moses had been on the mountain, in the presence of God, when his face shone with the reflection of God's glory, so that he had to put a veil on his face. I am afraid our faces will never need a veil. "But we all, with unveiled face, beholding as in a mirror." These ancient mirrors were made of polished metal, so that now, if I looked into a polished mirror of gold or brass, my face would appear yellow; but if I looked into a polished mirror of silver or steel, my face would appear white to you. There is no anxious toiling in this. It is simply, "We beholding, BEHOLDING, and BEHOLDING, as in a mirror the glory of the Lord, ARE changed." You cannot help it.

In a little book on this new-fashioned way of securing holiness I am told to *do this or that, and then try and be changed*. You must give up this trying to be changed! You have simply to look into this mirror and *it will change you*. Beholding the glory of God in this mirror you ARE changed. Christ is the source not only of our righteousness, but also of our strength. "In the Lord Jehovah have I righteousness and strength." This strength flows out to my soul while I am occupied with Christ. No matter what comes between me and Christ it severs this connection and cuts off the source of the power.

#### THE DEVIL IS VERY CLEVER.

We know his devices very well. He is "a roaring lion," but he has a more dangerous character still—he is a subtle "serpent," and still more dangerous than that—he is "an angel of light." Of course, it is not real light, but it looks like light, and people think it is light. If we meet a *lion* we know what to do. If we are amongst serpents our danger is greater. But with what ap-

pears to be an angel of light, oh! how great is our danger! How can we meet it? How can we detect him and his snares in the abounding literature and fields of service in the present day? I will give you a simple test, a true touchstone, by which you may try all things. If you are asked to engage in any work ask this question, "Does it throw any doubt on the power of God's Word?" If it does, have nothing to do with it! If you wish to judge of any book or writings of man ask the simple question, "Does it glorify Christ?" If it does not, have nothing to do with it! Oh, the blessedness of this secret!

And now God has given us this blessed hope—to induce us to look to Christ, to induce us to be occupied with Him, to compel us to have a heavenly object. This blessed hope compels us to do the very thing which is the source of this unblamable life, and this zeal for missionary effort. The effect is seen in our lives, and it will be seen in this conference. It rejoices my heart to hear that, whatever the people of Liverpool think, this conference will be held year by year until the Lord comes. The work will go on. It is required of stewards that they should be faithful. The Bible does not say that they must be successful, but faithful. When He comes it will be faithfulness that will be the test. He will not ask if you have accomplished this or that; He asks for faithfulness. It will be, "Well done, good and faithful," not successful, "servant." That should be a great comfort to you. It does not depend upon the

#### MAGNITUDE OF YOUR EFFORTS,

or their result, but it may depend upon the most minute thing. If this hall should be empty I should be prepared to speak to an empty hall. May I close with a reference to Stephen Grolet? It is a circumstance not recorded in his life, but came to me through his sister. He had a special leading of the Holy Spirit, and he went into all parts of the world, and preached before nearly all the crowned heads of the world. One day he was in the backwoods of Canada, and he felt a call to preach the Gospel

#### TO A GANG OF LUMBER MEN

who were the terror of the neighbourhood. He went to the place where they were usually to be found, but there was not one of the men present. Nevertheless, he gave his testimony *in the empty hut*. But one of the men was sent back to fetch something that had been left behind, and as he approached the hut he was terrified to hear a voice speaking as though to a multitude. He listened, and the word of the Lord reached him there. It found a joint in his harness. Stephen Grolet knew nothing of this until years afterwards, when this man met him in London. Then he learned that his testimony in that hut had not only led to the conversion of that solitary listener, but also to the conversion of several members of the same gang, who afterwards became missionaries in various parts of the world. We have nothing to do with *success* or results, but we have to do with faithfulness; and, what is more, we have to do with the living God, and the living Word.

## THE LIVING HOPE: THE BLESSED HOPE: THE PURIFYING HOPE.

By MR. SIMS.

I WANT to turn your thoughts to the hope of the Church in its three aspects as expressed above. The first you will find in 1 Peter i. 3. The words are "a lively hope." Or, as it is translated in the Revised Version,

#### "A LIVING HOPE."

Now, we want to go to what this living hope brings us—the blessed hope—and then go on to the practical or purifying part of this hope. In the first place, I want to show you, in the Word of God, a few things connected with this living hope. If you are going to have a living hope you must be among "the living." In Matt. xvi. 16. you will find that it is connected with the Lord Jesus Christ Himself, that He is spoken of there as "Christ, the Son of the living God." He is not the God of the dead, but of the living. In 1 Thess. i. 9, it is connected with the conversion of those early saints who "turned to God from idols to serve the living God." You will notice that it is connected with the Church of God; and in 1 Tim. iii. 15, the Church is said to be the Church of the living God, and Paul, speaking in 1 Tim. vi. 17, to those who are rich, tells them not to trust in uncertain riches, but in the living God. Elijah, the servant of God, comes before us, and he is able to say to us, "As the Lord God of Israel liveth." It was not surprising that Elijah could go through three and a half years of famine, if he had the living God with him.

A good many of the Lord's people are very much like the old lady who was crossing the water. The water was pretty rough, and the lady was somewhat alarmed. She confided her fears to a sailor, and he told her to trust in Providence. "Oh, dear, has it come to that?" she exclaimed. God is a living God, and the Scriptures tell us of His power, His sufficiency, His individual care for His people. There is another expression which brings God down a little closer to us. You will find that expression in John vi. 57, where the Lord Jesus Christ says,

#### "AS THE LIVING FATHER

hath sent Me." Here we are not told of His sufficiency for His people, but of His fatherly love and providing care for His children. My little children sometimes put me to shame. There are many Christians who do not know the reality of having God as a living Father, caring for us and coming down into every detail of our lives. "The Father Himself loveth you." Do we know God, not only as the Living God, but as a living Father? In that beautiful Scripture in the Revelation (i. 18), the Lord Jesus Christ says, "I am the first and the last, and the living One." It brings before us, not only the foundation of Christianity, but the authority of Christianity, that it has come to us by a living person.

There is a certain doctor of divinity who is teaching a new Christ altogether. He would have us believe that Christ did not rise from the dead; but we can thank God to-day that the Lord Jesus Christ is our Living One. How far are we personally

acquainted with Him? The great lack of to-day is a lack of the knowledge of the living person; to know Him in the power of His resurrection; to know Him as the living bread which came down from heaven; to know Him as the living priest who is at the right hand of God to-day, a priest that is living for evermore, who is making intercession for us. Sometimes, when we speak of the future of the world, people call us pessimists. Nothing of the kind. We believe what the Lord Jesus Christ said, "Upon this rock I will build My Church, and the gates of hell shall not prevail against it." When He comes, it will be proved that then He had the power. How little we know what we have needed in the Lord Jesus Christ as our advocate and priest. How little we know of the care He has bestowed on His people. What has enlarged my heart to seek to take in the whole circle of the Church of God is that I know that the Lord Jesus Christ has been in heaven these nineteen hundred years serving His people in their necessities, in their distress; in all the dark days He has been with His people, in all the bright days He has been their sunshine. There is not a child to-day that is out of the reach of His power and intercession. Again, in Rom. viii. 2, we get a wonderful expression connected with all this—

#### THE SPIRIT IS LIFE.

In John iv. we have the "well of living water." It is the living God, the living Father, the living Christ, and the living Spirit. The question is often asked now, "Have you had the blessing?" "Have you had the second blessing?" I tell these people who ask such questions, "Yes, I can count over two hundred of these blessings. I had something better than a blessing; I am carrying the Blessor about with me every day." The great trouble with us is that we trade too much on the Word of God without knowing its power in our souls. The well of living water dwelling within us is a fact. Realising always follows upon faith. What comes in John vii.? "He that believeth on Me, as the Scriptures hath said, out of his belly shall flow rivers of living water." I do not believe the hope will be a living hope unless the power of Christ is with it.

The next thing is that the power of Christianity is centred in the Holy Spirit. We find this over and over again in the early days. Some people are telling us that the world is being converted, and it is now well nigh the Millennium. Would to God we could see more of the power they had on the day of Pentecost. The Spirit of God came down upon them, and He had free access through them. All power is connected in God's Word with the Spirit, and as the Spirit of God works in our hearts there will be power for work and warfare, and there is no power apart from Him. The first step towards getting right is to own that we are wrong. The first step towards real power is to own that we lack it. We shall never have the unhindered power in our hearts unless we own our failure before God. If I were to follow Scriptural language closely, I would

never pray that I may receive the Holy Spirit. I am not saying it is wrong to do so, because the Word of God puts it as my responsibility to be filled with the Spirit. "Be not drunk with wine, wherein is excess, but be filled with the Holy Ghost," showing that, if a Christian will judge himself, and seek God's face—seek to have the hindrances removed—he shall be filled with the Spirit.

We pass on to two other thoughts. You find in Heb. iv. 12, the Word of God is said to be

#### A LIVING WORD.

"The Word of God is quick and powerful." The word "quick" is simply living. The Word of God, apart from its life, is no use whatever. It is living. The more faith we have in the power of God's Word, the better we shall be, and the more useful to our fellowmen. One of the tendencies of the present day is to trust more to human effort than to the Word of God in seeking the conversion of souls. Some Christians cannot trust the Word of God to its own power. In 1 Peter ii. 5 we are said to be

#### LIVING STONES;

that we who are saved have life. I believe there is great mysticism in the minds of many as to the life we received on our conversion. Some Christians talk of the higher life; but I know of no life in the Word of God but the life of the Son of God that is given to us believers; that life which is given to us through the death of Christ, and from the risen Christ in the glory of God. Let us get the children of God to know that they have a higher life, and get them to live it out in their lives.

So far, then, as to the coming of the Lord Jesus Christ, in its connection with the living God, the living Father, the Spirit of life—the living Word and a living people. No wonder that our hope is called by Peter, the living hope. I believe, honestly and firmly, that unless God's people realise the living power of these things they will never enjoy in their hearts and souls the blessed truths of the Lord's coming. One thing is to know the truth of his coming, and the second is to be waiting for His person. Connected thereby with this thought of the living hope, you will find that the living hope becomes the

#### BLESSED HOPE.

The blessed hope is linked more with the person of the Lord. The living hope in Peter is linked to the inheritance. I am going to get an inheritance, and I want to reach it. Let us pass on to a thought in Titus. In chap. ii. 11: "For the grace of God that bringeth salvation hath appeared to all men." That is the first thing the grace of God does. Then it puts us to school. "Teaching us that, denying ungodliness and worldly lusts." Yes, the Church of God to-day needs to be taught this lesson: that it seek not after what the world desires. The grace of God saves us, and then teaches us. It puts us to school, and gives us different forms to sit on. I wonder which form we are on. "We should live soberly." The word refers to self-restraint. We should live as people who control self and never let self control us. Soberly as to ourselves, righteously as

to our neighbours. Clean hands, if you please. I believe in a clean heart too. A filled heart is a pure heart. If our heart is full of Christ, you will have what the Scriptures know as a clean heart, a pure heart, and there will be clean hands connected with it. We should live soberly and righteously. Take a child of God who is not denying unrighteousness and worldly lusts;

#### HE WILL NOT WANT THE LORD TO COME.

Take a child of God whose affairs with his neighbours are not straight. He will not want the Lord to come. If you find a child of God who is not leading a practically righteous life, you will find one who is not waiting for the coming of Christ. Would we be wanting the Lord to come if we did not live soberly and righteously? There must not be a thing between heaven and my soul. If there is a thought between me and my God, how can I say, "Come, Lord Jesus, come quickly." I do not think there will ever be this sober, this righteous life, and this godly life apart from the complete giving of ourselves up to God. We are not able to keep ourselves, and walk along the journey of life alone, and therefore we can safely commit ourselves into the hands of God, that we may walk and live as God would have us do. Thus it is that the Hope becomes to us THE BLESSED HOPE. Is it a blessed hope to you? Is it a hope that is full of happiness? Notice now that phrase—

#### "LOOKING FOR."

In Philippians it is said, "We are looking for a Saviour." Have we not received a Saviour? Yes. We have been kept by the Saviour, but we are looking for a Saviour who will change these vile bodies of ours. It is looking for a person, a Saviour, that makes this hope so blessed. In 1 John iii. 1 we read: "Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God: therefore the world knoweth us not, because it knew Him not." In every place where the coming of the Lord is spoken of it is based upon this foundation. We have to start with being the sons of God. What a grand truth! We get so used to these things that we sometimes forget the grandeur of them. We have the wrinkles on our faces, and the stains of sin, more or less, and it is not yet manifested what we shall be. "When He shall appear we shall be like Him, and shall not shine with the face of an angel, but we shall be like Him.

I love that passage of Scripture which says, "Thine eyes shall see the King." See Him in His majesty? No, for if I did I might tremble. "Thine eyes shall see the King in his beauty!" and we shall be like Him in His beauty, His comeliness and glory. Think of it. There is no question about it. I say to my soul, "Be like Him as much as you can down in this world." Are you going to shine in His image, and see His face in the glory? We are going to look at that face that was marred more than any man's, and the first look on that face will take away all the sin-stains for ever, and we shall be clothed with all His comeliness and beauty. We

shall be like Him. God help us to live like Him while we are still down here.

One brief word more

#### AS TO OUR STEWARDSHIP.

We are occupying for Christ till He comes. In 1 Cor. iv. the Apostle Paul says, "Moreover it is required in stewards that a man be found faithful." He had just said that in looking forward to the time when an account of his stewardship would have to be rendered, "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." Man's dominion is passing away; the voices of men are going to die out into eternity. You will never hear them there. "It is a small thing to be judged of men." "For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time." The judgment here refers to our estimate of one another's service, and the Apostle lays it down as a principle that nothing is to be judged before the time. What time? Until the Lord come, and when the Lord comes, what is going to transpire? "Until the Lord come, who will bring to light the hidden things of darkness." You may say, How can I look on with confidence to the coming of the Lord, if He is to bring all my hidden works to light? Because we have become acquainted with Him. The judgment that the Lord will pass will be true judgment; and He will bring to light the hidden things of darkness. If that were all, I believe people would tremble. But, listen to what follows. How the words comfort the heart. "He will bring to light the hidden things of darkness, and make manifest the counsels of the heart," and then shall every man have *blame* of God? Oh, no, no! "Every man shall have praise of God." How much of self there has been in our lives; but He knows how to distinguish it.

Let us remember that our blessed Lord will

NEVER FORGET WHAT HAS BEEN DONE IN SIMPLE SERVICE TO HIM.

It is a grand thing, therefore, that we should have the heart right with Him. The question comes, "Who are the Lord's people?" Are we right with Him? Are we walking with Him to-day? Do we know what it is to have the freshness of the Holy Spirit to-day? I believe that the great curse of to-day is that great masses of Christians are backsliding from the Lord. Are we really going to get right back into the Lord's presence? Let us get the divine sunshine down into our hearts, and those of us who have given ourselves completely into His hands are not likely to forget that Christ is coming as THE MORNING STAR FOR HIS PEOPLE, and He is coming as the sun of righteousness to His people. Is it a reality that we are living for Him? Is there anything in our hearts that hinders the shining of His face upon us? Are we honestly seeking to live—what for? That we may be acceptable to Him? May the Lord help us to be honest in our hearts; may He help us to seek to serve Him as honest stewards, stewards of everything that God has given us, stewards of every

talent, every bit of money, everything that He has given us. It is not a question of giving up anything for Christ, "for ye are not your own." Whatever we have, therefore, is His. Let us yield all to Him."

### THE JEWS IN BABYLONIA.

DURING one of the recent Gresham Divinity series of lectures, Professor Bevan delivered an address upon "Chaldean influence on Sacred History." The lecture was full of interest and instruction to Biblical students, and amongst much that was very remarkable the learned gentleman referred to the days of the captivity in Babylon as follows:—

"Perhaps more than any other great religion the Jewish religion was intimately bound up with the history of the people. The Jews did not live among the Babylonians only to bring away with them the names of the months. These had been affected by two periods of religious influence. One was the earlier period of the old Accadian culture, and the other was that of the Captivity. With respect to the bearing of discovery on Sacred Writ, the lecturer remarked that the Old Testament was once the sole witness to the truth of its own narrative; now the earth had yielded her secrets, and our recently acquired knowledge had confirmed the history and prophetic utterances of Scripture. Chaldean legends recorded traditions closely akin to the narratives of Genesis. In the library of Assur-bani-pol had been found an account of the creation in six days or periods of time, and there was the refrain, 'God saw that it was good.' There was a Babylonian seventh day of rest named the Sabbath, with its restrictions. Of the many traditions throughout the world of a Flood, the Babylonian account and that of the Old Testament stood out alone as assigning to it a *moral* cause. The primitive traditions of the Bible were emphatically confirmed by the cuneiform tablets. In them we had an independent witness to their being the genuine interpretation of the earliest religion of the human race, and not, as had been asserted by some critics, the invention of a late theological writer. Doubtless the Jews were greatly influenced by the secular and religious atmosphere that surrounded them during the Captivity. When the people of Israel entered Chaldaea, they entered once more into the great theatre of the world from which, since they had left Egypt, they had been shut off amid the hills of Palestine, save for the period of the reign of King Solomon. The spectacle of grandeur and luxury must have brought to them that sense of sadness and loneliness which always comes to simple-hearted people in the midst of magnificence. The contrast between their old home and the new one must have put them out of conceit with themselves. It was a part of the discipline of their exile. They learned humility and the folly of regarding the Gentile world with hatred and contempt. If we sum up the character of the religion (the Chaldean) with which we have been dealing," said the lecturer, "we shall find in it a mixture of the sublimity and absurdity, of purity and impurity, of refined ideas and coarse conceptions. Yet with all the gross polytheism there was a strong tendency to

monotheism, especially in Assyria, in the case of Asshur. The union of the two elements, the Accadian leavened by the nobler Semitic, goes far to explain the strain of inconsistency. The work of discovery is far from complete. Beneath those mounds at Koyunjek lies a now silent voice, which will one day speak as a solemn witness testifying how great are the eternal truths of God."

During the lecture a bronze belonging to Mr. Rassam, commemorative of the expedition of Shalmanezar II. into Palestine, was handed round for the inspection of those present.

### NOTICES OF BOOKS.

WE are pleased to be able to commend highly the new illustrated edition of the Oxford Bible with Helps, recently issued by the Oxford University Press. For typography, binding, and general completeness it cannot be surpassed, and it is to the Christian worker what a tool of best make is to the artisan. In this new edition of the *Helps to the Study of the Bible*, every section has been subjected to searching examination, and brought up to modern standards of knowledge. The section on "The Witness of Modern Discoveries to the Old Testament Narratives" appears for the first time in this issue, and with Canon Girdlestone at the head of other distinguished students of Scripture as responsible for its contents, the reader may be well assured of valuable and reliable aid. The illustrations are works of art in themselves, and throw much light upon points of peculiar interest and importance. Altogether the Book of books and these helps bound therewith, or separate, form an indispensable and wondrously complete treasure store of sacred information and research, serving at once to confirm faith and to strengthen testimony. Published in various sizes, and at varied cost, they come within the reach of all classes.

Mr. J. H. Burridge, late editor of *Excellent Things*, is about to publish a booklet entitled *The Coming of Christ for His Church and to His Kingdom*. We understand it to be the author's intention to open up several questions on which there is more or less difference of opinion among writers of the "Futurist" school.

Mr. Cheyne Brady has just sent us his little book, *The Near Return of the Lord Jesus Christ* (Partridge & Co.). It is a *multum in parvo*, specially suited to beginners. We heartily commend it.

The February number of *The King's Own* (John F. Shaw & Co.) is on our table a most important monthly. It is one of the foremost champions of our faith against encroaching Romanism, and the so-called "higher criticism." We congratulate its able editor on its much valuable matter.

The following books and pamphlets have been sent to us for review. The Editor regrets that owing to the great pressure of work, he is able at present to do no more than simply acknowledge the receipt:—*The Holy Spirit in Missions*, by A. J. Gordon, D.D. (Hodder & Stoughton, 3s. 6d.) *The Gospel of the Future*, by A Parish Priest. (Griffiths, Farran & Co., 3s. 6d.) *The Prophet of Glory*, by J. Denham Smith. (Hawkins.) *Christ's Coming Kingdom*, by Henry Varley. (Alfred Holness, 5s.) *Covenanted Blessings*, Seven Bible Readings by Rev. G. C. Grub. (Marshall Bros.) *The Master's Guide for His Disciples*, Preface by Eugene Stock. (Elliot Stock.) *Glories of Christ Illustrated by the Tabernacle of the Wilderness*, by H. Forbes Witherby. (Alfred Holness, 3d. and 6d.) *Future Events*, by Walter Scott. (Alfred Holness, Glasgow: R. L. Allan & Son. 6d. and 9d.) Three Lectures by J. J. Sims, of Aberdeen: *The Second Coming of the Lord*; or, *The Two Resurrections*, 1d. *The Four Judgments*, 1d. *The Coming Great War in Europe*, 1d. (Alfred Holness, Glasgow: R. L. Allan & Son. One penny each or 7s. per 100.) *The Second Coming of Christ*, by Rev. A. J. Steed, M.A. (John Kensit, 1s.) *The Jews; their Past, Present, and Future*, by M. W. Strang. (F. Southwell, Ivy-lane, 2d.) *Prophetic Silences*, by A. Stacy Watson, 2d.

# The Jew; OR, All About Israel.

## THE CHOVEVEI ZION SOCIETY.

BY REV. SAMUEL SCHOR.

WHEN Jews meet on their great feast days—especially the Passover—they greet each other with the beautiful and touching words, "This year in captivity, next year in Jerusalem." What words could better illustrate the feelings of a down-trodden and persecuted race? But, though the greeting remained the same in those countries where Jews had been emancipated, it lost much of its meaning. They were so comfortably settled in the land of their adoption that they nearly forgot Jerusalem. Indeed, to many Jews, Jerusalem became a dream of the past. They would not wish to go there if they could. Their views are best exemplified by the following anecdote. At a dinner party the conversation happened to turn on the restoration of the Jews. Different views were expressed, and at last they appealed to a wealthy and well-known Jew who was one of the guests. "What is your view?" they asked him; "do you believe in the restoration of your own people, and would you favour a return to Palestine?" He gave this characteristic reply: "I certainly see no reason why the Jews should not return; but I would prefer to be their ambassador in London!" Thus, while the dominant desire in the hearts of persecuted Jews centred in a return to their Fatherland, and their greeting at the Passover gave outward expression to this desire, Jews, settled in more favoured countries, outside the reach of the persecutor's hand, were perfectly content to let "well alone." The land of their adoption was their Promised Land, and they had no desire, certainly no intention, of moving Eastward.

### THE COMMENCEMENT OF THE PERSECUTION.

About thirteen years ago the civilised world was startled by the terrible news of the Russian Jewish persecutions, which, in their refined cruelty, eclipsed the darkest deeds of the dark ages; and the poor persecuted and down-trodden people began to make their escape from that modern Egypt. They escaped, and are scattered in all directions. Thousands flocked to Palestine. The Rabbis could not support them, nor, it is only fair to add, was it within their means to do so. To the noble band of God's servants, the missionaries in Jerusalem, and the London Jews' Society, belongs the honour of having tried their very best to feed the starving thousands, and to render such assistance as would enable the largest number to help themselves. Everybody knows what the late Rev. H. Friedlaender did for the poor Jews then. So great was the destitution, and so numerous the crowds who flocked to Jerusalem, that that servant of God, driven to the uttermost, and unable, in the kindness of his heart, to see his own kith and kin starve to death, prepared to carry out St. Paul's own expressed desire to be "accused from Christ for his brethren, his kinsmen according to the flesh" (Rom. ix. 3). No man ever carried out the saying of the great Jew apostle more literally than did that eminent missionary. But he was so greatly misunderstood that he was disgraced, and died of a broken heart in New York, away from his own wife and children.

Other persecuted Jews flocked to England, and the already overcrowded labour market became congested and well-nigh glutted with foreign labourers. This threatened to make the Jew a "burning question" in England. It was happily (avoided) by the energetic action of the wealthy Jews, who began to encourage a wholesale emigration to America. Golden hopes were held out to the poor people who were willing to try their fortunes in the West, most of which were, unhappily, not realised. The United States Government became alarmed at the wholesale importation of this indigent foreign element, and at once passed a law prohibiting the landing of any destitute aliens. This naturally closed the door of America to the persecuted Jews, for were they not all destitute?

Soon after that, Germany passed some strict measures to prevent Russian Jews from settling

there, and the eastern frontier of Prussia is to this day most strictly guarded, so as to prevent even the possibility of any Russian Jews smuggling themselves in. This, then, was the condition of things in the year 1889. The persecution still raged in Russia. Poor Jews tried to escape. Whither were they to go? Germany would not have them; America would not tolerate them; here in England, with the constant dread of a "Jewish Labour Question" hovering over their heads, their own people, seconded by the Jewish Board of Guardians, refused to assist any foreign immigrants, and no efforts were spared in making their determination known far and wide, thus most effectually stopping the immigration of destitute and persecuted Jews into this country. But Jews were leaving Russia. Where were they to go to? At last came the solution.

### ORIGIN OF THE CHOVEVEI ZION.

About four years ago, some half a dozen foreign Jews, who had settled in the East-end of London, met together in a small upper room in Church-street, almost opposite Spitalfields Parish Church, to form a society having for its object the colonisation of Palestine. They felt this was the only solution to the difficult Jewish question. They made their plans, and laid down certain rules as to the subscriptions of members, having then a very vague idea as to how the few pence given weekly by a few members could possibly buy the land of Palestine and help thousands of families to settle there. They met together every Sunday evening in that upper room, inviting foreign Jews who were likely to become members to be present. At each meeting a few Jews generally enrolled themselves as members. Before long the upper room in which they had met became too small, and a small synagogue in the East-end was placed at their disposal. They adopted a name for this Society which was already in use in Russia and elsewhere. *Chovevei Zion* means *Lovers of Zion*. But the English term hardly expresses the full force of the beautifully poetic Hebrew word. It refers to the love of a man towards his future bride. Their idea, then, is that the Society is the bridegroom, the land is the bride, and "as a young man marieth a virgin, so shall thy sons marry thee" (Is. lxii. 5), and, again, "Thy land shall be married" (Is. lxiii. 4).

### RABBI MAKKOBY PLEADS FOR THE SOCIETY.

Some few months after the establishment of the Chovevei Zion Society in London, a Russian Rabbi arrived here. And having only just left the scene of persecution and intolerance, at once joined the Society, believing it to contain the only practical solution to the difficult Jewish problem. But he was not satisfied with its slow progress. He felt that every Jew ought to be a practical Lover of Zion, and he proposed that they should launch out in a more ambitious manner. He therefore suggested a large public meeting, to which all Jews in London should be invited, and then ask them to become members.

The first public meeting was held in the Jewish Working Men's Club in Whitechapel, and was crowded to overflowing. The intensest enthusiasm prevailed. The latent fire of Jewish patriotism and love towards their own land seemed at once to burn up again, as in days of yore.

The principal speaker was Rabbi Makkoby himself. And what a speech it was! It electrified his audience. The spirit of enthusiasm his burning words kindled can find no parallel in modern times. We have to go back for centuries in the world's history, and find his counterpart in Peter the hermit. From that day weekly meetings were held in that large hall, and were always crowded and enthusiastic beyond description, and the Rabbi's burning words seemed to carry every heart with him. In a very short time several thousand members had been enrolled, consisting largely of married men, heads of families, so that they represented a very large proportion of the foreign Jews in London. On one occasion it was the author's privilege to be present, and he was asked to address the meeting. As a native of Jerusalem, he was able to tell them, that "the land is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey" (Num. xiv. 7, 8). Every word of encouragement was cheered to the echo. The author wrote several letters to the papers, drawing attention to this remarkable movement, and foreshadowing the

enormous results this Society was calculated to accomplish, but it seemed to create little interest then. However, one lady sent the author £50 as a donation towards this movement, and this was the first large donation the Society had received—and that was from a Christian.

### THE SOCIETY SPREADS LIKE WILDFIRE.

Up to this the Jewish Press had taken little notice of the movement. Probably they did not believe in its durability. All along they had discouraged emigration to Palestine, and suggested the fever-stricken regions of South America as a Promised Land! It was, therefore, against human nature to expect a sudden change of front. But they could not long hold aloof and ignore the doings of the Society. The old love for the Fatherland, which had lain dormant for centuries, had revived, the floodgates were opened, and true patriotism for the old home and country, like a mighty flood, could not be stopped any more. The Jewish Press was very soon obliged to take cognisance of the movement, and to give lengthy and full reports of the doings of the Society. A Jewish paper would now as soon think of omitting any news respecting the "Chovevei Zion" as any daily paper would omit to record the sayings and doings of Parliament. By means of the Press the existence of the Chovevei Zion became known in the Provinces, and created the keenest interest. The heart of Provincial Judaism seemed almost to stand still at the bare thought of a national home in the land of their ancestors, and invitations kept pouring in from all directions, which were readily accepted. Rabbi Makkoby commenced a tour in the Provincial towns, and in each place he kindled the same enthusiasm he had aroused in London. Branches were established in nearly every town, most of which are in a flourishing condition.

But the sayings and doings of the Chovevei Zion could not long be confined to this country. Jews in France caught the fire, and there are thousands of Zion's lovers in the French Republic. Even the cold, phlegmatic German Jews became interested, and joined in the movement. It is needless to say that in persecuted lands, such as Roumania and Russia, the news reaching them from the West brought them a ray of hope, such as the message of Moses and Aaron must have been to the sad toilers in Egypt. They gained new strength and courage to endure the brutal persecutions of the modern Pharaoh, for the news of the Society's existence seemed to them a heaven-born token, wafted from the lands of the freedom, that they and their children would soon be free.

The good news of the Chovevei Zion was next carried Westward, and branches exist in every part of America. Even the Jews in South Africa and Australia are joining in helping forward the work, so that now the Society, which started in a small upper room in the East-end of London by about half a dozen foreign Jews, has branches wherever the Jews are dispersed throughout the length and breadth of the world!

### INFLUENTIAL JEWS JOIN THE CHOVEVEI ZION.

The movement had now permeated the whole mass of foreign Jews all over the world. It possessed enthusiasm, it possessed numbers, but it lacked one great force, and a force without which the whole movement could never have reached any practical results. It lacked the brain power of practical leaders, to devise plans for the accomplishment and realisation of their hopes. The object of the Society was the colonisation of Palestine by Jews, but how they were going to carry out their scheme was a problem they could not face. It was far beyond them. They referred in enthusiastic terms to their restoration to Palestine; but when asked how they were going to take their members to Palestine, how and when they were going to buy land, and how they were going to settle, they could give but very vague replies. Enthusiasts might kindle a desire to return to Palestine, but it required calm statesmanship to devise the plans for carrying out so gigantic a scheme. This God now supplied.

First and foremost must be named Baron Edmond de Rothschild, who had already, independently of any society, assisted many Jews to settle in the Holy Land. More than one colony owes its existence to his liberality, while he is now rendering great assistance by buying up large tracts of land, which he sells at cost price in smaller plots. This is a most valuable means



of aiding the cause. For the existence of the Chovevei Zion has produced a large number of land sharks, who buy land merely as a speculation. Another great Jew who identified himself with the movement was Mr. J. Sebag-Montiflore, High Sheriff of Kent. The name of Montiflore identified with Palestine seemed a happy omen to the cause. He presided at a large and influential gathering, when the following resolution was unanimously carried:—"That this assembly considers it most necessary to make agriculture the means of subsistence for the masses of their brethren, and that the best place for this undertaking is the ancient Holy Fatherland, and that all present pledge themselves to support this movement."

But, perhaps, the two men who are destined to be best known in connection with the Chovevei Zion, and who joined at this time, are Lieutenant-Colonel Goldsmid and Mr. C. H. d'Avigdor. The former is an English officer of remarkable abilities. He is a strict Jew, but one of those who rightly thinks that it is not at all inconsistent with his devotion to Queen and country to be a sincere lover of Zion. They have been called the modern Joshua and Caleb. They, together with others, set to work to frame proper rules and regulations. No easy task, but one requiring the highest powers of diplomacy. For while, on the one hand, it was their desire to encourage the members, on the other hand they had to be most careful not to touch the susceptibilities of the Turkish Government, who had become very suspicious indeed of the influence of Jews. This task, however, was successfully carried out. Other great Jews have since joined the movement, so that there are now very few Jews indeed who are not now in some way or other connected with the Chovevei Zion. It has, indeed, now ceased to be a private Society, it is

#### A GREAT NATIONAL UNDERTAKING.

In fact, the Jews as a nation are members. There are many towns now, even in England, where the Jews seemed to care least for their own nationality, where every Jew is a member of the Chovevei Zion, and the combination is unique. For there are Jews from every country under the sun who have combined together with this one object. Their unanimity is most remarkable. In their great national idea "they are all of one heart and of one mind." It seemed as though the spirit of their old Rabbis had again risen to inspire a love for the land of their forefathers, with the strange maxim, "Who is worthy to inherit the life to come? He who dwells in the Holy Land and speaks their sacred tongue."

#### THE LATEST DEVELOPMENT.

The wonderful organising and administrative powers of Jews have made them useful citizens of most States where their talents were recognised, and where Gentiles were not blind to their own interests. There are few countries where homage was not paid to the genius of Jews by putting the reins of government, or a large share of it, into their hands.

And this administrative skill has been very useful to the leaders of this movement. They sometimes experience the same difficulties that Moses did from the murmuring Israelites in the wilderness. One difficulty is due to the very fact that members are dispersed throughout the world. How to keep all these members in touch with the general body and the general movement was indeed no easy task. But even this difficulty has been overcome by the latest development of the Chovevei "on.

A conference was held last month, from January 10-14, in Paris, for the purpose of organising unity of action among the various associations, "more especially with a view to regulate the flow of emigrants to the Holy Land." Delegates were present from various parts of the world, and after four days' discussion it was decided to form a permanent centre to be designated the "Central Committee of the Chovevei Zion."

They have decided to begin by assisting Jews already in Syria, "who from causes beyond their control have not yet been able to establish themselves as colonists." They will try to find employment for those living in the Holy Land on charity, and they will also act as a channel of advice and assistance for all Israelites, irrespective of country, who are either in the Holy Land, or who may wish to go there, or who may seek information on the subject.

It will now be interesting to continue to watch this movement. How it will end, there can be

little doubt. Should not our hearts re-echo the prayer of the Psalmist, "Thou wilt arise and have mercy upon Zion, for the time to favour her, yea the set time is come"?

## THE JEWS AT THE PRESENT DAY.

BY MR. DAVID BARON.

I WOULD like to give you a bird's-eye view of the Jews as they are at the present day. What I shall speak is not gathered from hearsay, or from reading reports, but what has been collected from personal experience during many years' work amongst the Jews in many parts of the world. It has been my privilege to be a wanderer, for Christ's sake and my people's sake, in almost all parts of the world where the Jews are to be found in any numbers. I have seen them as you cannot see them. There are in the world at the present day about twelve million Jews. That is a very remarkable fact. I am always trying to impress Christians with this fact, that in the present wonderful increase of the Jewish people we see the hand of God, and a very remarkable sign of the times. There are between four and five million Jews in Russia alone; but, if you only take four millions for Russia, there are nearly two millions in the Austrian Empire, according to official statistics. There are over half a million—indeed, about a million—Jews in the German Empire. In Germany many Jews will not register themselves as Jews. They do not desire their race to be known in consequence of the anti-Semitic feeling which exists there. There are, however, 800,000 registered as Jews in the German Empire, so that I do not think a million is too high an estimate. You have seven million Jews in those three countries of Europe. There are a million Jews on the North African Coast—in Morocco, Algiers, Tunis, and Tripoli. There are, perhaps, a million more Jews on the Mediterranean coast. In Salonica nearly the whole population is Jewish, or perhaps three-fourths of the population is Jewish. There are immense numbers in Asia Minor. There are many in America. Therefore I think twelve millions is not too high a figure. Two hundred years ago there were only about three million Jews in the world, if we are to take the estimate of Bassett, the great historian. They had been reduced by the many massacres, persecutions, and sufferings which the Jewish people had endured for fifteen centuries. The word of God was fulfilled, that during their banishment from God they would be greatly reduced in numbers. The increase of the Jewish people in recent years is something marvellous. It cannot be accounted for on any scientific principle. The Jews have increased, in proportion to the Gentiles, at the ratio of three and sometimes four to one. There is no parallel to it, except in the experience of the Jewish people in their last days in Egypt. The more the Egyptians afflicted them, the more they grew and multiplied. The wonderful increase of the people in Egypt was the sign of national redemption, and I am very much impressed personally with the fact that the marvellous increase of the Jewish people of the present day must be taken as a sign of the times that the day-spring from on high is about to visit Israel as a nation. It is a sufficient proof of the vitality of the Jewish people. They have proved that they are indestructible. They are alive to declare the works of God. God has preserved this nation by His miraculous power, and He intends them to live to accomplish His purposes. You remember the story of the Russian officer who was engaged in superintending the burial of the dead after a battle. By and by he came to a man who was described on the list as dead, but the soldier persisted in saying that he was not dead, and he strongly objected to being buried. The officer replied, "Well, you are on the list as dead, and I do not know what to do with you." There are many Christians who persist in declaring that God's people are dead—the Israelitish people—but this Bible cannot be understood if Christians will persist in looking upon the Jews as a dead race. Israel is not a dead race. Israel is not dead, but, alas! terribly wounded. She is in the condition of that poor impotent man. The professing church has again and again passed by the Jewish people. Christendom has been a great stumbling-block in the way of the Jews receiving Christ. The awful caricature which has been given

on the Continent has been greatly responsible for the state of the Jews. The Jews have often looked at the Christian Church, and they have seen many things which make them say that they do not desire to have anything to do with it. They have not seen anything desirable in it. Jesus Christ, who came once in humiliation, is coming soon in glory and power, and He will pour upon the house of Israel the spirit of grace and supplication; and the Lord Jesus Christ will say, "Look on Me," and Israel shall look upon Him whom they have pierced, and they shall recognise Him, and shall mourn, and shall behold the great beauty of Jesus as they have never recognised it before, and then this poor, lame, impotent man will suddenly rise up and will praise God. When God will heal this poor, impotent national man, the Jew, and the nations of the earth will flock to Mount Zion, to Jerusalem, to see the wonderful thing that God has wrought, and all the ends of the earth shall see the salvation of our God when His arm is stretched out in salvation. Israel is wounded, but there is life and hope bound up in her. There is a work being done amongst the Jewish people to-day such as has never been done before—the work that is being done by Rabbinovich and Lichtenstein, and many others who have been raised up by God from amongst the Jewish people themselves. Yet most of the Jews in Russia and many other places on the Continent are in utter ignorance of Christ. Nevertheless, a remnant is being prepared, and as the Church, which has well nigh done her work and run her race, is about to enter into glory, an Israel remnant is being rapidly prepared to take her place on earth, and prepare the way of the Lord for the restoration of His nation and the blessings of the Millennial dispensation.

## APPEAL BY RABBI LICHTENSTEIN.

It will be well with the Church of God if the present year brings to us a greater interest in Israel. Shall we make 1894 a year of prayer on Israel's behalf? In many ways it is becoming manifest that the Lord is "remembering Zion." Should we fail to enter into His mind and keep pace with the leadings of the Holy Spirit, there will be great loss to us. Perhaps at the very close of her history on earth the Church may yet owe her last great spiritual revival to Jewish witnesses. Within a very few years God has been marvellously converting such, and using them very largely. Rabbinowitch, Warsawiack, Lichtenstein are men only the other day, as it were, converted to Christianity, and already each one is the centre of widespread movements of special blessing and extraordinary character. In themselves they are "signs of the times," and may well be regarded as almost standing between the Church of Christ and the noble band of Israel witnesses who are very soon to take the place of that Church on earth when her Lord shall have received her to Himself. Through the efforts of such men, Israel as a whole appears to be waking out of the sleep of two thousand years. There is already a great shaking among the dry bones. Thousands of Jews are honestly and diligently inquiring, searching the Scriptures, and comparing the Old Testament with the New; while everywhere fanatical Jews, as in apostolic days, are contradicting and blaspheming. We give some extracts from an eloquent and impassioned appeal to his Jewish brethren by Rabbi Lichtenstein, of Budapest. It will be soon broadcast wherever men of Israel are. Let us pray God largely to use it:—

"I have penetrated far into the Holy of Holies. I have boldly—my enemies say madly—crossed the Rubicon, and trodden an unfrequented path hitherto shunned like the pest by every Jew, and especially by their Rabbis. I have paid homage to the founder of Christianity, and rendered Him praise as the Redeemer of the World, the Saviour—the long-expected Messiah of the Jews....

"Behold, I send my Angel; He shall prepare the way before Me. He shall suddenly come to His Temple. The Lord whom ye look for, the Angel of the Covenant, shall appear, saith the Lord of Hosts" (Mal. iii. 1).

"I make my honest and public confession, the result of earnest thought and inward struggle, that it is my steadfast, unalterable conviction that Christ, and no other, is intended in this passage of the prophet, and that it was fulfilled in His appearance. Yes, as a Rabbi grown grey in office, as an

old Jew faithful to the Law, I confess candidly that Jesus is the predicted Messiah of Israel; Christ, and no other, is the Angel of the Covenant for whom we long, and whose Advent our people have ever expected. *He is come!* This is now my shout of rejoicing, which my lips and pen, and, if God will, my prolonged life, shall serve to make known. He is the most worthy successor of Abraham, Moses, and the Prophets; for He beheld in cloudless light that which they saw dimly as through mist, and longed for with holy presentiment and awe. At the time of the sacrificial death of Christ, the veil of the Temple was rent in two from top to bottom, and the glory of the Lord and His secret were revealed in brightest light to all the world....

"O House of Jacob, *come ye*, and let us walk in the light of the Lord.' Or shall Israel alone be untrue to his longings, his hopes, his ideal? Shall Israel—God's possession above all peoples, the priestly kingdom, the holy nation, elected and called of God to render priestly service to the world, to stand at the head of the nations as the most excellent witness of God's truth, light, and salvation, as represented by Moses and the prophets, proclaimed by Christ, and written in the New Testament—shall Israel wilfully, defiantly, and obstinately renounce such high privilege?...

"Through all these centuries thousands upon thousands of the most excellent of all nations have cried triumphantly to us: 'Rejoice and be glad, O daughter of Zion; behold thy Redeemer. He is come. He spreads out His hands to you; He will gather you as a hen gathers her chickens under her wings: He comes on the mountains, and leaps on the hills; behold, He stands at thy door and knocks: "Open to Me, My beloved, My sister, My dove!" Thy fathers have often followed false messiahs, idolatrously rendering them divine homage; shut those ears no longer; open those eyes, search thy Bible, inquire of the prophets, read the New Testament with attention, and thou shalt find Moses there, the prophets there; Christ as Redeemer, Messiah, in the midst—God over all...."

The appeal closes with a most important paragraph:—

"And will Israel cease to be a nation when at last he recognises in Christ his Redeemer and Messiah-King? Shall we then be absorbed into Christendom, and will there be an end to our God-consecrated people? By no means! Israel will then and thus attain the position to which he is called of God. At the head of the nations, the first-born people of salvation, from whom the Saviour of all people has arisen. At that time 'shall the mountain of the Lord's House be exalted, and be high above all the mountains, and all nations shall flow unto it. . . . For from Zion shall go forth the law, and the word of the Lord from Jerusalem' (Isa. ii. 2-5)."

Christians who love Israel for Jesus' sake could do no better work at present than give copies of this appeal to all the Jews they can find. It is written in German, but translated into English by Mrs. Baron, wife of the devoted Jewish missionary, Mr. David Baron. Let it be prayerfully circulated.

**GENERAL JEWISH NEWS.**

In marked contrast to the existence of the Chovevei Zion is the fact that a Jewish Prayer Book is being published in Westphalia, from which all passages relating to the restoration of Jews to their own land, and to sacrifices, are omitted!

A Jew in France, M. J. Reinach, a well-known deputy, has just been appointed member of the Superior Council for the Colonies. We also understand that Baron Albert von Rothschild will probably succeed the late Jewish banker, Baron von Königswarter, as member of the Austrian House of Lords.

A JEW REBUKES NEGLECT OF THE NEW TESTAMENT.—A worker in Russia tells how a Jew, after reading for the first time the New Testament Scriptures, said to him: "If I were ever to become a Christian, I should take this book in my hand, go to all professing Christians, and I should ask them whether they knew what a precious treasure they have, and tell them how they tread it under foot!"

WHAT wonderful power the Jews possess in "getting on," especially in pioneering work. One Synagogue in Australia is celebrating its 125th birthday. And turning now to *Mashonaland*, we find that two important contracts were given out by Mr. Cecil Rhodes to two Jews. Many Gentiles had applied, but, even in that out-of-the-way country, he singles out two Jews!

GIFTED JEWISH GIRLS IN INDIA.—Two Ben-Israelite girls, one from the Presidency of Bombay, and another from Poonah, have presented themselves as candidates for the Matriculation Examination now being held in the University. This certainly means progress, for though many young men have gone up from time to time, this is the first occasion on which Jewish girls have come forward.

Jews have always been noted physicians. It should be remembered how important a part Medical Missions occupy in our own days. Now, when Jews become believers in the Lord Jesus Christ, will not this fact that they are great physicians help to make them very useful in the spread of the Gospel? There is to be a very important International Medical Congress in Rome this spring. We already hear of one Jewish physician, Professor Stokvis, who is to represent Holland. It will be interesting to notice how many Jews are likely to be present.

MISSIONARY WORK IN AMERICA.—The influx of Jews into the vast Western Continent has stirred up much Christian sympathy in their behalf, and many good agencies are now at work in New York and elsewhere. Of Mr. Warshawiak's work little need be said: it is too well known. Of the other agencies, we may mention Mr. Freshman's work, which has been very successfully carried on for the last seven or eight years. The New York City Mission have also several Jewish agents at work, one an able linguist, who works in Castle Garden, where all the immigrants land.

THE FALASHA JEWS.—They are a most interesting people for more reasons than one. They appear to have settled in Central Africa before the period of the Babylonian Captivity. Indeed, they assert that their ancestors were sent by King Solomon to accompany the Queen of Sheba, to instruct her and her people in the Jewish faith. It is more likely that they are descendants of the ten tribes, who journeyed south as far as South Arabia, and then crossed over to Abyssinia. Several missionaries are at work amongst them, and they have gathered many of these sons of Abraham into small Hebrew Christian congregations.

SUFFERINGS IN MOROCCO.—A Jew embraced Islam some weeks ago. The Cadi at once demanded that his wife should do the same. But the brave woman refused to do so, and cried out that she was a Jewess, and a Jewess she would remain. Despite her protests and entreaties, which must have moved to tears anyone who was not of the Widah and Mustapha type, she was cruelly dragged by the soldiers of these officials, and locked up in a Moorish house in Medina (Arabs' quarter), where she still remains. The poor woman is now in all likelihood compelled to suffer things which the dictates of her conscience condemn. It will shock you to learn that the helpless Jewess was subjected to this treatment but a few days after she had given birth to a daughter.

THE MILDMAY MISSION TO THE JEWS has opened a Mission-house at Liverpool—No. 9, Elizabeth-street. For some time past it has been felt that the work had overgrown the accommodation afforded at the Strangers' Rest, temporary premises having to be provided for the sewing classes held for the Jewesses. Now that the present commodious house has been taken and fitted up, a largely increased amount of work can be done, both spiritually and educationally. There are Gospel meetings and educational classes every evening during the week, except Friday, and on Lord's Day, both in the afternoon and evening, evangelistic services are held. Mr. Davidson, the missionary, will be glad to hear from any Christian workers who are willing to aid this work amongst the Lord's ancient people.

JEWISH INFLUENCE IN RUSSIA.—The Odessa correspondent of *The Daily Chronicle* telegraphs:—I have gathered a few statistics to illustrate the power of the Jews within the pale of settlement in South Russia. If we take the city of Odessa as fairly representative of other towns within the pale, we find that of 350 doctors 250 are Jews, and of 180 private and sworn advocates 147 belong to the same race. The six newspapers of Odessa are all either wholly or in great part in the hands of the Jews. Prohibitive laws to the contrary, more than one-half of the agricultural land of South Russia is either owned or controlled by Jews, and from one land bank alone—the Bessarabia-Taurida Bank—about £4,000,000 sterling has been lent on estates nominally in the hands of the Russians.

ARE RUSSIAN JEWS USURERS?—An interesting book has just been published in Brussels by Professor Errera, in which he meets this attack by proving from official statistics that Russian money-lenders, Government officials, and even the Greek clergy are the real usurers, and not the Jews. Here are his own words, quoted from Russian official reports:—"According to Russian official reports, in the Western provinces of the empire the rates of interest paid by the peasants to the Jewish money-lenders are *notably less* than those demanded by the 'Koulak' (Russian negotiator) in the provinces closed to the Jews, or by the village Popes and by their wives—the latter often insist on being paid 100 to 356 per cent. per annum—or than the Russian authorities themselves (as for example, the Provincial Councils' who demand 73½ per cent. for perfectly secure short loans (see *Voskhod*, July, 1893). At Moscow after the expulsion of the Jews, the medium rate of interest at the private pawnbroking establishments was raised from 25 per cent. to 200 per cent. Moreover, the Jews were more merciful creditors than the Koulaks. The Jewish money-lenders to the small proprietors in the rural districts of the Pale filled the useful rôle of agricultural banks, and it is easily understood that enlightened Russians like M. Afanasieff, the author of an official report on the government of Kovno, should declare that 'it would be of the greatest service to the Russian Empire to encourage their spread in all Russia.' In 1892 the peasants of Bessarabia went so far as to petition the Governor to let the Jews return, alleging that 'without them they were unable to draw profitable produce from their harvests.' 'Better than this, in the considerations which precede the new law against usury (1893) the Imperial Council formally recognises the fact that usury has chiefly developed in the country districts since the Jews have been driven out.'"

"KOSHER" MEAT.—In connection with the recent attempt made in the North of England to prove that the Jewish mode of slaughtering animals was cruel, the following facts will be interesting, as showing, not only that the Jewish mode is most humane to the animal itself, but also to the consumer. Here are some facts culled from *The British Medical Journal*:—"With regard to oxen, our own method of killing is probably as speedy and painless as any other; the Gentile butcher trephines the skull with a single blow of his instrument, and rams a cane through the hole into the medulla. The 'Schochet,' in obedience to the Hebrew ritual, slays by the slower process of bleeding, and the animal, passing through the stages of terror, pain, faintness, and epileptiform convulsions, has a longer period of conscious suffering. The Jew slaughterer is, however, superior to the Gentile slaughterer, for the 'Schochet' is never allowed to exercise his trade without undergoing a searching examination by the Jewish Ecclesiastical Board on all matters relating to 'schecheta,' that is, slaying. He must know the signs of health, the signs of disease; the meat that is sound and without taint or blemish is sealed with a seal bearing in Hebrew characters the name of the sealer and the day of the week. Such meat is 'kosher,' fit for the food of the Jew; the meat that is not 'kosher' is sold to the Gentile. Would that even the inspection of the 'schochet' was available for all meat. According to a return of the Board of Agriculture the meat supply from all sources, that is beef, veal, mutton, lamb, and pork, in 1892, was no less than 2,122,000 tons. In an indirect manner we can form some idea as to how much of this meat was fit for use. A return has been published of the animals slain by Jewish slaughterers at the Foreign Meat

Market, Deptford, and at the Whitechapel and Aldgate slaughterhouses. From it may be gathered that only 73 per cent. of the oxen and sheep were pronounced 'kosher' (fit), the remaining 27 per cent. being presumably sold to the East-end artisan. Allowing that a portion of the 27 per cent. was rejected on account of what may be called technical blemishes, we shall be within the mark in asserting that 10 per cent. of the meat actually sold each year—that is, 212,200 tons, is either positively diseased or unwholesome; if this statement is even approximately true it makes out a good case for reform in the supervision of the meat supply." The care and supervision exercised in the matter of meat food accounts no doubt to a great extent for the health and longevity of the Jewish race.

**WORK IN JAFFA.**—The following account of a visit made to Jaffa and the neighbouring colonies by the Rev. J. Jamal is interesting:—"Jaffa is continually increasing, both in size and population. I was told by the Coptic Bishop, whom I visited at his palace there, that the latter, including the residents at the 500 gardens and 'Suknats' (hamlets), numbered not far from 40,000. It is said that the Jewish population in Jaffa and the neighbouring colonies is at present about 4,000. Jews are allowed to land now in small parties, but the prohibition is still in force against a large body landing from a single steamer. Opportunities of bringing the claims of Christianity before Jews are daily afforded at the Society's Depot, and on Saturdays at the Mission-house in the German Colony. Mr. Weinberg gave me the opportunity of conducting a mission service at the Mission-room in his house, on two successive Saturdays, this being the best day for such a service, when hundreds of Jews of all classes spend the whole afternoon in the Baron's garden. The room in the Mission-house, where Mr. Weinberg lives, is so conveniently situated on the way to the garden, that every Jew passing can turn in if he chooses, or stand at the windows. A Hebrew text in large letters is put up every Saturday above the door to attract Jewish eyes; and this on many occasions drew attention to the subject of the Messiah, and many a time led to interesting conversations. The head teacher at Miss Arnot's school kindly sent about a dozen Jewish and native Syrian girls to sing Christian hymns in Arabic, and on one occasion Miss Marriot, of the English Medical Mission at Jaffa, kindly helped in playing the harmonium. On both Saturdays we were able to bring before large audiences the claims of Christianity. The room was full from end to end, and the windows from outside and the passage in front of the house were crowded. I addressed them in Arabic, as the majority were of the Arabic-speaking Jews. They listened very attentively throughout the whole service. Many remained, with whom we had a conversation on the subject of the Messiah. The Jews at Jaffa are not afraid to attend Christian meetings, not being so much under Rabbinical authority as at other places in Palestine, so a missionary can find ample opportunity of entering into conversation on religious matters, without being hindered by the Rabbis. It is a matter for regret that in such an open field for missionary labour amongst a large Jewish population there is but one single worker. May the Lord soon provide more labourers for this portion of His vineyard!" The London Jews' Society has just sent another missionary to Jaffa.

**COLONISATION NEWS.**

**THE RISHON LE ZION COLONY.**—This colony, about five miles south of Jaffa, is in a most flourishing condition. About 400 Jews have settled there. Three years ago they had planted over a million vines. They also devote much space for fruit trees. They have planted many thousands of almond, pomegranate, and mulberry trees, the latter with a view to the culture of silk.

**COLONISATION IN THE ARGENTINE.**—According to the report which was recently presented by the Baron Hirsch scheme, £500,000 has been expended in buying land and in settling about 3,000 Jews there. Judging by the cost of land in Palestine, and the considerably lower cost of reaching Palestine from Russia, as compared with South America, surely that half million of money should have gone much further

**COST OF LAND IN PALESTINE.**—The cost of land in Palestine is just now higher than usual, owing to the action of some speculators, mostly Greeks, Turks, and Germans, though some Jews themselves are speculators. But under ordinary circumstances land for agricultural purposes, not too near a town, costs about £1 10s. per acre. The Rishon Le Zion Colony, containing some 2,000 acres, was bought at £1 16s. per acre, but land there is more valuable than in other parts, owing to the splendid water supply. Another small colony, only about three miles further south, containing 400 acres, cost only £1 4s. per acre. Are there no Christians in England who would like to buy a few acres of the sacred land and present it to some Jewish settler?

**A SIGN OF THE TIMES.**—The Psalmist says that a sign of the appearing of our Saviour will be "when Thy servants take pleasure in her stones, and favour the dust thereof." Nothing can be more marked than the rush of tourists to Palestine, particularly at this season of the year. Nearly every newspaper teems with advertisements of "Pilgrimages to the Holy Land." It is said that the number of English tourists alone must be quite three or four thousand. It is remarkable, too, how everything connected with the Holy Land attracts the crowds. This is notably the case with the Palestine Exhibitions which were started some two years ago by the Rev. Samuel Schor. Twenty-two of them have been held in various parts of England, and have attracted some 120,000 people. A Palestine Exhibition is to be held in Manchester on March 27, and will remain open for a fortnight. They are wonderfully attractive and instructive.

**GRAND CHOVEVEI ZION SERVICE IN MANCHESTER.**—The great synagogue in Manchester was packed to overflowing about a fortnight ago, when a service was held in connection with the Manchester Branch, with the object of furthering the cause. Special prayer was offered by the Rev. Dr. Solomon, the Rabbi, that "in our days Judah may be saved, and our hapless and unfortunate brethren find shelter and protection in the Land of Zion, in the land which the Lord our God careth for." Very touching, too, was the reference to Ps. cxxvi., "When in a sweet dream I behold thy captive children enter thy gates, O Zion, my heart is like a harp tuned to hymns of gladness and joy, breathing soft accents of promise and hope. Let Zion remain ever dear to us all, the past of Zion, and the future of Zion." Then followed an address from the *Modern Joshua*, Colonel Goldsmid, in which he urged all his hearers to remember the past, and think of the future, too. He also urged all to join the Chovevei Zion. Here is just one quotation from his speech:—"For nearly two thousand years the hopes and prayers of the mass of the race have been for the restoration of Israel as a nation—and the National Idea, even when almost dead in the hearts of many living in favoured lands, has yet lived upon their lips. The fierce breath of persecution in these latter days has done much to fan the sparks into a living flame, especially in those countries where Israel is denied the ordinary rights of humanity. We, the Israelites of the West, living in happier climes, especially in countries like our much-loved Britain, are apt to overlook this factor. Citizens of a land of civil and religious liberty, whose joys are our joys, and whose sorrows are our sorrows, a land for which we would, if necessary, give up our lives and yield a devotion second to none of our fellow citizens of any race or creed, we must remember that we are but a handful when compared with the members of our race and faith living in lands where their life, honour, property are unsafe. It is due to the remembrance of this fact that the Chovevei Zion has gained a strong footing in this country. Humanly speaking, how hopeless seems the fate of the mass of Israel at the present moment. In the power of Pharaohs deaf to all remonstrances, save those of physical force, what hope is there for Israel? No more hope than there was when they lay in bondage in Egypt, or when they were being ground under the iron heel of the Seleucids. And yet Israel emerged victorious with a new lease of life from both these emergencies, hopeless, as it seemed, and in both under leaders like Moses, Joshua, and Judas Maccabæus, it was the National Idea that was the instrument of their salvation."

**PERSONALIA.**

Mr. BERESFORD PITE has gone out to Jerusalem, with the object of arranging the plans on the spot for the new Mission Hospital for Poor Jews.

Dr. LAZERON, the well-known and venerable founder of the Tottenham Deaconesses' Home, is a converted Jew.

Rev. J. LUTSYN WILLIAMS, who superintends mission work amongst the Jews in London, has just started a quarterly paper called *Jews and Christians*, a high-class paper for educated Jews. Those friends who would like to reach the educated Jews cannot do better than send them a copy. It is published by Nisbet & Co.

Mr. J. ADLER, of the Mildmay Mission to the Jews, is at present visiting various parts of Scotland, and working chiefly among his Jewish brethren. The Lord use him to win many of them to Himself! His little book, "Messenger of Peace," originally written in Hebrew, but translated also into English, is exceedingly good. Nothing could be better fitted to put into the hands of the unconverted Jews.

The cause of Jewish Missions has lost a devoted friend in Rev. Prebendary Gordon Calthorp. From his youngest years had he already commenced to take a practical interest in God's ancient people. He constantly pleaded on their behalf, and often, too, preached Christ to the Jews. A short time ago he was invited to preach to Jews engaged in the City of London in business, or on the Exchange. The Bow Church, Cheapside, was on that occasion crowded with Jews as well as by Christians, who were curious to hear a sermon preached to Jews. Mr. Calthorp always went "straight to the point." His text was "What think ye of Christ?" With large numbers of Jews settled in his parish he felt that, being under his charge, he was bound to attend to their spiritual needs. He, therefore, applied to the London Jews' Society, and was supplied by them with a Jewish missionary and a Bible-woman. He always took a great interest in converts. Many a one owes, under God, everything to him. May God raise up others to take his place in the Jewish work, where he will be sadly missed.

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The



Morning



Star.

### DOING A NEEDED WORK.

OUR readers will be pleased to learn that cheering letters continue to come to us from all quarters. From England, Scotland, Ireland, and Wales; from many parts of the Continent, and from America, they bring most encouraging messages. *To God be the glory.*

SEVERAL of them are from aged Christians, who tell us that they have long been praying for such a magazine, and that they look upon the sending forth of THE MORNING STAR as a blessed answer to their prayers. One of these says, "It is truly 'needed truth,' and has already begun to do a much needed work."

A WELL-KNOWN labourer among Jews writes: "I believe THE MORNING STAR is destined to bring joy not only to many professing Christians, but also to a large number of educated Jews. I would therefore suggest that a large number of the first two issues be sent free by post to the better class of Jews. I know what I am saying, and can assure you that these educated Jews will read the whole of your magazine from beginning to end; and if some portions are not so edifying to them as they are to Christians, it may be that God's Spirit will bless its perusal to them. Of one thing I am sure, that the copies of your STAR will not be torn to pieces as the Hebrew New Testaments have been, as stated by Mr. Wilkie."

THE above suggestion is good, and will be carried out. It occurs to us, however, that one or more of our readers would like to take *this matter* up and make it their especial care. We shall be glad to hear from anyone on whose heart God may lay this privilege. At the same time we request the earnest prayers of all our readers that God will greatly bless the distribution of the paper to such Jews.

As we write, our evening post has brought the latest word of cheer. The writer says: "How glad we all are for such a magazine. I was struck the other day with a verse in 2 Samuel xix., 'And He bowed the heart of the men of Judah as the heart of one man, so that they sent this word unto THE KING, Return thou and all thy servants!' May THE MORNING STAR be used to this

end, that the hearts of God's people may be bowed to cry as with the heart of one man, "Come, Lord Jesus, come quickly." To this prayer we most heartily and reverently say, Amen.

### COMING TOGETHER.

It was our privilege to be present at a three days' conference of a very interesting character. It was held for the purpose of bringing together a few of the Lord's servants who are called by Him to occupy the place of pastors and teachers. We met in the rectory of the Rev. Mr. Wilkes, and held a good *old-fashioned* conference, that reminded us of many of a like nature twenty years ago. Alas! that they should be so rare to-day. Morning and evening for three hours at a time we sat down, sixteen or so of us, round the table, Bible in hand, prayerfully searching the Scriptures, comparing thought with thought, asking questions, helping and being helped in a very patient and loving way. The subject of conference was our Lord's messages to the seven churches (Rev. ii. and iii.). At the commencement we differed materially on several points of detail, but at every meeting the Holy Spirit of God led us to be most willing to unlearn all that we might not have received of Him, and ready to be more fully taught. If at the close we did not see perfectly eye to eye, we all felt that we had come nearer to this on every point discussed, and most certainly nearer in love one to another.

Two years ago it was laid on the heart of Mr. Wilkes to invite servants of God to such a conference, and the meeting we have described was the third of the series. It may interest our readers to read part of his first circular:—

"I herewith send you notice of the forthcoming meetings which (p.v.) will be held for the study of prophecy. It is proposed that these meetings shall be held at Whitton Rectory, near Ipswich. Only invited friends will be present, and only those will be invited to whom the Holy Spirit has taught *substantially the same* truths, such as the heavenly nature and rapture of the Church, the pre-millennial advent of Christ, the restoration of the Jews to their own land, the great tribulation, the temporary reign of Antichrist, the judgment which will follow, and the future glory of Israel upon the earth. Among cognate truths may be added the rapid decrease of faith in Christendom, the increasing corruption of the world as a consequence; the alarming spread of lawlessness, which will reach its climax in the Man of Sin; . . . the son of perdition, and the truly awful fulfilling to the eye of faith of 2 Tim.

iii. 1-7, and of 1 Tim. iv. 1. Friends who hold doctrines opposed to these will not be invited, however spiritual otherwise they may be; because we should dread to see any controversy which does not edify, in meetings which will, we trust, be always solemn, prayerful, and characterised by expectant waiting for the Lord. . . . Several of our number have thought deeply, and published much of what they have received upon those great subjects, which we intend to consider and discuss; but none of those invited will be more eager than they to know more fully the mind of the Lord, even upon the truths which they have contemplated so much and so long. Enclosed you will find subjects of meditation for our first meeting—the two Epistles to the Thessalonians. They are the earliest writings of him to whom God was pleased to reveal the mystery of the Church which is the body of His Christ. We trust that you will make the subjects which we mean to discuss your special study previous to our meeting, in order that we may have the pleasure and the privilege of hearing from you whatever the Lord Himself may have taught you."

WE have thought it needful to reproduce this letter in its more important parts because we deem it at the present time exceedingly desirable that men of influence in the Church of God "who are able to teach," and who have in their several spheres opportunity of reaching others, should "*go and do likewise.*"

WE long to see this sort of conference all over our land, and the example of our esteemed brother shows that even comparatively obscure country places may be no barrier to such valuable work.

WE need to get together in this *old-fashioned* way, and compare notes prayerfully and earnestly with unbiassed minds and loving hearts.

It has been suggested to us that gatherings of this nature, and for a like purpose, conducted on similar principles, might well be *at once* called together in London. The suggestion is good, and we doubt not that many of the Lord's servants, desirous of seeing eye to eye on matters of more or less important detail, would gladly thus meet together.

THE EDITOR of THE MORNING STAR will be glad to receive further suggestion and proposal towards this exceedingly important object.

### GLASGOW.

A UNITED CONVENTION on "The Second Coming of our Lord Jesus Christ" has just been held in the Gorbals Tabernacle. Pastor John Robertson, of the Tabernacle, occupied the chair, and the following well-known servants of Christ were speakers:—



Messrs. Henry Varley, London; James Smith, Dufftown; F. E. Marsh, Sunderland; George Whittet, Wishaw; R. B. Stewart, Stirling; Duncan Macgregor, Dunoon; John Anderson, E. J. Mitchell, D. F. Findley, W. D. Dunu, of Glasgow. Each speaker seemed to be very specially anointed by the Holy Spirit, for every message was full of light and power, and every now and again the large audience would gladly have given expression to their pent-up feelings of gladness and joy by cheering, but that was repressed.

The following aspects of this blessed Advent truth were carefully studied, and beautifully unfolded to the hungry multitude by His faithful servants:—

1. Christ coming to fulfil His promise to His waiting Church.
2. The signs of Christ's coming.
3. The manner of Christ's coming.
4. Christ's coming in connection with Gospel ministry.
5. The practical power of Christ's coming on the lives of His saints.
6. Christ's coming in connection with the progress of the divine life in love and holiness.
7. Christ's coming in connection with our be-  
reavements and sorrow.
8. The object of Christ's coming.
9. Christ coming to raise the saints who are  
asleep and change the living ones.
10. Christ coming with His saints.
11. Christ coming as the gatherer of His people  
to Himself.
12. Christ coming to complete our salvation.
13. Christ coming to be glorified in His saints.
14. Christ coming as the deliverer of the groaning  
creation.
15. Christ coming as the Bridegroom to receive  
His Bride.
16. Christ coming to destroy the Antichrist.
17. Christ coming to restore all things.
18. Christ coming as Judge of the wicked dead.

The deep interest taken in this Convention from beginning to end clearly shows us the thirst there is amongst the saints of God in Scotland for this pre-millennial teaching, and I think all who know this thrice blessed truth should make the hills and dales of bonnie Scotland, the land of the faithful Covenanters, echo and re-echo with triumphant shouts, telling of the near approach of the Prince of Peace. Such glorious teaching would revolutionise the moral and spiritual condition of Scotland's sons and daughters, and lift the Church of God out of spiritual death and God-dishonouring error to a high platform where she could shine for her rejected coming Lord. Oh, for a host of God-anointed men like the dear Bonars who sleep in Jesus to witness to this precious truth that they held so dear! I am truly glad that our beloved brother, John Robertson, has been brought into the light of this truth, and as God has given him the ears of the people in a wonderful way, I hope and pray that he may have grace, wisdom, and fidelity to give it to the people of God without any reserve. I am confident the time for keeping this blessed hope from the people of God in Scotland is gone, and gone for ever. The multitudes of young Christians all over the land are hungering and thirsting for teaching on the subject, and it would be criminal on the part of God's servants to keep it from them. I look forward with great expectancy to the coming conferences this summer, as advertised in THE MORNING STAR. The Lord give mighty blessings!—I am, yours in the blessed hope,  
W. DOUGLAS DENN.

## SHORT EASY PAPERS ON PROPHECY.

[An esteemed authority has taken objection to a statement in our last, that "in no sense is the Lord at present reigning over the nations of this world." Of course the writer referred to His Kingdom as the Son of Man and King of Nations. He did not for a moment wish to imply that the sovereignty of the nations is not at present under the supreme control of God. "He maketh the very wrath of man to praise Him," and He overrules all, even the devices of Satan, to the furtherance of His glorious purposes. This, however, does not touch the attitude of our Blessed Lord as *Head of the Church*, in His present condition of rejection by the world, to the political affairs of earth. As such He is *not* reigning, else His Church, the members of His body, would in the present sphere and circumstances be *also* reigning. Thank God such *misgovernment* as we see all around we cannot, dare not, charge to our Blessed Lord.]

### NO. II.—THE DISPENSATIONS.

In order to understand the prophetic Word with any measure of intelligence, it is necessary to have certain definite distinctions pointed out to us. These are connected with what is often called *dispensational truth*.

The word dispensation means a disposition or arrangement of things. And what is meant by dispensational truth is the revelation in the Word of God of His purposes and arrangements in connection with the various divisions of time and classes of men.

The various divisions marked out by such Divine arrangements are not actually named *dispensations* in God's Word, but they are themselves clearly discernible. If we exclude from our consideration at this time unfallen man in Eden, there are clearly marked for us in the story of God's Book

#### THREE GREAT LEADING DIVISIONS

from the Creation till the present time.

These have been named by students of the prophetic Word *the patriarchal, the Jewish, and the Gentile dispensations*, the latter known in the Word itself as "the Times of the Gentiles." The first extends from Adam to the call of Abraham, the second from Abraham to the downfall of the Israel nation and the transference of governmental power, by God's sanction, to the Gentiles, beginning with Nebuchadnezzar. These times are now running on, and apparently running out. They are to come to a close by sudden judgment, when the God of Heaven shall set up a kingdom which shall never be destroyed. (Daniel ii. 44, also vii. 23-27.)

For the earth in its present condition there remains a fourth dispensation, when God's kingdom introduced as above stated shall be ruled over by the Lord Jesus Christ for a thousand years, generally known as "the Millennium."

These great divisions or dispensations are further sub-divided, and all close in judgment. This long period, so divided, is the great time period between the unmeasured ages of eternity. When God began to form the earth (Gen. i. 2) as man's habitation, He prepared great lights in earth's firmament which should be for "seasons and days and years" (Gen. i.). Thus in connection with God's purposes for the earth

TIMES AND SEASONS ARE MARKED OFF.

It is specially important in studying God's

revealed purposes to note that times and seasons are always connected with the earth in its present condition. Such expressions are therefore found as "The Times of the Gentiles," "The time of the end," "The seven times" (Daniel), and "The times and the seasons" (1 Thess. v.). This last expression is connected with the DAY OF THE LORD, as will be seen by referring to the passage, and the context shows that it is to be ushered in suddenly, when people in general will be unaware of its approach; and, moreover, that it will be ushered in by judgments leading to terrible destruction. The day of the Lord, as a part of time, is frequently referred to in prophecy. Such expressions also as "The last time" (1 Peter i. 5; 1 John ii. 18; Jude 18), "The last days" (2 Tim. iii. 1), are noticeable. These and such like are all written for the instruction of either the Jewish remnant (see paper on the remnant in January number of THE MORNING STAR) or the Church.

As a rule time, times, and seasons are associated with the Gentiles, and days with Israel, and with the elect people of God separated from the nations. So long as it is, in the language of God's Word, "times and days and years" as measured by the lights of the firmaments, in their connection with an elect people, the elect are either an elect nation distinguished from the other nations, or Gentiles, or elect typical individuals representing special Divine purposes. Thus such expressions as

TIMES, SEASONS, DAYS, YEARS,

will be found to give a key to the study of prophecy. You will remember that in marking off the long period during which the earth in its present condition (with man, created in innocency, fallen, gathered in families, nations, an elect nation, governed by God, governed by kings, apostate, Satan ruled—restored to God, governed by the man of His choice, Christ Jesus) it was stated that all this was only after all a time period in the story of ages both before and after.

This leads us from thoughts of God's *time purposes* to the consideration of an expression never used in any prophecy to be found either in the Old or New Testaments—viz.,

ACCORDING TO THE ETERNAL PURPOSE

(Eph. iii. 11). With the above as a definition, it is spoken of also as *the purpose* which God purposed in HIMSELF (Eph. i. 9) "the purpose which He purposed in Christ Jesus" (Eph. iii. 11 and 2 Tim. i. 9).

This, according to all the context, was a purpose which from the ages had been "hid in God." In the blessed council of the Trinity it had forestalled every other purpose, but had been kept secret from the ages and generations, and made known only when a people specially prepared was being gathered "out of the nations" to the name of the earth-rejected Jesus. A wonderful people, separated from earth with its times and seasons, and made partakers of the heavenly nature and condition of things belonging to the Son of God. This is the Church, known as the body of Christ, "the fulness of Him that filleth all in all."

If this truth be recognised, it will be at once seen that God has other and very diverse purposes for this wondrous company than for the Jewish nation and the nations of the earth. In the eternal purpose it antedates all these. This, of course, will be made plainer in subsequent studies. Only let us mark the distinction. As a rule, if what is said of the Church be mixed up with days and years and times and seasons, the study of prophecy will become difficult and indistinct. It is, of course, the Church's privilege to be instructed about all these other purposes, and those to which they refer, because her very nature and position requires that she should know "the whole counsel of God," but all the more is it necessary that we should know the distinction. In 1 Cor. x. 32, the Spirit of God in the Apostle Paul marks a division of men into the Jew, the Gentile, and the Church of God. This distinction in the study of God's purposes must be observed throughout. Great confusion results from confounding one with another, and applying portions of God's Word indiscriminately which He has kept distinct and meant to apply only to their proper divisions. To observe these distinctions is "rightly to divide the word of truth" (2 Tim. ii. 15).

In our next we shall, God willing, therefore begin our study of God's purposes severally, for the JEW, the GENTILE, and the CHURCH OF GOD.

### THE COMING KINGDOM, AND THE KING WHO IS COMING.

By H. FORBES WITHERBY.

THE purposes and ways of God are of the utmost interest to the reverent Bible reader. God's ways may be difficult to follow, but His purposes are clearly revealed. The Kingdom and its establishment is a Divine purpose which is notable all through Scripture, and as the course of the ages is seen to proceed, the coming of the King becomes more and more distinctly expressed. The Kingdom is a theme dear to the gracious Spirit who has given us the inspired Word, and whether by the record of words spoken, or of types and shadows given, its story is unfolded from Genesis to Revelation.

In our times, in a remarkable manner, God the Spirit is leading the minds and hearts of many to consider the coming of Christ, and thus the divine truth which relates to the Kingdom and the King, appeals to us with peculiar power.

Our object is to indicate to such as "look for Him" the wealth of scriptural teaching which exists as to the Kingdom about to be established on the earth to the glory of God. The prayer, "Our Father, which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven," will be fulfilled, and how near we are to the days opening up to its fulfilment, we know not.

In this paper a few of the prophetic words and types of the book of Genesis will be laid before the reader. The book of Genesis, so bitterly

ASSAILED BY HIGHER CRITICISM, opens up its wealth to the Christian, and

in the record of God's beginnings with man, reveals His endings with man. The Bible is a circle, the stories of Genesis and the visions of Revelation clasp together in one perfect unfolding of the purposes and the ways of God in relation to fallen angels, to men, and to the earth itself.

The book of Genesis outlines the pictures, the details of which are filled up in after ages by other writers than Moses. It records the lives of prominent men of God, the last of these being Joseph; in Joseph's history lies a most fruitful and delightful type of the coming Kingdom, and of the coming King. Though his story and its application be familiar, let us once again direct attention to it.

Joseph was the obedient son of his father, he was his father's delight, and of him in his whole life not one single fault is mentioned. Thus, personally, he is an excellent type of Jesus, the Obedient One, the beloved Son in whom the Father was well pleased, and whose every thought, word, and work was perfect, according to the standard of Divine perfection.

To Joseph, at the commencement of his life, God gave the revelation of personal exaltation, and before any such glory could in the ordinary course be his. The purposes and ways of God are in Joseph's life-story woven together. We may, however, be assured that the revelations given, affected Joseph in his behaviour. God had given him a hope, and God-given "hope maketh not ashamed," though it may be God's way that with patience it has to be waited for.

Joseph's brethren disliked him

BECAUSE HIS FATHER LOVED HIM,

and they hated him because of his dreams. So it came to pass, that on the day when they should have been tending the flock, they conspired together to slay Joseph—to get rid of him and his dreams. In heart they slew him—he was put into a pit and sold for twenty pieces of silver to strangers, who delivered him to the mightiest world-power of the day. Thus did Joseph's brethren rid themselves of Joseph.

How higher criticism can avoid seeing, in this story of old, the rulers of Israel in their hatred of Jesus, the price they gave to the betrayer, the grave, and to them the end, is hard to tell. Then, again, how can any one avoid seeing in Joseph exalted among the Egyptians, and raised to the right hand of glory in Egypt, the picture of our Lord, despised and rejected by the Jew, given by God the Father a seat upon the throne of His Majesty? Joseph sustained all—he was the life-giver, as it were, to the whole world. Pharaoh's words to all, "Go to Joseph, what he saith unto you do," is the essence of the present Gospel. "Go to Jesus, obey Him, Jesus the once crucified, Jesus now risen and exalted," is the substance of God's message to every famished heart in the wide world.

On Joseph separated from his brethren, and exalted, Pharaoh bestowed a bride—not one of Abraham's daughters, but a stranger, an Egyptian. Who can mistake this? It is Jesus in His glory, in heaven—for the time not in relation to the Jewish

people—obtaining for His bride, the Church by Divine gift. He is exalted above all power and might, above all earth's names and honours, and to Him so exalted is the Church, that Body which is neither Jew nor Gentile, united. Further, as Joseph's bride had her hopes and satisfaction in Joseph's exaltation on the throne of the then world, so the Church, whose true joys are not of a Jewish kind, but relate to the heavenly glories of her Lord, finds her joy in His glory. In process of time, and in the unfolding of the ways of God, in order to the accomplishment of His purposes, stress of famine drove the brethren of Joseph to his footstool. Little did they reckon how their hatred of him was to be the occasion of the fulfilment of his dreams! The affecting interview as they stood before his glory and as they spoke together in their own tongue, unconscious that he understood them—so like our ways when we think of our sins in His presence and count not how He follows every thought and word—were not only the fulfilling of Joseph's dreams—the revelation of God they had hated—they are a foreshadowing of the mourning of the brethren of the Lord according to the flesh, when as strangers to Him they shall remember their sins and tremble before Him.

And what will be the reconciliation? What will it be when

HE MAKES HIMSELF KNOWN

unto His brethren? How shall the sons of Israel then look upon Him whom they have pierced? With what mingled feelings of shame and love, of repentance and acceptance, shall they gaze upon Him in His glory? But in sweeter words and in more tender love than welled up out of the heart of Joseph—that most excellent of men—shall He who is fairer than the sons of men, say, "Come near to Me I pray you," shall He, as it were, with kisses and with tears, show them how He loves them.

"What shall the receiving of them be, but life from the dead"! The Egyptians heard that Joseph had made himself known unto his brethren. Joy filled all. All that Joseph did was good in all eyes. The sons of Israel dwelt near to the enthroned brother, and the bride of Joseph rejoiced in his joy; all the world was at peace in the fulness Joseph had obtained.

In the details of this story, read in the light of Divine communications given in the word, we trace the coming Kingdom and the coming of the King. We can to-day apply the story, stage by stage, up to the point of the exaltation of Joseph to the throne, the gift to him of the bride, and the feeding of the hungry. In how short a time shall the rest of the type be fulfilled? When shall the sons of Israel come up, driven by sorrow and by famine, to His feet—though they know Him not? And after such visits have produced the desired repentance, when shall the Lord make Himself known unto His brethren? As part is fulfilled, so shall the whole be. The perfect picture is before us. We love to look at it. It is one of God's ancient masterpieces, wrought by His Divine hand, and we look till we are lost in joy in our contemplation of it. What a revelation it

contains of the purposes of God, and also of His ways! The life-time of Joseph unfolds to us a period of some thousands of years. It is the life history of the Jews. It gives us the ways of the Lord with men and the ways of men with the Lord. The central figure, the blameless man, however, is ever our supreme delight. No wonder the Arabs weep as they hear the old story recounted; what shall we do who see in the type our Joseph, our Lord and Saviour Jesus Christ?

Will the reader return to the beginning of the book of Genesis. Genesis, like the Bible as a whole, clasps as does a bracelet, its beginning and its end.

The denunciation of God addressed to the serpent, even before children were born into the world, proclaims through the Seed of the woman the glory of God, and speaks of the coming Kingdom and the coming King. The incarnation, the suffering, the power of Christ are all here. "Her seed, it shall bruise thy heel, and thou shalt bruise his heel." In his earlier days, man knew well what the seed of the woman meant. The very legends of earth's remotest idolatries attest this. Satan knew the sure word of God so well, that he

#### PERVERTED THE REVELATION OF GOD,

and taught man that the serpent was the image of majesty, and that the earth's dominion was his due place. This the crowns of ancient Egypt avow, bearing as they do the serpent upon them. As for the Seed of the woman being the serpent's foe, Satan taught men to worship demons whose images are part serpent, part woman; and such demons were claimed as the special nourishers of royal children. The serpent deities rank amongst the most ancient and most notable of the gods of old Egypt. Even in their legend of the victory out of death—their resurrection—the serpent attends upon the Egyptian idea. Everywhere and in all things did the serpent take precedence in that vast system of early idolatry. It would be beyond our province to show how Satan acquired for his demons the recognition of the sacred doctrines of incarnation, suffering, and triumph; but though man think but lightly (as does higher criticism) of these early words of God, "Her Seed, it shall bruise thy head, and thou shalt bruise His heel," Satan, better informed, made much of these verities by using upon them to his utmost his corrupting art, so as to mislead the minds of men from the guidance of the words of the Lord God.

Not only is the Kingdom before us in God's words to the enemy, but the sufferings of the King and the glories that shall follow. From the very first entrance of sin into the world God declared what the end should be. Of the end there must be no hesitation in the believing soul. The bruising of the enemy shall surely be. "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20), and the book of the Revelation shows us how "that old serpent, which is the Devil and Satan," shall be bound for "a thousand years," and finally be cast into "the lake of fire."

In the revelation to Abraham respecting the Seed, amplification of the purpose of

God is revealed. And this amplifying, this extending of the word of truth, is a marked feature to be observed in the Scriptures. God does not tell man the whole from the beginning, but just that, and no more than that, which He deems necessary for the age in which man lives. His truths are grouped in His word, as are His works in the natural world. God bade Abraham look north, south, east, and west, and said, "All the land which thou seest, to thee will I give it, and to thy seed for ever, and I will make thy seed as the dust of the earth" (Gen. xiii. 15, 16). And again, God bade him "Look now toward heaven and tell the stars," and said, "So shall thy seed be" (xv. 5.; see also xxii. 17). Both an earthly and a heavenly people were thus contemplated. Not only

#### THE JEWS, BUT THE CHURCH OF GOD.

Nor these only, but the Gentiles also, for "In thee and in thy Seed shall all the nations of the earth be blessed" (xxii. 18) embraces all the various peoples of the earth in the coming day of the Kingdom, when the knowledge of the Lord shall cover the earth as the waters do the sea. The Church, the Jew, the Gentile shall eventually all be blessed in the Seed, which is Christ.

God ever keeps before His people in all ages the prospect of the Kingdom, and we cannot speak of the Kingdom of God without having present in our minds the King. The word to Abraham, while not yet fulfilled, has in part come to pass, but the seed of Abraham, like the sand on the sea shore for multitude, is not yet, and never has been seen on the earth. For a brief period in King Solomon's reign, Israel seemed like the sand which is on the sea shore for multitude, but when He reigns who is greater than Solomon, the promise to Abraham shall be abundantly fulfilled.

To limit "all nations" to such as now, in the day of Christ's rejection, believe on His Name, and who are those who shall shine like the stars in the heaven, is indeed to think lightly of what God has in store for man on earth.

The Christian, whose heart is instructed in the things of the Kingdom, new and old, anticipates the time when the whole world, and all nations, literally, shall be blessed by the Lord. "All nations" and persons out of all nations, are quite distinct.

We now invite attention to a most remarkable type of the Lord in connection with His twofold glory of priest and king. Melchisedec—though little be said of him in Genesis—occupies, as a type of Christ, a peculiar place in the Psalms and in the teaching of the Epistle to the Hebrews. Melchisedec was

#### BOTH PRIEST AND KING.

None other of the people of God in ancient days is so described, though the purpose of God that His people should be priests and kings is declared in the Old Testament. In Melchisedec's days, the pagan kings joined to their crown of temporal dominion that of the priesthood, as for example did the Pharaohs. The head of the nation was chief both in temporal and spiritual dominion. The present grasping after this double crown, whether by popes or emperors, is the result of desires trans-

mitted to them from the earliest days after the flood, and will in the last days meet their realisation. But let it be noted, never since the time of Melchisedec has a man of God been by God's decree, both high priest and king on earth, and never shall a man of God reign and rule on earth as priest and king, until He comes, who is The Man of God. Therefore these graspings of popes and emperors for this combination of power and authority, are anti-Christian, and these desires will be fulfilled in Antichrist.

At the close of the victory, by the father of the faithful, over the kings, Melchisedec came forth from Salem, *i. e.*, Jerusalem, and blessed him. His title in relation to God is most noticeable—

#### "PRIEST OF THE MOST HIGH GOD."

The Most High God is a title directly relating to the Divine glory and supremacy in the presence of gods many; and the title "possessor of heaven and earth" accentuates God's sole right to His creation. The gods many of the heathen were regarded as possessors of special portions of heaven and earth, and were worshipped accordingly, but all creation belongs to the Almighty Creator, and God had revealed this to His faithful Melchisedec, and at Salem this was known and enjoyed. Melchisedec, as the Spirit of God presents him as the type of Christ, is said to be both "King of righteousness and after that also King of peace." Righteousness must rule and put down evil, and then peace shall reign on the earth. Now after the victory of the faithful over the idolatrous nations, this royal priest brought forth bread and wine. He fed the warriors, and gave them, as it were, the joy of the Kingdom, and then he blessed Abraham, and more, he blessed the Most High God, who had given Abraham the victory.

This brief story not only lets in a great light upon early times, but it also pours its brightness upon the future. It gives a vision of God's High Priest and King, our Lord and Saviour in His coming glory. It is a scene of righteousness followed by peace, when the people of God shall be nourished and sustained by the Priest and King of God, and when this King shall bless the people, and shall Himself offer up their praise to God. It is a very gracious sketch—just a few touches only—of the coming Kingdom and the King.

Christ is now seated at God's right hand, waiting until He shall make His foes His footstool. He is High Priest in heaven at God's right hand, and at the appointed time, though man be practically oblivious to His glory, He shall come forth to the earth as King; He then shall rule in the midst of His enemies; He shall strike through kings in the day of His wrath; His rod shall go forth out of Zion (Ps. cx.).

The type has a peculiar bearing

#### UPON OUR OWN TIMES,

and upon the professing Church. In the whole period of Israel's history, the order of priest and king was unknown amongst them, save in prophecy. We have to proceed in the history of the ages to the early times of the Church, in order to discover

the old pagan spirit which, burning in the professors of faith in the true God, grasped at the double crown. In the early centuries of the Christian era, we see plainly the old desire of centering the spiritual and temporal power of the world, or of nations, in one man, that man being professedly a representative of God upon earth. In the early days when the Church and the world shook hands, as they did under Constantine, the Roman emperor retained the pagan title of great priest, and he ruled in the Church—at least, he did so practically. As time proceeded, the spiritual ruler of the Church laid hold of supreme power, placed on his own head the temporal crown, and aimed at the rule of the world. He became temporal as well as spiritual head! The Pope became head of kings as well as head of cardinals, and wore, in effect, the crown of priest and king, swaying both temporal and spiritual kingdoms. He commanded man, body and soul, for time and eternity—that is, so far as word and deed go in this world. The great revival of Rome's energy, and her untiring zeal once more to crown the Pope as king as well as priest, is one of the signs of our times. She has named him the infallible spokesman of God, she toils to make him the absolute ruler of men. To this must be added, the spirit of all who incline to Rome for the re-union of Christendom, for this means the revival of the oneness of nations, under the headship of one man who announces himself to be the high priest and king for God on the earth.

The kings of Israel departed from the faith, the priests of Christendom will do the same; indeed, they are now striving for the awful consummation of apostasy. And when the

#### APOSTASY OF CHRISTENDOM FROM CHRIST

and the truth is accomplished; when, not the mere symptoms of that terrible time are present, as now, but the time itself, then the double crown will encircle the brow of Anti-Christ.

Satan shall be then cast out from heaven, and will come in a way of fearful energy to the earth. He will come here in his power—unrestrained in the same way as now—"having great wrath," and specifically as he who was, when in heaven, the accuser (Rev. xii.), *i.e.*, as the Anti-High Priest, for Jesus our Lord is the High Priest—the Intercessor for us at the right hand of God. Then shall the dream of pagan kings and of popes and emperors be realised: one man on earth, Satan's man, Anti-Christ, shall command men, spirit, soul, and body. His terrible but brief rule shall be surely broken, for Christ shall come forth and shall take up His Melchisedec crown. He, God's High Priest and King, shall sit a priest upon His throne (see Zech. vi. 13), and thus shall be fulfilled the ancient type of Genesis.

The three instances we have selected from this book of God's beginning remind us of the joy which shall fill the Kingdom when

#### THE BLAMELESS AND THE PERFECT KING

shall reign; to God's overthrow of Satan's power by His exalted, but once crucified Son, Jesus, the Seed of the Woman; to the subjection of the nations, and the

official glories of the King, and to the great purpose of God in relation to His Kingdom on earth.

There are many other types and teachings in Genesis respecting the coming Kingdom and the King. Some obvious, and referred to in the New Testament, whilst others are less apparent. To sketch them ever so briefly would occupy space that cannot here be given to the subject. Genesis is eminently the book in which to search for the great purposes of God in relation to the end. Probably this is one reason why "higher" criticism objects to Genesis. "Hath God said?" is the motto of "higher" criticism. The devout student of the Scriptures—whose eyes are opened to the Kingdom and the coming of the King—seeing in Genesis the glories and the beauties the Spirit has there portrayed, by faith demolishes "higher" criticism with these words, "God hath said."

On another occasion we purpose looking into the four last books of Moses for teachings similar to these which have just occupied us. We may well say, as we inquire into the glorious subject, that the whole of the Scripture abounds with revelations of God's purposes, and with records of His ways in relation to His Kingdom and the coming of His King.

### SAVED BY FAITH: SAVED BY HOPE.

By REV. A. WILKES.

My theme is "SAVED BY FAITH: SAVED BY HOPE." I propose to discuss it by attempting to answer the following question: By what processes may a fallen child of Adam become a member of the Body of Christ, and be "changed into the image of Christ from glory to glory"? (Rom. viii. 29; 2 Cor. iii. 18). For no change less perfect than this will suffice, if Christ and he are to *become one*, and to *remain one* throughout the eternal ages. Spirit must become like spirit: soul like soul: body like body. Nothing less can possibly be meant by that organic union which exists between a head and a member of the body.

It is clear that ONLY ALMIGHTY POWER CAN EFFECT THIS. "Almighty power"; and yet men call the Cross, which is the instrument of this power, as well as the preaching of Christ, who was crucified as the prince of malefactors, "foolishness." Yes, it *is* foolishness, but it is the "foolishness of God" (1 Cor. i. 25). This instrument, and the preaching of a crucified malefactor, *always seem* to be foolishness to the "natural man." The necessary, decreed, connection of the Almighty power of God with *such* an instrument will *never* be understood or believed, until truly experienced. The "spiritual" man receives into himself this power of God, and glories in the Cross, and in the preaching of Christ, whereby he receives it (Gal. vi. 14).

The metamorphosis of a man, utterly fallen and degraded; utterly rebellious and powerless; into equality with the Son of God is wrought *always and exclusively* by the almighty power of God. "The gospel of Christ is the power of God unto salvation to every one that believeth" (Rom. i. 16). "We preach Christ crucified, unto the Jews a stumbling-block, and unto the

Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. i. 23-25). This "foolishness wiser than men" was ordained "that no flesh should glory in His presence" (1 Cor. i. 29). Every change in man God-ward is, I repeat, wrought by *sovereign grace, unadulterated*. The purpose of God, in this respect, is *inexorable*. He will not surrender one tittle of His prerogative of saving "to the uttermost" by pure grace, without any interference of, or assistance from, the subject of such grace.

It is a look that brings into the human spirit the almighty power of God. This look is deemed by the "natural man" another instance of *wonderful "foolishness."* *It is always a look; it is never anything but a look.* In consequence of the sustained look unto Jesus, God *ultimately* accomplishes all that is implied in the transformation of an utterly corrupt rebel into the glorious image of Christ. It is this look by a fallen rebel, "dead in trespasses and sins" (Eph. ii. 1), which is the *occasion*, in the first place, of his receiving eternal life. "Justification by faith" is the formula which expresses *that fact*. To be justified *thus*, by pure grace, is the last thought and intention of proud sinners, who, for the most part, "suffer many things of many physicians, spend all that they have, become no better, but grow worse" (Mark v. 26), before they will come to Christ *to receive life by a look*.

This "foolishness of God," whereby eternal life first, and "the righteousness of God" (Rom. iii. 22) subsequently accrue to us, is nowhere seen more resplendently than in the type which our Lord brought before Nicodemus (John iii. 14, 15). A multitude of men, women (and children, it may be) dying, beyond the possibility of restoration by any methods and appliances of physicians, are bidden, in their dire extremity, to direct their eye to a pole, fixed in the midst of them, surmounted by a rude representation in brass of one of the dread creatures which had bitten them. We know the result in every case of obedience to this command. And the result, in the case of a man *in extremis*, was no less than in that where but one drop of virus might have been received. The remedy was, doubtless, equally effectual in the two cases with the same rapidity, and in the same moment of time. But, without such a remedy, the feeble bite would have proved as fatal as the most cruel one. Where lay the virtue? Was it in the pole? Was it in the brass? Was it in the look? Nay, nay. Beneath and behind this palpable, conspicuous "foolishness of God" lay His almighty, life-giving, recuperative power. In response to their obedience to His command, He caused that power to stream forth into each afflicted case where, and *precisely where*, it was needed. The Lord Jesus Christ, who is "the author of our faith" (Heb. xii. 2), is the Antitype of this serpent of brass. And, AS the living serpent was represented in brass, in order that it might become the SOLE object of



the sufferer's gaze, SO Jesus, "who knew no sin," was "made to be sin for us," in order that, by gazing upon Him, "we might be made the righteousness of God in Him" (2 Cor. v. 21).

The UNSAVED sinner looks unto Him on the CROSS for resurrection from his death in trespasses and sins. This "gift of eternal life" (Rom. vi. 23) bestowed upon every one who turns a believing eye to the Cross is not only his justification, but is the initial act of his sanctification. We are justified thus: only thus: as we look, when we look; but only as, and when, we do look. Our justification is not hastened, or rendered more complete, by human rules or methods; by rites or ceremonies; by any self-effort, or by any priestly functions. Justification by faith (that is, eternal life by a look) will not be questioned by any one of us.

BUT BY WHAT PROCESS ARE WE SANCTIFIED? Alas! it is forgotten by too many; it is not even universally known, that sanctification, no less than justification, is by looking, and by looking alone. It is looking that is the occasion of sanctification, no less truly than it is the occasion of justification. Sanctification, conformity to Christ, the transformation by the renewing of our mind, our change into the image of Christ from glory to glory (these are but different verbal expressions of one and the same truth), proceeds apace as we "look unto Jesus." If our sanctification shall become rapid, our look must never be withdrawn. The process, by which the wondrous transformation is wrought in us, is according to a spiritual law of God, which provides that assimilation, practical identity, shall result from the look of adoring love of an inferior at a superior, IF SUFFICIENTLY PROTRACTED.

We do not co-operate with God in effecting this transformation. No merit can accrue to us, however wondrous the change may be which shall be wrought in us. "The exceeding greatness of His power to usward who (already) believe, is according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenlies" (Eph. i. 19, 20). Every transformation, from first to last, is the effect of the "exceeding abundant grace of our Lord" (1 Tim. i. 14), proceeding from "the throne of grace" (Heb. iv. 16).

"GRACE" IS A GENERIC WORD. The specific phase of this grace is ALMIGHTY POWER, SET IN MOTION BY INFINITE LOVE: power exercised "according to the good pleasure of His will" (Eph. i. 5). And, according to this good pleasure, "He chose us in Christ before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself" (Eph. i. 4, 5), "to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." This theory of sanctification is not a *réchauffé* of the doctrine of the Quietists, or of the Molinists, or of any other perverter of the true doctrine of grace. Our obedience in looking causes the stream of almighty grace to flow into us. If our eyes droop, the stream ceases

to flow: if our gaze is intermittent, the flow of that stream is no less intermittent; if our gaze is continuous, the flow also is continuous; if our gaze is intense, the inflowing grace is copious.

A SAVED sinner looks unto Christ seated UPON THE THRONE IN GLORY, for sanctification, that is, for progressive growth in the perfect "righteousness of God" which, ultimately, we are to "be made in Christ" (2 Cor. v. 21). "The righteousness of God is revealed from faith to faith" (Rom. i. 17). It will not be questioned by you that every true Christian must have looked unto Jesus upon the Cross for life; and that all life flows into a dead soul from the death of the Crucified One. But do all true Christians look unto Jesus upon the throne for sanctification? I repeat, DO they? Do even all those who are in eager quest of holiness? Have they all ceased from "going about to establish their own righteousness"? Have they all learnt that "Christ is the end of the law for righteousness to everyone that believeth"? (Rom. x. 3, 4), that their "own righteousness is of the law," and that the only true righteousness is "that which is through the faith of Christ"? (Phil. iii. 9). Do even the comparatively few, who have experimentally learnt these vital truths, view Jesus upon the throne ACCORDING TO THE MIND OF THE LORD? If not, their sanctification is arrested, or it proceeds more slowly than it would proceed, if their view of Jesus were according to His mind. Are not such waiting for their DEATH, in order that they may go to Him? IS THIS their hope? Nay, is this not the hope of the great majority of humble, prayerful, believers, who are seeking to "perfect holiness in the fear of God"? (2 Cor. vii. 1).

BUT THIS IS NOT A LAWFUL HOPE. The hope, which the Word sets before us, is the COMING LORD, AND THE FULL TRAIN OF SPIRITUAL BLESSINGS WHICH HE WILL BRING. It is almost criminal in us to separate the doctrine of the quick advent of the Lord from His August Person. His "quick coming" was the hope of the Apostles, the hope of the early church, and is the hope set before us by the Lord Himself. DEATH IS NOT OUR HOPE. Death cannot, indeed, possibly, in the very nature of things, be an object of hope to any true believer. For "DEATH IS ALREADY OURS" (1 Cor. iii. 22), by the purchase of the blood of the Lord. Now, if Death be already ours, why should we fix our eye upon it, as if it were (or possibly could be) the object of our Hope? "We are saved by Hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. viii. 24, 25.)

IT IS UNLAWFUL FOR US TO GAZE UPON DEATH, which we hold in our grasp, a conquered enemy, as our HOPE. Christ is "the bread which cometh down from heaven, that a man may eat thereof, and not die," "but live for ever" (John vi. 50). "I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John xi. 26). Hence, even if Christ, seated upon the throne of glory, be viewed by us, as

the source of our sanctification, through the PORTAL OF DEATH, the dark shadow of the valley leading to that portal intercepts our view, and arrests our sanctification. We are gazing upon Christ through a forbidden medium when we gaze through the mists of that valley. Instead, therefore, of complacently sitting down, and, with stoical courage, waiting to be borne along the dark valley and through the portal of that death, which we dread, to a Lord seated on His throne, we are expressly bidden to have our "loins girded about, our lamps burning, and ourselves like unto men that wait for their lord" \* (Luke xii. 35, 36). IN THE WORD, THERE IS NO DISTINCT PROMISE OF SANCTIFICATION TO MEN WHO WAIT FOR DEATH. The inspired writers, on the contrary, hide this conquered enemy from our view; and yet men have perversely torn away the veil, which had been thrown over it, making death the goal of a life, which is already begun, and which shall never end!

We think little, we speak less, about the "blessed hope" (Titus ii. 13). And, although "we are saved by hope" (Rom. viii. 24); although "our salvation is nearer than when we believed" (Rom. xiii. 11); although we are bidden to "hope to the end for the grace that is to be brought unto us at the apocalypse of Jesus Christ" (1 Pet. i. 13), the Scriptures, which teach us these truths, ARE ALMOST A DEAD LETTER TO THE MAJORITY OF BELIEVERS. Here let us pause to reflect, and to consider.

HAS NOT THE CHURCH PRACTICALLY LOST A DOCTRINE of paramount importance? The doctrines of the word are more precious to a believer than material worlds. They are like so many suns, illumining as many spheres, within the soul. If any one of these be not found within us, the whole sphere, which such a doctrine was ordained to illumine, must be in deep darkness. At the Reformation, after the lapse of long ages, the doctrine of justification by faith shed its own brilliant light, and the doctrine of sanctification by faith at least dawned, upon the soul. This latter doctrine has shone in recent years with increasing brilliancy. It is almost the sole theme of Holiness Conventions. The Scriptures, which reveal it, now fill the eye and the heart of multitudes, who are hungering after righteousness.

I have attempted in this address, in brief language, to exhibit, and to emphasise, both these doctrines in the grandeur of their simplicity. But, if we read the ponderous tomes which enshrine the splendid spiritual teaching of the great divines, who have written since sub-apostolic times, until this century, we shall fail to discover, in any of those who became leaders of men, as a vital principle of spiritual life, the doctrine, carefully developed, that we are saved by HOPE, no less truly than by faith; that our hearts are purified by

\* It must be clearly understood that the quotations from the Gospels which I have introduced, which are to be interpreted, in some instances of the unrepentant Jewish nation, and in others of the spared godly Jewish remnant, are only applied by me in my argument; and I have taken leave to apply them only so far as the revelation to the Church in 1 Thess. iv. 13-18, and the numerous injunctions in the Epistles to the Church to wait for their Lord, abundantly justify.

HOPE as well as by faith; and that there is a FULL ASSURANCE OF HOPE no less than of faith. THIS ONE OMISSION IN THEIR TEACHING HAS SUFFICED TO KEEP SUBMERGED IN DARKNESS THE COMPLETE BODY OF CORRELATED TRUTHS, which we would now proclaim among all the children of God.

Sanctification by hope is as distinct from sanctification by faith, as this is from justification by faith. Salvation by faith, and salvation by hope, must be as distinct as faith and hope themselves are. The three salvations are one salvation, embracing the whole period of our saved state, from the moment when eternal life is given unto us until the moment when "an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11). Justification by faith expresses a *past momentary act of God*, remaining, however, in full strength and vitality, through all time, and which shall remain throughout eternity. It cannot be undone: it cannot undergo change. Hence *we are never said to be justified by hope*. Sanctification by faith is an *ever-present salvation*: it must, therefore, exclude everything that can be realised ONLY IN THE SPHERE OF HOPE. However rich, and increased in volume, *this salvation may conceivably become, it is still a present salvation*. This "righteousness of God (within us) is revealed from faith to faith," but the "full salvation," of which we are bidden to "abound in hope" is the end of it (1 Pet. i. 9).

Sofar as future realities (the sole objects of hope) can be brought into present time, faith does bring them, and gives "substance" to them, but the realities themselves remain future until they be seen; for to be enjoyed in strong and steadfast faith, is very different from that realisation of them which will ensue when HOPE IS CONSUMMATED. HENCE FAITH AND HOPE ILLUMINE DISTINCT SPHERES OF TRUTH. Hope must *wait* for the salvation to which it looks. We are bidden to "rejoice in hope" (Rom. xii. 12), to "abound in hope" (Rom. xv. 13), and to exercise the "patience of hope" (1 Thess. i. 3). WE NEVER READ OF THE PATIENCE OF FAITH.

It is possible for the soul to become in a measure sanctified by faith; and yet because of the absence of hope to regard death as the goal of present time, to proceed calmly and leisurely to the tomb, deeming it inevitable; and to pass through it into the eternal state, into a position nearer (some may say) to those verities which ought to have been, upon earth, the daily object of its hope. *Hope cannot act thus*: if it did, it would slay itself; and be Hope no longer. Hope cannot, it is true, bring, in any sense, the realities of the future into the soul. They are not transferable into the sphere of time, *because they are not time blessings*. They are those distinctive blessings, which will never be realised by the redeemed soul, until it passes out of the time sphere. Hope yearns for the possession of them; patiently waits to possess them. HOPE WINGS ITS FLIGHT BEYOND THE TOMB, rightly deeming it only a line of demarca-

tion, which separates life in the visible from life in the invisible world. The vast dimensions of our eternal inheritance, and the Person of the Lord Himself, "in whom we have obtained it" (Eph. i. 11), are the objects which fill the eye of Hope.

No wonder, then, that the Coming of the Lord, and the train of magnificent blessings which will accompany His coming never enter into the soul of the believer, whatever his faith may be, who has not yet seen, in its large proportions, the doctrine of hope in the Word of God. So long as we are in the time sphere, we are in conscious realisation of the "first fruits only of the Spirit" (Rom. viii. 23), that is, of the first fruits of our inheritance, but when the "hope" which "now abideth" "shall be done away" (1 Cor. xiii. 10, 13), then the inheritance, in all its length and breadth, in all its depth and height, shall be ours for ever.

It is very significant that "hope" is not found in that cluster of fruit, wrought in us whilst we are in the time sphere, by the Holy Spirit, although both "faith" and "love" are (Gal v. 22). Nor does St. Peter include it in his catalogue of graces (2 Peter i. 5-7), and yet he, too, includes both "faith" and "love." It is more remarkable that, whilst "faith" is included in the catalogue of spiritual gifts (1 Cor. xii.), neither "hope" nor "love" is. It is very evident why the Apostle introduces "hope" in Rom. v. 2-5, it being here an introduction to the doctrine of salvation "by hope," of which he treats in Rom. viii., terminating at verse 25, and which he teaches also in 1 Cor. xv. 19. St. Paul makes "hope" co-ordinate with "faith" and "charity" (1 Cor. xiii. 13) in that triple bond, which still abides.

In Holy Scripture throughout, Hope is generally introduced as objective to the human mind, and identified with the object to which the *feeling* of hope is directed. It differs not a little in this respect from "faith" and from "love." It is quite true that, however subjective, faith and love may be, neither could be consciously known without an object, which first creates, and then evokes those corresponding subjective states, to which we give the name of "faith" and of "love." The eye, the organ of sight, has the *power* of seeing, in the absence of an object; but it does not, and cannot, see, if no object be present to it. In like manner, the spiritual faculty, which has the *power* of exercising faith, does not, and cannot, exercise faith, independently of some object presented to it. AND NEW TESTAMENT LOVE IS THE LAWFUL OFFSPRING OF FAITH ONLY, FROM WHICH, AS A GRACE, IT CAN NEVER BE SEPARATED. Doubtless, the same spiritual faculty (corresponding, in the spirit, to the eye in the body) that exercises faith towards an object of faith, exercises hope towards an object of hope.

Hope is largely revealed to us in Holy Scripture as *impersonal*, as the object to which our spiritual faculty directs its gaze. THIS OBJECT IS OUR INHERITANCE, WITH ALL THAT THAT WONDROUS WORD CONNOTES. It is revealed also as a *Person*, though a *Person viewed under a special aspect*. This Person, in the Old Testament, is the

Father; in the New Testament, the Son. Let me now direct your attention to a very striking passage, which you will find in Heb. vi. 18, 19. The "hope" spoken of here as an object which has been "set before us," so far as it is impersonal, is "as an anchor of the soul." The soul is likened to a ship: its anchor to Hope; and the objects "within the veil," to which Hope anchors the soul, are the *complete inheritance reserved there for us, until we appear with Christ in glory*. The soul would be wrecked, were it not for this anchor. The soul, rescued from the storms, which everywhere exist outside the veil, is safe. So long as it remained outside, it was threatened with destruction; FOR EVERYTHING, OUTSIDE THAT VEIL, IS IN THE PLACE OF DESTRUCTION. No ship can continue to live in such stormy waters: no anchor can ever find a "sure and steadfast" hold in those unfathomable deeps.

Hence, EVERY SAVED SOUL IN THIS DISPENSATION IS WITHIN THE VEIL. The soul is anchored there by Hope. St. Paul bids the Hebrews "not cast away their confidence" (Heb. x. 35), but retain "the full assurance of hope unto the end" (Heb. vi. 11). Peter bids us "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ" (1 Pet. i. 13). Blessed be God, Jesus entered within the veil before us, and has been "made to us therein a high priest for ever after the order of Melchisedec" (Heb. vi. 20). But let us never forget that we too, *if truly saved*, "have fled (*not shall flee, but have fled*) within the veil for refuge to lay hold upon (the great objects of) this hope" (Heb. vi. 18). The things within the veil into which hope, as the anchor of the soul, enters, remain within the veil, even if the soul break away from them, cast away its confidence, and fail to hope unto the end. THEY ARE WHOLLY SPIRITUAL: THEY PERTAIN EXCLUSIVELY TO A HEAVENLY PEOPLE: they constitute our inheritance; they are reserved there for us until we shall enter into actual possession of them (1 Pet. i. 4, 5; Eph. i. 3).

But Paul taught Timothy in explicit terms—in several other Scriptures he taught inferentially—that the object of our hope is more than the things within the veil. THE "LORD JESUS CHRIST HIMSELF IS OUR HOPE" (1 Tim. i. 1). HE, TOO, IS WITHIN THE VEIL. Hence, if our soul be anchored within the veil to our inheritance, how much more is it anchored to Jesus, our forerunner, in whom personally shall be "gathered together in one all things," and "in whom, also, we have obtained our inheritance" (Eph. i. 10, 11). It is because all the saved of this dispensation are a heavenly people that they have the privilege of dwelling within the veil. THEY DWELL THERE AMONG "THE THINGS WHICH ARE" (Rev. i. 19). If they are not dwelling there, they are not in possession of a "blessed hope." To them, this hope is an unreality: to them, it is nothing but a name.

"The things which shall be hereafter" (Rev. i. 19) do not concern us now: they will concern us, however, when (but not until) we appear with Christ in glory (Col. iii. 4). TO US, WHO DWELL WITHIN THE

VEIL, TIME IN REALITY DOES NOT EXIST. The clock, set up on earth, which makes "times and seasons" (1 Thess. v. 1) known, does so *only for an earthly people*. This clock ceased to go when the last dispensation vanished away (Heb. viii. 13): it will not go again, until the moment subsequent to the rapture. It will then, once more, make "times and seasons" known to the earthly people left behind. This is why, in sacred chronology, the seventieth week in Daniel's vision has not yet begun, although the sixty-ninth ended nearly two thousand years ago. *We are ever dwelling in the "to-day" of Jesus Christ*. To those within the veil, for whom no clock of time is in motion, to whom the long centuries, which have elapsed since the crucifixion, are as "one day" (2 Pet. iii. 8), the Lord Jesus Christ is always the "quickly coming" one (Rev. xxii. 20). It is this truth which removes from the believer all the difficulties that have presented themselves to the "natural mind," which has perceived that the Lord, for whom the Church has waited two thousand years, is not yet come; but who, notwithstanding, has always been proposed as the "quickly coming" one. *In truth, these mysteries are beyond the comprehension of every merely natural mind* (2 Pet. iii. 4).

When we clearly see the difference between sacred and human chronology, we also clearly see that the Church "called out" in this dispensation *must be heavenly, according to the thought of God*. So long as Israel shall remain Lo-Ammi (Hosea i. 9), so long the clock of time cannot be in motion. God views the Church, the body of Christ, AS NEVER HAVING EXISTED IN TIME AT ALL, as existing only in eternity, within the veil, in fellowship and in union with Christ and Himself. Hence every member of the body of Christ was *pre-destinated, and was chosen, in eternity* (Rom. viii. 30; Eph. i. 4). HIS ORIGIN IS HEAVENLY, HIS LIFE IS HEAVENLY, HIS DESTINY IS HEAVENLY, HIS CITIZENSHIP (*πολιτεῦμα*) EVEN NOW IS HEAVENLY. In earth he must ever be a stranger and a pilgrim. It becomes clear, therefore, that the Church does not embrace ANY SAINT OF ANY DISPENSATION WHO WAS UPON EARTH WHILST THE CLOCK OF TIME WAS IN MOTION. The attitude, consequently, of all who truly dwell within the veil is that of men who are "watching," and who "wait for their Lord."

The Lord Jesus Christ Himself, as *our Personal Hope, is always revealed to us as "the Coming One"* (*ὁ ἐρχόμενος*), not the "Second Coming" One, but simply "the Coming One." In all past dispensations He was THE Coming One, THE GREAT PERSONAL HOPE. In the future also He will still, in a very true, though limited sense, be THE COMING ONE, until He shall inaugurate the eternal state, which will be absolutely final. The eternal state (no dispensation anterior thereto) is the "dispensation of the fulness of times," when God shall have gathered "together in one all things in Christ, both which are in heaven and which are on earth" (Eph. i. 10).

The reason why not merely the Lord Himself, but THE LORD VIEWED AS THE COMING ONE IS OUR HOPE, so long as we are in the body, is evident. It cannot be

that, until He come, the inheritance, for which also we hope and groan (Rom. viii. 23), in all its vast extent will become ours. He, our Personal Hope, will, when He comes, *bring this to us*. Indeed, He and we are *joint heirs thereof*; it cannot be even His own inheritance in full possession, so long as He is absent from us; it will not be ours, until He come (Rom. viii. 17). Until He come "it is reserved in heaven" for us (1 Peter i. 4). If our mind be concentrated upon our *inheritance*, we can realise it only by receiving *Him, the Coming One*; if our minds, being more noble, are concentrated upon *Him, the Coming One*, we shall not possess Him without possessing, in absolute certainty, our inheritance *also*.

Every departing spirit, "full," like Stephen, "of the Holy Ghost, looking up stedfastly into Heaven," may see "the glory of God and Jesus as the 'standing' one" (*ὁ ἵστως*) (Acts vii. 55), waiting to receive it, but all who remain ought, by faith, to view the Lord as the sitting one (*ὁ καθήμενος*) "sitting on the right hand of power" (Matt. xxvi. 64) "in the heavens" (Eph. i. 20). That, too, is the judicial position, at this present moment (Eph. ii. 6), of all who dwell within the veil.

But this very position of THE "SITTING ONE" IS THAT OF "THE COMING ONE." He waits, in a sitting attitude, to come: WE wait, in a standing attitude, for His coming. *He sits*, waiting to descend in His chariot of clouds into the air: *we stand*, waiting to ascend, in our chariot of clouds, to meet Him. *He* is waiting for the word of command to descend into the air (Mark xiii. 32); *we* are waiting for the "shout with the voice of the archangel and with the trump of God" of "the Lord Himself" (1 Thess. iv. 16) which shall bid us rise into the air. He cannot descend to us, until the word of command is given; and the word of command cannot be given, until the last member of His body has been gathered in. The Lord will REMAIN SITTING UNTIL WE SEE HIM FACE TO FACE.

His "sitting" attitude is His "coming" attitude. "Hereafter shall ye see the Son of Man sitting (*καθήμενον*) on the right hand of power, and coming (*ἐρχόμενον*) in the clouds of heaven" (Matt. xxvi. 64). These are the Lord's own words. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). But they saw Him "taken up" by a cloud, upon which surely He sat. Why should not the Coming One be the Sitting One? Is it not He "who maketh the clouds His chariot"? (Ps. civ. 3). Will He not, whilst seated in this chariot, come for the members of His Body? *His chariot of clouds will be ours, as soon as we meet Him*. "We which are alive and remain shall be caught up in the clouds (in our own chariot) to meet the

\* Whilst it is permissible to regard Stephen as the servant returning to the Lord (who stands waiting to receive the herald and his message) to say from the nation, "We will not have this man to reign over us," it is better, I think, to regard the Lord, as I have done in the text, as one who loves to stand to receive the spirits of all saints like Stephen. This is an abundant entrance indeed!

Lord in the air" (1 Thess. iv. 17). When we see Him, we shall pass out of our own cloud-chariot into that in which He descended; "and so shall we ever be with Him."

Do not let us forget that it is not we only who have a hope. With all reverence be it said that GOD THE FATHER HAS A HOPE no less truly than we have (Rom. xv. 13). For, if God be the inheritance which Christ and we shall jointly receive: CHRIST, WHEN UNITED TO US, IS THE INHERITANCE FOR WHICH THE FATHER WAITS. God "hath begotten us again unto a lively hope to an inheritance incorruptible and undefiled, and that fadeth not away" (1 Pet. i. 4). But Christ our Head, and we His members are "the riches of the glory of His inheritance" (Eph. i. 18). IF WE ARE HOPING FOR OUR PERFECT INHERITANCE IN GOD, GOD IS HOPING FOR HIS PERFECT INHERITANCE IN US.

CHRIST, TOO, HAS A HOPE IN US. If we, the members of His body, be eager to be united to Him our Head, is it conceivable that He is less eager to be united to His members? if we be (as, rightly or wrongly, some say) the Bride of Christ, can we be more eager to be united to the Bridegroom than He is to us? THE LORD HIMSELF THEN, AND WE, ARE MUTUALLY AN OBJECT OF HOPE. He is ours: we are His. He is patiently waiting for us: we are bidden to patiently wait for Him (James v. 7, 8). He is "on the right hand of God from henceforth waiting till His enemies be made His footstool" (Heb. x. 13). For this was the command of the Father to Him (Ps. cx. 1). The fact of this august command is reiterated again and again in Scripture. But the work of vengeance, for which the Lord is to wait, cannot even be begun until His Body, the Church, shall be united with Him, for it is the Lord, *when united to the Church*—the perfect Christ—that shall accomplish this work of vengeance. Nearly 3,000 years (in the language of those outside the veil) have already passed, since the Psalmist wrote these words. Satan knew well the stupendous significance of the temptation, in which he, 1,000 years later than David, proposed to the Lord that He should not wait at all, promising Him immediate possession of "all the kingdoms of the world, and the glory of them" (Matt. iv. 8) if the Lord would bend the knee to himself.

This waiting attitude of the Lord to us, and the attitude which we ourselves ought to exhibit to the Lord *is precious to God*. I beseech you to collate all the Scriptures, which express the mind of God upon this theme: the following are but a few of them. Paul, writing to Titus, bids him "live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 12, 13). He prays that the "whole spirit and soul and body of the Thessalonians be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23). He had previously told them that they were his "joy, crown of rejoicing, and glory in the presence of our Lord Jesus Christ at His coming" (1



19, 20). He contrasted them with others who sorrowed because they had no hope (may we not personify this word in this passage?) and then proceeds to present to them the most wondrous revelation which we possess of the coming of the Lord (1 Thess. iv. 13-18). Did he not describe their splendid and incomparable Christian life ever since they had "turned to God from idols" (1 Thess. i. 9) by two words? They *served*: they *waited*. Ever since they "turned," they had "served the living and true God," and whilst thus serving Him, they were "waiting for His Son from Heaven" (1 Thess. i. 9, 10). By their "work of faith" they had "turned": by their "labour of love" they were "serving," and by their "patience of hope" they were "waiting." "Faith," "hope," "love": these three were the triple bond of their conversation in heaven, whilst still upon earth (1 Thess. i. 3).

"OUR conversation (*πολιτευμα* citizenship) is (even now) in heaven, from whence also we are looking for the Saviour the Lord Jesus Christ" (Phil. iii. 20). Being "risen with Christ," "our life is (even now) hid with Christ in God; and when Christ our life shall appear, then shall we also appear with Him in glory" (Colos. iii. 1, 3, 4). Yes, my brethren, we are within the veil *now*. Oh, to believe it; to walk worthy of it! Even the Corinthians, who were but "babes in Christ," came "behind in no gift, waiting for the coming of our Lord Jesus Christ who (said Paul) should also confirm them unto the end, blameless in the day of our Lord Jesus Christ" (1 Cor. i. 8).

Let me, further, beseech you brethren to mark with the utmost care all the Scriptures throughout the New Testament spoken by our Lord, and by His Apostles, which teach the indissoluble connection that exists between a blameless, holy life, and this habitual waiting for the Lord from heaven. So reiterated is this connection that the thoughtful student of the word at times must wonder if there *can* be true sanctification when this connection is divorced in the soul; and if only those will be caught up to be for ever with the Lord who "love His appearing" (2 Tim. iv. 8), that is, whose hearts are yearning for His visible Presence. As the advent draws very near, the Holy Spirit—the One and the same Spirit who dwells in all believers—holds before the eye of each true child of God, the "Coming One" as his Hope. "Beloved, now are we sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him even as He is. AND EVERY ONE THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF, EVEN AS HE IS PURE" (1 John iii. 2, 3).

## THE KINGDOM.

By J. H. BURRIDGE.

A GLORIOUS kingdom is the great theme of the prophets, and the great subject of promise throughout the Old Testament, the throne of which is to be established in Jerusalem; the dominion of which is to reach to the ends of the earth; the King of

which is to be no other than Immanuel, the promised Messiah; the great characteristics of which are to be righteousness, peace, and boundless blessing. A glorious day when Israel's sun shall no more go down. A thousand years of terrestrial felicity before this earth shall pass into its new, fixed, and eternal state of blessedness.

This was the hope set before Israel as a nation, and they were to look for their Messiah to introduce the glorious period. According to this promise their Messiah has been and presented Himself to them, only to be rejected by them. What then has become of the kingdom? That such a literal and glorious reign of Christ is promised in the most simple and unequivocal language throughout the Old Testament Scriptures is obvious to the most cursory reader. And not one jot or tittle of all that has been said shall fall to the ground: to the very letter every promise shall be fulfilled. There is to be no failure of fulfilment; but, like all God's absolute promises, they are to be made good alone by sovereign grace, after it has been abundantly proven that those to whom the blessing is promised are unworthy of it, and it can only be theirs by the covenant grace of the God who promised.

But meanwhile the kingdom takes a new form for the accomplishment of other purposes not revealed in the Old Testament, for the sake of which the reign of Christ in manifested glory is postponed.

We wish as briefly as possible to give an outline of the order of events in relation to the kingdom as presented in the New Testament, and especially in the Gospel of Matthew, as this is the Gospel which in a pre-eminent way presents Christ as the Messiah to His people. Hence we have in the three first chapters of this gospel no less than six quotations from the prophets of Old Testament times to show that Jesus was really the promised Messiah. His birth by the virgin, and in Bethlehem; His being brought up out of Egypt; the lamentations of the daughters of Bethlehem; His dwelling in Nazareth, and the advent of His forerunner, as the voice of one crying in the wilderness, had all been foretold in the most positive way; and their predictions are here brought forward to bear testimony to the advent of the promised one in Jesus of Nazareth.

In the third chapter, too, we get John's personal testimony. In chapter iv. Christ is led of the Spirit into the wilderness to be tempted of and to overcome the devil, after which He returns and begins to preach

THE GOSPEL OF THE KINGDOM,

supporting His testimony by mighty works.

Chapters v., vi., and vii. gives that wonderful Sermon on the Mount, with its exalted principles and sublime precepts, which in its dispensational bearing applies to the millennium, giving us the principles of the kingdom, the conduct suited to the kingdom, and those who should enter and inherit it.

When we speak thus of its *dispensational* bearing, we do not mean to weaken its moral application to saints of the present period, for we think that the Lord's people would do well to give more heed to its wholesome and searching precepts. Surely

the holy conduct that becometh the earthly saints of that glorious period which is to come, becometh also the heavenly saints of the present era. At the same time the Sermon has a special place in connection with the Messianic Kingdom.

In chapters viii. and ix. the mighty works of Christ still bear witness to Him

AS THE PROMISED ONE.

In the former chapter we get that blessed prediction which was given by Isaiah as referring especially to the Messiah, and here applied to Jesus, and manifestly true of Him.

But in chapter ix. the testimony of His works is rejected, and attributed to the power of Satan. "He casteth out devils through the prince of devils," is the wicked accusation of the religious rulers. In chapter x. a special effort is made to preach the Gospel of the Kingdom through out all the cities of Judea.

But here His word is rejected. And in chapter xi. Christ begins to upbraid the cities wherein most of His mighty works were done. But in chapter xii. Christ Himself is rejected, and the rulers of the people hold a council together how they might put Him to death.

The testimony of prophecy, the testimony of John, the testimony of the works of Jesus, the testimony of His word, and lastly He Himself, have all been rejected by the rulers, and yet, after this, they come and ask a sign from heaven. But the Lord's reply is that no sign shall be given but the sign of the Prophet Jonas—that is, the Son of Man is to go into the heart of the earth; the King is to be cut off by death. Then what is to become of the kingdom? This question is answered in the next chapter.

A great change here takes place. The King being rejected, the kingdom assumes a new form never heard of before—a mystery form—characterised by the absence of the King; this is given to us in the parables of chapter xiii. The predicted and universal form is not given up by any means, but postponed for the time.

From this chapter, therefore, we get a kind of transitional state of things. While the Lord still holds them responsible to receive Him, or for rejecting Him, He, on the other hand, begins to speak of His death and the resurrection, and to intimate a new order of things—an aspect of the kingdom unknown to the prophets of the Old Testament. Hence, in this chapter, He says, "I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." And in another place He tells them plainly that "the Kingdom of God cometh not with outward observation"; and, again, "My kingdom is not of this world."

Division, suffering, and persecution are the characteristics of this new aspect of the kingdom. But peace and goodwill among men, God's will done on earth as in heaven, are the great characteristics of the Messianic Kingdom. Tares are allowed to grow with the wheat in its present form; but He will gather out all things that offend and they which do iniquity, for the establishment of that form of the kingdom continually held out as the hope of Israel.



The parables of Matthew xiii. give us this mystery form of the kingdom, but they also carry us on to the time when the dispensation shall again change, when God shall have accomplished His purpose for which it takes its present form, and its Messianic form shall be established in every detail according to Old Testament promise, and the glory of Christ shall be manifested before the eyes of men throughout the whole earth.

In the present form of the kingdom God is gathering out from among all nations a people for the heavens, while the world, out of which they are being gathered, lieth in the hands of the wicked one who goeth about as a roaring lion seeking whom he may devour. But in that kingdom which is to come God will bless a people on the earth, and the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God, and Satan shall be bound; for God will make the kingdoms of this world the kingdoms of His Son.

The postponement of this latter form of the kingdom, and the introduction of the mystery form, is for the accomplishment of purposes not revealed in the Old Testament, but hidden from ages and generations past—namely, the gathering out the Church of God for heavenly glory.

We see, therefore, that there was a time when God set aside His dealings with His earthly people Israel, as a separate nation, and there will be a time when

#### HE WILL RESUME HIS DEALINGS

with them again, for the fulfilment of all unfulfilled promises to that people. The object of the interval, as we have observed, is for the gathering out the Church.

The article on "Israel's Remnant" in the January issue of this magazine will help the reader to a more perfect understanding of this very brief outline.

## Conference Addresses.

(Continued from our last.)

### OUR LIFE IN THE LIGHT OF THE LORD'S COMING.

By ROBERT ANDERSON, LL.D.

As we approach the conclusion of these meetings they seem to become increasingly solemn, and the responsibility of speaking becomes greater. I wish to be brief, and my purpose is not to attempt anything in the way of an address, but just to bring before you a few thoughts in connection with several passages of Scripture bearing upon this subject. The first thing I want to say—repeating what has been said more than once—is that the truth of the Lord's coming is not like certain parts of the curriculum in schools, an extra, for students of particular attainments or of a special turn of mind. It is an inseparable part of the Christian faith. I take my stand upon a passage which no one, no matter to what branch of Christendom he belongs, ignores or attempts to ignore; I mean those well-known words in I Cor. xi., where we have brought before us the great

ordinance of Christianity, the Lord's Supper: "As often as ye eat this bread and drink this cup ye do show the Lord's death." There people stop, so far as any meaning of the words is concerned; for to many the rest is a mere shibboleth which means nothing. But God's words are, "Ye do show the Lord's death TILL HE COME." He has thus brought together

#### THE CROSS AND THE COMING,

so that none can ever separate them. The only past the Christian knows is the Cross; the only future he ought to know is the Coming. He should put nothing between him and the Cross in looking back; he should put nothing between him and the Coming in looking forward. When the Thessalonians were brought to Christ from heathenism, the description of their Christian life was this: "Ye turned to God from idols to serve the living and true God and to wait for His Son from heaven." You cannot be waiting for something that may not and cannot happen until after some indefinite period which must intervene before its arrival. I want to say a few words upon this subject of waiting for His Son from heaven. I believe there are many Christians who are hindered in the apprehension of this truth in its practical and purifying power because of misgivings which arise in their minds in connection with it, and the greatest of these misgivings is this—that it will be the doom of all who are unsaved. They ask, How can we wish for it? How can we long for it, seeing it is to be the final and eternal doom of all who are now out of Christ? Might I ask you what part of the Bible you find that in? It is wonderful on these subjects how much there is of external growth upon the word of God. We do what the Pharisees did—we make the word of God of non-effect through our traditions. There is not one single line of Scripture which represents the coming of the Lord for His Church as the crisis which fixes the eternal destiny of all besides. There is only one event that is put before us in Scripture as the crisis which fixes the eternal destiny of the sinner, and that is the acceptance or rejection of the Lord Jesus Christ. The sinner here, in this hall, who has accepted the Lord Jesus Christ is saved. If there be a sinner here who has rejected the Lord Jesus Christ—and it is not for man to decide who it is that has thus rejected Him—but if God holds you to have finally rejected Christ, then your doom is fixed. It is an awfully solemn fact. But somebody asks, Will not the Lord's coming usher in the day of judgment, the day of vengeance, when all things shall be fulfilled? Is it not a dreadful thing, then, to hope for that which will bring this about? It is, I reply, the first act of the great drama in which God is going not merely to display His wrath, but to unfold His great purposes of blessing for the earth. Remember the words, "The day of vengeance is in my heart, and the year of My redeemed is come." Vengeance upon the rejectors of Christ, but blessing upon those who are faithful to Him. We have in this dispensation the gathering out of a people to form the body of Christ. But though Israel has

been set aside, remember the argument of Romans xi., "If the setting aside of them has brought us into blessing, the receiving of them back shall be like life from the dead." Then shall be realised the great purposes of God in taking up that people in the past, which was not that they might have a monopoly of favour, but that they might be God's agents on earth. When business houses appoint agents for the sale of their goods, they do so in order that those who want the goods may know where they may be able to get them. So was it when God chose Israel. He chose this people to be His agents. But they began by making that house which was destined to be the house of prayer for all nations their own house, and they ended by making it a den of thieves. And let me ask, do you never think of the brute creation around us? As we look out of the window and see the beasts of burden toiling up that hill yonder, trembling under the cruel lash, surely we are reminded of the words, "The whole creation groans and travails in pain together until now." And why? Is it because God is an unfeeling monster who does not care? The professing Church is content to say it is a mystery, but it is all right because it is the work of God! But God's answer is that the whole creation groaneth,

#### WAITING FOR THE REVELATION OF THE SONS OF GOD.

His purpose is to bring deliverance to this creation, and the Coming will be the first step towards the accomplishment of that purpose. I turn now to another consideration of a still more practical kind.

I do not know anything that more undermines the power of Christian life than the belief that we are going to a fool's paradise, that our whole life here is to be shut out, no thought of it and no memory of it being allowed to enter there, but that we are to be employed in singing hymns through the ages. And is this to be our eternity? A fool's paradise, I repeat. If we could but realise that our life is *one*—a life to be carried on in different circumstances indeed, freed from this body of humiliation, freed from all these influences of sin; but still that it is to be the same life—for it is an eternal life which has even now been given to us—how this would mould our characters and add solemnity even to the commonest act of our lives! We serve the Lord Christ, and thus even the humblest drudgery becomes dignified and ennobled. Oh, if we could remember this! The Authorised Version of the Scriptures is a wonderful book; and, now that we have recovered from the recoil which the Revised Version created, we are again coming to appreciate it. But there is one passage in the New Testament in respect of which the translators, instead of contenting themselves with translating, took the part of interpreters, and thus robbed the Church of its truth. I refer to the fifth chapter of 2nd Corinthians, the 8th verse: "We are confident and willing rather to be absent from the body, and to be present with the Lord." But all this is spoiled by the sequel, "We labour that we may be accepted of Him." "We labour!" The word suggests the miserable slave!

the galley, or the prisoner on the treadmill. What the verse really says is,

"WHEREFORE WE MAKE IT OUR AMBITION

that whether at home or away from home we may be well pleasing to Him." If a boy at school translated the word here used by "accepted" he would be sent to the bottom of the class. "For we must all appear before the judgment seat of Christ, so that everyone may receive the things done in the body, whether good or bad. Knowing, therefore, the fear of the Lord—not the terror of the Lord, for perfect love casts out that kind of fear, but the fear of the Lord which ought to rule every Christian heart—knowing the fear of the Lord, we persuade men." Instead of the drudgery of the slave, instead of the toil of the convict, we here in the home life with our Father and Lord make it our aim to please. Some Christians are like the bad child of the family; the child that never does right. But it is our privilege, and it ought to be our aim to be well pleasing to God. We must all appear before the judgment seat. If you shrink from this, and say you cannot tolerate the thought of it with regard to your life on earth, I have two things to say about it. First, I would say, look to the foundations of your faith, and ask yourselves again, are you so fixed upon Christ, and the redemption that is in Christ, that you can rejoice in salvation wholly apart from your life on earth; and, secondly, look to your Christian life, and ask yourselves whether it may not be that even by man's judgment, even by your own partial judgment of it, there may not be good cause why you should shrink back from the thought of having it gone into in God's presence. But it will assuredly be gone into and judged in God's presence. And now, in conclusion—that passage has been twice given us this afternoon already—"Little children, abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming." If I have said any words that have dismayed some here, I cannot recall them. Look to the foundation of your faith, I repeat, and think of your Christian life. In the chapter which follows that word in the 1st Epistle of John we read: "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God, *and such we are.*" These are not my words added to the passage; they are in the original, though, unfortunately, omitted in our Authorised Version. Many kinds of love the Father might have bestowed upon us. He might have put us in a far more distant relationship to Himself; but this is the manner of the love He has bestowed upon us that we should be the sons of God. It is not merely a word of endearment without meaning. It is a fact and a truth for "*such we are*;" therefore

THE WORLD KNOWETH US NOT

because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know;" the Christian does not say, "we think"; he does not say, "we hope." When God tells us that He will give us something, we hope for it, but that does not mean that we have any doubt about it—"We know

that we shall be like Him because we shall see Him as He is, and everyone that hath this hope set upon Him purifieth himself even as He is pure." Let each one of us take this word, and let us see to it that in the days which are still before us it may more and more characterise our lives. I do not mean that we should go about telling people that we are this or that; but that we should so live that others will take notice of us, and give praise to our Father in heaven.

### "LIKE MEN THAT WAIT FOR THEIR LORD."

BY DR. NEATBY.

ONE of the earliest intimations which the Gospels give of the attitude of disciples during their Lord's absence is found in St. Luke xii. 31-40. It is given in very general terms, so as to be suited to the Jewish disciples who then surrounded the Lord, and to furnish the needed moral teaching to us who know Him in other relationships and other characters. He pressed upon them, and He presses upon us, to be found as men that wait for their Lord; and He pronounces a special blessing on those whom He shall find "watching" in the day of His coming again. To him who is "faithful and wise" as His steward and servant, He holds out the prospect of being made "ruler over all that He hath." But for those who are found watching, the prospect full of unspeakable blessedness is held out "that He shall gird Himself, and make them sit down to meat, and will come forth and serve them." What value must He attach to "watching"! He receives it as the expression of the heart's attachment to His person. It may be a bedridden invalid, who seems useless to those who surround her. It may be the poor mother of a family, who has little time for anything but her lowly duties. But both are presenting to the heart of the Lord Jesus what it values most—a soul that cannot be fully satisfied in the absence of Him whose love has won it for Himself. To such an one the Lord will not be content with giving a place of authority. That by itself would not answer to their state of soul, and it would not express His appreciation of it. No. Girding Himself anew even in the rest of eternal glory, He will find His own joy in making them sit down to meat, and coming forth to serve them. Oh, that such a prospect may win our poor, wayward hearts to watch for Him day by day!

And what are the moral characteristics of such as are waiting for an earth-rejected Lord? They are given to us in verses 32-35. There is separation in heart and life from the scene through which they pass, in the light and power of that to which they belong. They are going to possess "the kingdom," for it is the Father's good pleasure that they should. And though a little flock in hostile surroundings, their heavenly relations forbid all the anxiety and fear that are natural to those who dwell on the earth. It is not theirs to accumulate the possessions of earth—the earth from which the Lord is about to take them. Rather do they seek to use what they have of earthly

possessions in view of an enduring scene, to sell it *here* and lay it up *there*. That which is treasured here perishes with the scene in which it is laid up, whilst that which is used for Him who gives them the kingdom is put into bags that never wax old. Moreover this selling what they have and giving alms makes them vessels of the active benevolence so characteristic of their Father. It makes them like Him who will bring in the kingdom. They are loyally waiting for Him. Was it not *He* who had not where to lay His head? They hail fellowship with Him. They prize it as that which brings them nearer to Him. Thankful for all the mercies of every day, they receive them as from a Father's hand, and pass on. Theirs is a treasure in the heavens that faileth not. Their true possessions, their hearts, their Lord, are there. Their loins are girded about, first, that they may not contract defilement in a defiling scene; and secondly, that they may be ready to run to meet Him. Their lights are burning, for before the day breaks He will be here. Their attitude, their manner of life, are those of men that wait for their Lord.

My brethren, is it so with us now? Are we really occupied with the returning One? For let us ever remember it is a *person* we are expecting. It is He who said, "I will come again." Yes, it is He! It is "the Son of God, who loved me, and gave Himself for me." As He went away, His faithful love breathed its last will, "Father, I will that they also whom Thou hast given Me be *with Me* where I am." And now He is coming to receive us "to Himself." Shall it not be our deepest present joy to be found doing exactly what would please Him? The world which rejected Him can have no attraction for us, whilst looking for Him with loving, longing eyes. Its wealth, its ease, its honours, what are these to us who are called now to the fellowship of His sufferings, and soon, very soon, to share with Him all the glory the Father hath given Him? On the other hand, what Divine attraction has His smile for us! How will His "Well done, good and faithful servant!" thrill our hearts, all conscious as they will be that His *grace* alone could so welcome us?

Does not every heart feel that the race after wealth that is so sadly evident in many who bear the name of Christ is the very opposite of that which this blessed hope produces? The great hindrance to this hope having its true place in the heart of Christians is the greed of gold. If we are settling down here, and making the provisions the world makes for other days, we are not waiting for a heavenly Christ to come and take us out of this scene, and from the possessions we so love and are so diligent in accumulating. Oh, for such a revelation of Christ as would make fellowship with Him a necessity! Let us seek it, let us *have it*, at all costs.

Will you look, in this connection, at 1 Thess. iii. 13? This is the Epistle that most dwells upon our immediate hope as Christians. It is brimful of Christ as the Hope of His people. Not only is the doctrine unfolded, but it is presented in practical relations of the utmost importance.

When and where are these beloved young converts, the Apostle's crown of rejoicing? "In the presence of our Lord Jesus Christ at His coming." In the passage just read, his heart turns to the same coming in connection with the practical holiness which will then be complete. If we connect this passage with 2 Cor. vii. 1, where the same word is used, we shall have a chosen idea of the holiness that is contemplated. There we are called upon to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. Here the Apostle prays that we may abound in love (the positive side of practical Christianity), "to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." And what will give this energy of Divine love in our naturally selfish hearts like the occupation of heart with Christ necessary to a daily waiting for Him? Holiness is likeness to God; and as Christ is the full and perfect manifestation of God, so likeness to Him is the only true and practical holiness. Coming into the world, He said, "Lo, I come to do Thy will, O my God." In His lowly path of grace He could say, "My meat is to do the will of Him that sent Me." And at its end, in view of the cross: "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do." Practical holiness is practical likeness to this. "I have set the Lord always before Me." To bring Christ into every part of our daily life, to live what we now live in the flesh by the faith of Him, this is holiness. And this just befits our hope. But is it asked, How are we to obtain it? The answer is as simple as it is blessed. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." If you are occupied with Christ, you must become like Him. Could Moses gaze upon Jehovah's glory without catching something of that glory? This, and this only, made his face to shine. Could Stephen behold the glory of the same Jehovah in the face of the exalted Jesus without his face reflecting something of the glory he contemplated?

One of the most godlike purposes of our God is that predestination of His that we should be conformed to the image of His Son, that He may be the firstborn among many brethren. I trust we daily bow our knees to thank God that ever He had such a purpose about us. And what more sanctifying than occupation of heart with the One to whom we are to be conformed? What will produce practical holiness like the hourly looking-out for Him?

If you will connect with this 1 John iii. 2, 3, it will only emphasise the truth that I here press upon you with every power of my soul. It is not necessary to go into a lengthy consideration of these precious verses. Rather would I leave them to the private study of each one of us. But let me only call your attention to the *measure* of this purifying hope. "Every man that has this hope in Him purifieth himself *even as He is pure.*" That will indeed be the establishment of our hearts unblameable in holiness before God. It is a measure we

shall attain only when we see Him as He is. But gazing on His glory, as unfolded in the Word, we grow in likeness to Him. As it is a daily occupation, so is it a daily growth in likeness to Him. There is no other way. God give us diligence of soul in following after Christ, and in waiting for Him!

### THE APOSTASY.

A STUDY OF 2 THESS. II. 1-12.

BY REV. DR. BULLINGER.

LET us turn to 2 Thess. ii., and see what is the teaching of the first twelve verses.

THE STRUCTURE OF 2 THESS. II. 1-12.

A | 1-3. Exhortation **NOT** to believe what the Apostle did *not* say.

B | 3, 4. Reason. "For," &c.

A | 5, 6. Exhortation **TO** believe what the Apostle did say.

B | 7-12. Reason. "For," &c.

Or, expressed more in detail:—

A | 1-3. Exhortation. Negative.

B | a | 3. The Apostasy. (*Open*)

b | 3. The revelation of "the Man of Sin." "The Beast from the Sea." Rev. xiii. 1-10.

c | 4. The character of his acts. See Rev. xiii. 6-8.

The Reason.

A | 5, 6. Exhortation. Positive.

B | a | 7. The Apostasy. (*Its secret working.*)

b | 8. The revelation of "the Lawless One." The beast "from the earth." Rev. xiii. 11-18.

c | 9-12. The character of his acts. See Rev. xiii. 13-15.

The Reason.

Now you will notice from the above "structure" that we have two exhortations marked "A" and "A." The first is an exhortation as to what they were *not* to believe, and the second is an exhortation as to what they *were* to believe. After each of these letters you have two others, "B" and "B," which give the reason why they should believe certain things, and also why they should not believe other things; the reason why they were *not* to believe what the Apostle did not say, and the reason why they *were* to believe what the Apostle did say. "We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him," or rather, not "by the coming of our Lord Jesus Christ," but *on behalf of it.* That is

IN THE INTERESTS OF THIS TRUTH,

on behalf of it. It is the ordinary word which is used of Christ having died "for" His people, that is, *on their behalf.* These two exhortations, therefore, are not merely about the second coming, but *in the interests of it,* that you may understand it, and not be led astray by those who would teach false doctrines concerning it. We beseech you in the interests of the coming of the Lord Jesus Christ, and on behalf of our gathering together unto Him, that ye be not soon shaken in mind—literally, shaken from your mind as of a ship dragging its anchors. "That ye be not soon moved away from those great principles which I

impressed upon you whilst I was yet with you." The full passage is in the 2nd verse, "That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." There is no doubt whatever that this word "Christ" was put in by a later scribe. The great ancient manuscripts have the word "Lord." All the great critical Greek Texts have the word "Lord," and the Revised Version has the word "Lord." This is called Textual criticism, but we are criticising not the works of the Lord, but the works of man, and that is quite a lawful thing for us to do. What the Lord has written about is "the day of the Lord," and not the day of Christ, which is a very different thing. There is a day which the Holy Spirit calls "man's day." In Cor. iv. 3 we see that "man's day" is the day when man is judging, and most of us have a good many proofs and experiences of it. Man passes peculiar judgments upon his brethren. This "man's day" is when man is judging; but another day is coming, and that is "the Lord's day." The Lord is coming to be the Judge. Then the Lord will make everything that is now secret open and manifest.

THESE WORDS "AT HAND"

also need very careful study. The word translated "at hand" occurs seven times. It is found in Rom. viii. 38, where the Apostle speaks of those things which can never separate us from the love of Christ, neither "things present" nor things to come; Gal. i. 4, "That He might redeem us from this *present* evil world"; 1 Cor. iii. 22, speaking of those things which are ours in Christ, "All things are yours, things present and things to come"; in chapter vii. of the same epistle, verse 26, speaking of non-marriage, the apostle says his advice is "good for the *present* distress"; Heb. ix. 9, speaking of the Tabernacle, the Apostle says, "which was a figure for the time then *present*"; in 2 Tim. iii. 1, "In the last days perilous times shall come" (literally, *be present*). The passage in 2 Thess. ii. 2 makes the seventh passage, so you see it really means "*be present*," and the only way to understand what the Holy Spirit means by any word or expression is to see how He uses it in other passages and other connections; not what men say about it in any dictionary, but by searching it out, and seeing how and in what sense or senses

THE HOLY SPIRIT HIMSELF

uses it in the scriptures of truth. Literally it means "to set in." When a thing "sets in," it is present. The Apostle says, "Do not believe them, and do not let anyone deceive you by making you believe that we have taught that the day of the Lord has set in." They were rightly anxious about this, because if the day of the Lord had set in, then the Lord must have already gathered His people to Himself. In that case, they had not been so gathered. So, you see, they had every reason to be anxious and troubled. If the day of the Lord, at this moment, has set in, and we are still here, we have need to be troubled. But we never need to be

troubled until the day of the Lord sets in. There is the "day of Christ," when He comes forth to gather His people to Himself, that they may be with Him when He comes in the day of the Lord. The expression, "the day of the Lord," occurs for the first time in Isaiah ii., and if you want to know the meaning of a word always look at the verse where the Holy Spirit uses it for the first time. It is the day of the Lord when men shall be abased and God alone shall be exalted. That is the day of the Lord, and before that day comes we shall already have been gathered unto the Lord, to be for ever with Him.

#### THEN COMES THE REASON.

"For" (in the third verse) that day shall not come except there come the apostasy—not a falling away, there have been many fallings away, but there is to be a special one of which the prophets have spoken. "The day of the Lord" cannot come until that apostasy has come. That is what the Holy Spirit has taught us here. The popular teaching is that the day will not come until the world has been converted. Paul's doctrine was that the world was not bad enough for it; the popular doctrine is that the world is not good enough for it, and the professing Church is devoting all its efforts to try and make it good enough. We believe that the world is not quite bad enough yet. These Thessalonian saints had their Christian character perfectly formed. They believed their teachers, and you see the effect in their spirituality, their unworldliness, and in the faith and hope and love which filled them and actuated them. The churches to-day

#### BELIEVE THEIR TEACHERS,

and you can see the effect of their teaching everywhere. If you look at the bills posted outside their churches and chapels, you can soon see the effect of their teaching—not in their missionary effort, not in their spirituality, but in their awful worldliness and sensuous worship.

The next subject, referring again to the structure of the passage, is marked by a small letter "a," and is seen to be the apostasy—the open apostasy that is manifested. In the latter part of this third verse you have the revelation of this man of sin, and in the fourth verse the character of his acts. Now, I trust that no prejudice or tradition or former views may be allowed to hinder the simple reception of what I now say, if it is the truth. If it is not the truth, I pray that every word I may say will be banished from your minds. I want to believe nothing but what God has said, and I want you to believe nothing but that. We want to believe these things because God says them. The character of this "man of sin" is given in the fourth verse, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." If you will turn to Revelation xiii., you will read that John sees a beast arising out of the sea, and I wish to submit to you my thought that this "man of sin" of 2 Thess. ii. 3 is identical with this beast from the sea in Rev. xiii. 1-10. Rev. xii. describes

how the devil is cast out of heaven, and it ends with his being cast into the earth. There is really no break whatever between Rev. xii. and xiii., and, therefore, chapter xiii. goes on to describe what the devil does when he is cast out. "And he stood on the sand of the sea, and I (John) saw a beast coming up out of the sea," &c. The word "I" in Rev. xiii. 1 must be changed to "he," as the Revised Version has it. All the ancient authorities agree with this: "He stood upon the sand of the sea." Who stood? The dragon. Now was the time for him to call up from the sea—either from the literal sea or from the sea of the nations—that "man of sin" whom

#### HE HAS BEEN HOLDING IN READINESS

for this great rebellion and apostasy which lies before us. The character of this first beast is given us in Rev. xiii. 1-10. We read in the sixth verse, "He opened his mouth in blasphemy against God, and to blaspheme His name and His tabernacle, and them that dwell in heaven, and it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds and tongues and nations." Does not this exactly agree with the character given of the "man of sin" in 2 Thess. ii. 4? "Who opposeth and exalteth himself above all that is called God." In the fifth verse he asks, "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time." In these fifth and sixth verses you have this positive exhortation as to what they were to believe. They were not to believe what was reported to them by others (verses 2 and 3), but they were to remember and believe what he had said, while he was yet with them (ver. 5). "And now ye know what withholdeth." There is great confusion in the minds of many regarding this point. In the Revised Version you have the word "restraineth" instead of "withholdeth." In the next verse you have the word "letteth," but it is exactly the same word. In the sixth verse you have "what withholdeth," and in the next verse you have "he who withholdeth." In verse six it is neuter—viz., *that which*; and in verse seven it is *he who*. The former is a thing, and the latter is a person. *That* which holds cannot possibly be the same thing as the person—he who holds. So far, then, we are clear that in the sixth verse it is a thing; in the seventh, it is a person. Next we must observe that the verb, whatever it means, is a transitive one. You must hold something. I cannot say, "I hold," I must say that I hold something, as for example, "I hold this book." This verb is transitive—i.e., it passes on to the object I hold. Just let me refer you to all the passages in which this word translated "withhold," R. V., and "restrain" occurs. In Matt. xxi. 38, "Let us seize on his inheritance?" (that is, let us take and hold it); Luke iv. 42, "They came unto him, and stayed him, that he should not depart from them" (you will see that it means to take hold of him and hold him fast); Luke viii. 15, "These are they that having heard the word, keep it" (hold it fast); Luke xiv. 9, "And thou begin with shame

to take the lowest seat;" John v. 4, after the angel had troubled the water, "Who-soever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had" (literally, of whatsoever disease held him fast); Acts xxvii. 40, speaking of the shipwrecked vessel, "and made toward the shore" (held on their course and kept on toward the shore); In Rom. i. 18, the Apostle speaks of those who hold the truth in unrighteousness. You will, therefore, find the conclusion to be irresistible, that the word means

#### TO HOLD FAST, NOT TO REPRESS OR TO RESTRAIN.

These men did not restrain the truth, but held it in unrighteousness. In Rom. vii. 6, you must take the margin of the Authorised, and the text of the Revised Version, "being dead to that wherein we were held"—that is, being dead to the law, for we are dead to it now in Christ; in 1 Cor. vii. 30, "and they that buy, as though they possessed not"; 1 Cor. xi. 2, "I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you" (keep is the word there). Again, in 1 Cor. xv. 2, "By which also ye are saved, if ye keep in memory what I preached unto you"; 2 Cor. vi. 10, "As having nothing, yet possessing all things" (possess is the word again). But what is the most crucial of all are the familiar words (1 Thess. v. 21), "Prove all things, hold fast that which is good"—not "restrain" or "withhold" what is good, not repress it, but keep it and hold it fast. That is the word which, I submit to you, should appear as the translation of this (same) word when it is used in the Second Epistle. It is surely incredible that in the two Epistles one and the same word can be used in two such opposite senses. Again, in Philemon 13, "Whom I would have retained with me"; Heb. iii. 6, 14, and x. 23, "If we hold fast the confidence and the rejoicing of the hope firm unto the end."

It seems perfectly clear, therefore, that hold, or hold fast, is the only admissible rendering of the word in 2 Thess. ii. 6, 7, which I would explain as follows:—"And now ye know

#### WHAT IT IS THAT HOLDS 'HIM' FAST"

(i.e., "the man of sin"), "to the end that he might be revealed in his own appointed season" (as described in Rev. xiii. 1-10). "For the secret counsel of lawlessness doth already work; only there is one (the devil) who holdeth fast (to his possession in the heavenlies) until he be cast out" (Rev. xii. 9, 12; xiii. 1), "and then shall that wicked one be revealed" (who is described in Rev. xiii. 11-18). We have to ask in verse 6, Who is it that is held fast? (The man of sin.) By what (neuter) is he held? (Is it the "pit" of Rev. ix. 1, 2, for this is neuter?) For what purpose is he held? (That he may be revealed at the appointed time.) Then in verse 7 we may ask, Who is it who holds fast? (The devil. For it is masculine, and hence a person.) What does he hold fast? (It is not stated. But it must be something. We ask, Is it not his position in the heavenlies?) How long will he hold fast? (Until he be cast out. This is the idiom



of the words, "taken out of the way.") As to the "man of sin," we do not really know *what* it is that is holding him fast. The Thessalonian saints knew, for the Apostle says he had told them while he was with them (verse 5). All we know is that it is *something* (not some one) that holds him in secure possession until the appointed time. Then he will be revealed openly. Now his plans and purposes are working secretly (for that is the meaning of the word "mystery"). It means simply a secret. Mystery is really a Greek word spelt with English letters. The English of it is a *secret*, and especially a *secret purpose* or counsel. For example, it is used of a king, who, on the eve of a battle, calls his generals together, and makes known to them the *secret plan* of the battle on the coming day. So here it refers to the secret plans of the great enemy, and the secret purpose of that great battle, or that great apostasy and conflict, which is at hand, and is already working. At the present moment the great dragon, Satan himself, is holding fast to his possessions in the heavens. He who holds fast to his possessions in the heavens will continue to do so until he be cast out, and then that lawless one will be revealed; that one whom the Lord shall smite, or consume with the spirit of His mouth, and shall destroy with the brightness of His coming. What we need to be clear about is, that the standing of

THE DRAGON UPON THE SAND OF THE SEA is, on the one hand, the *effect* of his being cast out of heaven, and on the other hand, it is the *cause* of the Revelation of these two Beasts. So that in Rev. xii. we are taken back to a moment, before Rev. vi., and are shown the cause and the necessity of all the judgments described in Rev. vi.-xi., which carries us right up to the final judgment. Now let us look at the character of this other—

#### THE BEAST FROM THE EARTH.

In 2 Thess. ii. 9, 10, his character and working is described: "Even him whose coming is after the working of Satan with all power and signs and lying wonders." That is quite a different character to the other. The other was a blasphemer against God. This is a false teacher upholding his doctrine by Satanic miracles. Turning to Rev. xiii. you will see that this is exactly the character of "the false prophet" (ver. 12), "and he exerciseth all the power of the first beast before him; and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed," and he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which He had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image of the beast which had the wound by the sword, and did live," &c. It is expressly stated that these wonders are performed by Satan himself on purpose to deceive the nations

INTO THE WORSHIP OF THE FIRST BEAST, who exalteth himself above all that is

called God." I would submit, therefore, that we have in 2 Thess. ii. and Rev. xiii. the same two characters described. At any rate, they have two names, and I should want due authority from you before I could believe that when the Holy Spirit uses two names He means the same person. Until anyone give me that authority I am bound, if the Holy Spirit distinguishes things by giving them different names, to receive them as being different persons, unless it is very clearly shown that I am not to do so. This beast is destroyed by no force of nature, but by a direct interposition of God from heaven. He will be slain by the revelation of the glory of His presence, and destroyed and cast into the lake of fire. The people who fall under his power are described in verses 10, 11, and 12. They are the masses, but they are the classes, too, and they are classified here. The first class is composed of those who receive not the love of the truth that they might be saved. "For this cause"—*i.e.*, because they *will not* receive—and this word *not* is a very important one. There are two words in the Greek for *no* and *not*. One is an objective negative, and the other is a subjective negative. The men who have been quibbling because they could not receive the simplest statement in God's Word will be given over to swallow the monstrous lie of the great liar himself. "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in their own unrighteousness." This is very awful, and very solemn; but there is a bright side. "But 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." Oh! to be amongst those, in the midst of the awful times that are coming upon the earth, amongst those who, in the midst of lying spirits and teachings of demons, are held fast by the precious truth that

#### THE LORD IS AT HAND,

and that we are to look to Him as our only Hope. He is the only hope for Creation, the only hope for Israel, the only hope for His Church. Oh, to be amongst those who have this "blessed hope," and thus separated from all who are not on the Lord's side!—divided from them now, and divided for ever by His assembling shout, when we shall be caught up to meet Him in the air.

In John vii. 43 we read, "So there was a division among the people because of Him." He is the cause of divisions. He came to judge the world, and came not to judge the world. He came to bring division, and He came to bring peace. The *object* of His coming was not judgment, but the *result* of His coming was. So here He did not come with the *object* of dividing, but He cannot come without His coming having the *effect* of dividing. That is the inevitable result. There is a division *now* because of Him, and there will be another division when He gives the assembling shout. Will any of you be left here when that assembling shout shall

sound? Would there be any division here, were He to come now? If so, it will be because of Him, and of our relation to Him. He is now "seated" on the right hand of the Majesty on High, and we read that "when once the master of the house hath risen up and shut to the door, then ye shall begin to stand without and knock at the door, and say, Lord, Lord, open to us," and He will say, "I never knew you." The Lord is now *seated* and *expecting* (Heb. x. 12, 13). He is *seated*

#### BECAUSE HIS WORK IS DONE,

and there is nothing left to be added to it. There was no seat in the tabernacle nor in the temple, "but this Man, when He had offered one sacrifice for sins for ever, sat down, from henceforth expecting." All who are in Christ have got the same position as Christ. We, too, are seated, *i.e.*, at rest, as regards our salvation and all that procures it. We are not expecting to procure it by any works of our own. We are not only *seated*, but "henceforth expecting." The Lord is "expecting" to come and receive us unto Himself; and we are "expecting" Him to come and receive us, that we may be with Him and like Him for evermore! Blessed hope!

### THE RESTORATION OF ISRAEL.

AN ADDRESS BY PASTOR FULLER GOOCH. THE Prophet Zechariah is emphatically the Prophet of the Restoration. The very name Zechariah means "remembered of the Lord," and the message which Zechariah was instructed and inspired of God to carry to Israel was a message designed to show them that, notwithstanding their sorrows, they were still remembered of Jehovah, and would be to the very end of time. If I am speaking to any who are not familiar with prophetic truth, especially about the restoration of the Jews, I would commend a careful study of the prophecies of Zechariah. They are so clear, so definite, so simple. The visions with which the prophecies open are all consecutive, showing in beautiful object lessons the great truths which Zechariah was commanded to foretell, concerning God's love for His people and His consequent purposes in reference to them. But in the last chapter of his prophecy he deals very specially with their restoration, and gives some of the most important facts connected with their history as a people when that restoration takes place, and it is to that chapter we would more particularly refer. As, however, the study of prophetic truth is regarded by many as speculative and unpractical, it is well to be reminded that this book of Zechariah has the Divine impress upon it, so that we speak not of the things of man, but of the things of God. There is a

#### SEVENFOLD IMPRINT OF GOD

upon the subject before us. Think for a moment. It is intimately associated with the *Word of God* which was spoken in old time through the prophets, and in the later time through the Son of God Himself. "Prophecy came not by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." It is also

associated with the purpose of God. God means to restore Israel. We are not speaking of what man is going to do, of what Baron Hirsch and others are going to accomplish. It is associated with the Christ of God, for was He not sent to be the King of Israel, and must He not be that for which He was anointed?—not only the anointed Prophet and Priest, but the anointed King also whom God has set up. It is associated with the people of God, for Israel is still the chosen race. Not forgotten, Israel lies near the heart of God to-night, nearer than any other nation, because He has purposes to fulfil which cannot be fulfilled by any means other than through that nation. It is equally associated with the kingdom of God. You cannot have that kingdom for which you pray daily, saying, "Thy kingdom come," until the King of Israel is here, and until the crown of universal empire rests upon His brow. It is associated also with the glory of God. That solemn oath of the Almighty cannot be fulfilled until Israel is restored. "As I live, saith the Lord, the whole earth shall be filled with My glory." It is associated with the truth of God. I would that Christian people saw this clearly, that they have no right or reason to believe or expect the fulfilment of a single promise of God to themselves if it be so that the promises of God to Israel are insecure. If God breaks His covenant promise with the seed of Abraham, Isaac, and Jacob, what ground have we to expect that He will keep His promises to us? He is a God of truth, and His word must stand. We are not dealing with visionary themes, or resorting to speculation, but speaking of the things of God, when we say that

#### ISRAEL MUST BE RESTORED.

If you will glance at the 13th chapter of Zechariah, last two verses, you will see that before that restoration Israel is to pass through sorer judgment than any that has yet fallen to Israel's lot. In old times Israel sinned against God. How? By rejecting Him as their King. When Samuel mourned in his heart because Israel desired a king, he thought the people were rejecting him, but God said, "They are rejecting Me." What was the result of their rejection of Him as their theocratic ruler? Apostasy on Israel's part. As the time went on they not only rejected God as their King, their personal governor and ruler, but also as the object of their worship, and you have only to read the prophecies of Ezekiel to see how they even set up the image of jealousy in the court of their Temple. What marvel that judgments were pronounced against the guilty nation. In due time the Son of God appeared incarnate amongst them, manifested by miracle as the Son of God. They rejected Him; they crucified Him. What was the result? That came upon them which they invoked upon themselves: "His blood be upon us and our children," and ever since the judgment of God has been upon the nation. They have been scattered and oppressed, and down to this day they are dispersed and rejected of men. Witness their awful sufferings in Russia and other parts of the world. And so as their rejection

of God in Old Testament times led to their setting up the image of jealousy in their Temple, so their rejection of the Son of God will lead to the setting up of the image of abomination of the antichrist himself in the temple yet to be built, so that sorer judgment still must come upon them—in all the land two parts shall be cut off and die, but the third part shall be left therein. "And I will bring the third part through the fire."

#### THAT FIRE IS YET TO BE KINDLED.

What says Malachi iii. 2? "But who may abide the day of His coming? and who shall stand when He appeareth? for he is like a refiner's fire and like fullers' soap." Israel has to go through that fire, and it will be out of that fire that Israel will be recovered and restored. In the 3rd chapter of Zechariah, where Satan stands at the right hand of God to accuse Israel, the answer of the Lord to the accusing adversary is, "Is this not a brand plucked out of the fire?" It has to pass through the fire, but restored Israel will be rescued from it. When Israel is saved out of that fire, out of that day of trouble, the great tribulation of Matt. xxiv. 21, what will be the great features of their restoration? Taking the 14th chapter of Zechariah's prophecies as our guide, we see that the first thought suggested about their restoration is *Divine intervention on their behalf*. Israel under the judgment connected with the reign of the antichrist will be reduced to the sorest straits, brought to extremity; so much so, that if for their sakes as the elect nation these days were not shortened, not one would be spared or saved. But Israel's extremity will be God's opportunity, and in the time of their deepest distress, when the antichrist and the confederate ten kingdoms are about to cut them off, then shall the Lord go forth and fight against these confederate nations as when He fought in the day of battle. As in a former period of their history, it was said, "Ye shall not need to fight in this battle, for the Lord will fight for you," so it will be in this case. The Lord will take up His people's cause, and deliver them. The Lord will be going to and fro throughout the earth, and His heart will be drawn out towards His scattered people. He will bring the four carpenters who shall cast out the four horns that had gone forth against His people to destroy them (chap. i. 18-21), and thus shall bring about, by His own power, their deliverance.

The next great feature will be

#### THE PERSONAL PRESENCE OF CHRIST IN THEIR MIDST.

In the 4th verse of the 14th chapter we read: "And His feet shall stand in that day upon the Mount of Olives." How blessed, how wonderful! Remember how it was in the olden time with them. In Ezekiel xi., and also in one or two chapters before that, we read of the Shekinah glory which had been dwelling for centuries in the Temple at Jerusalem. The prophet, as he watched the Temple, saw that glory leave the holy place—he saw it go and stand over the threshold of the door, as if about to bid farewell to the place it had so long been the honour and glory of. He saw it move

until it hovered over the outer court. Then it moved again, and it went over to the Mount of Olives, and from thence it went up to heaven and was lost to sight, no more to return until "He shall come whose right it is." This is very solemn as a symbol. Christ came to be the glory of His people Israel, but they rejected Him. The result was that the glory departed from them, and went up from the Mount of Olives. A few days before His crucifixion He had been upon that mount. He had been surveying the guilty city, weeping over it, and yearning for its salvation. He had been, with breaking heart, pronouncing its doom. He rode upon the colt to Jerusalem, announcing Himself thus as its King (ix. 9), but He was rejected instead of being received with acclamation and joy. He was despised, hated, and the leaders of the people resolved the more fiercely on His destruction, as they thought. What followed? He returned from the Temple, having looked round about upon all things. He went back to the Mount of Olives, and there gave Himself up to that which must come. In the Garden of Gethsemane He agonised for human sin, and yielded Himself up to die. He rose from the dead on the third day, and again He is found on the Mount of Olives, forty days after. The disciples were with Him, and they were talking about the restoration of Israel, and, while they are talking of these things, He mounts up and rises higher and higher, until He is lost to view. "A cloud received Him out of their sight." His feet were lifted off that mount, that He might return to His Father's right hand until the time of the restitution of all things. When this time arrives, He will return, and His feet will stand where they stood when He went up, and the personal presence of the King shall be in the midst of His people; "they shall look on Him whom they pierced," this time to welcome Him, believe on Him, and rejoice in Him. The glory which Ezekiel saw returning in the vision of the 42nd chapter shall be fulfilled, for the glory of the Lord shall be revealed indeed when God's King shall reign in Jerusalem.

The third fact or feature connected with the restoration of Israel is one I must merely mention.

#### THERE WILL BE A GREAT EARTHQUAKE

(see verses 4, 5); changing the whole contour of the district around Jerusalem. It is very important to notice this, because some students of prophecy get very much befogged when they think of the city and its surroundings at the restoration. They do not see how God has fixed the boundaries of the land in the day of the coming Kingdom far more extensively than they are now. Read Genesis xv. 18-21, Exodus xxiii. 31, and Deuteronomy xxxiv. 1-4, and you will see how Israel, in the last days, when the people are restored, will be a land far larger than it has ever been. Jerusalem will be altered, even in its physical aspects. The city will be uplifted, and the Mount of Olives will be cleft in twain by the earthquake, so that there will be a very great valley (see also ver. 10). People read the last chapter of Ezekiel, and ask,

"How can this division of the tribes be brought about?" Not as the land now is, truly, but as the land will be when widened and changed. Then there will be

PLAGUES ON THE ENEMIES OF GOD'S PEOPLE

(verse 12). It will go hard in the coming days with the nations which have despised the people of God. God has been displeased with Israel for a time, but the nations have helped forward the affliction, and God is taking notice of it, and woe be to those nations on account of it (chap. i. 15). Then there is to be a *settlement in the land*. That is foretold in the 11th verse: "And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." The prophets speak of restored Israel as dwelling in it without being "any more plucked out of it." Israel is to be so restored as never again to be turned out of the land; they shall inhabit it for ever. There will then be the *Kingdom* (verses 9, 16). There shall be one King over all the earth, one Lord, and His name one. Every knee shall bow to Him, and every tongue confess that He is Lord, to the glory of God the Father. Then there will be *holiness* (verses 20, 21); "the people will be all righteous"—

NOT ALL THE WORLD,

but all the Jewish people—a consecrated nation, a sanctified nation, separated unto God, every one among them being a witness and messenger for the Lord to all the nations. Every common thing will be sanctified and honoured; Christ will be obeyed; the Holy Ghost will be poured out upon their sons and daughters; all Israel will be filled by the Spirit, reigned over by Christ, blessed and owned of God. This is

GOD'S PROGRAMME FOR ISRAEL.

We are interested in it. The point is, are we anticipating it? Are we manifesting in our lives that which is yet to be? for *we* are now to be a holy people unto the Lord, showing forth His praises until the time shall come when He shall take us to heaven to reign with Him in His Kingdom, to see His glory, and to be for ever with Him and like Him. It is our high privilege and joy to be filling the interregnum between Israel's rejection and Israel's restoration as a people gathered out to the name of Christ, and blessed will it be in the day of His coming if we are found faithful to our calling, living and witnessing as those who have been redeemed and sanctified to His service, "Holiness to the Lord" seen upon our whole career.

CORRESPONDENCE.

DEAR MR. EDITOR,—I would call your attention to a statement about the work in Glasgow. There were meetings in the City Hall, in which many had to stand, and I was informed numbers were turned away; but it would be beyond the truth to say "thousands were turned away." It is with the desire that no false impression should be given I write. We are thankful the Lord opened the hearts of so many to hear His Word and the truths concerning His coming again. To Him be all the glory.—Yours, in the coming Lord,  
J. J. SIMS.

10, Lower Fitzwilliam-street, Dublin, March 3.

NOTICES OF BOOKS.

*The Holy Spirit in Missions.* By Dr. Gordon. (Hodder & Stoughton).—This is a very timely book—stirring, refreshing, and very helpful. It is presented in six lectures:—I. The Holy Spirit's Programme of Missions; II. The Holy Spirit's Preparation for Missions; III. The Holy Spirit's Administration in Missions; IV. The Holy Spirit's Fruits in Missions; V. The Holy Spirit's Prophecies concerning Missions; VI. The Holy Spirit's Present Help in Missions. The author in his lecture on the Spirit's Programme of Missions, while emphasising the outgathering from all nations of the people to the name of Christ, carries us beyond this to the declared purpose of God in the world's conversion. The present dispensation is certainly not final. Dr. Gordon says: "Those who regard the present age as final, and yet hold by the orthodox doctrine of election, are logically shut up to the most hopeless pessimism. For though, coupling with this doctrine its opposite—that of the world's conversion—they can show no evidence that the circle of election is broadening out into universal redemption. The facts, as presented by Rev. James Johnston in his "Century of Missions," are most significant. He finds, upon careful investigation, that "the heathen and Mohammedan population of the world is more by two hundred million than it was a hundred years ago; while the converts and their families do not amount to three million!" In his lecture on "The Spirit's Preparation for Missions," he gives most thrilling narratives of the way in which the Holy Spirit prepared and led out some of His great instruments. Speaking of the origin of the Moravian Missions and of Count Zinzendorf, he says: "He was so nurtured that he became a saint from infancy, if we might say so. At four years of age he made the covenant with Christ, 'Be Thou mine, dear Saviour, and I will be Thine.' His famous saying—'I have one passion, and that is HE, HE ALONE'—was the key-note of his whole life." We are tempted to cull much more from this book, but for want of space must be content to commend it heartily to our readers.

*Holy Men of God.* By Rev. J. Elder Cumming, D.D. (Hodder & Stoughton).—"This book," the author says, "is an answer to a question of deep interest to many in the present day, What the *real life of holiness* has been, as lived by past Biblical saints?" He has endeavoured to present such men to us, and to tell us, or rather make themselves tell us, how they lived. With the author's wise choice of such saints we are pleased. This will be understood when we say that among other well-known men he introduces us to such saints as Augustine, Thomas a Kempis, Samuel Rutherford, James Fraser of Brea, David Brainerd, John Fletcher of Madeley, Robert McChesney, Thomas Harford-Battersby, and John Dickie of Irvine, and that his interesting book is written in such a way as to make all these give us short accounts of *their own lives*. Dr. Elder Cumming says: "I have done little more than go through a good deal of patient reading, and string together the more memorable sayings of these men *about themselves*." Such a method tells us not the best, but the worst. They are "confessing." Thus within narrow limits the chapters are autobiographies. In the short chapter on Canon Battersby there is, as might be expected, not a little that is interesting in connection with what is sometimes known as "Keswick teaching." At the close of the book a few pages are filled with "Memorial and other verses," presumably by Dr. Elder Cumming himself. To many this will make the work specially attractive.

*Now and for Ever, or Never.* By T. Shulldham Henry, M.A. (J. E. Hawkins & Co.)—We commend this little book, with its seven addresses full of Gospel and simple teachings, as an "in memoriam" of our beloved brother. Notwithstanding its rather peculiar title, it is beautifully "got up," and we are sure many will give it a loving welcome. The last two addresses are "The Coming of the Lord for and with His Saints," and "The Great White Throne." These are clear and forcible, and we commend them very specially to younger students of the prophetic Word as likely to help them much.

*Fundamental Truths.* (J. E. Hawkins & Co.)—This is a series of addresses, mostly on the Lord's Coming, delivered at a Conference at Clapton Hall by various well-known speakers. It will be found most helpful to those who are being waked

up to look into what the Word of God teaches on this great event.

*Short Papers on Prophecy.* By Mr. J. E. Hawkins. (Hawkins & Co.)—As a short, concise, yet very comprehensive bit of teaching on these subjects, young students of prophecy could not find a better book than this.

*Israel's Gathering and Restoration.* By Silas Henn.—This little sixpenny pamphlet, published by S. Henn, Himley-road, Dudley, is a very good refutation of the unscriptural teaching that spiritualises away the future of the great Israel people.

*A Jew's First Impressions of England.* By Rev. Alex. Levie.—*The Conversion of Lydia Montifiore*, aunt of the late Sir Moses Montifiore. Price 6d. —*Old Simeon.* By Rev. A. Bernstein. Price 3d. —These three are published by A. J. Lev & Co., The Hexaglot Press, and John Snow & Co., Irylane. They are thrillingly interesting.

*Jerusalem a Praise in the Earth.* By E. S. Rawlence. (Torquay: "Fleet" Printing Works).—This is an exceedingly interesting booklet, in which the author sets before us the probable physical changes in Palestine at the coming of our Lord.

AN INCIDENT IN THE FRANCO-GERMAN WAR.—We often hear people speak about the difficulty of bringing Jews to believe in Jesus Christ. Yes! it is true. There are many obstacles in the way. We are going to point out one of them in the following pathetic little story. Only three or four years ago several gentlemen were talking together on various subjects after dinner, when the conversation turned on converted Jews. One or two of the speakers laughed at the idea, and said, that Jews only become Christians for the sake of gain, or from a cowardly fear of persecution, when an old gentleman who had till then been sitting quietly listening to what was being said, turned to the last speaker and asked him, "By what authority do you make that statement? Listen to me, and I will prove it wrong. In the year 1868, a young Jew, in Munich, was baptized into the Lutheran Church. His father and mother were much enraged, and treated him very harshly, so much so, that he left Germany and came over to England, intending to settle here. His father, however, informed the authorities that he was endeavouring to escape the conscription, and he was summoned to Germany to take his turn at military service. After a short time his father went to him and said, 'If you will give up these foolish notions and become a sensible man, I will procure for you a commission, and you can take your place as an officer, or I will pay your substitute.' 'Do you mean that I give up my religious belief?' answered the young man. 'Never will I do that. I love my Saviour too well. I pray, father, that you may love Him too.' His father left the room without a word. In less than a week the young man was, by the request of his own father, placed in a regiment notorious for the wickedness and brutality of the men; and the company to which he belonged was remarkable amongst these. His life was made wretched by the taunts and jeers of his companions, and one night he was nearly killed by some of the soldiers throwing their heavy boots at him for kneeling in prayer. Yet his quiet influence and patience conquered them. His work amongst them was for good, and he proved a blessing to them all, winning them for God. When the war was declared, his regiment was moved to the front. At Weissenbourg, when the fight was fiercest, and the Germans fell back under the terrible fire of the French troops, that young Jewish soldier, seeing his captain fall, cried to his comrades, 'Forward, brothers, for our Fatherland,' and their terrible attack broke the French lines and made a way for the German advance. Not one of that company survived the fight. Now, sir, do you think he became a Christian for sake of gain, or from fear of persecution? No, never! He has been dead now twenty years, but I shall never forget what I learned from that earnest, devoted young Hebrew Christian, for I, sir, was a soldier of that very regiment." This simple story truly tells how noble and blessed it is to confess the name of the Lord Jesus Christ under all circumstances. Let every true believer learn the lesson thus to stand out boldly on the side of the Saviour, and assuredly blessing deep and real will be enjoyed in the soul.

# The Jew;

OR,

## All About Israel.

### ANNOUNCEMENT.

THE STORY OF VARIOUS JEWISH MISSIONS AND MISSIONARIES.—We propose (D.V.) giving in the next few numbers, month by month, the story of some particular Jewish mission or missionary. These papers will have the advantage of giving as a connected whole accounts of God's work and God's servants, concerning which we are at present only made acquainted by the many scraps of information appearing in various magazines. We give this month the wonderful story of the Safed (Galilee) Mission. Other papers will appear on the wonderful story of the Rabinovitch movement, the Story of Rabbi Lichtenstein, the story of the Persian mission, of the Jerusalem Hospital, of Herman Warshawiak, the history of the Hebrew New Testament, &c., &c. These, it is hoped, will be used by God to stimulate an increased interest in all departments of Jewish missionary enterprise.

### THE STORY OF THE SAFED MISSION.

By REV. SAMUEL SCHOR.

SAFED is one of the sacred cities of the Jews in the north of Palestine, in Galilee, not far from the Sacred Lake. It occupies a bold, prominent position on the top of a high mountain, and can be seen for miles around. From its position it has been supposed to be the "city set on an hill" referred to in the Sermon on the Mount, for Safed must have been within sight of our Lord and His numerous hearers when "He spake to them as never man spake." It is not otherwise referred to in the Bible.

#### THE HISTORY OF SAFED.

After the destruction of Jerusalem by Titus and the Roman army, and the dispersion of the Jews, Safed began to rise from its obscurity. The Jews were not allowed to settle anywhere near their Sacred City, and as they were exposed to much trial and persecution, many of the leading teachers of Israel chose Galilee as their future home, on account of its very secluded position, right away from the great thoroughfares connecting Jerusalem with other great centres. Here they settled, and soon gathered around them a goodly number of pupils; and so famous did the Rabbinic schools become, that Jewish pupils flocked from all parts to sit at the feet of the great doctors. It is said that many thousands of students visited this city every year. One sad event happened, which for a time disturbed the quiet seclusion of that out-of-the-way spot. A false Messiah arose, who called himself *Bar-Kokhav*, "son of a star," in reference to Balaam's prophecy (Num. xxiv. 27), who proclaimed himself the Saviour of his people—not, indeed, to save them from their sins, but to deliver them from the Roman yoke. He would not, perhaps, have created any wide-spread interest had he not been taken up by one of the very greatest of the Safed Rabbis, called *Rabbi Akkiva*. He could boast of a following of 24,000 disciples, and when he proclaimed *Bar-Kokhav* to be the Messiah, he was soon accepted as such by the bulk of the Jewish nation. He at once proclaimed war against Rome, and fired by the bitter remembrance of how Rome had treated their fathers and grandfathers at the destruction of Jerusalem, they proceeded to the most inhuman excesses. After the most determined efforts on the part of Roman soldiers, the rebellion was suppressed; 600,000 Jews fell victims, *Bar-Kokhav* was slain, and *Rabbi Akkiva* flayed alive, and in their bitter disappointment, the name of *Bar-Kokhav* was changed into *Bar-Kozav* (*the son of a lie*). Things quieted down after the suppression of this revolt, and great Rabbis again settled in Tiberias, close to Safed. Here lived *Rabbi Jehuda* the Holy, so called on account of his great piety, and here he framed that wonderful book the Mishnah, which is the foundation of Talmudism and Rabbinism. There it was that the Rabbis first dared to promulgate that well-known saying, "*The Rabbi's*

*voice is God's voice.*" After the fall of the Rabbinic schools of the north in the sixth and seventh centuries of our era, little is known of Safed, except that pilgrimages were made annually to the tombs of some of the great Rabbis who lie buried near Safed. About sixty years ago, during a missionary tour of inspection, it was found that the city had dwindled down to an insignificant town, with about 25,000 inhabitants; a little more than half of whom were Jews, the rest being Mohammedans. The Jews were found to be intensely bigoted and fanatical, spending most of their time in studying the Talmud and visiting the shrines of the men who had framed so many of its ponderous tomes.

#### SAFED FOR CHRIST.

In the year 1843 the London Jews' Society's missionaries in Jerusalem attempted to open a station and carry on aggressive work in Safed. But they were unsuccessful. It was found quite impossible to establish regular work; indeed, a missionary's life would not have been safe. They met with the most bitter and determined opposition. After repeated attempts, it was felt that the effort would have to be given up for a time. But Safed was not to be neglected. They would continue to maintain the fierce battle between light and darkness, but other methods would be adopted. Instead of having a missionary permanently settled in their midst, it was arranged that the Jerusalem missionaries should pay periodical visits, and spend about a week or two there. They would be accompanied by a medical missionary, and would thus carry out the Master's command, "Heal the sick and preach the Gospel." It was felt that, as a first attempt, these periodical visits would be far more appreciated, and would in the end be more telling than a permanent effort. It is one of the problems of missions, as to whether we do well in keeping God's servants in any mission field when we find that, in spite of earnest, faithful preaching, men's hearts are so hard that they will not hear. Does not the Divine Master's command, "*When they will not hear you in one city, go to another,*" apply to such a case? Is it not sometimes necessary to use in the realms of missions the same remedy constantly used in destroying some disease by the process of STARVATION? This was the process applied to Safed, and with what results the following will show. Picture then to yourselves these periodic visits of three or four servants of God, including a medical missionary and a dispenser. Two or three of the party are generally converted Jews themselves. They take their tents with them, and all the necessary household arrangements and implements, for there are no hotels or lodging-houses. Like their ancestors in patriarchal times, these tents will be their homes during the whole period of their "wanderings." One tent is the "dispensary," containing boxes with medicines, pills, powders, and all the paraphernalia of the medical craft, all to be used for Christ. Near by are boxes containing books, the precious Word of God, the New Testament in Hebrew, and many other books and tracts. The tents are pitched in one of the fields of Galilee close to the town, all is ready, and a messenger is sent to the town to invite Jews to come out. The wisdom of the serpent is at first needed to bring them out. If the glorious Gospel does not attract, the doctor with his precious mixtures is sure to do so, and thus through the body the soul is reached. See the crowds coming out of the town now. Safed being such an out-of-the-way place, the news soon spreads, and you can see the lame, the halt, and the blind led, or walking, or being carried to the field, just as they were in the habit of bringing their sick to the Saviour in the same country eighteen hundred years ago. While the doctor looks after his patients, the missionaries are busy in leading them to the Physician of souls; but, alas! the hearts are blind, and in their self-righteousness they know not their need of a Saviour. Sometimes the doctor is asked to visit some patient in the town itself, who is perhaps too ill to be brought out. This he gladly does when he is no more wanted in the camp; he is thus able also to speak to a few Jews in the town itself who are too proud to come out.

After staying there a week or two they move their tents to Tiberias, or some other town, trying there the same process of being "fishers of men"; after which they return to Jerusalem, leaving the watering of the seed sown to the great Master Himself.

This work continued for many years, with varying results. Sometimes they would have happy times, with good quiet work done; sometimes the fierce spirit of opposition would assert itself, and the Rabbis and leaders would oppose and blaspheme, putting the missionaries under a ban of excommunication, and all who went to see them, or even took their medicines.

#### THE DEVIL WAS UP IN ARMS.

His stronghold was being assailed. Henceforward the strife would be desperate; but amid the din of battle came the peaceful assurance of God's Holy Word: "*My Word shall not return unto Me void.*" And that promise was verified.

About ten years ago, in 1884, some Safed Jews sent an urgent invitation to the missionaries in Jerusalem to send a missionary there; and they promised to give them a hearty welcome, to send their children to the Mission school, and in every way help them in their work. Such a result had hardly been anticipated. For the fanatical Jews, descendants of the great authors of the Talmud and the framers of Rabbinic Judaism, to send invitations for missionaries to be sent there—it seemed almost

#### TOO GOOD TO BE TRUE!

But here was the fact, the invitation had come, and it was certainly genuine. It was a call from God, and could not be disobeyed. The London Jews' Society sent the Rev. A. O. Oczeret, himself a Jerusalem convert of great promise, to commence the work. His work there was most encouraging, but, alas! too short. After a stay of only a year there he was called home to his eternal rest, and Safed was again vacant. Who to send was, indeed, a difficult problem. It would not do to send a Gentile—that would be almost an affront to these last scions of the haughty Pharisees, who, it will be remembered, threw dust in the air when St. Paul even hinted that the Gentiles were partakers with the Jews. They would have to send a converted Jew, and yet one who was a Hebrew of the Hebrews, learned in all the wisdom of Rabbinism; for any other the Jews could not respect. And yet he would have to preach with *much grace* and sweetness of words, otherwise he might arouse the spirit of fanaticism. Altogether the missionary for Safed would have to be a man of exceptional gifts and qualifications. Could such a one be found? Most certainly; for when God prepares the work He will also prepare the man for carrying on that work. God is, indeed, "*wonderful in all His works.*" And the way, too, in which

#### THE CHOSEN VESSEL

was being prepared was most remarkable. And it happened in this wise. Some years before the invitation came from Safed for missionaries to be sent there, an old Russian Jew emigrated to Palestine with his only son. He was anxious that his son, a gifted young man of about twenty or twenty-two, should have the very best opportunities of studying Hebrew, in order that he might become a Rabbi. They arrived in Safed and settled there. Shortly after their arrival came the missionaries on one of their annual visits, and the news went round the streets and houses, "*The missionaries have come,*" and noticing the crowds leaving the city in the direction of a field where a few tents had been pitched, he asked who these missionaries were. They replied, "These are men who come and tell us that the Messiah has already come." This seemed remarkable news! He had been taught to pray for the advent of the Messiah; was it possible that their prayers had been answered, and they knew nothing about it? Impelled by strange feelings of anxiety and curiosity, he hastened out to that field, and spent the whole day with them. Little did they think of the precious seed that was being sown, and the glorious fruit that would grow some day. Their visit came to an end, and they returned to their regular routine of duty in Jerusalem. But that young man had been deeply impressed. His preconceived notions had received a rude shock. They had given him some books, amongst others a Hebrew New Testament. These he began to study deeply and yet secretly at home. Two things had impressed him deeply about these missionaries. Firstly, they seemed so very earnest; and, secondly, they proved the truth of Christianity by quoting his own Sacred Scriptures—they appealed to the Law and the Prophets. The deeper study of God's Holy Word told upon his soul. God's



Spirit was working mightily; and, hungering and thirsting to know more, he found his way to Jerusalem, and at once placed himself under regular instruction there. But he was not allowed to stay there long. His friends heard of it, and every effort was to be made to bring him back again. He had to leave Jerusalem in order to escape the terrible persecution that was being raised against him; and disguised, in the dead of the night, he was sent off to Joppa, thence on a steamer he made his way to London, where, in the good providence of God, he came to the full knowledge of the Truth, and was baptized by that eminent son of Abraham, the late Dr. Stern. Here it also became plain as to why God had allowed him to be exposed to persecution in Jerusalem, from which he could only free himself by escaping from the sacred city. In Jerusalem he would never have had the opportunities of studying and preparing himself for missionary work, but in London he was able to enjoy the advantages of the Hebrew Missionary College in Palestine-place. After he had finished his course, his one great aim and wish was to be able to tell his own brethren in the Holy Land about Jesus the Messiah and Prince. He

#### LONGED TO BE A MISSIONARY.

He was accepted, and sent out by the London Jews' Society to Jerusalem, where he found an ample field of labour amongst the Russian refugees who were returning to Palestine in hundreds and thousands. While engaged in this work he was ordained in Christ Church Mount Zion, by the late Bishop Hanington, then on his way to Africa. Then came the opening in Safed, and when the question was asked, "Whom shall we send? whom shall we separate for this work in Galilee?" the answer seemed to come as readily as possible, "Here is the man! Separate me this man for the work." So he was called to go and preach to his own brethren in the very city where he first heard the Gospel himself. Thus God had arranged the work, and prepared the man to do the work. Even his name seemed providential, and, like the names given in Old Testament times, had a meaning. His name is Rev. Ben-Zion Friedman. He was coming to Safed as a true son of Zion (that is the meaning of Ben-Zion), and Friedman means "Man of Peace": he was to be the messenger bringing the Gospel of Peace to his own unconverted brethren. He started with his wife, whom he had recently married in Jerusalem, and two other helpers, both Jerusalem converts.

His appointment for Safed was a source of great anxiety to his friends. It was felt that the Committee had done a very bold thing in sending such a man to such a place. Indeed, some considered it unwise. It was feared that, so long as a stranger were labouring in Safed, the Jews there would at least be civil; but when they saw one of their own friends—a former Rabbinic student, who, with themselves, had sat at the feet of the learned Rabbis—all their old fanaticism and bitterness would revive, and he would be persecuted, if not killed. But God was with him from the moment he set foot in his old home again, and disarmed all his enemies. On the contrary, beyond all human expectation, he received a most hearty welcome. His old friends, schoolfellows, even Rabbis, came to visit him, and to ask the reasons which had induced him to be a Christian; and so from the very first he was able at all hours of the day and night to preach Christ to his fellow-countrymen. After only a short time of earnest work the Gospel began to tell upon many hearers. One old Jew died confessing his faith in Christ. During his illness he was asked by his friends whether he had any fear of death. "No," he replied, "I have no fear; this book (pointing to a New Testament) has freed me from all fear!" Inquirers increased, too, from year to year. Mrs. Friedman soon started a school for Jewish girls, which has now become quite an important adjunct of the work. A medical missionary was also appointed, and he is able to do much in removing prejudices and teaching the Jews that Christ taught us to love the Jews, not to hate them. Others came out for Christ. Some had to leave at once in order to escape persecution; others are secret believers, but have not enough courage to openly confess Christ before men. Soon after his settlement in Safed, Mr. Friedman began to think and pray and work for his only sister, who was still living in Jewish darkness with his relations in Russia. He never rested until he had brought her over to Palestine, and, what is more, led her to the great

Saviour; and she is now a useful helper, working mainly amongst women and children.

And now the work has been so greatly blessed that they purpose building a hospital, a school, and last, but not least,

#### A CHURCH FOR CONVERTED JEWS.

The staff has been greatly strengthened by an English medical missionary, Dr. Masterman, a true servant of God, and a lover of Zion and Zion's people. God has also sent them a voluntary lady worker, who is most untiring in her noble work for God.

The present position of the Safed Mission may be gauged from the following facts. The eagerness to learn is so great now that many *feign illness* only to be present during the address which precedes the work of the medical missionary, but others are not afraid of their "colours." They come to learn, and when the address is over they retire. A large Bible-class for Jewesses is held. When it is remembered that *women need not pray* in a synagogue, it at once shows that something must be shaking the dry bones to impel them to come and be instructed. Some 7,000 patients were treated during the year, all of whom came under the Gospel sound.

We conclude now by asking all lovers of Zion to pray very earnestly for the Safed Mission and its workers, and we append a short account from Dr. Masterman himself, after being only a few weeks there, which will be read with interest:—

"While in Safed I was very busy, seeing in the dispensary nearly 1,200 patients, and paying over 300 visits to patients' homes. My few weeks at Safed have convinced me that an English medical man has the greatest opportunity for influence and work. Indeed; unless careful limitations are made, the work would soon be utterly beyond one medical man. I myself could not have possibly got through it during my month there but for the very kind and efficient assistance of Mrs. Stern.\* There is no doubt that Safed, as it is now, is a splendid field for *medical mission* work, and I have no doubt by far the finest opening of the kind in Palestine. At the same time, I must express my opinion very strongly that if the work is to go on efficiently as medical mission work, a *hospital must be started*, beginning, of course, on a small scale, but prepared for extension. My reasons for saying so are the following:—Safed has almost 30,000 inhabitants, of whom nearly half are Jews. Whilst sickness, owing to poverty, neglect, and dirt, is very prevalent, there is not one single hospital in the whole town. Such a state of things does not exist elsewhere in Palestine. Practically, all the large towns in the country have well-appointed medical missions, with hospitals; but these are no good to those really ill in Safed, as a journey, even to so near a place as the Scotch Mission, in Tiberias, can only be made by difficult mountain roads.

"With regard to the mission work in Safed, apart from the medical work, I can only speak in the highest terms. The respect, not to say friendship, which the Rev. B. Z. Friedman receives from all the Jews, surprises me much. I believe there is a wonderful opening for mission work in Safed. At the same time, I think that for this end a small church is very urgently needed. A church built on our ground would be close to the heart of the Jewish quarter, and would be a standing witness to Protestant Christianity. I believe, too, services held there in Hebrew or German would be well attended. Our community at Safed are now too many to get comfortably into the room provided for service."

This is briefly "what God hath wrought" in Safed. To Him be all the praise and glory.

The Palestine Exhibition, which will be held in Manchester during Easter week, has for its primary object the raising of funds towards a much-needed hospital in Safed.

### GENERAL JEWISH NEWS.

**JEALOUSY OF TURKEY.**—*The Jewish Chronicle* says:—"An extraordinary and well authenticated story reaches us from Jerusalem. For the last ten years there has been published in that city a Hebrew journal, entitled *Hatzevi*, whose Editor, Mr. Ben Jehouda, a native of the country, has carried on a relentless war against many of the abuses

\* The widow of the late Dr. Stern, who baptised Mr. Ben-Zion Friedman in London.

in the Jewish community, notably the Chaluka. Recently he warmly advocated a union between the two communities, Ashkenazim and Sephardim, and, as we announced a short time ago, a Committee was appointed to consider the feasibility of the project. Mr. Ben Jehouda's outspoken views made him many enemies, who seized the opportunity of a recent article on the celebration of Chanukah to denounce him to the Government authorities as preaching revolt. In urging the Jews to progress, he used the words "to gather all their strength to go forward," and these words formed the subject of the indictment. The writer of the article, Mr. Jonas, father-in-law of Mr. Ben Jehouda, and Mr. Ben Jehouda himself, were charged at Jerusalem, and were each sentenced to a year's imprisonment. They have appealed against the verdict."

**JEWS IN RUSSIA.**—The Moscow correspondent of *The Daily Chronicle* reports continued oppression and restrictions in that modern Egypt. "A little while ago an ordinance was published restricting the number of Jewish apothecaries and their assistants to three per cent. of the entire number. To-day I read that the number of Jewish scholars in dental schools is to be limited in Moscow and St. Petersburg to three per cent. of the whole number, and in other towns to five per cent. Although these new rules may not be in themselves very important, they indicate most effectually the trend and violence of Russian anti-Semitism. Large numbers of Jews are being expelled from Kieff by the police, who at night visit the houses of those Jews suspected of not possessing the right of residence in that town." And all this is taking place in this intensely cold weather!

HERE is another curious law in force in that "Christian" country:—"Jewish travellers passing through St. Petersburg are not permitted to stay in that city for one day without express permission from the Minister of the Interior."

**A HUMILIATING CONTRAST.**—In glaring contrast with the "Christian" conduct towards the poor Jews in Russia, comes the following piece of news from a *Moslem King*. The Morocco correspondent of *The Jewish Chronicle* writes as follows:—"It is fitting that I should here acknowledge in the name of the Morocco Jews our heartfelt gratitude for an act of kindness on the part of His Majesty Mulai Hassan, recently conferred upon a Jew. When in the height of the fever to which Mr. Shriki ultimately fell a victim, it was felt that a highly qualified doctor might be of some avail in saving his life. Eleven heads of the community accordingly begged an audience of His Majesty, and after explaining the circumstances, petitioned him to grant his permission for his physician to attend on the sick man. Mulai Hassan required no second entreaty. With a magnanimity quite touching, coming from a monarch in answer to an appeal from a few humble individuals, His Majesty intimated to the petitioners that his doctor was at their service. The physician visited Mr. Shriki twice, but his fate was sealed. He died, to the grief of everyone."

**THE ANGLO-JEWISH ASSOCIATION.**—This society, supported entirely by Jews, has many good schools all over the East. But it need hardly be said that it is most aggressive towards missions to Jews. It seeks to oppose our missionary operations by starting opposition schools wherever good missionaries have opened theirs.

**SOCIETY FOR THE PREVENTION OF ANTI-SEMITISM.**—Such a society has been formed in Austria, and they were greatly encouraged by having been permitted an interview with the Austrian Premier. Their object is to combat the anti-Semites. Would that Romish State allow them to take an open Bible with them? That would soon help them to crush out this baneful hatred.

A DISTINGUISHED JEWISH M.P. is undoubtedly Sir Julian Goldsmid, one of the heads of the Jewish community in England. He has recently been occupying the chair of the House, and from friends and foes alike has been highly complimented on account of his great power in presiding

over the greatest debating society in the world. We call these remarks from *The Daily News*:—"It is impossible to conceive a more faithful picture of pure delight than Sir Julian Goldsmid in the Chair of the House. He positively revels in it. The absence of the Speaker imposed double duties upon Mr. Mellor, who alone can take the Speaker's place. Consequently he was the more glad to be relieved in Committee, and Sir Julian became a regular feature of the proceedings on the Local Government Bill. Nobody could have done better. Hardly anyone could have done so well. In the opinion of many old members, even Mr. Courtney was eclipsed. Sir Julian, as becomes a Chairman, is no respecter of persons. He recognises that there are parts of the House besides the two front benches. When the Ministerialists do not express their opinion with sufficient clearness, he stirs them up by ruling in favour of the Opposition. He is really anxious to get on with business, and not simply to act as a machine for taking the sense of the Committee. He does not wait for members to rise, as an auctioneer waits for a bid, but is on his legs at every opportunity, putting the question before belated Obstructives know where they are. In his love of authority he forgets all personal and political predilection."

A JEWISH TOWNHALL is being started for foreign Jews in the East End of London. It is hoped that by means of lectures, classes, entertainments, and kindred means, the foreign Jews will be rescued from their foreign ways and become perfectly English, in manners, habits, and language—but not in religion!

THE GREEK CHURCH IN JERUSALEM AND THE JEWS.—The following appeared in *The Record*:—"A remarkable statement reaches us from Jerusalem. We give it in the language of our correspondent:—"A few days ago," runs his narrative, "a poor Yemenite Jew went into Christian-street, in this city, to buy some article that he required. Christian-street is now occupied very largely by Jewish shopkeepers, so that he was on safe ground. Not being able to find what he wanted, a boy came up to him and offered to take him to a shop where he could obtain what he needed. He unsuspectingly followed the boy, who led him towards the Church of the Sepulchre. As soon as he came into the square in front of the church he was set upon by five Greek Christians, who beat him unmercifully, and would have killed him, had not a passing soldier interfered and delivered the poor man out of their hands. And there is no redress, for the Greek Church has a right to beat, or to stone, or even to kill any Jew who ventures near the place where their church stands, though it is a public thoroughfare. Fortunately, the Moslems are more humane than these Christians, or the poor Jews would be in a sad plight. And yet it is hardly safe to say anything about those who thus lovingly commend Christianity to the Jews, because Anglicans are supposed to be here to promote friendly relations with the Greek Church. One Protestant is now enduring a kind of banishment through Protestant intrigues, because he ventured to publish something reflecting upon the abomination of the Greek Fire. Is it not a wonder that under such conditions Christianity makes any progress at all?"

THE NEW MISSIONARY PUBLICATION which has just been issued (*Jews and Christians*) will be a quarterly paper, intended mainly for circulation amongst Jews. It contains various articles—one on the Blood Accusation, a translation from the well-known exhaustive treatise of Professor Strack, also a sympathetic letter by Sir John Kennaway, and an article by the editor. We confess ourselves as somewhat disappointed both in the manner as well as in the matter. Why not go to the root of the matter, and tell the Jews of their need of a Saviour, and point them to Christ? It is the universal conclusion of all the great Jewish missionaries that the best way to reach the Jewish soul is not by "beating [about the bush]," but by going straight to the point. "They preached Christ," was said of the early missionaries, and that must be the one theme of all themes to the servants of God to-day. Perhaps the next number will improve. We hope so, for there is room for a good missionary paper for educated Jews.

REV. DR. ELLIS, the missionary at Warsaw, recently baptised five Jews.

A STATION IN HEBRON.—We are glad to hear that active work is now being carried on at this ancient city, and God is abundantly blessing the labours. Difficulties and hindrances are being removed, and all made easy for the spread of the glorious Gospel. Here is what a missionary says about the work there:—"There is hardly any obstacle in the way of the missionary proclaiming the Gospel of Christ, even at the Chief Rabbi's house. It is very striking to see that the Holy Scriptures, distributed by the Society's agents, are made use of in their synagogues, in their schools, and almost in every house; whilst in former times such books, because they came—as they said—through the hands of the 'enticers,' meaning the missionaries, must be destroyed. We arrived at Hebron on Monday evening, and on the morrow, after asking God's blessing and guidance, proceeded to the Jewish quarter, where we hired a small house containing two rooms and a little hall—one as a consulting-room, the other as a dispensary, and the hall as a waiting-room. Every opportunity was embraced of bringing before those who flocked to us throughout our four days' stay, either for medical treatment or for publications, the claims of Christianity. We urged upon them the need of salvation brought to Jew and Gentile by our Lord Jesus Christ. On many occasions they listened attentively. Our visit to the Chief Rabbi was an interesting event. We met several minor Rabbis and lay Jews at his house. The reception could not have been more friendly; in fact, he sent his son twice inviting us to call upon him. The doctor opened the way for a most important subject—namely, Jacob's prediction, 'The sceptre shall not depart from Jacob,' &c.—by asking the Rabbis what they understood by the words 'sceptre' and 'Shiloh.' After a long talk, they admitted that the 'sceptre' referred to royalty, and 'Shiloh' to the Messiah; but they explained that the royalty was still found in Judah in the person of the Chief Rabbi, and in the person of the great men, who up to the present time had never ceased from the house of Judah. Mr. Coral then pointed out to them a passage from their Talmud, to the effect that one of the great signs of the true Messiah is the gathering of the nations unto Him, and that the latter part of Jacob's prophecy, 'And unto Him shall the gathering of the people (nations) be,' is wonderfully fulfilled in Jesus of Nazareth, to whom all the powerful nations of the world give honour by being called after His holy name. To this they could not reply. We parted good friends, the Chief Rabbi walking to the entrance of his house, shaking hands with us, and expressing thanks for our visit."

BAPTISM OF A BENI-ISRAELITE.—The Rev. Isaac Lord, missionary to the Jews in Bombay, recently baptised a Jew belonging to the "Beni-Israel," who are also supposed to be descendants of the ten tribes. Beni-Israel means "Sons of Israel." This case deserves mentioning because he is probably the "firstfruits" of the Beni-Israelites of Bombay.

JEWISH MISSIONARY WORK IN ROME.—Mrs. Burtchaell, a devoted servant of God, is carrying on a splendid work amongst the Jews in Rome, and is receiving much encouragement in her work. She says:—"The women of our schools openly acknowledge their faith in Christ; and they and their husbands gladly send their children to the night school, where they know they get Christian instruction. In this way thirty Jewish families of the lower and poorer middle classes have been steadily taught the truths of Christianity, not merely as historical facts, but with the constant aim of bringing them to Christ, and of making their faith in Him a power in their daily lives. When we had our gathering last Christmas of those under instruction in the school, sixty-six women and children were present. When the men come to the magic lantern meetings, we find that they join in the hymns, showing that the women and children sing them in their homes. We find these hymns a most efficient way of conveying the truth, more readily retained in their memories than texts, though they have learnt many by heart."

## COLONISATION NEWS.

BUYING LAND IN PALESTINE.—In the last number of *THE MORNING STAR* appeared a paragraph on the cost of land in Palestine, and the paragraph concluded with the following question:—"Are there no Christians in England who would like to buy a few acres of the sacred land, and present it to some Jewish settler?" In reply to this question we received two letters asking for information as to whether we had any scheme or plan, as they might be induced to help. We have to confess we have no plan; but if God sees fit to use us as a means of communication between those of His children who are willing to help some Jewish settlers, and intending Jewish settlers themselves, we shall be prepared to obey, and feel honoured in the thought that we are being used in the glorious work of "building Zion." We intend making some inquiries, by communicating with some friends in Palestine, and hope, please God, to have something more to say on the subject in a later number. If any thought strikes any reader on this subject which he thinks may be of some assistance to us, will they kindly write to the Editor of *THE MORNING STAR*, 14, Paternoster-row, London, E.C., and put on the left hand corner of the envelope "Palestine."

RE-ESTABLISHMENT OF THE SACRED SHEKEL.—A large public meeting was held at the Jews' School, Manchester, on behalf of the Chovevi Zion. The Rev. Dr. B. Salomon presided, and remarked that two objects are paramount in the mind in endeavouring to colonise Palestine. The Jew cannot and will not forget the land of his glorious past. He longs to kiss the dust of its holy places, to recall with thrilling emotion the splendour of past times; further, the Jew under Turkish Government enjoys the exercise of the full rights and privileges of humanity. The principal speaker was the Rev. Joseph Joffe. A resolution was moved by the Chairman, seconded by Mr. Balaban, and unanimously passed: "That the various congregations shall be asked to devote the Sacred Shekel, contributed in the month of Adar, towards the colonisation of Palestine, and the settlement and support of our brethren in the land of our fathers."

BARON HIRSCH'S COLONIES.—We understand that he is experiencing some difficulty in finding leaders and managers. About a year ago he secured the services of Colonel Goldsmid, and under his able management the colonies in the Argentine promised to succeed. But he did not, nay, could not stay there. His heart was in Palestine. "Arise and depart, for this is not your rest," seemed to be uppermost in his mind during the whole of his stay in South America. It is interesting to know the Baron's views on the subject, given by him to a German correspondent:—"Another difficulty arose from the management of the colony itself. Here I am often compelled to change the personnel, and although I have had already to deal with many an able man, full of the best intentions, I have still not yet succeeded to find for the direction of the undertaking the right man in the right place. I had an excellent scholar as Director of the Colony, but he possessed too idealistic views to be a practical administrator. Next I had a man with pronounced administrative talents; he however, could not, from personal reasons, maintain his position. Through the special kindness of the British Ministry of War I then succeeded to gain one of the few Jewish officers in the British army, Colonel Goldsmid. The Colonel, who was on the staff of the Horse Guards, obtained one year's leave of absence and became the head of the Colony. But soon differences on questions of principle crept up between us. The Colonel is an ardent adherent of the Zion-idea, which wishes the return of the Jews to Palestine. I, who know the East, and especially Palestine, know that that idea is an idle fancy, Palestine being a territory in no wise fit for attempts at colonization."

BARON HIRSCH DOES NOT BELIEVE IN PALESTINE.—It will be seen from the foregoing that the munificent "Moderu Moses" (as he has been called) is not in favour of the colonization of Palestine. So the millionaire helps the Jews to go as far from the Holy Land as possible, whereas the comparatively poor go to Palestine. But it speaks well for Colonel Goldsmid, who prefers to throw in his lot with his poor brethren in the land

of their ancestors, than serve so wealthy and munificent a patron as Baron Hirsch.

**GOD'S WAYS ARE WONDERFUL.**—This action on the part of the Baron should not discourage friends of the Restoration. It is just like our great God! It is just what He always has done. He has no need of human wealth or greatness. He always has used and still uses the poorest means to promote His will, and the foolish to confound the wise, that no flesh should glory in His presence. History is repeating itself in more ways than one, and we shall see the serpent of the poor followers of "the Zion-idea" devour the serpents of the great magician of wealth with his Argentine idea. God wishes to teach the world that when He wills a certain thing to happen, even if men undertake to do the contrary, and are backed up by everything that should ensure its success, they are defeated in the end—His will is obeyed.

**MANCHESTER CLERGY AND THE COLONISATION OF PALESTINE.**—On January 29, the Rev. Samuel Schor delivered an address before the Manchester Clerical Society, on the subject of the "Present Condition of the Jews and the Holy Land, in View of their speedy Restoration." We append the synopsis of the address. It created the most profound interest, and all the clergy present expressed a wish that the same subject should be discussed at the next clerical meeting. It is said that such a thing has never occurred before in the history of the Society. One difficulty had to be overcome: the subject and the lecture for the next meeting had been duly arranged for and announced; could they put off one lecture, duly arranged, months in advance, to make way for an impromptu lecturer? But that was soon overcome, for the gentleman was present, and expressed the wish that Mr. Schor should give them some more information at this next meeting. We now append the synopsis:—

**INTRODUCTION:**

- What Jews thought of the Return ten or fifteen years ago.
- What people thought of the possibility of colonizing Palestine ten or fifteen years ago.

But remarkable changes have taken place—

**A—IN THE JEWS THEMSELVES.**

- Jews are returning*—some statistics. The numbers that have returned to-day, compared with the number that returned in the days of Ezra (ch. ii. 68 v.).
- The origin of Societies for the Colonization of Palestine.* Their marvellous progress.
- What leading Jews think to-day.*
- Colonies in actual existence.* Their condition and numbers.

**B—I: THE LAND.**

- Turkish oppositions to the colonization of Palestine by Jews, vanishing.
- The development of railways in Palestine.
- The "latter rain," what it means.
- The Eastern Question in relation to the Euphrates Valley Railway.

**PALESTINE EXHIBITION IN MANCHESTER.**—This promises to be a very great and successful one. It will be opened on March 27 (Easter Tuesday), and will remain open until April 6. The St. James's Hall is the largest hall in Manchester, and the promoter and manager is the Rev. Samuel Schor. As they throw such a wonderful light on God's Holy Word, we would strongly advise all who are within measurable distance of Manchester to pay it a visit.

**PERSONALIA.**

MISS L. BARLEE is, we regret to hear, compelled by ill-health to give up her work amongst the Jews in Jerusalem. She returns, we understand, to England this year. She is a niece of the late Sir Moses Montefiore. Who will fill the gap?

REV. JOSEPH SEGALI, Jewish missionary from Damascus, will be in England shortly, to try and stir up our interest in his own brethren in the oldest city in the world. He also is a Jewish convert, and is connected with the London Jews Society.

MR. NORALLAH is also, we understand, on his way to England, and he should create much interest in his own fellow countrymen, the Jews in Persia. He should have a wonderful story to tell in England, for the Persian mission has been wonderfully blessed.

THE VEN. ARCHDEACON SINCLAIR has become the president of the Barbican Mission to the Jews.

THE REV. J. MENDEL HERTZBERG has just been instituted by the Bishop of Chester to the rectory of Ashton-upon-Mersey, near Manchester. He is a young Jewish convert, and was baptised in Palestine-place about twelve years ago. It is one of the "fat livings," being worth £1,450 per annum.

**"THE WITNESS OF THE STARS."**

THIS remarkable book, by the Rev. Ethelbert W. Bullinger, D.D., has been recently brought under our notice. To give a critical opinion on the work profound learning would be necessary. It is not a question of astronomy, but of ancient languages and of obscure and ancient history. Few men are capable of giving a valuable opinion on the meaning of curious Chaldean and Hebrew names as well as Latin and Greek. On the general interest of the subject, however, it is easy to speak. The writer holds that the original system on which the constellations were formed was drawn up by Divine inspiration, and that the names were Divinely appointed with the view of showing forth the scheme of salvation and God's dealings with the earth generally. The text on the title-page is certainly admirably chosen to support this view—namely, "He telleth the number of the stars, He giveth them all their names" (Ps. cxlvii. 4 R.V.). Some readers, however, will probably be inclined to regard such a view as extravagant, and will, perhaps, even turn away without caring to read the work, seeing that the general impression of the constellations is not a very favourable one. The grouping of the stars does not generally suggest the figures attributed to the groups. The best known one of all, the Great Bear, consists mainly of four stars with a branch or line of three others forming the hinder part and tail of the bear. Seeing, as the author remarks, that a long tail is just the member that a bear does not possess, a sense of fitness has suggested the alternative names of the Plough, which is really good, and of Charles Wain; but these two names are practically never used, and in business-like astronomical catalogues and in all popular works the Great Bear, *Ursor Major*, has held his place thoroughly. The same is generally true of all constellations. The endeavour has been made to substitute other systems of nomenclature, but it is too late in the day, and any change is now out of the question. Besides being whimsical, the constellations as they now exist embody the superstitions connected with Greek mythology. To seek for Divine truth in what appears to be a confused mass of idolatrous lore seems a hopeless task to many. There is, however, another side to the question. A school exists who constantly endeavour to prove that Christians have drawn their doctrines and histories from the ancient heathen. We hold it far more reasonable to believe that the heathens have based many of their traditions on truth which has come down to us in the Bible. Take the Flood, for example. It was our lot to learn from the first Burmese who was sent to England by his Government the Burmese tradition of the Flood. In common with the Chinese, Red Indian, Babylonian, and nearly all other traditions, it possessed the main feature of the whole population of the world being destroyed by water, with the exception of one family, whose righteous father had a refuge provided for him either by a boat or a tree. In some of these traditions the dove and raven appear in detail; in others, other features, but the general and important lesson, we think, is plain enough. Max Müller traces the times when races branched off by the words common to both languages. If bread and sword, for example, are expressed by the same words, then the races remained one up to the time that they possessed bread and swords. Apply the same reasoning here. Do all nations possess a tradition of the Flood of such a character as clearly points to the same flood? Then, undoubtedly, all nations branched off after the time of the Flood. To return, however, to *The Witness of the Stars*, the learned author investigates the very interesting question of the

original names and original teaching of the constellations before they became corrupted. Some of the figures are on the face of things suggestive, such as the Lamb, the Bull, the Virgin, and the Lion. Others, such as the Centaurus, in which the writer endeavours to see the truth of two natures as applied to the Lord, seems to us very unfortunate, though it might illustrate the carnal and spiritual nature of a Christian. Having referred to the Bear, we must do the writer the justice to point out that he explains that the original word fold ("Döhver") got turned into bear ("Döhv"), which it closely resembles in the Hebrew. Both "bears" were folds of sheep and goats containing stars symbolising truth in many features. Why they both consist mainly of the oblong of four stars and the three-star tail is not explained. The writer himself very properly insists on the fact which we have noticed, that the masses and forms are not suggested by the grouping of the stars; but here the form is so distinct, and the likeness between the two so strong, that it can hardly be doubted that the same name was given to both on some principle. One of the few astronomical facts in the book is mentioned in connection with the Lesser Bear. As the writer truly points out, in the earlier ages of the world the earth's axis pointed nearly to a star in the Dragon, "Alpha draconis," which was then the Pole Star. He states that at this early time the star in the tip of the Little Bear's tail (Polaris) was called "Al Ruccaba," or the turned or ridden on. This is our present Pole Star, being the bright star to which the earth's axis at present points most nearly. This, the author argues, shows prophetic knowledge. It is impossible to do justice to the work here, but we must not conclude without indicating the line taken with regard to the Signs of the Zodiac. Commencing the circle at Virgo, the author holds that the following truths are taught:—(1) The promised Seed of the Woman, or Virgin; (2) Libra, the Redeemer's Atoning Work, balancing the Scales; (3) Scorpio, the Scorpion or Satan, trodden under foot; (4) Sagittarius, the Archer, the Redeemer's Triumph; (5) Capricornus, the Goat of Atonement; (6) Aquarius, the Water-bearer, living water poured forth; (7) Pisces, the Fishes, the Redeemed blessed though bound; (8) Aries, the Ram, blessings consummated and enjoyed; (9) Taurus, the Bull, Messiah, the coming Judge; (10) Gemini, the Twins, Messiah's reign as Prince of Peace; (11) Cancer, the Crab, Messiah's redeemed possessions; (12) Leo, the Lion, Messiah's consummated triumph.

**PUBLICATION ANNOUNCEMENTS.**

WE are thankful that, in consequence of the continued demand, it has been necessary to reprint a *second edition*, consisting of 10,000 copies, of the first number of THE MORNING STAR. Our best thanks are due to the friends who have so freely purchased and circulated the first edition. Great expense has been incurred by the re-issue, and we therefore venture still to ask the help of all interested to make the paper known as widely as possible. If any difficulty be found in obtaining the magazine through any bookseller, it will be forwarded at once upon application to our publisher.

SUBSCRIBERS will kindly take notice that the magazine is issued on the 15th of each month, and the paper is posted immediately thereafter.

**"THE MORNING STAR" FREE DISTRIBUTION ACCOUNT.**

Edward Whalley, Esq., Liscard ..	£1 0 0
Mr. Alf. W. Ball, Bath, for free distribution to Foreign Missionaries ..	1 0 0
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INDIA SENDS GREETINGS.

'I HAIL YOUR MORNING STAR with gladness, hoping that you will keep well to the practical side of the question; and remember that your serial will always reach many who know nothing of the subject, yet they may be D.D.'s.'

So WRITES our valued co-worker, Mr. G. W. Gillings, the well-known representative in India of the 'WORLD-WIDE PRAYER UNION' for the Lord's return, author of the simple, but very practical, books, 'Maranatha: Is it True?' 'The Days of the Son of Man,' and others. God speed his work.

MR. GILLINGS was, with the Rev. H. B. Macartney, of Melbourne, one of the originators of the World-wide Prayer Union which has done such good work in rousing the Lord's people to some sense of the importance of spreading the good news that CHRIST IS COMING.

FOR upwards of twenty years he fulfilled an honourable ministry in the Australian colonies, and was in 1887 the acknowledged representative of the 'MELBOURNE PROPHETIC CONFERENCE.'

IN 1890, commended to the grace of God by several well-known workers of various denominations, he was sent out as a herald of the Coming of the Lord Jesus Christ to the churches in India, and most faithfully is he fulfilling his mission.

Soon after settling in Bangalore he wrote to leading missionaries in five of the principal centres of India making the following inquiry: 'Do you know of any tract or handbill in Telugu, Tamil, Kanarese, or Hindustani, which, in addition to repentance, faith, and holiness, proclaims the Coming return of God's Son from Heaven, as contained in 1 Thess. i. 9, 10?' The uniform answer was 'No!' To remedy this, our beloved brother set to work, and the result is that there is a continually extending issue of tracts and books on this glorious theme in Bengali, Tamil, Telugu, Kanarese, and Burmese. In the circulation, the English-speaking people are not neglected—thousands of them, alas! know as little about our Lord's return as the natives. Quite fifty thousand tracts and small books in vernacular and English are gone forth. One of the little books, published in Kanarese and other dialects, entitled, 'Plain Words on a Great Subject,' we reprint in English in our present issue.

At the close of his introductory letter Mr. Gillings says:—

'If any of your friends will send me, say, twenty-five copies of the THE MORNING STAR per month, I could, and (p.v.) will, send them on to missionaries in India and Burma. I can reach a hundred or two hundred easily.'

We cannot but think that some of our readers may covet a share in this part of the great work.

Jews INQUIRING.—A friend writes that a Jewish neighbour of his had been so much interested in the first two numbers of our magazine that he became very eager for the March number. They talked long together about the contents of the first two. The Jew showed by his remarks that he had read the whole of the contents with careful thought. He was deeply interested. Our friend assures us that this is only one case among many.

Yes, thank God, THE MORNING STAR is throwing its beams here and there upon the deepening darkness. Gentiles and Jews alike see something of its light, and everywhere spiritual souls in the Church of God are cheered as they discover in it a token of coming glory. Month by month its circle of influence is widening, and the demand for it greatly increases. With its larger circulation our responsibility also increases, and we feel the need of being sustained by abundance of grace. Brethren, continue to pray for us.

PERSONALIA.

ONE of our warmest well-wishers has been taken from our midst. Mr. F. C. Bland fell asleep in Jesus at the house of his son, Dr. Bland, in West London, on the 5th inst. He was one of the wisest and most Scriptural of teachers, one of the most faithful and steadfast of friends, and was well known as an enthusiastic witness to the truth of our Lord's Coming when very few were teaching that precious part of the Gospel.

'THE MORNING STAR' FREE DISTRIBUTION ACCOUNT.

IT will be remembered that in the January number of THE MORNING STAR it was stated that £250 had been given by a friend for the free distribution of that number. Consequently 40,000 copies were sent, post free, to the clergy and ministers of all orthodox denominations, and to various Christian societies and associations throughout the United Kingdom.

A limited number from the subsequent editions of THE MORNING STAR have been distributed post free, and will continue to be so distributed until the original sum (increased by further donations to £253 10s. 11d.) shall have been expended.

We regret that we did not in January publish the name and address of the kind donor of the cheque for £250, which we now, with his full permission, have the pleasure of doing. It is Mr. Thomas William Stansfield, 19, Cawdor-street, Liverpool. We specially regret that this was not done before, because of various erroneous statements having reached our ears as to the source of the donation in question.

As already stated, all monies given for the FREE DISTRIBUTION of the paper have been committed to the trust of the Rev. A. Wilkes, B.A., Whitton Rectory, Ipswich; Robert Anderson, Esq., LL.D., of London; and Robert McKilliam, Esq., M.D., Editor.

PROPRIETARY OF 'THE MORNING STAR.'

IN order to correct and prevent all further erroneous impressions, we consider it necessary to state that the sole proprietor of THE MORNING STAR is the Editor, Dr. R. McKilliam, of Blackheath.

The original magazine belonged to and was edited by Mr. J. H. Burridge, under the title of 'Excellent Things,' and from him the present proprietor purchased it with all rights, liabilities, &c. He did so with the intention of devoting the magazine to the furtherance of the knowledge of Our Lord's Coming and of prophetic truth generally. And in its new form he sent it forth with the new title of 'THE MORNING STAR: a Herald of the Coming of the Lord Jesus Christ.' Thank God, He has already blessed it beyond all anticipation.



## SHORT EASY PAPERS ON PROPHECY.

## No. III.—THE JEW, THE GENTILE, AND THE CHURCH OF GOD.

THIS is a Scriptural division: men are thus classified by the Spirit of God in 1 Cor. x. 32, where the Apostle Paul tells of his desire as a child and servant of God to live without offence towards all men. This division it is our purpose to consider in its several parts, endeavouring to find out from the Word of God His divine will and purpose concerning each. In doing so

## WE BEGIN WITH ISRAEL,

because in Scripture this is God's order *in the revelation of His purposes*; although, as we shall afterwards find, the CHURCH was in His own mind a *forethought*, being the *eternal purpose* cherished and hidden in the counsels of the TRIUNE GOD "before the foundation of the world" (Ephes. i. 4), and revealed only when it became necessary for the Church to know her distinctive calling and destiny, through the Apostle Paul, to whom was committed the "dispensation" of making known to the Church this "great secret of God" (Ephes. iii. 2, 3). All this will be, of course, fully considered when we come to the study of the CHURCH; meanwhile let us inquire of the "oracles of God" concerning Israel. When the Most High divided to the *nations* their inheritance, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the children of Israel. For Jehovah's portion is *His people*.

"Jacob is the LOT (or CORD) of His INHERITANCE" (Deut. xxxii. 9).

The simple meaning of this is that when THE LORD intervened by miracle at Babel, and broke up the great Noahic family, separating them and scattering them from Shinar (Gen. xi.), He had in His mind a special *national election* in subordination to which, finally at least, all the other nations were to find their proper level and place. The word translated "lot" in the passage quoted ought rather to be "cord" or measuring line, and this expression occurs in several other passages where the Jacob or Israel people is referred to in connection with the other nations. This is an important principle which in our prophetic study must always be kept in mind. Israel in prophecy is a *nation* among the nations of the earth:

## IT IS THE ELECT NATION,

designed *from the foundation of the world*, and specially from the time of national beginnings, to occupy a very special place, the foremost national place: "The Lord shall make thee the head, and not the tail" (Deut. xxviii. 13), and in this place, God's earthly portion and inheritance. This elective design included within it the blessing of God on all the nations of the earth. Hence it must be clearly understood that so long as the Israel nation is not in the place purposed for it by God, *no nation can be in the enjoyment of the full blessing intended*. We of Great Britain are a great people, though, alas! as yet a very sinful people; but by the blessing of the Lord of all the earth, we shall be a far greater nation when Israel

receives at the hand of her long-rejected Messiah, Jesus Christ the Lord, her true and distinct place—the chief of all the nations. However far from its accomplishment this may seem at present, it is nevertheless

GOD'S GREAT NATIONAL PURPOSE, and is absolutely sure.

Not to see this, or to confound it with other of God's purposes, is to be ignorant of, and to misread the whole of Scripture. If the young student will take his Bible, and, laying aside all his own notions, will study it with the thought of Israel as God's chosen earthly nation in his mind, and believe that what God says about Israel He *literally means*, a flood of light will be thrown for him on the sacred page.

To find national beginnings, to see nations in their germs, we have to go back to Noah's sons, Shem, Ham, and Japhet. To trace *the elect nation*, we have to

## BEGIN AT ABRAHAM.

Though, as already stated, the *thought* of this elect nation was in the mind of God long before—was, in other words, fore-known (Rom. xi. 2)—for "known unto God are all His works *from the beginning*" (Acts xv. 18), nevertheless, it was only at the call of Abraham that He began to carry out His purpose. The promise of the full and final accomplishment of that purpose was given to ABRAHAM AND HIS SEED, "which Seed," as the Holy Spirit tells us in Gal. iii. 16, "is CHRIST." Therefore it is that the Israel nation, however wonderful its *past history*, and whatever glimpses of national greatness it may at times have enjoyed, has never yet had its true place of earthly glory and blessing. Not till our blessed Lord Jesus, THE CHRIST, be put upon the throne of His glory as Son of Man and Son of David, not till then *can* Israel "be blessed and be made a blessing."

Israel, then, began in Abraham, elected, called, and separated from his country and kindred by God; as to Noah, he was of the line of Shem, and, by *previous national covenant* with Noah, his kindred, the Semitic races, have been greatly blessed, and are yet destined to be still more so (see Gen. ix. and x.); but this separation of Abraham *from his Semitic kindred* was a new departure, and was entirely on the principle of *free and sovereign GRACE*. The fulfilment of "the promise" was in no way to depend on the Semitic law, or upon any restrictive law or code of precepts connected with such, for this promise was given to Abraham and his seed 430 years before the law (Gal. iii. 17). Of grace in its origin, the working out of the whole plan was continued in sovereign election, and according to the principle of grace. Hence, from Abraham to Christ there was a continuous line of

## A REMNANT ACCORDING TO ELECTION.

The nation was in Abraham, but being *chosen* in him, it was not continued in Ishmael, but in Isaac, the Son of promise; "In Isaac shall thy seed be called" (Rom. ix. 7). So again, not in Esau but in Jacob, "while the children were not yet born," that it might be "not of works," neither "of him that willeth, nor of him

that runneth, but of God, the shower of mercy" (v. 16). Thus, the purpose of God stood. (How else could it have stood among sinful men?) And so through a chosen remnant line of grace, and maintained in grace, the seed of Abraham came. This remnant, according to the election of grace, was mostly hidden, except to the eye of God Himself, and was marvellously kept in Israel's dark and idolatrous days. In it was curiously blended all sorts and conditions of men and women, and all sorts of sinners saved and kept by grace. You will find the line traced for us after the birth of THE SEED by the Holy Spirit in Matt. i. In it you see men like Judas and David and Manasses; and such women as Rachab and the stranger Ruth, and the wife of Urias. If readers have followed thus far, some old errors which may have possessed their minds, and kept them in a measure of darkness, have already, we trust, been corrected. For instance, to recur to what has already been said concerning Esau and Jacob. When the *national purpose* of God is understood, there is no difficulty in dealing with such passages as Rom. ix. 13: "Jacob have I loved, but

## ESAU HAVE I HATED."

As an earthly people, God chose that Edom should be subordinate to Israel; therefore, in the germinal *national beginnings*, but *only so* is Jacob preferred, or loved, more than Esau. The reader will notice that the quotation is from Malachi i. 2-4, and that the whole context shows the Lord to have in His mind the land and the nation. There is no question raised as to the individual place of the *souls of the two men* in the future state. All the statements must be read in the light of God's *earthly and national purposes*. Apparently, of the two brothers, Esau was on a higher level morally than Jacob; in many ways, we should say, a more excellent character. Nevertheless, as to the men's state of soul before God, we are not called upon to judge; for that and their eternal future we must wait till the time when the secrets of all men are judged by Jesus Christ. But as to God's elective purposes for the nations of the earth, it was said, "the elder shall serve the younger" (Gen. xxv. 23). Let the reader examine the passage: "Two *nations* are in thy womb, two manner of *people* shall be separated from thee; the one *people* shall be stronger than the other *people*, and the elder shall serve the younger." Now, it is nowhere recorded in Jacob's personal life that Esau served him. Nationally, with one or two exceptions in Israel's palmy days under David and Solomon, Edom has always rather had the upper hand, but the time of his oppression is almost at an end, and THE SEED of ABRAHAM, who has come through the line of Jacob, shall rule over ALL THE NATIONS.

The question may be asked, Why, when Christ, as the Seed of Abraham, did come in the flesh two thousand years ago, the promise was not immediately fulfilled? Truly the Son of God took on Him the seed of Abraham (Heb. ii. 16), and came to His Israel kinsmen according to the flesh

SON OF MAN, SON OF ABRAHAM, SON OF DAVID.

"He came unto His own possessions and His own people received Him not" (John i. 11). They knew not the time of their visitation, and crucified their Messiah, the Lord of Glory. The answer lies in the revelation of other purposes of God concerning His Son. He who is the Seed of Abraham is more than this; and, besides the promises that He should be the Heir of the World, and that He should inherit the throne of His father David, there were other promises and other Divine purposes which must in Him have their fulfilment. Meanwhile, the *elect nation* must wait, and Jerusalem, since she "knew not the time of her visitation," must be "trodden under foot of the Gentiles till the times of the Gentiles be fulfilled" (Luke xx. 24). Israel in the meantime ceases from its national place and blessing; not *cast away* (Rom. xi.), but set aside for the time. God's nation, whom in grace He "*foreknew*," cannot be cast away, and waits only till God shall give it repentance and take the veil from its heart at the time when He shall bring *again* His First-begotten into the world (Heb. i. 6). Then by a weeping nation shall the Son of God be welcomed (Zech. xii. 10-14) as Abraham's Seed, their Anointed King, and to Him and to His blessed Israel people shall all national and earthly promises be made good. Israel then shall be a holy nation, a nation of priests unto Jehovah, and Jerusalem shall be "the holy city," "a praise in the earth," and the "joy of all the nations." From the city of God's King shall the law go forth and the Word of the Lord from Jerusalem (Isa. ii. 3). The holy mountain shall be God's garden in a restored Eden, and the whole world shall enjoy untold blessings under Christ's glorious reign of righteousness and peace."

## THE ELEVENTH HOUR LABOURERS.

MATT. xx. 1-16.

BY MR. J. E. MATHIESON.

I AM led to offer some remarks upon this subject, in view of what is now forced upon our attention in the manifold operations of God's Holy Spirit in the hearts and lives of working Christians at home and abroad. I am indebted for some valuable hints to articles which have appeared in an American monthly magazine.\*

Manifestly the parable has no reference whatever to "eleventh hour conversions," an interpretation which has sometimes very unwisely been offered. The subject is—*Service, and its reward.*

The remarkable thing presented to us in the passage is, that not only does the householder pay the eleventh hour labourers the same wage (about 8d. of our money) as he pays to the "early in the morning" labourers, and to the third, the sixth, and the ninth hour labourers, but he pays them their wage before he has paid

any of the others. Why this special mark of approval? We may discover a solution to the problem if we can ascertain who these eleventh hour labourers are; and the only clue to this discovery seems to lie in the description given of them by themselves, "No man hath hired us." The householder and other householders had hired all the available early morning, and third, sixth, and ninth hour labourers. Who were these unhired ones? Were they the leavings of the market? They were for some reason, or for many reasons, unsuitable and seemingly undesirable workmen in the eyes of householders. They were perhaps too old or too young; they were untrained and unskilful. But the harvest urgently needed gathering in. This householder had wide fields unreaped; any kind of labourer was better than none, so he thrust them into his harvest fields, and they were glad and ready to go at his call.

In the bygone centuries of the Christian age great Church organisations have been called into existence, and have doubtless overtaken vast fields for the gathering in of multitudes to the "obedience of faith" in Christ Jesus our Lord. In the early morn of our era the vigorous primitive Church achieved wonders, and successive ages saw fresh departures in Gospel preaching and the ingathering of souls; but down to the commencement of this present century what immense fields, "white unto harvest," have lain unreaped through the apathy of the mighty historical churches, which we may take to represent the third and sixth and ninth hour labourers. And when the householder again steps forth upon the scene, and with grief beholds vast fields still unreaped, He has to set in motion a new group of reapers whom "no man hath hired," whom no section of the Church has urged to take service, who have gone through no technical training, who are deemed quite unfit for this kind of work, whatever else they may be fit for. But the Master thrusts them into service; and whatever other gift they may lack, they are possessed by this great and primary qualification—obedience to His call.

Do we not, Christian reader, behold all this going on before our very eyes, and especially during the last wonderful thirty-three years in which it has been our privilege to live and labour? A century ago, in the Church of Scotland, when a zealous young minister proposed the formation of a mission to the heathen, he was rebuked by an old minister in these words, "Young man, if God wants the heathen to be converted, He will manage it without your assistance." When Carey commenced the Baptist Missionary Society in 1793, it was amidst many discouragements, and not because his Church at large desired the movement. What section of the Church was it which called forth Hudson Taylor to found the China Inland Mission, or George Pearse to inaugurate the North Africa Mission, or Grat-tan Guinness to start his great missionary training institute, or Annie MacPherson and Dr. Barnardo to rescue our perishing street children, or Reginald Radcliffe to step forth as a prophet to warn the

favoured people of this country reposing in apathy concerning our Saviour's parting command, or Lord Radstock and Dr. Baedeker to break the sleep of death in European capitals?

"No man hath hired them"; but  
The Lord thrust them forth."

Such as these and many more have in this fashion opened up, in our own generation, new and untried fields in the most difficult and dangerous parts of the earth; whilst in our home lands we have seen the beginnings of missions to all sorts and conditions of men; for sailors and for soldiers, for railway men and for policemen, for rescue work and preventive work, for navvies, and for our canal population. Oh, what a highly favoured band to be enrolled in! Dear brothers and sisters, are you amongst the thrust-forth band of eleventh-hour labourers?

It is noteworthy and significant that such prominence is given to-day to the ministry of women; for it is when the harvest is ripe that the women, and even the children of the house, are pressed into service on the harvest field and the joyful labour of gathering in the sheaves.

But what is the deeply solemn truth which all this urgency to obtain labourers for Christ presses home upon our hearts and minds? Surely this—the dispensation of grace is nearing its close. Eleven o'clock has struck on the clock of this present evil age. I know not how far beyond eleven o'clock we have reached; we may be now at half-past eleven, or it may be at a quarter to twelve—yea, in the very closing year of our dispensation; the minute hand may be pointing quite close to the midnight hour of the age; and then "the night cometh when no man can work." But concurrently with the closing up of the Gospel epoch, when God shall have completed the number of His elect, there will come the dawning of a glorious day, when all the shadows shall flee away, and then our heavenly Lord will gather up unto Himself all the faithful of every age, and will "call the labourers and pay them their hire, beginning from the last unto the first." For whilst our finished and perfect salvation in Jesus Christ is all of free grace, there will be diversities of reward in truest proportion for every bit of faithful service. May he keep us in the attitude of waiting, watching, and working "until He come."

There must be in many hearts to-day the promptings and stirrings of God's Holy Spirit, as well as clear indications of His providence, in the direction of some special field of labour or ministry of love. I reckon it to be the holiest and highest ambition for converted men and women in these last days to enrol themselves in Christ's band of eleventh-hour labourers. When called by God's grace, the Apostle Paul "conferred not with flesh and blood," but allowed himself to be directed and controlled by the Holy Spirit; and this same guidance is to-day at the disposal of every faithful and obedient heart. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord" (1 Cor. xv. 58).

\* *The Watchword*, edited by Dr. A. G. Gordon, of Boston.

## CHRIST OUR HOPE.

By C. R. HURDITCH.

SAVED as sinners by the Blood of Christ, and kept by the power of God through faith in our risen Lord, we are not left to find a paradise here, to make the best of both worlds, or to endeavour to effect a millennium on earth. Nay, nay; we are "called unto His eternal glory" who is on the throne yonder. We are separated from this present evil world—given to Christ "out of the world"; and are "not of the world, even as He is not of the world" (John xvii. 6, 16); being chosen of God "to salvation through sanctification of the Spirit and belief of the truth," and called by the Gospel "to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 13, 14). We are not saved by creeds, nor kept by ordinances, nor taught to look for death, nor to labour to improve the world. We were saved by a PERSON, we are kept by a PERSON, and we look for a PERSON; for it is in and through the person of the Lord Jesus Christ that our highest, brightest glory is concentrated and consummated; and it is for the coming of that glorious Person we are to watch and wait. "For our conversation (or citizenship) is in heaven; from whence 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).

Christ died for us; He lives for us; and He is coming for us (Heb. ix. 24, 28), albeit, an infidel world, and a slumbering Church, ask, "Where is the promise of His coming?" (2 Pet. iii. 4).

Now the promise of the second coming of the Lord Jesus Christ is plainly written, so that he that runs may read; while it is repeated and supported a hundred times over in the Scriptures of truth.

We here adduce the testimony of four undoubted witnesses to the fact of the Lord's personal and speedy return being the proper hope of the Church of God.

## THE PROMISE OF THE LORD JESUS.

First: There is the *distinct promise of the Lord Jesus Himself*. In John xiv. 2, 3, we read His assurance—"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." And it was for this return He again and again exhorted His disciples to watch (Matt. xxv.; Mark xiii. 33-37). And afterwards, from the very throne in the third heaven, He sends back to us the repeated assurance—"Behold, I come quickly,"—"Surely, I come quickly" (Rev. xxii. 7, 20).

## THE TESTIMONY OF ANGELS.

Secondly: There is the *testimony of angels*, who, when the Lord ascended up into glory, appear to have been sent to the disciples especially to confirm the promise of their now departed Lord to their souls; hence the apparently abrupt admonition, "Ye men of Galilee, why stand ye gazing

up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts i. 10, 11).

## THE TEACHING OF THE HOLY GHOST.

Thirdly: There is the *emphatic teaching of the Holy Ghost*, in the epistles to the various Churches—not in one only, but in nearly all; while two of these letters (1 and 2 Thess.) are chiefly occupied with this important subject; every chapter in both epistles referring more or less to the Lord's coming, in the bearing of that grand event upon the Church and the world.

Of the many declarations of the Holy Ghost in these various epistles we here quote but three:—(a) One in Hebrews x. 37: "For yet a very little while, and He that is coming shall come, and shall not tarry" (Alford's translation.) (b) The second we take from 1 Thess. iv. 15-18: "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 them which are asleep; for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." (c) The third from 1 John ii. 28: "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."

We do not stay here to distinguish between the various aspects of that coming, in these and similar Scriptures, but simply mark the fact, according to these testimonies, that the Lord will come, and that His coming is set before us by the Holy Ghost as the ONE object and hope of the Church of God.

## THE TESTIMONY OF THE CHURCH OF GOD.

Fourthly: There is the *testimony of the Church of God*, as expressed and approved in Scripture. Peter and the rest of the apostles preached the coming of the Lord. The Corinthians were "waiting for the coming of our Lord Jesus Christ" (1 Cor. i. 7). The Thessalonians had "turned from idols, to serve the living and true God and to wait for His Son from heaven" (1 Thess. i. 13). Titus was reminded that the very effect of receiving the grace of God that bringeth salvation was to teach us, amongst other things, to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13).

The Hebrews were instructed, that as certainly "as it is appointed unto men once to die, and after that the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without (a) sin (offering) unto salvation" (Hebrews ix. 28). And the knowledge of this fact as to the future is put in contrast with what we do not know, in detail, as to what that future will bring to us: "Beloved, now

are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 2). While the effect of the possession of this blessed hope is thus marked, "Every man that hath this hope in him purifieth himself, even as He is pure" (verse 3).

From these manifold testimonies of Jesus Christ, angels, the Holy Ghost, and the Church of God, we conclusively gather that it is our blessed privilege, while seeking to please God by a life of dependence upon and devotedness to Him, to be ever looking for the fulfilment of His own promised return to receive us unto Himself, that where He is, there we may be also. No fear here of death; no thought here of "leaving the world better than we found it," though it should ever be the joy of the Lord's people to seek by all means instrumentally to gather in the remaining members of the body of Christ, and so to hasten His appearing and kingdom: only our work should be conducted with intelligence as to the grand purposes of God, and the attitude and condition of our own souls. While we ponder these Scriptures, may we be filled with adoring gratitude to Him who is the Author and Finisher of our salvation, the Beginning and End of our life, and the Alpha and Omega of our hope; for

CHRIST IS ALL AND IN ALL.

We looked to the Lord Jesus Christ for immediate and perfect salvation. We look unto Him for perseverance in the Christian walk and service, and we look for Him as our one satisfying Object and Hope. He saved us by His precious blood; He keeps us by His priestly intercession; and He waits for the moment when He shall fulfil His faithful promise, and come to take us to Himself for ever. We look back to His cross, and read our pardon. We look up to Him, and prove His power. We look forward to His coming, and decipher our glorious and undying portion. Verily, all our fresh springs are in HIM.

## THE JUDGMENT OF THE BELIEVER.

(2 Cor. v. 10.)

By JAMES SPRUNT.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Read Rom. xii. 1; xiv. 4; 1 Cor. iii. 12-15; iv. 3-5; vi. 15-19; 2 Cor. iv. 10; Phil. i. 20.

It is one of the signs of the closing dispensation that men are denying the truth of a judgment to come. The truth of "Eternal Judgment," which the Apostle Paul declared to be one of the "principles of the doctrine of Christ" (Heb. vi. 1, 2) is now being put aside, not merely by unbelievers who delight in their ungodly ways, but by professed Christian teachers. The natural heart of the unbeliever is ever ready to listen to the voice of "that old serpent, which is the devil and Satan" who first whispered that terrible lie, "Ye

shall not surely die" (Gen. iii. 4). And, alas! the natural heart in the believer is too often ready to listen to the same terrible voice of the deceiver. Does my reader question this? If so, tell me what is the meaning of this craving after the cunningly devised and cleverly written books of the so-called New Theology writers of to-day? These men, by their voices and by their pen, are being used by the enemy of souls to blind the eyes of some of God's own people to the truth, not only of the terrible judgment that awaits the rejecter of Christ, but also to the fact that God will "render to every man (saint or sinner) according to his works" (Prov. xxiv. 12).

We desire, therefore, to look into God's Word in the hope that He will help us by His Spirit to understand and profit by all that He has said concerning the judgment that awaits all believers.

(1) We will notice what this judgment is NOT for.

(2) We shall notice what it IS for.

IT IS NOT A JUDGMENT FOR SIN.—This is clear from John v. 24, "Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed out of death into life." It will help us to understand the teaching of this most important passage if we remember that the words "condemnation" (verse 24), "judgment" (verse 27), and "damnation" (verse 29) should all be translated "judgment." Though we have three different words given to us in our English Bibles, there is but one in the original Greek, which properly means "judgment," and indeed is so rendered in the Revised Version. All judgment due to sin was poured upon the Lord Jesus when He took our place at Calvary. This deeply important truth is told out in Heb. ix. 26: "Once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself"; or as Mr. Rotherham translates it: "Once for all, upon a conjunction of the ages, for a setting aside of sin through means of His sacrifice—has He been manifested." And so the Lord Jesus has settled the question of sin on the believers' behalf FOR EVER. Christ is coming again, but when He does come it will be "without sin"; that is, apart from the question of sin altogether. For, if sin was put away when Jesus died at the cross, it could not possibly be brought up again at His second coming. It was concerning this very matter that John the Baptist cried out when he caught sight of the Saviour coming to him. He said to his disciples: "Behold the Lamb of God, which taketh away the sin of the world." This announcement of what Christ would do received its fulfilment when "God having sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3): for then it was that "He Who knew no sin was made sin on our behalf; that we might become the righteousness of God in Him" (2 Cor. v. 21). Therefore we can say with the Apostle, "There is now no judgment to them who are in Christ Jesus (Rom. viii. 1); and we can sing with Paul Gerhardt—

"There is no condemnation, there is no hell for me;  
The torment and the fire mine eyes shall never see;  
For me there is no sentence, for me death hath  
no sting,  
Because the Lord who loves me shall shield me  
with His wing."

IT IS NOT A JUDGMENT FOR SINS.—Jesus not only made an end of SIN, but He also suffered for our SINS. Sin is the fountain from which sins originate. The former Jesus put away, the latter He made atonement for. Let us turn to a few scriptures that will make this clear. 1 Pet. iii. 18: "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Pet. ii. 24: "Who His own self bare our sins in His own body on the tree." Eph. i. 7: "In whom we have redemption through His blood, the forgiveness of sins." Heb. x. 17: "And their sins and iniquities will I remember no more." In reading these words from God's own precious Book we may, with the fullest assurance, know that the judgment of the believer's sins is past and gone for ever. The believer must therefore be free. He cannot suffer for sins for which Christ has already suffered, or be judged for sins for which Christ has already died.

"Payment God will not twice demand,  
Once at thy bleeding Surety's hand,  
And then again at thine."

IT IS THE MANIFESTATION OF THE BELIEVER AS REGARDS HIS WORK.—We have already seen that it is not possible for the believer to be judged in respect of either sin or sins, but that is no reason why we should not stand before the judgment seat of Christ *as regards our work*. Indeed, that is just what we shall have to do; but we shall do it, not as *sinner*s, but as *saint*s. The Scripture at the head of this paper applies only to believers. No unsaved person will ever stand before the judgment seat of Christ. They will be judged at the great white throne (Rev. xx). But every believer will appear at this judgment seat. Mark, it is not said that "We must all be judged," but "We must all appear" (or be manifested) "before the judgment seat of Christ." That is to say, everything that we have done here will be brought to light there, and we shall receive reward or suffer loss "according to that we have done, whether good or bad." The body of the believer belongs to the Lord; it is a member of Christ, and a temple of the Holy Spirit, and should therefore be used in His service and for His glory (1 Cor. vi. 15-19; Rom. xii. 1; 2 Cor. iv. 10). It is on this account that we are responsible for the deeds done in the body. The thoughts, and acts, and service of our lives will all be manifested, tested, and judged when before the judgment seat of Christ. "The fire shall try every man's work of what sort it is" (1 Cor. iii. 12-15). Every believer is upon the foundation, Christ Himself, and is building thereupon. What are we building? That is the serious question that now faces us. The building of some is compared to "gold, silver, and precious stones"—things that will stand the testing fire. These shall abide, and they (the workers) shall receive a reward. But the work of others is likened to "wood, hay, and stubble"—things that are consumed

by fire—and the worker in such a case must suffer loss; and yet the Spirit of God hastens to say, "He himself" (the worker) "shall be saved, yet so as by fire." He shall be saved because Christ died for him; he must suffer loss, because he has not earned any reward. In all our service for the Lord we need to keep this judgment seat before us, and to take care not to build now anything that will be destroyed then. The same Saviour who makes Himself known to us as the One who has gone to prepare a place for us, and is now waiting to come again and receive us unto Himself, also reveals Himself as the One who walks among the candlesticks, with "eyes as a flame of fire, and feet like unto fine brass." His eyes pierce and penetrate and discover the true character of all things, and His feet are unbending in judicial strength. Brethren, we need to keep the holiness of the Lord, whom we serve, continually before us.

But some who have been reading this paper may be sad, as they look forward into the future and think of that day of manifestation. You need not be. If ever you rejoiced you will rejoice then, not, of course, over your failures, but "in the Lord." We must remember that before this manifestation there will have been a previous one. The Lord will

HAVE MANIFESTED HIMSELF TO US.

We shall have been received by Him, and our bodies will have been changed into bodies of glory like unto His own glorious body. So that with bodies like His, with minds like His, and with eyes like His, we shall know as He knows, and see as He sees. Being with Christ and like Christ, "we shall review in company with Himself our whole history in this world. We shall retrace every step, we shall recall every circumstance; and, in the unsullied light of His blessed presence, we shall weigh every act and deed of our lives in the balance of the sanctuary—we shall see them as He saw them, and judge of them as He judged them.

"He will show us where and how we failed, but instead of this making us afraid of Him, it will only deepen in our souls the sense of His unchanging grace and love, that He should so long have borne with such failing, erring creatures.

"He will also delight to bring to our remembrance every little act of service for Himself; the smallest thing we may have done for Him, a word spoken for Him, or even a cup of cold water given in His name will not be forgotten." Then "every man shall receive his own reward according to his own labour" (1 Cor. iii. 8).

May we live and labour in the light of that day, apart from which we should never know half the extent of God's forgiveness, nor the unchanging character of His faithfulness.

"When this passing world is done,  
When has sunk yon radiant sun,  
When I stand with Christ on high,  
Looking o'er life's history,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

"When I stand before the throne,  
Dressed in beauty not mine own;  
When I see Thee as Thou art,  
Love Thee with unsinning heart;  
Then, Lord, shall I fully know—  
Not till then—how much I owe."



## THE COMING KINGDOM AND THE COMING OF THE KING.

By H. FORBES WITHERBY.

THE Book of Exodus opens up a very different teaching respecting the Kingdom from that given in Genesis. The Book of Genesis is often regarded in its types as a kind of preface, or compendium of great truths of the Scriptures; and, adopting this figure, Exodus is to be looked upon as the opening chapter of the redeeming ways of God set forth in the sacred volume.

In the present paper we draw attention to that short period of time during which God's judgments fell upon Egypt, and Jehovah set up His tabernacle in the midst of redeemed Israel; and we draw our instruction from these great ways of God in the past, as they throw light upon His ways that are to be in the days to come.

Allowing the round of a full year for the plagues (some would regard the time covered by them to be much less), then, according to the inspired word in the last chapter of Exodus, the period occupied by the book—excepting the first two chapters—is of the duration of some two years. In a few sentences, the period antecedent to the birth of Moses is dealt with, and very briefly the condition of idolatrous Egypt and enslaved Israel is given; then the mind of the reader is addressed to God's judgments on Egypt, His salvation of Israel, and His glory in their midst.

### GOD'S BEGINNINGS AND GOD'S ENDINGS

with men, as was observed in a previous paper, bear a strong resemblance the one to the other. The song of the Red Sea anticipates the victorious song of the Revelation, while the dwelling of God amongst redeemed Israel, meets its last fulfilment in the coming day, as the "great voice out of heaven" recorded in the close of the Revelation, bids all to consider (Rev. xv. 3, xxi. 3).

There is a significance in the opening of Exodus, when the purposes and ways of God are before the mind. The world at large was apostate from God, men worshipped the creature instead of the Creator, and in the greatest of the then empires, Jehovah's name was unknown, save by a few amongst enslaved Israel. We say the world had become apostate, for it had developed into apostasy. In their secret teachings and mysteries, the Egyptian priests had many Divine truths stored up. The ancient world, at one time, knew much Divine truth. That it had the knowledge of one sole God, of a doctrine of incarnation, of a resurrection, future judgment and immortality, is indisputable. Its altars and sacrifices prove that it had once known teachings respecting propitiation, its priesthood proves that it had once known the meaning of access to God. But every truth was perverted to the service of the devil. We have only to look around us in those parts of Christendom where Divine truths are perverted to similar service, in order to understand the past.

The idolatries, the cruelties of the old world in which Israel was enslaved, were connected with the demons whom the world then worshipped, even as wholesale

slaughter and the cruellest of bonds were, in the Middle Ages, wrought in the name of saints and angels, and even of the mother of Jesus. The serpent was supreme. His emblem arose from the royal crown and garnished each temple entry. The serpent was portrayed as the companion of the disembodied soul, and as guardian of the gates of bliss. Everywhere and in everything it was man's best friend. In those grand old days arts and sciences flourished; religious pomp excelled supremely; ornamentalism, processions, gorgeous garments, and mighty temples were unequalled. Religion was popular as well as gorgeous. All men were devoted to a deity. The god of the world ruled almost absolutely. Jehovah was a stranger, He was utterly displaced.

### THE STATE OF THE HEATHEN WORLD,

as it was in Israel's time of bondage in Egypt, has remained practically unchanged to this very day. Heathendom has maintained its wide power from that time to our own. In the brightest eras of Israel's history the world at large remained idolatrous still. God reigned in Israel, not outside it amongst the nations. When David sang of all nations praising God, His praise was confined to the limits of Israel. And in too short a time, Israel itself became idolatrous like the rest of the world, and served devils. Then Israel's light became darkness, and the greater part of the nation became captive and lost to knowledge, and thus Israel remains until now. Demons are praised, demons are propitiated, to demons are reared the great temples of China and India, and the greater part of the earth is under Satan's rule.

When our Lord came to this earth, the world, which He had made, "knew Him not"; its power was pagan. He was a stranger in His own creation. This world's god and ruler offered Him all its glories if He would worship him, if He would bow to his authority. The very presence of our gracious Lord here was known to few outside the Jews, who, as a body, "received Him not"; and to such pagans as heard of Him, the tidings was but an incident occurring amongst the tributary people of Judea—a matter of some new superstition.

Even in Pentecostal times but little of the world was subdued to God and to Christ. And now, after some 2,000 years of Christianity upon the earth, what do we see? By far the greater part of the world as densely dark to the knowledge of God as was Egypt of old. The serpent rules, and where the kingdom of heaven is to be seen on the earth, a strange mixture occurs, even as the Lord Himself foretold would be the case. The evil covers a greater area than the good. Even Christendom is not to be exempted from the charge that an enormous amount of genuine paganism exists within its boundaries. It can boast of a religious ornamentalism, of processions, gorgeous garments, and elegant temples, which are not altogether unworthy imitations of their Egyptian predecessors. Christendom has its idols, its miracles, its votive offerings, as had Egypt; and more, and worse, it has, as had Egypt, a system of doctrinal development perverting the

truth and rendering the truth a secret and a mystery locked from the people in priestly fastnesses. Such a system, did none protest against it and stand for the truth, would result in spiritual darkness, analogous to that of Egypt apostatised from the Creator, when Jehovah sent His plagues upon it.

It is a fearful contemplation that from the time which opens with the Book of Exodus up to that of our own day, "that old serpent which is the devil" (Rev. xx. 2) has held the chief part of the world under his sway, and that the people of God, with periods of exception, have been small in number and despised, if not persecuted. Our own times are remarkable for the open doors for Gospel truth which abound. Nevertheless, over the greater part of this earth, at this very hour,

### THE TRUE GOD IS UNKNOWN,

and, to the ordinary observer, His kingdom is as unlikely to be established upon it, as to most, was His name unlikely to be feared in Egypt, twelve months prior to Israel's departure from that land.

Christians, who read the signs of the times in the light of the Divine Word, and who are looking for Christ's coming to take them out of the world, are perhaps hardly sufficiently attentive to the dishonour done to God's name by the greater part of the earth being under the unchallenged power of the enemy. Satan has a huge kingdom of darkness on the earth which he controls. The hope of Christ's coming is brightening many hearts, and the hope of salvation causes many heads to be lifted up; but let it not be forgotten, that not only is the hope of the Church and the hope of Israel to be realised, but the heathen world shall be given to the King, and the uttermost parts of the earth shall become His possession. The world-kingdom shall yet be the Lord's. All mankind shall yet confess that Jesus Christ is Lord, to the glory of God the Father—and not only all men, but all demons also.

It is becoming more and more evident, in what is called the Christian world, that the earth will not be subdued to God and to Christ by missionary efforts. Heathendom is growing in magnitude instead of diminishing. The kingdom of darkness will not be overthrown and the kingdom of God established on earth, by missionaries, but by Divine judgments.

We may expect a growth, it may be a rapid growth, of pagan idea and practice in Christendom itself. The last few years have witnessed many pagan importations into the Christendom area. The hatred to the religion of Christianity that is developing in socialistic circles is most significant. Nor can we attribute this hatred to the corrupted Christianity that exists so largely in Christendom, and which presents to men, instead of Christ, a Christless Church for Saviour, and instead of God's Word, the word of the Church—really man's word—for authority. No, the hate is deeper down than that; it is the determined uprising of men against God. We have only to imagine the coming developments in the system of Rome on the one hand, and the coming developments of the system of extreme socialism on the other to have

before us the very materials for the great apostasy of Christendom from God to Satan. Now when the true are taken out from among the false, and Christendom is left without a true Christian in it, these materials will burst out into the flame of rebellion against the living God, paganism and corrupted Christendom will join hands, and the world at large will resemble in a remarkable manner the old world when demon power prevailed, and when God's people were slaves in Egypt.

The Scriptures show us that after the coming of the Lord to the air, and His taking up of His own to their heavenly home has occurred, the people of God, who will in those days be converted and who are then upon the earth, will be subjected to the most severe and terrible persecutions.

#### THE ENEMY WILL RULE,

and, in a way more absolute than that of the Pharaohs of old, will he hold all men under his sway. When Israel were bondsmen in Egypt, the captives taken in war and reserved for slavery, were branded with the name of the deity (the demon) to whose special service they were devoted. In the dire time that is coming upon the earth, when Satan's rule shall prevail, his chief agent shall have "power . . . over all kindreds and tongues and nations" (Rev. xiii. 7), and his great wonder-worker shall deceive by his "miracles," and shall cause "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (ver. 16, 17). With greater intensity than in the days of Moses will Satan's power be manifest, and Satan's tyranny also. The tyranny is already showing itself—though under the name of liberty to the people—but the power will be seen arising too, and man will learn what the Serpent really is, and what the unrestrained kingdom of Satan in this world really is.

In connection with the overthrow of Satan's power in Egypt,

#### THE FIRST SIGN OF GOD

given to Moses, when God revealed Himself out of the burning bush as the I AM, is highly suggestive. Israel, in their affliction, were figured by a bush burning but not consumed; they were in the furnace, but sustained in it by Divine power. Speaking out from the fire, as it were, God bade Moses cast upon the ground the rod of authority he bore. It became a serpent, and Moses fled from it; then God told Moses to take it by its tail, and the serpent once more was a rod in Moses' hand. That rod became notable as the rod of God, and by it, many of the judgments were rendered upon Egypt. The serpent and his power were grasped and held, by the hand of the deliverer—by the figure of the great Deliverer. The "muttering" priests of Egypt imitated Moses: they, too, cast their rods of authority upon the ground before Pharaoh, to show that they could do what Jehovah's messenger had done; but Moses' rod ate up their serpents, and thus they stood before the king destitute of authority, and empty-handed before his throne.

Their power was gone! The Deliverer of God held in his hand the strength of Egypt. Jesus, whom Moses, "the drawn out," typified, was "drawn out" of death for us, and He who lives to die no more holds all power by the Father's will. By Him Satan is annulled, his power taken away. He shall deliver man from Satan's rule, but He will do so by judgments.

Such was the introduction to the plagues of Jehovah upon the idolatrous land. At their beginning, God's sign witnessed that

#### SERPENT POWER WAS BROKEN.

Whether the plagues spanned the full year we cannot be sure, but it may have been so, since the round of the year composed a circle of religious services in the honour of demons. Without question these plagues were sent upon the gods of Egypt and the idolatries of the people. From the early days of the Church God's people have seen that these old judgments bear a resemblance to those which the Book of Revelation foretells shall fall upon the earth. The plagues of Egypt are composed of three groups of three each, the death of the firstborn standing by itself as the tenth. "The sea," "the rivers and fountains of waters" are to become "blood" during the "last plagues" (Rev. xv., xvi.); the sun—the object of world-wide worship—is to become the tormentor of men by its burning heat; and a "noisome and grievous sore" is to fall upon the men who have "the mark of the beast." These judgments remind us of the plague upon the river of Egypt, of that directed against sun-worship, and also of that of the boils that fell upon the priests of Egypt, and which prevented their standing up any more against Moses. The early conflict between Jehovah and the gods of Egypt, which is so prominent a feature of the past, is but the herald of the coming "battle of the great day of God Almighty" (Rev. xvi. 14).

The might of Jehovah was a lesson hard to be learned by Pharaoh and his wonder-working priests, and in the presence of Satan's power in the last days, the almighty power of God is very markedly proclaimed in the Book of Revelation. But, together with the similarity, there is also a most solemn feature described—one not set forth in the Book of Exodus, one which will be peculiar to the last days. Pharaoh knew not Jehovah's name, but in the account of God's plagues given in the Book of Revelation, men are represented as knowing that God was plaguing them, and yet in their hardness of heart—a hardness beyond that of Egypt—blaspheming Him the more. One verse shall suffice on this awful feature of the end: "The rest of the men, which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. ix. 20, 21). Alas! for our land and its eager haste after "idols of gold and silver, and brass and stone and wood." Is England also preparing for the great apostasy?

High dignitaries affirm that these images are of Christ, of His mother, or of holy beings. God ever links idols with devils, and wherever idols and devils are worshipped (let them be called by what name men choose), abominable cruelties and wickednesses inevitably ensue. How many "murders" has Christendom committed for the benefit of the honour of its "idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk"?

#### The struggle against God of

#### MAN ALLIED WITH SATAN

will presently occur. The struggle, like that during the plagues of Egypt, will be short. It was, as has been observed, not more than of very short duration in Egypt. And during that awful time God preserved His people for the coming victory. True, in the time when the judgments of God shall fall upon this earth, the agents of Satan will have greater power for persecution and death-dealing than had Pharaoh, but God will preserve His own. Many will be slain, but some shall be brought through the tribulation (Rev. vii.).

Let us look at those who "had gotten the victory over the beast and his image, and over his mark, and over the number of his name." They "stand on the sea of glass, having the harps of God. And they sing

#### THE SONG OF MOSES AND THE LAMB,

saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of nations (margin). Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest" (Rev. xv. 2-4).

The song of Moses at the Red Sea was one of judgment and salvation. It was the great triumph of Jehovah as "a man of war" over His enemies. This song has been held in the Church, from its earliest days, as being prophetic in character, as have also the judgments on Egypt. It was not only Israel's triumph, but Israel in their triumph singing of the overthrow of those who shall rise up against Jehovah. Its last words are most noticeable for their prophetic spirit: "The Lord shall reign for ever and ever." They anticipate those of the song of Moses and the Lamb: "Thou King of nations . . . all nations shall come and worship before Thee."

First came the judgments of God on Egypt, then Pharaoh and his host fell under the hand of Jehovah in the Red Sea. So, first will come the judgments of God on the world—apostate from Him—then will the powers of the world and its armies, bent upon the destruction of those who own Jehovah's name, fall and perish by the arm of the Lord.

We miss one great teaching in the song of Israel's salvation if we fail to see in it, the rejoicing of the redeemed people over the enemies of Jehovah. Pharaoh had reigned, demons had ruled, both had done their worst to destroy Israel, and to extinguish the faith of Jehovah's name from the earth, when by one great blow the Lord triumphed gloriously. His holiness was

glorious in the overthrow of demons and their servants. Never let it be forgotten that the judgment which overtook Egypt fell upon a people apostatised from God; never let it fade away from the mind, that the judgments of God which shall overtake this world, will be sent upon men who have apostatised from Him—either as the heathen from the Creator, or as Christendom from the Father and the Son. The judgments will be the reward of wilful and resolute rejection of God in preference for Satan.

The song of Israel celebrated God's dwelling amongst them; they sang, "I will prepare Him an habitation." The way in which the temple and the tabernacle of God are spoken of in the Revelation in moral connection with God's victories and judgments is most striking. Our object, however, is merely to touch upon an incident and a type here and there, so as to lead the mind to recognise afresh how truly our God is ever the same, and, may we not add, how surely His Word reveals that man and Satan are likewise ever the same—unless, indeed, man be redeemed. But before we conclude this paper let us look to the end—to

#### GOD DWELLING IN THE MIDST OF HIS PEOPLE.

Thus does the Book of Exodus close; and a noble ending it is. God had brought Israel up out of the house of bondage, He had redeemed them, He had given them His holy law, and He dwelt in their midst.

The beauty and the order of His dwelling among them did not abide long, for Israel, even in the wilderness, rebelled against Him. Such ever is man's history in relation to God. But God's purposes never fail. Though sin eventually debarred Him from dwelling in the midst of Israel; though His cloud of glory was caused to retire from a temple polluted by sun-worship to the pure heavens (Ezek. viii. 16, x. 18, xi. 23), still God maintained His purpose, and even when His Son was here, despised and rejected, He contemplated the synagoguing, as it were, of the handful who should own His Name; "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20). And though eventually Christendom shall pollute itself by idolatries so the Christ can no longer be there, God will nevertheless bring about His great purpose. From heaven shall issue the herald's voice: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

With this future filling our expectations, let us glance for a moment at the tabernacle of Jehovah in the wilderness. His throne was there; and it is written, "The throne of God and of the Lamb shall be in it" (Rev. xxii. 3). His glory was there, "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Exod. xl. 34); and it is written, "Having the glory of God: and her light was like unto a stone most precious" (Rev. xxi. 11). His servants served Him there; all Israel, as it were, waited upon the tribe of Levi, and all the tribe

of Levi waited upon Moses and Aaron, the servants of Jehovah, in their access to the throne. And it is written of Christ and His own, "His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads" (Rev. xxii. 3).

The camp of Israel was four-square. It lay to the four quarters of the earth, in four groups of three tribes. Egypt's pyramids and temples—at least those of them which are the most ancient—did the same. Egypt claimed the submission of the four quarters of the earth for the Sun, or rather the demon Ra, personified to them as the Sun. All the sides of the pyramid arose to the one apex over which in its most glorious months the sun stood and cast no shade at noon. For thus had Satan extended the boundaries of his kingdom to the ends of the earth. Jehovah's glory stood day and night all the round of the year over His throne in the tabernacle in Israel's midst. "The cloud of the Lord was upon the tabernacle by day, and fire was upon it by night, in the sight of all the house of Israel, throughout all their journeys" (Exod. xl. 38).

Israel's camp looked in towards the throne of God, and to Jehovah dwelling there, between the cherubim, and it looked out towards the ends of the earth. How often, or how seldom, was that camp pitched in this divine order? Was it ever so pitched a second time? But its symbolism shall all be fulfilled in the coming kingdom. Of Zion it shall yet be said, "Great is the Holy One of Israel in the midst of thee" (Is. xii. 6), and of the world it shall yet be said, "All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy Name." "Yea, all kings shall fall down before Him; all nations shall serve Him" (Ps. lxxvi. 4, xxii. 11).

The order of the camp with its four sides of three tribes is prophetic of the gates of the heavenly city—"on the east three gates; on the north three gates; on the south three gates; and on the west three gates" (Rev. xxi. 13).

The glory of God's Kingdom shall surely shine on this Satan-ruled earth, the Serpent shall be dethroned, holiness and peace shall prevail, idolatry and priestcraft shall be no more, and iniquity shall cease.

"Our Father which art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven."

#### CHRIST'S COMING KINGDOM.

By HENRY VARLEY.

"ART Thou come to torment us before the time?" Such was the inquiry made of the Lord by the demons who possessed the demoniac. These fallen spiritual beings knew the Son of God. Their testimony cannot be mistaken. "We know Thee who Thou art, Jesus the Son of the most High God." They were probably aware that the appointed time of their deprivation of liberty and torment had not arrived.

The rejection of Christ the King of Israel by the Jewish house at His first advent involved the total setting aside of

"breaking off" of the whole house of Israel for the unexhausted centuries of "the times of the Gentiles." Those times involved the running out of the nineteen centuries, at the close of which we are now found. The

#### SANDS IN THE HOUR-GLASS

are nearly through. As the Holy Spirit instructed Paul to write concerning the whole house of Israel, "But to Israel He saith, All the day long have I stretched forth My hands unto a disobedient and gainsaying people" (Rom. x. 21).

This "broken off" condition (*i.e.*, the cessation of Israel's life as a nation) necessarily remains and must continue until the times of the Gentiles are fulfilled. The limit, however, to Jerusalem's downtreading (*i.e.*, being under Gentile rule) is UNTIL, and not beyond, the running out of those times. We do well to remember that the Sultan, the official head of Mohammedanism, still reigns over Jerusalem. Therefore we are sure that the times of the Gentiles are not exhausted. When they are, Jerusalem becomes the city of the Great King. Beautiful for situation, she will in His TIMES be the joy of the whole earth (Ps. xlviii. 1, 2). For "the Lord shall be King over all the earth: in that day shall there be one Lord and His Name one" (Zech. xiv. 9). The existing conditions are in exact accordance with Christ's prophetic words uttered in the early part of the year in which He was crucified (Luke xxi. 23, 24). "And they shall be led forth captive among all nations, and Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles are fulfilled (exhausted)" (Luke xxi. 24). His word cannot be broken. "Heaven and earth shall pass away, but Christ's word shall not pass away."

The burden of my paper is to put in order and bring before my readers the things which are infallibly believed in regard to Christ's Coming Kingdom. Intentionally I give from various parts of the Word of God the testimony concerning the coming glory. That glory is rapidly approaching. The time of manifestation is at hand. Let believers lift up their heads, for their redemption draweth nigh: Let them warn every man and teach every man in all wisdom concerning His coming. We have not followed cunningly devised fables when we make known the coming of our Lord in power and great glory (2 Pet. i. 16).

The rejection of Christ at His first advent necessarily involved another tremendous issue. It delayed the time of the manifestation of the Kingdom. As in the experience of Israel given in Num. xiv. 34, it resulted in changing the Divine purpose, so far as the time was concerned. The Son of Man, whilst in the world at His first advent, sowed "good seed in His field." The good seed represented "the children of the kingdom." The enemy followed, and sowed tares. The tares, as our Lord declared, represented "the children of the wicked one."

Despite the fact of Christ's personal presence, Jew and Gentile preference was for the enemy, the evil one. The Prince of Life they slew. The children of the Kingdom they persecuted and rejected. Of Him whom the Eternal God had separated



and sent into the world they said, "Away with Him. Away with Him! Crucify Him! Crucify Him!" "He came unto His own, and His own received Him not." O Israel, Israel! verily thou didst fill up the cup of thine iniquity. So low hadst thou fallen that there was no single voice in thy favoured ranks to warn thee that in the

## REJECTION OF THE KING OF ISRAEL

thou wert tracking the path which would surely lead to thy national breaking off, to thy dispersion also, and to the long and weary centuries which have marked thy national desolation. The disciples also were not above their Lord. These the world-power persecuted even unto death. This great wickedness carried with it its necessary consequences.

Whatsoever men or nations sow, that shall they also reap. This is the Divine law. The harvests of tare-sowing (viz., government and authority and power in the hands of ungodly men) are still being reaped, and will continue until the end of this "wicked and adulterous age" is reached. Our Lord's prophetic view of the course, character, and end of the times of the Gentiles shows this conclusively. The end of the age sees the ripe fruit of governmental iniquity. Its close will be both supernatural and compulsory.

At the time of the great crisis, which is nigh, even at the doors, "the Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire! There shall be wailing and gnashing of teeth. Then (not before) shall the righteous shine forth as the sun in the Kingdom of their Father. "He that hath ears to hear, let him hear" (Matt. xiii. 41-43). Clearly, this crisis is identified with the great events which will have place when the Lord shall come, and "change our humiliated bodies, that they may be fashioned like unto the body of His glory, according to the power whereby He is able even to subdue all things unto Himself" (Phil. iii. 21).

Here we are instructed as to the nature of the Divine intervention which brings to a compulsory close this "wicked and adulterous age." Angels which excel in strength are to be sent forth from heaven by the Lord. They come to the earth in order to the binding and judgment of those who offend. This is not moral agency, nor the result of human working, such as education, culture, or the progress of civilisation. We have here portrayed the unexpected intervention of the Son of Man at the time appointed by the Father. He comes to put down with His strong hand and mighty arm a greater foe than Pharaoh (see 2 Thess. i. 7, 8).

"All rule, and all authority and power" which is contrary to His righteous rule He will deal with in solemn and overwhelming judgment. The Scripture will then be fulfilled which reads, "When men say, Peace and safety, then sudden destruction shall come upon them . . . and they shall not escape" (1 Thess. v. 3). The judgment of the Lord will be according to the greatness of His character, and in har-

mony with the just desert of the world's abominable iniquity.

Men have made deliberate choice of sin. God says of sin: "Do not that abominable thing which I hate." The Divine testimony is that sin is abominable. God's attitude is that of hatred to sin. Man loves sin; makes choice of sin. God hates, and is eternally opposed to sin. The crisis will be worthy the occasion. "The Lord will be revealed from heaven with the angels of His might, in flaming fire, yielding vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ." This crisis cannot be mistaken. For at that supreme and momentous time of the inauguration of "the dispensation of the fulness of the times" (Eph. i. 10), the voices of the angelic host are heard in the heavens, saying, "The kingdoms of this world are become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15).

The time fixed for the return of the Lord has not yet arrived. He is still absent. The corrupt "Prince of this world" is to the fore, and is not yet cast out and shut up. He could not be chosen by Jew and Gentile, and at the same time be rejected. The folly of the world to this day is its vain attempt to sit on the fence, and "to serve God in such a way that the devil be not offended." Fuller was right when he described the meaning of the word *policy* in the foregoing words. The devil still energises in the children of disobedience. Sin was never more readily yielded to or persistently followed than it is to-day.

The gratification of "the lust of the flesh, the lust of the eye, and the pride of life" gives the popular pursuit. The world is as really ungodly and given over to idolatry and selfishness as it ever was. Its iniquity is more hateful than when civilisation was scarcely known. The aim of the world is to make sin respectable and safe. Its progress represents an educated ungodliness, a refined licentiousness, and an intense self-will. Pride and vainglory hold high carnival. The conditions of modern society are given with exactitude by the Psalmist: "Surely every man walketh in a vain shew." "Their inward thought is, that their houses shall continue for ever, their dwelling places to all generations; they call their lands after their own names. . . . This their way is their folly: yet their posterity approve their sayings" (Ps. xlix. 11-13).

The consequences to the Jewish house which would follow the rejection of the Lord, Christ has sketched in graphic portraiture. The results as declared by Him have had and are having an awful fulfilment to the ends of the earth. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth none. Then he saith, I will return unto my house from whence I came out, and when he cometh he findeth it empty, swept, and garnished. Then goeth he and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man shall be worse than the first. Even so shall it be to this wicked generation" (Matt. xiii. 43-45).

"Empty, swept, and garnished" gives

the condition of the world to-day, consequent upon the rejection of Christ. God's King has been "with wicked hands crucified and slain." The world knows Him not, despite the sweeping and the garnishing, towards which the world's progress and civilisation has tended, and still tends. The unclean spirit is welcomed, and holds his foul and imperious sway over nations, governments, and men. But the time of the great usurper's overthrow and binding is at hand (Rev. xx. 1-3).

The Holy Spirit's foreview of the great supernatural events themselves is faithfully portrayed through Isaiah. No wonder that the higher critics are doing their utmost to undermine confidence in the testimony of the son of Amos. His prophecies are wonderful, and in the main have yet to be fulfilled. They belong to the last days of this age. No human brain could have evolved the great series of stupendous events which are grouped together in chapters xxiv. and xxv.

Mark the opening words: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." The second verse gives

## THE FULL-ORBED DEMOCRACY,

with society levelled and authority with "the sovereign people." The earth as a consequence spoiled, full of mourning, and fading away; the wealthy stripped of their possessions, and languishing; the earth defiled by the inhabitants; God's laws ruthlessly transgressed; the ordinances of God changed; the everlasting covenant broken. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (verses 4-6).

Space forbids that I should go into all the details which verses 7 to 16 give, but the supernatural convulsions which will attend the commencement of "the times of the regeneration" are so faithfully portrayed in the verses which follow that I cannot withhold their clear and awakening statement. Harken to His Word "who knoweth the end from the beginning," and who has

## SKETCHED WITH UNERRING HAND

the great features of the sublime and awful breaches of natural sequence which are about to take place.

These are God's words, "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (verses 17-20).

What stupendous earthquake and other supernatural convulsions are here disclosed. What terrific judgments fall upon the ungodly. What a regeneration of the



habitable earth is here indicated. Regeneration means literally "beginning over again." As Paul expresses it, writing for the Holy Ghost, "Yet once more I shake not the earth only, but also heaven" (Heb. xii. 26). Hence, in line with the prophetic testimony, Isaiah writes for God: "And it shall come to pass in that day that the Lord shall punish the host of the high ones which are on high and the kings of the earth upon the earth" (ver. 21).

Here unmistakably is the outcasting from heaven and the judgment of "the prince of this world"—"the murderer," "the thief," "the liar," "the deceiver," and "the unclean spirit," together with all his lofty spiritual confederates in the heavens, and his liege, loyal, and kingly servants on the earth; then follows the devil's binding and shutting up in the pit, together with the earthly, sensual, and devilish legions who share his outcasting and his perdition (ver. 22).

Nor does this exhaust the grandeur of the divine intervention revealed by the Holy Spirit to the seraphic prophet; for thus it is added, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion . . . and before His ancients gloriously." Here is the glorious Lord enthroned and glorified (ver. 23).

Who that reads these inspiring words but is bound to recall with adoring gratitude Christ's words, "Immediately after the great tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the 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 in the clouds of heaven with power and great glory. And He shall send His angels with the sound of a great trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 29-31).

Let the reader carefully compare the prophecy of Habakkuk, especially the third chapter. Who can wonder that, when the Holy Spirit revealed to him the scenes which would be

#### COINCIDENT WITH THE LORD'S RETURN,

he wrote: "When I heard, my belly (my inner being) trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble" (chap. iii. 16).

Modern rationalism, denying the possibility of miracles, may well refuse to accept the Word of God. The inspired volume is full of testimony in regard to miracles and supernatural events which either have happened in the past or shall have place and be fulfilled in the future. The believer in Christ should distinguish, but he cannot separate the ethical either from the doctrinal or supernatural facts given in the Scriptures. The attempts to do so which have been made by modern rationalists have proved most disastrous. More dangerous still has been the attempt to undermine the authority of God's Word by modern critics such as Canons Cheyne,

Driver, and Mr. Horton. Large numbers have been landed in practical infidelity. Prophecy, especially in relation to miraculous events which have been fulfilled, is of immense value to the believer. Those which are predicted in the future should be carefully sought out and waited for, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 3).

The interest in the testimony given by Isaiah culminates in chapter xxv., where, as the blessed and glorious result of the Lord's appearing, we read, "He will swallow up death in victory; and the Lord God 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. 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" (ver. 8 and 9). How distinctly does the Holy Spirit through Paul corroborate Isaiah. In 1 Cor. xv. 50-58 there are not only some of the same events predicted, but the actual words are quoted. Then (at the crisis) shall be fulfilled the saying that is written, "Death is swallowed up in victory" (Isaiah's words in chapter xxv. 8).

Here is given the resurrection and manifestation of the sons of God. The spoiling of death, and the earth delivered from its oppressors. The veil of unbelief is taken away, the presence of the King, His great feast unto all people, is here. Verily, as the Apostle expresses it, the whole creation is groaning, and we await the manifestation of the sons of God. That glorious manifestation cannot take place until the King appears. Let every child of God awake from slumber; let them arise, trim their lamps, and be ready to meet their coming Lord. He cometh. He cometh. The Exalted One, "God over all, blessed for ever." The Worthy One to "receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12). Then shall the earth bring forth her increase, and God, even our own God, shall bless us. His right hand and His holy arm will have gotten Him the victory.

#### THE HEIR, THE CO-HEIRS, AND THE INHERITANCE.

WHEN the blessed Lord, the discerner of the thoughts and intents of the heart, put forth the remarkable parable of the householder who planted a vineyard, He introduced His own personality as the Son of the householder, sent as the last resource to receive the fruit, which had hitherto been withheld from Him by the tenants of the vineyard, in the following words: "But when the husbandmen saw the Son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him."

Let me pause for a moment to make a remark which may be useful on other sub-

jects as well as the one under our consideration. It is, that when we find a parable or incident related *in extenso* by Matthew, Mark, and Luke, we may regard it as demanding very special attention on our part. It has to do with His glory in all aspects, whether we regard Him as Prophet, Priest, or King. The kingdom of God demands that the intense importance of the subject shall be presented in every character in which His earthly glory is concerned. Should we find the four Evangelists all telling in full the same tale, like the death or the resurrection, then we may be sure that the subject is vital for heavenly and earthly glories—nay, for all that He is as Son of God, as well as Son of Man.

Our theme is a singularly interesting one. It is intimately connected with any teaching which sets forth the coming of the Lord Jesus Christ. In fact, the coming loses its chief point of interest unless it be seen that the

#### ONE WHO IS COMING IS THE HEIR.

That what He comes for is the inheritance which it is the delighted purpose of His heart to share with those privileged by the grace of God to be His co-heirs.

To enjoy our theme to the full, we have only to confine ourselves to what the Scriptures tell us. Anything outside the precious volume of inspiration only lands the inquirer in a quagmire. It is as useless to start theories and profess to prove them by Scripture, as it would be to present an unsupported hypothesis. Thank God, we do not need man's thought, supported or unsupported. God has given His thoughts in His Word for our thankful reception, and by virtue of the death and resurrection of Christ, He has given us the Holy Ghost, that we may know the things thus freely given to us of God.

As usual, we must begin at the beginning. Many a truth loses its significance by being looked at through some local side light. Truth is one vast whole. The first chapter of Genesis must be in view, if the last chapter of Revelation would be understood; while all that lies between is the harmonious means to an end by which the arc of divine light spans the extremes. "In the beginning God created the heaven and the earth." Here we have the first mention of the inheritance. "Behold, I come quickly." Here we listen to the voice of the Heir. "Even so, come, Lord Jesus." Here breathes the response of the co-heir.

That some great convulsion, disruption, interference took place in the earthly part we know full well, for "the earth was without form, and void." God creates not so. All His works are beautiful, harmonious; "in wisdom has He made them all." But there was a divine Guardian left in charge, whatever may have been the cause of the shapeless void; the Spirit of God moved upon the face of the waters; that same blessed Spirit which later on the Heir sent down from God to dwell in the co-heirs as an earnest of the inheritance.

And so this earth was set in order, stocked and furnished, lighted and warmed for the use of a being called man to be

created and set upon it. Dominion was given him, and a helpmate confided to his care. God conversing with His creatures, and putting all His mercies in their hands richly to enjoy, reserving only one thing, one tie of loyalty to the Lord of the earth, one token of obedience and subjection by which the Heir and co-heir might possess their wondrous inheritance. Alas, that so fair a vision should fade so quickly from our eyes! And yet praise, all praise to Him who could, would, and did redeem the inheritance in which Heir and co-heir should yet be called "one flesh."

It is a holy theme, and with unshod feet we touch upon it. But the Spirit of God in the Epistle to the Ephesians shows us that all was foreknown ere ever the world was founded. Heir, co-heirs, and inheritance

#### WERE THE SUBJECT OF DIVINE COUNSEL

before ever man was created. Co-heirs who should be God's children by adoption were chosen and set apart by divine purpose in Him who at the set time should be found in fashion as a man, and by His death redeem, and by His resurrection therefrom associate with Himself in life, and seal with an indwelling and ever-abiding Spirit these co-heirs with Him. Why? The God and Father of our Lord Jesus Christ, the Heir, chose to do so; it was "the good pleasure of His will"; it was "to the praise of the glory of His grace" so to do.

But there was more than this in the divine counsels. The redemption made by blood—such precious blood as His—was not to be confined to the forgiveness of sins. That, indeed, shows the riches of His grace. But He had further purposes connected with this redeeming blood, and wisdom and prudence should be exalted by it. God had condescended to talk with His creatures in the garden for the little moment during which they could hear His voice. Now, through the value of that redeeming blood, He would disclose the hidden thing of His will, which His good pleasure had purposed in Himself. Not earth only, but heaven itself should be included in the inheritance. Heir and co-heirs should dwell together in the heavenlies.

"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, in Him (Heir) in whom we (co-heirs) have obtained an inheritance," all "according to the counsel of His own will"; because this precludes anything like boasting or even complacency in the co-heirs, seeing that it comes exclusively from His good pleasure and goodness, who has willed it to the praise of His glory to whom all glory belongs, although He has been pleased to let us see *that* glory, and even to possess that which He has acquired on our behalf (John xvii.).

Three things then stand out in remarkable prominence as the result of our investigation. (1) There is but one Heir, and He is Heir of all things; not the earth only, but also the heavens (Eph. i. 10, 11). (2) He has co-heirs who are "heirs of God—joint-heirs with Christ" (Rom. viii.

17), He Himself being Heir of all things (Heb. i. 2). His having co-heirs does not interfere with His being Heir of all things; because they who are co-heirs are members of His body of which He is the head. In fact they are results of His "deep sleep," just as Eve was of her Adam. The Church is bone of His bone, flesh of His flesh, His body, His bride.

But (3)

#### THERE IS THE INHERITANCE.

Here we must enlarge a little, taking the exposition of Ps. viii. in Heb. ii. "Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing which is not put under Him. But now we see not yet all things put under Him." Why? The reason is twofold—first, that He might suffer death, tasting death by the grace of God for us, as Heb. ii. shows us; then patience is needed while we wait for His speedy return (Heb. x. 36, 37), the blood of Christ by the Eternal Spirit so cleansing as to enable the called to receive the promise of the eternal inheritance (Heb. ix. 14, 15).

His coming, then, which we are through grace so eagerly waiting for, has various aspects. First of all, every loyal heart will say I want to see Him. Well, that you assuredly will. "We shall see Him as He is." And more, "We shall be like Him," not only morally, as now in part, but physically. This body of humiliation is to be fashioned like unto His body of glory. Then we shall be with Him always. No more personal separation as now—He there, and we here. For ever with the Lord, once that meeting in the clouds has taken place. Heavenly beings for ever and for aye, whatever may be our functions in blessing to man in the earthly portion of the inheritance; for the heathen and the uttermost parts of the earth are included in His possessions.

Whatever, then, our function may be as the means of blessing, we never cease to be heavenly ones. That is what we are called to be even now, before we receive our heavenly bodies. If dear saints everywhere were grasping this wonderful fact, what a mighty change would take place in some of their pursuits here below. The latter part of Philippians iii. is devoted to this very subject.

Personally, then, our first desire is to see Him. The aged Simeon expresses the sense of satisfaction he felt as he took the holy Babe into his arms, and blessed God and said, "Mine eyes have seen thy salvation." Yes, the long era of faith—good and wholesome as it is for us—has made us exceedingly hungry to see our beloved Lord. "Whom," as Peter says, "having not seen, ye love." Yes we love Him, but still we want to see Him. We want to be sharers of the gladness with which the Risen One was welcomed. "Then were the disciples glad when they saw the Lord."

Personal affection, however, is not all. The One we love took the lowly, subject, humbled place for our sakes. It was in nowise His due. It was for our sakes He became poor. It was to redeem and deliver His people that He took so con-

descending a place that the Spirit of God brings before us His words "But I am a worm and no man." Ah, beloved, it was for us that He endured such things. God's will was our deliverance. The blessed Son of God came to do that will. But He who stooped so low *never* was other than God over all, blessed for ever. Every act of His humiliation was an added glory. He in whom all the fulness was pleased to dwell could but gain glory by every act of condescension.

Now His coming

#### IS THE REVERSE OF ALL THIS.

He comes to claim His due. Every glory gained by every act of His humiliation was to be made good and displayed publicly to the world. Every eye shall see Him. Every knee shall bow to Him. Every tongue shall confess that He is Lord. One of His glories shall be to have His despised followers seen publicly displayed in the same glory as He is in Himself. "That the world may know that Thou hast loved them as Thou hast loved Me."

All this, of course, does not take place at once. There are the greetings, and there is the Bema where all doings of saints in glory, are assessed. There are scenes in heaven in connection with the throne, and there are judgments on the earth deeply interesting to those who have escaped them. Many things occur before the mystery of God is finished, and the world-kingsdoms of our Lord and of His Christ come into view.

And even then events have to transpire in their closing throes before heaven opens and reveals heaven's Mighty One and His victorious followers, all in spotless array. But ere then Satan and his hosts, who with him now defile the heavenly places, will be driven out therefrom to make his last grand effort in the earthly places prior to his binding, that the Prince of Peace, the King of Righteousness, may reign in undisputed sway over His earthly inheritance.

We pause, not because our theme is exhausted, but because we desire to press upon our readers this subject in its connection with the coming of the Lord. Look not on His coming merely as a deliverance from pressure. Look not on His coming merely as an entrance into joy. But say, "My Lord, my Life, is coming, who is Heir of all things. He has died and risen that He might have co-heirs who might display subjectively His refulgent glories, and that they might reign with Him over His inheritance—the heavenlies and the earthlies—to the glory and praise of God the Father, both His and ours in Him." Say, "The lawful Heir, the victorious Conqueror over Satan and death, is coming to receive His rights, and to take possession of that which has for six thousand years groaned under the tyranny of the usurper."

"And is it so! I shall be like Thy Son!  
Is this the grace which He for me has won!  
Father of glory, thought beyond all thought  
In glory to His own blest likeness brought.

"Yes, it must be. Thy love had not its rest  
Were Thy redeemed not with Thee fully blest:  
That love which gives not as the world, but  
shares  
All it possesses with its loved co-heirs."

H.

## PLAIN WORDS ON A GREAT SUBJECT.

WHAT is the Gospel of Christ? It is news about Christ, and about more things than one. A high house must have a good foundation, or it will not stand. But if there is ever so good a foundation and no more, it will be a good foundation, but it will not be a house.

So the incarnation of the Son of God, followed by the death and resurrection of Jesus Christ, is the good foundation God has laid for sinners; and whosoever believes on the Lord Jesus Christ rests on that foundation, and is thereby saved from the wrath of God which is coming on a wicked world. But the Gospel of Christ contains more than the good news of how we may be saved from the punishment of sin. God has many more good things for all who forsake idols, and turning to Him, believe on His Son. And the Gospel of Christ tells us of these good things to come.

Much of what God has in store for His people was made known to Paul, the great Apostle to the Gentiles. We are told that when he made the Gospel of Christ known to such people four things followed. First they repented. That is, they turned away from the idols they had before worshipped, to the living and true God.

Secondly. They did this on the principle of faith. They gave up their trust in idols who could not benefit them: and they trusted in the Lord Jesus Christ to save them. And He "delivered them from the wrath to come."

Thirdly. They at once began to serve the living and true God by obeying His commandments, in loving their fellow-Christians, and in making the Gospel of Christ known to their fellow-countrymen. And this cultivated love of the brethren and service to others, was Christian holiness.

Fourthly. But in addition to repentance, faith, and holiness, they "waited for God's Son from heaven." It is not that they were expecting God to take them to heaven if they died, but they waited for Jesus to come from heaven to earth while they lived. And if we want to be as these first Christians were we, too, must "wait for God's Son from heaven." The Gospel of Christ, as preached by Paul, was not only the true Gospel, it was the full and complete Gospel. It looked backward to the birth and death, the resurrection, and ascension to heaven of Jesus Christ, the Lord, and thus laid the sure foundation for any sinner wishing to be saved. But the Gospel Paul preached looked forward too. It pointed onward to heaven, as the place from which the Saviour will come.

These are Paul's own words: "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

All preaching of the Gospel which proclaims that idols cannot save a soul from deserved punishment hereafter, is true. So it is true when any are taught to believe on the Lord Jesus Christ. And it is, also, true and right to teach all believers in Christ to lead good and holy lives; for, "without holiness no man shall see the

Lord." But when all this is done, it is only three things, and Paul the Apostle taught four. Such preaching is true as far as it goes; and it goes far enough to save all who believe it. Still it does not go as far as Paul went; and, therefore, is not the full and complete Gospel that Paul preached.

To thus leave out the great fact that Christ is coming, is to deprive us to-day of what was the chiefest and brightest hope of the early Christians. And if this hope is taken away, one of the supports of the soul is gone.

The return of the Lord Jesus was expected because it was promised. And as the promise still holds good, the expectation should still be cherished. The Lord Jesus told His disciples that if He went away, He would come again. And come for them, that He might receive them unto Himself. They saw Him go, and this departure was and is a solemn pledge that He will come back. After He had gone out of sight, the disciples still kept looking into heaven, where nothing was to be seen. In mercy to them and to us, two messengers were sent from heaven to these disciples. They had only one message. It was to say that the "same Jesus who had gone would so come in like manner as He had gone." The "manner" of His going was by rising from Mount Olivet, and going up into the clouds, out of sight. To return in the same "manner" He will have to appear in the clouds, and come down to Mount Olivet. Then He will return as He went. And it is this return of the Lord Jesus that is called in Scripture, that "Blessed Hope," and should be the constant expectation of every Christian; while, in thus expecting Him, Christians are only obeying one of His plainest commands. For He has said, "Be ye therefore ready also, for in such an hour as ye think not the Son of Man cometh." It is a great mistake to suppose that this commandment is obeyed by obtaining salvation, and then dying a Christian death. Facts show that such is not the meaning of the Lord's instruction. It is Jesus who is Son of Man, and it is the human side of His Sacred person that is first in question, when either Jesus, or Son of Man is used. But as Son of Man He is an individual; and can no more be in many places at once than we can. As the Divine Son of God, He always is with all His people, and, by the Holy Spirit dwelling in each Christian, makes His presence felt. But however much He may cause His presence to be felt in the inner consciousness of the individual believer, such spiritual manifestation is not the Coming of the Son of Man. He will come, as He has said, "in the clouds of heaven with power and great glory:" and, then, "every eye" shall see Him. A very different thing to a secret, invisible manifestation to a dying believer.

And history confirms these facts. When Stephen was dying, he saw "heaven opened, and Jesus standing on the right hand of God." Jesus did not come to Stephen, but Stephen went to the Lord Jesus; and this occurs in every Christian death. It is thus plain, from fact and history, that the death of a believer is not the Coming of the Son of Man.

The Coming of the Lord Jesus is, therefore, to be expected, and He has commanded all who are His to have their loins girded and their lights burning, and to be as those who wait for their Lord. To be watching and waiting for the Master's return is more than being a member of His household. And all who are of the household of faith should be watching, because such is the Master's wish. But if I take no heed to these instructions, how can I obey them? Still more, if I deny He is coming, I make His commandments, in this particular, null and void. Besides, He has promised to specially reward all those who are found watching for Him when He does come, and as that moment is a Divine secret, the only way to be sure of the reward is to be always ready.

It is a great matter for each one to ascertain in what relation he stands to the Lord Jesus. Because, at His Coming, all will depend on whether men are for Him or against Him. If we are for Him, and belong unto Him we shall go and be with Him. But if we are against Him, He has said that to all such the door will be shut. And when Jesus shall shut the door, then no man will be able to open it. Reader! Seek the Lord while He may be found. Jesus is coming, and you had better be on the look-out for Him.

## POSITION OF THE ANTICHRIST.

BY PASTOR F. E. MARSH, SUNDERLAND.

THERE are five things that relate to the Antichrist as we think of the position he will occupy, and these are, (1) that he is a Jew by birth, as he is called the "wicked prince of Israel" (R. v. Ezek. xxi. 25); he is said not to "regard the God of his fathers" (Dan. xi. 37), which is strictly a Jewish expression. (2) The Antichrist will arise on Grecian territory, as may be gathered from Dan. viii. 8-10, 22-25, where he is seen as a horn coming from one of the four horns, which symbolise the Grecian Kingdom divided by the generals of Alexander the Great, after his death. (3) The Antichrist is to be the future king of the rebuilt city of Babylon, as we see in Isaiah xiv. 4-20. The language that is used by the King of Babylon mentioned can never be applied to any past king, and therefore is descriptive of what a future king will use in his arrogance and self-will. (4) The Antichrist will be the last king of the revived Roman Empire. The old Roman world, which extended from the Euphrates to Scotland, is to be divided into ten kingdoms as figured by the ten toes of the image of Daniel ii., and the ten horns of Daniel vii.; Rev. xvii. 12, 14, xix. 19. It is when the ten kingdoms are formed that the Antichrist arises (Dan. vii. 24), and is supported by the ten kings, who give their power to him, act under his direction, and own his supremacy (Rev. xvii. 12). Lastly, in his arrogance, the Antichrist sets himself up as God, and demands that all shall worship him as such (2 Thess. ii. 2). Thus it will be seen that the Antichrist as to his ancestry is a Jew, as to his citizenship \*

Grecian, as to his headquarters is the king of Babylon, as to his supremacy is the last Emperor of the Roman world, and as to his self-willed arrogant assumption, he asserts divinity.

I. The Antichrist will be

A JEW AS TO HIS ANCESTRY.

"And thou, O deadly wounded wicked one, the prince of Israel" (R.V. Ezekiel xxi. 25). "Neither shall he regard the god of the fathers, nor the desire of women" (Dan. xi. 37). There are two expressions that identify the Antichrist as a Jew in the foregoing verses.

(1) ANTICHRIST IS "THE PRINCE OF ISRAEL."

This is not the only time that the "wicked one" is called a "prince," for in Daniel ix. 26 he is stated to be "the prince that shall come," but in Ezekiel he is said to be "the prince of Israel," identifying him as one of Israel as to extraction. As the true Messiah according to prophecy must be of Israel after the flesh, for the people of Israel to receive Him, as the promised seed according to the word given by God to Abraham (Gen. xvii. 7; Gal. iii. 16), and to fulfil the declaration that he should "sit on the throne of his father David" (2 Sam. vii. 11, 12; Luke i. 32); so the false Messiah will be a Jew as to birth, to answer the expectation of Israel, which expectation is founded on Old Testament prophecy.

(2) ANTICHRIST WILL NOT REGARD THE GOD OF HIS FATHERS.

This expression is Jewish in its relation and use. Of Amon, king of Judah it is said, "That he forsook the Lord God of his fathers" (2 Kings xxi. 22). Hezekiah prayed for those who had not cleansed themselves to eat the Passover in the following words:—"The good Lord pardon everyone that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary" (2 Chron. xxx. 18, 19). Daniel, in thanking the Lord for making known to him the dream of Nebuchadnezzar, says, "I thank Thee and praise Thee, O Thou God of my fathers, who hast given me wisdom and might" (Dan. ii. 23). Paul, in defending himself from the charges brought against him by the Jews before Felix, said, "I confess unto thee that after the way which they call heresy so worship I the God of my fathers" (Acts xxiv. 14). As a judge will convict a prisoner upon clear circumstantial evidence against him, so the conclusion at which we must arrive, in the face of the scriptural use of the expression "The God of his fathers," as it occurs in connection with the Antichrist, is that he will be a descendant of Israel.

II. The Antichrist will be

A GRECIAN AS TO HIS CITIZENSHIP.

"The he goat magnified himself exceedingly, and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn which waxed exceedingly great toward the South, and toward the East, and toward the pleasant land" (Dan. viii. 8, 9). The he goat represents the

kingdom of Greece; the great horn, Alexander the Great; the four horns that came up from the broken horn Alexander's four generals, among whom the kingdom of Greece was divided after his death; and the little horn, which comes out of one of the four horns denotes and prefigures the Antichrist that shall arise in the latter time of the kingdom. In the midst of his glory, with plans inconceivably vast in his mind, Alexander succumbed to marsh fever and intemperance at Babylon, in the thirty-third year of his life. The great centre of power was broken, but the intelligence and energy of the Greeks remained, and soon four horns sprang up in the place of the one; the world-empire fell apart into four dominions extending toward the four winds of heaven. For after the battle of Issus, four of the generals of Alexander divided his territories among themselves in the following manner:—Ptolemy took possession of Egypt, Cyrene, Cælo-Syria, and some of the northern parts of Asia Minor; Cassander took Macedon and Greece; Lysimachus, Thrace, Western Bithynia, Lesser Phrygia, Mysia, and Lydia, with the Meander for a boundary. Seleucus possessed himself of the remainder of Asia Minor and the East. Just after the appearance of the four horns, Daniel saw a little horn issuing from one of them, and becoming exceedingly great. Had the vision been transmitted to us without interpretation, we must have supposed this last to indicate some monarch, or state, arising from one of the four kingdoms not long after their establishment. But the interpreting angel explains that the power represented by it will not appear until

THE LATTER TIME OF THEIR KINGDOM, when the transgressors are come to the full. Hence we perceive that at this point the vision passes on to the time of the end, with which, as we have previously seen, it is mainly concerned. Now the four kingdoms were all merged in the Roman Empire before the birth of Christ—the last survivor being Egypt, which continued until the defeat of Mark Antony, and Cleopatra by Augustus, B.C. 31. They will, however, be resuscitated; for the latter time of their kingdom must be synchronous with the time of the end and the last end of the indignation. Otherwise, no part of the vision would refer to that crisis, and the solemn declarations of Gabriel would be without meaning. And so we understand that the period of the little horn will not arrive until the closing days of the dispensation under which Daniel lived—that is, until the seven years which yet remain to it, after our parenthetical age has run its course."

III. The Antichrist will be the future king of

THE REBUILT CITY OF BABYLON.

No one can carefully, honestly, and prayerfully read the prophecies relating to the destruction of Babylon, no one, at least, who is cognizant of the history of the place, without coming to the conclusion that those prophecies have never been fulfilled. That there must be an actual city in existence is plainly indicated in Revelation xviii. That the Antichrist will be the future king of

Babylon seems conclusive in the light of Isaiah xiv., from the fact that the language that he will use is identical with what he is said to use in other portions of the prophetic word. The following parallel words speak for themselves:—

ISAIAH.

"And thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north. I will ascend above the heights of the clouds." (Isaiah xiv. 13, 14. R.V.)

DANIEL.

"And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt offering, and the place of his sanctuary was cast down." (Daniel viii. 10, 11. R.V.)

PAUL.

"He that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." (2 Thes. ii. 4. R.V.)

JOHN.

"And there was given to him a mouth, speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against God to blaspheme His name, and His tabernacle, even them that dwell in the heaven." (Rev. xiii. 5, 6. R.V.)

IV. The Antichrist will be

THE REVIVED HEAD OF THE LATIN EMPIRE.

Daniel saw in his dream four beasts which represented the times of the Gentiles, from the rise of the Babylonian Kingdom till the time of Christ's appearing in power and great glory to set up his Millennial Kingdom on the earth. The first of the beasts was a lion, representing the Babylonian Kingdom; the second beast was a bear, symbolising the Medo-Persian power; the third was a leopard, which depicts the Grecian dynasty; and the fourth was too terrible to describe, and illustrates the Roman Empire. If the comparison is made it will be observed that the beasts correspond to the image that Nebuchadnezzar saw as described in Daniel. The lion corresponds to the head of gold, the bear to the arms and breast of silver, the leopard to the belly and thighs of brass; and the terrible beast to the legs of iron. On the head of the last beast, there are ten horns seen. These ten horns represent ten kings that

SHALL ARISE IN THE LATTER TIME

of the times of the Gentiles. The ten horns being on the last beast, plainly indicate that these ten kingdoms will cover the territory of the Roman world. These ten kingdoms are not yet all formed, but there are indications of the speedy formation. From one of these ten horns there comes up another horn, which is the Antichrist, as we have seen already. And if the characteristics of the horn mentioned in Daniel vii. are compared with the beast that arises from the sea described in Rev. xiii. it will at once be apprehended that the horn and that beast are one and the same person, and the last head of the Roman Empire. Newton has well said in speaking of the Antichrist as the beast in Rev. xiii.: "A beast. This name in its imperial



meaning is derived from Daniel vii., where the four successive universal empires are denominated Beasts. Such is Heaven's estimate of kingdoms that have been by men wondered after and adored. Hitherto, (except indeed when some great type of forerunner or Antichrist has for a moment crossed the scene) men have been accustomed to associate thoughts of imperial greatness with empires rather than with individuals. We hear of the Chaldean Empire, the Roman Empire, and the like. But when Antichrist arises, all thoughts connected with imperial power and glory will centre in him. Accordingly the symbol which scripture had before employed to denote 'empires,' is now appropriated to him. He is emphatically, The beast. Thus Napoleon, when some one spoke to him of the power of France, said, 'France? what is France? I am France.'

V. Antichrist in his arrogance

#### SETS HIMSELF UP AS GOD.

"The man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God showing himself that he is God." We are not without indications that men are preparing themselves for the acceptance of the lie that the Antichrist is God, and these indications are plainly seen in the endeavour to substitute the human for the Divine, and in the blasphemies that have been and are uttered against God. The following two quotations from Mr. Pember are too sadly illustrative of the infidelity that is in the human heart, and which manifesting itself in such a daring manner through the dupes of the devil:—"As an illustration of this reversal of doctrine, which is becoming popular, we quote an extract from the letter of the Paris correspondent of *The Record* (May 27, 1881). He is speaking of an anti-clerical congress which had just been convoked by M. Schoelcher, an eminent senator, of which he gives the following account:—"This congress showed its true spirit in electing as vice-president Miss Maria Deraisme, a notorious atheistic lecturer. In a long speech she drew a parallel between Eve and Mary—Eve, who freed mankind by the tree of science, while the education given by Mary to Jesus brought them again under bondage. One of the members of the assembly proposed that all children should be educated in the hatred of God." "And one who ranks among the greatest of England's poets has gone to the last extreme of blasphemy in the verses:—

"Thou art smitten, O God, Thou art smitten,  
Thy curse is upon Thee, O Lord!  
And the love of earth, as Thou diest, resounds  
through the wind of its wings:  
Glory to man in the highest, for man is the  
master of things."

Such sentiments, expressed by men who are honoured in their generation, will suffice to show that the world would find little difficulty in elevating an acknowledged leader and representative of the human race to the throne of God."

"Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imagination" (Rom i. 21).

### BIBLE READING.

BY REV. DAVID BARON.

Psalm cxvii.

In this little psalm, the shortest in the collection, we have Israel, as a nation, calling upon all other nations of the earth to praise Jehovah with them. The ground on which Israel calls the other nations to join them

#### IN THIS GRAND HALLELUJAH

is given in the second verse, "For His merciful kindness is great towards us." You will be interested to know that the expression merciful kindness is rendered from a very old-fashioned word, GRACE. It is simple but sublime and grand. We have two words for grace in the Hebrew Scriptures—one meaning grace in the abstract, and the other meaning the flowing-out grace of God which reaches men. This word is so full that the translators had great difficulty in translating it, and they have rendered it in a variety of ways—sometimes grace, sometimes mercy, and sometimes loving kindness, and here it is merciful kindness. We have the expression "grace and truth." We find it very often in the Old Testament. "All the ways of the Lord are grace and truth." "While the law was given by Moses, grace and truth came by Jesus Christ."\*

Literally, it means His grace has overcome us, has finally prevailed over us. The figure implied in the words is that of a man resisting someone who is endeavouring to overpower him; but finally he is overcome, and he is very thankful for it. That figure we see enacted in the great type and father of the nation, Jacob, in the 32nd chapter of the Book of Genesis. I am always reminded of that story when I read this and the following psalm. You remember Jacob was left alone after he had taken everything over the brook, and a man came and wrestled with him, and Jacob resisted. All the night the wrestling went on, until, at the breaking of the morning, this man put Jacob's thigh out of joint; and then poor

#### JACOB WAS HELPLESSLY BROKEN DOWN,

and all he could do was to helplessly cling to this man, and say, "I will not let thee go unless thou bless me." That is a type of Israel as a nation. It is the night of Israel's experience, and a long, cloudy night it has been. Not yet is the nation of Israel a nation of princes unto God, as it shall be; and there is a man wrestling with that poor Jacob on a national scale through the long night. What is this night of the tribulation of the Jewish people but the wrestling of the grace of God with that people, until their hearts will be humble?

If God had no purpose of grace in Israel they would have been destroyed or amalgamated with other nations long ago. Because God has a purpose of grace He has been wrestling with them. Jacob has been withstanding this purpose, but, at the breaking of the morning, by the final ordeal, Jacob's joint will be put out, and Israel will cling to God, and

\* "His grace is great towards us."

acknowledge that all God's dealings have been just and in love. There is a most remarkable expression used in Leviticus xxvi., "And when their hearts shall willingly acquiesce"—literally in the punishment of their sins—"they will praise God for their punishment." Then there will be

#### THE BREAKING OF THE MORNING

which will usher in the grand day of blessing, and poor Jacob, that has been so weak all these centuries, will become a nation of princes unto God, and they will become strong and have power with God and men, and will prevail. No wonder Israel will then call upon the nations to praise God with them because His grace has finally overcome them. They will be in the spirit in which the Apostle Paul was when he praised God, and thanked Jesus Christ for "leading him about in triumph" as a trophy of His all-conquering grace (2 Cor. ii. 14). Our true triumphs are God's triumphs over us, and our true victories are our own self-defeats, when we are overcome by the grace of God.

Isaiah xl. begins with this. It is the starting-point of that grand Messianic poem, "Comfort ye, comfort ye, my people, saith your God. Cry unto her!" Why? "Her warfare is accomplished"—literally her strength, her resisting power, has come to an end. No more resisting power left in them. "She hath received at the Lord's hand double for all her iniquity," but the double has been joyfully received and acquiesced in, and there is comfort. Psalm cxviii. tells us *how* the grace of God has overcome them.

#### THAT IS A GRAND PSALM.

If you get nothing else during the few minutes I am speaking to you than the right understanding of this Psalm, I think we shall all be repaid. I am very thankful to God for the little light He privileged me to see, a little while ago, in this Psalm, which I never saw before, and I want to communicate this to you. This Psalm is not merely a general psalm, a psalm of general thanksgiving, of devotion. It is a prophetic drama, with many tragical points about it, which will be literally enacted in the future history of the Jewish people. Not only have we got in this psalm a few prophecies dispersed through it, but it is in itself one grand prophecy. I want to tell you that this Psalm formed the

#### CONCLUSION OF THE GREAT HALLEL,

the great praise song which the Jews used to sing on the evening of the Passover when they fed upon the Paschal lamb. Then they went to the Mount of Olives, and the Jews, when they used to sing this grand Hallel, especially the culmination of it, always regarded it as prophetic of their yet future history. They always associate with that hosanna a prophecy with regard to the future—their coming deliverance. If you want to understand this psalm, you must be lifted by the hand of God into the future; you must presuppose quite a number of events. I would summarise the events in their order which precede the commencement of this drama which will be enacted.

You have to presuppose the restoration of the Jewish people to Palestine—not of the whole nation, that is not necessary; but of the portion, the remnant of the nation representative of the whole. There is a great mistake I find on the part of many Christians when they speak of the dispersion and restoration. They think the dispersion began with the destruction of Jerusalem by Titus, and the destruction of the Temple; and that the restoration which precedes the coming of the Lord Jesus Christ, while there is still national unbelief, must be a restoration of the whole nation. Both are errors. In the first instance, you must remember that in the New Testament, which was written before the destruction of the Temple and Jerusalem, the Jewish people is called three times *diaspora*. The dispersion of the Jewish people began with the captivity in Babylon,

#### WHEN THE TIMES OF THE GENTILES BEGAN.

When the Lord Jesus Christ came to the earth for the first time there was a large section of the Jewish people in Palestine, but there was a larger section outside. There were Jewish colonies in Europe, Asia Minor, and eastwards as far as India. I think there will be a return to the same condition of things before the second coming of the Lord as existed at the time of His first Advent. There will be a representative section of the Jewish people in Palestine; not necessarily the restoration of the whole nation.

I was intensely interested in studying the Jews and the Jewish question in Palestine, especially to see how thoroughly representative of the Israelitish nation these Jews are who now have assembled in Jerusalem. There are in Jerusalem 100,000 Jews, a handful compared with the twelve millions that are scattered over the face of the earth. But, if you want to understand the twelve millions, I do not think you can find a place so favourable for the study of the Jews as Jerusalem. You have there a miniature of the whole nation. You hear all languages under heaven spoken, and you can study the people in their various sects and sections. It is very interesting. In relation to the Gentile world things will also be brought very much into the same condition as existed at the time of the first Advent of the Lord Jesus. If you want to know what the last days of Christendom will be, study history and the Word of God, as to what the last days of Paganism were, and you will get a picture of the condition of things which will exist when the Lord Jesus Christ will

#### SUDDENLY APPEAR IN HIS GLORY.

You have to presuppose the restoration of the Jews and the re-building of the Temple—not the Temple of Ezekiel; that probably will be built under the superintendence of the Messiah Himself. You have to presuppose the manifestation of the Man of Sin, that lawless one of whom Paul wrote in the 2nd Epistle to the Thessalonians.

The Word of God tells us that one of the first things that the Anti-Christ will do is to ingratiate himself with the Jewish people, and poor Israel will crown all

their many acts of sin and apostasy by this final act of apostasy, that they will receive this false Messiah, this Anti-Christ, as their Messiah. We read that this Anti-Christ, this Man of Sin, will make a covenant with the Jewish people. That covenant, which he makes and ratifies, he will break. The only one who is faithful to his covenant is Jehovah. Man has never been faithful to any compact he made with God, and certainly the Man of Sin will not keep his word of promise. The covenant is broken, and that is pre-eminently the beginning of the time of Jacob's trouble. Probably infuriated because the faithful remnant of Israel, like

#### THEIR THREE BRETHERN IN BABYLON,

will refuse to bow down to the image which has been set up in the Temple of God, he resolves to exterminate the whole nation, or the whole remnant in Palestine, and he gathers all the armies of the confederate nations, and Jerusalem is besieged. It is a terrible day. "Alas," says Jeremiah, "for it is great, there is none like it; it is the time of Jacob's trouble, but ye shall be saved out of it. If you turn to the twenty-ninth chapter of Isaiah, you will see the awful condition of things in relation to Israel. How hard pressed they will be. Two-thirds of the city will be cut off, and the others greatly pressed, and the enemy lifts up his hand to give the final blow, and Israel is despairing of any help. Just then, suddenly, in the clouds of heaven, and attended by the hosts of heaven, will the Lord Jesus Christ, Israel's true Messiah and King, come; and the great adversary's hand shall be stayed; the final blow which he thinks of giving to the nation is not given; his hand is stayed, and

#### ISRAEL IS DELIVERED.

Just imagine Israel, overwhelmed with the sense of marvellous deliverance, exclaiming, "O give thanks unto the Lord; for He is good: for His mercy endureth for ever. Let Israel now say, that His mercy endureth for ever."

In the fourth verse you read the ground upon which Israel and all nations are to give thanks, and to acknowledge that God's mercy endureth for ever. In the siege of Jerusalem, in the tribulation, in the time of Jacob's trouble, "I called upon the Lord, and he answered me." "Who has set me in a large place." "The Lord taketh my part with them that helped me: therefore I shall see my desire upon them that hate me. It is better to trust in Jehovah than to put confidence in man. All nations have compassed me about." This is no mere poetry; it describes a thing that will literally come to pass. The prophet sees what is going to take place around the Holy City. "They compassed me about like bees; but in the name of the Lord I will destroy them." Then, turning to the great confederacy, we have one person addressed in the singular. "I will break his yoke from off thy shoulder. The Lord is my strength and my song; He also is become my salvation." It is the essence of the millennial scene in Isaiah. "I shall not die, but live and declare the works of God." This has been the song of Israel all through the ages, and it will be the culminating song at the end.

From the beginning of Israel's history in Egypt there was a desperate effort made to kill them and destroy them out of existence, but the answer has been all along, "I shall not die, but live." And in spite of all the successful efforts of all the great powers one after another, and in spite of the united efforts of the nations during all the centuries to exterminate the Jews—they have tried every expedient possible; they have tried to drown them and burn them, and throw them to wild beasts—Israel has proved itself indestructible, because God was in the midst of the nation, and the answer of Israel all through is, "I shall not die but live." For what purpose?

#### GOD HAS A PURPOSE IN OUR INDIVIDUAL LIVES,

and He has a purpose in the life of the Jewish nation. "I shall not die, but live, and declare the works of Jehovah." They shall declare the works of Jehovah in a manner never known before. In the 19th and 20th verses you have Israel as a nation. The gates of the temple are open, and the righteous nation shall enter to praise the Lord. From the 22nd verse their Messiah is acknowledged. Jesus as Christ has been put in His proper place. He has become

#### THE HEADSTONE OF THE CORNER.

Not by the desire of the builders; not by the freewill of the nation. No; it is Jehovah's doing, and is a great wonder in the eyes of this foolish people whom God has thus blessed.

The headstone of the corner is not the foundation corner stone, but the apex stone of the great pyramid building, a stone which is in itself a complete pyramid after the fashion of which the whole building is modelled, and yet without which the building is not complete. This is now "of Jehovah," and His whole building is complete; His purpose accomplished. Now, indeed, has the great millennial day dawned. "This is the day which Jehovah hath made." Now, indeed, there is great gladness for Israel and the earth. "We will be glad and rejoice"—sorrow and sighing have fled away. Hosanna! Hosanna be to the Coming One; to the One Coming in the name of Jehovah.

"Jehovah! He is El; Jehovah! He is El. He hath shined forth on us." Thus on Israel, at last, the light of the knowledge of the glory of God seen in the face of Jesus Christ hath shined, and the whole earth shall be full of the glory of God.

A VOICE FROM 1660.—A friend from Bristol sends us the following extract from a Declaration of Faith presented to King Charles II. (March, 1660) on behalf of more than 20,000 Baptists in England:—"Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that He is now in heaven, at His Father's right hand, so we do believe that, at the time appointed of the Father, He shall come again in power and great glory; and that at or after His coming the second time He will not only raise the dead, judge and restore the world, but will also take to Himself His kingdom, and will, according to the Scriptures, reign on the throne of His father David on Mount Zion, in Jerusalem, for ever. We believe that this kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ Himself will be the alone visible supreme Lord and King of the whole earth."

## ORIGIN OF THE WORLD-WIDE PRAYER UNION.

IN order to "stir up the pure minds" of the Lord's people by way of remembrance, and in harmony with the inspired petitions, "Thy kingdom come" and "Even so, Lord Jesus, come quickly," the world-wide Prayer Union for the return of our Lord was established in 1883 in Melbourne, Australia, by ministers of different evangelical denominations. The following is the

### COVENANT OF MEMBERSHIP.

Believing that Satan is still "the god of this world," and that under his reign multitudes of souls are perishing daily, and that the darkness is likely to grow deeper and deeper until the glorious appearing of the Sun of Righteousness, I gladly consent to pray often and earnestly:—

- A. That the Lord Jesus Christ may come quickly.
- B. That all believers, in all lands, may be filled with the Holy Spirit, and entirely consecrated to God.
- C. That the Gospel may be everywhere preached, in the power of the Holy Ghost, and that the "fulness of the Gentiles" may soon be gathered in.

It is suggested that "Come, Lord Jesus," should constitute every morning, our first—our sunrise prayer.

## NOTICES OF BOOKS.

QUITE a large number of small books, pamphlets, and magazines have been received by us this month. First comes a consignment from Harley House, among which we would specially notice *Regions Beyond* for March, with a well-executed portrait of Miss Geraldine Guinness, the gifted authoress of the thrilling "Story of the China Inland Mission."

*The Marathon of To-day.* By Miss Lucy Guinness.—An earnest appeal for recruits to the King's army in the great battle against evil.

*Lofanza: An African Slave Story.* By Dr. H. Guinness.

Not the least, however, though in very small compass, is a twelve-page little book by the Rev. Dr. G. Guinness himself, which he has named *A Key to Open the Main Lock of Prophecy*. The name of the "Key" is "Christ's Second Coming Pre-Millennial." The wards of the "Key" are: "A Millennium certain," "No Millennium before Christ's coming," and "Therefore the millennium follows His coming." The booklet is exceedingly clear and interesting, and we rejoice to welcome so much from the pen of one with whom, on many points of prophetic teaching, it is our grief to differ.

From Messrs. Partridge & Co. we have an able exposition of the Second Psalm, from the pen of the Rev. W. Frith, full of prophetic teaching. (Sixpence.)

*The Saints' Rest and Rapture—When?* By Pastor Frank White. (One penny.)—This is a very important little book. It deals with two of the most important points on which many of the servants of God are as yet not of one mind: (1) "Will the Church pass through the Tribulation?" and (2) "Will all, or some only, of the redeemed be 'raptured' at the Lord's coming?"

*The Lord Cometh.* By the Author of "Joyful Service," &c. (One penny.)—Another simple, clear, and very Scriptural little book. Being frequently asked by inquirers what works of a short and simple character we can commend for helps in study, we are glad to be able to commend such as these.

*The Coming of Our Lord Jesus Christ: An Incentive to Holiness.* By E. L. (Wheeler Bros., Mildmay Park. One penny.)—An all-important subject well handled.

*The Throne of David, the Throne of Christ.* (A. Holness. Twopence.) This is an able proof that the kingdom is yet to be literally restored to the House of David, when He comes whose right it is to reign.

*Jesus, the Messianic King: His Divinity, Dominion, and Glory.* By Silas Henn. (Sixpence. Hanley-road, Dudley.)—Full of much-needed truth in days when the Divinity of our Blessed Lord is being so widely and unblushingly questioned.

From Mr. James Cartor, of 13, Paternoster-row, comes an assorted packet of booklets—the "Prophetic Series"—by W. R. H. One shilling the packet. Such subjects as *The Kingdom of God, The Old and New Creations, The Second Advent, The Church Gone, The Antichrist, &c.*, are handled, and the series is a most helpful one. The form is handy for enclosing in letters.

*The Bible: How it was Compiled. The Bible: Its seeming Difficulties. The Bible: Its apparent Contradictions.* (Alfred Holness, Paternoster-row, and R. L. Allan, Glasgow. One penny each.)—An excellent series. Truly what it professes to be. "A guide for young believers and inquirers."

*Lessons for those who are and those who want to be Christians.* By Charles H. Yateman. (Elliot Stock. One shilling.)—A new edition, greatly improved in its binding and general appearance.

*Daily Mercies.* By E. H. Cameron. (Marshall Bros.)—One of the many little daily companions. Helpful and suggestive.

In addition to magazines already noticed, we have sent us of monthlies:—

*The King's Own.* As usual, bright and telling. *Darkness and Light*, of the Ceylon and Indian General Mission.

*Open Doors.* Mrs. Meredith's organ of the Prison Mission and Lebanon Nurse Mission.

*Kingdom Tidings*, from Philadelphia. Editor, Rev. D. M. Stearns, D.D.

*The Hebrew Christian*, from New York. The valuable organ of Herman Warszawiak's great work.

From Marshall Brothers, Keswick House, we have *Divine Life* for April, full of valuable teaching by well-known writers; *The Sunday Friend*; *The Reaper*, an interesting Scotch monthly; *The Lantern*; a wonderful halfpennyworth of light; *Out and Out*; and *The Christian Treasury*. In the April number of this monthly, the editor, Rev. F. B. Meyer, gives to readers some happy reminiscences of his old sphere of work, Melbourne Hall, Leicester, well worth reading.

For this month's *Silver Morn* we have to thank the Rev. W. Frith, and are glad to hail this fellow worker in the special field of prophetic truth.

Our long list of magazines closes with the organs of the Police and Railway Missions, *On and Off Duty*, and *The Railway Signal*; and when we say that both are worthy of the great missions which they represent, we say a very great deal indeed.

Of quarterlies:—

*The Australian Journal of Prophecy.* Edited by Mr. H. Hussey, of Adelaide.—The January number is full of valuable matter, written by such men as Dr. Joseph Seis, Mr. G. W. Gillings, and the Rev. G. C. Grubb.

The Lord bless every magazine that goes forth in His service!

*Coming Eschatological Events.* By James Cross. (Six shillings.) Published by J. Wright & Co., Bristol.—This is a book of much learning and Scriptural research. We regret that it has come too late for us to review it this month. When we say that it purports to give the "future of the British Empire, Russia, the Papacy, the Jews, and Christendom as revealed in the pages of Holy Writ," we have said enough to show its importance and interest. In a future number we may be able to cull from its pages. In the meantime we cannot agree with the writer that the great judgments about to be poured upon Christendom must necessarily precede the coming of the Lord for His saints.

The London Society for Promotion of Christianity among the Jews send us:—

(1) *Seven Sermons on the Jewish Question.* (One shilling.)—Everything on this subject, given us by such preachers, ought to be studied. We cannot truly live in these days if we continue ignorant of God's purposes for the Jew.

(2) *Some Interesting facts about Jerusalem.*—This is by our well-known friend the sub editor of

THE MORNING STAR, Rev. Samuel Schor, and we only wish we could reprint the whole of it in our magazine. (Sixpence.)

*An Exposition of Jude's Epistle of Apostasy.* By Rev. D. Round. (Partridge & Co.)—This is a most seasonable book. The nature of the book may be gathered from a paragraph in the introduction: "The conclusion to which we arrive is that a crisis in Christendom is hastening and at hand. The present dispensational period of grace will soon be completed. Let us not close our eyes to the fearful signs of the times and the lessons they teach. Troubles are thickening round us; scepticism and godlessness are openly avowed. Men blinded by the spirit of infatuation in this and other so-called Christian lands are ready to cast off all restraint, to reject all law, rule, and government; and thus to prepare the way for the reign of the 'lawless one' whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming." This is a true witness.

In sad contrast with the above is a book which the author of it has sent to us for review. *The Christ has Come.* By E. Hampden Cook, M.A. (Simpkin, Marshall, Hamilton, Kent & Co.)—It is an effort to prove from Scripture that in A.D. 70 our Lord came; the living saints were caught up; the blessed dead were raised; Satan bound, and that we are now living in a Millennium—Christ and His saints reigning. All we can say is that if this be true, the Epistles were written only for the guidance of the Apostolic Church, and the Millennium (which, by the bye, is thus not a millennium, but two millennia), is not by any means an improvement on the times when Satan was in freedom and ruling. Thank God, there will soon be no need to try, with such poor arguments, to persuade us that Christ reigneth. How any man in sober earnest can fancy that that blessed reign of righteousness and peace is actually going on in these days of unrighteousness, and while, for hundreds that are spent in the cause of Christ, millions are spent in fostering the war spirit, is more than we can guess.

## NOTICES OF FORTHCOMING MEETINGS.

A UNITED CONVENTION ON SCRIPTURAL HOLINESS will (D.V.) be held in Bethesda Free Chapel, Tatham-street, Sunderland, on Tuesday, Wednesday and Thursday, April 24, 25 and 26. Each day at 11 a.m., 3 p.m., and 7 p.m.

The next monthly Protestant Prayer Meeting will (D.V.) be held in Exeter Hall on Monday, May 7, from 3 to 5 p.m.

### THE CLAPHAM PROPHECIC CONVENTION.

This three days' Conference on the Coming of our Lord will be held (D.V.) on the undermentioned days:—

- June 12.—Gen. Sir R. Phayre, in the chair.  
 „ 13.—Rev. Canon Faussett, D.D., in the chair.  
 „ 14.—R. C. Morgan, Esq., in the chair.  
 Hours of meeting, 11 a.m., 3 and 7 p.m.  
 Various well-known speakers will take part.

A GLEAM OF LIGHT IN A DARK SOUL.—M. Renan, in his "History of the People of Israel," writes as follows:—"Up to 1848 Socialism was burrowing beneath the soil, the surface of which gave no trepidation, and basked in the sunshine without a misgiving of the work going on below. Let us tremble! At this moment the religion of the future may be in course of formation, and without us! The immediate future is dark. Credulity is deeply rooted. Socialism, with the complicity of Catholicism, may bring forth another middle age, fresh barbarian invasions, new churches, the eclipse of liberty, individualism of civilisation. The future will not believe in the supernatural, for the supernatural is not true, and all that is not true is doomed to die. Neither Judaism nor Christianity will be eternal, and if mankind reverts to superstitions, it will be different ones, but Socialism will not be finally victorious. Liberty, with its consequences, will remain the law of the world, but Israel will ultimately triumph."

# The Jew; OR, All About Israel.

## A JEW ON THE RESTORATION TO PALESTINE.

ON Saturday evening, March 10, the Rev. H. Gollancz, M.A., a Jewish Rabbi, gave an address in connection with the Chovevi Zion Society. We are sure the readers of THE MORNING STAR will be glad to read the following report of it:—

With regard to the arousing of your interest in the work of the society itself, it seems to me that you require no words of encouragement from me in order to increase your enthusiasm and love for the land assigned to us for an everlasting inheritance by the title-deeds of old, and hallowed to us by the joyous and sorrowful experiences of which that land has been the scene in ancient and modern history. If anything, your enthusiasm is full to the brim, and the only danger is that it might overflow and result in some act well meant yet indiscreet and misdirected. As I have stated on former occasions, we must rather bridle our enthusiasm; we must act together under proper and constituted authorities; we must proceed cautiously and gradually in the grand work and aim which the Chovevi Zion have in view. It is not the work of a day nor a year, it may not be of decades of years, but it is a work of caution and deliberation, if it is a work that, with God's help, is to succeed as the realisation of prophecy.

Small beginnings have already been made in the matter of colonisation, and where these have been made with prudence and extreme caution they have succeeded. It is questionable whether it would ever succeed by force and by precipitate action. If some of our hot-headed members think that it is the duty of the Chovevi Zion Society to despatch a well-trained army of Zionists to Palestine in order to reconquer it for the Jewish people, I would tell them that they are fatally mistaken in the aims (as I understand them) of the Chovevi Zion, and that such a policy would be not only fatuous but undoubtedly destructive of the very objects of the society. But, my friends, it does not mean that because we cannot get the whole thing at once, we should therefore neglect everything towards the accomplishment of a hope which we pray will one day be realised. Let the Jew do his share in helping to bring about the word of prophecy and God will put His seal upon the work and bring it to pass in His own good time. Let us not be frightened or depressed because difficulties stare us in the face or crop up on every side.

A sage in Israel once said, "There are three things which can only be obtained at the cost of great trouble—and one of these is Palestine." But the energies to be expended upon Palestine must not come from one class of Israelites or from one city, or from one country. All Israelites of all countries must join in the delightful and solemn undertaking of rendering by slow and sure means—especially by pacific movements—all Israelites must join in rendering the land of Palestine once again a land flowing with milk and honey, a land which in the words of Scripture, "The Lord our God careth for, upon which the eyes of God are always set, from the beginning of the year ever unto the end of the year." What earnest, believing Jew need be told or aroused to love Zion? What devout Jew need be told not to give up the hope of the promised restoration and the rebuilding of the Temple? Why, this is part and parcel of his faith as a Jew; without this belief he ceases to be a Jew.

That portion of prophecy has been fulfilled which predicted our dispersion consequent upon the destruction of the Temple and the desolation of our country. Why may we not hope that the other portion of the prophecy will be fulfilled which promised the return to Zion, the rebuilding of the Temple, and the restoration of Israel to the desolate and uninhabited cities of the Holy Land? Who does not call to mind the beautiful and pathetic dialogue adduced in the Midrash, which took place between Rabbis of different ways of thinking. The four Rabbis, R. Gamliel, R. Elazar ben Azariah, R. Jehosuah, and R. Akiba once came to Jerusalem. When they beheld the desolation

round about they tore their garments; but when they came to the mount where the Temple once stood and saw foxes running wild on the very spot where once stood the Holy of Holies, three of the Rabbis wept bitterly, whilst R. Akiba showed actual signs of joy and began to laugh. They looked at him in astonishment and said, "We weep and you laugh; you are a perfect riddle to us." But Akiba replied, and asked, "Why do you weep?" "Shall we not weep," said they, "when we see how literally has been fulfilled the decree, 'Upon the Mountain of Zion which is desolate, foxes walk upon it.'" "This is just the reason why I am joyous and glad; for I am convinced that, if the prediction which prophesied evil has come to pass in such dreadful reality, the prophecy of Zechariah (which foretold good tidings) will undoubtedly also come to pass: 'Thus saith the Lord, I am returned unto Zion and will dwell in the midst of Jerusalem. . . . There shall yet old men and old women dwell in the streets of Jerusalem, and the streets of the city shall be full of boys and girls playing in the streets thereof.'" And, dear friends, as far as we at the present day are concerned, might we not derive hope and comfort from the continuation of these words of the prophet Zechariah: "Thus said the Lord of hosts, I will save My people from the east country and from the west country; and I will bring them so that they shall dwell in the midst of Jerusalem."

## TRADE IN PALESTINE.

THE following is from Mrs. Meredith's interesting paper, *Open Doors*:—

The British Consul at Jerusalem supplies us with some interesting and instructive figures relating to the trade of Palestine. The last two years show returns indicating general progress and renewed activity. 1890 was a particularly good year, the total value of imports and exports being £706,821; but it must be remembered that importation of railway material for the line being built gave great impetus to the trade of that year. However, no serious decline took place in 1891, when the total value of imports and exports amounted to £688,230, not a very serious decline when there are taken into account the partial failure of the crops and the outbreak of cholera in Syria, with the consequent imposition of quarantine on all vessels arriving in Egypt, &c., from Syrian ports, which compelled many of the steamboat companies to desist from allowing their ships to call at Jaffa or Beyrout, thus causing a falling off in the trade with foreign countries. The chief exports are maize, soap, oranges, colocynth, hides, wheat, olive-oil, sesame seed, wool, and bones. Four thousand two hundred and fifty tons of soap were exported, of the value of £124,000. It is one of the principal industries of the country, but is manufactured chiefly at Nablous, where a superior quality is made. Two hundred and seventy thousand boxes of oranges, valued at £108,000, were exported in 1891. Jaffa oranges have of late years been much in demand in England on account of their large size and superior flavour, which is especially the case if they are gathered at the right time; and one London firm sends out every year an agent to Jaffa, who collects carefully and ships the choicest crop of the season. The chief imports are cloth, coal, timber, salt, flour, iron, cotton manufactures, coffee, rice, sugar, hardware, fancy goods, and spirits. Grain is exported almost entirely from Gaza, but statistics as to the amount that is annually shipped are not procurable. As far, however, as can be ascertained, over 1,000,000 bushels of wheat and barley are each year sent out of the country. Besides the usual articles manufactured in the country, such as coarse soap, olive-wood, and mother-of-pearl goods, of which a considerable number are exported to Europe, a superior class of wine is now being made in some of the Jewish and German colonies. In the former, which are for the most part under the patronage of Baron Edmond de Rothschild, vines from France and America have been introduced, and the result has been that a considerable amount of wine is now being manufactured of an excellent quality, not unlike Burgundy in flavour. It is consumed principally in the country, though a certain quality is sent to Egypt, where the demand is on the increase. Large numbers of mulberry trees are also being planted in these colonies with the object of rearing the silk-worm, the climate of the plains of Jaffa being favourable for this purpose.

## GENERAL JEWISH NEWS.

PROGRESS IN JUDAISM.—The word progress appears to be stamped on everything connected with Judaism to-day. There is progress in missionary work amongst them, progress in the "Zion idea," and we note with pleasure that many Jews in England are agitating for the abolition of a Hebrew service in places where Hebrew is not understood, and the substitution of the English language in its stead. This is progress in the right direction. The corrupt churches of Christendom always proved their want of spiritual life by using a *dead language* in the services. One of the first-fruits of the Reformation was a Bible put into the hands of the people in a language they could understand, and a service in which all could take part. This agitation amongst English Jews is therefore a sign of progress. At present all the service is in Hebrew, of which a large majority of the worshippers cannot take any part. This is how one of the Council of the United Synagogue expresses the views of the "progressists":—"At present, not one in ten of the congregants West of Temple Bar can pray in their synagogues, because not so large a proportion as one in ten can translate fluently a page of Hebrew, yet they are denied a few English prayers, which is equivalent to enacting that they shall not pray publicly at all—because it cannot be praying, to repeat words, the meaning of which is unknown."

JEW IN THE RUSSIAN ARMY.—A *Daily News* correspondent says:—"According to the Wilna correspondent of the *Warsaw Wjsek*, 60 per cent. of the Jewish youths in that province who should have presented themselves for the recent annual drawing of recruits did not put in an appearance. Consequently it was necessary to draw upon the second and third categories of eligible recruits, and even to take only sons in many cases. Of Jewish youths who were exempted in the previous draw, 54 in Kovno, 68 in Grodno, 30 in Wilna, and 90 in Minsk, have been impressed to replace the absentees. The number of Jewish recruits who have failed this season to present themselves in the north-western military district amounts to several thousands, and the monetary penalty of 300 roubles inflicted in each case aggregates about 900,000 roubles. In many cases Jews have presented themselves, been sworn in, and then absconded, thereby saving their friends from the assessment of the penalties. The 900,000 roubles above mentioned, however, must be paid by the relatives of the absentees, and, where necessary, by process of distraint and imprisonment. No doubt a large number of this year's absentees managed last autumn to leave the country as emigrants or refugees. That the physique of the Russian Jew is for reasons not well explained materially deteriorating was recently shown during the recruits' examination in this city. Of the Russian youths presenting themselves for the *tirage*, 64 per cent. met the physical requirements, whilst only 6 per cent. of the Jews passed the medical examiners. This may in a large degree be accounted for by stunted or insufficient food during the growing years of the Jewish youth, and to the congested conditions of their family life. With the same or more ample means than the poor Russians, the Jews are addicted to a parsimony in their ordinary existence, which tells injuriously on their constitutional vigour. Approximately estimated, there are about 126,000 Jews in the Russian army, all, of course, in the ranks or the lower grades of under officers. No Jew may aspire to wear epaulettes, nor in future is he to be admitted into the class of army surgeons and physicians. The Russian Jew has many substantial and moral reasons for shirking the duty, when he can, of fighting Russia's battles."

THE JEWISH PASSOVER falls this year just four weeks later than our Easter. As a rule the 14th of Nizam falls in Passion week, but this year being a Jewish leap-year, it therefore contains thirteen months instead of twelve. The Jews divide the year into lunar months. The thirteenth month called the 2nd Adar commenced on Thursday, March 8.

ANTI-SEMITISM IN CANADA.—There is a general impression that since the late Cardinal Manning took up the cause of the oppressed Jews, the Romanists had lost their intolerance, but every



now and again the "cloven foot" will show itself. The French Canadians, who, it need hardly be said, are all Roman Catholics, have recently been agitating against the influx of Jews. We cull the following quotation of Canadian Romanist papers from *The Jewish World*:—"L'Evenement, of Quebec, arguing that 'the Israelitish weed should be prevented from gaining ground in Canada,' says: 'This is the time to rid ourselves of them politely and without violence; it is not necessary to wait until they are sufficiently numerous to oblige us to organise great battues as they have done in Australia in order to fight the scourge of rabbits. Beware of the Jew pest. Let us send these people back to Palestine.' *Le Moniteur*, of Levis, gives this extract its approval, and adds: 'It seems to us that we have enough scourges of all kinds in our political affairs, and that we can do without this new pest. If it is true that here all religions are free, certain classes of individuals at least ought not to be tolerated any more than the Chinese. These are refused every civil and political right. We ought to do the same thing with people who are still more dangerous than they. If we cannot prevent all these beggars from becoming millionaires, it seems to us that we ought at least to endeavour to crush the serpent while it is young. Let us refuse them every kind of civil and political influence, and that will delay for some years at least the hatching of the tainted germ which threatens us.'"

**HISTORY REPEATING ITSELF.**—One of the preparations for the exodus from Egypt was the sudden change of feeling on the part of the Egyptian people towards the oppressed race. We read that "God gave them favour in the sight of the Egyptians," and that they gave them jewels of silver and jewels of gold. Is this same spirit of friendliness reviving? We refer, of course, not to God's children, they will always love and care for the Jew; but we refer to the world generally. It is particularly noticeable in the fact that all papers, magazines, and journals give the subject of the Jew greater prominence than ever before. We notice Jewish portraits, character sketches, prominent Jews interviewed. Large public bodies invite Jews to sit on their committees; Jews are invited to read papers, or be selected speakers at the meetings of learned societies; and last, but not least, even books of fiction on distinctly Jewish subjects are becoming quite popular. We even hear of a London theatre performing a distinctly Jewish play by a Jewish author, and in which the leading character is a Jew diametrically opposed to that of Shakespeare's *Shylock*! We mention this, not approvingly, but merely to show that the world is quite changing its tone in regard to the Jew.

**A MAYOR VISITING A SYNAGOGUE.**—The Mayor of Portsmouth, Mr. Leon Emanuel, is a Jew. He recently visited the synagogue in State. This is probably the first time a mayor has attended a service in State in a synagogue!

**THE CHIEF RABBI ON THE MESSIAH.**—It is interesting to know what the faith of leading Jews is concerning the Messiah. The Chief Rabbi was recently interviewed by a representative of *The Review of the Churches*, and in reply to a question as to what Jews believe in regard to the Messiah, gave the following reply:—"We hold that the Messiah has not yet appeared; that the Messiah foretold in the Scriptures is not to be a Divine being, because we hold strongly to the belief in one God; but that he is to be a gifted man, a man who is consecrated with the gift of prophecy; and we hold that the Messiah has not yet come because the prophecies in connection with him in Isaiah and the other prophets have not yet been fulfilled. Universal peace does not prevail. Nor has the ingathering of Israel as yet taken place, which is distinctly taught as an accompaniment of his appearance." And here is the Chief Rabbi's opinion concerning Jesus Christ:—"We consider that undoubtedly he was a teacher of great power and virtue, who had sat at the feet of his Hebrew masters, and taught the lessons of holiness and righteousness which he had learnt from them, such, e.g., as the great maxim which he learned from Hillel, 'Do not unto others what thou dost not wish to be done unto thee.'"

**THE SULTAN AND THE JEWS.**—The Sultan showed his kindly feeling towards the Jews recently in a very graceful manner. Having heard of the illness of the Chief Rabbi of Turkey, Dr. Levy, His Majesty sent one of his Aides-de-camp to make inquiries, and to convey his best wishes for his recovery.

**ROUMANIA AND THE JEWS.**—We have referred already in previous numbers to the attitude of Roumania towards the Jews. It should be remembered that at the Berlin Treaty Roumania was made practically independent of Turkey, and one of the conditions imposed was that of tolerance. This condition is being violated in their intolerant treatment of the Jews.

**JEWISH CHILDREN EXPELLED FROM PUBLIC SCHOOLS.**—A correspondent of *The Jewish Chronicle* says:—"The expulsion of Jewish children from public schools in the provinces continues without pity. Boys who had made excellent progress in Government primary schools have been expelled, because they did not have sufficient money to pay the special schools tax imposed on 'foreigners.' The entreaties of poor and widowed mothers, the tears of the young scholars in despair at seeing their future cut off, were of no avail to soften the stony hearts of the school managers and the Minister of Education. I cannot too often repeat the fact that for all these acts of oppression the Government alone is responsible. The nation is kind-hearted and tolerant, but for the moment is powerless to help us."

**"I WILL CURSE THEM THAT CURSE THEE."**—Curiously enough, this is again amply verified in the case of Roumania, where the same correspondent quoted above says that the country is practically in a state of bankruptcy. He says:—"All that I have written in my previous letters on the subject of the economical and financial situation of Roumania has come to pass. The prices of cereals, which are our principal export, and therefore the principal source of our country's wealth, are derisory. The prices do not even cover the cost of cultivation of the soil. Thus the growers cannot sell their produce, nor can they meet their obligations to the State or to private individuals. Hence we are face to face with a terrible financial crisis. In place of trade, failures follow each other in rapid succession. Three important banking houses in Bucharest, those of Zerleuti, Manoach, and Mercusch, have suspended payment, and a large number of other commercial houses are involved. The panic is extreme. All Government Stock has fallen heavily, because it is foreseen that the Government will be unable to pay the coupons due on the 13th April unless it is able to contract a new loan abroad for this purpose."

**THE CONVERSION OF THE JEWS.**—If unbelievers and sceptics do not believe in missions to Jews, there is nothing inconsistent from their standpoint, but when Christians and Christian ministers express their strong disapproval one almost wonders whether they know and understand God's Holy Word! A Scottish evening paper, *The Citizen*, quotes the following remarks made by Rev. Dr. John Hunter:—"Something may be learned from every party, from the most orthodox to the most heterodox. Some years ago I took in for twelve months several Jewish periodicals. At the same time I read a number of Jewish liturgies and volumes of discourses by modern Rabbis, and I got to know so much in that way of the inner life of the Jews that I lost all the little interest I ever had in the societies for converting them. Many devout Jews are in thought and spirit nearer Christ than some of those who are most anxious to convert them." He says he studied the Jewish periodicals for twelve months, and they convinced him of the vain attempt to convert the Jews. Has he, one feels inclined to ask, studied Jewish missionary intelligence for twelve months? Of course, the Jewish papers are as bitter as they can be against missionary work; to go, therefore, to them for information is as unreasonable as to go to Moslem papers for information respecting missions in Moslem lands.

**THE YIDDISH BIBLE.**—Mr. Bergman, of the London City Mission, is hard at work on his translation of the Old Testament into "Yiddish." It

is being printed and published by the Bible Society, and is a work that should be encouraged by all God's children. The Bible was practically a closed book to a large majority of Polish Jews, perhaps one-fourth of the Jews of the world. They read Hebrew, but a very large majority cannot understand it. As many cannot read or write any modern language, this translation will be an immense boon and blessing to them. The language called Yiddish is a peculiar jargon, consisting of corrupt German, interspersed with Russian, Polish, Hebrew, and Roumanian words and phrases. It has been called a gipsy language; yet to very large numbers of Jews it is the only means of communication. The characters used are the usual Hebrew ones, hence all can read.

**JEWS TAKING IT UP.**—It is interesting to know that many Jews who are still very bitter towards missions are nevertheless favourably disposed towards the Yiddish Bible. The following letter which appeared recently in *The Jewish World* is worth reading:—"As notices have appeared in your columns about the Yiddish translation of the Pentateuch, I obtained a copy and have examined it, and I find that it is just the thing for our co-religionists; for all, men and women, who cannot read the Bible in the original will be benefited by the translation. May I be allowed to suggest that the Association for the Diffusion of Religious Knowledge should take up the work, either to cause such a translation to be made under their auspices, or take up the one which is now in progress, and would certainly be much the cheapest, especially as it is a good one, and is brought out by the British and Foreign Bible Society, who likewise published our English Old Testament so cheap. I enclose herewith a letter which appeared in the *Volksweacher*, a Jewish orthodox jargon paper, published in Philadelphia, signed by a certain Moshe Mandelkern, in which the writer states truly, that we Jews do not possess the Bible in the language in which it is now being translated, and that the Bible can be bought in any language, but Yiddish, for a trifle, even as low as sixpence, whilst we Jews have to give about thirty times as much for one of our own, even then it is not of any good for the unlearned mass of our people. The same writer also states that the translator, a Mr. Bergmann, whom I presume to be a missionary, has undertaken the entire work of the translation without any material interest, and only wishing that the Jews may possess a cheap and correct Yiddish Bible of our own. Though I feel inclined to doubt the veracity of that part, yet I think it would perhaps be worth while to prove the truth of that statement, and if true, surely we make hope that one who is engaged in doing such a work as this solely for our benefit may be won back and be made a useful member of the synagogue. Bergmann is certainly doing a more noble work than many of the conversionists, and therefore must be a Jew in heart, or he would not do such a work.—I am, Sir, yours truly, JACOB COHEN."

**A BELOVED SERVANT OF CHRIST** writes: "The Jewish colonists in Palestine have lately sent to America for 500,000 slips of vines to plant the land with. This seems to be a fulfilment of Isaiah xvii. 10, 11, as that is mentioned as being done just before a time of great trouble. Is not this fact referred to in this passage? The Sultan has been showing the Jews marks of favour of late. It is fully believed by the Jews themselves that the Czar will move still further for their expulsion from Russia. Everything seems to be tending to a crisis."

Mr. F. NEWTH, of Barnet, has kindly forwarded a letter from D. C. Joseph, of the "Evangelical Mission to Israel in Jerusalem," from which we are happy to give extracts. Mr. Joseph says: "Persecution (in Jerusalem) still continues, but blessed be God, the young believers remain steadfast, daunted by nothing. Some have been flogged by their relatives, dragged before the Rabbi, and put to open shame. This and much more fails to move them; they become stronger in the faith; they now walk boldly in the streets, simply trusting in God for protection. One of our young converts is a prisoner in the house of his father-in-law. One day he escaped and came to our printing place. Some Jews saw him enter, and in a short time eight fanatical Jews came to the gate bent on mischief, but the young man had already left us."

The Jews stood at the gate for some time, having sworn that to sanctify the Lord God of Israel they would, if need be, suffer martyrdom, yet not one had the courage to force his way into the house. Finally they left, but the young man was flogged by his own brother. He told his relatives that whatever they might do to him he would never act contrary to his conscience. The British Consul has recently expostulated with the Rabbi on behalf of the converts, and recently, when a council of hot-headed Jews had decided to have all the men who came to our Mission flogged, fifty in number, he (the Rabbi) became angry with them, telling them that they would only bring evil upon themselves. They are, however, doing their utmost to intimidate us, spreading report that "we have bewitched the people, and that in consequence many young women are dying, and that other calamities are sure to follow." God is caring for us. Several friends have sent us pecuniary assistance, and we have just received a letter from Mr. Wilkinson, of the Mildmay Mission, offering to send £50 for the poor of Jerusalem. I wrote, requesting him to send it through you (Mr. Newth). It will be a great boon to us, enabling us to give bread and coats to the distressed Jews. "The Lord bless you out of Zion." The letter is signed D. C. and F. E. Joseph.

TIDINGS FROM HERMAN WARSZAWIAK.—"Jews testifying for Jesus. A new and blessed feature has made its way into our work. Never till this month (March) have we asked our Jewish believing brethren to stand up in a meeting and openly testify for the truth as it is in our dear Lord Jesus Christ; but recently, as soon as I finished my sermon, I made the plain announcement that if anyone in the audience wished to testify as to his belief in Jesus, he was cordially invited to do so. This is now the practice, and it is most wonderful to see how many avail themselves at once of this opportunity by testifying, touchingly, their faith in Christ their Messiah. This is making the deepest impression on the large number of our still unbelieving Jewish listeners."

MR. E. A. FINN, secretary for the Society for the Relief of Persecuted Jews, writes us in relation to the paragraph on page 59 of our March number, on "Buying Land in Palestine," that Mr. Scott Moncreiff, who recently obtained from the Sultan the wonderful boon for Jewish refugees to settle and hold land in Palestine, is there at the present moment furthering this movement. Funds are much needed for the purchase of land, for plants, seed, and cattle. The refugees have not the means to buy land for themselves, but this Society is prepared to extend the work already begun by them, and to aid industrious and deserving Jews to settle, as far as funds entrusted to them will permit.

THE late Lord Shaftesbury was first president of the Society, and as to its objects he wrote as follows:—"The object of this Society is to give relief and employment to Jews especially in the Holy Land till increase of funds shall give us the means to enable them to form themselves into colonies on their own responsibility."

THE Society does not attempt "the restoration of the Jews to the Holy Land." But, seeing that God in His providence permits the persecution inflicted on them in Christian countries to be the means of driving thousands of them thither for shelter, the Society seeks to enable them to obtain subsistence by industry. Land must be bought at once, as the opening of the Jaffa railway is increasing its value daily.

THE petition presented to the Sultan by Mr. R. Scott Moncreiff was signed by above eight hundred Jews, on behalf of from three to four thousand Russian refugees. The Sultan's action in granting the petition marks an epoch in the history of the Jewish people, and is of itself one of the signs that the "time of the end" draws nigh. The hon. treasurer of this important Society is F. B. Bevan, Esq., of 54, Lombard-street.

We much regret that, owing to extreme pressure of work "THE WONDERFUL STORY OF THE RABINOWITCH MOVEMENT," which we meant to have given this month, is delayed until our next issue.

## COLONISATION NEWS.

NUMBER OF COLONIES IN THE HOLY LAND.—There are now altogether about twenty-four Jewish colonies in the Holy Land, some containing only a few families, while others contain about a hundred or a hundred and fifty families each.

CHOVEVI ZION.—Meetings in connection with this Society continue to be held in every part of England, Wales, and Scotland, and the "Zion idea" continues to gain ground. Lectures are now being given to members of the Society on a variety of topics connected with the Holy Land. Some are even illustrated with limelight views.

PALESTINE EXPLORATION FUND.—The Chairman of the Executive Committee of the Palestine Exploration Fund has received a letter from the Foreign Office, informing him that a firman has been granted by the Sultan conveying permission for two years to excavate at Jerusalem on certain conditions similar to those under which other firmans have been issued. The Committee will therefore be able to resume the excavations which proved so successful under Sir Charles Warren (then Lieutenant Warren) in the years 1867-70. The work has been entrusted to Mr. Frederick Jones Bliss, who has lately concluded the examination of the mound called Tell-el-Hesi, the account of which, under the title of "A Mound of Many Cities," has just appeared. He is already in Jerusalem, and will commence proceedings without delay.

A NEW ZION SOCIETY.—At a general meeting of the members of the Beni Zion Association it was resolved to restore the Association to its original principles, and renew the activity of its members in propagating the Jewish National Idea and love for the Holy Land. An election of committee and officers followed.

BUYING LAND IN PALESTINE.—There appears to be a somewhat strong feeling in many quarters that Jews should not buy land, as it will be returned to them without money and without price. This is no doubt true. The land is theirs by right, and anyone can read their *title-deeds* in the Sacred Book. But this should not preclude individuals from purchasing plots to-day. God promised the land to Abraham, yet he purchased a cave and field. Jacob also purchased a plot in Shechem, and the most important spot in the Holy Land was also purchased by David from Ornan the Jebusite, on which the Temple was built.

JEWISH COLONIES IN ARGENTINA.—We are glad to report better news of these colonies in South America. The Vice-Consul of Buenos Ayres, Mr. Gastrell, has sent a detailed account to the Foreign Office, in which he speaks very hopefully of the Jewish colonists and their work. When it is remembered that most of these settlers were tailors, or shopkeepers, or petty tradesmen in Russia, the fact that they are so successful is a sufficient reply to those who still are of opinion that Jews cannot be agriculturists. Mr. Gastrell's report:—"The first Jewish colonists came over to the Argentine Republic in 1889. Baron Hirsch's agent first purchased in 1891 two tracts of land to start the Jewish colonies—namely, nine square leagues near Nueve de Julio, in the province of Buenos Ayres, for the Mauricio Colony, and 4½ square leagues more in the province of Santa Fé for the colony of Moisesville, and a representative of the Jewish Colonisation Association was sent to Buenos Ayres to manage its affairs with a suitable staff. Early this year Mr. M. Kogan, a contracting Russian engineer and thoroughly practical man, who had previously been sent out by Baron Hirsch on a commission of inquiry into the state of his colonies, and who has always actively interested himself on behalf of his suffering countrymen, came out. He has proved satisfactorily the practical possibility of colonisation for agricultural purposes even by Jews destitute of all agricultural knowledge. He came out a sceptic as to their success, but returns convinced of their practicability. The first arrival of Jewish immigrants was in June, 1891, and during the remainder

of that year 2,850 persons arrived; but in October, 1893, the colonists only numbered 2,683, as about 800 had been sent to North America, and the number of arrivals had been reduced on account of colonies not being ready to receive them. Some 450 families—more or less 3,000 persons—are expected to arrive before the end of 1893, and a further batch of 400 to 500 should also arrive by then, consisting of the families or relations of deserving Jews already established, who are brought out in order to bring together large families to work the land, for it is found that a family of about seven persons, including children, answers best; single men, or two together, do not succeed so well. There will, therefore, be altogether nearly 6,300 Jews established on Baron Hirsch's colonies by January, 1894, most of whom have come from Southern Russia. The area of lands bought by the Jewish Colonisation Association up to the present time is sixty-three square leagues, of which fifty lie in the fertile province of Entre Rios. Of this, however, only about one-third, or twenty-three square leagues, is colonised. The cost per league has varied from £2,500 to £3,340, but as much as £7,000 has been paid. So far, nearly £440,000 has been spent on the scheme, of which about one-half has been expended on the purchase of land. The value of these properties is sure to rise in the future, quite apart from the consideration that the mere fact of colonisation at once more than doubles its value when divided into small lots, so there cannot be any loss on the bulk of the capital invested. The present condition of these Jewish colonies is decidedly prosperous, and remarkably so when one remembers that the oldest of them, Moisesville and Mauricio, were only founded two and a half years ago, in 1891, and that those of Clara and San Antonio only date from April, 1892. With regard to the remaining three colonies, Monigotes was started three and a half years ago, before the Jewish colonisation existed, by some emigrants from Russia; but their lands were lately bought by Baron Hirsch and incorporated with the present scheme. The two colonies of Ballesteros and San Julio, in the province of Cordova, were also founded independently at the end of 1892, but having partially failed, they were put under the protection of the Association, and have been assisted with money subsidies, seeds, and machines. The area under crops is large, wheat alone having 17,250 acres (7,294 hectares), which, at an average yield of one ton per two and a-half acres (one hectare), will give 7,300 tons, representing a value of £30,000, even at the very low price of last season, or 7 per cent. on the capital so far invested. This year the Association is giving the colonists three-fourths of the whole crop, one quarter only being retained to pay the amortisation of the expensive machines, &c., so that they will have a large sum in hand, as the harvest is abundant and not damaged by locusts. Liberal allowances for the purchase of food are granted to them until the first crop is harvested, after which they have to support themselves, only paying to the Association after every harvest whatever each family can afford. The Association undertakes to give each family about 190 acres of land, according to numbers, eight to twelve oxen, two ploughs, two harrows, a house and food until the land is yielding crops. One of the greatest difficulties of colonisation is the impossibility of obtaining sufficient yoke of oxen for ploughing, of which four to six are required by every family, and the same with milch cows. The director of the colonies has now started a farm to tame cattle and acquire the requisite large supply both of oxen and cows, which is an essential preliminary to the settlement of more families. There is a Central Committee in St. Petersburg, with branches all over Russia, who select the most deserving Jews recommended to their notice for emigration to the Argentine Republic. After a colony has been properly organised, local self-government is introduced. A Council meets every day and determines the work that each colonist has to perform, when all have to take a part for the common welfare. It also regulates the distribution of machines, transport, building, public health, and the difficult question of meat. The duty of the Resident Controller is to look after the property of the Association, to distribute the food subsidies to each family, to act as its legal representative in all dealings with the local authorities and private persons, and later on to collect the debts due by the colonists to the Association. This sketch of Baron Hirsch's great

scheme for the deliverance of the Jewish race from oppression cannot but excite much interest in the whole world, where philanthropic enterprises, though often evolved in the theorist's brain, seldom attain such practical and tangible results."

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THE SYRIA-OTTOMAN RAILWAY.—We give part of the prospectus just issued of this railway in Palestine, the first railway in the hands of Englishmen, and the most important one in Syria:—"The Syria Ottoman Railway Company, Limited, has been formed for the purpose of constructing and working the main line of railway from Akka and Haifa, on the Mediterranean coast of Syria, to Damascus, together with certain optional branches; of improving the Akka-Haifa harbour, and of establishing, when deemed desirable, a navigation service on the Sea of Galilee. The main line of railway is about 150 miles in length. At one end is a fine deep-water port, and at the other the city of Damascus, with a population of about 250,000. The immediate object of the company is to connect the two by rail by the route indicated upon the map accompanying the prospectus, and to improve the Akka-Haifa harbour. The country between Akka and Damascus consists almost entirely of very fine agricultural land. The annual yield of cereals in the Hauran district alone is about 200,000 metric tons, of which not less than 125,000 tons are exported, notwithstanding the fact that only a comparatively small portion of the land is at present cultivated, and the existing means of transport to the seaboard are of the most primitive and costly description. The railway will serve a population of upwards of a million, spread over the area covered by the line, and it is not unreasonable to assume that with cheap and rapid means of transport, the population will steadily increase, and the varied and ample resources of this rich province will be rapidly developed. The route has been carefully selected, and the line is being constructed on the 4 ft. 8½ in. gauge, with moderate gradients and curves, and with thoroughly substantial works and permanent way, so as to be suitable for quick passenger trains and heavy goods traffic. It will be available at all seasons of the year, and can be economically worked and maintained. By means of the railway, travellers from Damascus will reach the sea in about five hours, in lieu of the twelve to fourteen hours now required on the diligence route, while those from Nawá, the centre of the corn-producing districts of the Hauran, will spend only four hours on the road instead of twenty-seven, and save about 40 per cent. on their fare. For goods the differences are still more marked. Merchandise from Damascus, which now pays £4 8s. 4d. per ton to the sea, will only pay £1 10s. by the railway, and will be delivered in one-tenth of the time. Corn from Nawá, now paying £2 11s. 6d. per ton and upwards to the sea, will only pay 19s. by the railway, and the time will be five hours against seventy-two hours. This railway will meet a long-felt and pressing need. It will also augment the trade of the ancient city of Damascus, which is a great accumulating and distributing depot. It will expedite the perpetual flow of traffic to and from the chief centres of trade on the caravan routes to the far East and South, whilst an increasing population will, by speedy intercommunication and access, stimulate the commerce and traffic of the whole region. The estimated revenue is based upon official statistics and personal observations summarised by Sir Douglas Fox, the Engineer-in-Chief, whose detailed report is enclosed herewith. According to this, the traffic has not to be created, but already exists to such an extent as to justify the belief that the railway will, from the outset, be a dividend-paying line. The directors anticipate that a section of fifty-five miles from Akka and Haifa to the River Jordan will be opened before the end of September next, and the whole line to Damascus by the early part of 1896. Several miles of permanent way on the first section have been laid, and the work is proceeding in the direction of the River Jordan. This will be the only railway connecting Damascus with the sea, excepting a narrow gauge (partly rack and pinion) line to Beyrout (another port on the Mediterranean), which is being built over the two mountain ranges of the Lebanon and Anti-Lebanon. The completion of that project will, in the opinion of the directors, tend to promote the interests of this company by further developing the resources of Syria."

## SPECIAL PRAYER ON THE SABBATH.

It has been suggested that the readers of THE MORNING STAR would do well to remember Israel in prayer before God every Saturday. That day, the seventh day of the week, is, of course, the true Sabbath, according to the law. It will be God's Sabbath for the earth when He shall make Jerusalem a praise in the earth.

That which the Gentiles call the Sabbath is, properly and Scripturally speaking, the Lord's day—the first day of the week—and is identified in the minds of instructed Christians with quite another line of truth than that with which the Sabbath is connected.

At some time, then, on the Sabbath of the Lord God of Israel let us remember His chosen people.

Let us pray, first, that while our Lord still delays His coming in mercy to sinners, God will please to open the hearts of many of the Jews and add them to the Church of Christ.

Secondly, that He will please to prepare rapidly the hearts of thousands more by leading them to search their Scriptures for the enlightenment needed when the Church shall be removed to make them witnesses to the coming of the Messias as King of Israel and of the earth.

Thirdly, that He will be pleased speedily to remove all obstruction to the rapid re-peopling of Palestine, that the great events of the end of the age may no longer be delayed.

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. cxxii. 6).

## THE DAY OF HIS ESPOUSALS.

ROM. xiii. 12.

SWIFT to its dawning the morning millennial ascending  
Radiates glory along the horizon's dark rim,  
Up from the valleys faint warblings harmoniously blending  
Prelude, with tremulous bliss, the millennial hymn.

Eyes that have watched through the darkness are brightening with gladness,  
Hearts that have wearied with waiting now throb with delight,  
Strong in new hope to press on through all shadows of sadness,  
Leaving behind them for ever the glooms of the night.

Oh happy day, we have longed for thee watching and weeping,  
Longing for His coming, the glory and crown of thy bliss.  
Yearning to see His fair sunshine from height to height leaping,  
See the dark wilderness bloom 'neath the breath of His kiss.

Here where He toiled in dishonour, and suffered in weakness,  
Yielded Himself in His love to the shame of the cross,  
Bore the forsaking of loved ones with infinite meekness,  
Died by the anguish mysterious of measureless loss,—

Here shall He conquer, and reign in ineffable glory,  
Reign with His saints who have shared in His sorrow and shame,  
Here shall be told through the age His unparalleled story,  
While all the nations exalt His omnipotent Name.

Would'st thou be with Him and share in the joy of His crowning,  
Share in the song and the feast of His bridal delight,  
See the fair city that crucified, reverently owning  
Jesus of Nazareth, Lord of the world, and its Light?

Take then His name on thyself, with His shame and His sorrow,  
Portion of all who obey Him in single-eyed love;

Hated to-day, thou shalt shine in His glory to-morrow,  
Poor upon earth, but possessor of riches above.

Oh what rewards for His loved ones of honour and treasure  
When the King cometh triumphantly claiming His own!  
Well may we sing, looking forward to fulness of pleasure,  
Seeing Him, knowing Him then as we also are known.

Yet, ere that day of delight break in beauty and blessing,  
Tempest must herald its sunrise, and death mark its dawn;  
Fast to the conflict the powers of darkness are pressing,  
Eager to bar the advance of the brightening morn.

Impotent enmity! Yet, ere its fires malignant  
Soil with their lurid dishonour the vanishing night,  
Grant us, our Lord, to be rapt to Thy "Presence" benignant,  
Shelter Thy saints in Thy "secret pavilion" of light.

Hidden with Thee while the world, in deluded compliance,  
Yields itself up to Thy enemy's impious fraud,  
Hurling foul blasphemies unto God's Throne in defiance,  
Blind to the ominous flash of thy scabbardless sword,

Till with Thyself Lord, in luminous splendour down-sweeping,  
Smiting rebellion to ruin, Thou bringest Thy own,  
Ended for ever our weariness, watching, and weeping,  
Into the wealth of Thy kingdom, the might of Thy throne.

E. STACY-WATSON.

## PUBLICATION ANNOUNCEMENTS.

It is especially requested that all orders for this periodical and all business letters in reference to the same should be addressed to Mr. ALFRED HOLNESS.

We are thankful to state that, in consequence of the continued demand, it will be necessary immediately to reprint further editions of the February and March numbers. All the back numbers will be kept on sale, and we earnestly ask our friends to still use every effort to get them widely circulated. If any difficulty be found in obtaining the magazine through any bookseller, it will be forwarded at once upon application to our publisher.

SUBSCRIBERS will kindly take notice that the magazine is issued on the 15th of each month, and the paper is posted immediately thereafter.

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The



Morning



Star.

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"I will bless thee. . . and thou shalt be a blessing."—GEN. xii. 2.

THIS promise we claimed for THE MORNING STAR at its beginning, and our God has been pleased most graciously to fulfil it. He who said to Abraham, "Get thee out," has sent out this little harbinger of Our Lord's near advent on a wide range of blessed testimony. From all parts of the earth, and from all conditions of men, encouraging words cease not to come to us! And we know that God has blessed us. To Him be all the glory.

From New Zealand letters of cheer reached us at the close of last month. They could not have come earlier. After words of warm welcome, a well-known brother in Auckland writes:—"The time is short, and it behoves all who 'hold the truth in love' to stay up each other's hands, and to 'strengthen the things that remain.' Free thought, Theosophy, Spiritualism, Romanism, Ritualism, Popish Anglicanism, are spreading on every hand. Testimony should be borne, the light should shine into the darkness, and those having eyes to see these things should, in the unity of the Spirit, and in the bond of peace, stand fast in the liberty wherewith Christ hath made them free." To all of which we heartily say Amen!

"THINE are we, and on thy side . . . peace, peace be to thee, and peace be to thy helpers" (1 Chron. xii. 18). Yes; we and all that are with us belong

to our David, the Beloved of THE LORD. May great grace and peace be upon all His helpers. In this season of increasing apostasy from the truth, and of deepening darkness, we have been led out to His help against the mighty. It is no light work, and it is no child's play. Let the helpers continue much to pray for us. Let all that is done be done in "supplication and prayer with thanksgiving." To all who in any way have helped us hitherto, we desire, in His blessed name whose we are and whom we serve, to convey heartfelt thanks. Peace be to them, and great grace be upon them all.

AN INQUIRY COLUMN.

A FRIEND writes:—"THE MORNING STAR has greatly enlightened me. Many of my friends are not clear about two or three events in the near future. Possibly some of your contributors, who see clearly, will help us:—

(1) Who are to form the earthly inhabitants of the kingdom when our Lord rules with His saints?

(2) If the Church is in glory, and only unregenerate people are here? And if all who offend are to be "gathered in bundles for the burning," who shall stand? Or, do only the Jews and heathen form this inheritance?

(3) The children of believers, also of unbelievers—the little ones—where are they in the rapture? Can we leave our bairns to the "tender mercies of the wicked"?

On the same subject another writes:—"I desire to express my thankfulness that there came to me in January a free copy of THE MORNING STAR, otherwise I might never have known of its existence. I have been a teacher of others for twelve years, but my ignorance of the profoundest truths of the Book I thought I knew is more and more revealed with each copy of the paper as it comes to hand. I confess to a conversion, deep and delightful in reading and understanding the prophetic parts of the Scripture which has been inwrought in me by the Holy Spirit through the instrumentality of your paper. But there is a want felt, I think, by others as well as myself, which you can supply, viz., to insert questions by seekers after truth on the subjects treated of by your contributors, and for insertion of answers. For instance, I am puzzled how to understand John xviii. 36, in the light of much of

the teaching in THE MORNING STAR. If our Lord's 'Kingdom is not of this world,' does not that militate against the teaching of a Personal reign on the earth?

"Then again, in the paper by Mr. H. F. Witherby on 'The Coming Kingdom and the Coming of the King,' there is a passage which prompts a question important in its connection. The passage is:—"The Scriptures show us that after the coming of the Lord to the air and His taking up of His own to their heavenly home has occurred, the people of God who will in those days be converted, and who are then on the earth, will be subjected to the most severe and terrible persecutions."

"I should be glad to get Scripture light on this question. 'If the Lord takes all His own away out of the world, Jew and Gentile, as in 1 Thess. iv. 16, how are those left "then upon the earth" to be converted?"

WE have for some time desired to open a page of THE MORNING STAR for questions and answers, but hitherto it has been difficult to find space. This, however, we shall do, God willing, next month. And in the meantime we will gladly receive questions which, like the above, may be in the minds of simple students of God's Word. It is not our purpose to notice captious or over-critical questions; nor do we mean to entertain such as through much difference of opinion would be likely to lead to useless discussion.

A most helpful Conference on "Scriptural Holiness" has just been held at Sunderland in Bethesda Chapel, the church of our friend and fellow-helper, Pastor F. E. Marsh. The Conference was for three days, meetings being held morning, afternoon, and evening. The speakers were Pastors Leitch and Robertson (of Glasgow), C. B. Sawday (of London), J. Urquhart (editor of *Word and Work*), Rev. A. Wilkes (of Ipswich), Pastor Marsh, Drs. McKilliam and Neatby. The meetings were largely attended, and the interest was great. Side by side with conferences on our Lord's Coming, such meetings to incite to holy living are worthy of every encouragement. In these days of abounding error, however, especially in this direction, too much care cannot be taken to insure true Scriptural teaching. Let it never be forgotten that the "Blessed Hope" of



our Lord's return is of itself, when truly held in the heart, the most powerful motive and help to a sanctified and purified life.

◆ ◆ ◆  
We are thankful to learn from many quarters that our Jewish portion is greatly appreciated. It has brought us into touch with many who, in various ways are engaged in Jewish work, or who are more or less interested in Israel. Our readers are already acquainted, through this paper, with the "Society for the Relief of Persecuted Jews." The secretary of this Society, Mr. Finn, has kindly forwarded the last letter from Mr. R. Scott-Moncrieff, their special commissioner at Jerusalem.

He says:—"Not a week passes without arrivals of Jewish refugees by the steamers at Jaffa. Destitute Jews are not now allowed to remain in Egypt. They are sent away from Alexandria; many go to Marseilles, Genoa, Zürich, but are sent back to Alexandria. Not allowed to land, they come on to Jaffa. How great must be the sufferings of the aged, the infirm, the women and children in those long weeks, tossed from country to country, on sea and land, their provisions exhausted, without money, none to pity or to help. At Jaffa there is much sickness. The *Mildmay* Hospital (the only free hospital there) is full. The medical relief we have given has been to many a great boon, especially during the last severe fever epidemic. At Jerusalem there is very great distress; the poverty and misery are beyond description."

#### ABRAHAM'S VINEYARD.

A RESIDENT writes:—"I think 'Abraham's Vineyard' is the most useful institution in Jerusalem for helping the Jews to help themselves. Here many different kinds of work have been started, but funds are sadly needed. Had we the means, we could employ many on building cottages on our land, and many more in carpentry, blacksmith's work, soap-making, and stone-dressing. One large cistern for water will soon be ready. We could build many more, and thus give water to those who have none even to drink."

#### INTERESTING TRADITIONS.

LIEUTENANT WOLFE MURRAY, R.N., has kindly forwarded the following:—"The Fellahin of Palestine have many signs as to coming judgment. In their books they find the end of the world foretold thus:—'Matta ma mad il hadeed' (When iron is laid in length), 'Wa Kurb el ba'eed' (When distances are shortened), 'Un'yuru ila yom il wa'eed' (Look to the promised day)."

It is needless to say that iron is laid by railway; distances are shortened by telegraph, steamer, and by rail. The Beni Halel are a tribe whose wanderings

from Arabia through the Holy Land and on to Africa, together with their wars and the deeds of their heroes are celebrated in an Arabic ballad. A portion of this tribe has recently returned from Africa and settled in Palestine beyond Jordan. The Fellahin regard this as a sign of the coming of the Judgment.

◆ ◆ ◆  
AMONG our many interesting articles this month we would draw our readers' attention to Mr. E. A. Rawlence's paper, "Jerusalem a Praise in the Earth." It may be obtained in rather an amplified form of the author at Newlands, Salisbury.

#### SHORT EASY PAPERS ON PROPHECY.

##### NO. IV.—THE GENTILES.

WHEREVER in the prophetic Word "Gentiles," or "nations," or "heathen" are referred to, the meaning is the multitudes in their national or corporate character as distinguished from the people of God's election, the ISRAEL NATION.

This must be always kept in mind when we study prophecy, because many have got an unfortunate way of excluding so-called *Christian nations* from the term Gentile or heathen, so that the proper distinction in God's mind is not recognised, and in consequence prophecy is misinterpreted.

In a previous paper we noticed that as we see the germinal character of the nation in Abraham and his sons, so we have to go back to Noah and his sons to see all the nations in their beginnings. From Shem, Ham, and Japhet all the nations of the world have sprung.

We learn from the sacred record that for a time all the branches of Noah's family lived together as

##### ONE GREAT FAMILY.

That in this united condition they, in their journeyings, found the plain of Shinar, which without doubt is Babylonia, and dwelt or settled there. Here they combined in one purpose antagonistic to God's command to take possession of the earth, people it, and subdue it, viz., that of building a huge city and tower in order to prevent their being scattered. God destroyed this purpose by miraculous interposition in the confusion of tongues, which forced them to divide and scatter abroad. This event took place in the days of Peleg, one of Eber's two sons (Gen. x. 25). There can be little doubt that in the first instance there were three distinct languages brought about by God's interference, marking the division into the three great races, and that all subsequent modifications will be found at last to have sprung from them as roots.

THE SEMITIC, JAPHETIC, AND HAMITE, or Canaanite, are therefore the three great original divisions of the present human race, and from these three all nations have sprung. It is probable that in the very names of Noah's sons we have the given character of these nations: Shem meaning "name" or "good fame," Ham, "hot" or "burnt," and Japhet "enlarged" or "spread abroad."

Of the Semitic branch the more important nation is of course the Hebrew, or Israelite, which we have already considered. Others are Persia, Arabia, Syria, and Lydia.

The Hamite branch consisted of the descendants of Ham's four sons, Cush, Mizraim, Phut, and Canaan. The former seems at first to have settled in Ethiopia, and afterwards in Egypt; Mizraim must at first have settled in Egypt, and given his name to that country, Mizraim being the Scripture name of Egypt. Phut is believed to have peopled part of Africa, and the Canaanites were well known as the early inhabitants of Palestine.

Japhet had seven sons, and the branch became, according to Noah's prophecy (Gen. ix.), greatly enlarged or spread abroad. "God will make Japhet to spread abroad, and he will inhabit the tents of Shem, and Canaan will be slave to him" (ver. 27).

They spread abroad most extensively, and took possession of parts more remote than the original Shinar locality, occupying the lands of the north. They appear to have peopled and to be still found in Scythia, Media, Greece, Spain, Armenia, and Asia Minor.

In the prophecies of Ezekiel we find them largely to the front, and most prophetic students believe that the great Empire of Russia forms no unimportant part of this branch.

Of all the Gentiles, the Hamite nations first, in point of time, took prominence. The first founder of a dynasty sprang from this branch. Nimrod overbrow God's idea of the family and parental authority, which was ever the

##### DIVINE PURPOSE FOR NATIONS,

and introduced conquest and imperial power, ruler and subjects, subduer and subdued. His name as given in Scripture is apparently Semitic, and means "rebellious, or the rebel." He and his prospered long and mightily; but the blight of God's curse was ever upon them. The Assyrian power was the earliest and most God-defiant of all subsequent historical dynasties. It has handed down a widespread idolatrous religion of Satanic conception of the most abominable and blasphemous character. We know from prophetic study that in the closing days of the present Gentile dominion Assyria is again to have a prominent place as an enemy of Jehovah, His Christ, and His people.

For a time, so far as the Scriptures relate, God seems to have left the nations after "dividing" and scattering them, as we have seen, to themselves. He then, as detailed in a former paper,

##### ELECTED IN ABRAHAM A NATION

who should glorify Him as an earthly people and carry forward His purposes for the earth, in the sight of all the nations. This purpose yet waits its fulfilment, because "Israel after the flesh" proved only its unworthiness and unfitness. Israel in its relation to Christ, and according to the power of the Spirit, will yet magnify this purpose of God. Meanwhile, because of Israel's unfaithfulness, God has committed the sovereignty of the earth, in its present

condition, to the Gentiles, and the period, known in consequence as

#### THE TIMES OF THE GENTILES,

is running on, and is almost run out.

This expression, "the times of the Gentiles" is an important one in the study of the prophetic word. It is used only once (Luke xxi. 24) by our Lord Himself, when He referred to the length of time when Jerusalem should be trodden under foot of the nations. This oppression He declared was to last only till the *times* of those nations should be fulfilled.

By a careful study of the prophetic word, especially that given us by Daniel, we learn what these times are. As we study the history of Israel after the flesh, as recorded in the sacred writings, we trace only a sad continued failure, but at last, in 2 Chron. xxxvi. 15, 16, we are told that "the wrath of the Lord arose against His people till there was no remedy," and the Lord pronounced the national judgment, "I will overturn, overturn, overturn, it: and it (the kingdom committed to Israel) shall be no more, until He come whose right it is; and I will give it Him" (Ezek. xxi. 25-27). From that time until the coming of Him whose right it is—*i.e.*, until the coming of Christ Jesus to rule in triumphant righteousness over this earth—the God of heaven committed the sovereignty of the earth to Nebuchadnezzar, as the head of Gentile power, and the "Times of the Gentiles" began (Dan. ii. 37, 38).

The whole of Gentile dominion is portrayed in Daniel's prophecies under the figure of a great image and of four wild beasts.

#### FOUR SUCCESSIVE GENTILE EMPIRES

are thus presented to us: the Babylonian, Medo-Persian, Grecian, and Roman, the last ten-kingdomed condition of which under the Antichrist has yet to be formed.

It will then be made abundantly manifest that, just as Israel according to the flesh miserably failed, so all nations have and do manifest the same miserable failure and incapacity to carry forward God's purpose of a righteous and beneficent government. All the dynasties entrusted by God with the sceptre and the sword have one after another proved wretchedly unworthy. The days in which we are living are increasingly proving this as to our own highly favoured nation, and the close of Gentile times, very near at hand, will be in the midst of a condition of apostasy from God and His holy purposes more terrible than anything which has yet been seen on earth.

Then, when under terrible judgments, the nations of this earth shall begin to learn righteousness and long for deliverance, He who is the Desire of all nations "will come, and will not tarry." "The Lord my God shall come, and all the saints with Thee" (Zech. xiv. 5).

"Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people" (Ps. l. 2-4).

## A SPECIAL BLESSING ON THE PROPHETIC STUDENT.

BY REV. W. FRITH.

IF "all Holy Scripture was written for our learning," then surely the prophetic parts, no less than the preceptive, were so; and, if this is God's mind, what culpable neglect, or wilful perversion, to leave unread so large a part of the Divine Word!

True, our own future is all unknown to us! This is the will of God, and here is wisdom, for who would wish to see the veil lifted, and discover the whole pathway of his life! We have no horoscope, but faith can say, "I will trust, and not be afraid!" Yet though this be so, all is in the hands of the Lord; "all my times are in His hands, and the number of my months are with Him!" How blessed to realise this, and to be assured that, whether we can see or not, He sees along the whole pathway; "He knoweth the way that I take!" And well for us step by step to say, "Thou shalt guide me with Thy counsel, and afterwards receive me to glory!"

Glimpses and foreshadowings of great events are, however, given to assure our faith and encourage our hope. This is the special purpose and province of the prophetic Scriptures; especially as the end approaches, the time for the Lord's more direct intervention on behalf of His ancient people draws near, and the darkening days which precede the return of our blessed Lord fall upon us.

And though the *last days*, properly so called, are the last week of the seventy, hebdomads, when the seals will be opened, the trumpets blown, and the vials poured out, yet

EVEN NOW THERE ARE GATHERING CLOUDS, portentous of evil looming in the future; so that faith needs assurance, and hope needs encouragement. And these will both follow, if the prophetic Scriptures are carefully and prayerfully studied. We say studied, for the Greek word here, *ἀναγινώσκω*, has this meaning—to know thoroughly, "to read, mark, learn, and inwardly digest," what the Lord has foretold for our future acceptance and appropriation. And never, in our opinion, was this more needed than now, when a time of extreme restlessness, doubt, and pernicious false teaching is so prevalent.

Thus we learn that these prophetic foreshadowings are revealed to be read and studied. This is God's express purpose, and faith's province is to act and co-operate along the line of His "*plan of the ages*," not to pass over with culpable indifference, or pervert by a prurient curiosity, "*the times and seasons which the Father has kept in His own power*" (Acts i. 7). Still, these prophetic utterances demand our sober and reverent study. For "*He who telleth the number of the stars, and calleth them all by their names*" (Gen. xv. 5; Ps. cxlvii. 4) can make no mistake, nor have revealed these predictions without a definite moral purpose in relation to our faith, here and now. Oh, may our faith in regard to these prophecies be that of a little child!

"WE BELIEVE, AND THEREFORE SPEAK."

For, if we are the true disciples of Emmanuel, "these things are *most surely* believed among us."

To neglect these "true sayings of God" is utter disloyalty to the sceptre of Him who is the "Lord God Omnipotent," while He is the Saviour of all them that believe; while to study them is to "walk in the obedience of faith," to hearken unto Him who is "the faithful and true Witness," who "*worketh all things after the counsel of His own will*."

If we act in obedience to "*Him who speaketh from heaven*," the following among other results will accrue to us as blessings from Him:—

(1) Our faith will perceive that all is ordered in the Providence of life, and that, whether we can decipher all the detail in the terse foreshadowings or not, it is still true—God is in history, God is in prophecy; and He is in the former because He is in the latter. Hence our faith, in fearless firmness, can say, "For we know—*οἶδαμεν*—that all things work together—*συνεργεῖ*—for good. Here is the key which unlocks all the mysteries of Providence and prophecy: *the Worker* who manipulates the whole machinery is *the only wise God, our Saviour*."

(2) We shall be blessed in seeing that the fact of a *special Providence* is beyond all question. "He knoweth our down-sitting and uprising, and is acquainted with all our ways," "*therefore will not we fear*" (Ps. xlv. 2). Every promise is a prophecy, and therefore must be fulfilled.

(3) We shall be blessed in having our hearts kept restful amid these darkening days, while the ten toes are in the process of formation, and He is preparing to fulfil His ancient prediction: "I will overturn, overturn, overturn; and it shall be no more, *until He come* whose right it is; and I will give it Him" (Ezek. xxi. 27).

## THE CANDLESTICK OF GOLD.

BY PASTOR W. FULLER GOOCH.

THE seven visions of Zechariah all bear on Israel's history as it is yet to be unfolded. The prophet was raised up in connection with the return from the Babylonish captivity to cheer and encourage the returning exiles in their efforts to resuscitate the national life on its Godward side. He was commissioned to fan the smouldering embers of their faith into a brighter flame, and to reveal the covenant riches of Divine grace as they were sealed to the seed of Abraham, "the Friend of God." Partial, indeed, were the results of the mission Zechariah and his colleague Haggai thus fulfilled, the time had not come when God could fulfil His purposes and complete His promise as made unto the fathers. All that could then be accomplished was to gather a remnant of pious souls around the standard of Messianic hope, and to them give glorious unfoldings of what should be in the latter days, when the history of their wanderings and of their transgressions being over, they should see in "Him whom they pierced" their Redeemer and their God, and in penitent, believing acceptance of Him as their Saviour King realise

at last their true destiny and special privilege as the nation of God's choice.

Marvellously clear and beautiful are the pictures drawn upon the prophetic canvas for the purpose of revealing the Divine plan for bringing Israel up to the point of its final blessing and coming glory as "the redeemed of the Lord," gathered out of every land, and established in their own possession in the day of His return. Light mingles with shade, grace with judgment, and smiles with tears, as with master hand, guided by the Divine Spirit, the prophet depicts the people first as a little grove of myrtle trees growing in the valley, and last as a strong and mighty nation gathered to the newly built temple of the Lord, ruled over by the

PRIEST-KING WHOSE NAME IS "THE BRANCH,"

and sought after by those that are far off, as a people to be admired and wondered at, because "satisfied," and full with the blessing of the Lord. Precious truths, vital to the revelation of God, and sweet to the taste of every true child of God, are brought to the front in connection with it all, showing that however varied the dispensational aspects of Divine procedure may be, the foundation of them all is one and the same. Nowhere is the fundamental doctrine of justification by faith through the imputed righteousness of Christ as the Sent One of God more plainly set forth than in the picture of Joshua the high priest standing before the Lord, as seen in chap. iii.; and nowhere is the work of the Holy Spirit more clearly set forth in illuminating the soul, by uniting with Christ, and revealing His fulness, than in the vision of the candlestick recorded in chap. iv.

Would that we could all be "wakened" to see such sights as the prophet thus beheld, and to comprehend the grace involved. Be it ours to pray more earnestly, and in faith, for the opening of the eyes of our understanding, that we may know what is the hope of our calling, and better comprehend the wonders of redeeming love.

The candlestick all of gold seen by the prophet takes us back in thought to the Tabernacle of Moses. In Exod. xxv. 31-40, we find a description of it as designed of God. Like all the furniture of the Tabernacle, it was typical of Christ, "the greater and more perfect tabernacle, not made with hands." He who said of Himself, "I am the Light of the world," is also designated "the Light of Israel."

He was given of God to be not only "a light to lighten the Gentiles," but also "the glory of" (God's) "people Israel." Considered thus in its primary significance, the candlestick sets forth the personal Christ as the Light of His people. Just as there were no other means of light in the Tabernacle, the candlestick alone furnishing all, so He is the one and only source of all knowledge concerning things pertaining to God. In its details of construction are blessed teaching as to His essential and also His resurrection glory, its almonds, knobs, and flowers all setting forth His praise. But into this we may not now enter, but must only remark on the seven branches or lamps connected with the central stem. These are Israel

as a corporate people associated with Christ, who becomes their light, that they may diffuse and reflect it on others. The difference between this one stand with its seven lamps and the seven separate stands of Rev. i. is marked, and points to the distinction between a dispensation during which no one nation, but

A PEOPLE GATHERED OUT OF ALL NATIONS,

and united to Christ by living faith, is the chosen means of witnessing for God on earth. In the millennial age it will be otherwise, as seen in the vision of the prophet. Israel restored will then be God's instrument on earth for blessing other nations. "He shall cause them that come of Jacob to take root, and Israel shall blossom and bud, and fill the face of the world with fruit." As it is written in Isa. lx., so shall it then be fulfilled, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee . . . the Gentiles shall come to thy light, and kings to the brightness of thy rising"; but the source of it must be looked for in ver. 20 of chap. lix., "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

But it is instructive to see from Zechariah's vision the link of connection between Israel and the Saviour, the means by which the change from their present state of blindness to that of spiritual enlightenment and testimony shall be brought about.

The prophet sees seven pipes connected with the seven lamps, and two olive trees, one on either side of the candlestick, from which golden oil was conveyed through the pipes to the lamps, securing the full supply requisite for the light. The explanation is thus given: "Not by might, nor by power, but by my Spirit, saith the Lord." Israel's restoration and consecration to the service of God shall not be brought about by means of human governments, armaments, or patronage of any kind, but purely and simply by the gracious intervention of God. The oppressor shall be "broken without hand," the great mountain "shall become a plain," and the topstone of the building designed of God shall be brought forth "with shoutings, Grace, grace unto it." The Spirit who brooded over the chaotic earth at the beginning, and brought forth scenes of verdure, life, and fruitfulness good to behold, shall brood over poor outcast, dark, and despised Israel, and the result shall be that "in that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." Then will "the Lord create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night, and over all shall be the glory for a covering." The Lord their God shall enlighten their darkness.

Our thoughts are carried on by the prophet's symbolism to the nearing future of Jewish history. Gathered to their own land in unbelief, surrounded and beset by foes, deceived and crushed by Antichrist and his confederate hosts, the seed of Israel shall indeed be desolate and afflicted,

the remnant found within their borders shall cry unto God in their distress, and He will hear them. "The eyes of the Lord, which run to and fro through the whole earth," shall be upon them, and He will be "as a wall of fire unto them, and the glory in the midst." He who shall ere long cause that the ephah of wickedness shall be set upon its own base, in its own house in the land of Shinar, as a prelude to its utter overthrow and entire destruction, shall also cause the House of David and the Temple of His holiness to be rebuilt, and shall bring forth the seven-lamped candlestick of His own choice and design, cause it to be set in its own place, and illumined by the light of His Spirit, made one with

HIS OWN ANOINTED KING AND PRIEST.

in all the blessings of His redemption work, make Israel to be a light unto all that sit in darkness. \* \* \*

Already do we seem to see a remnant being gathered for blessing, and in the gracious work of God's Spirit among the Jews in these latter days, we surely see an earnest of what is in store for them when their Messiah comes to appear for their deliverance and joy.

The two olive trees on the right and left of the candlestick point to instrumentality which shall be employed of God for bringing about this purpose. In Rev. xi. 4 these are identified with the two witnesses to whom God will give power to testify in the midst of Israel during the last three and a half years of Antichrist's reign. Filled with the Divine effluvia, these mighty men of God (Moses and Elijah, as there is much reason to believe), shall not only give forth fire to the destruction of their enemies, but shall empty out of themselves the golden, precious oil of grace and truth sent through them to such of Israel as shall receive their testimony. It is written in Mal. iv., "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." It was in allusion to this our Lord said in Matt. xvii., *after the death of John the Baptist*, "Elijah truly shall first come, and restore all things." Thus confirming the Old Testament prediction. God holds

HIS WORKERS IN HIS OWN HAND,

and reserves the right to use them *where and when, and as He pleases*. When the interregnum of our present dispensation is past, if He is pleased to make two of His chiefest servants of Old Testament times links between the past and the future aons of His purpose, who shall question either His wisdom, right, or power in so doing. These "two anointed ones," anointed surely for special service, are at present "standing by the Lord of the whole earth," waiting the command to go forth and do His bidding in the latter days, and to witness for His name to the people, over whose fathers in the earlier times they watched, and wept, and yearned, so earnestly and so long.

As we read the wondrous words of prophetic import we have thus surveyed,

let us learn to admire the grace of God in that He has not cast off the people whom He foreknew. Israel's light may for awhile be put out, dark shades prevail where once the glory of God shone forth; but the gloom shall ere long give place to brightness, and the light be rekindled, to burn more clearly than ever before, and no more to be extinguished. "The gifts and calling of God are without repentance," the word Jehovah hath spoken must be fulfilled, and all His counsels come to pass. "Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in those days, should it be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth, and in righteousness."

Let us also learn that the secret of all power for service, and of all growth in spiritual knowledge, is close association with Christ through the supply of His Spirit. If we are to burn and shine for God, we must have "oil for the light." This God has provided, and bear in mind that no oil will do but "the pure oil olive beaten for the light, to cause the lamp to burn always." It is in God's light that we must see light. Our great High Priest is in the holiest place, and has charge of the oil; the residue of the Spirit is with Him, and He will grant us all we need if we seek it earnestly at His hands. Let us remember that—

"To keep the lamp alive,  
With oil we fill the bowl;  
'Tis water makes the willow thrive,  
And grace that feeds the soul.  
The Lord's unsparing hand  
Supplies the living stream;  
It is not at our own command,  
But still derived from Him.  
Man's wisdom is to seek  
His strength in God alone;  
And e'en an angel would be weak  
Who trusted in His own."

Instrumentalities and helps have their place; they are ordained as means to an end; but they are nought save as the golden oil flows through them. Let us see to it that the pipes are clear, so that the stream can run through them unhindered, and that they are in close contact with the bowl, as well as with the olive trees.

### JERUSALEM: A PRAISE IN THE EARTH.

BY E. A. RAWLENCE.

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isa. lxii. 6, 7).

HERE is a definite instruction to the Lord's children, and how many of us have obeyed it? and, of those who have done so, how many have ever searched the Word to endeavour to find out what is meant by "Jerusalem, a praise in the earth"? Let us, then, with the help of the Holy Spirit, seek to ascertain what Jehovah has revealed on this subject.

It is abundantly clear from the chapter from which this verse is taken that this

blessed time will not be until Israel has returned to her inheritance, and until the salvation of Zion has come, bringing His reward with Him and His recompense before Him (ver. 11, R.V.).

At present the Holy Land is "an astonishment," "a proverb," and a "by-word," but then it shall be a "glory of all lands."

The events which inaugurate this great transformation commence with the return of our Blessed Lord to deliver Israel, when immense physical changes in the whole of that district will be brought about. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . and it shall come to pass in that day, that *living waters* shall go out from Jerusalem; half of them toward the eastern sea: and half of them toward the western sea; in summer and in winter shall it be" (Zech. xiv. 4, 8, R.V.).

These "living waters" are more fully described in Ezek. xlvi., where we gather that they are to develop into a mighty "river that could not be passed through." "These waters issue forth towards the eastern region, and shall go down into the Arabah, and they shall go toward the sea; into the sea shall the waters go which were made to issue forth, and the waters shall be healed, and it shall come to pass that every living creature which swarmeth in every place whither the *two rivers* (Heb. marg.) come, shall live, and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh" (ver. 8, 9, R.V.).

Thus we see that these life-giving rivers, which are to issue

#### FROM UNDER THE THRESHOLD OF THE TEMPLE,

are to carry life and fertility wherever they go, especially the eastern branch, which is to effect a marvellous change in the salt sea, and to destroy all the death-dealing properties in its waters, so that it will teem with fish. In order to appreciate what this means, it is necessary to understand somewhat of the geology and present condition of this district. The salt sea is the most remarkable sheet of water on the earth, being in a huge cavity no less than 1,292 ft. below sea-level without any exit.

Into this mighty basin the Jordan and numerous smaller streams pour large volumes of water daily, only to be evaporated by the intense power which an eastern sun would naturally have on such a situation. This accounts for the exceptional saltiness of its waters, as all fresh water contains more or less salt in solution which is left behind when the water is evaporated, thus there is an ever-increasing saline residuum.

This condition results from some violent subterranean convulsion which produced a fracture in the crust of the earth throughout this district, of which the salt sea is the centre.

Now the question is, when did this occur?

It is obvious that when Lot looked down on this district from the high lands between Bethel and Hai, and "lifted up his eyes, and beheld *all* the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt as thou goest unto Zoar" (Gen. xiii. 10, R.V.), he beheld a very different state of affairs from the present desolation.

We are therefore justified in assuming that the destruction of Sodom and Gomorrah was due to this fearful volcanic eruption. Indeed (in Gen. xiv. 3) we are expressly told that the great battle between Amraphel and his allies and the king of Sodom and his allies took place in the vale of Siddim, "which is the salt sea." David also probably refers to this in Ps. cvii. 34, where he speaks of Jehovah turning "a fruitful land into saltness (margin) for the wickedness of them that dwell therein." The general objection to this theory of the destruction of Sodom and Gomorrah is that the Dead Sea is not now visible from the locality from which Lot is said to have viewed it, but this is really strong proof in its favour.

If we accept the Scripture statement, that from the point in question Lot "beheld *all* the plain of Jordan" (Gen. xiii. 10), and then realise that this particular part shortly after sank into a mighty abyss of from one thousand to fifteen hundred feet below its former level, is it to be wondered at that this section of what was then part of the plain of Jordan cannot now be seen from this distant vantage ground in the highlands.

We have thus traced the cause and the effect. How then is the restoration of these regions to take place?

First, it is obvious that the waters of the Salt Sea must force an exit somewhere, otherwise the greater the quantity of water poured into it the greater will the saline residuum become, and thus the evil will be increased rather than lessened.

It is manifestly impossible to find an exit to a sheet of water 1,292 feet below sea-level; hence we find in Zech. xiv. 10, "all the land

#### SHALL BE TURNED AS A PLAIN

(it was a plain when Lot beheld it) from Geba to Rimmon south of Jerusalem: and it shall be lifted up."

Thus a secondary effect of the great earthquake which is to rend the Mount of Olives will be to undo the result of the former visitation and cause this great cavity in the earth's surface to be filled up.

We are now in a position to look for an exit which will enable these living waters to pass through the Dead Sea, and wash out the saline residuum of centuries. We should naturally expect that the Jordan would continue its southerly course down the Wady el Jeib, as it undoubtedly did formerly, until it emptied itself into the Gulf of Akabah, an arm of the Red Sea, but we are informed in Joel iii. 18, that "it shall come to pass in that day, that . . . all the rivers of Judah shall flow with waters, and a fountain shall come forth of the House



of the Lord, and shall water the Valley of Shittim."

There can be no mistaking the identity of this "fountain" with the waters referred to in Ezek. xlvii. and Zech. xiv., and Shittim was the last camping ground of the Host of Israel before they crossed the river Jordan near Jericho. It was there that the incidents connected with Balaam and Balak took place (Num. xxv. 1), and from thence the two spies went forth (Josh. ii. 1). It embraced a country at the north-east corner of the Salt Sea, therefore we must conclude that these "living waters" will still continue their easterly direction, the result of which will be that they will ultimately either form a junction with the river Euphrates or flow direct into the Persian Gulf. If this be so, here is a wonder! There would thus be formed a waterway

BETWEEN THE MEDITERRANEAN SEA AND  
THE PERSIAN GULF,

a connecting link between the East and West, of which the value has been long realised in the commercial world, and over this route railways have been projected, and even a ship railway proposed, by which ships should be transported between the Mediterranean Sea and the Persian Gulf.

This is such a startling fact that we must still further examine the Word for confirmation.

The following passages appear to refer to the same subject:—

"Then shall the lame man leap as an hart, and the tongue of the dumb man sing: for in the wilderness shall waters break out, and streams in the desert."

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the way-faring men, though fools, shall not err therein."

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there, and the redeemed shall walk there:

"And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be on their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 6-10).

And, again, in Isa. xliii. 18-21:—

"Remember ye not the former things, neither consider the things of old."

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."

"The beast of the field shall honour me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen."

"This people have I formed for Myself; they shall show forth My praise."

In these two prophecies we have a reference to a "highway" and a "way" in the wilderness—that is, in the great Syrian

desert, embracing the great tract of country between the Jordan valley and the Euphrates, which forms part of the promised inheritance to Abraham (see Gen. xv. 18), but on account of Israel's unfaithfulness has never yet been fully possessed, and at present is howling desert which cannot be inhabited. The effect of this highway seems to be to produce life and fertility in these barren wastes, thus possessing the same life-giving properties which belong to the waters issuing from the Temple at Jerusalem. May we not, therefore, conclude that they are one and the same? There is also mention made of rivers, streams, waters, pools, and springs, which would appear to indicate that this highway will only be a main artery, and that the whole district will be intersected with streams and brooks, the result of which will be that "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," and cause such a transformation scene, that "then shall the lame man leap as an hart, and the tongue of the dumb shall sing" for very joy.

All this shall be when "the ransomed of the Lord shall return," "for thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters. . . . Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing" (Is. xliii. 16-19).

The passages of the Red Sea and the Jordan were wonderful, but as nothing compared to this "new thing" which Jehovah will do when "He sets His hand again a second time to recover the remnant of His people" (Isa. xi. 11). At first He led them "through fire and through water" (Ps. lxxvi. 12), but now He will lead them on the floods. Thus, we see Jerusalem will be approached from the east and west by a magnificent waterway, and we can now appreciate the beautiful similes of the prophet,

"ALL NATIONS SHALL FLOW UNTO THEE"  
(Isa. ii. 2, &c.).

And, again, "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the noise of the sea shall be turned toward thee (marg.), and the wealth (marg.) of the Gentiles shall come unto thee. . . . Surely the isles shall wait for Me, the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of thy God, and to the Holy one of Israel, because He hath glorified Thee" (Isa. lx. 5-9).

And lastly:—

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

"But there the glorious Lord shall be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby."

"For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us."

"Thy tacklings are loosed; they could not well strengthen their mast, they could

not spread the sail: then is the prey of a great spoil divided; the lame take the prey."

"And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 20-24).

Surely there can be no mistaking the import of these passages, although some may conclude from the last quotation that, however abundant these waters may prove, shipping is not to pass over them; but if the whole passage is carefully examined it would seem to have been recorded for the purpose of giving peace and assurance to the inhabitants of Jerusalem, and is certainly strong evidence as to the ability of shipping to reach the city, for to assure a city situate thirty miles from the coast and 2,600 feet above sea-level that no "galley with oars" nor "gallant ship" shall "pass thereby" is, speaking reverently, almost an absurdity. We may assume, therefore, that the galley with oars and the gallant ship are merely a description of what we should call "men-of-war." This view would seem to coincide with the tenor of the passage, which is obviously intended to assure the inhabitants of Jerusalem that she shall be a "quiet habitation," and that, although open to attack by a hostile fleet, they need not trouble to fortify the entrance of this great highway, for "the Lord is our King, He will save us." Having regard to the dual nature of the rivers already referred to (Ezek. xlvii. 9, R.V., margin), this passage may mean that there shall be no through communication, each river proceeding from a separate source, so that no ship will be able to "pass thereby"; and perhaps this construction is most in harmony with the context. As if Jehovah were determined that this waterway should be the only means of communication between the east and the west, as it is written in Isa. xi. 15, that in that day "the Lord shall utterly destroy the tongue of the Egyptian sea." This probably refers to the Gulf of Suez, which will apparently be affected by these earthquakes, and the effect of this destruction would be to wreck the Suez Canal. Thus man's highway will be superseded by God's highway.

Jehovah, in Ezek. v. 5, triumphantly exclaimed, "This is Jerusalem: I have set it in

THE MIDST OF THE NATIONS

and the countries that are round about her." An examination of the land surface of the globe, extended as a plane on Mercator's projection, such as may be seen in any of our schools, will at once demonstrate the unique position which the city will possess under the conditions which we have been considering.

Its accessibility to all parts of the earth could not be equalled, and it will be seen that she will then be in direct communication with Central Africa by the Nile Valley, with Central Asia by the Euphrates and Tigris Valleys, with the Eastern America by the Mediterranean Sea, and with the Western America, India, China, and Japan by the Persian Gulf. Thus she will fulfil her destiny, and be the great missionary centre of the earth, for thus

saith Jehovah, "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither seen My glory; and they shall declare My glory among the Gentiles" (Isa. lxvi. 19).

This, then, appears to be what is meant by Jerusalem being a "PRAISE IN THE EARTH," and no doubt many will be tempted to say, "Impossible, such things cannot be!" But the sweet Psalmist of Israel saw it and sang of it well nigh three thousand years ago in that wonderful 46th Psalm, which follows that recording the marriage of the King:—

God is our refuge and strength,  
A very present help in trouble.

Therefore will we not 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,

There is a river, the streams whereof shall make glad the city of God,

The holy place of the tabernacle of the Most High.

Here, in four short stanzas, are depicted all the scenes which we have been considering. Or, again, in Ps. cvii. 33 (R.V.) we get the cause and effect:—

He turneth rivers into a wilderness,  
And watersprings into a thirsty ground;  
A fruitful land into a salt desert,  
For the wickedness of them that dwell therein.

In ver. 34 the transformation scene—

He turneth the wilderness into a pool of water,  
And a dry land into water springs.  
And there He maketh the hungry to dwell  
That they may prepare a city of habitation.

In verses 42 and 43, the reason why Jehovah does this is given:—

The upright shall see it and be glad, and all iniquity shall stop her mouth.

Whoso is wise shall give heed to these things,  
and they shall consider the mercies of the Lord.

In conclusion, let us consider two reservations in the restoration of these regions which specially show forth the "mercies of the Lord." In Ezek. xlvii. 11, we are told that the "miry places thereof and the marishes thereof shall not be healed; they shall be given for salt" (R.V. margin). Thus the miry places or slime pits (see Gen. xiv. 10) and the marishes are not to be healed, as the one will yield bitumen or asphalt, and the other salt, both of which will prove of great value to Israel for economical purposes.

If we have rightly foreshadowed the mind of Jehovah, and if these things are so, how can the Lord's remembrancers take rest or give Him rest until He have established it (Isa. lxii. 6, 7 R.V.)

## "WHEN JESUS COMES."

By F. MUSTOW.

"WHEN Jesus comes." And the happy day is surely drawing nearer; the sound of His chariot wheels is almost heard; the Archangel, doubtless, already waiteth with bated breath to receive the commission from his Divine Lord and Master to sound the final blast that sleeping and waking saints have long waited for.

The joy of the Bridegroom cannot be conceived by mortal creatures as He awaits the moment of His Spouse's presentation to Himself. The index finger of prophecy points to this; the "falling away" from "the faith once delivered to the saints" announces the moment to be nigh; the condition of the nations, at the present, foreshadows the closing event of this dispensation.

"When Jesus comes" the heel of the oppressor shall no longer be upon the neck of His people, and the enemy that now laughs shall then be the subject of judgments, and

### MOURNING, LAMENTATION, AND WOE

shall be his endless portion that has persecuted the people of the living God (Jew and Christian), and done "despite to the Spirit of grace," and lightly esteemed the "blood of the covenant."

The sons of Israel, so long a byword among the nations, "scattered and peeled," on whose head has been poured the wrath of unjust kings, are about to be delivered: truly they were broken off that we might be grafted in, and so surely is their measure of iniquity full. But now, "the time is at hand" when the Jew shall be gathered in, and if this is so (and no honest person thinks otherwise), how much nearer must be the approach of the Lord Jesus for His saints?

At the present time—more than at any other period that has gone before—there is an evident arousing as from slumber of the saints of God, and the attitude is one of great expectancy. What has caused this? and what will the climax be?

First, is it not a "sign of the times" brought home more forcibly to the heart of the believer, by the Holy Spirit, whose office it has ever been to reveal JESUS in His heavenly beauties to the child of God, and now is seeking to lead souls into a prepared attitude for the Coming One? We believe this is so. Secondly: as to the climax. This is certainly (as everyone is agreed) the consummation of this present age, and is the one and the only solution of the

### INNUMERABLE DIFFICULTIES

that are so apparent on every hand, both inside and outside of the Church of God. Shall confusion ever hold the sway? Surely no. Shall divisions always mark the Church of God? Certainly not. This and every other evil (though at its height), shall soon be succeeded by a glorious and Divine order of events, when "He shall reign whose right it is." "He shall come," and even now the "day star" is already on the horizon of prophecy. Verily, then,

the time is at hand. Lift up your heads, ye redeemed of Jehovah, for the hour of redemption "hath drawn nigh," and the Bride hath (is making) herself ready. Again, the ingratitude that has so long characterised the child of God has at last given place to the desire that "loves His appearing." The eye so fast held by the attractions of the world, is now turned expectantly heavenward, from whence we look for the Saviour, who shall change our vile bodies and fashion them like unto His own body of glory. Service for Christ at home and abroad has been accelerated in a marvellous degree, and every effort possible is being put forth to gather in

### THE FEW REMAINING SOULS

that shall complete the Church. On every hand there is overwhelming proof that we are in the last days. And none but the callous and indifferent can fail to see this, or those who are wilfully blind to the precious fact of THE LORD'S RETURN. And these, it will be found, are those who are "feathering their nest" with the world's feathers. Such do not desire their Master's return, seeing they are making progress in wealth, position, and honour. How sad is the condition of the unwatchful one! Yet who can deny that it is so? The attitude of those who possess aught of this world's goods should be to hold with a very loose hand, their thoughts and actions witnessing to the truth that they are "waiting for His Son from heaven"; those who possess little should therewith be content, seeing the climax of all things (in connection with the Church) is at hand. How every earthly bauble will pale before His presence! May the Lord Himself "direct each heart into the

### PATIENT WAITING FOR CHRIST,"

which should consist of earnest work and joyful expectancy till we "meet Him in the air."

"All joy our loved ones bringing,  
When Jesus comes;  
All praise through heaven ringing,  
When Jesus comes;  
All beauty bright and vernal,  
When Jesus comes;  
All glory, grand, eternal,  
When Jesus comes."

The dark, long night of superstition, bloodshed, and crime has gone (or nearly so), and here we are now standing on the threshold of the morning, anxiously awaiting the moment that ushers in "The Morning Star." It has seemed to be "long in darkness we have waited for the dawning of the day"; though, looked at from the eternal point of view, it is brief, and our absent Lord's words are not meaningless when He says, "Behold I come quickly." Did He mean that He would return quickly? Surely He did. "If it were not so, He would have told us"; and, seeing He departed into heaven nigh on two thousand years ago, the quick return must be near at hand. Oh! the joyous rapture that awaits us "when Jesus comes." The bliss of seeing Him when He comes! The song of praise we'll render when He comes! The glory to be revealed at His coming! And oh! the holy service ever in His presence! Till then we watch, and work, and wait.

LONG the blessed Guide has led me  
By the desert road;  
Now I see the golden towers—  
City of my God.

Oh, the blessed joy of meeting,  
All the desert past!  
Oh, the wondrous words of greeting  
He shall speak at last!

He and I together entering  
Those bright courts above;  
He and I together sharing  
All the Father's love.

## THE SEVENTY WEEKS OF DANIEL.

(DAN. ix. 20-27.)

BY JOHN STORIE.

WHEN this revelation was made to Daniel his mind was perplexed and anxious as to the future of his people. Questions were pressing on his thought, as a Jewish patriot and prophet, at once practical and prophetic. The seventy years of the Captivity then closing (Jer. xxv. 11), were they to end the tribulation, the degradation, and the exile of his people? Had the time come when his nation was to be restored to their own land; God's covenant with them revived; and their city and Temple rebuilt to be the seat of the Messiah's throne and the glory of the whole earth? A future glad and grateful. Yet he knew that, while the longing of his own heart and that of a few of the faithful of his people was towards the city of their fathers and the Temple of their God, a second and third generation had become rooted in Babylon as their birthplace and their home. If their expatriation was now to end, what means would their God employ to hasten or to constrain their return? Would He lead them back by the hand of a second Moses, or was the Messiah in glory to head their returning ranks? He knew that their long captivity had not brought that repentance which could sanctify them as the chosen of Heaven; and how then could their God fulfil to them His great promise; raise up from the house of David the promised King; and give to Him and to Israel the power and the dominion now? He knew, too, that, ere the Kingdom of the Most High could be established on the earth, four great Gentile powers were to sway the world: that of the Chaldean alone had fallen; but three more—the last of them the basest and the worst—were yet to rise, to trample and oppress it. What then— if the imposed captivity of seventy years were now to end—what is in God's future? What for Israel? What for the nations? Was a second period to intervene, of rebuke and trial, of rebellion and chastisement, ere his own people should be ready for the Messiah, and the nations ripe for judgment? And, if so, what? And how long? Thus doubting, and in heart feeling his own sin, and the sin of his people, in difficulty and in the dark, the prophet seeks light and guidance from his God; and in answer to that prayer He receives this marvellous revelation in respect to the future of his people; its crime and sorrows; the times of the Gentiles; the last persecution of Israel; and the final consummation:—

"While I was speaking in prayer,

THE MAN GABRIEL REACHED ME

about the time of the evening oblation; and gave me understanding, and talked with me, and said, O Daniel, I am now come to instruct thee in knowledge. At the beginning of thy supplication the Word went forth, and I am come to tell thee, for thou art greatly beloved; therefore consider the word and understand the vision.

"Seventy SEVENS have been cut off upon THY PEOPLE, and upon THY HOLY

CITY, to consummate and end the transgression, and to seal up sins, and to cover iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint a Holy of Holies. Know therefore and understand:—From the going forth of the decree to restore and to build Jerusalem until Messiah, the PRINCE, shall be seven SEVENS and sixty-two SEVENS. The street shall be restored and built, and the wall (or the fosse), but in the pressure of troubled times. And after the sixty and two SEVENS shall the Messiah be cut off; and there is nought for Him. And the people of a Prince—the Coming One—will destroy the city and the sanctuary; and its end (or his end) shall be in the overflowing (i.e., of Divine wrath), and unto the end is war, a decree of desolation; and He (i.e., 'the Prince that shall come') shall confirm a covenant to the many (or the majority, i.e., of the Jewish people) for one SEVEN; and in the middle of the SEVEN He shall cause sacrifice and oblation to cease; and upon the wing (or over the summit) of abomination shall come the Desolator, even until the consummation, and that which has been determined shall be poured upon the desolate (the Desolator, or the ruins, or the terrible thing)."

I. Here we are to note, first, that the entire prediction relates to

## THE FUTURE OF ISRAEL

and to their city, Jerusalem. "Seventy SEVENS are determined upon THY people; and upon "THY HOLY CITY." This is, in fact, the key to the prophecy. And we are to observe next:—That the word rendered in our version *weeks* is in the Hebrew *sevens*, a simple numeral. When used by Daniel, in a previous passage, to express a *week* of time, it has added to it the word *days*: "In these days I Daniel was mourning three weeks"—"three sevens of days" (see margin). But at this time, not *days* are in the prophet's mind, but *years*. "I Daniel understood by books the number of the years whereof the Word of the Lord came to Jeremiah the prophet, that He would accomplish *seventy years* in the desolation of Jerusalem" (ix. 2). These *years* of the Captivity were then ending. Was the sin and chastisement of his people to terminate with them? No! the revelation now made to him declares:—Not yet; not at the end of this expiring seventy; not till the end of seven times seventy more."

The words then are to be read:—"Seventy septenaries," or four hundred and ninety years, "have been cut off upon thy people and thy Holy City."

These four hundred and ninety years have been fixed. They are defined, and "cut off or severed" in the decree of

\* The Sabbatical year made the idea of a week of years, or a seven of years, familiar to the Jewish mind, and the jubilee, at the close of  $7 \times 7 = 49$  years, constituted the cycle, in the last year of which the civil "*restitutio in integrum*" took place; when all debts were cancelled, all slaves set free, and lands which had been diverted from the original owner were restored. This last,  $70 \times 7$ ; seventy weeks of years (the 490th) is to be the greatest of all Sabbatic years; the period of spiritual *restitutio in integrum*, of the expiation and cancelling of every kind of guilt, and the final restoring of the nation to its home.—Hengstenberg.

Heaven. But cut off from what? From the stream of time; from the period allotted to human probation. And for what end? For the special dealings of Heaven with the Jewish people and their Holy City, and for the times of the Gentiles, during which the three remaining world-empires should hold their sway.

II. While these seven times seventy years are running their course, the

SIX GREATEST EVENTS IN ALL TIME—the most awful in that conflict between heaven and hell which is proceeding here—are to be divided. These are:—

(1) *To consummate transgression*—that is, to fill up the permitted measure of sin and rebellion, to concentrate and complete all that the powers of hell can put in force within the scope and limits of humanity; to bring to a final climax the supreme manifestation of all this in the rejection and crucifixion of the Son of God by Israel, in the final apostasy of the Gentile churches, and in the incarnation, rise, and dominion of the Man of Sin. His defiance of Heaven, and final perdition.

(2) *To seal up sins*—that is, to arrest, restrain, and terminate the sins of men; to deliver the world from their presence and their curse, to bury them as in a tomb secured by the seal of Heaven; and to shut up man's great enemy in the abyss, that he may no longer darken the earth, nor tempt the nations.

(3) *To cover iniquity*—that is, to so expiate man's iniquity by a great and adequate atonement that it shall be buried henceforth in the tomb from the sight of man and angels. The word here *cover* is the same ritual word we find in Lev. iv. 26, v. 18:—"The priest shall make atonement for him as concerning his sin."

(4) *To bring in everlasting righteousness*—that is, to bring into this fallen world a righteousness which is to put man in right normal relations with his God, and to introduce that reign of covenant grace and final restitution, when His Spirit shall be poured upon all flesh, and His law shall be within the hearts of men. "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called—Jehovah Tsidkenu" (Jer. xxxiii. 16). "This shall be the covenant that I will make with the house of Israel: after these days, saith the Lord, I will put My law in their inward parts, and write it in their hearts" (Jer. xxxi. 33). "And all flesh shall see the salvation of God" (Luke iii. 6).

(5) *To seal up vision and prophet*—that is, to lay them past as complete and ended; to store up the long series of prophetic visions and predictions amid the archives of heaven, stamped with the Divine inscription, "*confirmed, authenticated, fulfilled*" (1 Cor. xiii. 12).

(6) *To anoint a Holy of Holies*—or, as the words may be literally rendered, a *Holiness of Holinesses*—that is, to consecrate with the unction from on High, a hallowed city, a hallowed land, and a hallowed race, with a sanctuary that the Messiah is Himself to rear, and in it Himself to dwell—"For even He shall build the Temple of the Lord, and He shall bear the glory, and shall sit upon His throne, and He shall be a priest upon His throne, and the counsel of peace

shall be between them both" (Zech. vi. 13). "In that day shall there be upon the bells of the horses HOLINESS TO THE LORD" (Zech. xiv. 20; compare Is. iv. 5, 6; Ezek. xliv. 1-5).

These are the six grand issues which these seventy times seven years are to bring to completion. They reach on in their course, and issue to "the fulfilling of prophecy," to the "consummation," to the "regeneration," to the "restitution of all things."

III. Of these seventy septenaries, or 490 years,

THE COMMENCING DATE IS GIVEN,

"the going forth of the command to restore and to build Jerusalem" (ver. 25). Now, there were three distinct decrees issued by the Medo-Persian kings bearing on the return of the Jews: one by Cyrus to rebuild the Temple (Ezra i., vi. 3-12); a second by Artaxerxes in the seventh year of his reign, granting authority to Ezra to re-organise the Jewish economy and worship (Ezra vii. 8, 13-26); and a third by this same Artaxerxes in the twentieth year of his reign (Neh. ii. 4-8, 17, 18). This last alone bears on the building of the city. The first relates to the Temple, the second to the Temple ordinances; but this third to the city, its streets, walls, and defences: "I said to the king, If it please the king, and I have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. . . . And the king granted me according to the good hand of my God upon me." This, then, is the date we seek—the date of the going forth of this command to restore and rebuild the sacred city, which gave the Jews again renewed existence as a nation, a centre and stronghold in their own land. Of this decree the date is known.

IV. It is now to be carefully noted that these 490 years do not proceed in unbroken sequence to their close. They divide into three periods. There is first a period of seven septenaries, or 49 years; a second of sixty-two septenaries, or 434 years; and then a final and severed period of seven years. The first—the 49 years—it is probable, gives the time to be occupied in building the city and raising the walls. If so, the last stone is laid in the year of jubilee. On this 49 there follows immediately that second period of 434 years. These two, when added, give an extending period of 483 years. These years begin with the going forth of that royal command, and terminate with the greatest crime in the history of man. "Know therefore and understand, from the going forth of the command to restore and to build Jerusalem UNTIL MESSIAH, the PRINCE, shall be seven sevens" (49 years) "and sixty and two sevens" (434 years). "The street shall be restored and built and the wall, but in the pressure of troubled times. And after the sixty and two sevens shall the Messiah be cut off, and there shall be nothing for Him." This is the event that is to mark the end of that period, the closing event of that fateful time; the event that is to stamp a character indelible on this—the four hundred and eighty-third year from the date of that decree.

Now this Messiah, the Prince, can be no other than He—the Incarnate Son—to whom it had been said by the Eternal Father, "Thou art a Priest for ever after the order of Melchizedec" (Ps. cx. 4), and of whom it had been foretold, "He shall be a Priest upon His throne" (Zech. ii. 13). At the set time He came—the Messiah—but in great lowliness (Mark i. 15). His ministry of three years was in power, but not on a throne. Is it, then, the fact that He did, on any one occasion, during His life here, present Himself to the Jewish people as the PRINCE, the KING? He did once. A day came when He rode into the city—its King; when the excited crowds spread their garments on His path, and raised the cry, "Hosannah to the Son of David! Blessed be the KING that cometh in the name of the Lord!" On that day the act was done. He stood forth in the midst of Israel, in the City of God, in the Temple of God,

THE ARRIVED MESSIAH, THE PRINCE, THE KING.

And why? In order that the prophecy of God might be in that time fulfilled. "All this was done that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughters of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt, the foal of an ass" (Matt. xxi. 4, 5). When some of the Pharisees said to Him, "Master, rebuke Thy disciples," He answered and said to them, "I tell you that if these shall hold their peace, the stones would immediately cry out" (Luke xix. 38-40). Words never to be forgotten, and that may well make many tremble. If these guides of the Jewish nation had only read the standing prophecy of their God—read with an earnest desire to understand and believe what He had so plainly revealed to them—it had saved the nation and blessed the world.

That word of prophecy, given through Daniel and Zechariah, they refused, they rejected; and how did it end? In the loss of salvation and in a nation's crime; in a nation's curse. Within four days the MESSIAH was denounced, rejected, "cut off." The elders and the priesthood cut HIM OFF from the congregation of Israel. The Roman Governor cut HIM OFF from the protection of human law. The soldiers, who crucified, cut HIM OFF from the land of the living. The Eternal Father cut HIM OFF—His human soul—from Divine mercy in that hour of agony when He cried out, "My God, my God, why hast Thou forsaken Me?" But still above that cross on which He expired stood out the words—inscribed in Latin, in Greek, in Hebrew—to be read by Roman, Greek, and Jew, "This is Jesus, THE KING OF THE JEWS."

Now in respect to these dates—both starting point and goal clearly ascertained—we find the

COMPLETE AND AWFUL ACCURACY OF GOD'S WORD

when He speaks by inspired men. This edict for rebuilding Jerusalem was issued by Artaxerxes in the month Nisan, and in the twentieth year of his reign; that is, in the month Nisan of the year B.C. 454; and

in the 483rd year from the date of that decree—the twenty-ninth of the accepted era—but in the thirty-third of His incarnate life here, and on the tenth day of that same month Nisan, Jesus, the MESSIAH, entered Jerusalem as the PRINCE, the KING. On the fourth day thereafter "He was cut off"; and "there was nought for Him;" no temple, no throne, no kingdom, no nation; but a message sent up to heaven, "We will not have this man to reign over us" (Luke xix. 14).<sup>\*</sup> One septennary, the last, still remains. It does not immediately follow to the sixty-nine. It is held in reserve. But of this the exposition must be deferred till the next issue.

LAST SEPTENNARY.

One septennary, the last, still remains. It does not follow immediately on the sixty-nine. It is held in reserve. There is a break in the sequence of the time; a long pause—a pause that has lasted now for eighteen centuries. When the Messiah was rejected, and "cut off" by Israel, God's covenants with Israel was suspended,† and the times of the Gentiles commenced. It is the suspension foretold by Hosea.‡ It is the commencing date of parenthesis dispensation revealed to Paul.§ How long it may still continue, or how soon it may terminate, we know not. This knowledge "the Father hath retained in His own power" (Acts i. 7). During these long centuries there has been an entire cessation of God's dealings with Israel as a covenant people; as to prophecy, its voice is almost entirely silent; the Gospel

\* It may be taken—as near as our ablest chronological scholars, such as Usher, Hengstenberg, Tregelles, Mosheim, can come to certainty—that the Saviour was born here about four years earlier than our received era makes it. This places His entrance into Jerusalem as KING when in the 33rd year of His incarnation, that is, in the year A.D. 29. Usher gives B.C. 474 as the date of the accession of Artaxerxes. This makes the twentieth year of his reign 454 B.C. Dating the 483 from this, we reach the year A.D. 29 as we put it. But in this we mistake. Giesler tells us that the Abbot Dionysius Exiguus, about A.D. 525, moved the date of the birth of Christ four years later than the true date in adjusting the Calendar, so as to get the Pagan and Christian festivals amalgamated; and the Dionysian era, thus adjusted, got introduced into Europe through the Frankish Kings, Pepin and Charlemagne (Giesler, vol. i. p. 54), and the fulfilling of God's prophecy to the exact year, the exact month, the exact day predicted certifies the true date.

† Take these predictions. In Zech. xi. 10, "I took my staff, even FAVOUR, and cut it asunder, that I might break my covenant which I had made with all the people." In Matt. xxi. 43, xxiii. 39, "Therefore I say unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. . . . Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Deut. xxviii. 64, 67, "And the Lord shall scatter thee among all peoples from one end of the earth even to the other end of the earth." Micah v. 3, "He will give them up until the time that she which travaileth hath brought forth" (Compare Rev. xii. 1, 2, 5).

‡ "The children of Israel shall abide many days without a KING and without a Prince, and without a sacrifice, and without a pillar, and without an ephod, and without teraphim; afterward shall the children of Israel return and seek their God, and DAVID their King" (Hos. iii. 4, 5).

§ "I would not, brethren, that ye should remain ignorant of this mystery. . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25; Compare Acts 14-16; Luke xxi. 24).



has been preached to the nations; the Jews scattered; the city and the sanctuary destroyed; and wars have desolated the land.

IN THE DAYS OF TITUS THIS DESOLATION BEGAN.

Through all these Gentile ages it has continued; and so frequent have the captures of Jerusalem been by Roman and Persian and Saracen and Turk, that the ancient city, buried beneath successive layers of ruin, is now found from fifty to eighty feet below the level of the soil. But this parenthetic dispensation is now surely near its close. It is to end by the ADVENT of the Lord. For this we wait. When He is COME, it is then that this last week of time begins; it is then God's prophecy speaks again, and His hand again interposes; it is then His covenant is revived with Israel; it is then that they return and seek to rebuild their temple; it is then that the Antichrist rises into power; it is then that the Messiah is in *Parousia*—that is, in Personal Presence—in these terrestrial heavens; it is then that the events of judgment and of mercy, written in the Book of the Revelation, will be consummated.

BEFORE OR WHEN THESE CLOSING YEARS BEGIN

many of the Jews will, it would appear, have been gathering back, still in unbelief, but in expectation, to the land of their fathers.\* For a time they may find themselves, as of old, a separate and persecuted race; persecuted even by "the people of the Prince, the COMING ONE" (ver. 26). But HE—the Antichrist who is to be—stands forward, in his earliest policy, as the advocate of religious freedom, the protector of the persecuted and oppressed; and, seeking to attach the Jewish race, with their vast resources of wealth and their immense influence over the moving nations, as allies in the confederacy he is forming, is willing to sustain the attitude of their patron and their friend. They accept his protection, and enter into that seven years' league or covenant with him, during which he is to protect them in their land, their city, and their worship (ver. 27). They then complete the Temple, and revive its ritual—the sacrifice and oblation—in the impious spirit foretold by Isaiah†.

\* "Thus saith the Lord, The heaven is My throne, and the earth is My footstool: what manner of HOUSE will ye build unto Me? . . . He that killeth an ox is as he that slayeth a man. . . . He that offereth an oblation, as he that offereth swine's blood; and he that burneth frankincense as he that blesseth an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer. . . . They chose that wherein I delighted not" (Isa. lxvi. 1-4).

† "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord. . . . I will make judgment the line, and righteousness the plummet. . . . And your covenant with death shall be disannulled, and your agreement with HELL shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. xxviii. 14-18. Comp. Dan. ix. 2).

WITH THIS EVENT IS RENEWED THE BROKEN SUCCESSION

of these prophetic "weeks." And now, too, commences the last septenary of Daniel's prophecy. Its beginning is marked by these two facts: the one from heaven, the advent of the Lord (1 Thess. iv. 13-17); the second from hell, this covenant of the Man of Sin with rebellious Israel.

Thus will these Jews act, in covenant with the Man of Sin, corrupted by his flatteries (Dan. xi. 32), deluded and defiant for forty and two months, the first half of this last septenary; and then, "in the middle of the week," they hear the first knell of the approaching tribulation. Provoked, it may be, by the bold voice and testimony of the two witnesses, and inspired by the living power of Satan, he breaks the covenant, turns against them, marches into their land, interdicts their worship, "causes the sacrifice and oblation to cease" (comp. Rev. xi. 2). And then commences his own "consummate impiety and transgression," when, "opposing and exalting himself above all that is called God or that is worshipped, he seats himself in the very Temple" they have reared, "showing himself that he is God," and demanding worship. That Temple is at last made the central seat and shrine of impious "abominations" (Dan. ix. 27; 2 Thess. ii. 4; Rev. xiii. 8, 12).

The last words in the prediction are brief, and consequently, in their bearing on the future, somewhat obscure. "And upon the wing of Abomination shall be the Desolator" (ver. 27). But let us take them, each word, in its own peculiar signification. First, then, the "Desolator" is evidently this king—the Man of Sin—become the persecutor and oppressor (comp. Rev. xiii. 7, 16). Next, the term "Abomination" is the common term in Hebrew for a false god or his idolatrous image.\* Here it may designate the Man of Sin, his image, his worship (Rev. xiii. 14, 15); and, again, "the wing" is evidently some pinnacle or summit of the profaned temple. The interpretation, then, may be that, upon the wing or pinnacle of the Temple, in which has been at length established and installed the fully developed idolatry of this hell-born worship, the Man of Sin shall in some miraculous form be seen to descend or be seen transfigured.

To this the Lord's words of warning may be intended to apply: "When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the Holy Place. . . . then let them which be in Judea flee to the mountains" (Matt. xxiv. 15, 16). Or there may be mysterious descent on the Temple's wing, so calculated and arranged as to present him to the assembled Jews as in the predicted advent of their Messiah: "And the Lord, whom ye seek, shall suddenly come to His Temple, even the Messenger of the Covenant, whom ye delight

\* Thus "Milcom, the Abomination of the Ammonites" (1 Kings xi. 5); "Chemosh, the Abomination of Moab"; and "Molech, the Abomination of the children of Ammon" (Ib. ver. 7, comp. Isa. xlv. 19).

in" (Mal. iii. 1).\* However that may be, this impious and defiant profanation will be permitted to go on till it reach "the consummation"; and the persecution of those of

THE JEWS WHO REFUSE TO RECEIVE HIS MARK

will proceed, till "that which has been determined" in the Divine Decree is in its full measure "poured upon the desolate."

But, though little is here revealed of the events included within this last awful septenary, we find from subsequent prophecy, more especially from the Book of Revelation, that it is not only the defined period when the Man of Sin is to be manifested in the full energy of Satanic power, but that it is the defined period of the Lord's PAROUSIA, when He is come here, and is acting within the sphere of these *supra-mundane* heavens, taking from the Father's hand the Title Deed and Conveyance of this redeemed creation; opening the seven seals; and, amidst the sounding of the seven trumpets, and the pouring out of the seven vials of wrath, interposing with active judgment in the world's movements. It begins then, this last septenary, with the Lord's Advent, the first resurrection of the blessed dead, and the first rapture of the living saints. It concludes with the Lord's Epiphany; His descent in glory and majesty with the ten thousands of His saints.

### "BEHOLD! HE COMETH."

BY REV. ALBERT A. ISAACS, M.A.

"BEHOLD! He cometh." Such were the simple and stimulating terms in which the Second Advent of our Lord was set before the members of the primitive Church. The thoughts and expectations of the people of God were not to be allowed to rest in a state of sluggish acquiescence in a dogma which, however blessed in its consequences, was very remote in its fulfilment. The bride mourning over the absence of the Bridegroom; the pilgrim traversing a dreary and unknown waste, would, with eagerness and desire, be living and pressing onward in hope and desire.

Signs and events are to foreshadow the full manifestation of the Advent of the Son of Man. How are these to be reconciled with the oft-repeated declarations of suddenness—of a quick and unexpected return of the Lord of Glory? A line of demarcation seems to be necessary between the manifestation of our Lord to His waiting saints, and to those who sleep in Him, and His return with those saints to judge and to reign. Both events are evidently pre-millennial. The one may at any time take place; the other will be preceded by the events which are chronicled in the parting addresses of our Lord, confirmed and

\* To secure such a display and lead the Saviour into the path of Antichrist was obviously the aim of Satan in that second temptation: "Then the devil taketh Him up into the Holy City, and setteth Him on a pinnacle of the Temple, and saith to Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up" (Matt. iv. 5, 6).

expanded as they are by other portions of the prophetic Word.

The present times are full of incentives to watchfulness and expectation. There is a restlessness and insubordination among the nationalities, which reminds us of "the sea and the waves roaring." There is wide-spread disquietude which reminds us of "men's hearts failing them for fear, and for looking for those things which are coming on the earth." There is an intensity and activity in every form of error and ungodliness, which bring to our remembrance that "evil men and seducers will wax worse and worse, deceiving and being deceived."

But the principal key to the fulfilment of the prophecies of the latter days receives but scant attention. The movements which are at work among THE JEWS is the

#### SIGN OF THE BREAKING UP

of the present dispensation. Among all the nationalities, they are rising to a condition of power, wealth, and influence of which there has been no parallel since the time of their dispersion. There is hardly a civilised country in which statesmen and financiers have not to reckon with them in many of the measures which concern national stability and success.

The progress and influence of the Jews, in every department of national life, is an element of deep interest and importance. But it is overshadowed by other circumstances of infinitely greater import. The religious movements which are growing and spreading, are indications that they are beginning to "remember the Lord" in the lands of their dispersion, and that among themselves, instigated and carried onward by an impulse which must be regarded as Divine, they are looking to Him who is "the Way, the Truth, and the Life" to an extent and with an earnestness which have been hitherto unknown. Persecution and trial have been among the Divine messengers sent to disturb them in the lands of their sojourning, and given to them a longing and a looking towards the land of their fathers which is unprecedented. These are the lights which are piercing the darkness of the present times, and are sent by the Disposer of all events in order to intensify our hopes and expectations concerning the coming of our Lord. The Book, the Land, and the People form a threefold cord. Each strand is inseparable in the ways and counsels of the Lord. Watch and pray. The coming of the Lord draweth nigh.

#### "THIS GOSPEL OF THE KINGDOM."\*

BY T. NEATBY, M.D.

BELIEVING as we assuredly do that the Church will soon meet her Lord in the air, and knowing from the explicit testimony of the Word of God, that He would have us daily waiting for Him, it is important to remove any hindrance that is felt to the constant expectation of Christ. The passage before us seems to present such a hindrance to some. If the Gospel must be preached in all the world before the "end" comes,

\* Matt. xxiv. 14.

must we not wait till the world is evangelised before we can look for Christ?

Let us, then, consider the passage in the connection in which it occurs, and with the light which is thrown upon it by other Scriptures. The discourse of which this forms part was addressed to Jewish disciples, and has reference to events which would take place in Jerusalem and in Judea. The prophetic history and relations of the followers of Christ among Israel are given up to the great tribulation. That tribulation and the deliverance of the godly from it at the coming of the Lord are also foretold. Then follows the gathering together of the dispersed of Israel. No mention is made of a heavenly bride to share the throne of the coming King. This is not at all the subject here.

We must ever remember that the calling out of the Church is entirely apart from these or other earthly events. The history of the world runs its course. Occurrences here below have their appointed time quite apart from the Church's calling. The purpose to which she owes her being (Eph. iii. 9, 10), the Gospel by which she is gathered out, her calling as let down (like Peter's vessel) to the earth, and her being caught up to meet the Lord in the air; all is apart from earthly events. The calling of the Church is

#### GOD'S GREAT AND CHOICE WORK

—a work upon which His heart was set before the foundation of the world. But it forms no part of the history of this world as foretold in this or any other part of the prophetic Word.

There is a collateral truth of great importance for the understanding of the truth on this subject. Israel is the people of God for the earth; not the "ancient" people of God, but His people by an *eternal* covenant. He is "Jehovah, the God of your fathers. . . . this is My name for ever, and this is My memorial unto ALL generations." While His people are out of His land God does not reckon time. The time hastens when they will be there again. It was there that they rejected their Christ, crucified their Messiah. It is there that they will receive Antichrist and bring upon themselves the wrath of God in the great tribulation. The more the Scriptures are studied, the more will these great truths become evident.

In the light of them and of other truths of the Word of God, let us consider what is the meaning of "This Gospel of the Kingdom." Christ had preached it at the beginning (see Matt. iv. 23; Mark i. 14, 15). It is clear that it is not "the Gospel of our salvation," nor "the Gospel which I preached. . . . 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." The cross, the burial, and the resurrection of our Lord Jesus Christ formed no part of the Gospel of the Kingdom. The King was there, and the Kingdom was ready to be introduced, if man were ready for it. It was presented to Israel in the flesh, *i.e.*, to man as he is. For man had not yet been proved to be utterly corrupt, to be altogether ruined. When he is proved to be *lost*, when it is shown that there is "no good

thing" in him, when the leaders of religion and the princes of this world crucify the Lord of glory; *then* God sends out the full Gospel of His grace, *then* God's good news is that Christ is exalted "a Prince and a Saviour to give repentance to Israel and forgiveness of sins"; *then* the

#### "GOSPEL OF THE GLORY OF CHRIST"

becomes the salvation of men. Amazing truth! The Man of Calvary is on the right hand of the Majesty on high! And this is the salvation of sinners! Yes, of every one that believes! "This is the Lord's doing; it is marvellous in our eyes."

When the Gospel of the Kingdom was preached man proved that he was utterly unready for it. The King "went about doing good," but He had not where to lay His head. He "healed all that were oppressed with the devil," but "He had no form nor comeliness." "All bare Him witness, and wondered at the gracious words that proceeded out of His mouth," but alas they cried "He hath Beelzebub!" And when at length He came to His capital, and was for a moment welcomed with "Hosanna, blessed is the King of Israel that cometh in the name of the Lord," that title was the very accusation that was put upon the *cross on which He died as a malefactor*. The Kingdom! but the King is crucified and slain. Yes, alas! but, depth of mercy, the blood of His cross has won for the rebellious that the Lord God should dwell among them. The Kingdom is soon to be given back in pure "mercy" (Rom. xi. 29-32) to a people made willing in the day of His power. In the same city that rang with the base cry, "Away with Him," shall the joyous anthem sound from repentant lips, "Blessed is He that cometh in the name of Jehovah."

"In thy seed shall all the nations of the earth be blessed." So the Gospel of the Kingdom must be preached in all nations for a witness. As soon as God's great work of gathering in the Church is complete—when, in other words, the Gospel of the grace of God has done its work, then the testimony as to the claims of Messiah will be afresh taken up, and that where it was left off. It will be "glad tidings" all the world over; for the Messiah is also "the Son of Man." He will come with full millennial blessing in His hands. The good news of it beforehand will have led many to repentance. Then the end of that age will come, and redemption's long-looked-for jubilee will set in.

God is now sending forth the Gospel of full salvation through a crucified and exalted Christ, with the object of gathering out a people for His name. How near the completion of the number of His elect may be we cannot tell. When the last co-heir of Christ is brought in, we shall be caught up to meet Him in the air. This waits for no event but the completion of the body of Christ. God hasten the moment! May we be as men that wait for their Lord!

"Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke xii. 37).

## GENESIS I.: THE GATEWAY OF THE WORD OF GOD.

By J. J. SIMS.

It is very instructive to note how God always gives a plain path for the feet of His own, however dark the day may be. There has of late years been a very fierce and bitter attack made on the Pentateuch. An unscrupulous and immoral doctor in Paris threw out the suggestion that these books were made up of compilations from various manuscripts, and it was seized on with avidity by the Rationalists. But while this attempt at the destruction of these books as having Divine authority (for that is what the higher critics aim at) is being made, there has been an unfolding of the wonderful typical teaching, both dispensational and moral, that permeates the whole of these books, and God's hand has been seen, not only in the writing of the books, but in directing and controlling the very history which it records, and this as a shadow of His counsels connected with man from eternity to eternity! It needs "opened" eyes, eyes that have been anointed! We cannot comprehend, naturally, the spiritual. It is as true in the nineteenth century as in the first century, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). The higher critic trusts to his natural reason, and knows as much about the Pentateuch as the cab-horse knows about the design and grandeur of St. Paul's Cathedral!

Let us look at the gate of the inspired word, Gen. i. 1: "In the beginning God created the heavens and the earth." The first person we meet is God. The first time, BEGINNING. The first work, CREATED. As one writer has well said, that verse is the seed-germ of the whole Bible.

But verse 2 brings in the mystery. We look at verse 1, and our mind cannot embrace its wonders. We look back on a past eternity! We gaze on a mighty universe coming into existence; we see infinity peopled with mighty suns, each attended by a retinue of planets! and we listen to the marvellous oratorio of creation sung by "the Morning Stars," with the great orchestral accompaniment of "the Sons of God."

But without a moment's pause we are hurried on, and lo! "The earth was without form, and void, and darkness was upon the face of the deep." The light has gone! The song becomes a moan! But stop, what is this? "The Spirit of God moved on the face of the waters." And if God, the Elohim, stands at the gateway of ver. 1, the Spirit of God is behind the awful catastrophe of ver. 2; therefore, it *must* be well. The grand major chords of ver. 1 may suddenly drop into the minor clash of discords of ver. 2, but this minor wail shall at length gradually grow into the glorious major cadence, of a seventh day, a new creation harmony that shall never die out!

But in this record what a clear picture we have of the spiritual history of man. His perfect creation foreshadowed in ver. 1; the awful catastrophe of his fall, and consequent ruin, in ver. 2: the mighty workings

of God in the six days, bringing man out of ruin, ending with the final blessing and rest of the Seventh day. But this, again, we can look at in a twofold way: morally and dispensationally. For every sinner that is brought out of the ruin of sin treads the very path marked out in Gen. i. God's way in creation is an outline of His way in the new creation, whether individually or dispensationally.

The following is a tabulated view:—

CREATION.	INDIVIDUAL TEACHING.
Heaven and earth created in the beginning (Gen. i. 1).	Man created upright.

The ruin (ver. 2):—	The fall of man:—
(a) Without form.	(a) Without hope (Eph. ii. 12).
(b) Void.	(b) No fruit for God (Rom. viii. 8).
(c) The waters.	(c) Under judgment (Rom. iii. 19).
(d) The darkness.	(d) Under the power of Satan (Eph. ii. 1-3).

### THE SPIRIT OF GOD WORKING.

First day:—	(a) God's word received (2 Cor. iv. 6).
(a) God said.	(b) Regeneration (John iii. 5).
(b) "Light be."	(c) The two natures (Gal. v. 17).
(c) Day and night.	(a) The work of Christ the only ground of salvation.
Second day:—	(b) Conscious deliverance from judgment. Justification.
(a) The expanse.	(a) Sanctification.
(b) Waters separated from waters.	The body set free from the power (not the presence) of indwelling sin on resurrection ground (Rom. viii.; Col. iii.).

Third day:—	(b) Fruit-bearing (John xv.).
(a) The dry land brought out of waters.	Testimony following fruit-bearing, as in John xv. 1-16 (fruit-bearing); 27 (witness).
(b) The earth bringing forth.	The moon reflects the light of the sun in the night; so we are to reflect the light of the glorified Christ in this night.

Fourth day:—	Service.
The light-bearers.	There is no royal pathway to true service. It lies through the many waters. 2 Cor. iv. 6-14 is the beaten path. Life out of the waters of judgment and death.
Fifth day:—	(a) Victory over the body (1 Cor. ix. 26-27).
Life in waters.	(b) Victory in warfare, possessing the land. Joshua and Ephesian ground. Delivering souls from the power of Satan in the power of the Holy Spirit.

Sixth day:—	"Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."
(a) Life on the earth.	The eternal Sabbath, when His servants shall serve Him, and see His face in eternal rest. "Glory to the Father, and to the Son, and to the Holy Spirit."
(b) Man and woman placed over the scene.	

Seventh day:—The Sabbath.	
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Now let us glance at the dispensative application. God works in the midst of the ruin, and the centuries of time are but His work days.

WORK DAYS.	WORK AGES.
First day.—Light.	Age without law or government. From the Fall to the Flood. The line of light in Abel. The line of darkness in Cain.

Second day.—The expanse.	Age of government, from Noah to Abraham. Establishment of the principle of true government: "Whoso sheddeth man's blood by man shall his blood be shed."
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Third day.—The earth brought out of the waters.	Age of law, from Abraham to Christ. The nation of Israel separated from the other nations, and given the law, as God's great trial of man. In prophetic Scriptures the earth applies to Israel, the seas to the nations, or Gentiles (see Rev. xiii.).
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Fourth day.—The sun, moon, and stars.	Age of grace, from Christ's first coming to His coming for His saints. The sun, a picture of Christ; the moon, the one Church to shine for Him while He is away; the stars, individual testimony. Between His coming as Saviour, and His coming as Bridegroom and Morning Star, the Church is being formed. When He comes the Church will be "caught up."
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Fifth day.—Life in waters.	The age of judgment, known as the "Great Tribulation," between Christ's coming as "Morning Star" for His saints, and His coming as "Sun of Righteousness": Daniel's seventieth week. The opening out of the seven sealed books of Rev. vi. to xix. A great multitude out of the (now) heathen nations saved (Rev. vii. 9).
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Sixth day.—The man and woman placed over the renewed earth.	The age of glory, otherwise known as "The Millennium," when Christ will reign with His Bride over the newearth (Rev. xx.).
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Seventh Day.—Rest.	The eternal rest, when Christ, having put down all enemies under His feet, shall deliver the Kingdom to His Father, that God may be "all in all."
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May God, the All-wise, bless this feeble attempt to show His wonderful ways in creation and grace. We may well exclaim:—"O, 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? Or

who hath first given to Him? and it shall be recompensed to him again. For of Him, and through Him, and to Him are all things,

TO WHOM BE GLORY FOR EVER, AMEN.

### "THE COMING OF THE LORD DRAWETH NIGH."

DEAR CHRISTIAN FRIEND, does this promise bring joy, and rest, and gladness to your heart? Are you looking for the coming of the Lord with delight? Many thousands of His dear ones in all parts of the world are arising out of slumber and seeing to the trimming of their lamps, the cry seems sent forth specially now by the Holy Spirit, "Behold the Bridegroom cometh." Are you preparing for it? As one has well said, "The Puritan Fathers looked indeed for the coming of the Lord, but it was as a Judge to judge the world; now it is the loving Bridegroom, whose near approach the Spirit is revealing to those who shall form part of His living, holy Bride."

Perhaps you are saying, "I know it ought not to be so, but, somehow, I feel afraid of the thought that the Lord's coming may be very near." Then, dear friend, something is wrong. Where is the bride who does not rejoice when her long absent, tender bridegroom approaches? Is it because you have never really realised Jesus as your living Head and Bridegroom, that you are not rejoicing in this thought? Perhaps, though you have known Jesus for years as your great Redeemer, you have not, by the power of the Spirit, had revealed to you how completely God counts you as one with Christ. He is the living Head, you, a living part of the one body. Satan tries hard to keep the sinner from Christ as the Saviour; but I think he rejoices even more when he hinders a Christian from knowing all the glorious fulness there is for him in Christ daily. Have you ever really taken Jesus as your "Wisdom, righteousness, sanctification, and redemption?" (1 Cor. i. 30).

We read in Galatians iii. 13 that "Christ has redeemed us from the curse of the law," then we are free, and, if free, need not dread His coming, which can bring nothing but joy and blessing to His loved ones. We learn from Matthew xxv. 1-7, and from the Old Testament types of the Bride in Rebekah and Ruth (Gen. xxiv., Ruth iii.) that the Bride needs to prepare herself for the Bridegroom's approach, and even so now the Spirit seems stirring up the Church to seek for sanctification in a remarkable manner. "Unto them that look for Him shall He appear" (Heb. ix. 28).

When Eliezer (type of the Holy Spirit) brings Rebekah (the bride) to meet Isaac, as they drew near the meeting-place, she arises and veils herself, thus preparing to meet the Bridegroom; and so now those who are really looking for the Lord are obeying the voice of the Spirit and seeking fresh power and light from Him, that so, when He shall appear, they "may not be ashamed before Him at His coming" (1 John ii. 28).

Again, in the Book of Ruth, we get a beautiful picture of Jesus and His Church in the type of Boaz (strength) and Ruth. There (in ch. iii. 3) we find Naomi telling Ruth to prepare herself for seeing Boaz: "Wash thyself therefore, anoint thee, and put thy raiment upon thee."

Here we have the threefold preparation. Washing.—Every Christian is washed from past sin (Lev. xiv. 3-8), and is therefore released from condemnation; but have we ever sought and found the power of Jesus to cleanse us moment by moment from the power and dominion of sin (1 John i. 7), if not, it is our high privilege to claim it from Him; it is part of the redemption He worked out, and is obtained by the same simple faith (*asking and accepting*) as that by which we were delivered from the curse. "Christ loved the Church—that He might sanctify and cleanse it" (Eph. v. 25, 26). "This is the will of God, even your sanctification" (1 Thess. iv. 3). The second thing was Anointing. This surely signifies the power of the Holy Spirit. In the cleansing of the leper (Lev. xiv. 14), we find that after the first "washing" came the application of the blood to distinct parts—the sanctification; and then, wherever the blood had been so applied, then came upon it the anointing oil (Lev. xv. 17). It is our Father's will that we should be dwelt in by the Spirit, but some of us are so full of ourselves and worldliness, that the Holy Spirit can inhabit only a small part of His "temple" (1 Cor. vi. 19). Let us then, in view of the probable near coming of our great Master, see to it that we are anointed with this holy oil, seeking and receiving it by humble, simple faith.

Then, thirdly, Ruth was to be arrayed in fresh raiment. Of this clothing for the Bride we read in Ps. xlv. 13, 14, and Rev. xix. 8; it seems to point us to the holiness or sanctification already referred to, which we think is wrought in the believer by the acceptance (by faith) of the indwelling personal Christ (John xiv. 23; Eph. iii. 17, v. 25-27).

Now, dear friend, shall we not search ourselves and see whether this threefold preparation is found in us? Are we conscientiously, every moment, cleansed by the power of the blood from the dominion as well as guilt of sin? Is Rom. vi. 11-14 our daily blessed experience? Has the Holy Spirit definite control of our life? Are we sanctified by the constant presence of the indwelling, holy Christ? By faith we must seek, and by faith alone accept, this blessed "will of God" for us; let us, then, earnestly set ourselves to see that we are just what the Lord meant His bride to be. Jesus prayed for us, "Sanctify them through Thy truth" (John xvii. 17). He is looking forward to His coming; is it possible that we, whom He has so loved and redeemed, shall refuse to obey His gentle call, and arise and trim our lamps (Matt. xxv. 7), and be going forthwith eager anticipation to—

"Wait the coming of His feet, who is the glory of the holy Heaven;  
The work and watching will be very sweet;  
E'en in an earthly home.  
And, in such an hour as we think not,  
He will come." E. T.

### MAN'S DAY.

By F. E. MARSH, SUNDERLAND.

"But 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."—1 Cor. iv. 3.

It will be noticed that the marginal reading of the above verse is "day," instead of "judgment." Therefore the correct reading is, "But with me it is a small thing that I should be judged of you, or of man's day."

The casual observer of the common lichen that grows on the trees in the forest, or upon some stone, would see very little in it to attract attention and to awaken admiration, regarding it only as an inorganic discolouration and weather stain on the tree or rock where it reposed. But to the student, who examines the lichen under a powerful microscope, it has peculiar charms and beauty, for in the common growth there is seen the wonderful work of God. Dr. McMillan, who has made a special study of lichens, speaks of them as follows: "We are brought face to face with perfection in its most wonderful aspect—the perfection of minuteness and detail; with objects that bear most deeply impressed upon them the signate mark of their Maker; and we observe with speechless admiration that the Divine attention is acuminated and His skill concentrated on these vital atoms; the last visible organism vanishing from view with the same Divine glory upon it, as the last star that glimmers out of sight on the remotest verge of space." What the careful student of nature finds in God's work, the prayerful believer discovers in God's Word as he diligently ponders its truth. If we are seers (as the Old Testament word "Prophet" indicates, that is, those who are able to peer into Divine mysteries, because we are initiated by God Himself) then we shall be able to see the wonders of this Book, which the casual reader will never behold. The one essential to understand this Book is that we should be spiritually minded. I do not wonder at the agnostic saying that it is not possible to know those things. It is not possible from a mere human standpoint. Man cannot by any power of reason apprehend Divine things. Men may form ideas, come to certain theological conclusions, but they cannot touch the heart of things. Man must be spiritually minded to understand spiritual things.

There are five days spoken of in the Word of God: and they are, first, "man's day"; second, "the day of Jesus, which He calls My day"; third, "the day of Christ"; fourth, "the day of the Lord"; fifth, "the day of God."

"THE DAY OF MAN."

When the Holy Spirit speaks of "the day of the Lord," He does not mean "the day of Christ"; and when He speaks of "the day of Christ," He does not mean "the day of God." You will find the Holy Spirit never says "Lord Jesus" when He means "Christ"; nor simply "Christ" when it is "Lord Jesus." "Oh," you say, "you are simply saying those things to suit your address." No; they are very plainly indicated in the connection in which



those titles occur. In the Epistle to the Hebrews the Apostle brings before us Christ in the power of an endless life, and gives again and again to Him the human name "Jesus." That Epistle reminds us of what Christ is yet to be. He is yet to have dominion and power over the world, to have the dominion and authority that man lost by sin. The Apostle goes on to say, speaking of redeemed man, "We see not all things put under Him, but we see Jesus." God's

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shall reign. Likewise we are exhorted to be "looking unto Jesus," and thus to be encouraged in the strength of God to be patient under suffering. We are to look to Jesus to imitate Him, so that when we are reviled we shall not stand up for our own rights, but, like Him, commit our reputation to God. I refer to this to show that the names of Christ are not some fancy that has come into my mind, or that has been evolved from any human reasoning, but it is here in this book, and, to the law and to the testimony, if I speak not according to this Word, it is because there is no light in me. The Scriptures speak of "man's day" but once directly, and that is in this one place I have given to you. I don't know why the translators have rendered the word "judgment." In no other place is it so rendered. In the six other places where it occurs in the Epistle to the church at Corinth (i. 8; iii. 13; v. 5; x. 8; xv. 4, 31), it will be seen that the word "day" is given. While the above is the only place where the "day of man" is directly spoken of, there are many places where it is indirectly brought out. For instance, this present time is night to the believer in Christ; hence, we are exhorted "to awake out of sleep," for "the night is far spent, the day is at hand" (Rom. xiii. 11, 12). Then, again, the Greek word "Aion," as applied to the present state of things from a moral and spiritual standpoint, is akin to the expression "man's day." Hence, we read of this "evil age" (Gal. i. 4, R.V., margin). From this it will be gathered that "man's day" simply refers to man's course and folly as he goes on in his self-willed way, walking after the inclination of his own evil heart, and not after the Spirit of God; thus man is seen in opposition to the Word of God, and in rebellion against God. Therefore, the Apostle would not allow himself to be judged or searched "by a human day," as Rotherham translates the expression, for, as he says in a footnote, "it is the Divine day that will search." Men say, "Why does not God step in and interfere now." It is not God's way. He can afford to wait, and it is not His purpose to interfere with the course of this present age at present; but He will interfere presently in His own way, and at the appointed time.

I purpose noting a few points from Scripture which indicate what the character of man's day is:—

(1) *Man's day is the time when the natural chokes and crowds the supernatural.*—The Lord Jesus, in speaking of the thorny-ground hearer, says, "The care of the age, and the deceitfulness of riches, choke the word, and he becometh unfruit-

ful" (Matt. xiii. 22, R.V., margin). We have an illustration of a thorny-ground hearer in one that is mentioned by Paul, viz., Demas, of whom it is said by the Apostle, "Demas forsook me, having loved this present age" (2 Tim. iv. 10, R.V., margin). He was one that did run well, professed to come under the power of the Gospel, under the influence of God; but he came under the influence of the world again, so that he manifested that he was not a true-ground hearer, but a thorny-ground one. The Apostle speaks of Demas in a way which commends him to us in two other of his epistles as one who is in perfect sympathy and accord with him. Demas is among those who send salutation to the church at Colosse, and he is mentioned as a fellow worker of Paul in his letter to Philemon (Col. iv. 14; Philem. 24), but in writing to Timothy he says, "Demas hath forsaken me, having loved this present age, and only Luke is with me." Alas! Demas got too near the world, and was soon sucked into its vortex. Yes, it was the present that dominated with Demas, the present age got the ascendancy, and the things of time and sense took the place of spiritual ones. And, if tradition is to be relied on, and there seems to be good ground for the story. Demas fell so low that he became a priest in a heathen temple. In loving the present age he did not cease to be religious, but he ceased to be a follower of Christ. Do we not see the same thing to-day? There are those who seemed at one time to be faithful followers of Christ, but, alas! they "got on," and soon they were bordering on the world, and all that was spiritual was dissipated and drawn from them, like the bolts of the ship which were drawn out of her by the fabled magnetic rock. They still lived in the "religious world," in that they attended a church where their conscience was not disturbed, their names appeared as subscribers to philanthropic movements; and they could also go to worldly concerts, fancy dress balls; but as to vital godliness, it has long since been choked, as the neglected Bible, the neglected prayer, the unconcern in all spiritual work plainly testify. The devil does not mind how religious men are, he has no objection to their going to early Communion, if it is only a form; and he says nothing about being associated with a Christian church, if he knows the associate is not on the side of Christ. This is a peculiar feature of the latter days of man's day, for we are told that

#### PERILOUS TIMES SHALL COME,

when there shall be a departure from the faith, a giving heed to doctrines of demons, and to a hundred and one things, but not to the voice of God. It therefore becomes those of us who are the Lord's children to be on the watch tower, lest we be drawn aside by the influences of this present time, lest we get into the current of worldliness, and lest we deceive ourselves having professed to be followers of the Lord Jesus Christ, we shall be found after all among those to whom the Lord shall have to say, "Depart from me, ye workers of iniquity," or lawlessness; for lawlessness is man's will put in opposition to God's.

(2) *Man's day is the time when he is in*

*the darkness of ignorance, and when he in his conceit puts his reason in the place of God's revelation.*—The Apostle Paul, in referring to the Divine wisdom which had been imparted to him, says: "We speak wisdom among the perfect: yet a wisdom not of this age, nor of the rulers of this age, which are coming to nought: but we speak God's wisdom in a mystery, even the mystery which hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of Glory," &c. (1 Cor. ii. 6-16, R.V., marg.). The natural man can no more apprehend things that are spiritual and eternal than a blind man who has never seen can tell the colour and make of things. The soul is nothing but blindness and darkness within, till the Holy Spirit causes the inward eyes of the heart to be enlightened. Man can no more grasp the infinite with his finite mind than Naaman could get rid of his leprosy as long as he clung to his "I thought." For instance, by way of illustration, it was stated some years ago that life could come into being itself. The theory was known as "spontaneous generation." Its principal advocate said, "Both observation and experience unmistakably testify to the fact that living matter is constantly being formed *de novo* in obedience to the same laws and tendencies which determine all the more simple chemical combinations." Now this theory, like many another evolved statement, is exploded by scientific men themselves, as one of them has stated, "I affirm that no shred of trustworthy testimony exists to prove that life in our day has ever appeared independently of antecedent life." Thus the wise men of the world flounder about, whereas if they would but accept the simple statements of the Word of God all uncertainty would be removed. Take such a statement as we have in the first chapter of the Gospel by John, where

#### IT SPEAKS OF CHRIST'S CREATIVE ACTION.

"All things were made by Him; and without Him was not anything made. That which hath been made was life in Him; and the life was the light of men" (John i. 3, 4, R.V.). As men have blundered with reference to natural life through ignoring the Scriptures, so the religious worldly teachers have erred in relation to spiritual life. We have to-day in our theological schools professors of theology and preachers in our pulpits, who tell us that there are some hidden power and latent virtue in man which only need to be placed in a favourable environment to be cultivated, thus the suitable position will cause the spiritual life to evolve to the extermination of the evil. What does the Lord Jesus say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." According to Christ there is no such thing as spiritual life in the natural man. He has not the capability of raising himself up to a level with God, nor even to come up to his own ideal. There is no such thing as the natural man making himself fit for Christ's presence. The Lord Jesus has distinctly said it, and whom are we to believe, the theological professors or the

Christ? I take my stand upon His words, and if I make a mistake in so doing it is His mistake and not mine. Who would not rather trust Him than ten thousand theological professors?

(3) *Man's day is the time of Satan's blinding and binding of those who are unbelievers. Thus man is kept out of the blessings of the Gospel by his neglect of the Christ.*—How pregnant and pointed are the following words of Holy Writ: "The god of this age hath blinded the minds of the unbelieving" (2 Cor. iv. 4, R.V., margin). "Dead through your trespasses and sins, wherein aforetime ye walked according to the prince of the power of the air, of the spirit that now worketh in the children of disobedience" (Eph. ii. 1, 2, R.V.). It is Satan's policy to get men occupied with earthly things, and so crowd out the heavenly ones. When Henry IV. of France asked the Duke of Alva's opinion respecting some of the astronomical mysteries of heaven, he said, "Sire, I have so much to do on earth, that I have no leisure to think of heaven." There are multitudes, by their love of money and a hundred and one things, who are saying the same thing. What a host are following the trend of worldly pleasure, carried along by sensuous delight. The old fable aptly illustrates the bend and bent of their lives. "I have come along so pleasantly with the stream," said a chip, just stopped by a tuft of grass, to a minnow which was making its way against it, "I much wonder you do not choose the easier method, and swim down with the stream, instead of going against it." "Nay," replied the little fish, "I would much rather stem the stream, proving that I have a will of my own, than to be borne away whither it wills, which would prove me only and wholly under its power. And so, to be plain with you, your being carried along as described, convinces me you are not your own master; and, as to pleasure, if you can find it in a wandering downward course, it is more surely found in approaching the stream, which is my present happy object and effort." Too many, alas, prove that they are dead in trespasses and sins, like the lifeless chip, in being carried along by the lust of the flesh, the lust of the eyes, and the pride of life; but they seem to forget, or do not think, that they are led captive by the devil at his own will, and that they are being

CARRIED TO THE OCEAN OF PERDITION.

It seems to me this is a time when men just like to be carried pleasantly on by the stream of time, they are content to have it so. Has it ever occurred to you, sinner, that you are being carried on by the pleasures of the world, without noticing that you are directed by the devil at his will, that you are in the train of those that belong to this present age?

(4) *Man's day is the time of the ascendancy of evil, and when good is in the minority.*—I know I shall be called a pessimist for thus saying that the present order of things tends only to evil. People will tell me I take a gloomy view of the times, but it is not a question of what you or I think, but what God says. I take my stand on Scripture for so saying. Does not the Holy

Spirit speak of this age as "evil" (Gal. i. 4, R.V., margin)? Are we not told what shall be the characteristics of the latter part of man's day? The following words by the Holy Spirit from Paul to Timothy are clear and specific:—"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; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry; and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth" (1 Tim. iv. 1-3). Read also 2 Tim. iii., for a detailed description of the last days. Do we need proof to substantiate Scripture? There is plenty of evidence, if we have only eyes to see it. Let me mention a few facts:—

First, the *drink*. In 1880, according to Government returns, there was drink consumed to the amount of about £130,000,000 sterling; and in 1892 the amount was £140,866,262, or an increase of £10,866,262. And this in the face of the great temperance movement, and in spite of the vast army of Christians who have given up alcohol for Christ's sake. Then think of the whole of Europe with its armies armed to the teeth, with their twenty millions of soldiers, requiring something like three hundred and fifty million pounds sterling per annum to keep them up. Does this look like the millennium? Is the Prince of Peace reigning at present? Alas! the reign of the Prince of Peace is a long way off, if it is to be brought about by present methods. Again, look at the increasing band of Anarchists, who seek to throw down everything favourable to order and good government, and care not how many innocent lives they destroy so long as they can accomplish their own selfish purpose. Society is in a seething ferment. A recent mail from America informs us that respectable citizens in Chicago have to carry arms of defence to protect themselves, because of the great mass of discharged employes from the World's Fair.

Again, mark the canker of worldliness which is eating out the life of the professing Church. In too many instances churches are given to money grabbing, and not to preaching the Gospel. If a bill announcing some religious meeting is given away in our shipbuilding yards and engineering workshops, invariably the question will be asked, "Is there to be a silver collection?" How different from the early Christians who went forth preaching the Gospel, taking nothing from the Gentiles. I know some will think I am narrow-minded, but I say it is against Scripture to ask the unconverted for money to carry on the Lord's work. Let us keep to the

DIVINE LINES OF GOD'S WORD,

and then we shall have the Divine blessing of God working with us to the salvation of men. Note, also, the destructive criticism which is being carried on by many of the professed servants of Jesus Christ, which criticism is undermining the faith of many in the belief that the Bible is the Word of God.

Again, listen to the expressions of un-

belief and the open avowals of Agnosticism that are to be heard in our workshops in the meal hours. Young Christians find these places the very hot-beds of atheism. Lift up the crust of society, and see the reeking sensuality that slumbers there, like a malarial fever. There is more wickedness in the West-end of London, and in the so-called "better parts" of our large towns, than will be found in the slums. I speak of what I know. Good in the ascendancy! Those who think so, are sadly in the dark, and know nothing of the facts. The world is more opposed to the good than in the days of Christ; and more malicious in its endeavour to stamp out true Christians than in the history of the early church, because it seeks to do it, not by open persecution, but by flattery, and a persecuting devil is not so dangerous as a religious one.

(5) *Man's day will have an end.*—Three times the Lord Jesus speaks of the "Consummation of the age" (R.V., margin, Matt. xiii. 39, 40, 49); and in each case it will be noted it has reference to His judgment of the wicked. There is a limit to God's longsuffering, and an end to man's day. Man is allowed to go so far and no farther. God can, and does wait long. Remember how He waited till the cup of the Ammorites was filled up with their iniquity, then He used His people Israel to exterminate them from their land, and to execute swift judgment upon them. One hundred and twenty years Noah was in building the ark, and every piece of that ark, as it was put together, was a testimony to the longsuffering of

GOD'S TENDER MERCY AND PATIENCE;

but there was a limit, and then the Flood came. Pharaoh hardens his heart ten times before the first-born is smitten. Israel repeatedly sins before Jehovah breaks them off, and scatters them among the nations. These are but illustrations of God's patience and judgment. He will not keep His anger for ever. He will not always remain silent. He will deal in swift and righteous judgment soon, and cause man's day to end in the outer darkness, where there is weeping and gnashing of teeth.

There is a limit to God's patience. Do not trifle with His mercy. Do not trample under foot His Son. Do not let the fact of Christ's death be but an idle tale to you. Do not, I pray you, let the Son of God suffer in vain as far as you are concerned. He will save you if you will accept Him. Shall Gethsemane's groans, the bloody sweat, the cup of wrath be endured in vain as far as you are concerned? Shall that awful three hours' darkness be a light thing to you because you will not accept Him who passed through it? Shall His precious blood be shed in vain because you will not be cleansed in it? He beseeches you to receive Him as your Saviour. By all the pains He endured, He pleads with you. By all the shame He was made, He asks you to yield to Himself. By His pierced hands and feet, by the spear thrust in His side, and by His heart-rending cry, He implores you to give in to Him. Oh, accept Him now, and thus step out of the state of sin into Christ.

## THE REFUGEE JEWS.

By MRS. WARNER SNOAD.

THE year 1893 has been most sad and terrible for the persecuted Jews. Great numbers suffered untold misery owing to the refusal of the German Government to allow the refugees to pass through Germany on their way to the seaports of embarkation for America. Hundreds had reached the frontier, and were only waiting for the snow to melt and the winter to end before continuing their weary journey, only to be bitterly disappointed by the stern refusal to allow them to pass. As the hot summer months came on the numbers of fugitives increased. Disease was rife among them, and they suffered hunger. Some tried to cross, but were driven back at point of bayonet. Others, a few, found their way to the sea, and tried to reach the Atlantic steamers by coasting boats; but the terrible hardships encountered showed that road of escape to be impracticable. There was the helpless multitude—Russians behind, German patrols in front! What has become of them? We only know that many died.

Some were driven southwards to Odessa. Of these, many took passage on board steamer for the Levant, only to find the various Turkish ports closed by Government because they were already so overcrowded by destitute Jews that to admit more would be to invite pestilence. And there was but a limited supply of food on board these ships full of destitute Jews. Nor had they means to purchase more.

Starvation and famine fever were in many cases added to the sufferings of the unhappy people. What wonder that the perplexed captains were thankful to find any place where they could land their living cargo! What wonder if the poor Jewish refugees were filled with thankfulness if it fell to their lot to be landed in Palestine, rather than to be carried across the Atlantic as some had to be carried! In Palestine starvation awaited them, but no active persecution.

The worst, however, is that as more arrive it becomes more and more difficult for all to find work or subsistence, because they have no money wherewith to make a start. Hence the need for our work in feeding the starving and giving work to those who can work. We have lately received the reports of relief given in Jerusalem by Mrs. Hornstein, our excellent visitor among the poor Jews. She writes that she has distributed the clothing sent by kind friends in this country.

She found great need of clothing, the wintry weather being very cold. There were many little, almost naked children, in the wretched abodes visited, both inside and outside of Jerusalem (in the so-called "Box" colony, where shelter is sought under tenements made with broken boxes and paraffin tins).

"When each mother came with her children to get their bundles (all ready put up) it was amusing to watch the children holding up and trying on the things given to them. These were such a treat." It is so seldom you find a Jewish child with any plaything, or indeed playing at all.

With the money also sent out Mrs. Hornstein bought rice, coffee (instead of tea), sugar, fuel, and soap. Drinking water was also given to those who could buy none. Those who shared in the gifts were from many countries—Russia, Persia, Arabia, Morocco, &c. Many are widows with young children; many are old and bedridden; many are blind from ophthalmia aggravated by insufficient food; many are sick, though fever has abated since rain fell. But the want of fuel is very severely felt now that the cold and storms of winter have set in. And a handful or two of charcoal is an immense comfort to the aged and the sick.

Our visitor writes:—"I don't think any one could form any idea of the dreadful misery, the filth, and loathsome smells I met with in my last visit in the place where the Morocco destitute Jews live. It seems to be worse every time I go there. Four, five, or more wretched creatures, old, sick, and nearly blind, huddled together in cellars with no light but what gets in when the door is open. In one or two places I could not see at all—just felt my way to the corners in which some were lying, too ill to get up; and the stench almost unbearable. How the authorities allow such a state of things I don't know. It is enough to bring a plague. One old man was lying on a miserable mattress. He had been there, they told me, for weeks without being changed. I could only stay near him for a minute; but reproved the one who was taking care of him, and who promised to have him cleaned. The rest of the Jewish quarter is unwholesome enough, but nothing like what I saw there. All were very grateful, poor things, for what I gave them; while those who were able came for their share to my house. I have still a crowd every day. The chief distress now (December) is for water. No heavy rain yet to fill the cisterns. The Jews and Moslems have been fasting and praying for rain. Clouds keep coming up, but only to disappoint us. It is very hot still. There is much sickness—influenza, gastric fever, and diphtheria."

There was a change in the weather after some time. Some rain fell, and severe cold tried the poor, ill-clad, ill-sheltered people, who shiver in their cotton rags, and have no fuel even to boil a little water for sick people or little children.

It is in truth almost impossible to convey to the mind of those who have never seen it, the intensity of misery endured by the destitute Jews in Palestine.

Those who can find abodes outside the city are less exposed to the pestilential air of the crowded dens where so many in Jerusalem find some kind of shelter. But, on the other hand, they are exposed to miseries as distressing if not quite so dangerous to life.

Hundreds have taken refuge in half-finished tenements, ill-roofed, open to wind and weather, snow and rain in winter. Numbers are even worse off, and have no better protection than sheds formed of broken boxes and paraffin tins beaten flat—no proper walls, only a make-believe roof—nothing to effectually keep out the driving rain or the snow; mud floors on

which to lie without bedding, corners to crouch in without fire. Not even rags enough for proper covering. They huddle together literally in *heaps* to obtain a little bodily warmth.

Woe to the sick, to the aged, to the new-born infants in abodes such as these! And yet the poor creatures are thankful. They bless God for having brought them to this land where police do not worry or torture them, where the Moslem rulers tolerate and let them die unmolested, nor take their children from them.

Most of the men and many of the women could earn their bread if helped to find employment. There is land enough and to spare in Palestine on which, at moderate outlay, they might be placed, and where they might grow corn and tend cattle as some Jews do with great success in Palestine.

Those who are helped to make the beginning can do well. There are hundreds of Jewish farmers in Palestine who are doing well. There might be tens of thousands. It is only the beginning, which would need considerable outlay.

Soon the people would be self-supporting, and ere long able to help new comers, as Jewish refugees are doing in America and elsewhere, as soon as they begin to prosper.

And until the funds necessary for extending the agricultural colonies of Jews can be obtained, let us, at least, increase the numbers employed at Abraham's Vineyard in stone-dressing, carpentry, blacksmith's work, and soap making.

We have now the Governmental permission to build cottages for our workpeople. That would give work to many.

There is also the shelter house at Jaffa to be finished, and this would give employment.

Many women and girls could be set to needlework of various kinds. For all these methods of employment increased funds are necessary, and we trust will be supplied, so that the work of showing true Christian sympathy with the suffering Jews may be carried on steadily with the blessing of God. Contributions will gladly be received by the Society for Relief of Persecuted Jews, "Syrian Colonisation Fund," 41, Parliament-street (entrance in Cannon-row), London, S.W.

JEWISH DOCTORS.—In our first number we referred to the fact that a Medical International Congress was to be held at Rome. This was held last month, and it is interesting to know that the Jewish nation was very largely represented. We are not able to say how many Jewish doctors were actually present, but many of them took quite a leading part in the congress. Thus one Jewish doctor, the well-known Professor Lombroso, of Turin, was president. Among presidents of National Committees may be mentioned Professor Stokvis, of Holland; Dr. Jakobi, of the United States; Dr. Funaro, of Tunis; and Drs. Ottolenghi and Salmoni, of Italy. Dr. Salmoni was hon. president of the section of pathology. Several Jewish members are also secretaries, while many read papers. Now the fact that Jews have very peculiar qualifications as medical men should again prove the importance of God's order "to the Jew first." Medical missions are now acknowledged to be most important adjuncts to every station, and the time will come when no station will exist without its medical department. If Jews make splendid doctors, how useful will they not be to the cause of Christ when once they are on His side?

# The Jew; OR, All About Israel.

## THE WONDERFUL STORY OF THE RABINOWITCH MOVEMENT.

COMPILED FROM VARIOUS DOCUMENTS AND PAPERS  
BY THE REV. SAMUEL SCHOR,  
*Native of Jerusalem.*

In writing the history of this wonderful movement, connected as it is mainly with the story of the life of Rabinowitch himself, let me at the very outset say that I do not write this with the intention of fostering in the minds of our readers anything like hero-worship. I want to trace in these pages the "good hand of our God upon us." There is a great danger in these days of thinking too much of the chosen vessel and too little of the *Great Chooser*, and is not this one of the reasons why God allows the vessel to crack and leak, if He does not break it altogether? The importance of God's servants is not in themselves, but in the commission He has given them.

Now, in order rightly to understand this movement, it will be necessary for us to say

### SOMETHING ABOUT RUSSIAN JUDAISM.

All Russian Jews are Talmudists, *i.e.*, they are believers in the inspiration of their traditions, called the *Oral Law*, in contradistinction to the Bible, called the *Written Law*. Their traditions teach that man can satisfy God with the performance of good deeds: in fact, justification by works is stamped upon every part of a modern Jew's creed. The laws have been reduced to 613, and contain many that are not to be found in the Law of Moses at all. While some laws actually commanded by God are treated as of second-rate importance, those penned by man are considered as of the very highest importance. Thus, to wear the phylacteries is considered a most meritorious act, and equivalent to all the Commandments put together. Again, the initiatory rite of circumcision is accorded undue importance, by teaching that the act in itself will secure a place in Paradise. Woman is degraded, as is the case in all countries where the truth is not the guide of life. A man may divorce his wife for the most trivial reason, or for no reason at all.

Many of the great Rabbis who framed the Talmud are more venerated than the inspired prophet, and their descendants to-day are equally great and important. It is believed that many of them can perform miracles. This, briefly, is the state of Judaism in Russia. Zealous they are indeed for the law; and there are no doubt many who live up to the light they possess. But they reject Christ, and, living in a country where Christianity is as much a distortion of Christ's teaching as Orthodox Judaism is a distortion of the religion of Moses and the prophets, they believe it to be an idolatrous religion. Still further embittered by the terrible persecutions, their minds are so hardened against the truth that they are ready to persecute those who do believe. Such is the religious belief of Jews in Russia. Yet I am bold to say that Russian Jews form the best material both for converts and for missionaries. It may sound almost paradoxical to say so, yet it is a fact that people who are consistent in carrying out most punctiliously the creed they believe to be Divine, will be all the more zealous for the truth when once their eyes are opened. One has but to think of a zealous Saul of Tarsus, transformed into a zealous believer Paul, the servant of Christ.

Now when certain classes of people are peculiarly adapted for being useful servants of God, Satan does his very best to prevent them from even hearing the truth. Although nearly half the Jews existing in the world to-day live in that country, missionaries are forbidden to settle there. Jewish missionaries had penetrated into nearly every part of the world where Jews were to be found, but in Russia they were not tolerated. But the Good Shepherd finds ways and means to seek the lost sheep. And His means are sometimes very strange! If missionaries cannot visit the Russian Jews, God makes Russian Jews come to the missionaries. And all this was brought about by the terrible persecutions. About fourteen years ago the

### TERRIBLE TEMPEST OF ANTI-SEMITISM

burst forth with a fury upon the poor hapless Jews in Russia that equalled the darkest deeds of the dark ages, and Jews began to leave Russia in thousands and tens of thousands. Thousands fled to Palestine, as many came to England, and a still larger number crossed the Atlantic, and settled in the New World. Now it is very remarkable that these unfortunate Jews should have just gone to those countries where Jewish missions were strongest. In Jerusalem the London Jews' Society have a very large staff of workers; in England a variety of agencies are at work; while in America God had raised many faithful servants to lead the poor wanderers to their Messiah and King. Thus Russian Jews heard the Truth for the first time. And, remembering that probably over one million left Russia, it may be gathered how many must have come under the Gospel sound. Some who had heard the truth returned to Russia during some cessation of persecution. These carried the good news with them, many taking tracts, New Testaments, and other Christian books, which were circulated and widely read.

But millions more remained behind, who had never heard of a Saviour Jesus. Were they to have no opportunity?

Some work had been carried on by a good German evangelical pastor, Pastor Faltin who was connected with the Lutheran Church, and stationed in Kischeneff. God had put it into his heart to do something for the numbers of Jews who lived in that town. He was assisted in his good work by the London Jews' Society, who also supplied him with Hebrew Bibles and Testaments. But although this small attempt was owned and blessed by God in the conversion of many Jews, still it was but a small attempt.

At this point God raised the man to do the work. In the city of Kischeneff lived a Jewish lawyer,

### JOSEPH RABINOWITCH.

From his earliest years he had studied the Talmud, and was well versed in Hebrew learning. He was also a great patriot, and a thorough believer in the "Zion idea." When the persecution arose in Russia, he mourned for his oppressed people, and determined to do his very best to aid them. Believing that nowhere would they find rest for their weary feet but in the Land of Israel, he joined the Palestine colonisation movement, and, in connection with some scheme, he started for the Holy Land, determined to see for himself and make sure that good practical results would follow such a scheme.

When a Jew visits the land of his ancestors, however careless and thoughtless he may otherwise be, the vast ruins, the utter desolation that surrounds him everywhere, the whole land downtrodden by the Gentiles, fills his mind with sad, earnest thoughts. He cannot help himself. Here lived his ancestors more than 3,500 years ago. Here is the last resting-place of his grand-sire Abraham, who died nearly 4,000 years ago; and yet, like his ancestor then, he is a wanderer to-day, not in possession of the land, or, if he possesses land at all, it can only be a grave! And the mighty revolutions that have swept past the vista of ages between Abraham's day and his own! Overwhelming thoughts crowd into the mind of the stranger Jew. He may be hardened; he may have had as "un-Jewish" an education as possible; in manners and habits, in thought and utterance, he may be a perfect Gentile; yet the blood of Abraham is in his veins, and such names as Zion and Hebron, Mamre and Shechem, are enough to arouse his feelings to something like enthusiasm. But when a Jew is a patriot, and looks upon the very dust of the Holy Land with veneration and devotion, imagine what must be his feelings when sitting, say, on the Mount of Olives, overlooking the whole city of Jerusalem, and the surrounding hills and vales! There sat Joseph Rabinowitch one day deep in thought. The city of the great King was spread out before him like a grand panorama—alas, in the hands of Gentiles! There in the foreground was Moriah, where the Temple, the great centre-point of attraction, stood—now completely demolished, and the site covered over by a Turkish mosque! No smoke of the offerings ascending up to heaven; no joyful strains of heaven-born music; no priests with their silver trumpets; no sacrifices; no atonement—nothing but desolation and misery, wailing and sadness; and there, on the right hand, was the traditional spot where a Jew hung upon a cross, condemned by the elders of his

nation as a false prophet, a blasphemer, a dangerous man!

Involuntarily his hand found its way into his pocket, and

### OUT CAME A HEBREW NEW TESTAMENT,

which had been procured in Kischeneff (perhaps from that good German Pastor Faltin), because it contained references to many sites in the Holy Land, and it might be a useful guide-book. Guide-book that precious Word became, but in a far higher sense. His heart was melted; suddenly the veil was taken away; his mind had in a moment grasped the connection between "Judæa Capta" and Golgotha; the Jews had rejected their Messiah, hence God had rejected them. And there would be no hope for them, unless they accepted Jesus as their Saviour, and was He not their Brother? He hastened back to Russia, where the results of his inquiries respecting the colonisation of the Holy Land were awaited with much anxiety and interest. Their surprise may be imagined when he told them that their only hope of salvation and restoration, for time and eternity, rested in the hands of Jesus, their long-forsaken Messiah. To use his own words, "The key to the Holy Land lies in the hands of our brother Jesus." He also boldly began preaching Christ to his Jewish friends. His sudden change produced quite a sensation, and while many persecuted him, others flocked to hear him. At first even his own relatives went against him, but one by one they came round, convinced that what he taught was the truth, and now all are not only believers, but fellow-workers.

The first account of this wonderful movement, giving any details, appeared in *The Times* of August 20, and was written by Bishop Titcomb. We quote from "The First Ripe Fig," by Rev. J. Wilkinson (Shaw & Co., 48, Paternoster-row, E.C.):—

"The publication of the following facts will, I think, be of general interest, if you can find space for them, since they reveal a state of things which is, perhaps, without a parallel in the history of the Jewish people. They were communicated to me two days ago by the Rev. Mr. Hefter, of Frankfort, and are taken from certain 'Writings of the Institutum Judaicum in Leipzig' (No. 4), being 'documents' of what is called 'the National Jewish Christ-believing movement in South Russia'; edited in the original Hebrew language and German translation by Professor Franz Delitzsch.

"The author of this South Russian Bessarabian movement is a lawyer named Joseph Rabinowitch, a man who is respected far and near by his compatriots, and who has for a long time been endeavouring to ameliorate the condition and to raise the culture of his people. During the time of that persecution in South Russia in 1862, which *The Times* newspaper so forcibly brought before the British public, he was zealously advocating the re-population of the Holy Land. In order to discover ways and means for this, he set out himself for Palestine, and from the time of his return there commenced a complete revolution of his religious convictions.

"These convictions are based on a belief that the historical Jesus of Bethlehem was, after all, the true Messiah spoken of by Abraham, Moses, and David; for the crucifixion of whom the Jews have ever since been wanderers and their land made desolate. This deep impression on the mind of Rabinowitch was not produced by any influence of Christian missionaries, but entirely by the force of circumstances; and it carried along with it a very strong feeling that the only hope for his people's return to their land would be by their acknowledgment of such facts. In this way, without for a moment thinking of joining the Christian Church by baptism, a plan of forming congregations of Jewish nationality, founded upon the historical and doctrinal works of the New Testament, slowly and gradually ripened in his soul. He returned from Palestine with this watch-word—'The key to the Holy Land lies in the hands of our brother Jesus.' It may be said indeed, that the centre of gravity in his creed lies hidden in the cry—'Jesus our brother.' These thrilling words have proved, as a matter of fact, to possess such powers of attraction among his persecuted brethren that they have not only awakened the hearts of all in Kischeneff—his own place of residence—but of many also in other parts of Bessarabia. More than 200 families have now joined in one communion under the title of 'The National Jewish New Testament Congregation'; and by some of



them the last Passover was celebrated according to a liturgy expressly drawn up by Rabinowitch."

The news of this wonderful movement was received by the waiting churches of Christ as a great sign of the times.

#### A NATIONAL JEWISH MOVEMENT,

in favour of Christ, was the beginning of the fulfilment of that prophecy: "Ye shall not see Me henceforth, till ye shall say, blessed is He that cometh in the name of the Lord" (Matt. xxiii. 39). A thrill of joy passed through the hearts of thousands of God's children. The preparations were being made, the King would soon appear. All the various Jewish societies and missions interested themselves in the movement. It was felt by some far-seeing Christians that too much interference from without might have the effect of spoiling a work which had so peculiar and so spontaneous an origin; and it was felt that to reduce the work of such a man to that of an ordinary missionary agency, or to try and put him into harness, or to fetter him with the usual rules and regulations, would simply hamper him in his work. Great efforts were therefore made by such great friends of the Jews as Professor Delitzsch in Germany and Rev. John Wilkinson in England, with the result that he has remained to this day unconnected officially with any society or mission. He was even left free to formulate his own special form of service, his own creeds, and articles of faith. So long as they were in perfect agreement with God's Holy Word it was considered of small importance that he joined himself to no Christian denomination. And thus, although, one with all evangelical denominations of Christendom in faith and hope and love, he has remained independent of them all. He belongs to the whole Church of Christ, and to no particular section of that Church.

#### HIS FAITH.

Some of his "outward signs" do not perhaps find favour with some believers; but it should always be remembered that there is room for diversity of opinion and diversity of practice so far as non-essentials are concerned.

Rabinowitch still adheres strictly to the Jewish Sabbath. He also accepts the law of circumcision—not as a means of grace, but as a sign of their national existence. He also keeps the feast of the Unleavened Bread as a national institution, coupled of course with the Lord's Supper; thus placing side by side the Type and the great Antitype.

All this has, perhaps, disappointed many Christians, yet a little thought only will be needed to convince even the most punctilious that he is perfectly justified in the course he has adopted. Remember, he makes no change in essentials. He rightly understands the great cardinal and fundamental truths of our most holy faith. He holds fast to the inspiration of Scripture, to salvation by faith in a crucified Saviour, the Divinity of our Lord, the work of God the Holy Ghost, a resurrection of the dead. In all these great truths he is perfectly sound; but on questions of non-essentials, on which there is no command in God's Holy Word, he pleads for perfect liberty. There can be no salvation in outward forms or ceremonies; each nation is, therefore, at liberty to arrange their forms of service, and to frame all outward rules, so that they may conduce to true godliness. As a matter of fact, all the great Protestant nations differ from one another in non-essentials. And yet the English Christian would not cast suspicions upon the German Protestant, and the German Protestant upon the Scandinavian Christian. Then, says Rabinowitch, if these nations are at liberty to frame their own rules, why should not the Jewish nation have the same privileges?

There can be no doubt about it, that very often too much made of some rule or custom, which, although regarded with veneration and devotion on account of its great antiquity, though having no authority in God's Holy Word, will often be a stumbling-block in the way of many poor lost souls; and, after all, the salvation of souls is of immeasurably greater importance than keeping up some form or custom.

#### DEVELOPMENT OF THE MOVEMENT.

The number of adherents in the year 1884 had increased from one family to two hundred families, and Mr. Rabinowitch applied to the Russian Government for the privilege of building a church in which he and his fellows might worship God according to the dictates of their conscience. Calling to

mind the present attitude of Russia towards all who do not belong to the Orthodox Greek Church, one would naturally have expected difficulties and restrictions, if not a point blank refusal to grant the licence. But God can overrule the hearts even of the most autocratic of Powers. The permission was readily given, and they have met ever since, officially known as "The Sons of the New Covenant."

Some four years ago, mainly through the instrumentality of Scotch friends, and in memory of an eminent Scotch lover of Israel, Dr. Somerville, a fine hall was built in Kischeneff, and forms now the headquarters of Rabinowitch's work. Here he holds his services, preaches, has Bible-classes, and thus seeks to win his brethren for Christ. It is the synagogue of the Israelites of the New Covenant. Here the converts meet for prayer and worship, while large numbers of unconverted Jews are attracted by the very fact that Rabinowitch tells them that they have found the Messiah. A beautiful liturgy has been prepared by Mr. Rabinowitch, containing some of the beautiful prayers of the synagogue, but, with this difference, that Jesus the Messiah is the "Chief Corner-stone." We cull one beautiful hymn sung on the Sabbath-day as a specimen. It was translated by Mr. Adler, and is found in "The First Ripe Fig," already referred to:—

"O Come, O Come, my beloved: O Come, O Come, thou Lord of the Sabbath!

"'Keep' and 'Remember' (the Sabbath day), both these words as one expression did the one God cause us to hear; the Lord is one, and His name one; to Him belong renown, glory, and praise. O Come, O Come, my beloved; O Come, O Come, Thou Lord of the Sabbath!

"Come, let us go to meet the Lord of the Sabbath, for He is the fountain of blessing; from the beginning, from ancient times to Him belongs the kingdom; He is the first and last in design and in execution. O Come, O Come, my beloved; O Come, O Come, Thou Lord of the Sabbath!

"O thou sanctuary of the King! O Royal city! arise, and come forth from thy destruction; thou hast dwelt long enough in the valley of weeping, for He will now spare thee with compassion. O Come, O Come, my beloved; O Come, O Come, Thou Lord of the Sabbath!

"Shake thyself from the dust; arise, O my people! and adorn thyself with thy beautiful attire: for by the hand of the Son of Jesse, Jesus the Bethlehemite, redemption draweth nigh to my soul. O Come, O Come, my beloved; O Come, O Come, Thou Lord of the Sabbath!

"Rouse thyself; rouse thyself; arise, shine, for thy light is come. Awake, awake, utter a song; for the glory of the Lord is revealed upon thee. O Come, O Come, my beloved; O Come, O Come, Thou Lord of the Sabbath!

"O be not ashamed, neither be thou confounded! why art cast down? why art thou disquieted? In thee, the poor of my people shall take refuge, and the city (Jerusalem) shall be built on her own heap. O Come, O Come, my beloved; O Come, O Come, Thou Lord of the Sabbath!

"They who spoil thee shall become a spoil; and they who swallow thee up, shall be removed far away: thy God will rejoice in thee, as the bridegroom rejoiceth in his bride. O Come, O Come, my beloved, O Come, O Come, thou Lord of the Sabbath!

"On the right hand and on the left shalt thou break forth and Jehovah shalt thou reverence, by means of a Man, the son of Perez (Breaker), will we rejoice and be glad. O Come, O Come, my beloved, O Come, O Come, thou Lord of the Sabbath!

"O come in peace, thou Man of Redemption; also with joy and mirth, in the midst of thy faithful people, the peculiar treasure. O Come my beloved, O Come thou Lord of the Sabbath, thou Prince of Peace!

"The Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee and give thee peace. Amen."

We give now some specimens of Rabinowitch's teaching:—

#### VOYAGE OF ISRAEL AND THE NATIONS; SUDDEN ADVENT OF ISRAEL'S HOPE.

"They were sailing along in pride—the ships of the states and nations of antiquity. There was Assyria with its multitudes of men, a mighty vessel built to last for ages. There sailed Greece

with its spread sails and many coloured flags, and its sons rejoiced under the clear blue sky in everything beautiful, which God has given to man, and in their genius and art. But the Greek ship ere long had to yield to the frigate of Rome with its mighty armour, and Rome, conqueror over all the ships of other states, sailed along the ocean of centuries in haughty strength. But where are now the nations of antiquity? They have been wrecked long ago, and sunk into the gulf of oblivion. Learned scholars, here and there, discover fragments of their greatness, and in the scattered remnants of their literature they dive into the past and endeavour to construct the history and image of these great nations. There is only one small nation, one vessel, which can never perish. Thousands of years ago it existed and beheld the mighty ships; it outlived the storms, which destroyed Babylon and Nineveh, Athens and Rome. True, centuries ago it was wrecked; broken were its masts, but up to the present day it sails among modern nations—a strange, weird-like ship. Its mariners are often in despair, when the waves seem to swallow up their fragile vessel; many from among Israel seek to join other ships and find a home there and try to partake of the treasures of culture and modern development which adorn them. But soon the men of other nations rise against the mysterious strangers from the old oriental ship, and not willing to tolerate them, fling them back into the waves so that with difficulty and trepidation they return to the old wreck, on which the tears of their fathers have fallen abundantly. The storm rages, the clouds are dark, the hearts of the mariners fail them, they cry out 'Lord, save us, we perish!' But the hour is coming when He, who long ago rose in the little ship on the sea of Galilee, shall rise in the midst of them; He shall rebuke the wind and the waves—it will become perfectly still and some shall sink down before His feet with the cry of Thomas; 'my Lord and my God!' And immediately Israel will be in the Haven of Rest, which is still remaining for the chosen people of God."—(Taken from the Report of the London Council for the year 1890.)

"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "This admonition of the Lord affected me very deeply when I first read it, for I knew at a glance its meaning. All night long the watchmen in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours, to see if these were faithfully attending to their charge. If he came upon any watchman who had fallen asleep, he quietly drew his loose garments from him and bore them away as a witness against him when he should wake. My Lord is liable to come at any moment. He may come in the second watch or in the third watch, therefore I must be always ready, lest coming suddenly, He find me sleeping, and I be stripped of my garment."—Dr. Gordon's "Three Weeks with Rabinowitch."

"My brethren, if you esteem your souls precious, and if you desire to be citizens of the city, and be numbered among the saints, and in the household of God, then bow this day your knees before the King of glory, before Jesus, crowned for you with the crown of thorns; smite your breasts, and confess your sins and the sins of your fathers, and the iniquity they have committed against the Son of God, Jesus, the Messiah. Say, then, O house of Israel: 'Surely all we like sheep have gone astray, we have turned every one to his own way, but Jehovah laid on Him the iniquity of us all; for the iniquity of His people was He stricken.' For only with Jesus, the Messiah, is redemption, and He shall deliver Israel from all his sins."

During the last five or six years a number of well-known Christian gentlemen in London, lovers of Israel, formed themselves into a council to assist Rabinowitch, by becoming a medium of communication between Christian friends who wished to support him, and himself. They do not control his actions, or tie him down to any set rules. They assist him by their advice and prayers, leaving him entirely free to carry on his work in his own way. A well-known name, Mr. J. E. Mathison, is hon. sec. and treasurer, who receives contributions towards this work. An annual statement appears, giving an account of the work, and a list of offerings towards the work. To these annual reports, entitled, "Rabinowitch and his Mission to Israel," we would refer the reader.

WHAT WE THINK OF THE MOVEMENT.

There is a great danger against which we must warn our readers. Don't think that Rabinowitch, or any other great man or society, will convert all the Jews to Christianity. From Scripture, it is plain that they will be converted in their own land, as a nation, and that suddenly, by Christ Himself. "A nation shall be born in a day." But, although conversion is God's work, imparting the truth as it is in Jesus is man's work. And without the knowledge of Christ there can be no faith in Christ. "Faith cometh by hearing." "How shall they believe in Him of whom they have not heard?" And the aim of the Church of Christ must be to give every Jew the opportunity of hearing about Christ. This is what is being done now. And God helps this work to be done. Missions to Jews are reaching millions of Jews. But half the Jewish population residing in Russia could not be reached by means of missions. God then stirred up the persecutions. Tens of thousands fled from the land of slavery and oppression, and were thus able to hear the Gospel, but tens of thousands remained behind. Who was to tell them of Jesus? Then God raises up a man like Rabinowitch, who is able to reach his brethren. Kischeneff is a most central place, in the very heart of the Pale of Settlement; and, as nearly all the Jews of Russia are practically settled within this district, they are all within easy reach.

Thus, while we fully believe that Christ Himself will convert the Jewish nation, the way must be prepared by human means. And we cannot expect the Jews as a nation to be converted until the Jews as a nation have heard the good news of salvation. Let us therefore look upon the Rabinowitch movement in this light.

Practically speaking, a large proportion of the Jewish race had already heard of Jesus as the Messiah, the Jews in Russia forming the only exception. Now God calls Rabinowitch to remove this obstacle; all the Jews in Russia are hearing the truth. Whether large numbers come out and profess Christianity or not, that is not the question for us to-day. This is still the era of "the remnant," although we believe it is fast drawing to a close. During this dispensation we only expect the "one from a city and two from a family" to come out. Individual Jews are coming out, and joining Rabinowitch, but we must not, even with the very best intentions in the world, draw wrong conclusions from existing facts. Don't expect wholesale conversions to-day from amongst the Jews in Russia. And yet don't imagine, because you do not hear of wholesale conversions that the work of Rabinowitch must be a failure. This is just the danger against which I would warn all our readers. You hear of this wonderful movement. You praise and bless God for it, and devote your freewill-offerings for the good of the work. You expect great things, thousands of conversions. Years go on, and your expectations are not realised. You feel disappointed, and begin to wonder whether Rabinowitch is doing the work of God at all. You almost come to the conclusion that his work must be a failure. Don't make so fatal a mistake. Rabinowitch is sowing the seed broadcast amongst his brethren in Russia. That is all that God expects from him. He is doing his duty. God Himself will do the rest. The seed will lay dormant. The Jews will be transplanted to their ownland, then the seed will blossom into life. Then we shall see and realise that, although Rabinowitch did not convert the six millions of Russian Jews to Christ, he did prepare the way for their conversion by doing just the part which God expects from man in the work of salvation—the sowing of the everlasting seed of the Gospel.

This view was held by so great and learned a man as the late Dr. Delitzsch, a warm lover of Israel, and one who from the very first took a very lively interest in Rabinowitch, and I cannot do better than close with some of his own reflections on the subject:—

"The movement of Kischeneff is certainly a prelude of the end. . . . No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals raised up by God and filled with His Spirit. Voices will be heard in Israel calling to repentance, to a return to God and His Anointed (Hos. vi. 1-3, iii. 5); many shall awake to new life, and from that portion of Israel to which blindness is happened a Jewish-Christian congregation will be gathered. The religion of the Messiah will then prove the Divine power which penetrates the spiritual and

social life of the nation. Joseph Rabinowitch is a star in the firmament of his people's history. God keep this star in the right path and continue its light in truth and brightness! One thing is certain, the history of the Church cannot reach its consummation until the prophetic and apostolic Word, predicting the conversion of the remnant of Israel, is fulfilled, an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world."

GENERAL JEWISH NEWS.

"TRIBES OF THE WANDERING FOOT."—It may not perhaps be generally known that many thousands of Refugees have settled, and are still settling in South Africa. They form themselves into communities in towns or villages, though there are many who are scattered all over the country. They, however, remain strict Jews, and when their feast-days arrive, they mount their horses, and make a journey of perhaps sixty miles or more to the nearest place possessing a small synagogue, which may possibly be some upper room. When the festival is over, they wish their friends a hearty farewell, and make a journey of three or four days to their homes far up the country.

WHO WILL TELL THEM OF JESUS?—We do not know of any missionary working amongst these settlers. There must be many good Christians in South Africa. Perhaps some of them are readers of THE MORNING STAR. If so, will they lay this burden upon their hearts? We cannot say how many Jews are there, but the least estimate is 50,000, and the highest estimate 100,000. Perhaps we would be safe within the mark if we put them down to 80,000.

JEW IN AUSTRALIA.—Just as Jews have settled in large numbers in South Africa, so they have also settled in Australia, although not quite so numerous as in Africa, owing to the distance and consequently the expense from Europe. They still have formed themselves into various communities, with synagogues, schools, and quite a number and variety of communal charities. Four towns in New South Wales have Jewish Mayors. Many good Christian friends there have already thought and cared for their spiritual welfare, and more than one missionary is already at work amongst them. Now, Christians in Africa, awake! No doubt the perishing heathen in that dark continent may have absorbed all interest and sympathy. Yet remember that to you the same order applies as to any other nation—to the Jew first. And surely, so far as Africa is concerned, Christians can see the wisdom of that order. Win the Jews for Christ, and you will have splendid fellow-workers in helping to spread the Gospel among the heathen.

THE KING OF ROUMANIA AND THE JEWS.—We gave last month an account of the sad condition of Jews in that new kingdom. According to *The Jewish Chronicle*, "the Jews in Roumania, harassed on all sides by official persecutors, and finding that all their appeals have remained unheeded, have addressed another petition to the King. This time the petition was delivered to his Majesty in person by Dr. Beck, preacher of the Ashkenazim community in Bucharest, to whom the King gave a special audience for the purpose. The petition fully described the vexatious restrictions to which the Jews throughout Roumania are subjected, especially with respect to the Law on rural trade. Dr. Beck added some verbal explanatory statements, and the King is reported to have expressed his astonishment and anger at the barbarous manner in which the authorities enforce the law. His Majesty expressed to Dr. Beck his deep sympathy with those who have been oppressed by the Rural Law, and advised them to approach in his name the Minister of the Interior, M. Catargi."

THE KING OF ITALY AND THE RABBI.—*The Jewish Chronicle* says:—"Rabbi Arovos, of Jerusalem, is travelling in Italy to collect funds for his poor fellow Jews from Morocco, who have formed a colony in the Holy City, and had the honour of being received in audience by King Humbert. His Majesty received the 'Sheliach,'

or messenger, with that intense courtesy for which he is distinguished, and handed him a gift of 5,000 lire (£200).

GREAT NORTHERN CENTRAL HOSPITAL.—At a recent bazaar held in Holloway, on behalf of this most useful hospital, there was a "Jewish Stall."

MOSCOW SYNAGOGUES CLOSED.—The Governor-General of Moscow has given orders for the closing of all synagogues in Moscow, with the exception of six small ones in the outer circle of the city which were founded and are maintained by Jewish soldiers who had completed their time of service. Privy Councillor Poliakov, who has a private synagogue in his house, has obtained permission for its continuance only on his giving a written undertaking that the services will be attended exclusively by members of his family.

MR. D. C. JOSEPH, of the Evangelical Mission to Israel, Jerusalem, has had a Rabbinical curse fulminated at his mission, and the Jews of the city, especially the youthful members of the community, have been warned against attending his meetings, which are described as snares wherein the unwary are caught! Ecclesiastical penalties of a severe order have been pronounced against all who shall transgress the command of the Rabbis, and listen to the missionary.—*The Christian*.

IS PROSELYTISM A DUTY OF JUDAISM?—An interesting article, from the pen of Dr. Harris, appeared in last month's *Menorah*, from which we cull the following extract:—"We have so often reiterated the remark that Judaism does not seek converts, that we have almost made it a dogma of our faith. As a matter of fact, the sentiment does not only not do us credit, but, what is more important, it is not true."

HE then proceeds to give some interesting instances of converts to Judaism:—"That some Jews actually travelled from place to place to make converts is the best reply to the theory that proselytism is against our principles. And very successful these missionaries were. A Jewish merchant at an Asiatic court expounded the principles of his faith with such fervour that his hearers embraced it then and there. The historian, Graetz, goes on to tell us how a young prince was among the converts, and that his queen-mother, Helen, had become such a passionate adherent of Judaism that she made a pilgrimage to Jerusalem, and aided it in time of famine. Judaism grew very popular in Rome and Asia Minor in the last days of the Jewish State, and even after it had fallen, in an age when religions were supposed to be overthrown with their nationalities; and when the outlook for our faith was dark and uncertain, many continued to renounce their family ties to embrace the creed of our fathers. Much of the persecution of the Jews by Tiberias was due to the leaning of many Romans towards Judaism, among whom we may mention Fulvia, wife of a Roman Senator. Josephus tells us how zealous they were even for the ceremonial side of our faith. Some became Talmudic scholars. Aquila, a Greek philosopher, outdid the proverbial enthusiasm of a convert. And his Greek translation of the Bible became such a model of exactness, that an Aramaic translation on the same plan was named after it, Targum Onkelos (Aquila). The Emperor Domitian, whose forte was cruelty, made it dreadfully hard for the Jews, but still harder for their proselytes. They were despoiled of their property, exiled, and sometimes put to death. But, in spite of all, a cousin of the Emperor named Flavius Clemens, entered the Jewish faith, together with his wife, Flavia Domitilla, and he it remembered their son was a possible heir to the Empire! Think of the might-have-beens of history! Constantine, a later Emperor, adopts Christianity and makes it the religion of Rome, which was the world. Henceforward we hear of the Holy Roman Empire and Christianity became the religion of the nations of Europe into which that Empire broke up. Might not Judaism have held this proud place had Domitian followed his cousin's example, or perhaps even if he had not interfered with it? Flavius Clemens was condemned to death for the crime of Judaism, for which heinous offence even his relationship to the Emperor could not save him: and his wife was exiled."

IN LEMBERG every third man you meet is a Jew. There is only one missionary at work there!

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THE JEWISH PASSOVER was most rigorously observed, not only in England, but throughout the world. It is a season when Jews vie with one another in being hospitable and charitable. The opening words of the Passover Service are these:—"Let all who hunger enter and eat; let all who are in want come and celebrate the Passover." At the Jewish Shelter in Whitechapel 250 Jews celebrated the Passover, at the expense of charitable Jews.

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JEWESSES AND EDUCATION.—According to statistics published by the Minister of Education the Jewish pupils of gymnasiums for girls throughout the Russian Empire form 10 per cent. of the aggregate number of scholars. In certain districts the proportion is far higher, reaching as much as 40 per cent. in Odessa, and 50 per cent. in other places. In a few instances the gymnasiums are attended almost exclusively by Jewesses. The directors of these institutions have complained of the large proportion of Jewish pupils and are moving the minister to take steps for the reduction of the average.

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REVIVAL OF HEBREW AS A LIVING TONGUE.—A well-known society in Jerusalem, the Beni-Berith (Sons of the Covenant) recently celebrated their Golden Jubilee. An oration was delivered on the occasion couched in good Biblical Hebrew. A remarkable impetus has lately been given to the study of the sacred language, and it is said that in many a colony in Palestine the purest Hebrew is spoken, not only by men, but even by boys and girls!

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SOME INTERESTING STATISTICS.—Prof. Cesare Lombroso has recently published a book entitled "L'antisemitismo e le scienze moderne," in which he gives an interesting statistical table of the profession which 1,000 Jews follow, as compared with 1,000 of the general population. He finds that the largest number of both classes follow the same bent, for under the generic term, *Schrittsteller*, he tells us that, of the given 1,000 of each class, 316 non-Jews follow this profession against 223 Jews. The clerical profession comes next in both classes with 130 general and 105 Jews. In the following table it will be seen that Jews are more prone to follow some professions than are the general population. The general surmise, for instance, that Jews are inclined to follow the theatrical profession in large numbers, is clearly proved by Prof. Lombroso. For in the 1,000 of each class he finds:—

	General.	Jews.
Actors .....	21	34
Antiquaries .....	23	26
Advocates .....	24	40
Doctors .....	31	49
Merchants .....	12	43
Metaphysicians .....	2	18
Naturalists .....	22	25
Philologists .....	13	123
Authors .....	20	30
Political Economists .....	20	26
Scientists .....	51	52
Musicians .....	11	71

The higher sciences attract Jews; in them the preponderance of Jews is, perhaps, surprisingly large. But it should not be forgotten that many were till recently practically closed to Jews. Thus we find that few Jews figure as following naval or military science, and that as statesmen or politicians the general population furnishes 125 persons, and the Jews only 83, still a very satisfactory minority.—*The Jewish World*.

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JEWISH OPINION OF ST. PAUL.—Mr. Claude C. Montefiore, in the current number of *The Jewish Quarterly Review*, gives his views of the great Hebrew of the Hebrews. He adopts the view so greatly favoured by modern Jews, that Paul is really the author of all dogma in Christianity. One part, the conclusion of his article, is, however, worth reproducing:—"I should like, in conclusion, to quote a story about a certain Jew which Dean Stanley has picked out of a sermon of John Wesley's. It may be specially noted that Wesley says nothing of this Jew showing any inclination to adopt the specific tenets of dogmatic Christianity. Here are his words, 'Nothing is more

common than to find even those who deny the authority of the Holy Scripture yet affirming, 'This is my religion; that which is described in the thirteenth chapter of Corinthians.' Nay, even a Jew, Dr. Nunes, a Spanish physician, then settled at Savannah in Georgia, used to say, with great earnestness, 'that Paul of Tarsus was one of the finest writers I have ever read. I wish the thirteenth chapter of his first letter to the Corinthians were wrote in letters of gold; and I wish every Jew were to carry it with him wherever he went.' He judged (and herein he certainly judged right) that this single chapter contained the whole of true religion."

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CHOVEVI ZION SOCIETY.—Meetings in connection with the above Society have been held in various places throughout the month. Several meetings of members were held in London, others were held in Edinburgh, Newport (Mon.), Manchester, Newcastle-on-Tyne, and elsewhere.

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THE PALESTINE EXHIBITION, held in Manchester last month, proved a great success. It was attended probably by about twenty or twenty-five thousand visitors. Unfortunately the expenses were very heavy. But after paying all expenses, there was a balance of £582, which was forwarded to the London Jews' Society, for the Safed Hospital. The exhibition was on a larger scale than ever before attempted. The large hall (St. James's Hall) was also well adapted for such a purpose. The centre of the hall was taken up with the countless exhibits, which were all arranged and classified in various courts. Thus, court A was taken up with musical instruments, and much light was thrown upon the subject of the music of the Bible. Curiously was the fact brought out that the instruments of to-day are practically the same as were in use three thousand years ago. The next court was devoted to agriculture. One exhibit in this court was of special interest, because it helped to explain God's Holy Word. It was "a Lodge," referred to in Isa. i. 8, "a lodge in a garden of cucumbers." It brought out most vividly the full force of Isaiah's expression. It appears that during the harvest season all farmers live in their fields, in comfortable tents, but a slave is made to watch any field containing any inferior growth, such as onions, garlic, or cucumbers. He has no tent; he fixes three or four poles in the ground in an upright position, and throws over them all some coarse straw matting, or else uses the branches of trees. This he uses as a protection from the sun. When the harvest has been gathered in, the farmer removes his tent and returns home, but the slave leaves the "lodge" in the field, not being worth his while to remove. The first autumn winds pulls it to pieces, and there it looks an utter picture of desolation and misery. This is just the picture Isaiah wishes to represent. A nation without God is like a lodge left to its fate. A comprehensive guide-book, written by the Rev. S. Schor, explained nearly all the principal exhibits. Perhaps the most attractive features of the exhibition were Mrs. Schor's costume lectures, in which she sought to bring before the minds of the many thousands of visitors true and vivid sketches of Eastern home life, village life, Bodouin life. There were about eighteen courts, besides a life-size representation of a cottage with the flat housetop; also a large model of a rock-hewn tomb, with the rolling stone; numberless exquisite models of the Tabernacle, the two temples, ancient and modern Jerusalem. All these were constantly explained by experts. It is gratifying to know that the exhibition has made the Bible quite a new Book to numberless people in Manchester and neighbourhood. A working man was overheard saying, as he left the hall, "I have been here just two hours, but I learnt more in these two hours about my Bible than I ever knew before in my life."

NOTICES OF BOOKS.

*Eight Lectures on the Second Coming of Christ.* By the late W. Trotter and the late T. Smith. (London: James Carter, 13, Paternoster-row. Price 1s. 6d.) These lectures are short, good, simple, and comprehensive. They are very instructive, and we heartily commend them.  
*The Earthly Relationships of the Heavenly Family.* By John L. Caldwell. (Glasgow: Pick-

ing & Inglis, 176, Buchanan-street. London: James E. Hawkins & Co., 17, Paternoster-row. A little book full of valuable Scriptural guidance in the different relationships of life. Good for these last days.

*The Story of the Life of Thomas Jones, a Prisoner on Norfolk Island.* By a Prison Chaplain (A. Holness, 14, Paternoster-row. Glasgow: R. L. Allan & Son, 143, Sauchiehall-street.) 1s. 6d. A thrilling story of the conversion and death of a hardened criminal.

*Gleanings in the Hebrews.* By James Sprunt (London: George Stoneman, 21, Warwick-lane. Paternoster-row. Glasgow: The Witness Office 180, Buchanan-street. 1s.) We gladly commend this little book. Its arrangement is novel, and the matter is good and helpful.

Of pamphlets we have received and can commend the following:—*The Holy Land and the Temple of the Millennium*, by H. A. Warde. (London: W. J. Johnson, 121, Fleet-street. 6d.) *Some Interesting Facts about Jerusalem*, by the Rev. Samuel Schor, published by the London Society for Promoting Christianity among the Jews. 6d.

Magazines: *Jews and Christians*, a quarterly, edited by Rev. A. Lukyn Williams, M.A. (James Nisbet & Co., 21, Berners-street.)

First among the monthlies we welcome *The Christian Scotsman*, most ably edited by the Rev. John Robertson of Glasgow. Just entering on its third year, it is, as the editor says, "a sturdy callant, firm on his pins." The Lord bless him.

From Marshall Brothers, Keswick House, we have received *Divine Life, The Reaper, The Lantern, The Sunday Friend, The Christian Treasury, Out and Out, On and Off Duty, and The Railway Signal*.

From New York our good friend Mr. Simpson sends us *The Christian Alliance*, full of prophetic teaching, missionary tidings, and beautiful with first-rate engravings.

From Boston we hail *The Light Bearer*, which is the organ of the American branch of the worldwide Prayer Union, and of which Rev. J. M. Orrock is editor. It gives, we are glad to testify, clear light in the midst of present darkness.

From Philadelphia we have *Kingdom Tidings* from Pastor Stearns. From this excellent monthly we are tempted to quote the following by the Editor. As a result of being filled with the Holy Spirit "preachers, instead of thinking of their own flock and church and denomination and salary as of primary importance, would look upon these things as wholly secondary, and would live to complete the Church, which is His Body. Knowing the reality of 'treasure in heaven,' and affections set on things above, their people would be led to invest more largely in the Bank of Heaven, which pays ten thousand per cent.

PUBLICATION ANNOUNCEMENTS.

It is especially requested that all orders for this periodical and all business letters in reference to the same should be addressed to Mr. ALFRED HOLNESS.

WE are very thankful to announce that the *January, February, and March* issues have been reprinted. We will supply any friend who will circulate these and the April number with 100 copies assorted for 6s. 6d.

SUBSCRIBERS will kindly take notice that the magazine is issued on the 15th of each month, and the paper is posted immediately thereafter.

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The



Morning



Star.

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OUR AMBITION.

YES, THE MORNING STAR soars high; we are ambitious; it is not wrong to be so: only, everything depends on the object of ambition. Well, our ambition is not set upon any of the poor "withering laurels of time." THE MORNING STAR does not seek a great name for itself, nor a great following, nor much wealth. These are things that the "people of this world seek after," and things which the people of God, alas! sometimes go out of the way to seek after and fight among themselves for. We seek none of these things. Nevertheless we are ambitious. "We make it our aim that we may be well pleasing unto Him" (2 Cor. v. 9, R.V.). Not even the prize of the upcalling; not even a crown at the Bema. Precious as such reward from His hand will be, there is something more precious still, a present joy and a present incentive that we may be WELL PLEASING UNTO HIM. With this as a motive in every part of the work we leave in His hand and at His disposal our name and success. It may seem good to Him that there be "evil report" as well as "good report" (2 Cor. v.). We may have to know fellowship with Him in His "no reputation" sometimes, if need be; but to be well pleasing unto Him, oh! the luxury of it.

NEXT to this we are increasingly desirous that the hope of our Lord's speedy advent may not only be made known to all true believers, but may become such a power in all hearts that there shall be

a drawing together unto Him while we are waiting with expectant eagerness. A drawing together unto Him, away from earth's gains and ambitions and hopes and pleasures. It is often truly said, "Nearer to Christ, nearer to each other," and we may be right sure of this, that, if the children of God are indeed expecting Him from day to day, they are not found among the "dwellers on the earth," pleasing themselves with the things of the present.

LET not then the crowd of earthly men and things separate us. Let us get away from them unto Jesus, and we shall find ourselves together. We may be indeed in a minority, but we shall be a strong little flock, for He who is our strength shall be with us. We have been too long divided to His grief and our shame. Why? Mostly because we have forgotten that He is coming. Acting the part of the *evil servant*, we have said in our hearts, "My Lord delayeth His coming," and we have sought earth's glory and earth's gain, keeping company with the carnal and the worldly, while we have smitten oftentimes with grief of heart the true servants of God. We have "cut them off," and forbid them to teach precious truths which God hath made known to them, because they follow not with us, and for worldly advantage we desire a *monopoly of truth*. Let all God's children and servants have done with this new and worst kind of sectarianism, most often seen alas! under the profession of *unsectarian fellowship*. Let us have our eyes open to discern true spiritual men and women, however much or little light they may as yet have, and whatever, because of want of clear insight into God's purposes, they may have been *calling themselves*, and let us, with all such as faithfully hold the cardinal principles of our faith, get together nearer to CHRIST HIMSELF, and help one another to be His witnesses at whatever cost, in the midst of a rapidly increasing apostasy and to wait for OUR COMING ONE.

WE have said that we may have to know something of "no reputation" with our Master, but as yet, thank God, there has been nothing but praise. Hundreds have "risen up and called us blessed," and the rich promise of our God, "I will bless thee, and thou shalt be a blessing," has been graciously fulfilled. We are more than encouraged to go forward.

A GOOD EXAMPLE.

SOME time ago a request was made, on behalf of Mr. Gilling, to send copies of THE MORNING STAR, that he might distribute freely to missionaries in India. This has, we rejoice to say, been largely responded to, and his mission stations are being well supplied. We are persuaded that this good example will not be in vain. Other workers in India are asking for our pages for circulation, and Missionaries in CHINA also are needing THE MORNING STAR, and many of them are stretching out eager hands for it. Our good friend Dr. Simpson, of New York, will, we are assured, be glad to send also to the Pacific Islands, and the little missionary steamship *Morning Star* will be glad to carry many copies of the magazine which so happily bears its name to the brave workers in the places where so many have laid down their lives.

LETTERS FROM AUSTRALIA, NEW ZEALAND, AND TASMANIA.

"SURELY the finger of God is here!" So said one of our loving helpers the other day. Yes, we are sure of it. He who counteth the stars and calleth them all by name; He who holdeth the stars in His right hand, has given this little message a place among His servants. With every mail now from these distant places letters come to us with cheering news to tell us how God is blessing this so "needed truth." Were it not that we are well assured that "its going forth hath been prepared" of the Lord, we should sometimes faint, for it is hard work, and there are a few discouragements, but hardly a post passes without bringing from numbers of dear Christians, whom we have never seen, such words of congratulation and encouragement that we can only fall on our face before God and pour out our gratitude. The Lord bless the dear helpers both at home and abroad!

PROPHETIC CONFERENCES.

THE EDITOR regrets having to announce that the present number does not contain any verbatim report of the recent Conferences advertised in this paper. He hopes, however, to give a report of the more important addresses at several of the other advertised Conferences.



## CLAPHAM.

This Conference, just concluded, has been held annually for eleven years at the Conference Hall, Clapham-road. The programme was a most important one. The subjects dealt with by many of the most earnest students of the prophetic Scriptures were of the utmost interest and profit to the people of God.

The addresses we hope to publish in our next number. Our July MORNING STAR will, therefore (D.V.), be quite a special Conference number. We hope to report largely the addresses at the West-end Conference in Princes Hall going on while this is being received by our readers. This was specially arranged to meet the need of the 2,000 delegates who have come together from all parts of the world to celebrate the Y.M.C.A. jubilee in London. Our prayer is that many of them may carry home some bits of the Gospel of our Lord's Coming in their hearts, and pass them on to gladden many a weary worker. Behold, He cometh! Behold, He cometh!

## CARLISLE.

A two days' conference on "The Inspiration of the Scriptures, the Jews, and the Coming of the Lord Jesus," was held in the Drill Hall, Carlisle, on Thursday and Friday, May 31 and June 1. This conference was one of a series to be held as advertised in different parts of England and Scotland. The meetings, which were all public, were opened with prayer, Mr. Henry Carr, of Carlisle, and others presiding. Several well-known speakers on prophetic subjects addressed the meeting.

## GLASGOW.

This was held in the Queen's Rooms, on June 5, 6, and 7, preceded by a meeting of well-known Glasgow ministers and Christian workers interested in the subject. James E. Mathieson, Esq., took the chair. After Mr. Duncan Davidson had opened with prayer, Mr. Mathieson read the first sixteen verses of 1 Pet. i. He then gave an outline of the proposed conduct of the different meetings, and the subjects to be taken up on each day. He said it was remarkable that Bible-loving Scotland had so long resisted the blessed truth of the Second Coming; but they were at last beginning to take hold of it, and he felt sure a mighty wave of blessing would result.

Dr. Elder Cumming, who next spoke, referred feelingly to the death of Dr. Andrew Bonar, who had so long and so faithfully preached the doctrine of the Second Advent. He said his heart was much rejoiced to know that this blessed truth was being accepted largely by Christians in Scotland, and especially within the last few months. He attributed this change partly to the result of the conventions held from time to time, and also to a great extent to the influence of Mr. D. L. Moody. He strongly advised that in these conferences what should be aimed at was to lay the foundation of this teaching in the minds of Christians, and let them trace the subject out in their Bibles. Rev. Sholto Douglas, Rev. John Sloan, and others then spoke, and a season of earnest prayer was spent for blessing during the conference.

## OUR BANK HOLIDAY.

Our last Bank Holiday we shall not soon forget. We spent it in a small—what shall we call it?—conference? Those who met together would hardly call it so, I think, and yet it was more worthy of the title than many such. We were not many, and those who talked of the coming of our Lord were mostly poor and unlettered, but they had most manifestly been with Jesus. We came together in rather a dingy and uncomfortable looking room in Deptford, but the writer, who was there to listen, not to speak, speedily forgot surroundings in the pleasure of hearkening to the rich experiences of those humble men. They were mostly young men, too, and, like Timothy, they must have long "known the Scriptures," and young as they were, there was happily lacking that harmful *bumptiousness* and overbearing dogmatic manner which often in these days, like the "fly in the ointment of the apothecary," spoils even the truth of God as it comes from the lips of many of our *teaching youths*.

As we have indicated, the subject was our Lord's expected advent. We regret that we have not space at our disposal to give even an outline of what the seven speakers said. The first dwelt upon the thought that the event to which we are looking forward is the coming of THE ONE who ought, at least, to be dearer to Christians than all the world beside. "The One who died for my sins," said this young man, "who loved me and gave Himself for me. He it is who is coming to receive us to Himself. . . . Blessed thought to the heart that loves Him!"

Another speaker pointed out that in order to enter fully and truly into the joy of the Lord's coming, it is necessary that we see clearly the *order of things* to which we as true Christians belong. We must know and recognise that God is dealing with three classes—(1) men of this world; (2) a chosen nation among the nations of the earth; and (3) the elect company which is the Body of Christ—a heavenly people destined to be with Christ for ever, to be like Him, and to be His helpmeet. "Are we satisfied with our place in this order of things, and do we fall in with it now in practice?" asked this speaker. "I like," he continued, "to dwell in the thought that very soon all my Christian brethren and myself shall be like Him. There is just now so much in me to vex and chafe and hurt and weary my brother, even when I don't wish to; and very soon all this shall have gone for ever and *we* shall be like Him." Then, again, does it not cheer you as you look round upon the toiling, suffering, brute creatures enslaved by us, and oftentimes so ill-used, that an hour is close at hand when they, too, shall be delivered from the bondage of corruption and brought into the liberty of God's day? "Blessed Jesus, we are eagerly expecting Thee; come, Lord Jesus!"

A third dwelt on the crown to be received for work well and faithfully done, and said one beautiful thing which may well be pardoned. "I don't want a crown," he said, "except for one thing, that I may have something to lay down at my Lord's feet and say, 'Look, Master, by Thy grace

I won this that it may gladden Thy heart and be for Thy glory.'" To this our heart very emphatically said, "Amen! Amen!"

## DO YOU BELIEVE ALL THIS?

BY "WATCHMAN."

UNDER this heading I desire to put a few of the consequences of the position which we profess to have taken up in our confession of faith as to the Lord's near advent. It must be apparent to honest minds that, if it is indeed true that our Lord is coming to remove from this present world those whom He has saved by His grace, and that, as many say, they believe the great event may, at least, occur at any time within the next few years, such a belief, if honestly held, must make a

## TREMENDOUS IMPRESSION ON THE HEART

of him who holds it; and must produce a character of life vastly different from that of the mass of ordinary professing Christians. I would like to ask a real honest man who *makes no profession* of faith in Christ, and judging according to men there are such, whether, if he could be convinced that God was about to interfere with the present state of things on earth, was about suddenly to set aside man's judgment of things, and interfere with man's mode of doing things by a period of rapid but terrible punishment of the

## INHABITANTS OF THE EARTH FOR THEIR INIQUITY;

that in the midst of this He was to bring His Son Christ Jesus—whom men had on a former occasion refused and crucified as a malefactor, and whom the world had in spirit rejected ever since—into the world again, giving Him, in spite of all men's will to the contrary, the place of universal dominion—whether he could live as many who profess to believe this *do live*. What do you think the answer of such a man would be to such a question?

Now, my contention is that it is impossible for any of us to hold in our *heart* the truth of our Lord's second coming,

TO BELIEVE THAT IT IS NEAR AT HAND, and to go on living as the vast majority of even true Christians are living. To be sure, *it is said* that this truth is of no *practical* importance in its bearing on our lives; but this is said by those who have given no true attention to the matter. The most devoted of our missionaries, evangelists, and pastors of the present day are men who are living under the full power of this "blessed hope." The holiest men and women who are living lowly lives, rich in faith, and abounding in good works, are gladdened in the midst of circumstances and surroundings oftentimes otherwise bleak and dreary enough, by the

thought that "He" is near, even at the door.

But what about the most of us? What effect is this faith in the Coming One having on the condition of our hearts before God, upon our social and religious convictions, upon our ways of conducting business, and upon the manner in which we spend what we have earned?

The Scriptures declare (1 John iii. 3) that he who holdeth this hope purifieth himself even as He (Christ) is pure. If we truly, then, believe in our Lord's Coming, we shall first be very particular about

#### OUR OWN PERSONAL CONDITION.

We shall "purify ourselves." The word translated purify here is one which indicates essential separation from anything of another nature where there may be mingling. The being mixed up with alien people and surroundings does not thereby contaminate or alter the nature. Therefore, he who truly waits on the Lord from heaven, while in the midst of all that is alien and defiling, keeps himself uncontaminated. Is this true of us? Is it not sadly true of professing Christians generally, and of not a few true children of God, that they are *not* holding themselves aloof from the worldly and defiling influences around them. The gay round of the world's pleasures and amusements cannot but defile the hearts and minds of Christians. Whatever tends to satisfy and please our carnal minds separates between us and the one great hope set before us, makes the world in its present condition a sphere of ease and beauty to us. We cannot too earnestly urge upon young Christians the necessity of absolute separation from the ceaseless round of gaiety of one kind or another which is one of the saddest characteristics of the present age. If it be indeed true that we are nearing an awful crisis in the history of the present age, there is something of dread import

#### IN THE MAD BUSH AFTER PLEASURE

of all sorts. How do you think the angels, knowing as they do the terrible judgments that are about to burst on the earth, view this present condition of things? If this were the work assigned to them, do you not think that every moment of their time would be spent in an eager effort to warn the multitudes exposed to coming wrath? Yet *Christians*, who believe that this dread crisis is almost on the world, who glibly talk of being taken away before it comes, and of thus personally being saved out of the wreck, may be seen mingling, sometimes night after night, with the ungodly through in the concert or ball-room; far more terrible still, Christian men and women throwing open their drawing-rooms, not for

prayer or Gospel meetings, but for private theatricals, or some such like amusement, and earnestly soliciting to such the company of the unsaved; ay, and clergymen, ministers, and other Church dignitaries, devoting their lecture-rooms to foster in their congregation this very spirit of pleasure-loving, which is the characteristic of an antichristian age (2 Tim. iii. 4).

Besides this, is it not true that many Christian men are living only to accumulate riches for themselves and their families; or to secure worldly and social position in alliance with an age which they profess to believe has almost come to a close, and the end of which is to be the destruction of all those things which they are living to acquire? (Isa. ii. 12-22).

Over and over again, ever since this magazine was started, have I seen the finger of scorn pointed at Christian men who are wont to speak of the Lord's coming, but who are certainly not living as

#### "MEN WHO WAIT FOR THEIR LORD."

"Look at the Christians who believe in such a crisis as you teach; look at their business transactions; do they speculate less than we? Are they one whit more scrupulous than ourselves? You call this age an age of sham. You declare that all worldly business is more or less alien from the principles of high-minded, not to say Christian, integrity. We don't deny the assertion, but what think you of them? We see no difference. And we would have you know that such men, professing such things, and living in a manner so contrary to the declarations of such a faith, are doing more to make infidels of us, and to depreciate in our minds what you call the *Word of God*, than all the open wickedness of those who do not profess to believe such things."

What can we say to such accusations? We can only hide our faces in shame. Oh! friends, let us see to it that we live and act as those who are, in deed and in truth, "pilgrims and strangers on the earth" in its present condition, lest our testimony, instead of being found unto "praise and honour and glory at the appearing of Jesus Christ," should be found to have dishonoured His name, and made His Holy Word a by-word and scorn.

#### "IN THE LAST DAYS GRIEVOUS TIMES SHALL COME."

By REV. A. WILKES, B.A.

THESE are among the last words which St. Paul wrote. He wrote them in prison, when expecting to be delivered, at any moment, into "the mouth of the lion" (3 Tim. iv. 17). The Apostle proceeded to utter words of tremendous import, of which

few are more significant than the following: "Men . . . shall have a form of godliness, denying the power thereof . . . ever learning, and never able to come to the knowledge of the truth . . . (being) men of corrupt minds, reprobate concerning the faith." St. Paul's command to Timothy was laconic and peremptory: "From such turn away" (2 Tim. iii. 5, 7, 8).

A prayerful and thoughtful perusal of the Pastoral Epistles must convince us that the burden of them is "departure from the faith" (1 Tim. iv. 1), or, in other words, is "THE falling away" (*h' anoarrasia*) of 2 Thess. ii. 3. Every other defection oppressing the spirit and the soul of the Apostle, and specifically named by him in these Epistles, is the direct and inevitable consequence of "departure from the faith." Nay, more. The Apostle makes it clear that whilst this "falling away" is itself the cause of every other defection, it is also the necessary effect of a still higher cause. This higher cause has already been indicated. It is one and simple, not complex or multiform. It is the CORRUPTION or the SURRENDER of the word of God. And Paul teaches that this corruption, or this surrender is the distinctive characteristic of the "latter times" (1 Tim. iv. 1) and of the "last days" (2 Tim. iii. 1).

The phrases "sound doctrine," "the form of sound words," "wholesome words, the words of our Lord Jesus Christ," "the doctrine which is according to godliness," "words of faith, and of good doctrine," "the word of truth"; and the phrases which correspond to these, "a good" or "pure conscience," "sound mind," "sound in the faith," "faith unfeigned," are those around which all other phrases in these Epistles revolve. The Apostle constantly reverts to them; they are the gist of his teaching; they are the foundation upon which he builds. In the judgment of the Apostle, *whatever* is not sound doctrine is "fable" and "profane," "ministering questions," yea, "foolish and unlearned questions," and producing "vain jangling," and "strifes of words" "to no profit, but to the subverting of the hearers." The "man of God" must avoid "profane and vain babblings, and opposition of science falsely so-called." And this sound doctrine, preserved intact, and free from corruption or taint, St. Paul regards as a DEPOSIT (*parathesis*) (1 Tim. i. 18, vi. 20; 2 Tim. i. 14) which had been committed by God to Timothy, and which is committed to every ambassador of Christ. And woe be to him if he surrender it, corrupt it, or defile it!

St. Paul reminds Timothy of "the unfeigned faith" (3 Tim. i. 5) that was in him, which also had been in his mother and in his grandmother; he also reminds him "that from a babe" (*ἀπὸ βηθούσης*) he had "known the holy scriptures, which" were "able to make him wise unto salvation through faith which is in Christ Jesus" (3 Tim. iii. 15). And whilst he tells Timothy "that all they which were in Asia" had turned away from him (3 Tim. i. 15), and that at his first appearance before Nero "no man stood with him, but all men forsook him" (3 Tim. iv. 16), he tells the Philippians that he had "no man

like minded" with Timothy, who would naturally care for their state, who, "as a son with the father," had served with him in the gospel (Phil. ii. 20-22).

Only one inference may be drawn from these statements. The stability, the spirituality, the Christ-likeness of Timothy, was proportionate to, and was measured by, his knowledge of, and obedience to, the WRITTEN WORD OF GOD. The two facts were unquestionably (in the judgment of the inspired Apostle) cause and effect. Hence the profound import of the injunctions to his "own son in the faith" (1 Tim. i. 2) of the Apostle, who was "ready to be offered," knowing that the time of his departure was at hand (2 Tim. iv. 6). In his former Epistle he had written: "Neglect not the gift that is in thee . . . be diligent in these things; give thyself wholly to them . . . take heed to thyself, and to thy teaching. Continue in these things; for in doing this, thou shalt save both thyself and them that hear thee" (1 Tim. iv. 14-16, R.V.). In this latter Epistle he adds: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longuffering and teaching" (2 Tim. iv. 2, R.V.). He further adds the terrifically solemn words: "For the time will come when they will not endure the sound doctrine, but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. iv. 3, 4).

These words of the aged, imprisoned (we may add, dying) Apostle are *prophetic*. "In the LAST days grievous times SHALL come" (2 Tim. iii. 1). "The time WILL come when they WILL NOT endure the sound doctrine" (2 Tim. iv. 3). Has this prophecy ever been fulfilled? A positive, an absolutely true answer may be given to this question. This prophecy has not yet been FULFILLED, inasmuch as it cannot be, until the "last days" be past. And in no sense in which the Apostle used the words could they *even begin* to be fulfilled, until men should have entered upon the "last days." The question—at once practical and truly ominous—arises, ARE WE NOW IN THE LAST DAYS? Is this prophecy of the Apostle, at this moment, *being* fulfilled? Can any thoughtful observer of the times, if a true believer, doubt it? Without taking into account the

#### VAST MULTITUDE IN CHRISTENDOM

who do not intellectually know the truth; who, it may be, have never had opportunities of hearing it; let us take a survey of those areas in Christendom where the truth has been preached, where every opportunity of knowing it, in its purity and soundness, has long existed. Is it a fact that, even in these areas, professing Christians are walking, as "children of light" (1 Thess. v. 5) in light, increasingly resplendent, or are "growing in grace, and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Pet. iii. 18)?

On the contrary, does not the word of God become less precious to them day by day? Is it, indeed, any longer, in their judgment, the *pure* word of God? Do they deem "ALL scripture given by inspiration of God" (2 Tim. iii. 16)? Do they, as a

rule, know from their childhood "the holy scriptures, which (alone) are able to make (them) wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15)? Is not the time come (and therefore is not the prophecy which can be truly fulfilled only in the "last days" being fulfilled now) "when they will not endure the sound doctrine" (2 Tim. iv. 3)? Are not men now "having itching ears," heaping "to themselves teachers after their own lusts" who are turning "away their ears from the truth," and turning them "aside unto fables" (2 Tim. iv. 3, 4)?

In spite of the magnificent work accomplished by the existing Bible societies throughout the civilised and the heathen world, the Bible has, perhaps, never exercised less authority over the vast multitudes who know, or who have had every opportunity of knowing, the letter of it, than it does to-day. And its authority as the word of God is rapidly diminishing. The few (who daily become fewer) to whom, on the other hand, the Book becomes increasingly

#### PRECIOUS AND AUTHORITATIVE

must necessarily be excepted in making this assertion.

Throughout Christendom nominal Christians are hiding the word from view, refusing or neglecting to study it; lawless and ungodly men are trampling it beneath their feet; learned critics first mutilate it and then try to destroy it; subtle thinkers, who are not "pure in heart," corrupt and adulterate it (2 Cor. ii. 17); others "make the word of God of none effect through their traditions" (Mark vii. 13), or "take away from" it (Rev. xxii. 19); whilst others "handle it deceitfully," making it serve their private purpose. But is this ALL that is being accomplished to-day? Nay, nay.

All these persons are the agents of Satan, and are (it may be, in many instances, unconsciously) accomplishing HIS purpose. Myriads of these agents may have no suspicion of what they are *really* doing. The written, impersonal word of God is of value to Satan, to the extent that he may be able to use it as the instrument wherewith to assail the Living Personal Word. It is Christ Himself whom Satan is causing Christendom to repudiate. It is Christ, to whose authority all (except true believers) are, by the inspiration of Satan, refusing to submit, even whilst professedly following Him. And this universal, this inconceivably awful apostacy, Satan is effecting by the instrumentality of the *written word of God*.

Let me now direct your attention to certain Scriptures which are more prophetic than historic. All the Synoptic Evangelists record the temptation of our Lord in the wilderness. St. Matthew and St. Luke record it at length. Upon this occasion I will refer to one point only, but that point is the central thought of the temptation. Twice Satan said to our Lord, "If Thou art the Son of God." The revisers have rightly changed the hypothetical subjunctive "if Thou be," into the concessive indicative "if Thou art." The temptation, which extended forty days, revolved around and reverted to this point.

It is indeed the very *raison d'être* of the temptation. Satan is a fallen archangel—the rival of the unfallen Michael; but, in the temptation, he would fain ascertain his relation to this tempted Man. Satan had, it may be presumed, recently heard the "voice from heaven" saying, "Thou art my beloved Son" (Mark i. 11). He did not deem it wise to give the direct lie to God in the wilderness, in the presence of Christ, as he did in Eden, to Eve. The point in the wilderness was this:—"If Thou art the Son of God, as the voice from heaven has just declared, prove it; demonstrate it to me (and afterwards to men) that they and I may believe in Thy Deity, not upon the authority of Another, but upon proof given to us by Thyself." In other words, Satan refused to accept as sufficient evidence the naked word of God. And this is the position to-day of all who are inspired by him, whatever profession of Christianity they may deem it politic to make.

This temptation was protracted during forty days (is there no prophetic significance in this fact?) in the presence of wild beasts, when the mind of the Lord was presumably enervated, because His body was presumably enfeebled by hunger. The incarnate Son of God, on this occasion, confronted Satan, in human form, *for the first time*. This interview was at once a historic fact and a *prophecy*. We know the result. Satan was defeated. He left Christ "for a season" (Luke iv. 13). So far as we know he never appeared again in person to Christ until, after having entered into Judas (John xiii. 27), whom he possessed for a brief moment, he glared at Christ through the traitor's eyes and kissed His sacred cheek in the garden of Gethsemane. But surely the phrase "for a season" (*ἀχρι καιροῦ*) is *prophetic*, as indeed

#### THE WHOLE SCENE IN THE WILDERNESS

is. The Temptation was a foreshadowing 2,000 years in advance, a faint indication of the meeting between the two that shall take place, when the defeat shall be complete and final, a meeting, however, that shall *not* take place *until* after the point shall have again been contested by a protracted\* temptation of the *followers of Christ*, throughout Christendom, as to whether Christ is or is not the Son of God. The wilderness of Judæa, the garden of Gethsemane, and the valley of Jehoshaphat—all in close proximity to one another—are the three great meeting-places of the Christ and His supreme foe. In the wilderness Satan departed "for a season," defeated. In Gethsemane he was temporary victor, as he would seem to have invariably been during the public ministry of our Lord. The third interview between the two has not yet taken place. It is, however, at hand. But before it shall take place Satan shall again seem to be all but victorious over Christ. Indeed he *shall* be victorious, in the sense that he will induce Christendom, *by the force of temptation*, to follow him.

The one truth which Satan will not admit is the Sonship of Christ—in other

\* Forty years (answering to the forty days in the wilderness, a year for a day)?

words, Christ's infinite superiority to himself. Indeed, to yield that point, would be to surrender

#### THE VERY KEY OF HIS CITADEL.

Although Satan knows his doom, he will attempt to allure, and he will succeed in alluring nearly all the professed followers of Christ to himself before Christ comes to *him* in person. "All the world shall yet wonder after the beast" (Rev. xiii. 3). If the temptation of Christ in the wilderness was an absolute failure, the temptation of Christendom will be *all but* an absolute success. On this vast arena Satan will, for one brief ecstatic moment, exult by virtue of his success over Him who shall first cause him to be bound for a thousand years, and shall afterwards cast him "into the lake of fire and brimstone," where he "shall be tormented day and night for ever and ever" (Rev. xx. 2, 10).

When previous to *this* advent the Son of Man shall come *for* His saints, "shall He find the faith on the earth" (Luke xviii. 8)? In the wilderness Satan would seem in the very phraseology of his temptation to have revealed his deep purpose: he implied that whatever he might be prepared to yield to Christ he would not until the bitter end allow the men of the world of which he is god (2 Cor. iv. 4) to accept the truth that Christ is the Son of God. Hence by another and distinct process we reach the conclusion that we have entered upon the last days.

For Satan is accomplishing to-day with astonishing rapidity his dire purpose. His great company of agents, learned, intellectually proud, self-centred, self-sufficient (leading in their train a far greater company, whose lives are such that it would be advantageous to them if, in truth, they might believe what their leaders affirm) are proclaiming, with increasing boldness, that the Bible is *not* the word of God. Thus they are denying the Lord

#### WHOM THE WRITTEN WORD REVEALS.

Let it be engraven upon our hearts by a pen of iron that, by corrupting or surrendering any portion of the written word which alone reveals Him to our finite minds, to that extent the Living, Personal Word, the glorious Son of God is (in purpose) being assailed and degraded. To that extent His Incarnation, His Vicarious Sacrifice and precious Blood, His Resurrection, Ascension, and all the heavenly doctrines which centre in His Divine Person are called in question and deprived of their validity. The written word of God and the Personal Logos are inseparable. To neglect the one is to neglect the other; to trample upon the former is (in purpose) to trample upon the latter; to destroy the former is (in purpose) to crucify the Lord. Our personal loyalty to Christ may, therefore, at any time be infallibly ascertained.

If it be true that to corrupt or adulterate, to handle deceitfully, to neglect, to cast out, to destroy the written word of God, is, in purpose, to treat in like manner the Personal Logos, the Son of God, will our Lord, when He comes *for* His saints, find more than a "little flock" true to Him,

because true to His word? Will not Satan, at the last moment before he shall be bound, be found by the Lord when He shall come again to the earth *with* His saints, all but victor, or seemingly so? Christendom is, with terrible momentum, hastening to that position of destruction which shall precede the binding of Satan, and the destruction of the armed world-power ranged under him.

Are we not in the "last days"? It will hardly be questioned by thoughtful students of Holy Scripture that Satan has neither prevision nor prescience. Had he prescience, he could not have made the irreparable mistakes (from his own point of view) which he has made. Nothing is more evident than that God has so overruled the most terrible acts of Satan that they have fulfilled His own deep purpose. *In this sense* Satan has, by reason of his vast intellect and exalted position, accomplished the Will of God more effectually than all other created beings. Having no prevision, Satan has (it is conjectured) put forward from time to time, though tentatively, his Antichrist, whom, however, he has been obliged to withdraw, inasmuch as the hour of the Antichrist had not yet come; and, at one memorable period, Satan sought to accomplish the very work which he is now carrying on, evidently supposing that the "last days" were even then come. This memorable period was the very earliest centuries of the Christian era. Satan (ever an imitator of God) would seem to intently watch the operation of the Holy Spirit within the true children of God, that he may direct his own action correspondingly. Ever since the inauguration of the Church, Satan has invariably been most active against the Person of the Lord at those times when there has been a consensus of conviction that the advent was near. Unquestionably, the attitude of waiting for the appearing of the Lord is the only attitude which a child of God in any and in every age ought to assume. In the earliest age this *was* the attitude assumed, consequent upon the teaching of the Apostles. So long as this attitude obtained, Satan was extremely busy (as he is to-day) in corrupting and in destroying the word of God. The Epistles and the Acts clearly teach this. But, as centuries passed, and as the advent of the Lord ceased to be practically waited for, Satan acted correspondingly. To-day the advent is again being waited for with an ardour, a constancy, and a universality among the true children of God unequalled since the earliest centuries.

No one can dispute that synchronously with the adoption once more of this attitude by the true believer, the authority of the word of God is being again called in question. Now that the Holy Ghost is powerfully at work preparing the people of the Lord for His advent, Satan is no less vigorously at work drawing Christendom towards himself, by destroying the word which alone reveals the Lord.

The first two or three centuries after Christ are in some respects the most remarkable in the history of Christianity. During these centuries heresies almost universally prevailed. In Apostolic times these were predicted. The words of St.

Paul to the elders of the church of Ephesus (Acts xx. 17-38) are charged with deep and solemn import. All the Epistles contain ominous warnings. The energy of the great deceiver (Rev. xx. 3, 8), "the prince of this world" (John xiv. 30) is seen therein to be preternatural and only surpassed by that of the Holy Ghost. The two work on parallel lines, or rather occupy identically the same ground. The one is

#### EVER WARRING AGAINST THE OTHER.

The One is glorifying Christ (John xvi. 14), the other is debasing Him. Whilst the One presents to true believers the advent of their Lord as their only hope, the other, by his learned and astute agents, seeks to counteract this Hope, and to besmirch the One for whom the believer is looking. The latest Epistles of St. Paul (the Pastoral) resume the burden of the earliest (to the Thessalonians), and cover together the whole ground of doctrine upon the theme of the advent and its attendant circumstances. St. John, writing later, pursues the theme in his own distinctive manner. When St. Paul wrote his earliest Epistles, the "mystery of iniquity" was already working (2 Thess. ii. 7), but it was working in *mystery* mainly. The seed-germs of evil had been thickly planted everywhere. The eye of Paul clearly discerned what, in process of time, these would become. These seed-germs developed into dogmas; and those dogmas crystallised into heresies, which, although diverse, were, notwithstanding, homogeneous, for all had been originated by one master-mind, and made by him to assume distinct forms or systems suited to the temperament, the culture, and the mental calibre of the various classes which together constituted Christendom. Hence, from this point of view, the Epistles of St. John, and especially the Prologue of his Gospel (John i. 1-18) (which is quite unique even in the word of God), are far in advance of the utterances of St. Paul, or rather, they reveal to the Christians of St. John's day the actual existence of a state of things which St. Paul had only predicted. The Epistles and the Prologue of the Gospel of St. John were doubtless very luminous to those for whom they were written, but if *we* would understand them, we must understand St. John's environment. Though eminently practical as a writer, he seems to the unlearned reader very mystical. But it is not he who is mystical: it was they who surrounded him and whose dogmas he was, on Divine ground, assailing.

During the last years of St. John's life, the heresies which were but seed-germs in St. Paul's day were assuming, and, in some instances, had already assumed, distinct shape. These heresies, speaking generally, might be reduced to one category. Whether they prevailed in Asia Minor (where St. John wrote his Gospel and his Epistles), in Syria, in Egypt, or in any other part of the Roman world where Christianity was professed, they were Gnostic. This was their generic name. They were so called because each heresiarch professed to restore to men wandering in a maze of ignorance the true *gnosis*. This alleged *gnosis* was an adulterous mixture



of Old Testament and of New Testament Scripture, of Judaism, of certain Oriental philosophies, and of Platonic philosophy. To speak generally, the varying proportion of these several elements, as ingredients, together with the contributions which the imagination (often monstrous, always unbridled) of the heresiarch supplied, determined the character of the several heresies which prevailed. The very element in these heresies which was Divine (because deduced from the word of God) was corrupted by the unspiritual mind, engaged by Satan, to work it into shape.

These heresies, which were coming into vigour in the closing years of St. John's life, abounded during the second and third centuries. No subsequent centuries have produced heresies so many in number or of so deadly a nature. The active energy of Satan in corrupting the Word of God at that time has never since been equalled. And these heresies, almost without exception, were aimed against the Person of the Lord. Whilst not a few of them, it is true, degraded the Father; and whilst others were directed against the Holy Ghost, the supreme aim of Satan in nearly all was to dispute

#### THE ASCENDANCY OF CHRIST.

In these centuries he was carrying out with preternatural energy the thought which was in his mind in the wilderness, when he said, "If thou art the Son of God prove it, or I will dispute the claim with all the force, the wisdom, and the experience at my command."

An authoritative history of the early Gnostic heresies has never yet been written and, at this late age, cannot be. But if we would understand the scene in the wilderness—more prophetic than historic—and if we would understand the profound teaching enshrined within the simple language of St. John, we must have some knowledge of the terrible corruption of the word of God which even in his day had been effected, and of the commingling with the word thus corrupted of the philosophies which prevailed. The systems produced by the commingling of these antagonistic elements were often as blasphemous as they were absurd. An unsophisticated mind (even of high culture and of extensive learning) would fail to conceive *gnosis* as expounded by anyone of these heresiarchs.

But *why* this supreme energy of Satan in *this* direction in the earliest centuries? The answer is certain. Satan assumed that the hope which then prevailed that the advent of the Lord was imminent would be, without delay, realised; and, having no prevision, knowing only the letter of the word of God, he acted as if that hope would be immediately fulfilled. He drew all the Christian world away from Christ, except a remnant such as will always be found true to Him. "All the world wondered after him." All, except this small remnant, denied the glory of the Person of the Lord. But when this hope of the Church decayed, this supreme energy of Satan in this special direction also decayed.

It is a fact incontrovertible that to-day, with the revival of that hope, has occurred

the revival of Satan's energy in direct opposition thereto. For 1500 years the advent of the Lord had ceased to be the hope of the true Church of God. Hardly seven decades have passed since this hope, which even the Reformers failed to see, was revived. And now there is a wondrous consensus of conviction that the Lord is near. This hope is spreading with great rapidity among the children of God. It is leaping from heart to heart; it is taking up permanent abode therein. Surely the time is at hand when every true believer will be waiting

#### FOR THE COMING OF THE LORD.

Is there no significance in this? Does not the Lord still communicate His secrets to them that fear Him?

This renewed energy of the Holy Ghost in believers aroused the energy of Satan, who immediately proceeded to repeat his distinctive action of the early centuries. If the Lord be at hand, then Satan must, forsooth, spare no effort to reduce Christendom to the appalling state to which he reduced it then. If the Lord be really at hand, as the Holy Ghost would seem to be teaching believers, then Satan will prevail upon all Christendom to deny the Lord, to dispute His Sonship and absolute Deity, being quite willing that they shall accord to Him anything or everything *short of this*. This work Satan is now achieving precisely as he did in the early centuries. He is raising a great company of agents, learned, cultured, self-controlled, exemplary in every respect (as men judge), bent upon corrupting and destroying the word of God. If he be not reviving the heresies regarding the Person of the Lord which prevailed in the early Church, he is creating heresies suited to the men and the circumstances of to-day. He is reviving not only certain Oriental philosophies which did prevail, but others which did not prevail at that time. Spiritism, Theosophy with its Mahatmas, even Phallic worship, and the worship of Satan himself, the wondrous ramifications of science so advanced as to be beyond Nature, are spreading with terrific rapidity. These are accomplishing the double purpose of preparing the world for the false Christ and of destroying (if that were possible) the true.

All that I have written in this paper is but the barest outline, the briefest record of what Satan is doing to-day. Any one of a hundred cognate themes upon this one subject might be discussed at great length. Let us study 2 Thess. ii.; 1 Tim. iv.; 2 Tim. iii., iv.; the Epistles of St. John, not to name many other Scriptures, and then let us ask ourselves if there be any corruption that shall characterise the "last days" and the last days only, that is not at least becoming rife in Christendom to-day.

THE pride, the passions, the violence of man may rise up as the waves of the sea, may too, because permitted by a wisdom that never erred, succeed for the moment, but faith's resource in times of helplessness is this:—"The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps. xciii. 4), and we can be calm and trustful in the tempest.

W. S.

## THE THREE SALVATIONS.

BY PASTOR OTTO STOCKMAYER.

"Blessed be the God and Father of our Lord Jesus Christ which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter i. 3-5.

THE word "salvation" is used in three senses. First, there is a salvation which we have received through the grace of Christ our Lord, bringing us the forgiveness of our sins and the assurance of God's love and everlasting life, through Jesus Christ.

Second, there is the salvation that we are working out as God worketh in us to will and to do of His good pleasure.

Third, there is the salvation ready to be revealed in the last time, at the appearing of our Lord Jesus Christ.

The hope of this salvation is the helmet of the believer. It is of this hope that the apostle says, "For we know that the whole creation groaneth and travaileth in pain together until now."

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

"For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?"

"But if we hope for that we see not, then do we with patience wait for it."

The word "redemption" is used in two senses also. In Ephesians i. 7, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," but in Ephesians i. 14, we are waiting for the redemption of the purchased possession.

We are groaning within ourselves that we may be brought into sympathy with the whole creation, and wait with it for the manifestation of the sons of God. We are under debt to the creation, because we have brought this sorrow upon it, and therefore we are waiting with it, and praying for its deliverance, along with ours.

The redemption of our body is part of the redemption that is to come to us with the coming of our Lord. As citizens of heaven we are waiting for the coming of our Lord, who shall change the body of our tribulation that it may be fashioned like unto His glorious body.

Already we have our spiritual sonship, but we are to receive our physical worship. The coming of the Lord had a high place in the hopes of the early church. In Acts iii. 19 we read, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

There was a three-fold blessing which

was to come to those who accepted the Gospel. First, their sins were to be blotted out; second, the times of refreshing were to come from the presence of the Lord, and third, Jesus would come and bring the times of the restitution of all things.

When Christ came the first time, there was a little flock waiting for redemption in Jerusalem, and it was to them that Anna spake of Him who had appeared.

To-day, again, the Lord is forming a band of waiting ones who shall know one another in Him, and know Him when He appears.

The first Epistle to the Thessalonians was written chiefly to unfold the doctrine of the Lord's coming. In the ninth verse of the first chapter we read that "they turned 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." How striking are the two phrases—"the wrath to come" and "the coming Saviour!" Jesus is coming, and the tribulation is coming, but God hath not appointed us unto wrath, but to obtain salvation through our Lord Jesus Christ.

In the fourth chapter of first Thessalonians, and the thirteenth verse, we find the Apostle comforting those who had lost their friends and were grieved about them, not so much because they had died, as because of the fear that through death they had missed the coming of the Lord and the gathering unto Him. The Apostle assures them that the Lord has not yet come and gathered His saints, and that the taking away of the waiting ones has not yet occurred, and cannot occur until there first come a falling away. Surely, this was the place for the Apostle to say, that the Gospel must first be preached to all nations. But he did not say this, though, indeed, he did state in Colossians i. 23, that the Gospel "was preached unto every creature which is under heaven." It is our duty to preach the Gospel, and preaching it is one of the best preparations for the Lord's coming.

## THE PHILOSOPHY OF CHRIST'S COMING.

BY HENRY VARLEY.

IN a former paper I remarked that if we were asked the reason for the perfection and glory of heaven, it would be resolved fundamentally into the supremacy of the Divine will. God, the infinitely blessed One, is supreme, and every intelligence in that august sphere renders instant and absolute obedience to Him. It follows, therefore, that if the prayer taught by Christ Jesus, "Thy kingdom come, Thy will be done on earth as it is in heaven," is to be fulfilled, the

### SUPREMACY OF THE DIVINE WILL

must know application over the whole earth. If that were not so, there would be contradiction in God. The same governmental principles which belong to heaven must have place throughout the whole earth, or the will of God cannot be done

on earth as it is in heaven. Such is the logic of the position.

To put the situation strongly, if the intelligences of heaven were to assert the self-will and consequent opposition which is common to man's experience on the earth, there would be revolution and abounding sin in the stead of the absolute blessedness, wisdom, and rest which exists there. As the sphere of heaven knows the sovereignty of the Eternal God, so the sphere of the whole earth, in order to peace and prosperity, must know the sovereignty and supremacy of the Lord Jesus Christ. The testimony of the Holy Spirit through Isaiah is remarkable and conclusive. Speaking of Christ's sovereignty over the whole earth, he writes, "Of the increase of His government there shall be no end, upon the throne of David and upon His kingdom, to order it and to establish it with judgment and justice from henceforth, even for ever" (Isa. ix. 7). So also Dan. vii. 14: "And there was given Him (Christ) dominion and glory and a kingdom that all peoples, 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." These are two prophetic

### PORTRAITURES OF CHRIST'S COMING

Kingdom. The throne, be it observed, is not that of the Holy Father in heaven, but of the universal sovereignty of the Lord Jesus over the whole earth. The necessity for the existence of these fundamental principles in order to righteous government, whether in heaven or on earth, is thus shown to be absolutely essential. "The heavens must rule." Authority should be with the Lord. Obedience and submission must be with man.

Looking back upon human history, from the time when "by one man's disobedience sin entered into the world, and death by sin" (Rom. v. 12), it appears to me that we have conclusive proof that the living God has been permitting the sons of men the opportunity of proving to themselves their unfitness and incapacity either for personal independence or national government. For well nigh six thousand years man has been tried and tested in every possible condition. We cannot affect surprise at the result of this trial. Man has proved himself an ignominious failure. Serving sin, finding pleasure in iniquity, and content with a selfish and a debased nature, how could he become a success? How can a man that is a sinner, and willingly rejects the grace and fear of God, either rule himself or govern others righteously?

This trial of man as an individual began first with the head of the human race, has continued in all parts of the habitable earth down to the present time, and has comprehended every nation, kindred, tongue, and people. Every condition has been known, every diversity common to human character and experience has shared in the history of sixty centuries. Every degree of physical, moral, and intellectual capacity has had place. From the aboriginal tribes of North America, Australia, Asia, and Africa, with their low type of brain power and crude forms of civilisation, to the high-

class Brahmin, the cultured Roman, the philosophic Greek, all have had place and part.

So also the latest illustrations of progress evidenced in the experience of the Teutonic and Anglo-Saxon races. It is hardly possible to conceive of any condition for which man as an individual is adapted and capable, but those conditions have existed again and again. In these respects also "there is nothing new under the sun." From the most degrading heathenism of the dark past on the one hand, to the highest examples and manifestations of nineteenth century civilisation on the other, man has had place, part, and opportunity. And what is the burden of the evidence furnished by experience and history concerning man regarded as an individual? Truth compels us to take the

### TESTIMONY OF THE WORD OF GOD,

endorsed as that judgment is by the witness and record of facts. Without hesitation we affirm that for all the purposes of good and right and truth, man has proved himself to be an ignominious breakdown.

Far be it from me to deny that there have been large numbers of exceptions to the rule, exceptions induced, be it remembered, through the restraining grace and renewing power of the Spirit of God. I am, however, referring to human nature and life in its great majorities in every country throughout the habitable earth. From the standpoint of a righteous judgment, individual life and character have been and continue to be a melancholy disappointment. The solemn and true verdict concerning man, not of the Word of God only, but of human experience also, is that he has been "weighed in the balances and found wanting."

From the times of the First Napoleon in modern days onward to the rotten condition of the Third Empire, how the mass of individuals have "kicked the beam." From poor weak Bazaine to unhappy Gambetta onward to one of France's latest toys, Boulanger, who miserably shot himself, what a path of failure has been trodden. Government in degenerating France is not worth six months' purchase. How many of the world's heroes have grovelled in the mire of sin and iniquity. Where are the stalwart men set for the defence of righteousness and truth in the Governments of the earth? Would that it were otherwise, but the close of the latest century sees a positive dearth of men who, valiant for good, and right, and truth, are leaving their mark upon the age.

Let us enlarge our thought and pass from the consideration of individual life to that illustrated in the history of the family. The family gives the enlarged life of the individual, the circle of a multiplied individualism. Here, again, man has been tested in every condition possible, in the deepest poverty and in the greatest prosperity, in penury and luxury, in hut and hovel, in tent and temple, in cottage and palace, in rudeness and refinement, on island and continent, in the units of which the marriage state is first formed, or as seen in the enlarging circle which pertains to the fruitful reproduction of human life. Here

barbarism and heathenism, as also the highest possible conditions of education and civilisation, have had place. The centuries of trial have been ample, and permitted under conditions which have embraced every variety of experience. Again we ask, what has been the result, and what are the issues? Here, also, from the standpoint of the Divine judgment, and in the light of the facts and verdicts of history, it must be affirmed that human family life has proved in its vast majorities and still declares itself to be a melancholy failure.

Enlarge the thought suggested by the family, and we take a brief survey of the wider circle known as a company of families. Tribal life in its turn gives the increase and development of the family. Here, also, the same painful facts are to the fore. Probably nothing more terrible in human history is known than the bitter fratricidal strifes, jealousies, cruelties, and selfish ambitions which have been common to the experience of the tribes of the whole earth.

Once more let our thought enlarge. Through the multiplication of tribal life we reach the evolution known as national condition with its varied experiences. Here, again, taking stand with the facts of history, we affirm that the manifestation and growth of national life has never produced stability so far as

#### RIGHTEOUSNESS, TRUTH, AND PEACE

are concerned. May I not press the question? Has it done this either in ancient or modern times? Let the history of Assyria, Egypt, or Israel (up to date) answer. Let Greece and Rome testify! Do the European nations in 1894 represent either peace or righteousness? Have these nations, either in their governments or their peoples, become ashamed of sin? Are they exalting the living God and lifting high the principles of His holy word? Does righteousness abound? Is peace secured?

We ask another question, Is it possible to identify the existing conditions as being in harmony with the will of Christ? There are

#### TEN MILLIONS OF SOLDIERS

ready for the fields of slaughter, and war to-day, despite our boasted progress, is as popular as ever it was. So far removed are we from the sovereign rule of God's Prince of Peace that the security of national position and the welfare of human society is now practically made to depend upon the presence of these armed hosts.

The existing conditions give an entire contrast to those which will have place when the Lord Jesus shall reign in "power and great glory." Hear His words, "Wars shall cease unto the ends of the earth." "He shall judge (rule) among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks! Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4). These times certainly have not arrived. That they are at hand is as true as that "the times of the Gentiles" will close within a few years.

Further, is it not a fact that national history has in its turn been in all parts

and ages of the world a pitiable spectacle and a splendid failure? The glories of Alexander, of Cæsarism, of Napoleonism, have been in the main simply those of tyrannical conquest usually dictated by corrupt ambitions. Their prowess has been that of brute force in order to personal and selfish ends, those ends being attained through the horrible slaughter of millions of their fellow-men. From the days of Babylon's despotic King Nebuchadnezzar, onward through monarchical and constitutional Governments down to our own times, similar testimony of failure, violence, and corruption has been heard.

Six thousand years of human rule, tried in and under every possible form of government, are closing amid universal unrest and national fears. Christ's words are indeed fulfilled, "Men's hearts failing them for fear." There is not a single European Government to-day that rules in righteousness. Equally true is it that there is not a nation, country, city, town, or hamlet where the principles of the Divine government are either accepted or maintained. This result has necessarily and inevitably followed, that whatever of confidence and mutual respect may have existed in the past has not been occasioned by right and truth, but by the power which each nation has possessed to fight, withstand, and overcome. A very pronounced accentuation of this brutal appeal to force is the marked characteristic of the European nations at the close of the nineteenth century.

It is a remarkable and deeply interesting fact that the latest century has afforded the occasion for the last illustration of government permitted, as I believe, to be in the hands of man. America, or "the New World" as we sometimes call it, is now yielding the

#### LATEST EXHIBITION OF NATIONAL LIFE.

This is being seen in a manifold and complex sense. English, German, Scotch, Irish, French, Italian, Chinese, Asian and African, indeed nearly all Old World national life is incorporated in the United States Republic.

Can this manifestation of government in the hands of man be regarded as a success? With two of her prominent Presidents recently assassinated, and her past and present Governments notorious for shameful corruption, who dare affirm that the drift of government in the New World is the way of God? After three somewhat lengthened visits to the States I cannot say that I have returned to England enamoured of American democracy.

God forbid that I should speak ungenerously of a great people among whom I love to preach Christ, and for whom in some respects I have a high regard, but I am dealing with important facts in the light of the theme which engages our attention. I shall scarcely be believed when I affirm that in the year 1884 no less than 3,377 men and women were either murdered or met violent deaths at the hands of their fellows in the United States. Such, however, is the truth, the figures being taken from the United States record of committed crime for that year. This is an awful fact, but let us mark still more

appalling figures. In 1892, that is eight years later, the fearful total of murders given in the same records reach 7,386, an increase, be it noted, of considerably more than 100 per cent. in eight years.

These tremendous facts indicate the existence of a condition of lawlessness and disregard for the sacredness of human life which is fearful and terrible. England, with her 38,000,000 in 1892, had less than 150 murders; the United States, with 60,000,000, yields the awful total of 7,386. Nor this only; in the great majority of the American cities the Lord's day is the principal day for theatrical entertainments and public sports, whilst elaborate and large editions of the Sunday newspaper are everywhere published.

This is not confined to what we in England call the Sunday newspaper, but it is precisely as though the *London Times*, *Telegraph*, *Standard*, *Daily News*, and *Chronicle* were to publish much larger editions on the Lord's day than upon any other morning of the week. Besides this, the Sunday is regarded as a special medium for making known the aggregate of the terrible crimes which have been committed through the week. Who can wonder that with such an awful incentive crime increases? These figures are typical of the abounding wickedness which exists. In the light of these facts, can it be contended that the last decade of the nineteenth century shows man, whether considered nationally or individually, to be improving? Is the trend toward personal goodness or righteous government? Is not the testimony that of continued and awfully consistent failure? Whether we go back to ancient times and mark

#### THE RISE AND PROGRESS OF THE NATIONS

whose corruption, keeping pace with their development, wrought their overthrow and desolation, or whether we contemplate modern national life in any part of the world, is it not patent that up to date humanity has proved itself utterly incompetent for the functions of righteous government? In the light of human history what conclusive evidence exists, and what proof is given of man's utter failure!

Can we do other than rejoice that the Blessed God is about to bring to a close the long dark chapter of human iniquity? Can we affect surprise that He is about to withdraw governmental power from the hands of sinful and corrupt men? Shall we not adore His wisdom and goodness in that the reversion of all property and power is about to pass into the hands of its rightful possessor and King? The great crisis is at hand, when the Lord Jesus Christ shall "dash in pieces as a potter's vessel" all corrupt governmental power. He comes to destroy the sinners who destroy the earth (Isa. xiii. 9-12).

We are looking for the impending fulfilment of the words of the prophet Daniel, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in 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 floors, and the wind carried them away, that

no place was found for them; and the stone (Christ) that smote the image became a great mountain and filled the whole earth" (Dan. ii. 34, 35). Here is the Divine deliverance! How important it is to notice that "the dashing in pieces as a potter's vessel" tells of a

#### SUPREME AND SUPERNATURAL CRISIS.

There could be no such event as the gradual falling of a stone. This is sudden and overwhelming judgment. Further, the stone kingdom is not described as having place contemporary with government in the hands of the ten kings. Clearly it succeeds them, and will yield an entire contrast to them. We are certain that our Lord has not yet in supernatural power destroyed the existing kingdoms of Europe, for the conclusive reason that they still have place. We know that when He occupies the throne of David, as Gabriel showed to Mary that He should, He can have no peer or rival. "The Lord shall be King over all the earth, in that day there shall be ONE LORD and His name One" (Luke i. 32, 33; Zech. xiv. 9).

The question will doubtless arise in many minds, Why has the Eternal God permitted this long and disappointing test? We answer that, in view of the ages which are to follow, six thousand years comparatively speaking gives but a brief space. The time of trial and test has been ample, but it has not been too long. It has indeed proved what is in man. In the ages to come the unnumbered hosts of the redeemed from sin and death will never again break with the blessed position of complete dependence upon the supreme and perfect will of God. The dark chapters of human history now closing will

STAND OUT FOR EVER AS BEACON LIGHTS, voicing the ages to come concerning the awful nature of sin and the dread consequences which inevitably result through departure from the living God.

The closing words of Isaiah's prophecy are striking and apposite. They anticipate one solemn feature in connection with "the dispensation of the fulness of times," "And it shall come to pass from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched! And they shall be an abhorring unto all flesh" (Isa. lxvi. 23, 24).

#### PROMISES TO THE OVERCOMER.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7).

THE promises of His coming are all given to the overcomer. God is not going to throw away His crowns and thrones on those who have lived for earthly rewards. He has a "little flock" to whom He will "give the Kingdom," and He is picking them out every day, through the tests that come to them and the victories they win.

Gideon started with thirty thousand men, but God only took three hundred of all that

army. They were not only picked, but they were picked again and again.

The first thirty thousand were taken out of Israel, then ten thousand were taken out of the thirty thousand, and then three hundred were taken out of the ten thousand, and with these three hundred the victory was won.

Day by day, each of us is meeting the enemies who come to prove whether we can be trusted with a crown.

The Lord's coming will bring not only conflict, but victory. Joshua's campaign was an uninterrupted and complete triumph until it was finished. There was no king in all the Hittite confederacy that had not been overthrown; and so our Lord is to put down all authority and opposition and reign without a rival over the millennial earth. The day is surely coming when every evil thing that lifts its head in proud defiance shall be laid prostrate at His feet. Not forever shall right be on the scaffold and wrong upon the throne. "He will avenge His own elect."

Error shall at length cease to delude, selfishness to prey on holiness, and injustice, vice and crime to defile and destroy the creation of God. The hour is coming when the adversaries of the church and of the soul shall be remembered only as a vanished dream. We shall seek for them and they shall not be found. The proud empires of the world, the blasphemous and defiant power of Antichrist, and even Satan himself shall be given to the saints of God and the Prince of Peace. The conquests of Canaan were not a truce with the adversary, nor an attempt to transform their adversaries to peaceful friends; but their utter extinction.

And so the coming of the Lord is to involve the destruction of his enemies. The Gospel age is the time for evangelisation and the day for the world's peaceful submission and conversion, but when the Master comes it will be to "consume with the Spirit of His mouth, and to destroy with the brightness of His coming, everything that exalted itself against the obedience of Christ."

#### THE DAY OF CHRIST.\*

BY PASTOR F. E. MARSH.

IT becomes us as believers in Christ to humbly and fully accept the Word of God, no matter how it may cut away our preconceived thoughts: if we sanctify Christ as Lord in our hearts we shall be loyal to the teaching of the Word of God. There never was any questioning of the Scriptures among the early Christians, and the following incident may help to show that the Scripture was law. "In one of the splendid manuscripts or parchments preserved in the library in Paris—a manuscript of the orations of Gregory of Nazianzen—there is frequently an illustration at the beginning of a chapter. One represents the Council at Constantinople in the year 381. It met to judge the doctrine of Macedonius about the procession of the Holy Ghost, and of Apollonius about the will of Christ. The

bishops are seated in a semi-circle; the Emperor Theodosius is also there; but in the middle of this semi-circle there is a throne. Neither emperor nor bishop is sitting on that throne. On that throne lies the roll of Holy Scripture. The idea of this picture must have originated at the end of the fourth century. What could be a more striking proof that the council held that nothing was to decide doctrine or faith but the Scripture?"

I am sorry to say that this same spirit is not to be found amongst all who are known as Christians to-day. Many are seeking to tear to pieces the Word of God, and to supply in its place something which neither feeds nor edifies. This spirit must be laid aside, if we are to know the mind of the Holy Spirit on what is "the Day of Christ."

If we come to the Word of God with the lurking suspicion that the Word of God is to be found in the Bible, and ignore the fact that the Bible is the Word of God, we shall come from the perusal of the subject dissatisfied still; we shall find we have been trying to feed on husks of fancies and dreams.

No. Let us prayerfully and submissively bow to the mind of the Spirit in the Word, putting to flight everything of our fancied wisdom or knowledge, and in His light we shall see light.

"The Day of Christ," "the Day of God," and "the Day of the Lord" are each distinct, and do not refer, as some may think, to one and the same period. They refer to distinct "days" or periods, each having its own features of events. One may ask naturally: "When will the Day of Christ begin and end?" So far as I can gather from the Scriptures, the "Day of Christ" will commence with the coming of the Lord for His people, and will end with His coming with them.

When Christ comes with His saints He will usher in the "Day of the Lord," and as the "Day of the Lord" concludes "the Day of God" will begin. I am led to this conclusion from what will take place at that time. In distinction to these, the "Day of Christ" refers to believers alone; it has not to do with the world.

I. *The Day of Christ is the day of believers' completed redemption, when we shall be freed from all that appertains to those bodies of ours which have been humiliated by sin.*—The Apostle Paul exhorts the believers at Ephesus "not to grieve the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30, R.V.). The word we have here rendered "redemption" occurs ten times in the New Testament. Once it refers to deliverance from death upon the denial of Christ (Heb. xi. 35); four times it is associated with the deliverance which the believer in Christ has now, as being free from sins and Satan (Eph. i. 7; Col. i. 14; Heb. ix. 15), by virtue of the atoning work of Christ (Rom. iii. 24); and five times it points on to the time when Christ shall come. Once in relation to Israel (Luke xxi. 28), and four times in relation to the Church (Rom. viii. 23; 1 Cor. i. 30; Eph. i. 14, iv. 30). When it occurs in the latter sense, it indicates the time when Christ shall redeem from the grave the bodies of those who

\* An address in Bethesda Free Chapel, Sunderland.



have died; and shall also change the bodies of the living, so that both together we shall be glorified by Christ and with Him. For this we are qualified, because Christ is made unto us Righteousness, Sanctification, and Redemption. Here the order is significant: Righteousness, as being *accepted* before God; sanctified, as being *qualified* to walk with God; and redemption, as being *delivered* by God. The sealing of the Holy Spirit is God's pledge to us that the day of redemption is for us. Hence we are looking for the Lord Jesus Christ, who shall fashion anew our bodies, and who shall subdue all things to Himself. Like the saints at Thessalonica, we are waiting for the Son from heaven; waiting for our full redemption. Those who have fallen asleep in Christ are waiting for the day of redemption also. It is erroneous to suppose that they have now their glorified bodies, though it is commonly said they have harps in their hands and crowns on their heads; the truth is that they are with Christ as disembodied spirits. It is when Christ comes for His saints that we all, both living and sleeping ones, shall have our glorified bodies, and not till then. When this mortal shall put on immortality, and this corruptible shall put on incorruption, then, and not till then, shall be brought to pass the saying: "Death is swallowed up in victory." Then shall we know our full salvation—our complete redemption. As Christ longs to come to receive us to Himself, so should we long for that blessed time.

II. *The Day of Christ is the day of glory, when all that Christ promised shall surely be realised.*—The Apostle Peter, in speaking of the fact that he saw Christ transfigured when he was with Him in the holy mount, and which was a type of Christ's coming Kingdom says: "And we have the word of prophecy, more sure; whereunto ye do well that ye take heed . . . until the day dawn" (2 Pet. i. 19, R.V.). Peter would not rest merely in the scene that was depicted on the mount, but he would have the word of the Lord, which he calls "the sure word of prophecy."

"On May 10, 1869, at a place called Promontory Point, the junction was made completing the railway communication between the Atlantic and Pacific oceans in the United States of America. A silver spike was brought by the Governor of Arizona, another was contributed by the citizens of Nevada. They were driven home into a sleeper of Californian laurel with a silver mallet. As the last blow was struck the hammer was brought into contact with a telegraph wire, and the news was flashed and simultaneously saluted on the shores of two great oceans and through the expanse of a vast continent by the roar of cannon and the chiming of bells."

There is a time coming when the wire of God's purpose shall be completed, and the signal shall be given for the gathering shout to be made; and then the sleeping ones shall know the truth of Christ's promise, given to those who knew Him here, "I will raise him up at the last day" (John vi. 40), and when also the living ones shall be changed and have fulfilled

to them the promise of Christ, "I will come again, and receive you unto Myself, that where I am, there ye may be also"; and together shall living and sleeping ones be caught up to meet Christ, even as the given blow by the silver mallet caused the electricity to announce the completion of the railway track.

It will be remembered that Moses and Elijah were seen glorified with Christ, and these two, it seems to me, are typical of those who will be with Christ when He comes in His glory to be admired in the day of His millennial reign. Moses, the man who died, represents those who have fallen asleep in Jesus; while Elijah portrays those who, like him, will not die, but who will be caught up and changed as he was. *Elijah* went into the immediate presence of God.

The children (young men, R.V.) who mocked Elisha evidently referred to Elijah's translation. "Go up! go up! Let us have another ascension." And we know how swiftly the judgment of God descended on these scoffers. You see in this case what a solemn thing it is to trifle with God as did these young men; and if in your heart you mock or scoff at the teaching of God, I pray you to be careful. You are playing with edged tools, and if you don't mind you will cut yourself. No one can play with fire and not court the danger of being burned, and you cannot touch the Word of God or His servants without getting the worst of it.

III. *The Day of Christ is the day of revelation, when it will be seen how faithful Christ has been in all His continuous and perfect work for us and in us.*—The Apostle Paul as he speaks to the saints at Philippi was confident of this very thing that "He who hath begun a good work in them would perform it until the day of Jesus Christ" (Phil. i. 6). We are quite agreed that what the Lord undertakes He will carry through. When He undertook the work of creation He finished it. When the Lord Jesus undertook the work of our souls' salvation, even in the agony of death He cried "It is finished!" So the Lord Jesus will carry on that which He hath purposed to do. Having put His hand to the plough of our salvation, He will not look back. I have no faith in the perseverance of the saints, as sooner or later they will get off the track if left to themselves; but I have full confidence in the perseverance of the Lord. He will fully accomplish His purpose. He will see to it that no one will be able to pluck us out of His hand. It is for us to allow the Lord to work, and then He will turn out a workmanship worthy of Himself. We are the members of Christ, to be directed and controlled by Him. We are the branches in the true Vine, through whom He is to manifest the sap of His divine life in the fruit of the Spirit. He is the motive power that is to move our whole being along the whole line of His will. He will do His work well, if we do not hinder Him by our unbelief, our worldliness, or our half-heartedness; if we allow Him to work we shall have to acknowledge that it is through His patient working that we are anything to His praise, in that day when we shall see Him face to face.

IV. *The Day of Christ will be the day of unveiling as to our personal conduct, as to whether we have proved the things that differ.*—"I pray that your love may abound yet more and more in knowledge and all discernment; so that ye may prove the things that differ; that ye may be sincere and void of offence unto the day of Christ" (Phil. i. 10, R.V. margin). The Apostle prays that the love of the saints may abound in knowledge and in all discernment; that having a true estimate of things, they may be pure in heart, and inoffensive in their walk right along, and right on till the day of Christ. It is most essential that we should distinguish the things which differ. In certain things we should have a clear conception of them, not merely intellectually, but from the standpoint from which God would have us to know them, so as to understand them in the sense of His Word. Take, by way of illustration, the subject of justification by faith. Here is one who says, "I am justified by the grace of God, apart altogether from works, before or after conversion." Another says, "I am justified by the grace of God enabling me to do the works." I should say that both of these are wrong, as this illustration may help to show. Supposing two engineers are laying two telephone wires. One engineer is working from the central office with a given length of wire, and the other engineer is working from the house that has to be connected, with the same length of wire. But in both cases the wire is too short. What is the difference? The only difference is that they are working from two different standpoints. It is God that justifies. It is Christ that performs. The basis of justification is not in myself, but in the atoning blood of Christ. The instrument in justification is not my works, but faith in Christ; and the evidence of justification is not that I say I believe in Christ, but is found in Christ-like work, and the fruit of the Spirit. Now, let a child of God distinguish these things that differ, and he must at once carefully and prayerfully apply himself, that his conduct may correspond to the position which he occupies in Christ; as, to name the name of Christ and not to depart from iniquity, is to prove unmistakably that we have a name to live and are dead. Let us prove the things that differ by knowing the truths of the Gospel in a very real and practical sense, even as the smith tests the quality of the metal with which he works, then we shall know the sanctifying effect of the truth of God in our lives, and we shall meet with our Lord's approval when He returns.

V. *The Day of Christ is the day of manifestation at the Judgment Seat of Christ, when our work will be tested as to its quality.*—"Each man's work shall be made manifest: for the day shall declare it, because it is revealed by fire; and the fire itself shall prove each man's work of what sort it is" (1 Cor. iii. 13, R.V.). A good deal that passes for Christian work will not be owned then. *All that has been done to be seen of men will be burnt up.* The subscription that has been given that the name may appear in the list will not be found in Christ's list. *All that has not been undertaken for the sake of Christ will*

be consumed. Work taken up as a hobby, or at the suggestion of others, and not from the hands of Christ, and as to Christ, will not be recognised. *All work that is not along the pattern of God's Word will be as fuel to the fire.* The wood of men's opinion about God's Word, the hay of natural eloquence, and the stubble of the deductions of man's mind will be burnt up. It was the Tabernacle which was made according to the Divine pattern which was filled with the glory of God. In like manner it is the work that is moulded after the pattern of God's Word, executed in the efficiency of God's Spirit, and for the Lord's glory that shall be rewarded by Christ. How differently the Lord judges of things from men! Christ has no word of commendation for the religious leaders of His day, nor for the Pharisee with his long prayers. But He is ever ready to commend a noble action, and to note anything done out of love to Himself. He commends the *poor widow* for her liberality in putting her two mites into the treasury (Luke xxi. 3). He commends the *Syro-Phenician woman* for her faith (Matt. xv. 28). He commends the *Samaritan leper* for coming back to offer praise and thanks for cleansing at His hands (Luke xvii. 18). He commends *Peter* for his confession of Him at Cæsarea Philippi (Matt. xvi. 17). He commends *Mary* for sitting at His feet and listening to His word (Luke x. 42). He commends the *unjust steward* for his prudence in paying part of the amount that was owing to his master (Luke xvi. 8). He commends the *woman of Bethany* for anointing Him for His burial with the precious ointment (Matt. xxvi. 13). He commends the *good Samaritan* for his kindly action towards the man who fell among thieves, while the priest and the Levite are passed by unnoticed (Luke x. 36). And He commends the *woman who was a sinner* for washing His feet with her tears (Luke vii. 47, 48). May we all do our work as unto Christ alone, and verily we shall meet with His approval.

VI. *The Day of Christ shall be the Day of Reckoning in relation to our stewardship as to whether we have been faithful to our trust.*—The Apostle Paul, in speaking of his stewardship as a preacher, an apostle, and as a teacher, says, "For which cause I also suffer these things; yet I am not ashamed; for I know Him whom I have believed, and am persuaded that He is able to guard that which He hath committed unto me against that day" (2 Tim. i. 12, R.V. margin). This seems to be the more correct reading. It is not the Lord guarding the deposit that Paul has committed to Him; but it is the Lord guarding the deposit that the Lord had committed to Paul. That this is what Paul means may be gathered from his frequent reference to being put in trust with the Gospel. To the Church at Corinth he says, "God . . . hath committed unto us the word of reconciliation" (2 Cor. v. 20). To the Church of Thessalonica he speaks of being "intrusted with the Gospel" (1 Thess. ii. 4). In his pastoral letter to Titus he speaks of "His word in the message wherewith I was intrusted" (Titus i. 3, R.V.); and in writing to Timothy he says, "According to the glorious Gospel of the blessed God, which

was committed to my trust" (1 Tim. i. 11); and exhorts Timothy as a fellow-labourer to guard that which was committed unto him by the power of the Holy Spirit (1 Tim. vi. 20; 2 Tim. i. 14, R.V.) Paul had listened again and again to the parable of the pounds, as given by Christ, and recorded by his fellow-traveller, the physician Luke, where we read that after a time the Lord comes and reckons with His servants, and rewards them according to their industry and faithfulness in the use of that which He had given them (Luke xix. 11-27).

*What use of the Gospel have we made in our inner life?* Christ has died for sin, do we daily die to sin? He lives to the glory of God in the power of His risen and endless life, do we live to the glory of God in walking in newness of life? *What use of the Gospel have we made in our home life?* Are our households Bethels where the voice of faith is heard in prayer, where the voice of God is heard in the reading of the Scriptures, and where the principles of the Gospel are carried out in mutual forbearance and love? *What use of the Gospel have we made in society?* If we confess Christ before men, and witness of, and to Him, there will be one of two results. Either we shall be used of God in bringing men to Christ, as Peter was on the day of Pentecost, or else we shall be hated and persecuted by the world, as Stephen was before the council.

VII. *The Day of Christ will be the day of glorying when we behold those who have been true to the Gospel and the teaching given to them.*—The Apostle had been exhorting the saints at Philippi to work out their own salvation and to evidence their relationship to God by their blameless lives, when he adds, "that I may rejoice (or 'glory,' as R.V.) in the day of Christ" (Phil. ii. 16). As the farmer rejoices with thankfulness when the corn is safely harvested in a dry and good condition, so the servant of Christ will glory when he finds that those who have professed to be begotten through the Gospel he preached are true and faithful, as will be evidenced by their presence in the glory with Christ.

And, to the unconverted ones, let me say, unless you are brought to God through Christ, you will have no part or lot in this matter. The Day of Christ has simply to do with those who are His. I pray you in your day to flee to Christ that you may have part in that glorious day which is called "*Christ's Day*," so that you may be with Him for ever. I pray all here out of Christ to flee to Him whilst there is a chance to do so, lest the Master of the house shall rise up and shut to the door, when there will be no more opening again, but you will be for ever lost.

The personal return of the Lord Jesus is necessary for the bringing into blessing in this earth Israel, the nation now scattered and peeled, and with them the nations. Such is God's counsel. Israel must be the first among the nations (Deut. xxviii. 1, Zech. viii. 1, Isa. ii. 2, Mal. iii. 12). There shall come the Deliverer out of Zion, and all Israel shall then be blessed, and Jerusalem is to become a praise in the earth, and Jerusalem is to reign "the Lord God Omnipotent," over Israel to reign "the Lord God Omnipotent," to whose reign all nations shall bow. C. J. P.

## THE WORLD ESTRANGED FROM GOD.

By W. R. VINES.

MANY minds entertain grave apprehensions as to what may be coming upon the earth, but, from ignorance of prophetic truth, they can define nothing; their fears, however, will strengthen as events develop and become more forcefully threatening. Subtlety in philosophy, in scientific research, in rationalism, and in the "higher criticisms in relation to the Scriptures of Truth," is bewildering the minds of many so-called "religious people," and is drifting them down

## THE CURRENT OF POPULAR OPINION

toward the vortex of the confusion and anarchy of universal agnosticism and communism. The world, notwithstanding the progress of education, is becoming more and more estranged from God, more and more antagonistic to revealed Deity—in other words, more and more Satanic. The energy and tremendous brain-power—that is, force of intellect of "The Evil One," in sympathy with, and operating upon, and through human pride, ambition, and godless aspiration, is begetting in the masses an insatiable desire for unrestricted liberty of action, emancipation from all control, freedom to follow out as the only rule of life the instincts of their own licentious self-will. This may not be obvious to many devout Christians, even to the thinking and more earnest among them, much less will it be so to the worldly, the thoughtless, the pleasure-loving, among mankind. These live for the day, heeding not the morrow. Beyond the environment of the present, nothing have they; the morrow to them is dreary and forbidding in its impenetrable gloom, for God is not in all their thoughts. Self, in its multiform gratifications, is the centre around which, and

## THE PIVOT UPON WHICH THEY REVOLVE.

Self is the all-engrossing object of their solicitude, the Alpha and the Omega, the beginning and the ending of their time-life existence

It behoves the truly wise, men of understanding, "taught of God," "mighty in the Scriptures," those able to "compare spiritual things with spiritual," whom God hath "set as watchmen to blow the trumpet in Zion," to sound an alarm "in His holy mount," "to lift up the voice, to cry aloud, to spare not," that those "at ease in Zion"—like Lot sitting in the gate, whilst judgment impending, heedless and ignorant of the hastening doom—may be roused from their torpor, quickened in spirit, and be constrained to come out from the midst of the modern Babel of ever-multiplying religious confusions, distortions of God's truth, that, without the camp, they may endure the reproach of Christ, bear the cross after Him, and "count it all joy if they be reproached in the name of Christ." Happy are they, for the spirit of glory and of God resteth upon them.

Auckland, New Zealand.

NOTICE.—We much regret that "Short Easy Papers on Prophecy" have to be omitted this month. The writer hopes (D.V.) soon to be able to continue them.

## THE APPROACHING MARRIAGE.

BY JAMES SPRUNT.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."—Rev. xix. 6—9.

It is the joy of the Lord's people to wait for His coming. All who have been saved from the guilt of sin by the death of Jesus, and are being saved from the power of sin by the life of Jesus, are hoping to be saved from the presence of sin at the coming of Jesus. As the Apostle says by the Holy Spirit, "We are saved by hope" (Rom. viii. 24). We believe from the testimony of the Scriptures that it will not be long ere Jesus comes for all His believing people, in order that where He is they may be also. "For yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37). But it is important to observe that the "marriage of the Lamb" does not take place at the moment when He comes to receive His Church, but afterwards. The scene described in the verses above is not a scene in the air, but in heaven. In the previous chapter (xviii.) we have described the judgment of

## BABYLON—THE FALSE BRIDE,

and afterwards the song of the great multitude who have come out of the great tribulation, saying, "Hallelujah: the salvation, and the glory, and the power of our God!" (ver. 1). And, whilst these sing, "the four and twenty elders and the four living ones (representing the Old Testament saints and the Church of God respectively) fall down and worship God that sat on the throne, saying, Amen: Hallelujah." But now, in ver. 6, the voice of the great multitude is heard again, saying, "Hallelujah!" not now because of the doom of the false and disowned bride, but because

## THE CHURCH—THE TRUE BRIDE—

is acknowledged as such. The harlot's day is over, and the consummation of the Bride's blessing is come. Now the Church is presented to and united with the Object of all her hopes and affections. And notice particularly whose marriage it is said to be—THE MARRIAGE OF THE LAMB. It is not called the marriage of the Church, or of the Lamb's wife, but of *the Lamb*, as though the Lamb was the One Who was to be specially honoured, as indeed He will be, for in all things He must have the pre-eminence. But this very title of the Lord speaks of His sufferings. The Lamb in Rev. xix. is the same Lamb spoken of in John i. It is the Lamb of God—the Son of God—Who loved us and gave Himself for us. By His own sufferings the Divine Bridegroom makes the Bride His own.

"That visage marred, those sorrows deep,  
The thorns, the scourge, the fall,  
These were the golden chains of love,  
His captive to enthrall."

But just here it may be well to point out

(that the title of the Lord Jesus, as used in this passage, helps us to understand who the Bride is. It has been suggested that, as the Bride is an Old Testament figure, as well as a New Testament one, therefore in every case where the Bride is mentioned, allusion is made to Israel. We believe this to be a very serious mistake, and a mistake that ought not to be made by careful students of the Scripture. After carefully looking at this matter, we have come to the conclusion that the Bride mentioned in the Old Testament is not the Church, and the Bride mentioned in the New Testament is not Israel. In brief, we have no hesitation in saying that the Scripture speaks of

## TWO BRIDES,

viz., the Bride of Jehovah and the Bride of the Lamb. And this surely is not unreasonable. By and by there will certainly be two Jerusalems—the heavenly and the earthly. And if two Jerusalems, then two Brides—a heavenly Bride and an earthly one. The Bride of the Old Testament is introduced into circumstances of earthly joy; but the Lamb's wife is in the midst of heavenly joys. Fighting and victory must precede the marriage of the earthly Bride; whilst fighting and victory succeed the marriage of the heavenly one. "The earthly and the heavenly shall yet both be the Lord's; and when the earthly brethren of the Lord Jesus do at length bow down to Him, they shall find, as in the expressive type the brethren of the Patriarch Joseph found before them, that He whom they rejected has, during the period of that rejection, taken one to be nearer to Himself still than they. In each case the rejected one marries an alien, an Egyptian!"

We have also a beautiful illustration of this in Gen. xxii.-xxv., if we look at the characters typically, as follows:—

Abraham, a type of God.

Sarah, a type of Israel.

Isaac, a type of Jesus.

Eliezer, a type of the Holy Spirit.

Rebekah, a type of the Church.

Keturah, a type of Israel Restored.

The Death of Sarah corresponds with the Fall of Israel.

The Offering of Isaac corresponds with the Offering of Jesus.

Eliezer's Service corresponds with the Service of the Holy Spirit.

Rebekah as a Bride corresponds with the Heavenly Bride—the Church.

Keturah as a Bride corresponds with the Earthly Bride—Israel.

One is tempted to write at length upon this interesting type, but the above outline must suffice for the present. We must not, however, forget to look at Gen. ii. and Eph. v. as further proof of the Church being the Bride, the Lamb's wife. In the former Scripture we are told, "The Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and with the rib which the Lord God had taken from man made (or builded) He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken

out of man." Now the Lord Jesus during His life here as a man, abode alone, but a deep sleep—the sleep of death—fell upon Him according to the purpose of God; and as the result of His work at the cross we see the Church formed and united to Him through the descent of the Holy Spirit (Acts ii.); so that, as Adam said of Eve, "This is now bone of my bones, and flesh of my flesh," so we can say, "We are members of His body, of His flesh, and of His bones" (Eph. v. 30). But this latter portion of God's Word presents to us—

## THREE THINGS AS TO CHRIST AND THE CHURCH.

(1) It is the object of His affection. "Christ loved the Church and gave Himself for it." Finding the one pearl of great price, He went and sold all that He had and bought it (Matt. xiii. 46). So inestimable was the Church in Christ's eyes that He purchased it at the cost of His life, His blood, HIMSELF.

(2) According to His own heart's desire He sanctifies, cleanses, and washes it by the water of the Word, making it suitable for Himself.

(3) He will present it to Himself without one spot, or wrinkle, or blemish to offend His eye or grieve His heart. It will be a glorious Church suited to His own glorious Person. We have thus three steps—past, present, and future:—

PAST: He gave Himself for the Church.

PRESENT: He cleanses and beautifies the Church.

FUTURE: He presents the Church to Himself.

But now to return to our Scripture in Revelation. It may be asked, At what period of time does this marriage of the Lamb take place? To which we reply, On the eve of His appearing in glory. So that we may almost say SEVEN YEARS after we have been caught up to heaven, because it will be towards the close of what is known, in relation to the earth, as Daniel's Seventieth Week. Just before He appears in glory to return to the scene of His rejection He is united to His Bride, in order that He may display her to the world as sharing in the same glory with Himself, even as He asked of the Father, "And the glory which Thou gavest Me I have given them; that they may be one; even as we are one; I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me" (John xvii. 22, 23).

But it is said that "the wife hath made herself ready." Where did she do this? When did she do it? How did she do it? In reply to the first query, we say, not on earth, but in heaven. (2) From the time she was first permitted to gaze upon the face of her Lord, and to behold His glory, she began to make herself ready to share in all His glory. Between the time of the Lord's coming for and with His saints.

(3) She made herself ready by profiting by all she saw and heard—viz., those things that are described in chaps. iv.-xviii.

And now may we glance at the dress of this happy Bride. If we look at Ephesians v., as well as at the verses under consideration, we shall notice that the Bride shines



resplendent with the beauty of the Bridegroom.

THE BRIDE WILL BE ROBED IN A TWO-FOLD BEAUTY.

It is the result of what the Bridegroom has been doing for her. The self-devotion of the love of Christ keeps her free from every stain. But in ver. 8 of Revelation xix. she is seen to be "arrayed in fine linen, clean and white." This is another kind of beauty. It is the righteousness (lit., righteousnesses) of the saints. Not only are all sins forgiven, but every act of service is duly remembered and rewarded. And so here the Bride is seen clothed with "the righteous acts of saints" (see R.V.). Although it can only be in His power and by His grace that we can do anything to meet His approval, yet He is pleased to grant to us that which will adorn us, as an everlasting reward, through all the ages. The thought of this wonderful love of our Lord in thus acting towards us *now* and *then* fills our hearts with joy. We are thankful for all the glory we shall share, and for all the adornment that will be placed upon us to His praise and glory, still we sing with truthfulness:—

"The Bride eyes not her garment,  
But her dear Bridegroom's face;  
I will not gaze at glory,  
But on my King of grace—  
Not at the crown He giveth,  
But on His pierced hand;  
The Lamb is all the glory  
Of Immanuel's land."

In closing, we notice that there are some who are called to share in the marriage feast: "Blessed are they which are called unto the marriage supper of the Lamb" (ver. 9). Who are these called ones? Some have said the Bride herself. But, surely, this cannot be. The Bride would not be "called" to the feast; she has a place there by her own right. It must mean some persons other than the Bride and Bridegroom. Now, if we turn to John iii. 29 we have a key to the correct answer. John the Baptist speaking says, "He that hath the Bride is the Bridegroom: but

THE FRIEND OF THE BRIDEGROOM,

which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice; *this my joy* therefore is fulfilled." John the Baptist—the forerunner of our blessed Lord—will undoubtedly have a share in the future glory, as, indeed, will all the saints of the past dispensations. But their glory will be different from the glory given unto the Church. We suggest that the happy ones who are "called to the marriage supper" are all the saints of God who will be found in heaven, but who were never a part of the Church of Christ, because they were taken away from this scene before the Church was formed. They are said to be "blessed" or "happy," and so they must be, for as the friends of the Bridegroom they will hear His voice, and in this their joy will be fulfilled. But it will not only be a time of joy to them, it will be a time of joy to all who are there; as it has been said, "It will be a day of unbroken joy—joy to the heart of God, joy to the Lamb and His wife, and joy to all who are permitted to behold this wondrous scene." And whatever the brightness of that glorious scene, whatever the as yet

unthought of depth of joy, the one song amidst it all shall be, "Worthy is the Lamb!" "the Lamb that was slain."

May we hear Him continually saying unto us, "Behold, I come quickly," and may our hearts be gladdened by the thought, and respond in longing anticipation, "Even so, come, Lord Jesus; come quickly!"

"He comes! He comes! The Bridegroom comes!"  
The "Morning Star appears";  
The "cloudless morning" sweetly dawns,  
Saints, quit this vale of tears!  
Your absent Lord no longer mourn;  
Reproach no longer bear.  
"He comes! He comes!" Rise, happy saints,  
To meet Him in the air.

"He comes! He comes! The Bridegroom comes!"  
The Church is now complete;  
Her Lord beholds her clean and fair,  
A partner for Him, meet.  
"He comes!" His purchased bride to claim;  
Her mansion is prepared.  
"He comes! He comes!" Rise, waiting saints,  
To meet your waiting Lord!

"He comes! He comes! The Bridegroom comes!"  
He shouts, for great His joy;  
As yet, unseen by mortal flesh,  
He tarries in the sky.  
The marriage o'er, to earth He'll come,  
No longer hid from men:  
He'll come! He'll come! *with all His saints*  
As "Son of David" then!

## THE ANARCHISTS.

BY W. GREENE.

In the Book of the Revelation and in the prophecy of Zechariah we find many details of the actings of Satan at the end of this present dispensation; the DRAGON giving to the Beast "his power, and his seat, and great authority." Most students of Scripture will agree that in the return of a hundred thousand Jews to Palestine we see the incipient stage of the full restoration of the twelve tribes, and a partial fulfilment of the promise, "He that scattered Israel will gather him and feed him as a shepherd doth his flock," and as all that takes place on earth is simply the carrying out part of what God foresaw and decreed, so this restoration is a part of His purposes, and is being done "that the Scripture may be fulfilled."

In Zechariah i. 16, we find the words, "I am returned to Jerusalem with mercies. My house shall be built in it." Rome was not built in a day, neither will all that is written in this wonderful chapter be fulfilled in a day, but the restoration of a hundred thousand Jews to Jerusalem is a very significant sign to those who have "understanding of the times." In the last chapter of Haggai it says, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (or Gentiles). This is also spoken of in Daniel under the figure of a stone that strikes the image of Gentile power on the feet, and so destroys it as if it was the chaff of the summer threshing-floor (Dan. ii. 85). In order to carry out God's purposes we read further how this is brought about. In Zech. i. 18, we read: "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns

which have scattered Judah, Israel, and Jerusalem." (These powers are Babylon, Medo-Persia, Greece, and, last, Rome under Titus). "And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." To explain this briefly, it simply means that as power and dominion was taken from Israel and given to Nebuchadnezzar, so now because of the blasphemy which the horn spake (that is the Antichrist), "I beheld even till the beast was slain, and his body destroyed and given to the burning flame" (Dan. vii. 11), that is, the destruction of Gentile power in order to the restoration under the whole heaven of Jewish power. How this is brought about we are told in chapter ii. 8: "Thus saith the Lord of hosts, After the glory hath He sent me unto the nations which spoiled you (the four horns above mentioned. . . . For behold I will shake my hand upon them, and they shall be a spoil to their servants." In other words, I will give them over to the hands of the anarchists. Thus will Gentile power be destroyed and cast out. The words, "they shall be a spoil to their servants," is translated in the French Bible, "Elles seront la proie de ceux qui leur étoient asservis." In the German translation it is, "Das sie solen leing Raub werden, dessen, die ihnen gedienet haben," and in the Spanish, which is a faithful translation, "Y seran despojo a sus siervos," word for word and most literally the meaning of our own excellent English Bible. Now if the anarchists triumph for a time let us in faith say, "This was done that the Scripture might be fulfilled."

A few more words on the same subject we find in Isa. xiii.: "The burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner on the high mountain, exalt the voice unto them, shake the hand [the very words of Zech. ii.] that they may go into the gates of the nobles." From this we may gather that events spoken of as a possibility in the near future were predicted in the more sure words of prophecy 2,700 years ago. Moreover, in Ezek. xxi., "Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn." Three overturnings. The first was the overturning of Napoleon I., the founder of the system of antichrist; the second overturning was that of Napoleon III.; and the last overturning will be that of the Man of Sin. "It shall be no more until He comes whose right it is, and I will give it Him"—the blessed Lord Jesus, who is seated at God's right hand till His foes are made His footstool.

P.S.—I am aware that commentators refer these words, "I will overturn, overturn," to the time of the profane Zedekiah, who despised the oath which he had taken in Jehovah's name. This, I believe, is its primary fulfilment; but as prophecy has frequently, and, indeed, generally, a dual accomplishment, I think its exhaustive fulfilment will be when the Jews as a nation make their covenant with the antichrist, probably in the near future.



PSALM CXVI.;  
Or, "The Cup of Salvation."

BY A HEBREW CHRISTIAN.

THE Book of Psalms, as it is well known, is not arranged in chronological order. Had it been otherwise, it is probable that much of its sacred contents would be found in reversed order, that is, some of the later Psalms would figure among the earlier, and the earlier among the later. Be that as it may; certain it is that a strict classification of the inspired volume, so varied and so diverse, would be next to impossible; though some learned men have attempted the arduous task.

With regard to the above Psalm, we may not know exactly what particular event called it into being. But from the tenor of it, it is obvious that it was penned by its royal author under remorse of conscience and in a state of keen anguish excited by a sense of guilt: "The sorrows of death compassed me, and the pains of hell gat hold of me; I found trouble and sorrow."

The Psalmist, however, had learnt the secret and worth of prayer, and his attitude and blessed experience as a supplicant afford us light, and serve as a friendly beacon which points all troubled and wearied pilgrims to the haven of rest. "Then called I upon the name of the Lord; O Lord, I beseech Thee deliver my soul." The laconic prayer reads almost like that of a New Testament penitent: "Have mercy upon me a sinner!" And in each case

THE PETITION PROVED EFFECTUAL.

David loved much because much had been forgiven him: "I love the Lord because He hath heard the voice of my supplication." "For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." A calm rest possesses now his hitherto afflicted and burdened soul: "Return unto thy rest, O my soul for the Lord hath dealt bountifully with thee." Fear and dismay seemed to have utterly vanished, and the peace of God which passeth all understanding fills now the heart and mind of David, who goes on his way rejoicing. And his song of praise is, "I will walk before the Lord in the land of the living."

It is rather remarkable that, as touching the eternal change, or the transition from the earthly scene to the heavenly glory, the New Testament saints seem to stand, so to speak, on a higher platform. Hezekiah, King of Judah, in his sickness prays for the grant of a few more years. And David, here as elsewhere, is overjoyed by the thought of having his earthly sojourn prolonged a little while! Simeon, on the other hand, evinces a readiness to depart, which truly becometh a pilgrim saint: "And now, Lord, lettest Thou Thy servant depart in peace," &c. So, likewise, the Apostle Paul, "To me to live is Christ, to die is gain." This, however, may be accounted for from the fact that, while the first-named saints verily believed in and looked forward to a resurrection from the dead, and the blessed life beyond, the latter have had in their very midst Him who is "the resurrection and the life."

Verses x. and xi., which, by the way, are parenthetical, require elucidation by a slight transposition of words. The Psalmist is here instituting comparison between the faithfulness of Jehovah and the unfaithfulness of man; and in his "haste" he includes even his friends and benefactors in the category of those who love "leasing," i.e., untrustworthy men. But perceiving his error, he avows it by adding, "I have spoken (thus) when I was greatly afflicted."

Deeply sensible of God's continual mercies, and conscious of his own unworthiness, the Psalmist gives vent to his feelings of gratitude, and out of a full heart his mouth speaketh, "O, what shall I render unto the Lord for all his benefits towards me? Is not the earth the Lord's and the fulness thereof? And if I give Him aught, do I not return to Him His own? But this will I do, "I will take the cup of salvation and call upon the name of the Lord."

"The Cup of Salvation!" Let us trace it to its origin. In connection with the burnt offerings under the Levitical ordinances, we read also of a drink offering of wine (Num. xxviii. 7), which became a

PERPETUAL INSTITUTION IN ISRAEL.

The drink offering was, after the destruction of the Temple, superseded by the "Cup of Blessing," or "Cup of Sanctification" (Kiddush), observed on Sabbaths and festive days; typical of overflowing blessing. ("My cup runneth over.") On Easter eve, when the Psalm under consideration is recited along with others (Ps. cxii.-cxviii.), the "Cup of Blessing" is especially partaken of in commemoration of the redemption from Egypt, the ceremony being performed with great rejoicing.

On that ever-memorable occasion, when Christ celebrated the Passover with His disciples in the "Upper Chamber," the Cup received a Messianic significance, symbolical of spiritual redemption (Luke xxii. 30), as it is expressive of "the communion of the blood of Christ" (1 Cor. x. 16). And David, in spirit, no doubt, uses the metaphor—"Cup of Salvation"—prophetically, as understood now under this Christian dispensation.

The prophet Isaiah, beholding the millennial age afar off, when Israel, themselves blessed, shall become the channel of blessing to all nations, expands the metaphor, and in his language the cup becomes a well, "And with joy ye shall draw water of the wells of salvation" (Isa. xii. 3). This is evidently illustrative of the ancient custom of drawing water (in a golden pitcher) from the brook Siloam, which was mixed with wine and poured on the sacrifices; and great was the joy on such occasions. What is still future to Israel as a nation, is a present reality to the believer in Christ individually, and to the Church of Christ universally. And we can each say, "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. The Lord Jehovah is my strength and my song, He also is become my SALVATION."

P. W.

"HE SHALL APPEAR TO YOUR JOY."

(ISAIAH LXVI. 5.)

BY THOMAS HUNTER.

THESE words, no doubt, have a first reference to the coming of Christ in the flesh, but they certainly may be applied to His second coming in glory.

I venture to think that the Second Advent of Christ is a subject far too seldom dwelt upon by preachers in these days. It was beyond all doubt a most prominent thought in the minds of the early Christians, and hence it is largely dwelt upon in the writings of the Apostles. I am inclined to think that it is a subject which is distasteful to many professing Christians, because of the worldliness that has crept into not a few of our churches. Observe, I do not say Church, but churches. I believe that to the Church, or to all consecrated and fully taught believers, the Second Advent is now, as it was in apostolic days, the "blessed hope": it is the theme upon which they delight to dwell. I feel sure that a ministry which seldom touches upon this grand subject is not a ministry which God is blessing fully in saving souls, and I am quite sure that He greatly honours a ministry of which it is a prominent feature.

Many are the projects for improving this world; many and earnest are the efforts of Christians to evangelise the masses; and great things are expected from all such projects and efforts. I do not undervalue them. I would not say a word to discourage those who are laudably working on such lines, but I will say that the great Reformer, the One who will "make all things new," is the Lord Jesus Christ. Till He comes the second time without sin unto salvation this world will, to use a Bible phrase, "travail in pain" and groan under the curse. Christian workers! do your best; expend your zeal and your time; work whilst it is day; but know assuredly that you will not renovate this fallen world—you will only gather out of it such men and women as shall be saved. The ministry of the Apostles only effected this, and only aimed at effecting this; and they themselves only expected to do this: and since their day nothing more than this has been accomplished. "The Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). This is the utmost we are warranted in hoping for, and this is the utmost we can do; and it will require all the energy, zeal, and prayerful effort of God's people to accomplish even this. For the rest we must wait till "the times of restitution of all things"; and these times will not be till Jesus returns. Well, then, may every true believer long for and pray for His return. "Even so, come, Lord Jesus." "He shall appear to your joy."

(1) He shall appear to our joy, because when He comes He will make all things new. The world is now under the curse. The ground is cursed for man's sin. "Cursed is the ground for thy sake; thorns also and thistles shall it bring forth unto thee." This curse will never be removed by man. Man shares in the curse;

he is under the bondage of corruption. But, thanks be unto God, sin and the curse will be removed when Jesus comes. We shall not then say, as we now say, to corruption, "Thou art my father, and to the worm, thou art my mother, and my sister" (Job xvii. 14). The last enemy, death, shall then be destroyed. At His coming, those who sleep will rise from their graves, and He will change these bodies of humiliation and fashion them like unto His body of glory. Our souls will then inhabit a body which will have a capacity for enjoyment without any limitation. Yes, at His coming our bodies will be "raised in incorruption, raised in glory, raised in power, raised a spiritual body." "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." Glorious prospect! Blessed consummation! Sorrowing believers, take comfort from these words! "Them that sleep in Jesus will God bring with Him." Yes, and they shall reign with Him over this very earth. And, therefore, I further say—

(2) He shall appear to our joy, because He shall make "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13). This earth, now groaning, as I have said, under the curse, will, when Christ returns, be created anew—renovated by fire; and it will, at all events for a time, if not forever, be the dwelling-place of the saints. And why should it not be? Banish sin, chain down the devil, restore the earth to its primeval condition, and it will be paradise regained—a fit dwelling-place for the redeemed and for the Redeemer, too. The mansions of bliss will be there, perhaps. Things which the eye hath not seen and the heart cannot now conceive will be there. Ah, dear suffering believers, what are your present sufferings and trials compared with the weight of glory which is to be revealed on this very earth when Jesus comes—a glory which is to last forever! This earth is yet to be peopled by the saints, and over it the Redeemer-King will reign gloriously. I, for one, do most thoroughly believe that at His second advent Christ will "make all things new"—in our bodies and on this earth. And it will then be true, as the poet sings—

"The earth again is Paradise;  
The desert blossoms as the rose,  
Far happier place than Eden this;  
Far brighter, sweeter days than those."

(3) Further, Christ will appear to our joy, because He will put an end to the reign of the prince of this world. Who is he? Let the Master and His inspired Apostle answer the question. We read, "Now shall the prince of this world be cast out" (John xii. 31). "The prince of this world cometh" (John xiv. 30). "The prince of this world is judged" (John xvi. 11). "The prince of the power of the air" (Eph. ii. 2). Clearly this prince has great power in the world as it is. Who, then, is he? Let me give his true name—the devil. He has many names given to him in Scripture; many names, perhaps, because he has many devices: he is full of all subtlety. Was he ever more active than now? Perhaps never. He appears to know that his time is short; that his

reign is coming to an end; and hence his activity. One of his most successful devices in this nineteenth century is to persuade professing Christians to make the best of both worlds. Possibly a truer or more correct description of his work in this respect would be to say that he has discovered that in these times sham Christians serve his purpose best. So he persuades multitudes that it is a good thing to be religious up to a certain point. It helps a man on in the world. So says the arch-deceiver, and thus he leads thousands astray in these so-called enlightened days, to the grief and great affliction of Christ's true disciples. But his days are numbered. He will, when Jesus returns, be cast into the bottomless pit, and will then deceive the nations no more. Wars will cease, because he is the instigator of them. Peace, universal peace, will reign: "they shall neither hurt nor destroy" in the world as it shall be. Hasten the coming of Thy Kingdom, O Lord! Thou art the King of peace! Thou art the King of saints!

## THE NEXT GREAT EVENT.

REV. IV. V.

BY REV. D. M. STEARNS, D.D., OF  
PHILADELPHIA.

It is probable that things in this world, both in Church and State, will move on about as they are doing, till the Church being completed shall be in a moment caught away, and then shall follow in quick succession the rest of the series of great events recorded in this wonderful book in connection with the second coming of Christ. Just as the first coming of Christ consisted of a series of events reaching from His birth in Bethlehem to His death on Calvary and His ascension forty days later, covering a period of over thirty years; so His second coming will be found not to be one event, but a series reaching from the events of these two chapters when His Church shall be with Him to the return with her, and with all the saints, in power and glory, as described in chapter xix., but as to the period covered we cannot say. Let us put ourselves by faith in the midst of these scenes. I can only outline and indicate, you must seek out the passages and prayerfully ponder. "Things which must be hereafter" show that we here begin the last section of this book (see i. 19). "A door open in heaven," reminds us of the just seven places where we read of such a thing (Ezek. i. 1; Matt. iii. 16; John i. 51; Acts vii. 56; x. 11; Rev. iv. 1; xix. 11) and it is always to show us something of Jesus or His Church. A trumpet voice talking with John suggests that the Scriptures have always something to say to us individually and personally. "Come up hither" reminds us that we are citizens of heaven, and should not live as dwellers upon the earth (Eph. ii. 6, 19; Phil. iii. 20; 1 Peter ii. 11).

"In the Spirit," teaches us the only way to see heavenly things, for apart from the teaching of the Holy Spirit we must continue completely in the dark concerning spiritual things (John xiv. 26; xvi. 13;

1 Cor. ii. 9-14). "Behold a Throne," carries us back to Isaiah vi. 1; Ezekiel i. 26; and tells us not to think much of earthly thrones, but the Throne of all thrones, the Supreme Throne of the Universe. One on the Throne, this is our God (vii. 10) and Father, and the thought should fill us with the most perfect peace and quietness, for He is guiding and controlling all things for His children's greatest good. Things on earth are often incomprehensible and seem all astray, but one look up to our Father on the Throne gives great peace.

"Like a jasper and a sardine stone," this is His appearance, inexpressibly glorious, but no material form. The jasper is clear as crystal (xxi. 11), and the sardius is a brilliant red—clear fire—"Our God is a consuming fire" (Heb. xii. 29). His people must be holy. Blessed are the pure in heart, for they shall see God (Matt. v. 8; 1 Peter i. 16; Heb. xii. 14). A rainbow round about the throne in sight like unto an emerald. Symbol of God's everlasting covenant of love and mercy with the earth, eternal pledge of God's covenant of faithfulness with His people in the work of redemption. The bow is in only four chapters mentioned in Scripture (Gen. ix. 11, 17; Ezek. i. 28; Rev. iv. 3; x. 1). Here it is probably a complete circle. But this is a green rainbow—is it suggestive of the fact that the promises of God are never old nor out of date, but ever fresh and new and always in His mind, each one sure to be fulfilled in Him in whom all the promises are yea and amen? (2 Cor. i. 20). "Clothed in white raiment." These are the redeemed from earth, the Church for which He gave Himself, 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. Faultless now before His presence (Eph. v. 27; Jude 24). "On their heads crowns of gold." While their salvation was the unmerited gift of God, apart from any works of theirs, yet He was pleased to set before them while on earth crowns to be won: patient endurance of trial would bring the crown of life (James i. 12; Rev. ii. 10); the persistent putting off of the old man with his deeds would bring the crown incorruptible (1 Cor. ix. 24-27); feeding other souls with the Word of God and winning souls to Christ would merit the crown of glory (1 Peter v. 1-4; 1 Thess. ii. 19); while constantly expecting Him and loving His appearing would entitle them to the crown of righteousness (2 Tim. iv. 8). The time of their reward has come, and now they rejoice to cast at His feet (ver. 10) the rewards which He had been graciously pleased to give them for their faithful service. "Out of the throns lightnings and thunderings and voices." Manifestations of God, but nothing to make the weakest of His children even to tremble, for it is our Father's lightning, and our Father's voice. Compare chapters viii. 5, xi. 19, xvi. 18. "Seven lamps of fire which are the seven spirits of God." The Spirit in His seven fold fulness, without whom neither the individual believer nor the Church collectively can shine for God. He filled with the Spirit and He will shine through you "A sea of glass like unto crystal." All is

intense purity. If we had more of it here we would have more of heaven upon earth. Why do we suffer ourselves to be defiled with earth's abominations? Why not live lives before God and man as clear as crystal? Blessed are the undefiled in the way, who walk in the law of the Lord (Psalm cxix. 1). Let us walk therein. Consider what we will be when enjoying the powers of glorified humanity. See the power and dominion symbolised by the lion, the patience and endurance of the ox, the keen and far-reaching vision of the eagle, and withal the intelligence of the man. See the perfect readiness to obey all commands, and the power of swift execution, symbolised by the wings. Hear their united ascription of praise, and let us heartily join them, not honouring this or that branch of the Church of Christ, not honouring any human leader, nor any creed however good, except in so far as Church or leader or creed honours Him for whose pleasure all things were created. Forgetting all things earthly, and rising above all sectarian narrowness, let every redeemed soul join every other in crying HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, WHICH WAS, AND IS, AND IS TO COME.

### OUR INQUIRY COLUMN.

THE interesting questions of our last month's correspondents may be answered in a general way, and, perhaps, to the inquirers' satisfaction.

WHEN the Lord Jesus comes to the air to remove His own from the earth, He will first awake all whom He has put to sleep, for "the dead in Christ shall rise first" (1 Thes. iv. 16), then He will translate all of His own "who are alive and remain" to that day (ver. 17) to the air. This will occur in a moment, "we shall all be changed in a moment, in the twinkling of an eye" (1 Cor. xv. 52). Thus everyone in Christ, whether dead or living, will be removed from the earth.

AFTER this, in Christendom, there will be a seeking on the part of such as were at the time of Christ's coming but mere professors to enter where the true believers have gone, but the effort will be hopeless (Matt. xxv. 11).

THE exact moment of this effort would appear to follow closely upon the entry of God's people into the presence of Christ. But there is a deep silence in Scripture upon the period of time immediately following the raising of the dead in Christ, and the translation of the faithful. Such questions as, How rapidly will Christendom develop into the horrors of the apostasy? How quickly will the ten kingdoms arise? How soon will the Temple in Jerusalem be rebuilt? When will the wicked one be revealed? are not answered. There may be a considerable time elapse after Christ's coming to the clouds in grace before the world and the Jews are ripe for His coming with clouds to the earth in judgment. Possibly the political world may be as it is at His coming for His own; possibly the Jews may have once more arisen to

national life before that day. We are not told.

How will those upon the earth be converted in those days? We are not told how, but we are told that there will be many converted.

IN numerous places Scripture teaches that there will be a great tribulation on the earth before Christ comes to it as King. And we are specifically taught that a great multitude "of all nations, and kindreds, and peoples, and tongues," shall be saved during that time to the glory of God and the Lamb (Rev. vii. 9, 10).

IN the plainest manner we are told that when the Lord comes to this earth as King He will have amongst the Jews a faithful people waiting for His coming, and that these shall welcome him on that day.

WHO then shall "form this inheritance" on the day of Christ's reign? The Church will be gone from off the earth and will be in heavenly glory with the King, and the apostate church of the earth will have been judged, and from her the earth will be purged. The Jew and the Gentile shall form Christ's inheritance. The heathen will be the King's inheritance, and the uttermost parts of the earth His possession, and on Zion's holy hill shall be the throne of Jehovah's King (Ps. ii. 8, 6).

IT is asked, where shall "our" little ones be when Christ comes? When Christ comes to take His own out of the earth, His coming will be in pure grace and most mighty power. Surely "thou and thy house," the ark and Noah's family, Rahab and her kindred, sufficiently answer this solemn question.

ONCE more. How shall those left upon the earth be converted? God the Holy Spirit will work on men's hearts and consciences as from the first, and the Scriptures will be in men's hands. In a most remarkable way missionary effort is carrying the Bible to every tongue and nation and kindred, so that we may justly find an answer to this question in that which exists under our very eyes. God has more-over told us of the outpouring of His Spirit that shall occur in the times to come, while of Israel He has said, a nation shall be born in a day. He will do great things, but how He will carry out the details of His work we know not.

### ANSWERS TO CORRESPONDENTS.

We shall be most happy to answer any questions, as far as we are able, and as space will permit, provided they are of general interest. All communications should be addressed to THE EDITOR, MORNING STAR, 14, PATERNOSTER-ROW, LONDON, E.C.

Mrs. S. R. TH. (Clifton).—The Jews in early times took their ideas of the Messiah's coming from the same passages we quote to-day. From Gen. xlix. 10 they concluded that the Messiah would come before the disruption of the Jewish state. From Hag. ii. 7, 9 they were taught to expect the Messiah while the Second Temple was standing, and both these were again confirmed

in Dan. ix. 24, 27. Based upon these passages the Jews formed the well-known saying, "The world is to last six thousand years. The first two thousand are without law, the second two thousand are the days of the law, and the third period, the days of the Messiah." They all agree that the time for the appearing of the Messiah have long since passed, for they say in their Creed, "I believe in the coming of a Messiah, and though he tarry, yet will I wait for his coming."

J. T.—Pronounce the *ch* in Chovevei just as you would pronounce the *ch* in *koch*. It is wrong to pronounce it like our English *sh*.

### NOTICES OF BOOKS.

*The Coming Prince.* By Robert Anderson, Esq., LL.D. (Messrs. Hodder & Stoughton.) This is a new and 5s. edition of one of the best books, we had almost said the best book of its kind we have ever read. No student of the Prophetic Word ought to be without it, and those who have not yet read it have still a good deal to learn in that department of truth with which it specially deals. As we are certain that this edition—on the beautiful "get up" of which we congratulate the publishers—will be rapidly taken up, we advise our readers, if they do not wish to lose both pleasure and profit, to purchase as speedily as possible. A new feature of this edition is the Appendix, which is a very able and courteous answer to the Rev. Dr. Grattan Guinness to a challenge which he threw down some time ago to those belonging to what is known as the Futurist school of prophetic interpretation. It was our desire to review this part of the book at some length, but for the time being we regret not to be able to do so. Later on we may perhaps do so. Meanwhile we would say that, much as we admire and honour and for his work's sake love Dr. Grattan Guinness, we cannot help saying that in rejecting the futurist interpretation of prophecy we regard him as utterly unscriptural, and we think Dr. Robert Anderson has in a most able manner answered his challenge and overturned his position.

*Christianity and Evolution.* By James Iverach, M.A., D.D. (London: Hodder & Stoughton. Price 2s. 6d.) This useful book runs through the entire gamut of scientific and metaphysical theory that tends to perplex the mind, and to throw doubt upon the Word of God. Those who carefully study the volume will be provided with clear Scriptural arguments against the mere evolutionist, or advocate of the "primitive nebulosity" idea. The writer grandly leads the earnest inquirer through the mazes of human reasoning—to Christ, in whom are hid all the treasures of wisdom and knowledge. *It is a good book.*

*How Readest Thou?* By James Von Sommer. To be had of the author at "Cuffnells," Wimbledon Common. Price 2s. 6d. This book consists of many papers, some of which can be obtained separately. They are full of instruction as to Christian doctrine, ordinances, and practice in apostolic days. The volume cannot fail to be helpful, especially to the young Christian.

*Notes on the Book of the Revelation.* By Thomas Newberry. (London: John F. Shaw & Co. Price 4s.) These reverent and striking expository notes form a very epitome of the teaching of this marvellous portion of the Word of God. The scholarly author says, "There is no portion of the sacred Scriptures which requires to be handled with more holy caution and godly fear," and assuredly he has written in such a way as will prove of the utmost help to every Christian who desires to understand more perfectly the wonderful ways of God. We heartily commend the volume to our readers.

Monthlies received:—*The Christian Scotsman; On and Off Duty; The Railway Signal; Divine Life; The Reaper; Out and Out; Sunday Friend; The Lantern; The Christian Treasury; The King's Highway; Faithful Words.*

Weeklies received:—*The Christian; The News; Word and Work; The Christian Leader; Life of Faith; The Christian Herald; The Record.*

From New York:—*The Christian Alliance.* Edited by Mr. Simpson. Deeply interesting and beautifully illustrated.

From Philadelphia:—*Kingdom Tidings.* Edited by Pastor Stearns. An excellent monthly. We read it with much pleasure and profit.

From Boston:—*The Light Bearer.* Edited by Rev. J. M. Orrock. This truly deserves its title.

# The Jew; OR, All About Israel.

## THE PRESENT CONDITION OF THE JEWS, IN VIEW OF THEIR SPEEDY RESTORATION.

ADDRESS DELIVERED BEFORE THE MANCHESTER  
CLERICAL SOCIETY,

By REV. SAMUEL SCHOR, OF JERUSALEM.

THE following is the substance of a lecture delivered at the Manchester Clerical Society, a short notice of which appeared in the March number of THE MORNING STAR. We received numerous inquiries from friends interested in the subject as to whether the lecture was in print. In response to these inquiries we have great pleasure in giving the substance of the lecture in the columns of THE MORNING STAR.

### INTRODUCTION.

(1) *What Jews thought of the Return Ten or Fifteen Years Ago.*—One of the Rothschilds was, I believe, once asked as to what he thought of the restoration of the Jews to Palestine, and whether he would favour or encourage any such idea; and he is reported to have given the following reply:—"Yes, let the Jews go back by all means, but I would prefer to be their ambassador in London!" This just exemplifies the opinion of nearly all the leading Jews some ten or fifteen years ago. They did not care for Palestine, and they did not believe that Palestine was capable of supporting any number of people. Hence, if Jews had had the opportunity of returning then, it is more than probable that they would have preferred to stay where they were. Comfortably settled in various countries of the world, emancipated, and treated as citizens, without any restrictions of any kind, they felt they had no reason to think of moving away. The destructive fire of persecution had not yet burst forth in all its fury, teaching the poor tribes of Israel that their peace was only short-lived. Civilisation and education had, so the Jews hoped, toned down prejudices and race-hatred, and they felt that, with each succeeding generation, the condition of the Jews would be more hopeful, and the question of persecution and intolerance consigned to everlasting oblivion. Hence, nothing appeared to be more impossible than the fact that Jews would ever again think of a return to Palestine. On the contrary, from the very nature of the case, one would naturally have supposed that each year the Return would be more impossible, more utterly hopeless.

(2) *What people thought of the possibility of Colonising Palestine ten or fifteen years ago.*—Here, again, nothing seemed more hopeless than any prospect of a dawn of better days for Palestine. The land had been allowed to go to rack and ruin by the dominion of the idle Turk. Trees were cut down, there were no roads, no harbours, no stable government, no desire for improvement. There existed instead a most systematic discouragement of anything that would improve the country. The tenure of land was insecure, the official tax-gatherers were as bad as lawless banditti, the rainfall was often very scanty, and there existed no means of irrigation. The country was practically a howling wilderness under Turkish misgovernment, without any prospect of change or improvement. Foreigners could buy land only under certain unfavourable conditions; Jews could not buy land at all for cultivation purposes. Nothing, therefore, seemed more hopeless about fifteen years ago than the return of the Jews and the colonisation of Palestine.

But remarkable changes have taken place:—

### (A) IN THE JEWS THEMSELVES, FOR

(1) *Jews are Returning.*—Whereas ten or twelve years ago there were only about 10,000 or 12,000 Jews in Jerusalem, and about 30,000 in the whole of Palestine, there are now about 43,000 Jews in Jerusalem, and over 100,000 in Palestine, and if the influx of Jews continues at the same rate only, in less than twenty years there will be over a million Jews in Palestine. But, as the number of Jewish settlers increases now from year to year, it is more likely that we shall find a wholesale

immigration of Jews in the course of the next few years.

The question, therefore, as to whether the Jews will, or care to, return to Palestine, need not trouble us any more. We cannot sufficiently emphasise this point. This subject has ceased to be a matter of argument or theory; it is a fact, they are returning. We are living in days that may be called the prelude of the closing events of this dispensation. We have already stepped across the threshold of the great coming events that will culminate in the return of our Lord. The Restoration of the Jews has already commenced. Some 70,000 Jews have gone back within the last few years, and this compares favourably with the restoration from Babylon, when, according to Ezra ii, 64, &c., only some 48,000 returned.

But the most remarkable change is to be sought for, not so much in the Jews who have returned as in

(2) *The Jews who are Prepared and Preparing to Return.*—It is one of the wonders of our great Jehovah that He can completely change and alter the plans and opinions and thoughts of man! He shapes and forms the destinies of men, so that what appears impossible to-day becomes not only possible to-morrow, but an accomplished fact. Thus, by a sudden change, the Jews, who formerly would not have gone to Palestine if they could, are to-day forming themselves into societies with the express purpose of ultimately settling in the land of their ancestors. (We need not here repeat the story of the Chovevei Zion, for a very full account has already been given in the February number of THE MORNING STAR.)

(3) *What do Leading Jews Think To-day?*—With very few exceptions they, too, have completely changed their opinions. They, too, now believe that the Jews who are being persecuted in Russia would do well to settle in the Holy Land, and they are quite willing to encourage the *Zion idea*. There are still some who hold aloof, for prejudices die hard; but the bulk of the leading Jews are prepared to encourage and support any practical scheme for the return to Palestine.

The fact that wealthy Jews do not go out themselves need not greatly disturb us. It was so when the Jews returned from Babylon. Most of the Jews who first returned evidently belonged to the poorer classes.

(4) *Colonies in Actual Existence.*—It is estimated that some ten or fifteen thousand Jews have already settled as farmers in various parts. The numbers generally given are considerably less, but it is well to remember two things. Ever since the sin of David in numbering the people, Jews have a strong aversion to anything like a census; and secondly, knowing that the Turks would be considerably alarmed if they thought too many Jews were settling in Palestine, they intentionally prefer to understate the Jewish population; besides, they would be tempted to do so in order to reduce the taxes.

But there is another fact not taken into account. Very many of these colonists are the heads of families who have come to Palestine alone to prepare a home for their wives and little ones. These men are working hard, and as soon as they have succeeded in saving sufficiently they will send for their wives and children. Hence, a colony supposed to have a population of about a thousand may soon be increased to five or six thousand, when all the wives and children have been sent for.

The condition of these colonies is altogether very promising. Thoughtless people may perhaps be inclined to question this statement, for many Jews have now been working hard for perhaps three or four years, and have not yet been able to send for their wives and children. But we have to remember who these Jews are who are settling in Palestine, and what they were brought up to do. Most of them were tailors, shoemakers, watch-makers, or small shopkeepers in Russia, who had never handled a spade in their lives. It would naturally take some time to train them to be farmers. But the land, too, had to be prepared. Remember, the land had probably been lying fallow for centuries. It, therefore, needed the same pioneering work so well known to the first settlers in the great colonies of Greater Britain. Then again, roads had to be made, houses built. All this would occupy much time and labour and expense. But in spite of all these difficulties the colonies are all in a very flourishing condition, while fresh ones are being planned each year.

These are some of the remarkable changes that have taken place in the Jews themselves. But we also notice some great

### (B) CHANGES IN THE LAND ITSELF.

(1) *Turkish Opposition and Restrictions are Disappearing.*—For many years the Jews were only allowed to enter the land as pilgrims. They were permitted to stay thirty days, and were then forced to leave. Many were, however, able at the end of that period to bribe the officials, who would permit them to settle. But this mode of procedure had many drawbacks, as may readily be imagined. But within the last year or two all these restrictions have been removed, and Jews can now settle anywhere in Palestine, without let or hindrance.\*

Another important change in the country itself has been

(2) *The Introduction of Railways.*—Two opposition lines are being pushed at present from Damascus, the one going north across the Lebanon mountains to Beyrout, the other, in the hands of Englishmen, passing the southern part of the Sea of Galilee, and reaching the sea at Acre. Railways are always the harbingers of civilisation and prosperity, and will give quite a fresh impetus to the cultivation of the land. It may be imagined how beneficial these railways will be from the fact that it costs now £6 per ton to bring grain on camels' backs from the great grain-producing district of the Hauran—the ancient Bashan—to the sea-coast, yet with a railway the probable cost would not exceed £2!

(3) *The "Latter Rain," What it Means.*—The rainfall in the Holy Land is not like that of England—spread over the whole year. It is strictly limited to about five or six months in the year, from October or November to March or April. We have practically two seasons only, the wet and the dry. During the dry season, from April to October, not a drop of rain falls. The ground is then perfectly dry and as hard as a rock; and the ploughman cannot plough or sow his seed, until the former rains, or first rains, have come and thoroughly saturated and softened the ground. Then, from October to April, the rains descend, and the floods come, although there are many intervals of bright, warm sunshine. In March we expect the last, or latter rains, to develop the growth of the grain and fruit. Without copious showers at this particular season the crops would be poor. The first and the last rains are, therefore, of the greatest importance to the farmer in Palestine. Without the early rains he cannot sow, and without the latter rains he cannot reap. Now, until about ten or twelve years ago, we seldom had any rain after the end of March, but since then, the rains have frequently come in April; and during the last four or five years, we have always had most copious showers in that late month. Comparing the rainfall for the last five years, I find that there has been about as much rain in April as in March; whereas, comparing five earlier years, from 1880-85, I find that the rainfall in April was considerably less than in March, and if we go back earlier still, we find that rain in April was almost unknown. Thus God is preparing the land for the people. The people, too, are being prepared for the land. The day is approaching when "the Lord will arise and have mercy upon Zion."

## COLONISATION NEWS.

**BUYING LAND IN PALESTINE.**—We are now able to give our readers the fullest information on the above subject, and hope that it may lead many children of God to show much practical sympathy to the poor outcast Jews, who are seeking a home in the land of their ancestors.

\* \* \*

**THE COST OF LAND** depends largely upon its nearness or distance from a town. Thus land was bought by a Jewish colony about six miles from Jerusalem at a cost of about £5 per acre; while on the other hand, to the east of the Sea of Galilee, it only cost 8s. per acre. These two figures give

\* Friends will be interested to know that this was effected through the splendid exertions of Mr. Scott-Moncrieff, in connection with the Syrian Colonisation Society. He went to Constantinople, and petitioned the Sultan of Turkey to allow the Jews to land and settle. He was able to plead so effectively that his petition was granted.



some idea of the cheapest and dearest prices that would have to be paid for land for agricultural purposes. The colony close to the eastern shore of the Sea of Galilee contains good arable land, and produces wheat, barley, and lentils. This land was bought some years ago, before the railway which now passes not very far from the colony was in course of construction. Land must therefore have risen in value, and could not possibly be procured at that low price anywhere near the line of railway, which will run from Acre to Damascus, and be in the hands of an English company.

**WHERE TO BUY IT.**—The most wonderful colonies are undoubtedly those near Acre and Haifa, on the shores of the Mediterranean. They are near these towns, and have therefore a good market for the sale of their produce, while steamers call periodically, thus giving them another outlet. The land too is good for almost anything—grain, oranges, lemons, citrons, roses for perfumes, vines, figs, and all the vegetables and cereals. This is where we would advise friends to purchase land. Good plots may be bought from £2 to £2 5s. per acre. The value of land is increasing here each year. Five Jewish colonies exist whose land cost only £1 5s. per acre. This district belonged to the tribe of Asher, of whose land it was said: "Asher, his bread shall be fat, and he shall yield royal dainties" (Gen. xlix. 20).

**WHAT A FAMILY WOULD REQUIRE.**—Forty acres would be more than ample for each family. A small stone house could be erected for about £50. The implements and tools would cost about £15, and farm stock about £40. Thus a whole family could be established in the Holy Land for about £200. These figures are not based upon theories only, but upon the actual experiences of the colonies already in existence.

**HOW ABOUT THE FINANCES?**—Some Christian friends would, no doubt, like to undertake to provide for a single family. It would be best for several families to be grouped together. Supposing ten families were settled together, so as to form one colony, the cost would be about £2,000. The colonists could receive the land, &c., as a free gift—that would depend upon the donors; or (and this would perhaps be a more practical plan), after the first two or three years, they might pay back a certain proportion of the sum in annual instalments, such sums to be used in buying more land, and thus helping other poor Jews. Offerings might be sent direct to Mrs. Finn, 41, Parliament-street, London, S.W., or to the Hon. Treasurer, F. A. Bevan, Esq., 54, Lombard-street, London, E.C., or, if friends prefer it, to the Editor of THE MORNING STAR, 14, Paternoster-row, London, E.C.; all such contributions would be acknowledged in its columns.

**CHANCE OR PROVIDENCE?**—The above article is the outcome of one sentence only. We gave the price of land in Palestine, and while writing it the thought suddenly struck us that many friends of Israel could so easily buy some of that land for poor Jews. That last sentence was written without any preconceived plans or any intentions of planning, but when we received several letters from readers asking us whether we had any plans, it then seemed to us that there was something more than chance in that stray sentence. God often uses a stray sentence or a casual remark, or "a bow at a venture" to carry out His will. May His will alone be obeyed on this great subject.

**HOW TO GO TO WORK.**—This is, of course, a most important question, for if friends lay out any sums of money they want to know that their contributions will get into the best hands able to undertake this scheme, and carry it into effect in the most economical manner. There would be two ways of carrying out this scheme. One would be to start a fresh society to undertake the work altogether. The second would be to use some already existing society, upon whose experience and good judgment the Christian public could place the most implicit confidence. The first way I reject at once, for the founding of such a society with all its necessary machinery would at once absorb a very large proportion of its funds. The second is the most practical and economical, and there is no difficulty, too, in the choice, for a society has now been in existence for about ten years,

known as the "Society for Relief of Persecuted Jews," with an older name, the SYRIAN COLONISATION FUND.

Of course most Jewish friends have heard of this society, and the good work it is doing in seeking to ameliorate the distress amongst Jews in the Holy Land. Its founder and secretary is Mrs. Finn, whose late husband was for many years H.M. Consul at Jerusalem. We have been in correspondence with Mrs. Finn, and she assures us that they are quite prepared to undertake this scheme, that, indeed, this scheme formed at one time the most important part of their original programme (as its name naturally suggests).

**SOME GREAT ADVANTAGES** of the Syrian Colonisation Society may be gathered from the facts that they have the advantage of practical experience, they have some splendid workers on the spot, while Mr. Scott-Moncrieff is a host in himself who has been the means of removing the great stumbling-block in the way of the colonisation of Palestine. Besides they have some good work going on in "Abraham's Vineyard," where some fifty or sixty Jews are tilling the soil, blasting stones from a quarry for building purposes, making roads, building, making soap, and last, but not least, when the question of the colonists has to be settled, they will have the advantage of knowing which of these fifty would be the most suitable. Thus "Abraham's Vineyard" would be a good place to test any intending colonists.

**DESCRIPTION OF LAND BOUGHT.**—The total area purchased has an extent of 100,000 dunan, or 25,000 acres. It lies on the west of the light railway, or tramway line now in course of construction between Damascus and the Hauran; it is partly bounded by the River Yarmuk, and extends from this river in a north-westerly direction. The first village is Djillin, an hour's distance from the terminus of the light railway at Meserib. There are several villages in the northern portion, of which Sacham Jollan is the largest. Except the last-mentioned, Djillin, and Naffa, the villages are in ruins. The land is very good, and on the whole the best in the Hauran; it is easy and inexpensive to irrigate. There is very little stony land, but much of it is invaded by a weed called Koram, which must be destroyed, or at least kept under. The climate at Djillin is very mild, and the soil specially adapted for gardens. Sub-tropical, and perhaps even tropical plants and vegetables can be raised here. The village is inhabited by Dongolesse negroes from Darfar, who are market gardeners, and grow vegetables of an enormous size. The climate of Djillin is, however, not very healthy; that of the other villages is good. The soil is virgin to the extent of two-thirds. There is excellent pasture, and no country is more suited to raising cattle, but the neighbourhood has suffered greatly from the cattle plague. Barley, wheat, sesame, vines, olives, and every other description of fruit trees would flourish. I have let out about one quarter of the total area to the villagers for three years, to ensure possession and cultivation of the land, but have been obliged to leave three-quarters uncultivated for want of working tenants. Two hundred dunan, or fifty acres, would amply suffice in the Hauran for a family of six. Two mules or horses, or four oxen would be required, but, in view of the cattle plague, horses or mules would be preferable.

## GENERAL JEWISH NEWS.

**A JEWISH RABBI'S OPINION OF JESUS.**—Dr. Kohler, an American Rabbi, thus expresses himself on the subject of Jesus:—"Jesus was a true son of the synagogue. Still it is a mistake on the part of Jewish scholars to place him alongside of, or even beneath Hillel, the liberal schoolman, and Philo, the mystic philosopher. Jesus belongs to no school. He was a man of the people. In him the Essene ideal of love and fellowship took a new and grander form. Unlike John the Baptist, He felt by the magic power of divine love drawn to the very lowest of His fellow-creatures. With true greatness of mind He sat down with those shepherds, publicans and sinners, who, in the eye of His brother Essenes, were doomed. . . . And with the same courage of true love with which He reclaimed

the sinner, He solicited the company of woman, the very target of Satan's arts and tricks in the eyes of Essenes, and broke the power of her doom. . . . With the same freedom of the spirit He loosens the fetters of the Sabbath laws. . . . Here certainly was a master-mind, a great individuality, a religious genius, while at the same time a true Essene, the paragon and acme of the order of Chasidim."

**IRISH ROMANISTS AND THE JEWS.**—Those who think so much of the toleration displayed recently by Romanists on behalf of the persecuted Jews in Russia, should go to Ireland to see that system without the veneer it finds it necessary to adopt in England. All Protestants have been shocked at the disgraceful proceedings in Cork against the evangelists, who are only doing what they have a perfect right to do. Now it appears that the Jews are to be attacked. Here is what took place a fortnight ago. *The Jewish World* says:—"On Sunday afternoon last, at about five o'clock, at the conclusion of the street preaching, which has on more than one occasion led to street riots in Cork, a Hebrew, named Jacob Sayers, who had been a spectator of the commotion that had occurred that afternoon, was mistaken for a street preacher, and attacked by a large crowd and roughly used. A number of infantry and cavalry police soon went to his assistance, and were obliged to escort him to his residence. The crowd, consisting of men, women, and boys, to the number of about three hundred, followed the party to the latter place, and afterwards returned towards Parnell Bridge. The constabulary, thinking the disturbance at an end, also returned to barracks. No sooner had they done so than the rabble returned, and commenced a most outrageous and wanton attack upon the Jewish community. Around the buildings they swarmed, and whenever a Jew was found he was chased and beaten with sticks, and his house was partially wrecked with volleys of stones. Soon, however, they commenced to loot. The mob went across the road to where Isaac Berman and his family kept a small shop, and this they looted in a disgraceful manner. But their depredations by no means ended there. Windows and lamps were broken in the residences of Jews in the surrounding neighbourhood, and the poor Jews found in the streets were unmercifully beaten by the mob as they attempted to escape their persecutors."

**AN INTERESTING BOOK** is undoubtedly "A Sixty-three Years' Retrospect," published by the Principal of the Operative Jewish Converts' Association, Palestine-p'ace, London, E. (price one penny). This is, I believe, one of the oldest institutions of the kind. It appears that a large number of sons of Abraham, who passed through this Home, have become distinguished in God's work, either as missionaries or clergymen. Those who want to know what becomes of Jewish converts should read this little book. It is a marvellous record of God's dealings with His own people Israel. We call some facts:—

"A special case of great interest was that of a Rabbi from Hungary, a man profoundly learned in the Talmud, who had been at the head of a congregation of the Chasidim, a sect which, although fanatical, has been led by the study of the book of Zohar to adopt some doctrines near akin to Christianity. He sought more light, and in the Institution he found the instruction and also that support which he required by reason of his search.

"In 1842 four of the inmates (after further training at the Hebrew Missionary College) were appointed to labour in the Holy Land as Missionaries of the London Society for Promoting Christianity amongst the Jews. In 1843 other two were appointed to Bagdad. The report for 1844 gives a list of sixty who were known to be occupying respectable positions, and who (under God) owed everything to the Institution.

"The encouraging events of 1867 were the ordination of two former inmates (one an 'excellent preacher') and the appointment of a third to be a missionary to his brethren in the United States. In *The Cheltenham Chronicle* of February 11, 1868, an account was given of a meeting at which the Rev. Dr. Rosedale, a former inmate, made a very able and eloquent address respecting the aims of the Institution. In 1869 it was placed upon record that an inmate had been presented for baptism by a former inmate. In 1870 a former inmate was ordained deacon of the American

Episcopal Church after studying in the New York Theological Seminary, where he gained the Greek prize."

\* \* \*

THEY also had to record the death of a former inmate, the Rev. Dr. Poper. On the other hand they were cheered by the accession to their number of the Rev. H. A. Stern, a former inmate, who had attained the highest position in the Mission work of the London Jews' Society. In the year 1891, it was reported that besides contributing to fill up the ranks of the missionaries and other agents of the London Jews' Society, the Institution has had the honour of constantly giving recruits to the British Jews' Society, the Presbyterian Mission to the Jews, the Mildmay Mission to the Jews, and the London City Mission."

\* \* \*

ONE more extract we cull:—"In 1892, the Committee recorded with thankful rejoicing that two former inmates, Mr. Bergmann and the Rev. H. Handler, had each been engaged upon separate Yiddish versions of the Old Testament, the one for the British and Foreign Bible Society and the other for the Trinitarian Bible Society. They were truly glad to know that Missionaries who had been trained in the Institution were thus honoured of God to be the means of giving the Hebrew Scriptures to the Jews in the language most commonly 'understood' of the 'chosen people.'"

\* \* \*

THE MAY MEETINGS.—Four annual meetings were held last month of societies or missions having for their object the evangelisation of the Jews. The first meeting is that of the largest and oldest society, the London Jews' Society, held on Monday, May 4, in Exeter Hall. There was a time when this meeting was considered the meeting of the week. But times have changed, and the great hall seemed cold and bare with its half-empty benches. All the noblest and greatest were represented on the platform then, whereas last month not a bishop was to be seen. Not that it casts a reflection of any kind upon the Society, but does it not upon the bishops? It is certainly a short-sighted policy, and shows want of appreciation of the Scriptural order of Missions—to the Jew first. The income of this Society for the past year was £35,492, while its expenditure was £38,561. As usual, the Society reserved "the good wine" for the last. When will these societies learn the fact that people who go to the great missionary meetings go there to hear actual news at first hand? Yet, as a rule, those who can give this news—the missionaries just arrived from their mission-stations—are generally called upon to speak last, when people are tired, or are hurrying away for lunch! The two missionaries who spoke were Rev. J. Segall, of Damascus, and Mr. Mirzah Norollah, of Persia.

\* \* \*

THE BARBICAN MISSION TO JEWS carries on work in the East-end of London, and has its headquarters in Finsbury-square, and is under the management of Herr C. T. Lipshytz, who was baptized some eight years ago by the missionary of the London Jews' Society in London.

\* \* \*

THE OPERATION INSTITUTION was the next to have its meeting in Exeter Hall. We have already referred to this excellent Institution, and given some extracts from one of its booklets. It is intended entirely for Jewish converts who, driven away by their own relations, friends, or employers, find a Christian Home here, where various trades are taught.

\* \* \*

THE BRITISH SOCIETY, the fourth society holding its annual meeting in May, is one of the older societies having stations in various countries, and doing a good and steady work.

\* \* \*

NUMBER OF JEWS IN ENGLAND.—Mr. Joseph Jacobs, the Secretary of the Russo-Jewish Committee, has compiled some statistics for the last twenty years, showing not only the number of Jews in England, but also the numbers of immigrants. It will be remembered that many public agitators tried to raise a "Jewish Question" in England, urging that they were arriving in many thousands, whereas, as a matter of fact, they were only passing through London or Hull on their way to America. According to his reckoning there are about 100,000 Jews in England, of which 74,000 are in London.

JEWS LEAVING RUSSIA.—The Standard correspondent at Odessa, writing on the 12th ult., said 2,178 Jews have emigrated from South Russia during the past week. Eight hundred are going to the Argentine Republic, and the remainder to England. Advices from Russia state that another party of 750 Jewish emigrants, collected from Bessarabia, Podolia, and Ekaterinoslav, have left Odessa by Italian steamer, en route for Argentina. They are all men of fine and robust physique, and are practical agriculturists. They are, of course, assisted out by the Hirsch Association.

\* \* \*

MORE PERSECUTION IN RUSSIA.—There appears, says The Times St. Petersburg correspondent, to have been very serious anti-Jewish disorders, necessitating the intervention of troops, and having fatal consequences for a number of persons, at several places along the south-eastern frontier at the time of the Russian Easter. At Ekaterinoslav, the only place from which any detailed report has been published, a very serious riot broke out on the last day of April at the fair in the market place. Crowds of holiday-keeping workmen attacked the Jewish proprietors of stalls and refreshment booths, upsetting the stalls and tables, and pelting the inoffensive Hebrews with stones and everything they could lay hands on. The riot soon spread through the town. A barrel of kerosene oil was dragged out into the street and ignited, shops were broken into and pillaged, windows broken, and the Jews everywhere horribly maltreated. The ringleaders encouraged the drunken mob with cries of "Thrash the Jews for the torturing of Christ; they have sucked our blood all the year round, and won't let the orthodox do any business; now we will have our revenge." Carts and droshkies driven by Jews were turned over and smashed, and general havoc and destruction spread in all directions. The report fails to say how many Jews were killed or injured. One policeman had his skull fractured, and another had one of his thumbs dislocated.

\* \* \*

WHAT CHRISTIANS THOUGHT ONE HUNDRED AND EIGHTY YEARS AGO.—The following lines were found written in the opening blank sheet of an old book by a certain L. Evans, of Jesus College, Cambridge, bearing the date 1717. We give it just as it is in the old-fashioned English of the seventeenth and eighteenth centuries:—"Reading over Chap. II, verse 2 of the Revelations, a thought came into my mind, that according to y<sup>e</sup> Scriptural way of putting a day for a year, if we multiply 42 months by 30, (y<sup>e</sup> number of Days contained in a Jewish month) we have y<sup>e</sup> time y<sup>e</sup> Turk will rule over y<sup>e</sup> Jewish Country and y<sup>e</sup> city Jerusalem, viz., 1260, to which, if we add y<sup>e</sup> year of our Lord 636 when Jerusalem was taken by y<sup>e</sup> Turk, we have y<sup>e</sup> year of our Lord 1896; near or about which time, y<sup>e</sup> Jews will be reinstated in their own country & city Jerusalem again, which will be at or about 179 years hence. And that y<sup>e</sup> Turks are y<sup>e</sup> Gentiles mentioned in y<sup>e</sup> above-quoted chapter and verse, appears from their having that country and city in possession 1123 years, and will continue to possess it, till y<sup>e</sup> Almighty God in His own Time bringeth this Prophecy to its full period.—L. E." Could any of our readers give us any information respecting L. Evans, who was a member of Jesus College in the year 1717?

\* \* \*

INCREASING POPULATION OF JAFFA.—This ancient seaport of Palestine, which some fifteen years ago had dwindled to an insignificant town with about 12,000 inhabitants, is now a flourishing city with a population of 42,000, quite half of them being Jews.

\* \* \*

JEWSH LOYALTY.—A question has been raised as to whether members of the Chovevei Zion Society, who seek to foster the national Jewish idea, can all be considered loyal to the land of their adoption or birth? Thus, it has been contended, that an English Jew who joins the Chovevei Zion could not be a loyal Englishman. Lieutenant-Colonel Goldsmid, the head of that Society, has replied to this objection in a speech recently delivered in Newcastle-on-Tyne. He said, "Jews had said to him, 'If you talk about Jewish nationality, you will make people believe that you cannot be a good Englishman.' He maintained that a nationality existed among Jews, and that it did not in the least degree interfere with their English

nationality. He explained it by saying, 'Israel is my father, and Britannia is my mother.' He was proud of being an Israelite, and he was proud of being an Englishman."

\* \* \*

THE LOVE OF ZION.—Some time ago a largely signed petition was sent by the Russian refugees to Lord Rothschild, asking him to petition Her Majesty's Government to assist them in their great distress. What they wanted was assistance to enable them to settle in the Holy Land. Here is what they said:—"Is there no cure for the wound of the daughter of Zion? In the hour of our tribulation our eyes and hearts turn to the land where our fathers dwelt, each man under his vine and under his fig tree. Many of those who are outcasts from the North country yearn to return to the Holy Land. They love the very stones and hallow the dust thereof; and they would deem themselves blessed indeed if they were permitted to till the sacred soil. If at this moment the ground is barren in parts and refuses to yield its produce, we know it is the hand of man that has wrought the evil. The hand of man shall remedy it."

\* \* \*

MORE JEWS FOR ARGENTINA.—Some seventeen or eighteen hundred Jews left Odessa during the month of May, bound for the Argentina colonies of Baron Hirsch. They seemed to be the very pick of promising "candidates" for agriculture, for most of them had been brought up on the land and in land culture. The journey from Odessa to South America would occupy not less than four or five weeks, whereas they could reach Beyrout or Acre in Palestine in less than one!

\* \* \*

NUMBER OF JEWS IN AMERICA.—The Tribune Almanac for 1894 states that in the United States there are of Jewish Orthodox congregations 316, and of Jewish Reform congregations 217; of the former there are 122 edifices, seating 46,737, and worth 2,802,050 dols.; and of the latter there are 179 edifices, seating 92,379, and of the value of 6,952,225 dols. But while the synagogues of the former seat but 46,837, the members of the congregation number 57,597, and while the temples of the latter seat 92,397, the members thereof are but 73,899. The Jews in the United States built their first synagogue in New York in 1650, and another in Newport, R. I., in 1658. According to the Rev. James H. Ross, there are about 1,000,000 Jews in that country now, 75,000 of whom are in New England. The last census shows that there are 57,000 Orthodox and 72,000 Reformed members of the Jewish faith in the United States, the heads of families only being counted. The total congregations number 533, the members 129,000, the value of synagogue property 9,754,000 dols. Counting five members in each family, this would give a total Jewish population in the United States of 645,000. Dr. Robert Baird in 1848 estimated that there were about 50,000 Jews in America.

\* \* \*

TRADE IN PALESTINE.—The British Consul at Jerusalem records an improvement in the trade and commerce of his district during 1893 as compared with 1892. Exports and imports together reached £682,168 as against £601,063 in 1892, showing an augmentation of £81,105. The amount and value of the exports were greater than in the year 1892, the total value of the articles exported being £332,628, compared with £258,466 in 1892, or an increase of £74,162. There was a noticeable increase in the exportation of olive oil, mainly owing to the crop of olives in 1893 having been abundant. Soap was also exported to a very considerable amount, £112,000 worth having been sent out of the country in 1893 as against £46,800 in 1892. Oranges were likewise shipped in greater quantities than during the previous year, the increase in the exportation being £7,500 more than in 1892. The trade in oranges may be said to have been fairly good, the total value exported in 1893 being estimated at £69,500, whereas in 1892 it was calculated at £62,000. About 378,000 boxes are stated to have been shipped in 1893, compared with 248,000 boxes during the previous year. The orange groves were much injured by the unusual cold and storms which occurred during the winter of 1892-93, but the crop was abundant notwithstanding. The effect, however, of the injury sustained by the trees has been perceptible this year, for the crop of 1893-4 has been about one-

third less than the one of the previous season. though the fruit is reported to be in good conditions. The average shipment each voyage from Jaffa was from 9,000 boxes to 10,000. The keeping properties of the Jaffa oranges give them an advantage over those of other countries as regards exportation, and their delicate flavour, as well as the great size of some of the kinds grown, secure a good market for them in the United Kingdom and elsewhere. As regards sundries there was a falling off in the exportation as compared with the previous year. One of the principal articles under this heading is olive-wood work, which now forms an important industry in Jerusalem, and finds a market in the United States as well as in Europe. Articles of furniture inlaid with mother-of-pearl are likewise exported to some extent. As regards the imports there was an increase compared with 1892, the total value of the articles imported in 1893 being £349,540, as against £342,597 in 1892, or an increase of £6,943. Coffee, rice, sugar, hardware, wine and spirits, tiles, salt, flour, coal, and sundries were imported in greater quantities in 1893 than in 1892; whereas there was a diminution in cotton manufactures, cloth, timber and iron.

\* \* \*

**ENGLISH JUDAISM AND WORLDLINESS.**—The worldliness of many Jews in this country, who leave their sons in public Christian schools during the Feast of the Passover, has received a very severe rebuke from Mr. Oswald J. Simon, in a letter published in *The Jewish Chronicle*:—"Everybody is aware that there are certain headmasters, who are desirous that their pupils who belong to the Jewish faith should observe their Passover. In one notable instance such a headmaster has intimated that as this year the Feast of Passover does not fall within the Easter holidays, he is willing that Jewish boys should go to their respective homes for that week. But only the parents of one have availed themselves of this concession. What about the others? These may be regarded as illustrating the proposition just stated. Such boys, in being actually forced by their parents to repudiate the Passover, are by that act placed in the position of breaking the chain of Jewish tradition extending over three thousand years. Are the future pillars of English Judaism to be composed of this material? Is it possible that any man of ordinary sense can fail to appreciate the moral effect of such a proceeding upon the boys, upon the minds of the Christian world, and upon the Jewish community as a whole? Can their hallucinations carry them so far as to believe that any honest Christian, whether schoolfellow or master, can regard such conduct with any feeling short of contempt? These are questions which any member of the Jewish community has a right—nay, a duty—to submit for the consideration of his coreligionists. The reason why the mass of the Jewish people observe the Passover and associate the institution with the holiest memories of their lives is because they were taught to do so when they were children. Take away this deeply human background from the lives of the future generation and you cut away from under their feet the sacred foundation of the Jewish religion. No apostasy was ever more daring. No worldliness was ever more profane. It cannot be urged that those prosperous Jews who are guilty of this kind of spiritual treason are persons who have philosophically come to the conclusion that the Passover institution is a superfluous adjunct of Jewish observances. Such a view as this would not be suggested in the presence of a single educated person, whatever his views on religion or philosophy. The matter is absolutely and entirely one in which worldliness is permitted to override every principle of public duty, loyalty to our race, and obligation before God."

\* \* \*

**WHY ARE SO MANY ENLIGHTENED JEWS WORLDLY?**—While speaking to certain Jews at the Manchester Exhibition, they too confessed that the synagogue had ceased to have any attractions. The service seemed so cold and lifeless. I asked them whether it was not only a natural consequence that the synagogue service should be cold and lifeless, when the most important part of every Jewish service was wanting—a sacrifice, an offering for sin? This had never struck them before. They wanted to know if our Christian services are any different; I was able to point them to "the Lamb

of God which taketh away the sins of the world." After they had gone, one of them found his way back to ask for a Hebrew New Testament. This, no doubt, is the reason why the synagogue does not attract the educated, the enlightened, and the young. Nobody would enter a refreshment-room containing, no doubt, plenty of beautiful plates, glass, crockery, the very finest silver—but no food, and Jews are beginning to feel that their synagogue service contains as little food for the soul as the above refreshment-room could satisfy the body. They want the Bread of Life, the Water of Life.

\* \* \*

**OPPOSITION IN JERUSALEM.**—Dr. Wheeler forwards the following English translation of a Hebrew placard, posted on March 3 of this year by the Jewish Rabbis of Jerusalem:—"Important notice. Brethren of the house of Israel! Several times we have given great warnings that the children of Israel should separate themselves from the Mission; as on account of our sins many [Israelites] were caught in their [the Mission] snares, and to our sorrow and grief, the leprosy has spread, and thus we became a reproach, mockery, and derision. How long shall this be? Are there no clever doctors in Israel? who by day and night go [visiting the sick] gratuitously and spare no trouble. Therefore, we again, in the name of our Holy Law command each one who is called an Israelite to keep at a distance from them [the Mission], and to abstain from obtaining or receiving any benefit from their hospital, and from seeking any medical advice, from their doctor, and to bring him to their houses. And whoever transgresses our words or commands, will not be free from the guilt of the sin of profaning the name of God, though we ourselves abstain from punishing such. But those who hearken shall enjoy pleasantness, and blessings shall come upon them." We would simply send Dr. Wheeler and his fellow-workers this Word of God, "If God be for us, who can be against us?"

\* \* \*

**JEWISH THREATS.**—The following is a translation from a Hebrew paper published in Jerusalem, *The Habazeleth*:—"Some of the good people who received benefits from the Mission, i.e., from the hospital, doctors, and medicines, on seeing the prohibition issued from the Rabbis last week have kept themselves [from the hospital]. But many say we are willing to comply with the law [the prohibition] if another medical man will treat us gratuitously, as the Mission doctor does. Especially the poor, who live in the colonies outside the city, who are obliged to use for themselves or their families the Mission doctors: they being unable to obtain another doctor without pay. These are people in reduced circumstances, who are ashamed to apply to the managers for a ticket to be visited by the 'Lemaan Zion Society's' doctors gratuitously. Others complain that though they undergo the humiliation of obtaining such tickets: the doctor does not come [to visit them] the same day he is called; he being busy in visiting paying patients. Others whom we know to be very poor complain that, after obtaining from the managers a visiting ticket, when the doctor comes to them, and on his seeing a clean and decent room, furnished with table and chairs, beds, &c., he gets angry and says that he is not here for such poor people as these, and if called again to the same a second time half a medjidie must be paid. Many such complaints we hear, and mostly from those who reside outside the city. We cannot tell whether all these statements, or only part of them, are true; yet we do think it most desirable for the doctor of the 'Lemaan Society' and its managers to take heed concerning this matter, and to do their utmost in clearing and smoothing the way that leadeth to them, and to remove all obstacles, so that there should not be any excuse for calling the Mission doctors. We will touch again on this subject; but we now would briefly call out, 'Let every one do his duty!' [Although we know] that the patients know that it is unlawful for them to use the Mission doctor, even if there be no other doctor to be had gratuitously; yet the honourable doctor of the 'Lemaan Zion Society' ought to know the maxim of 'not to be too particular when feeding and helping the poor.' The same maxim should also apply when medical relief is given, especially when the net of the Mission is thus spread. It is for him [the doctor] to do his utmost to save them from it [the net]."

## In Memoriam.

DR. LASERON AND EZEKIEL MARGOLIOUTH.

THESE two Hebrew Christians have been called home to their eternal rest.

DR. LASERON was born in East Prussia in 1819. His father was a Jewish Rabbi in Königsberg. At the age of seventeen he became a believer, and, as is usual, he had to leave home and wander away. In Frankfort he was baptized; he then settled in England. He had, in the meantime, taken his degree of doctor of medicine. While practising in the North of London, God put it into his heart to start that work which has proved so great a blessing to the poor in Edmonton and Tottenham. He founded, first of all, a large orphanage for girls. With this branch was connected large and flourishing day and night schools. He next was able to start a large hospital; also a Deaconesses' Institution for training hospital nurses. A large staff of well-trained deaconesses are now engaged in various ways in winning souls for Christ, and it is interesting to know that one of the nurses trained in Dr. Laseron's Institute is now working in the hospital for poor Jews in Jerusalem. He died on April 28, and it may indeed be said that his end was peace.

\* \* \*

MR. EZEKIEL MARGOLIOUTH was born in Russian Poland. His early life was devoted entirely in the study of Talmudic literature, and he would no doubt have become a great Rabbi had not God opened his eyes and led him to seek the Saviour. His, too, was one of those happy instances, few and far between, alas! where the wife is willing to follow her husband, and accept Christ. As a Christian, he soon learnt to devote himself to missionary work, and laboured for many years under the London Jews' Society. Perhaps his most important work was his literary work, in which he was engaged for many years while living in the East-end of London. He translated most of the tracts into Hebrew which are used, not only by the Society he represented, but by other kindred institutions. About ten years ago he revised the Hebrew New Testament—the only one than in use—and made it more useful to Jews by putting the usual marginal references, bringing out especially those that were fulfillments or explanations of Old Testament types and prophecies. He was called home at the ripe age of seventy-eight. He had a rare knowledge of Semitic languages, possessed, indeed, by very few men, and it was doubtless the early training he was able to give to his son, combined with Jewish talents of the very first kind, that enabled his son so greatly to distinguish himself at Oxford. It may indeed be said that the work which the father, who has now been called home to his rest, was able to start, will be carried on by his son, Professor Margoliouth, at Oxford.

## PUBLICATION ANNOUNCEMENTS.

It is especially requested that all orders for this periodical and all business letters in reference to the same should be addressed to Mr. ALFRED HOLNESS.

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**WHAT HATH GOD WROUGHT!**

"Strengthen, O God, that which Thou hast wrought for us."—Ps. lxxviii. 28.

How often have we lifted our hearts to God in the spirit of this blessed psalm, and how has He not heard our prayers! Truly we are filled with praise and thanksgiving to His Holy Name, for far beyond our utmost thoughts He has cheered us with tidings of blessing received through THE MORNING STAR.

SURELY His Hand is evident in the very way in which the paper has been received by solitary servants of His in the remotest parts of the earth. Tidings arrive continually from believers in China, India, and even from the South Pacific, telling of joy and blessing ministered through its pages. From an isolated outpost in the wild Western prairie, from the lonely bush-land of Australia, from New Zealand, and from far away in the Rocky Mountains, messages of thankfulness and praise to our God have reached us. May the Lord Himself keep the blessed hope of His speedy return burning brightly in the hearts of all these kindly correspondents, wherever they may dwell.

Last month we acknowledged the kind help received, enabling us to forward supplies of THE MORNING STAR to Mr. Gillings in India, and we invited our readers to help us in supplying the requests coming very freely from other places. One esteemed friend writes:—"I am greatly cheered and gratified by reading THE MORNING STAR, which seems

truly to be a pioneer of the glorious coming again of the Lord. I am very anxious that this truth should be sounded forth throughout the world. I rejoice in reading the many articles by devoted Christian writers, and enclose a cheque for £10 for the fullest and freest circulation of THE MORNING STAR wherever it is likely to be received, at home or in the colonies."

We thank God for thus leading this true friend to generously respond to our suggestion, the applications for free grants for places to which we should be delighted to send the paper being far beyond our power at present to adequately supply.

THIS month opens the second half of our first year's life. Thank God, the interest in THE MORNING STAR has steadily increased from the first, and though we have had some difficulties, yet we have had, and continue to have, encouragements far more abundant. The very large amount of correspondence which continues to reach us, indicates not only that our efforts to help God's people in the great matter of the coming of His Son are valued, but that there is a widespread and deepening desire in the hearts of many thousands respecting our Lord's return. It is our joy to be of any help to the flock of God, and we trust our readers will earnestly pray that the paper may still prove a real blessing to thousands of God's people.

Our present number is largely devoted to notices of some of the Conferences which were held last month, and is a record of some of the important addresses. Much precious truth has been uttered, very much of it, we trust, has come straight from the presence of God, and been carried through burning, spiritual lips to many, many hearts, refreshing and gladdening, enlightening and making strong for future service. Our earnest prayer is that those who have received the word into prepared hearts may spread the glad news, and very specially that our present number of THE MORNING STAR may be used to carry such God-given words to thousands who had not the privilege of being present at the Conferences.

Our only regret is that we can only call from the much precious truth spoken, and present our readers with an address here and there. To do anything beyond

this we find impossible, more especially as from all sides very precious matter continues to reach us from the pens of many able and earnest servants of God. So much is this the case that as we receive manuscript after manuscript we wonder and adore. Lifting up our hearts in gratitude to God, we acknowledge it as another of many proofs that HE is caring for our little magazine, preparing its way, guiding it in its path, and commanding its shining. The Lord increasingly bless its helpers.

It is our desire and intention to report, of course, such addresses only as more directly deal with the subject of our Lord's return and truth necessarily connected with it. Several of the Conferences are endeavouring to unite the subject of our Lord's return with reports of mission work abroad and with lines of truth more immediately connected with the defence of Protestant and evangelical teaching. In this we doubt not that our brethren arranging such Conferences are being guided in their own sphere, but for ourselves we increasingly feel the necessity of continuing on the very lines on which we started. We are convinced that THE MORNING STAR has been sent forth to proclaim our Lord's near advent, to rouse all true Christians to a sense of the solemnity of this truth, and in a measure to prepare some of the Israel of God for the events more immediately concerning their nation and the coming of their King. God helping us, therefore, we purpose to pursue steadfastly our own proper course, and once more we earnestly request the prayers and co-operation of all those whom God has already interested in our work.

We are increasingly finding that this part of the Gospel of our blessed Lord is in itself, when received and held in the heart, one of the most powerful stimuli to all kinds of evangelistic and missionary effort, and that more than any other part of the truth perhaps, for our generation at least, it is the shield against error, whether of Romanism or Rationalism.

When the Holy Ghost reveals to a man's heart the truth of the personal and pre-millennial coming of our Lord, that man receives the true motive and power to work for Him and to occupy till He come, and that man will no longer hold the faith of Rome in the



earthly glory and political power of the Church, neither will he be found any longer in the ranks of those who in mere human wisdom are becoming an easy prey to Satan in their denial of our Lord's atoning sacrifice, His Divine Sonship, and the full inspiration of the whole Word of God in all its parts.

Therefore let us spread the glad news—  
CHRIST IS COMING!  
CHRIST IS COMING!

WE are glad to learn that in a very special way the Conference in Princes Hall, Piccadilly, was appreciated. Many are eagerly asking for another. We much desire to have a series of such Conferences in West London.

Poor West London! With its wealth, its glitter, its sin, its outward mask of pleasure worn over its torn and bleeding heart, how we long for a revival *there!* Little it reckons of the coming of our Lord! Yet perhaps, if the truth were fully and earnestly proclaimed, thousands of these rich poor would turn to God from *their idols*, and to wait for His Son from heaven. The Princes Hall Conference was largely attended, and there was a deep interest awakened.

Will our readers pray that the way may be opened for many such?

The expenses of such a series would be necessarily great, but if this matter be in *His mind*, and not in ours only, He will provide and arrange.

A NEW feature of the Princes Hall Conference was the singing of our young friend, Mr. Hislop, from Glasgow. He has the true gift of song, and is using it for God. Few present will soon forget his rendering of the beautiful advent song, "Oh to be ripe and ready." Will those who felt the power of his singing remember the singer in their prayers? The Lord use him greatly in many an advent Conference.

"BLESS the Lord, O my soul, and forget not all His benefits." Our hearts are full of grateful praise which we cannot but express. Will *all* our readers join with us in one deep-felt, fervent HALLELUJAH?

THERE are many reasons. First, in a measure of restored health, we remember all the good way by which He has led us these two months; in a time of great anxiety and trial, and in much bodily weakness, under which, not ourselves only, but others of our staff were labouring, we record with gratitude that, had not the Lord been on our side through much trial and utter prostration of strength, we could not have continued this great work.

NEXT, for the trial itself we bless Him, and chiefly in that He has filled the hearts of so many of His beloved children with warm sympathy towards us and our work. Thousands have been

praying for us, and hundreds have sent their kindly messages and tokens of sympathy. We cannot tell how *all* this has encouraged us to go on in this great work in simple dependence on Himself alone.

## PROPHETIC CONFERENCES.

PRINCES HALL, PICCADILLY.

WE are thankful to God for this Conference. It was presided over by our esteemed friend W. H. Seagram, Esq., who introduced the subject at each occasion by well-chosen and timely words. Our readers will be glad to have in this issue the addresses of such earnest teachers as Dr. Anderson, the Rev. John Urquhart, Mr. Sims, and others. We are so impressed with the importance of the subject dealt with by Mr. Urquhart that we invite an expression of the views of our readers as to whether they believe this speaker gave a Scriptural view of "The age in which we live." If so, his address has surely a voice to us all.

CLAPHAM.

As we announced in our June issue, this Conference was of the most helpful and interesting character. Those friends who were present felt it to be a time of rich blessing, and many of the addresses, in the light of the solemn events now transpiring in Christendom, were felt to be very opportune. We are very thankful to have several of the principal papers, revised by the speakers, ready for insertion in THE MORNING STAR, that by Canon Fausset appearing in this number.

DOUGLAS SUPPORT.

We have not had space at any earlier date to refer to the Convention which was held at the above place under the auspices of the Lanarkshire Christian Union during May.

The meetings (presided over by Provost Colville) abounded in enthusiasm and interest. Addresses were delivered by the Rev. Dr. Elder Cumming on Acts v. 39; by the Rev. K. D. Moffat, M.A., on Psalm cxxxix. 1; by Rev. John Riddell, M.A., on Acts i. 8; by Mr. A. Ferris on "The Work of the Holy Spirit." Our friend and helper, the Rev. A. Wilkes, B.A., also spoke. His address on 1 John iii. 2 appeared to be especially appreciated. The amount of interest awakened was evidenced by the way in which he was besieged at the close of the meeting by those who were anxious to obtain further information on the subject with which he had been dealing.

Very great sympathy was called forth on behalf of the Rev. Mr. and Mrs. Sholto Douglas, who had looked forward to this Conference with great pleasure, but were summoned away at the last moment to the dying bed of a near and dear relative.

WESTON-SUPER-MARE.

A most enthusiastic and profitable Convention was recently held at the above place under the auspices of the Bible League. Very large and appreciative audiences attended. The speakers were men of different denominations, but were all united in the simple truth and power of the Word of the living God. We are sure that the readers of THE MORNING STAR will join in prayer that the labours of our friend Mr. Urquhart and other workers of the Bible League may be largely owned and blessed of the Lord.

OUR valued friend and helper, Mr. J. J. Sims, is holding special Gospel services at Forest Gate. Our brother proposes to hold one or two conferences for believers on the truths of the Lord's coming during the continuance of these summer services, of which due notice will be given. The prayers of God's people are desired that much blessing may result.

## Conference Addresses.

PRINCES HALL.

### THE STUDY OF PROPHECY.

BY DR. R. ANDERSON.

(Revised by the Speaker.)

THE theme which has been assigned to me is "the importance of the subject—that is, the study of prophetic Scripture—and the need of the Church respecting it." We have been reminded this morning that there are different ways of studying prophecy. First, there are those whom I may describe as the mystics. We all know people, and most charming people they are, who can see all kinds of wonderful things

IN THE BURNING EMBERS OF THE GRATE,

or in the clouds during a storm. Just in the same way, we know a great many people who can see all kinds of extraordinary things in the Bible and in history. My chief objection to such people is that they are apt to be a little impatient, and even to become very angry with a dull-headed sane man who cannot see what they see. Then, again, there are some people who have got into the way of studying history, and reading the columns of the newspaper, in order that they may turn from history and the newspaper to the Bible, to seek there, as it were, pegs on which to hang what they have found. Now, that is not what we here mean by the study of prophecy. I said that I was reminded of this this morning, for a pamphlet was put into my hands at the door, which I handed back, because an illustration upon the cover led me to suppose that it related to a circus; but I have found, since coming into the room, that it is one of those productions that blend together the two systems which I have been speaking of, and which I would warn you against. But there are happily those who study prophecy in a wholly different way. They are students of the Word of God. They seek to search into those unsearchable treasures of the wisdom and the knowledge of God; and then, with Divine intelligence acquired through the study of Scripture, they do study history, and watch the course of contemporary events, and they are not misled by currents of religious thought and action which carry others away, but looking steadfastly forward, in the intelligence of the Divine counsels, they realise the outcome of what is happening in the world. And the main result is that they are kept in fellowship with God through it all. That is what we here upon this platform mean by the study of the prophetic Scriptures. The subject is the importance of this study. Frederick the Great of Prussia, although the patron and friend of Voltaire, is said to have had as his chaplain a pious and godly man, and the story is told that one day the king was rallying him, as he sometimes did, about his Christianity, and he challenged him, if these things were true, whether he could, without a cloud of words, but briefly and definitely, call some witness to their truth, or give some proof

of it. The man of God, without a moment's thought, answered the king that he would be content to call one witness, and to answer in one word—"Israel." He appealed to the history of that people, and to the condition of that people in proof of not only the truth, but the Divine authorship and character of this Word. And may we not with greater emphasis to-day make the same appeal? The study of prophecy is an overwhelming answer to the infidel, and it is more and more a safe antidote against what I may describe as the religious scepticism of the present day. I here speak with much emphasis and feeling, because of what it has been to myself. I am no stronger to what, by a strange perversion of words, is called "the higher criticism." Taught in my early days to accept every word of this book as Divine, in after years, when the power of first love had failed and the early bloom of spirituality had faded, I came under those influences, and was ready to be carried away by them. I did not go about airing my difficulties and objections. I have a profound contempt for men who are ready to bring their objections and difficulties into the presence of everybody they meet. I would bracket them in the same category with those abominable men who are corruptors of the morals of the young. But because I did not speak of them I felt them, perhaps, all the more keenly. I made up my mind that probably the study of prophecy would settle this matter for me once for all, whether the Bible were what I had been taught to believe it was, or whether the critics were right. I turned to the study of prophecy, and I gained a conviction more deep and more settled than in earlier years I had ever known, not only of the truth of this Book, but of its being

#### INDEED THE WORD OF GOD.

Now, is there any need for such a study as this at the present time? What is the cause of the prevailing scepticism of the day? Is it that increased enlightenment marks our time; or greater intellectual power? Or has the Bible suffered by the discoveries and the criticisms of recent years? Why, is it not a patent fact, known to every thoughtful man, that this day of ours is not characterised by increased enlightenment or great intellectual power? It is an age of mediocrity. It is an age of cyclopædias, when you can get for half a crown the condensation of knowledge and information upon any subject, which before our time could have been acquired only by a long pursuit of study in one of the great libraries. Men can get a smattering of information in a few hours, and turn out, so far as surface knowledge goes, as well stocked as the great men of other days were when they left off. But that is not education; it does not develop mental power, nor does it tend to real enlightenment. This is, I say, an age of mediocrity. The time precludes my turning to speak of the results of the discoveries and criticisms of recent years, to show how on unnumbered points the truth of this book has been set up where even Chris-

tians, fifty years ago, would not have dared to dream that it could be set up. We find, carved in brick and stone by the very men who are spoken of in this book, the clearest possible corroboration of statements which even Christian commentators received with misgivings a few years ago. The effects of the discoveries and the criticism of recent years have been entirely upon the side of the Bible. I repeat, then, why is it that, notwithstanding all this, religious scepticism is the greatest characteristic of the day? Well, I will tell you why. It is an age of immensely increased mental activity, and there is no persecution to steady those who are professedly Christians. And the leaders of religious thought are simply trading upon the legacy of doctrine left them by those who have gone before. There is no one less disposed than I to disparage those great and noble and holy men, the leaders of the Reformation. It was through fire and blood that they contended earnestly for the faith once delivered to the saints. When a man said "I believe," he was ready to go to prison or the stake in defence of what he believed. But was that a time when you could have expected men to be at leisure to turn to subjects such as we, in the peace and calm of our own age, can deal with? It is not in times of danger, when the enemy is battering at the gate, that men have leisure for such thoughts and studies as these. In those days men had to do with great foundation truths, such as justification by faith, redemption through the blood of Christ; man's ruin, God's remedy. But now, in our days, when there is no pressure of persecution to make us really men in the confession of what we believe, the leaders of religious thought, I say again, are simply trading upon the legacy of doctrine handed them down from those great brave days that are past, and the Bible is a closed book to the majority of them.

What does this book consist of? First, we have the Book of Genesis—the beginnings of things. Then we have the types; then a little history; and the rest of the Old Testament is prophecy. Men know something about the Book of Genesis. And history, of course, they study. But, as for the types and the prophecies, which form such a vast portion of the Old Testament Scriptures, modern theologians absolutely ignore them. Hengstenberg said in his day, "The elucidation of the doctrine of the types is a problem for future theologians." And he might repeat it, if he were living in this present year of grace. And prophecy is absolutely ignored. What importance is attached to the study of prophecy by the Church of God? And, yet, what does it teach us? Now, I say again what I began with: it is not a question of foretelling future events. It is not a question of becoming mystics and astrologers and soothsayers. It is not a question, moreover, of being guilty of the profanity of pretending that we know what our blessed Lord, in those words read to us just now, declared that not even He, as man, knew—the day and the hour when the great event of the future is to be fulfilled. It is a question of searching this Word.

#### TO FOLLOW THAT GOLDEN THREAD

which, if we read it aright, runs through it from the first page to the last. And, strange to say, those who speak thus are called mystics. I had a controversy in *The Times* two years ago upon the subject of the Bible and modern criticism with Professor Huxley and others, and I ventured to insist that there was a spiritual meaning in Scripture which the higher critics absolutely ignored, and I was greatly interested and amused by a criticism I saw upon my statements afterwards. It came from one of the best known and most accomplished of the representatives of the foreign Press in London, an American gentleman very well known in society. After saying some very kind and flattering things about me, he led up to the remark how extraordinary it was that such a man could be a mere mystic with regard to religion. Then he quoted *in extenso* the words I allude to—that there is a deeper spiritual meaning in the Bible which the higher critics know nothing about. This is just what we intend by the study of prophecy.

If time permitted, and you would listen to me, I would like to begin at the beginning of my Bible, and, so far as my poor knowledge of it goes, go through it and unfold my meaning. But just a few thoughts to impress upon some of you, perhaps, who have never thought of it before, the importance of this study. I said before that the Book of Genesis gives the beginnings of all things. If you appeal to these men who are perverting Christians in their faith they will tell you that the Bible is the history of the human race. It is nothing of the kind. You will find just eleven chapters, as a kind of preface, which cover chronologically exactly one half the period between Adam and Christ. And then is taken up Abraham and the race of Abraham. Every book and every page of every book in the Old Testament deals with the favoured race; promise added to promise; covenant added to covenant; then prophecy upon prophecy with regard to their future, and predicting blessing through them to the earth. But what has come of it all? Well, first, let me give you the answer which the present Christian Church gives. It is that the Bible is just like what one sometimes has seen in the work of a man who did not, ere he began, sit down and count the cost, who laid out a magnificent avenue that leads nowhere. He intended it to lead somewhere, but his plans all broke down. And, according to these men, that is just the way the Old Testament Scriptures end. A certain number of weak-minded people—and you and I are among them—believe that God has still purposes of blessing for Israel, but neither world nor professing Church believes anything of the kind. Men turn to the New Testament to find there that all God's promises in the Old have been given up and set aside, and that the Lord Jesus Christ "founded a new religion," because the old religion was proved to be a mistake and a failure. But the intelligent student of the Bible reads it far differently. He finds that the Lord Jesus Christ came to fulfil every type and

promise, and covenant, and blessing which the old Scriptures speak of. The Old Testament closes with the promise that

#### THE SUN OF RIGHTEOUSNESS

should arise with healing in His wings, to bless that favoured people. The New Testament opens with the record of His coming—"The book of the generation of Jesus Christ, the Son of David, the son of Abraham." When you read that Gospel of Matthew, which is, remember, as definitely prophetic as the Book of Isaiah or of Jeremiah, does it ever strike you as extraordinary that though it was written by one who shared with the rest in the ministry of the blessed Lord, and who was no stranger to the truths unfolded in the Gospel of John, yet, from the first verse of it to the last there is not one solitary statement, there is not a single word, that is foreign to the purpose for which it was given—the revelation of the Lord as the Messiah to Israel. God so guided and restrained the hand and pen of the writer that, with all the knowledge of the truth which he possessed, the record was thus limited to the divine

#### PURPOSE FOR WHICH GOD GAVE THE BOOK.

I cannot here speak of the Gospels in detail. But, suppose that the Acts of the Apostles were omitted, how could you explain the fact that the books which follow are addressed to Gentiles—the Epistles to the Romans, the Corinthians, the Galatians, and so on? Why, the whole Bible would fall to pieces. But we have the Acts of the Apostles to explain the transition. You must not look in the Acts of the Apostles for the revelation of Christianity as a system, or for the revelation of grace as we know it in the Epistles. "To the Jew first" is stamped upon every page of it. They had rejected Him, but here in the Acts we have the record of how He was again offered as their Messiah to that people. In chap. iii. is recorded the message which came to them through the inspired Apostle—"Repent ye therefore, and be converted, that your sins may be blotted out, that the times" (not "when the times") "of refreshing may come from the presence of the Lord; and He may send the Christ foreordained to you, even Jesus." He goes on to say: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." God was prepared to send them back the Messiah whom they had rejected, to fulfil to them all the blessings and covenants and promises which we read of in the Old Testament Scriptures. But we know the result. Having rejected the Christ, the Son of God, they now rejected and despised the Holy Spirit, and trampled His testimony under foot. Then the Apostle of the Gentiles was called out. But, according to the record of this wonderful book, even the Apostle to the Gentiles went forth carrying the Gospel to the Jew first, in every place he visited.

#### FROM JERUSALEM RIGHT ROUND TO ROME.

"To the Jew first." How strange it was. He had written an Epistle to the Romans. His heart was with them. He longed to be among them. And yet when he arrived in Rome he sent, not for the leaders of the Church, but for the elders of the Jews, to give to them the testimony; and not till they had rejected it did he give utterance for the last time to the words, "We turn to the Gentiles." Did it ever strike you as an extraordinary fact in the Acts of the Apostles, so far as the narrative goes, that, in the ministry of the Apostle to the Gentiles, there is not one single sermon addressed to the Gentiles excepting that of chap. xvii. And what is that? A testimony entirely in keeping with the

#### PURPOSE AND CHARACTER OF THE BOOK,

to the one Creator God and to His Son as Judge of all and about to return in judgment. The Bible is not a mere book of texts. The Bible is not like a collection of pamphlets bound together, that may be taken up here and there, and read promiscuously, without any plan or purpose. This Book of the Acts of the Apostles was given for a definite purpose in the Divine plan. It unfolds the second and final rejection by that people of their Messiah as represented by the Holy Ghost sent down from heaven. And now the blessed Lord, who is seen in the Acts of the Apostles as standing on the right hand of God, ready to come back to the favoured people, is revealed in the Epistles as set down on the right hand of the Majesty on high; and, having sat down on the throne of God, He has made that throne a throne of grace. And now blessing is no longer for a favoured people, for a covenant people, but for those who, according to Ephesians ii., have no promises, no covenant, no hope, no Christ, no God. It is to such that peace is preached, and who, hearing the Word, are made nigh by the blood of Christ.

And when we go through the Epistles the thought arises, what suppose the Bible ended there? Why, if we had not Genesis, the Bible would have no proper beginning; and if we had not the Book of Revelation it would have no proper ending. You have the beginnings of all things, as I have said, in the one, and the endings of all things in the other. You have the garden of God and the tree of life in Genesis; in Revelation you have the promise "to him that overcometh will I give to eat of the tree of life that is in the garden of God." You have the man, the woman, and the serpent in the Book of Genesis; the serpent, the woman, and the man in the Book of Revelation. The covenant people taken up in the Book of Genesis, and the promises given to Abraham; the covenant people taken up again in the Book of Revelation, and the promises, now yea and amen in Christ, realised for them and fulfilled to them. Man's city in the Book of Genesis and the confusion of tongues; God's city in the Book of Revelation, and all brought together in the oneness of the recognition of that one Lord and God. And so we might mention all these threads of which we see the beginnings in the Old

Testament Scriptures, and trace them through the Bible. They are seemingly broken off in this present dispensation, but really carried on in mystery, to appear again hereafter, just like a water-course diverted from an open channel and conveyed beneath the ground, to spring up again in its own channel further on. These threads, I say, seem now to have disappeared; but we have them again appearing in the Book of Revelation, where we find the realisation of

#### EVERY PURPOSE AND EVERY PLAN

which the Old Testament reveals. The setting aside of Israel seems to be, as Christians generally accept it, a breakdown in all God's purposes; but in the Epistle to the Romans the Apostle, writing by the Holy Ghost, declares that they are not cast away. Remember, that word in chap. xi. 15 is a mistake. God has set aside His people, but He has not cast them away. The wild branches that have now been grafted upon the root of the olive tree are to be cut off, and the natural branches are to be again restored. And what is the conclusion of it all at the close of the chapter: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

One word before I close. Though it is not the main subject upon the programme, yet the programme takes special notice of the coming of the Lord Jesus Christ. Never let us tolerate the thought that this is, as it were, a side issue in the doctrine of our Christianity. In the great ordinance which the Lord has given to the Church—the Lord's Supper—you have it linked together with His death upon Mount Calvary, so that men never can separate the two. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come"—that is, proclaim or preach. It is the same word as is translated *preach* in chap. ix. of that Epistle. This is not something that reaches us historically across a gap of eighteen hundred years. There never has been a first day of the week, not even in the darkest period of the Church's history, however beclouded with error and overloaded with corruption it may have been, on which that ordinance was not remembered upon earth by professing Christians. And so

#### WE REACH BACK, WEEK BY WEEK,

as it were, joining hands with His people. For remember that, even of the darkest age of the Church's history, the word is true, that God has never left Himself without a witness; and as in Elijah's day there were seven thousand men hidden who would not bow the knee to Baal, so in those days of superstition and corruption God had His own upon earth who remembered these things. And so, I say, joining hands week by week with His people right down through the centuries, we are thus linked with the cross, and this fellowship will never cease until it becomes merged in the fulfilment of that other word, "Till He come."

## THE AGE IN WHICH WE LIVE.

BY REV. JOHN URQUHART.

*(Revised by the Speaker.)*

You can conceive how it was possible for the Jews, before the first coming of Christ, to doubt as to whether the predictions as to His appearing would be fulfilled; but for any Christian man or Christian woman to doubt of the second coming of the Lord Jesus seems to me to be well nigh impossible. His coming the first time has set the seal to these predictions that also speak about His coming the second time. They speak of both comings. He has fulfilled the first part; it must needs be that He come, then, and fulfil the second. It is impossible, I think, for anyone who reads these predictions in the light of the first coming of the Lord Jesus to doubt that He shall come the "second time without sin unto salvation."

It is a most gratifying feature of the present time that so much attention is being drawn to this subject, and that just before the cry, "Behold, the Bridegroom cometh, go ye out to meet Him," the people of God shall be gathered together in expectancy, awaiting Him.

What I have to speak of is the age in which we live and its tendencies. It is proverbially difficult for us to see ourselves. We can see others, and we can form a judgment with regard to them. They are subject to daily observation. Our own hearts, our own lives, even our own countenances, are matters that do not come before us so much. Those who are outside ourselves are set before us. We cannot help noticing them. Ourselves we cannot see, unless by a process of reflection attended by considerable difficulty, and needing, I may say, special grace and special enlightenment. It is very much the same with the age. The ages that have passed, that are gone by and done with, are easily observed, and their leading features are easily traced; but the age of which we ourselves form part is mostly hidden from us. We are taken up so much with our own concerns that we cannot detect the leading features of the time without some process of reflection analogous to that by which we discern ourselves. At the same time, there are features about this age which we can discern with very little difficulty. We know that it is an age of vast activity, of far greater activity than has characterised any preceding time. I might say that it is an age of "rush," only I do not wish to speak disparagingly in any undue fashion regarding our own times. It is an age in which there is considerable noise. Men like to-day to make a noise. I fancy I might say, perhaps, if I were going to exaggerate this feature a bit, that the brass band is quite in its place now. It is an age, too, in which we have

NO GREAT OVERMASTERING CONVICTION.

Especially is this true with respect to religion. It is not an age of sharp, clearly defined beliefs and overpowering convictions. These things belong to past ages more than they do to the present. We demand definite notions, it is true, with regard to politics, with regard to business,

with regard to science; but we will not have them in matters of religion. Creeds are voted out of place. Every science has its creeds; every science has the things most surely believed among scientific men, the things upon which they daily tread, so to say, and which are the foundation of every structure that they are rearing. They have laid these foundations with infinite pains, and without them they could do nothing. We receive from these teachers scientific beliefs. We accept what has been wrought out and thought out in the past, and we build upon it unquestioningly in every scientific pursuit. But, oh, in religion there must be no such thing as a creed, no such thing as sharply defined beliefs which men accept, and upon which they build! On the contrary, it is a time when all religious truths are in a state of solution without any tendency to precipitate, and we are inclined to say that every man must just form his own views on every religious question.

Now what concerns us a great deal more, however, than the characteristics of the age is its place in the line of human story. At what point are we in the great tragedy of sin? What hour is it that the

## SHADOW CAST UPON THE WORLD'S DIAL

is indicating to-day? Where have we got to in the history of mankind? The Word of God shows us very plainly, I think, that we have come to the last times. You remember the prophecies in Daniel, and you remember the use made of these in a well-known phrase of Scripture which I have already quoted, "the last times." Well, the Scripture had already in the Book of Daniel indicated that there were to be four great periods—four great world sovereignties. The fourth was to be the Roman, which is the last. The next world sovereignty shall be the sovereignty of God over mankind, the throne of the Lord Jesus Christ—God's kingdom, not man's kingdom. Well, we are in the fourth. We have been in the fourth since Christ came, consequently it is, according to Scripture chronology, the last time. However, the Scripture has told us more. That wonderful prediction in the 2nd chapter of the Book of Daniel, about which all the others centre, tells us that in the days of these ten kings God will set up the kingdom of His Son. There has been a considerable difference of opinion in regard to the interpretation of that part of the prophecy. I do not find myself hampered by any sense of responsibility for opinions that are not my own; and in this matter I like to think for myself just as I like to think for myself in any other matter. If I do not carry anybody with me in what I am going to say, well, I cannot help that.

These ten kingdoms, I believe, are the ten divisions of the old Roman Empire which will form the political condition of the world at the second coming of our Lord Jesus Christ. To-day we have, after a wonderful process of change in the face of European politics, five great kingdoms and only five great kingdoms in this division—the western division of the Roman Empire. You know that the dividing line

went down the Adriatic, across the Mediterranean, and in its northern portion came to the west side of Vienna. That was the line dividing the eastern empire from the western. In this western empire, I repeat, we have got five great kingdoms to-day, and only five. You know that not very long ago Germany was divided into ever so many principedoms and dukedoms, and so on. It is one empire to-day. That land acknowledges one sovereignty. You remember that Italy was in the same condition. It was broken up. It was split up into many principalities and kingdoms. The Pope had his patrimony, Grand Dukes had theirs, and so on. Italians mourned their divisions and separations, and despaired of the union for which they thirsted. But to-day it is one kingdom. I repeat we have got five—England, France, Spain, Germany, and Italy. We have also three small kingdoms which will disappear, perhaps, in the first European convulsion. They are Portugal, and Switzerland, and Belgium. The northern kingdoms did not come within the boundaries of the old Roman Empire. Now, in the eastern portion you have one kingdom that formerly was in the western—Austria, which has been driven out by Prussia into the eastern empire. If the Danubian principalities were bound together in one, as perhaps they shall be some day, they would form another. And then you have Turkey, and you have Greece, and you have Egypt. Thus are five there. They are not definitely set out, and completed, at the present moment; but in a few years these political changes may be completed, and you will have the days of the ten kings, five in the one portion of the old Roman Empire and five in the other portion of the old Roman Empire. Is not that wonderful? Does it not tell us that we have come near the last time, and that the face of the map of the world is beginning to change so as to meet its Master, and that these things are

## PREPARING THE WAY FOR HIS COMING?

In the days of these kings God shall set up that Kingdom which shall not be destroyed.

I think, then, that that indicates where we are in the world's story. We are approaching the last days. There are other two prophetic charts given to us in the New Testament. The one is contained in the 13th chapter of the Gospel according to Matthew—in those seven parables about the kingdom of God; and the other is contained in the 2nd and 3rd chapters of the Book of Revelation in those seven epistles to the Churches of the Lord Jesus Christ. We have come to the sixth part according to the parables of the 13th chapter of Matthew. The merchantman who was seeking goodly pearls found one of great price and gave up all the rest. He gave them all up, that he might have this one pearl of great price. I think this means that before Jesus comes, His people, for whose unity He prayed, and whose unity He sought from the Father, shall be one. Christ rejoiced, I believe, in every good work that has been done for Him by the sects. I firmly believe He rejoiced over the Wesleyan denomination. I am



sure He rejoiced over some others. They saw a truth and they saw a need which others did not see, and in this they fulfilled the mission which God gave them to do. They fulfilled the will of the Lord Jesus Christ and the Lord rejoiced in them and the Lord prospered them and blessed them. Their testimony was accepted; their mission has been fulfilled very largely. But what even worldly men in the Church of Christ are seeing to-day is that there must be a wider platform, and there must be room for the energies and testimony of all faithful men of God. Yes, and the people of God are seeing it to-day. We, brethren, are the witness of that here. We are convinced of the necessity for union, and we are rallying round this great truth of the second coming of the Lord Jesus Christ, and we are forgetting the other things that hitherto have separated and divided us. We all see that the age of denominations is past. This means that we have come to this sixth period; and the seventh is the putting of the drag net into the sea and the bringing of everything up to the shore for separation—the time of judgment.

Here then, according to this chart, we are close upon the last times. In the Book of Revelation we have an equally well defined chart of events in the history of the Church of our Lord Jesus Christ. You remember the Philadelphian time. I believe we are in the end of that time. It is the Church of the missionary period—the Church of the open door. Christ is engaged opening doors for the Church. "Behold, I have set an open door before thee, and no man can shut it. I am He that openeth, and no man shutteth; and that shutteth, and no man openeth." It is an opportunity for a limited period. The opportunity will pass away, and no man will be able to open the door which Christ has then shut.

Need I remind you how, from the very beginning of this missionary period; from the time that the vast revival spread over this land under the preaching of Wesley and of Whitfield, it has been the experience of the Church of Christ that wherever a door seemed closed, and where it seemed utterly impossible for the Gospel to enter, the Lord has opened the way? He has opened the way, and the Gospel has gone in. John Wesley was forbidden to preach outside his own parish, and where ecclesiastical authorities ceased to interfere with him, the animosity of the people stood in the way. And yet resistance was overcome; the opposition was removed; all hindrances vanished; and he found in very truth that the world was his parish, for Christ made it so. When our missionaries went to India they could not get in; they had to remain outside. The British Empire shut its gates there, and said, "No missionary shall enter." And to-day the missionary can go everywhere. There was a time on the Continent when no man could even carry a Bible into certain countries. He can take the Gospel with him everywhere to-day. It is the time of the open door. We are in this Philadelphian period. And then comes the last, the time of Laodicea. All these things tell us that we are in the last times. The

history of the Church is hastening onward. The history of the

#### WORLD IS HASTENING ONWARD ALSO,

keeping step by step, passing on to meet Him who shall set up that kingdom that, thank God! shall have no end.

Before I pass on to deal with the last part of my subject, I think that there is room for a caution—at least, I feel that I have to caution myself with regard to this matter. We sometimes say that certain things must needs happen before Christ comes. There is this to appear, and there is that other thing to be manifested, and then the Lord will come—but not till then. Now, you and I may be utterly misreading those prophecies upon which we base such conclusions. One thing is certain, and that is, that no man is able to tell the day or the hour of Christ's coming for His people. We are again and again warned that it is to come suddenly; that He shall come at such an hour as even His people think not. They shall not be warned. They must be ever watching. It is the true attitude of the Christian life. It is the very heart of the Christian life that we exercise this constant vigilance, and so it is not told us when the Master will appear. We have to watch on through the night's darkness,

#### SLUMBERING NOT, NOR SLEEPING.

We may misread these prophecies; and I believe we do. We are mixing up two things, which are quite distinct. When Christ shall come for His people, the hour will strike for the rapid series of transformations that will form the story of the end. The Church will be taken out of the way, and the light of the world will become darkness. The Spirit will be removed that has hitherto been hindering, for He has been dealing with the hearts of God's people, and He has been speaking and testifying through the lips of God's people; and when God's people go, the Spirit of God will be taken out of the way, and then the hour of the Antichrist will come. He could not do his work while the light was there, and so the light goes first, and then the time will come when the Antichrist shall appear and do his work.

#### THE LORD'S COMING MAY BE TO-MORROW.

It may be to-night. We do not know when. It will come suddenly, surprising even those who have been looking with greatest intensity for the Lord's approach.

Now I have a word or two to say with regard to the tendencies of the age. What are they? There are some tendencies which we ought to aid with all our strength. The Lord has placed the seal of His approval upon certain things, for example, in the Church of Philadelphia. And He has placed the ban of His disapproval upon certain things in that Church, with which He finds so great fault—the Church of Laodicea.

Now what does He commend in the Church of Philadelphia? He commends devotion to His service, even in the consciousness of weakness. The words "Thou hast a little strength" should be rendered "Thou hast little strength." "Thou hast little strength, yet thou hast kept My word

and hast not denied My name." Why, the very feature of all effort to-day is just that—the great issues that have come out of small things. A man went forth, for example, to the mighty work of saving orphan children, and he had nothing at his back. He had only faith in his heart; but though he had but little strength, he clung to that word of Christ, and Christ's promise was fulfilled unto him and his work prospered beyond all his imaginings. It is a day when mighty results out of small mean instrumentality. Let us not, then, be dismayed because we have no power. When we count up our resources there may be little on which we can reckon. But if God calls us to that work be assured that God will find the means for it. Go on with it in God's name. Then it is the time of fidelity, clinging fast to Christ's word and not denying His name. The Church of Christ is to be brought together. It will be brought together in that way. This is the pathway by which all the people of God shall go, and they shall meet together on this platform of fidelity. Though faithfulness to Christ separates from one and from another it will bind us to the great communion of the saints of God, and that separation from those that are unfaithful to Him will be the very first step to union, deep.

#### TRUE AND LASTING AS ETERNITY,

with the people of God. We must be faithful. This is the age of compromise. It is the day when truths are loosely held and people are seeking to have union and communion on a basis of non-belief, or at least non-committal, and the surrender of testimony. The children of God will never have union and communion on such terms as these. Never. They cannot do it. Faithfulness to God utterly forbids it. No, there must be perfect fidelity, and in that perfect fidelity the platform is raised on which the feet of the children of God shall stand.

Now I want to say a word with regard to the things that Christ forbids. He takes up this Church of the last age, Laodicea, and He finds lukewarmness in it: "Thou art neither cold nor hot. I would that thou wert cold or hot. But since thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." If we do not want parting from Christ, we must not part from the things that Christ loves, and for which Christ lives. We must cling to them. We must not be lukewarm. You know that the age of lukewarmness is setting in. The Church of Laodicea is with us now. It is spreading over the land rapidly. Day by day it is making progress. A man can say anything to-day in the Church of Christ, and it does not matter; no one is distressed or shocked. Twenty years ago any man who denied the divinity of the Lord Jesus Christ, or who ridiculed the atonement of Christ, would not be suffered inside a single communion in this land. But to-day these men are in many communions in the land, and they are there unrebuked. Christ warns His people against that. We must not have it. There must be nothing of this coldness, this lukewarmness, or this indifference with

us. Our whole heart must be in this matter, and if Christ calls upon us to testify, then testify we must. If He calls upon us to stand alone, stand alone we must. We must be with Him.

There is another feature in the Church of Laodicea—deep self-satisfaction. The time was when a great necessity was felt in the churches for days of humiliation and prayer. I do not know that there has been a call in any communion for some time for a day of humiliation and prayer, and I do not know that in any annual gathering there has been any hint or suggestion that such a thing was at all becoming or necessary. The very opposite spirit has been manifested. Everything has been most grand and glorious. Why, this is the day when the Church is enthroned. There never was a time when there was such freedom! There never was a time when the Church of Christ had such a glorious place, and was doing such mighty work for God. The Church is rich!

Then it is the day of supposed mighty achievements. The word that follows is not simply "increased with goods." I believe that the translation should be "I have made myself rich. I have amassed riches." That is the cry of the Laodicean Church. Not only is it talented and in its present circumstances thoroughly well found; its past history is a mighty story of triumph following upon the heels of triumph. And so we find to-day that the Church can do almost nothing else but count up the great things it has done. It is astonished at the achievements in this direction and in that which have marked its labours. Everything has prospered, and there has been most wondrous success. I am not thinking of anything in particular. I grieve to say that this condemnation is not exhausted by any one thing that you could name to-day. It is the general feature, the general characteristic of the churches of the land. Oh, only at the mercy-seat of God will the life of the Church be what it ought to be! Only when we feel that we have nothing and that we are nothing can we ask with that fervency that will be regarded by the God of truth. Only so will blessing descend upon us and power be ministered. It is when we know that we are nothing and are crushed by the sense of our nothingness that the work of God can be done by us, for it is only then that the might of God can come into us and fill us.

And then the Lord speaks of Laodicea's lack of knowledge. It is utterly ignorant, and how can an ignorant church find blessing for itself or minister blessing to others? "And knowest not that thou art the wretched one!" Those are the words of Scripture, "the wretched one." The word is the very same word that Paul makes use of in Rom. vii. 24: "O wretched man that I am, who shall deliver me from the body of this death?" "Thou knowest not that thou art the wretched one," our Lord says. It is bound to a body of deepening corruption, and yet is undisturbed in its self-complacency! "Thou knowest not that thou art that wretched one." And it is blind and naked. It is in need of all things—in need of eye-salve, in need of clothing; and Christ counsels

it, if it will find salvation and minister salvation, to come unto Him and get these things—and get them at once.

These are the characteristics, the tendencies against which Jesus warns us.

We must take care that this disease of the Church does not lay its blighting hand upon the individual life. We must keep ourselves free from this contamination. How shall we do it? There is only one way. The great Apostle to the Gentiles was taking farewell, as you know, of the elders at Ephesus, and he foresaw an awful future for the Church that he was leaving. He told them what was about to come to pass. The down grade was to be there in reality. And what did he say? He commended them unto God and the word of His grace, to dwelling in God's love, and to communion with God through the word of His truth. These two things—the soul's clinging to God, and the soul's being daily enriched with the communication of God's thought and God's power through His word—these will keep us as they have kept the people of God in every age.

### THE APOSTASY THAT IS COMING.

By J. J. SIMS.

(Revised by the Speaker.)

WE are to speak to-day on the Apostasy and the Antichrist.

I would call your attention first to the fact that there is to be an apostasy. We have that in the simple, definite language of Scripture (2 Thess. ii. 3). "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." We shall see presently what this means, looking carefully into the Scripture. But here is a definite statement, that, instead of the world gradually growing better, there is to be a falling away before the blessing connected with what is known in Scripture as the day of the Lord. The word that comes to us from the Greek is not merely a negative declension, but a positive resistance. It is an apostasy, a standing away in the positive character. A falling away may be simply a decline from outward truth; but there may be also that which not only declines from truth, but definitely lifts itself up against the truth. This is the character of the apostasy that is coming.

We take up the subject under four heads. First, we have THE FACT of the Apostasy. In the second place, we have to look at THE TIME of the Apostasy. Then, in the third place, what is its CHARACTER? and, fourthly, what is its relation to the ANTI-CHRIST?

In this chapter (2 Thess. ii.), the Apostle says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ"—(the word here is Parousia)—

"AND BY OUR GATHERING TOGETHER UNTO HIM."

That is, the gathering together unto Him according to what had already been revealed in the 1st Epistle (iv. 13-18). The Apostle had told that there would be a gathering of the children of God, the unity

of the Church of God manifested (if never before) as the Church leaves this world: when, with the mighty awakening shout of the Coming Son of God, the whole Church of God would rise from this earth to meet her Lord in the air. We find therefore the Apostle turns them back to this revelation. He says, "I beseech you by the coming of our Lord Jesus Christ, and by our gathering together unto Him (that of which I told you in the 1st Epistle), that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is now present." It is not the day of Christ. Here is where there is a change made in the translation, and properly so. You will find in the Revised Version the phrase, "the day of Christ is at hand," reads, "the day of the Lord is now present." There is no question as to the correctness of the revised rendering, so I just say that is what was really written by the Apostle. Someone had written them that the tribulations which they were passing through were the proof that "the day of the Lord," that had been prophesied of in the Old Testament, "the day of Jehovah," "the day of gloominess and thick clouds and great darkness," the day of the fiery judgments of the Lord God upon the earth, had begun. They had been told that the tribulations which they were passing through proved conclusively that it was this "day of the Lord." And evidently the writer had put the Apostle's name. He says, "by letter as from us." They had evidently in some way attached the Apostle's name to it, and had sent it. "Now," said he, "you must not be troubled as if the day of the Lord is now present. Let no man deceive you by any means: for that day shall not come, except there come the apostasy first, and the man of sin be revealed, the son of perdition; who opposeth himself above all that is called God, or that is worshipped."

How are we to know the time here, and what is the difference between "the coming of our Lord Jesus Christ and our gathering together unto Him" and "the day of the Lord"?

In order to understand this I will just refer you to the different days that are mentioned in Scripture, and you can look them up yourselves.

First, there is "the day of Jesus." "Abraham rejoiced to see My day," the day that Christ lived upon earth. The second day is that which is mentioned in 1 Cor. iv., the day which we are living in at the present time—"man's day." The Apostle says, speaking to the Corinthian saints who were judging him, "It is a very small matter to be judged of you, or of man's judgment," as our version reads. The margin reads properly "man's day"; and the day that we are living in at the present time is the day when man is manifesting himself and when his influence and power are abroad. But we who are the Lord's people are looking for our reward in another day mentioned in Scripture, and you will find it put especially to the beloved Philippian saints. It is called there once the day of Jesus Christ; in other places it is called the day of Christ; and it is always linked with the blessing of the Lord's people. That is the

third day, "the day of Christ." The day of Christ evidently commences for us with what we get in the first verse of this chapter, "the coming of our Lord Jesus Christ, and our gathering together unto Him." We who are the Lord's people are going to enter into the day of Christ when the Lord comes, and we are gathered unto Him; the day of reward for our labour, the day when all the questions that we have now will be settled, and when we shall find, with regard to that which has been taken up for the Lord and in the power of God's Holy Spirit, however much it may seem to have failed now, that not one bit of it has been lost. I do thank God to-day that, in spite of all odds and circumstances, we

CHRISTIANS ARE NOT FIGHTING A LOSING BATTLE.

The victory is ours. Thank God, greater is He that is for us than all that can be against us. If some have had false dreams about the Lord getting better, and have been looking for and expecting that, they will be sadly disappointed. But if we have seen God's purpose connected with this age—if we have turned up the pages of God's Word, and in the true prophetic spirit have bowed ourselves, and humbled ourselves before God, about the things around us, where people professing the name of Christ are denying Christ in reality—we can look upward and forward to the far twinkle of the morning star, and we can see that the time is coming when that which man cannot do will be done, when God will take the world in hand, and by His mighty power will set all things straight. We thank God that we are on the winning side. And so we find that "the day of Christ" commences for us when the Lord comes to gather us up to Himself.

But the day of the Lord, the day of Jehovah, is an Old Testament Scripture. We find it first in Isaiah. We go on to Malachi, and we find that it is connected with the rising of the sun, and that brings before us a very important distinction, which, if we see, I believe the whole field of prophecy will become clear as to these different times. The Lord Jesus Christ comes as "the morning star" before He comes as "the sun." The rising of the morning star is always before the darkest hour of the night, and then the sun arises. The Lord Jesus is coming as the morning star into the air for His people, before He comes to the earth as the Sun of Righteousness with His people. This is the great prophetic distinction. Once get this clear, and the whole prophetic Scripture becomes clear.

The day of the Lord is, therefore, that day which commences with His judgments, when He comes with His saints to the earth, and is going to usher in His blessed reign of righteousness. Now, before the day of the Lord, the apostasy comes. Thank God, there is nothing between us and the coming of the Lord. Look at it! Here is the map for you: "The coming of the Lord, and our gathering together unto Him." That is first to take place; second, the apostasy headed up by the Antichrist, in that age known as the great tribulation; third, the day of the Lord,

ushered in by the coming of the Lord with His saints. Here is the map for you in this 2 Thess. ii. as simply and as clearly as it can be laid down!

Now we pass on to the third point. What is the character of the apostasy? Here we must make important distinctions. We do not believe, so far as we can see in Scripture, that the present religious movements of the day are connected with the coming apostasy. That may sound strange, but there are three great movements to-day. There is the movement of Ritualism, and Ritualism is leading back to the mother of it. We all know where it comes from. The Word of God in Rev. xvii. and xviii. gives us a clear picture of the judgment that is coming upon the scarlet woman, on the beast, the great Church of the centuries—the great Church which has gathered within herself to-day the wealth, the beauty, the grandest music, the greatest paintings, all the glory and grandeur of the world. God's Word tells us that her

JUDGMENT IS TO COME IN ONE HOUR.

When she is in the plenitude of her power and the zenith of her glory, shining upon the nations and receiving their adoration, then, as a great millstone is cast into the depths of the sea, and the sea swallows it, so that great Church is to meet her judgment. That is God's Word.

O friends, let me say a word here. By the grace of God I stand upon this platform to-day a "Protestant" against the iniquities of the Church of Rome. We are getting into a day when we are to swallow everything. "Charity," they say. I do not forget, and God forbid that my children should ever forget, that that Church took little girls, twelve or fourteen years old, and stretched them out upon a rack until every joint in their bodies was dislocated, because they loved the name of Jesus. God forbid that we should have any commerce with her. But her judgment is coming. Her judgment is not connected with this "apostasy," because there is another spirit working to-day, a mighty spirit, working under the professed name of Christianity, known as Higher Criticism. I stand upon no platform where I am not able to say that any man who denies the inspiration of the Scriptures, the atonement, and the divinity of our Lord Jesus Christ, cannot be a Christian. How can he be? To take away the foundation from the people, to try to bring before simple, ignorant people questions that they cannot possibly enter into—this is what we find to-day; and it comes with a show of learning, but when it is once looked into, it is found that it has no real foundation. May God grant us to-day to make a bold stand against it. I believe that is what is needed here in England. That rationalistic movement is a movement, I believe, that is going on to the apostasy mentioned here.

And connected with that there is another movement also abroad, known as "Spiritualism." That is a movement that is distinctly going on. The currents have set in towards this great age that is coming. First, Ritualism that is going to bring people back into the profession of

the great Church of the centuries; second, Rationalism, which is positively trying to put God out of His creation. The last

BOOK OUT IS "THE GOING UP" OF MAN.

God's Word tells about "the going down" of man. You take your choice. You can either take what God says, or what this last book says. God's Word tells me of a fall and of a redemption from that fall. God's Word met me when I was a sinner in my sins, when eternity loomed before me with all its judgments, and satisfied my conscience, and now I can look into the face of God as my Father, and thank God that though I was fallen, and did fall in Adam, I have been raised in Jesus Christ. They may be listened to by those who have never known the burden of their sins, and have never known how a risen Christ can speak peace. They may tell their fables to them, but they will never speak to a child of God who has met the blessed Son of God, and get him to believe them. Do they know more about the books of Moses than He? Never! The real character of the apostasy is simply told us in that very thing. It is infidelity. Third, Spiritualism, which is leading men back to the direct control of Satan.

We get in Daniel ii. the great image of Nebuchadnezzar, the great world powers that were to be. We find that those great world powers have been the Babylonian, the Medo-Persian, the Macedonian, and the Roman. But, then, we must not forget that the Roman Empire comes before us in two distinct characters there: first of all, the legs of iron—the two divisions of the old Roman Empire with the imperial strength of iron. But there is to be that same Roman Empire in the form of the two feet of iron and clay, the democratic and the imperial powers together, the iron and the clay, and at last in the form of a ten-kingdom empire. That is brought out before us in Rev. xvii. I have not time to go into it in detail. The beast that was, and is not, and shall be present, tells us of the old Roman Empire which is to be revived by Satanic energy. This infidelity, this rationalism that is going to put God first out of creation as far as they can do; and second, from out of the government of the earth altogether, paves the way for the revival of the Roman Empire, which will become the centre of the coming apostasy. God must be kept out—kept out of creation, kept out of redemption, kept out of government. I should like to know, if we are "going up," why we need any redemption? Why, you see, we are going up all the time. God is thus shut out of creation and redemption. And there is going to be an endeavour in the age that is coming to shut God completely out of the government of this earth. That is the spirit which energises what is called "the apostasy." Rationalism and anarchy are, after all, the children of the same father!

You will notice here that the apostasy is headed up in the Antichrist. This Antichrist is brought before us in Daniel, as one who regards not "the God of his fathers"—that is an apostate Israelite. He is spoken of by the Lord: "Another

shall come in His own name, and they will receive Him." He is spoken of by John as the denier of "the Father and the Son," the Creator and the Redeemer. He is brought before us in the Book of Revelation, I believe, as the satanised beast. He stands in contrast to Christ; and as Christ was full of the Spirit, this man is going to be full of Satan. As Christ did His works by the mighty power of the Spirit, this man is to do his works by the mighty power of Satan. There is going

#### TO BE A GREAT TRINITY OF EVIL:

Satan, the beast, and the false prophet. This is the trinity which is connected with the apostasy. After the Lord Jesus has come for His people, the nations of Europe are going into this apostasy. The Roman Empire will arise out of its present ruin in the form of a ten-kingdom empire, having for its head this Antichrist, who will control the destinies of Europe.

We have seen who the Antichrist really is. Let us now look at his character. He is called the "Man of sin," "the son of perdition." First, "who opposeth"; second, "exalteth himself against all that is called God, or that is worshipped"; third, "so that he, as God, sitteth in the temple of God showing himself that he is God." There are applications of this to-day in another way, and there may have been a partial fulfilment; but there is one thing sure, there has never been a literal fulfilment of this, and there must be, for Scripture cannot be broken. There will yet be a man sitting in the literal temple of God showing himself as God! The Apostle goes on to say in ver. 7, "For the mystery of iniquity doth already work." It is working now. Indeed it is! There is no question about it. You know that the kettle is getting pretty well to boiling with this mischief of iniquity, and you can find it in England, and everywhere in Christendom. But here this Scripture comes in: "Only He who now letteth will let, until He be taken out of the way." So there is a hindering power which is to be taken out of the way. When that hindering power has gone, then the apostasy comes in with the revelation of the Antichrist. When the Spirit of God is taken out of this world, and the Church of God is caught up to heaven, the hindering power will have gone; and the mystery of iniquity that is now working will evolve in this man of sin who is to control. The result of that is to be, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy

#### WITH THE BRIGHTNESS OF HIS COMING."

This leads us on to Rev. xix., where the Lord comes with the armies of heaven. Whom does He meet? The beast and his armies—the very man that is characterised here as "the man of sin," "the lawless one." The Lord is going to destroy the beast and his armies "with the spirit of His mouth, and with the brightness of His coming." "The Lord Jesus Christ shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on

them that know not God." The stone cut out of the mountain without hands falls on the feet of the image; the kingdom of our Lord Jesus Christ commencing with an act of judgment upon His enemies!

Beloved friends, seeing that all these things shall be, seeing that we who are the Lord's people are now in the last days of this dispensation, and are passing speedily on to the blessed coming of the Morning Star, the question comes to-day, "What manner of people ought we to be?" Are we expecting Him to-day? Are we living like people that are expecting Him? Have we in these days a love such as He has for the world that is perishing around us? Oh! these questions of prophecy should stir up our hearts as nothing else. Can it be true that if the Lord came this afternoon we should leave friends dear to us behind us? Oh! let us stir ourselves up for them; let us pray for them. Can it be true for the people that are living round us that when He comes the door is shut and they are left behind? Oh that the energy of God's Holy Spirit were with us to-day! Oh that we were people who were alive and burning in our souls, lifting our faces to heaven, and living as those who expected to be translated we know not at what moment; on whom, therefore, the cares of the world, the pleasures of the world, and the fame of the world sit very lightly, because we have seen another light—a light above the brightness of the sun, and the lights of this world have become dim. May God help us! Oh! in these days in which we live, with their Laodiceanism and love of pleasure, may God give you and me the blessed honour of being those who are waiting for His Son, looking for Him, and serving Him the little while our Master tarries, for His blessed name's sake.

### PALESTINE—ITS PRESENT AND FUTURE.

BY REV. J. M. EPPSTEIN.

(Revised by the Speaker.)

I HAVE a very great deal to say about Palestine—its present and future. Let me first call your attention to the fact that now there is marvellous interest taken in Palestine, and what is the cause of it?

I remember that when I came as a little boy to Jerusalem in the year 1837 it was a miserable place; very few people lived there. Stricken down by the plague, people hardly dared walk through the streets, and the Moslem reigned supreme. No one dared to go into Jerusalem as a European. We all had to dress like Turks, with long clothes and turbans; and the Moslem simply insulted every Christian and every Jew he met. Many a time did the Moslem meet a Jew and take off his shoe and throw it into his face, and ask him to bring it him, as you sometimes do to your dog. You go now to Jerusalem, and what has happened? Why, there are the Franks (Europeans) dressed in European clothes, strolling about the streets. There is the greatest liberty. What has wrought this change? Very few people think what has been the cause of it. You have been told by the pre-

ceding speaker how prophecy is being fulfilled. We have been told of things that came about almost unexpectedly. We have the expression in the Book of Revelation, "en tachei," "Things that must shortly come to pass"; but the word in the Greek does not exactly mean shortly, but I believe it means in quick succession, so that, when God begins, things will go on to a rapid conclusion; and so we find it. I stand before you an old man, and I look back upon my childhood in Jerusalem, and I am positively astonished at the progress that things have made. Would you have thought that a Protestant English community would be able to build a church on Mount Zion? Never! No European was allowed to have an inch of ground in Jerusalem. When our Society for Promoting Christianity amongst the Jews sent out its first missionaries, we were the

#### LAUGHING-STOCK OF THE WORLD,

and not only worldly men, but religious men said, "Is it possible? Will they be able to do anything in Jerusalem? Will they be able to convert the hard-hearted, stiff-necked Jew?" That was the question that was asked. We thank God that there are two communities of converted Jews now in Jerusalem, men that stand up as witnesses for Christ. Jerusalem has given us scores of missionaries, and we have had Rabbis, men of high family and of high education, who have given up their prospects and everything for the love of Christ, and have worked in the mission field till they died. Why, prophecy is being fulfilled very quickly indeed. I do believe that it was this small beginning in the mission field among the Jews that has brought about nearly all these changes in Jerusalem that we see now. Gradually the European Powers sent Consuls. One thing after another was taken from the power of the Turka. Then we had the conscription in Russia which drove out so many Jews from that country. Where should they go? To Jerusalem! After the Crimean War the laws of Turkey were changed, and Europeans were allowed to acquire land. And what have we got now? Why, you have colony upon colony of Jews who have bought land, and have actually peopled Palestine. I heard only lately that the whole land of Bashan has been bought up. I am certain that if forty years ago I had stood on a platform like this and told you that there would be a railway between Jaffa and Jerusalem you would have said that was impossible. But the railway is there! And I am sure that another to and from Damascus will be constructed soon; and that shortly the whole land of

#### BASHAN WILL BE PEOPLED BY ISRAEL.

The change is something marvellous. You see that the change in the laws has caused the Jew to be there. The Jews in Russia were very anxious to be considered Russians. "We should like to be as the Gentiles," they said, "as the nations." They were settled; they were happy; but the persecutions drove them to their own land. I am often asked, "Do you think, Mr. Eppstein, that the Jews are returning?" I always say, "No, they have



returned. You have 120,000 Jews now in Palestine, three times as many as came back with Ezra and Nehemiah! What has the Lord wrought? It is marvellous! Day by day there is still a current of Jews flowing into the land.

But we have been told about the future times, the times to come, when Israel shall return in unbelief; when, as I believe, they shall be taken in hand by the apostasy, by Antichrist. If I read rightly the last chapter of Isaiah, where God says, "What is this house that you build Me?" I understand that the Jews, returning in unbelief, will begin building the temple, and will establish actual sacrifices and everything they possibly can.

You will ask me, "What ground have you to tell us these things?" I have a letter in my possession, it only came to me a short time ago, and this was what it said:—An English lady, an artist, a sculptress, was travelling over Italy, and she came to Milan, and went to one of the grandest workshops and saw a magnificent pillar. She said to the artist, "What is this?" "Madam," he said, "it is a pillar for the new temple of Jerusalem." She came to Rome, and she came to another grand place, and there was an exactly similar pillar. She said, "What is this pillar?" "Oh, it is a pillar for the future temple at Jerusalem." That same lady went somewhere else where there were some splendid brassworks, two magnificent gates. "What are they for?" "For the future temple in Jerusalem." It may be that some of the influential Jews are quietly preparing for it, and that we are coming to the times of revolution and change in quick succession. We know not but that to-morrow, the Sultan, being in straits for money, may sell Palestine to the Jews. Whether it be so or not, I believe that the current of events is fast approaching to that—that Palestine will be re-peopled by the Jews. But it is prophesied: it is foretold. It has been foretold that they shall go back to their land. But what shall be the future? Ah, I believe that after this covenant with Antichrist is made, and after they have established a real service in the temple, and after they give themselves (as they are quite ready and willing to do) to live worldly lives, what will the end be? The end will be that they will rejoice in their luxury; they will delight in their gains. Oh, like the Gentiles, they like to be grand, and they like to be unbelievers, I am sorry to say. The very highly educated Jews and the rich Jews nearly all belong to the reformed party. And, finally, when Antichrist presses them, then will come the tribulation of Jacob. Then will come that awful time when, as we read in Zechariah, they will be so persecuted and so oppressed that Christ will stand upon Mount Olivet and will free them, and they will look upon Him whom they have pierced.

If you look at the last chapter of Isaiah, you will see that amongst those people that are in Jerusalem there will be a handful of those who tremble at God's word. I want you to remember that. You read in the same chapter that there will be sacrifices, and what does God say of them?

He does not want their sacrifices. "All this Mine hand hath done." But they will bring sacrifices. Yes, read in ver. 3, "Ho that killeth an ox is as if he slew a man; he that sacrifices a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways." It is not God's choice; it is their choice. "They have chosen their own ways, and their soul delighteth in their abominations." Then comes in ver. 5, "Hear the word of the Lord, ye that tremble at His word." Now, I want you to understand that I believe that these will be the real converts to Christ, Christ-believing Jews, men who tremble at God's word. What will those Jews do to them? "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." The believing Israelites will be persecuted by the unbelieving ones, but they will be God's choice and God's blessing. And then will be, I believe, the gathering in of the ten tribes. I am not going to prophesy to you now who or where the ten tribes are. I am not going to moot a disputed question, but at all events, I believe that the ten tribes will then be gathered, and they will be brought from all parts of the world, for we find here that these men who tremble at God's word will have God's sign set upon their foreheads, and they will be sent out to gather in those that are dispersed, for He says here, "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." There you will have the missionary work of these believing Jews. And what will those Gentiles that are converted do? "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts"—upon railroads. We did not know before that "swift beasts" might mean railroads. You see that they will be brought in. Now this work, under God, has been brought about really by the simple, believing, hard-working mission to Israelites in Jerusalem. It has, indeed, brought about all these changes, and we are having now on Mount Zion already a set of those men who are trembling at God's word. Oh, how wonderfully God has been working. I often think, "If I could only move Christendom, and if they were to go and work on Christ's lines! We have heard that there is a great deal of missionary activity all over the world. I sometimes think, "How old is it?" Why, it is only a baby. You hear of Church missions, Independent missions, Zenana missions, the China Inland Mission. How long ago is it? Why, the Church of Christ began nineteen centuries ago, and have you just awakened to your responsibility yesterday? What a blot upon the Church? But where is the difficulty of the Church? We have not been

working on Christ's lines. We have—to use a common saying—"put the cart before the horse." Christ said: "Go ye into all the world and preach the Gospel to every creature, beginning at Jerusalem." People begin in Africa to convert the Hottentots. The Hottentots will never convert the Jews. You see, we begin upon wrong lines.

I must not take up more than my time, but I will just say one word. We sometimes—or, at all events, I who go about so much on deputation work sometimes do—ask people, "What do you think about the Jews?" And they reply, "They will never be converted—certainly not!" "Well, what do you think about the dispersion of the Jews?" "Oh, a wretched people. You know, they crucified Christ." Now, I protest against this, as I stand before you a converted Jew myself. I am a son of Levi, and I have a right to teach; and I tell you the Jews have not crucified Christ. The Jews delivered Him, and the Gentiles crucified Him. You are exactly in the same box with us Jews. The thief and the receiver are alike. The Jews have delivered Him, and the Gentiles have crucified. Mind, I do not want to clear the Jews; I want to inculcate you. Do not throw stones upon the poor Jew.

Now, the next thing is that God has dispersed the Jews because they have rejected Christ. I tremble when I stand in a church and preach Christ to think how many there are in the pews that reject Christ: self-loving, world-loving, pleasure-loving, but not Christ-loving people. Oh, they can curtsy at the name of Jesus most gracefully, having learned of the last dancing master. I care nothing for that. Yes, rejection of Christ by nominal Christians! You go out into the street, and how many rejecters of Christ do you meet? But let me ask you why they are not dispersed. Why are they not thrown all over the world? Ah, I will tell you why the Jews are dispersed, because God loves them still. They are His chosen people; nobody can deny it. I preached only yesterday from the text where St. Paul says, "Hath God cast away His people?" You see, he did not say, "Hath God cast away the wretched Jews?" He called them "His people." They are still His people, and God has a purpose in the dispersion; and the purpose is simply this, as I believe, as surely as I stand here before you: God has sent these Jews all over the world, and they speak all the languages of the world, and you never meet a Jew but he is a good linguist. He knows two or three, or four or five, or ten languages; and the Jews can live in all parts of the world. Ah, if these men who can live in every part of the world, and who can preach in all the languages of the world, are converted, what a set of missionaries they will be—cheap missionaries. They will preach the Gospel, and they will be the missionaries of the world. And therefore when we consider Jerusalem, we cannot possibly think of Jerusalem without the people of Jerusalem; and what I would say to you would be this: "Oh, pray for the peace of Jerusalem. They shall prosper that love thee."

## Clapham Prophetic Conference.

### THE SEED OF THE WOMAN TO BRUISE THE SERPENT'S HEAD.

BY REV. CANON A. R. FAUSSET, D.D.

(Revised by the Speaker.)

"And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise its heel."—GEN. iii. 15.

THIS is the oldest prophecy in the Bible, and the foundation of its whole structure. It goes on from age to age receiving ever new fulfilments. The Bible is an organic whole: Revelation answers to Genesis. Man at the beginning is represented as innocent, then overcome by the tempter and cast out of Paradise. At the close, the tempter Satan appears completely overcome; and man regains the inheritance redeemed by the Son of Man, and is re-established in an innocence from which he can never fall. The Bible throughout

TRACES THE THREE SUCCESSIVE STAGES of the conflict between Satan and Christ, the seed of the serpent, and the seed of the woman: (1) the times of the patriarchs and Israel, (2) the times of the Gentiles, (3) the times of the restitution of all things. Let us take two passages from the Old Testament which throw light on that conflict which has been going on so long between "the God of this world" (as St. Paul calls him), and the seed of the woman. There are many that deny the existence of the devil; but I think I may safely say that those who do so are foul slanderers of man: for, if there be no devil, man is responsible for all the vice, and crime, and consequent misery that exists. Satan was permitted to tempt the children of God; and I will take you to two passages to prove that that malignant spirit that goes to and fro in the earth, like a roaring lion, seeking whom he may devour, was permitted to oppose God's people. The first is in the first two chapters of Job. Satan was permitted to test Job to the very uttermost. "Does Job serve God for nought? It is what Job receives that he cares for, and not for the living God. Thus Satan insinuates that Job's piety was selfish hypocrisy. But God will, through Job, show that the religion of God's people is a reality: Job shall be tried to the uttermost. So God gives Satan permission to put forth his hand, and destroy and spoil all that he had; only he was not to touch Job. And when Satan had caused the Sabeans to take his oxen and asses, and his servants and his sons and daughters had been slain, Satan presented himself again before the Lord. And Satan said, "Skin for skin, yea, all that a man hath will he give for his life. Put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." Then God gives Satan permission to put forth his hand upon Job; but he must not take away his life. And Satan afflicts him to such an extent that even the patience of Job seems almost to fail. And yet continually there was still the clinging to God, and he says, "Though He slay me, yet will I trust in Him." What was the end? Says St. James, "Ye

have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient and stablish your heart, for the coming of the Lord draweth nigh." Therefore Satan has fallen again. I will give you just one more instance, and a very remarkable one, too, showing the reality of Satan being the accuser of the children of God. In Zech. iii. 1, 2, you will read as follows: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" It was not on his own account that Joshua stood before the angel of the Lord, but as the representative of Israel. The Lord Himself espoused his cause; and espousing Joshua's cause, He espoused Israel's cause. The filthy garments with which Joshua was clothed represented Israel's sin. They were far away from God because of apostasy. It was the design of God from the beginning that Israel should be

#### THE KING-PRIEST OF THE NATIONS:

that she should be a minister and mediator of blessing to all nations. I remember an anecdote told about Charles Simeon, when he began his work on behalf of the Jews; someone said that he hoped they were not going to spend their time and money in endeavouring to evangelise a few Jews, "when there are eight hundred millions of heathen, while there are only eight or nine millions of Jews." And someone wrote on a piece of paper, "Yes; but if you will make the eight or nine millions of the Jews followers of the Lord Jesus Christ, then you will have eight or nine millions of missionaries to the eight hundred millions of heathen." But Jerusalem must be trodden under foot until the seasons, or times, of the Gentiles shall be fulfilled. These are

#### THE SEVEN TIMES

spoken of and so remarkably given in Leviticus: that book contains this remarkable chronological prophecy concerning the Israelites, that *seven times* should pass over Israel because of its apostasy and sin. During those seven times the Gentile nations have been the ruling nations of power: during those seasons, and especially since the Israelites' rejection of the Lord Jesus Christ,

#### JERUSALEM HAS BEEN TRODDEN UNDER FOOT;

first, by Nebuchadnezzar, then by the Romans, who destroyed the temple; and since then, up to the present day, Jerusalem has continued to be trodden under foot by the Gentiles. The word for "times" is "seasons," and this is the season of the Gentiles: this is our time of grace and mercy. The purpose of this dispensation is admirably set forth in Acts xv. 14, where it tells that Simeon declared "how God at

the first did visit the Gentiles, to take out of them a people for His name." As has been often stated, His purpose is not to convert the world, but to take out of it a people for His Name. Israel has always in God's purpose stood first, and been the channel through which God has blessed the other nations of the earth; and when the Gospel dispensation is instituted it begins with individual Jewish believers—the apostles and all the first evangelists were Jews. But now it is the Gentiles that are being made the channel of God's blessing. This is the mystery which was hidden from the ages, but which is now revealed. This second period begins with the open conflict between Satan and the Christ: the seed of the serpent and the seed of the woman. Satan tried the Saviour with every form of evil. Eve saw that the tree was good for food, and was pleasant to the eyes, and a tree to be desired to make one wise. There you have the three temptations—the lust of the flesh, the lust of the eyes, and the pride of life—and all three were repeated again against the blessed Saviour. Then, after the temptation, Satan departed from Jesus for a season; as we read in (Luke iv. 13), "And when the devil had ended all the temptation he departed from Him for a season," i. e., until the season at Gethsemane and Calvary: then were all the powers of darkness directed against the blessed Saviour: then there was that fearful conflict on Calvary for three hours; He ended in triumph. "It is finished," our salvation finished, sin for ever cancelled, the debt for ever discharged; and now "there is no condemnation" to them that are in the Lord Jesus Christ. At our Lord's first Advent Satan put forth his power in possessing men with demons—let me say that Jesus always rejected the testimony of the demons—but Satan fails again. "The seventy," we read, "returned again with joy, saying, Lord, even the devils are subject unto us through Thy name." Satan fell, like lightning from heaven; and on Easter-day, man, the prey of Satan, was taken from the mighty; and—in the language of Isaiah—"the lawful captive delivered." For remember the strength of sin is the law. The lawful captive is delivered because Jesus by His crucifixion and death has paid the penalty for sin and fulfilled all the requirements of the law; and because, by His resurrection, He not only seals man's salvation, but seals Satan's perdition. Every step in the advance of Christ's kingdom has its corresponding stage in the ever-lowering decline of Satan and his kingdom. We read in Rev. xii. 5 of the woman bringing forth a man-child; and of her child being "caught up unto God, and to His throne." Then the woman, who brought forth the man-child, fled into the wilderness; there was war in heaven, Michael fighting against the dragon; and the dragon is defeated and cast out of heaven, into the earth. And immediately after there follows, in the chapter, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him

BY THE BLOOD OF THE LAMB, and by the word of their testimony; and they loved not their lives unto the death." In Old Testament times, before the ascension, Satan had access before God, as the accuser of the brethren; and we know how he stood before Him as the accuser of Job, and of Joshua; but now he has no righteous standing before God. Jesus came to overcome Satan; not by almighty strength, not by omnipotence, but by the eternal power of righteousness; and He has fulfilled all righteousness for us: and therefore we can say with St. Paul: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" And so now Satan comes down to the earth having great wrath; for he knows that he has but a short time. Satan first directs his wrath against the Church: he tries what persecution will do, in order to effect his purpose: but he is utterly foiled there. Has Satan succeeded there? No! it is a notorious fact that the blood of the martyrs was the seed of the Church. Then he has another weapon in his hands, which is corruption; and instead of burning men and women to death, and endeavouring to crush the life out of the Christian Church by fearful persecutions, Satan is now deavouring to destroy her by corruption. Compare Rev. xii. 1 and xvii. 3 to 6. There you see the woman brings forth a man-child, *i.e.*, the woman that is clothed with the sun, *i.e.*, the robe of Christ's righteousness, and with the twelve stars upon her head, signifying the twelve apostles—or, if it be the Jews, the twelve patriarchs—and the moon under feet, which denotes the world-power under her feet. Then if we go to xvii. 3 to 6, it is no longer the woman, but the great whore. We read of St. John saying, "I wondered with a great wonder." He might indeed wonder to see that the woman that was reputed to be the Bride, the Lamb's wife, had become the corrupted church. Someone may ask, "Has indeed the seed of the serpent succeeded in bruising the seed of the woman, so that even the Bride, the Lamb's wife, has become corrupted and defiled?" No, certainly not. Ere long the Bride is to sing, as in Rev. xix. 1, "Hallelujah! salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments." And we read that He has "judged the great whore which did corrupt the earth." Rome is the prominent representative of Babylon the harlot. The beast is not the harlot. The harlot is human, however degraded. The beast is not human. Anything however

#### REFINED THAT DOES NOT OWN GOD

is unmanly; and only as we reflect the image of God are we really and truly manly. If you will turn to Isa. i. 21, there you have the expression "harlot" explained: "How is the faithful city become an harlot!"—Jerusalem the holy become like unto Babylon the impious. Spiritual alienation from God is harlotry. Rome has become a harlot: the nineteenth century Rome which worships Christ in the wafer, and through the Virgin Mary; and which declares the Virgin Mary to have been conceived without sin has become a corrupted

and an erring church. She is photographed in 1 Tim. iv. 3 in language that is unmistakable: "Forbidding to marry, and commanding to abstain from meats." But there is the lawlessness that exists. The doctrines which she still holds in her three creeds, are the restraining influences which hold back as yet the beast. The

#### APOSTATE CHURCH IS NOT THE ANTICHRIST:

she cannot be both the harlot and the Antichrist; and not until the harlot has been overthrown does the Antichrist commence to reign. She is said in that 17th of the Revelation to be set on many waters, which are peoples, multitudes, nations, and tongues, making up the world-power. It is one of the remarkable signs of the times that the world-power is curtailing her more and more in Roman countries. In Spain, in Italy, in Rome, in France, and in Austria, there is more and more of a tendency to disestablish the Church, and to cease to have a national establishment of Christianity: and thus the way is being paved for the last Antichrist in whom lawlessness will no longer be in mystery. In his last state as Antichrist, he exalts himself above God. We seem to be on the very verge of his coming: infidelity is flaunting itself in our journals and in our novels. Nothing can be more noble than woman's piety to her God; but how sad when woman uses her power to write against God and His Word. I do not know anything more remarkable than the likeness between the picture of Pagan times which St. Paul gives in Rom. i., and the picture of Christendom in the last days given in 2 Tim. iii.: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away," and so forth. "Now as Jannes and Jambres resisted Moses so do these resist the truth: men of corrupt minds, reprobate concerning the faith." There is now being introduced

#### THE THREE FROG-LIKE, UNCLEAN SPIRITS

that come "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." What are these three frog-like spirits? First, infidelity is clearly the evil spirit out of the mouth of the dragon; and, secondly, that out of the mouth of the false prophet is false spiritualism; and, thirdly, out of the mouth of the beast is lawlessness. And what are these frog-like spirits going to do? Why, to gather the people of the ten kingdoms and Antichrist to the conflict against Almighty God. And you and I are summoned by St. Paul to "put on the whole armour of God, that we may be able to stand against the wiles of the devil." "For," he continues, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high

places." The true Church overcomes him by the blood of the Lamb, and by the word of their testimony. Satan's coming desperate effort is by the self-defying Antichrist, who for a brief space shall continue after the apostate Church, but shall at last be utterly destroyed by the Lord's coming with His glorified saints. Then shall come the millennial reign of Christ and His saints over the regenerated nations. At its close Satan shall make his last brief effort in person, but shall be cast into the lake of fire. And then shall the full regeneration of man's home, *the earth*, by fire take place. There will be a new earth and a new heaven, and then the Lord shall dwell with His people: He shall be their God, and they shall reign for ever and ever.

### PROPHETIC QUESTIONS OF INTEREST:

#### THE TWO BEASTS OF THE APOCALYPSE. CHAP. XIII.

BY W. SCOTT, HAMILTON, N.B.

"I stood upon the sand of the sea, and saw a beast rise up out of the sea."—REV. xiii. 1.

As to the first beast whose history and characteristics are described in the first eight verses, there is no real difficulty. The Power of Rome and its last imperial head are before us in these interesting verses. Each verse and each clause are pregnant with force and meaning. We may remark that the term "*the beast*," when unqualified, refers in the prophetic Scriptures to the Roman Empire, or to its personal and directing head.

Now, the historical origin of the beast is the first point to which attention is directed. Its revival in the coming crisis is noted in chap. xvii. 8: "Shall ascend out of the bottomless pit." It had a human origin; it will have a devilish revival. "I," said the seer of Patmos, "saw a beast rise up out of the sea." This naturally directs us to the Hebrew prophet (Daniel vii. 2, 3).

The masses of the Gentile world had been stirred and set in motion by providential agencies, with the result that out of the political chaos the four Universal Empires successively emerged: "Four great beasts came up from the sea, diverse one from another." The first, or Babylonian Empire, is described by the prophet in but one verse. The second, or Persian Power, is graphically historicalised in one verse. The third, or mighty Grecian Empire, is concisely dealt with as the others in but one verse (see ver. 4, 5, 6). But the fourth Empire, whose history commenced in 753 B.C. under Romulus, has the rest of the chapter devoted to its consideration. Why this prominence given to the Latin Empire? Because of its connection with Christ and Judah. In the year 63 B.C. Judea became a tributary province of the Roman Power. Christ was condemned and crucified by the representative of the dominant imperial power of Rome A.D. 33. Let us hear no more of stern Roman virtue, of vaunted Roman justice. The crucifixion of Christ is the moral dethronement of Rome. Certainly Roman virtue and justice have fallen in the streets. In the year A.D. 70 Jerusalem and her distinguishing glory

—the Temple—after a gallant and fierce assistance fell into the hands of the conquering Gentile. Her streets ran with the blood of her children, and the Sanctuary was burned to the ground. That baptism of blood is the horror of horrors, the agony of agonies, only to be equalled, yea, intensified in the yet future hour of tribulation. 'His blood be on us' was awfully answered in the past hour of sorrow which reduced Palestine to a degradation of now nigh 1,000 years; His blood be "on our children" will close up the governmental wrath of Jehovah on His guilty people. The future connection of the apostate civil power of Rome with Judah is largely and minutely dwelt upon by the Hebrew prophet Daniel, and by the Christian seer John, in the respective portions of their prophetic writings.

The fourth beast of Daniel vii. is without doubt the first beast of Rev. xiii.; the colossal power of Rome is the beast of the prophet and of the seer. But the identification is rendered yet more complete, and, in fact, put beyond the possibility of dispute, by a comparison of Rev. xii. 3 with Rev. xiii. 1. In the former the dragon—satanic power behind the empire, and controlling it—is described as "having seven heads and ten horns, and seven crowns upon his heads"; in the latter scripture the beast is witnessed "having seven heads and ten horns, and upon his horns ten crowns." In the former the heads are crowned; in the latter the horns are crowned. But it is one and the same empire whose remarkable doings are set forth in these chapters. Here (chap. xiii. 2) the main characteristics of the preceding empires symbolised in the "leopard" (Grecian), "bear" (Persian), and "lion" (Babylonian), are, with additional features of interest, displayed in the history of the fourth, or Roman Empire. Let us now proceed to gather up the main features of the beast, or the great oppressing civil power of the earth. The historical rise of the empire "out of the sea"; its various and successive forms of government on to the imperial—"seven heads"; its future distribution into ten kingdoms, each having a crowned ruler, "ten horns, and upon his horns ten crowns"; its blaspheming character from first to last, especially at the close, "upon his heads the names of blasphemy"; its assimilation of the distinguishing features of the three preceding empires, "like unto a leopard, and his feet as a bear, and his mouth as the mouth of a lion"; its direct existence and control by Satan, from whom its power is derived, "the dragon gave him his power, and his seat, and great authority"—these seem, to us, the main characteristics of that part of the vision beheld by the seer in verses 1 and 2.

The actions of the beast next demand attention. The imperial form of the empire was the last historically. As a consequence of the break-up of the eastern and western parts of the once mighty and undivided empire, Europe with its numerous national and conflicting interests have been created. The air is thick with rumours of war. Peace is on the lips of the statesman, but yet increasing armaments, the invention and manufacture of the most deadly

and destructive weapons proceeds apace. A spark and Europe may be ablaze, and the roll of musketry deafen our ears and sadden our hearts. Active occupation must be found for the nigh thirty millions of armed men who only await the call to "charge" and Europe is drenched in blood. But the nations and rulers will tire of the slaughter. Preserve "the balance of power" has been the principle of European diplomacy since the fall of Napoleon Bonaparte. It is a principle of inherent weakness. The energetic and infidel ruler of the west will quickly grasp the situation, mount the throne of the Cæsars, amalgamate the ten kingdoms and hold their respective monarchs in subordination to his sovereign authority—a willing subjection on their part (Rev. xvii. 13). The seventh or imperial head was wounded to death, but the empire will re-appear in the old form in which it existed in John's day. "His deadly wound was healed." The revival of the empire will excite universal astonishment: "All the world wondered after the beast." Satan's activity and determination in those coming days almost surpasses belief. What in these times of check and hindrance takes centuries to develop fully and bring to a head, will in the coming crisis of satanic rule be crowded into a few years at most. Satan by a few leaps and bounds will thrust himself into God's place of public acknowledgment within the area of Christendom. A triune form of demon worship will be substituted for that of Father, Son, and Holy Ghost. The dragon instead of the Father; the beast instead of the Son; and the false prophet instead of the Holy Ghost will command the worship of these Christian lands—all save a faithful few (verses 4, 15 with 2 Thes. ii. 4).

The beast is invincible in war. What Christ refused (Matt. iv. 8-10), the "little horn" (Dan. vii. 8), or, personal head of the Empire, will gladly accept, and most of Europe will lie bleeding at the feet of the mighty Western chief and despot in these then apostate lands (ver. 4). But, further, the beast lifts himself up publicly in pride and blasphemy against God and heaven (ver. 5). He daringly usurps the place of God on earth, whilst polluting the moral atmosphere with his railings and blasphemies against the good and holy on high. But his mad career of forty-two literal months (ver. 5) will close up in swift, and irremediable destruction, and that, too, with his fellow in crime (Rev. xix. 20; Dan. vii. 11). In the height of his pride, and in the midst of his insolent ravings against God, he is cut down to rise no more for ever. The head of the mighty coalition opposed to God, the Lamb and the heavenly saints miserably perishes, and earth's sovereignty passes over to the hands of the Lord Jesus Christ, whose sole right it is to reign and sway the destinies of the universe. The rage and malice of Satan bursts forth against the then faithful few. The forces of the Empire will be let loose upon the meek and unresisting believers of these times (vers. 7, 10; Dan. vii. 21). The power of the beast extends over the Christianised portion of the earth, spoken of here as "kindreds, and tongues, and nations" (ver. 7). The character and

history of the fourth Empire will be found pretty fully unfolded in Dan. ii. and vii., and in The Apocalypse xiii., xvii., and xix.

Who is the second beast, the ally and confederate of the first beast, or revived Roman power? It is the Antichrist of John's Epistles; the false prophet of Rev. xix. 20; the king of Dan. xi. 36; and the man of sin of 2 Thess. ii. 3. The first beast rises up out of the sea; the second beast is beheld coming up out of the earth (ver. 11). The throes and agonies of political convulsion give birth to the first beast. After the establishment of the empire, and its consolidation by satanic power, the second beast arises "out of the earth," i.e., out of an established order of political government. Brute force, blasphemy, pride, and persecution are the main characteristics of the revived Latin power. What, then, are the distinguishing features of the second beast, and how does it stand related to the first? They are not one and the same. They do not enter the prophetic field at the same time; they are differently described. There are points of resemblance common to both, no doubt; but the broad features of each make it impossible, it seems to us, to make the first beast represent the civil, and the second beast the ecclesiastical power of Rome. The powers are distinct, and the persons heading these powers are equally distinct. The former is a Gentile, the latter is a Jew. The dissimilarity of these beasts is at once apparent by comparing the description given of each, verses 1-3 with verse 11. "I beheld ANOTHER beast," seems conclusive enough as to his separate identity. In outward pretension he resembles Christ. The first beast had "ten horns," the second beast had "two horns like a lamb." The horns in the first were the expression of the fullness of governmental power; the horns in the second were a base imitation of the power of Christ—the Lamb of God. "He spake as a dragon" (ver. 11). His speech betrayed him. In appearance he was like Christ, but in reality he was acting in the power of Satan. This second beast is not an independent power. He supports the claims of the first beast, and enforces those pretensions by aid of the military forces of the empire (ver. 12). He works miracles similar to those wrought by Elijah in the apostate days of Israel. Thus, as Elijah established the claim of Jehovah to be indeed the very God of Israel, by fire, so the Antichrist will be permitted to falsely assert his claim to be the Messiah of Israel—the Christ that should come—by a similar token. Christendom having given God up, God will give Christendom up to believe a lie—Satan's lie—that the Antichrist is God's King (2 Thess. ii. 11). Terrible moments these when Satan, cast down from heaven (Rev. xii.), takes possession of the doomed scene and turns the earth into a pandemonium. All save the elect will be deceived and caught by these open credentials to occupy the place and exercise the functions of Christ (Math. xxiv. 24, with verses 13 and 14). He directs the worship of Christendom (ver. 15); brings all classes, creeds, and professions of men into direct connection with his superior—the first beast (ver. 16); and effectually controls all



commerce (ver. 17). He lords it over the bodies and consciences of men. Civil combinations are to be headed up in the first beast. The fusion of religious bodies is working rapidly; the Antichrist will gather all up in himself. The seat of the first beast is *Rome*; that of the second is *Jerusalem*. Their doom is a peculiar and solemn one. Satan's agents, in their respective spheres, it is fitting that they share one common doom: "These both were cast *alive* into a lake of fire burning with brimstone."

### THE RAPTURE.

By REV. JAMES H. BROOKES, D.D.

THE question to be discussed touches vitally the entire subject of our Lord's second advent. Many beloved and excellent brethren hold that there is no perceptible interval between His coming *for* His people and His appearing *with* them. They believe, therefore, that the Church, the true Church, the regenerated ones who are seeking to walk in fellowship with Christ, and in separation from evil, must pass through the terrible tribulation under the Antichrist in the last days, before they are caught up in clouds to meet the Lord in the air. But there is strong ground for very serious objections to this theory, whatever affection and respect may be due to those by whom it is advanced.

In the first place, it renders null and void all the commands of the Saviour, and of His Apostles, to look for His coming as possible any day. It can not be denied that we are to be watching for His return at even, at midnight, at the cock crowing, in the morning (Mark xiii. 36, 37). It can not be denied that every real believer is to be like a faithful servant standing at the hall door with

GIRDED LOINS AND BURNING LIGHTS, peering through the outer darkness for the first gleam of His advancing glory, and listening with attentive ear for the faintest echo of His approaching steps (Luke xii. 35, 36). It can not be denied that the Christians of the Apostles' times were taught to wait for God's Son from heaven (1 Thess. i. 10), and were found "waiting for the coming of our Lord Jesus Christ" (1 Cor. i. 7). But if He can not come until the restoration of the Jews in large numbers to Jerusalem, until the division of the old Roman empire into ten kingdoms, to be followed by the appearing of the Antichrist, it is useless to be looking for Him now. Beyond question, according to the teachings of the New Testament from Matthew to the close of Revelation, it is the proper posture of the soul to be expecting Him every hour, as we need Him "every hour," and that can not be a true doctrine which disturbs this beautiful posture, and makes it impossible.

In the second place, it will not be denied that when our Lord appears on this earth, His saints shall appear with Him. "The Lord my God shall come, and all the saints with Him" (Zech. xiv. 5). "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). "At the coming of our Lord Jesus Christ with all His saints" (1 Thess. iii. 13). "If we believe that Jesus died and

rose again, even so they also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14). "Behold, the Lord cometh with ten thousands of His saints" (Jude 14). "The armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean," and "the fine linen is the righteousness of saints," and "they that are with Him are called, and chosen, and faithful," identifying them with saved men from the earth (Rev. xvii. 14, xix. 8, 14). Such passages teach beyond doubt that those who are manifested with Him at His advent must have been previously caught up unto Him; and a sufficient length of time must have elapsed to reckon with His servants, according to their faithfulness (Matt. xxv. 14-24; Luke xix. 12-19), and to be judged according to the deeds done in the body (2 Cor. v. 10); because when He finally appears they shall be associated with Him in the administration of His kingdom. "Do ye not know that the saints shall judge the world?" (1 Cor. vi. 2).

In the third place, our Lord plainly promises to keep His watchful ones out of the tribulation. Speaking of that tribulation, when there shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth," He says, "Because thou hast kept the word of My patience, I also will keep thee from [out of] the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). Here, then, is the positive assurance that His people shall be kept, not by His power through the tribulation, but out of the hour, elsewhere rendered "time" and "season," of the tribulation, that shall burst like a storm upon all the world.

In the fourth place, after the Laodicean or last state of professing Christendom, when lukewarm indifference and pride and boasting prevail, and Christ is excluded from His own house (Rev. iii.) the Church is seen no more upon the earth, until she appears in chap. xix. following her Bridegroom from heaven. On the other hand, the representatives of the redeemed, are in heaven. The entire interval between the close of the Church age and the marriage supper of the Lamb is filled with appalling judgments, and the whole scene is intensely Jewish, as shown in the sealing of "an hundred and forty and four thousand of all the children of Israel," the temple, the court of the Gentiles, the testimony of the two witnesses, who, like the Old Testament prophets, devour their enemies with fire, and have power to shut heaven, that it rain not, and have power over waters to turn them to blood, and to smite the earth with all plagues. There is not a hint that the Church is here during the

PERIOD OF AWFUL TRIBULATION; and even the Holy Spirit is not viewed as officially upon the earth, but takes His place before the throne (Rev. i. 4, iv. 5, v. 6).

In the first place, we are distinctly taught that when our Lord leaves the right hand of the throne of God, He pauses long enough in the air to gather His risen and translated saints around Himself. "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). Apart from the fact that the word "shout" is, as Canon Fausset renders it, "a signal shout," a military call and command to His own, with which others have no concern; and apart from the fact that the word "meet," wherever else it occurs in the New Testament, implies a meeting so as to return with the person met, it is certain that there are two stages in our Lord's second advent. He comes into the air, and there summons His own to meet Him, and then He comes with them to the earth. There are not two comings, but two steps of one coming, as there were two steps of His first coming, the one at Bethlehem and the other at Calvary. It is not stated in so many words how long the pause in the air will be, nor why it occurs; but it may be inferred from many Scriptures that it will continue for seven years, during the manifestation of the Antichrist's power.

In the sixth place, the analogy of Scriptures favours the twofold aspect in which the second advent is to be viewed. There is a personal and invisible relation of truth to God, and an open and outward manifestation of it to the world. We are *justified before God* without works of any kind (Rom. iv. 5), but we are *justified before men* by our works (James ii. 24). We are *sanctified before God now* (1 Cor. vi. 11), but we are *sanctified before men progressively* (1 Thess. iv. 3, v. 23). The Holy Spirit

ALWAYS DWELLS IN THE BELIEVER as he stands before God (John xiv. 17), but the Holy Spirit comes upon him for service and testimony before men (Acts i. 8). The believer shall not come into judgment as to his sins (John v. 24), but the believer must appear before the judgment seat of Christ as to his works (2 Cor. v. 10). There is to be a resurrection of the just in glorified bodies, and hence Paul's earnest desire, "if by any means I might attain unto the resurrection from among the dead" (Phil. iii. 11); but there is to be a resurrection of the unjust a thousand years afterwards (Rev. xx. 5). We might expect, therefore, to find that there is to be a coming of the Lord for His people, and then (whether the delay is long or short) His appearing with them, thus bringing the two phases of the second advent into harmony with other great doctrines.

In the seventh place, He has shown us that the rapture or translation is to be secret and unknown to the world, and that His summons to His own will not be heard, or at least not understood, by the unbelieving mass. "Enoch walked with God: and he was not; for God took him" (Gen. v. 24). And no man saw him ascend; but he was kept out of the hour of temptation, while Noah passed safely through the tribulation. When Elijah was caught away in a chariot of fire, only Elisha saw it, and the sons of the prophets searched in vain for the missing messenger of Jehovah. Jesus on His way to the cross cried, "Father, glorify Thy name."

Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." This was distinct enough to His ear, but the people that stood by said "that it thundered" (John xii. 28, 29). Paul on his way to Damascus heard the words of our risen and ascended Lord, "I am Jesus, whom thou persecutest. . . . Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man" (Acts ix. 4-7). Afterward Paul said, "They that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me" (Acts xxii. 9).

Is there then a contradiction here, as infidels in and out of the Church have been saying for centuries? No greater contradiction than when persons, listening to a speaker in a large audience, assert that they do not hear him, although his voice fills the building. It needs a circumcised ear and a circumcised heart to hear the words of the Lord, since "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). Even if the shout of our descending Lord is heard by the unbelieving world, it will not be heard in the Scriptural sense of the word; and no doubt many a jest and scientific guess will appear in the newspapers

ABOUT THE STRANGE SOUND IN THE SKY, none but the elect knowing that it called His waiting and watching ones to meet Him in the air.

- He comes into the air, as the Bridegroom (Matt. xxv. 6).
- He comes to the earth, as the Nobleman who "went into a far country to receive for Himself a Kingdom, and to return" (Luke xix. 12).
- He comes into the air, as "The Morning Star" (Rev. xxii. 16).
- He comes to the earth, as the "Sun of Righteousness" (Mal. iv. 2).
- He comes into the air, to present the Church to Himself, all glorious (Eph. v. 27).
- He comes to the earth, to overthrow the armies of all nations gathered against Jerusalem to battle (Zech. xiv. 2, 3).
- He comes into the air, in blessed fulfilment of the promise, I will "receive you unto Myself" (John xiv. 3).
- He comes to the earth, as King of kings and Lord of lords (Rev. xix. 16).
- He comes into the air, to celebrate "the marriage supper of the Lamb" (Rev. xix. 9).
- He comes to the earth, to prepare the supper of the great God (Rev. xix. 17).
- He comes into the air, to bring His faithful ones to the banqueting house, where His banner over them is love (Song ii. 4).
- He comes to the earth, to give them power over the nations, and they shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers (Rev. iii. 26).
- He comes into the air, for the joy of His followers (John xvi. 22).
- He comes to the earth, to judge the nations (Matt. xxv. 31; Acts xvii. 31).

There is no predicted event between this passing moment and His coming into the

air, but much remains to be fulfilled before He comes to the earth. It would be scriptural to say, the Lord *may* come to-day, or to-morrow, or next week, or next month, or next year; it would be unscriptural to say, the Lord *will not* come to-day, nor to-morrow, nor next week, nor next month, nor next year. If to the statement it is objected that He Himself tells us, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14), it is a sufficient answer to reply that the Father alone has authority to determine when this testimony to His Son shall have been sufficiently borne (Acts i. 7); and since it is revealed that after our Lord's coming to the earth, the saved of Israel shall rush as His ambassadors to the isles that are afar off, that have not heard His fame, nor seen His glory (Isa. lxvi. 19), it is certain that the Gospel will not have been preached to every creature before His coming into the air.

The fact is that we of this Church dispensation have nothing to do with signs and dates, and it is dangerous and delusive to get our thoughts fixed upon these. It is most important to remember that the Holy Spirit takes notice of "times and seasons" only with respect to Israel. Those who form the body of the risen Christ, and are "partakers of the heavenly calling," are timeless people, and need not study history. We are like an army when the general issues his orders, "Be ready to move at a moment's notice." Every inferior officer, and every soldier must be instantly prepared, and continue in a state of preparation, no matter how long the notice may be deferred, until the order to march is received. The Captain of our salvation has commanded us to wait and to watch, and it is not for us to be interposing certain events, nor to be looking around for fulfilled prophecy, before expecting to hear His order bidding us mount up in clouds to meet Him in the air. Nay, our rapture may be quicker than the twinkling of an eye (1 Cor. xv. 22) for that means the closing and uplifting of the eyelid, but the Greek word may imply a single movement. O sweet thought! here one moment, and the next, like a flash, with the Lord. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke xii. 40).

"Waiting we stand,  
And watching till our Saviour shall appear,  
Joyful to cry, as eastern skies grow clear,  
'The Lord's at hand!'"

But now the night  
Presses around us, sullenly and chill;  
Pain, doubt, and sorrow seem to have their will:  
Lord, send the light!

Weary we wait,  
Lifting our heavy eyes, bedimmed with tears,  
To skies where yet no trace of dawn appears:—  
Lord, it is late!

But yet Thy word  
Saith, with sweet prophecy that cannot fail,  
That light o'er darkness shall at length prevail:—  
We trust Thee, Lord!

O Morning Star  
Of heavenly promise! light our darkened way,  
Till the first beams of the expected day  
Shine from afar.

So will we take  
Fresh hope and courage to our fainting hearts,  
And patient wait, though every joy departs,  
'Till the day break.'

ON MATT. XXIV. 34; MARK XIII. 30;  
LUKE XXI. 32.

By REV. A. R. C. DALLAS, M.A.

"Verily, I say unto you, this generation shall not pass away till all be fulfilled."

As the events referred to in this Scripture seem evidently to be spread over a long period of time, it could not be expected that they should be accomplished during the lives of men then existing. Under this impression, commentators have sought for the means of reconciling the difficulty. Some have gone to the lengths of accommodating the events which occurred at the destruction of Jerusalem to the signs announced, in order to bring them within the space of forty years, that they might take the word "generation" in its obvious sense; and others have distorted that sense to apply it to the nation of the Jews as a separate people, contrary to the just rules of language, that they might extend its meaning over a necessary length of time, to reach to the present and future generations. All such persons seem to have been wasting their strength in trying to force the bars of the great gates of a city, while an unlocked wicket was ready at their feet, unheeded from its apparent insignificance. If the pronoun used to characterise the "generation" be properly examined, an access is made to a clear and intelligible meaning for this apparently difficult passage. The word in Greek, translated "this," is a pronoun used emphatically to describe the thing last spoken of, and may be rendered in English as often by the word "that" as by the word "this"; the choice between the two will depend entirely upon the context, as abundantly appears from our English version of the Scriptures. But the most proper rendering which it receives is by the words "the same," a specimen of which may be taken from St. John i. 2: "The same" was in the beginning with God," i.e., this Divine Word just mentioned; and another from Luke xvii. 34: "In that night," or the night last referred to. In the original both these pronouns are the same word, as also in a multitude of similar instances. If it had happened that our translators had rendered the identical pronoun in this passage by either of the words they selected for those now quoted, the mind of the readers would long ago have been familiarised with the simple and powerful meaning of our Lord's application of the parable, "Verily, I say unto you, 'the same' generation shall not pass away till all be fulfilled." What generation does He refer to? With critical accuracy He emphatically refers to the generation last spoken of in the parable, and He asserts that the generation of men upon earth who shall be living to see the budding of the April branches, shall not have been taken from this life until they behold the summer fruits of these glorious events; for as "Esaïas also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. ix. 27, 28).

## WHAT SAITH THE SCRIPTURE?

ARRANGED FOR BEGINNERS.  
By T. POOL BELL.

"Heaven and earth shall pass away, but My words shall not pass away."—MATT. xxiv. 35.

We will first consider our Lord's own words concerning His second coming, as seen in Matt. xxiv. 38-44, R.V., when, in speaking of the hardened and indifferent, He says, "For as in those days, which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away, so shall be the coming of the Son of Man." "They knew not," that is, they would not heed. Noah was a preacher of righteousness to them; but so taken up were they with the things of this life that they had no ears for this preacher of righteousness; and to-day the Holy Ghost is speaking to Christendom, but how few heed.

"Then shall two men be in the field, one is taken, one is left; two women shall be grinding at the mill, one is taken, one is left; watch, therefore, for ye know not on what day your Lord cometh.

"Therefore, be ye also ready, for in an hour that ye think not, the Son of Man cometh."

Dear reader! the foregoing words were uttered by our dear Lord, *they are His commands. Are you obeying?*

Matt. xxv. 1-5, R.V. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish and five were wise, for the foolish when they took their lamps took no oil with them, but the wise took oil in their vessels, with their lamps."

The five wise women represent those who are filled with the Holy Ghost, they obey the command of the Lord in Ephes. v. 18, "Be filled with the Spirit," and unless we are filled continually with the Holy Ghost there must be failure. Note, they both had lamps, it was the supply or lack of the oil that made all the difference. If there is no Holy Ghost in man or woman there will be neither light nor testimony that will stand the test, for it is only as we live in the power of the Holy Ghost that we can be the watching and the waiting ones which the dear Lord desires His people to be. "But the wise took oil in their vessels with their lamps." "Know ye not that your body is a temple of the Holy Ghost, which is in you, which ye have from God" (1 Cor. vi. 19). "The Bridegroom came, and they that were ready went in with Him to the marriage feast, and the door was shut" (ver. 10).

"Oh, wake Thy slumbering virgins,  
Send forth the solemn cry;  
Let all Thy saints repeat it,  
'The Bridegroom draweth nigh!'  
May all our lamps be burning,  
Our loins well girded be,  
Each longing heart preparing  
With joy Thy face to see."

Mark xiii. 33-37, R.V. "Take ye heed, watch and pray, for ye know not when the time is. Watch, therefore, for ye know not when the Lord of the house

cometh, whether at even or at midnight, or at cock-crowing or in the morning, lest coming suddenly He find you sleeping" (not ready); and our Lord then adds, "What I say unto you I say unto all, Watch." How is it that our blessed Lord uses so often this word "watch"? It is because He would have us all go with Him; it is only by unceasing watchfulness that we shall gain the Kingdom. "What I say unto you I say unto all, Watch" (Luke xii. 42-44, R.V.). "And the Lord said, Who, then, is the faithful and wise steward, whom his lord shall set over his household to give them their portion of food in due season? Blessed is that servant whom his lord when he cometh shall find so doing; of a truth I say unto you that He will set him over all that he hath." Are you, reader, feeding the flock of God?

Peter was asked by Jesus as a test of his love, Feed My lambs, tend My sheep, feed My sheep (John xxi. 15-17), and you may say, "I do feed the flock of God"; and then we ask, With what kind of food do you feed Christ's flock? There is only the one kind of food that will nurture the soul of man, "for the bread of God is that which cometh down out of heaven, and giveth life unto the world." His disciples, like wise men, said, "Lord, evermore give us this bread." Jesus said unto them, "I am the Bread of Life" (John vi. 33-35). God grant that we may be found when He cometh feeding His household with the "Bread of Life."

In Luke xii. 45, 46, our Lord draws a picture of the unfaithful servant, who says, "My Lord delayeth His coming; and shall begin to beat the menservants and the maidservants, and to eat and drink and be drunken. The Lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful."

"And if I go and prepare a place for you, I come again, and will receive you unto Myself, that where I am, there ye may be also" (John xiv. 3, R.V.). What rapture, to think that the Lord Jesus receives His waiting and watching ones *Himself!*

We shall close this part of the teaching by looking at the angel's words concerning the Lord's coming.

Acts i. 11, R.V. "Ye men of Galilee, why stand ye looking into heaven? This Jesus which was received up from you into heaven shall so come in like manner as ye beheld Him going into heaven." How beautiful and fitting is the presence of these heavenly beings just at this time. Angels at His birth, angels with Him in His agony in the garden, angels at His tomb proclaiming Him conqueror over death, angels attending His ascension and proclaiming His return. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. xxii. 12).

How long, O Lord our Saviour,  
Wilt Thou remain away?  
Our hearts are growing weary  
Of Thy so long delay.  
Oh, when shall come the moment  
When, brighter far than morn,  
The sunshine of Thy glory  
Shall on Thy people dawn?

## JEWISH SIGNS.

THE Jew is God's sign to the nations and the ages. This sign is growing more significant every day. It is evident that a crisis is fast approaching in the land of Palestine and among the Hebrew people. God said, through the Prophet Zechariah of old, that He would make Jerusalem a burdensome stone to the nations, and the Jews are really one of the heaviest burdens of Continental nations.

He said He would send hunters to hunt them out of the lands where they were scattered; and the Russian Czar and the German people have been hunting them out in the past decade, with cruel severity.

Within the past six months the Russian authorities have recalled their severest restrictions, and the Jews are now allowed to purchase and hold property without restriction. Several prosperous communities already exist in Western Palestine, and two or three railways are now being constructed across Palestine from the coast of Damascus, with a view of connecting with the Euphrates and the Persian Gulf. And now we hear of a new railway that is about to be constructed along the Mediterranean to Beirut, thus connecting the principal ports of the world with Palestine.

While the wealthy Jews do not themselves care to return to Palestine, but prefer to live among the comforts and luxuries of the world's great metropolitan cities, yet they see the movement among the great masses of their people, and they are falling in and supporting it. Baron Hirsch has spent two and a quarter million dollars in his one colonisation scheme in the Argentine Republic.

It is probable that before long, a petition, influentially supported, will be presented to the Governments of Europe, asking the establishment of an independent Jewish State in Syria and Palestine, under the protection of European Governments, somewhat as the Congo Free State is now constituted.

While this is going on politically, a wonderful spiritual movement is progressing in all directions. A quarter of a million copies of the Hebrew New Testament have been circulated among Jews. Great numbers of these have gone to Russia; and the Russian authorities, through a singular providence, have allowed them to enter the country free of duty. The people read them with great interest, and numerous testimonies come telling of the wonder and delight with which this story of Jesus is read. The Church of God ought to be interested in any missionary effort put forth on behalf of God's ancient people. Surely we should be found in this, the time of Israel's visitation, when God is so strangely moving the dry bones of this down-trodden race, giving not only our attention, but our prayers and practical help. We pray the "God of Israel" to continue "stirring up the Eagle's nest" until every Christian shall be fully alive to his responsibility in this respect, for the order of His commission is "to the Jew first."



# The Jew; OR, All About Israel.

## THE WONDERFUL STORY OF "THE LITTLE PROPHET," HERMANN WARSZAWIAK.

COMPILED FROM VARIOUS SOURCES BY THE  
REV. SAMUEL SCHOR.

"What shall the receiving of them be, but life from the dead?"—ROM. xi. 15.

EVEN those who are most spiritually minded are sometimes asking themselves, "How can these things be?" How can the money-loving, self-righteous, indifferent, Christ-hating Jew of to-day become the world's missionary to-morrow, and do more for Christ than Gentile believers are doing? In what sense will their conversion be as "life from the dead"? God has given the world many a demonstration of this grand truth, and every illustration is but a proof that "with God all things are possible."

It seems but yesterday that "the little prophet" was in Russia, a Jew, without any greater knowledge of Christ and His teaching than may be expected from the average Turk or Hindoo; yet to-day he is a Christian, a missionary, and when he preaches Christ thousands of his brethren flock to hear him, while he has already been a blessing to many!

### HIS EARLY YEARS.

Hermann was born in Warsaw in March, 1865, and is therefore only just thirty years old. His parents were Jews of the very strictest type, called Chassidim. They are far stricter than the Talmudists or Pharisees. They are practically the Zealots of modern times, and are most bitter, nay, fanatical in their hatred towards people of another faith. They look down upon all other Jews as too compromising, and not zealous enough for the law of their God.

His childhood was spent in learning Hebrew, and then in studying the Talmud. Very little else was learnt, since strict Jewish Zealots do not favour the study of any modern languages or modern subjects. It is well known that when Sir Moses Montefiore opened schools for Jewish children in Jerusalem, the strict Jews then threatened to excommunicate any parents who sent their children to "infidel" schools where they would learn such "wicked subjects" as geography and history and French! His early education must therefore have been of a very restricted character; yet "He doeth all things well." God knew from the very beginning what work He intended to give young Hermann, He therefore put him under the

### BEST TRAINING FOR A JEWISH MISSIONARY;

for a missionary who wishes to reach the Polish Jews must be a good Hebrew and Talmudic scholar. They will hardly deign to listen to anybody else. This, then, was Hermann's early training. He soon showed signs of his power of reasoning and thinking matters out for himself. As a boy the inconsistency of the present Jewish position began to perplex him. The Jews were without sacrifices, yet God had most strictly enjoined them. Why were there no sacrifices now? Here is how he expresses the difficulty:—"I

remember that when we went on reading about the sacrifices that the children of Israel had to bring for their sins, I asked my father, 'Why do we not offer sacrifices to-day?' He answered, 'Because we have no temple.' 'How, then, will our sins be forgiven?' I then asked him; to which he replied, 'Because we pray for forgiveness.' This did not satisfy me as a true answer, because I knew that our ancestors were told to bring sacrifices for sins besides earnest prayer; in fact, the Scripture itself spoke mightily to me when it says, 'If anyone commits a sin let him bring a *sin sacrifice*—a young bullock without a blemish, and his sin shall be forgiven'; but it never says, if anyone commits a sin he shall pray and his sins will be forgiven. Thus I was almost convinced that a sacrifice is needed for the atonement of our sins. This question about sacrifice for sin I went on asking my teacher and other learned Jews among my acquaintances, but, strange as it seemed to me, the most answers I received were to the effect that I must not ask such questions." At the age of thirteen he was confirmed, and became a "son of the Law." This ceremony is a season of great rejoicing, particularly to parents, who believe that from that day the son is responsible to God for his own sins, whereas before his confirmation they are held responsible for the sins of their children. Soon after he was sent to complete his studies in Rabbinic literature to his uncle's, the Rabbi of Gurah, who met his young nephew with the solemn words:

"PREPARE TO MEET THY GOD."

"I hope," he continued, "you have come here with the object of preparing yourself to meet God." These words seemed to go straight home, and caused very deep searchings of heart. Do what he would, he could not get rid of the great need of an atonement and offering for sin, and yet they had none.

At the early age of eighteen he was married, and, as is customary, he went to live in the house of his father-in-law, who, being a wealthy man, had a synagogue in his house. He continued his studies, and sometimes delivered a "Derashah" or lecture in the synagogue, in which he showed strange "heretical" tendencies, calculated to cause no inconsiderable anxiety to his friends. Many Jews looked upon him as an apostate, and called him "Meshumad," for he appeared to favour the Christian teaching, although he knew nothing of Christianity. It only proves how near the soul may come to Christ, even from a proper study of the Old Testament Scriptures alone.

At this time a New Testament was put into his hands, and the truth, of which he had formerly only had glimpses, now dawned in his soul. Now God guided his steps in a remarkable way. For the further development of his spiritual life it was necessary that he should leave home. In Russia every young man must serve in the army. It became his turn. His parents paid a heavy bribe to the Government officials, but all to no purpose. He was not to be exempted. The only other alternative was to help him to make his escape from that land of oppression and cruelty. He had to leave his wife, and escape into Germany, and for a time he became homeless. He wandered about from place to place, wondering what was to become of him; and yet he was safe in his

loving Father's hands! In July, 1889, only five years ago, he found himself in Breslau. Attracted by some singing one day, as he was wandering listlessly through the streets, he found himself in the presence of Dr. Edward, the Scotch missionary to the Jews. He listened to the address, and at its close asked to be permitted to speak to the missionary. He had evidently heard something that seemed to solve the strange difficulties of his mind, and it need hardly be said the solution was found, where alone it can be found, in Christ Jesus.

Three months later he openly confessed Christ in baptism. On that occasion he told the assembled people why he was a Christian. Jews heard of it, his father was at once communicated with, and he found himself in the fire of a terrible persecution. He was sent to Scotland secretly, and he had the advantage of a short period of six months in a theological college. The idea apparently was to train and ordain him into the Free Church, and then send him forth as missionary to the Jews, for he, like so many other converted Jews, longed to be a missionary. But this was not to be. His persecutors had found out his hiding-place, and it was felt that Scotland could hold him no longer. How wonderfully God always makes His way clear for His servants to follow. The same Spirit that suffered Paul not to go into Bithynia, suffered not Hermann to stay in Scotland; he was wanted at once for important and pressing work.

He had to be sent away to America. He landed in New York in March, 1890, a perfect stranger in a strange land, and without a penny in his pocket, but he emphatically says, "I landed in New York with Jesus as my only Friend." The same day he found his way into Mr. Freshman's Mission (another Hebrew convert and faithful worker), and preached Christ to his unconverted brethren. Soon after he was accepted by the New York City Mission, and began services for Jews in the De Witt Memorial Church, situated right in the heart of the Jewish quarter.

We have said nothing about his wife and two little daughters he had left at home. This was a sad and great trial to him. He knew what to expect from his relations. They would force his wife to be divorced, and he would thus lose at one stroke those three souls who were nearest and dearest to him on earth. But he knew the cost of accepting Christ, and was ready to

### GIVE UP WIFE AND CHILDREN AND PARENTS

for Christ's sake. He wrote frequently to her, but received no replies for some time—her parents never giving her the letters. But at last she managed to find out where he was, and, by means of another address she gave him, they commenced to correspond together, and he was able to instruct her in the way of Christ. In New York his work began to tell upon the thousands of foreign Jews who have settled there. His meetings were at first attended by a few only, but the numbers continued to increase by leaps and bounds, and God's presence was greatly manifested. Only eighteen months after he had landed in New York, his work was gaining such notoriety that the American press took cognisance of the movement, and the following paragraph from *The New York Observer* shows what was thought then already (1891) of this move-



ment. It is headed "A Wonderful Work." Here are some sentences:—"On a recent Saturday, when we attended this service, every seat was occupied. Only men occupied the ground floor, and nearly all of these were comparatively young. All were decently clad, and had the appearance of being in comfortable circumstances. Their attention to the discourse of the missionary, Mr. Warszawiak, was remarkable for its intelligent and decorous recognition of the points made by the speaker. He speaks in a foreign tongue with intense earnestness, graphic power, effective action, all his faculties and powers of mind and body being successfully engaged in his evangelistic work. It would be impossible not to hear and be interested in his message. But of course *the wonder is, that this inaccessible class of people will come, week after week, to the number of five and six and seven hundred at a single service.*"

The De Witt Church soon became too small. Numbers of Jews who came to hear could gain no admittance. Surely "old things were passing away!" The eagerness to attend became so great that the doors were besieged and the police had to be called to preserve order! Here is his account of what happened one Saturday:—"I am sorry to say that last Saturday there was quite an uproar. Too many people had forced their way into the church, and at 2.45 p.m., when the meeting was opened, the police closed the entrance doors. We who were within proceeded quietly, unconscious of the great commotion in the street. In a short time about three hundred Jews gathered at the doors and struggled with the police for admission, showed their invitation cards, offered entrance money, &c., and would on no account move off. At the conclusion of the first meeting I was obliged to admit the people who had been standing in the street, and preach over again the same sermon on Heb. viii., with Jer. xxxi. 31-34."

No wonder that a good Christian minister who was present at one of these meetings said, "Looking at this great audience of Jews in the Church of Christ Jesus, our beloved Saviour, makes me surely believe that *the day of Israel's redemption by Him is very near, if not at hand!*"

But the

#### NUMBERS CONTINUED INCREASING!

He says:—"The dear Lord Jesus still increases our work, and it seems as if we must cry out, 'Hold, Lord, it is enough!' for though the church, the large Sunday schoolroom, and the two class-rooms adjoining are all open (and can contain nearly a thousand people) we are still obliged to send many away every Saturday. We hang up a notice on the front door when the place is full, 'Alles besetzt' (*i.e.*, 'the place is full'), and on the invitation cards it is added, 'No admission after three o'clock.'"

God's Holy Spirit was also very manifest at all these meetings. Numbers confessed Christ, and numbers asked to be baptized. perhaps the most remarkable and unheard of feature is the fact that the Jews who confessed Christ were *not* hated and persecuted by their Jewish brethren; on the contrary, they were often congratulated with sweet and touching words, as though they themselves

were envious of their brethren who had found and confessed Christ. After the baptism of a convert, Mr. Warszawiak says:—"All the Jews who are present at the close of the service congratulated brother M. Everyone shook hands with him, saying, 'May God keep you in the religion you have just confessed for ever and ever; but show always your love and true sympathy with your forsaken Jewish brethren.'"

Again, at the conversion of four Jewish brethren, he says:—"Certainly, my poor heart was never so full of joy as on this Lord's Day, especially when the dear brethren addressed the congregation and explained why they turned to Christ, 'the Son of God.' No eye remained dry, every heart was moved, and I wept for joy. Many embraced and kissed the dear baptized ones. If you knew what a severe struggle those dear brethren have passed through before they could resolve to forsake father, mother, brother, sister, bride, and property for Jesus' sake, you would praise the Lord much more for their victory. Remember, too, that Guthertz, Plevy, and Kern have desired baptism since last year. The four new brethren are indeed *full* of the Holy Ghost, and the multitude of Jews who were present at their baptism were visibly impressed."

In November, 1892, Warszawiak crossed the Atlantic for rest and change. He spent a few months in England and Scotland. He had written to his mother to say that he would be in Europe, and urged her to come and see him in London and bring his wife. His wife too heard, and determined to use this opportunity to join her husband. It was no easy task, for she was closely watched, and she was determined to take her two children with her. She chose a day—but I cannot do better than give her own words:—

#### HUSBAND AND WIFE AGAIN UNITED.

"None of my people knew anything of this until I had already left for the station, but just as I was purchasing tickets, who should I see, to my great consternation, but my father, mother, and almost every one from the house. My parents took me aside and argued as best they could that I should not go. The other people of the house took away in the meantime all luggage I had with me. I told them that their arguing this time was absolutely to no purpose, as I must go to see my husband, cost what it may.

"They realised their inability to prevent me from boarding the train, and thought that if I could not take my children with me I would not go away. (Many, many times before would I have gone to join my husband had it not been for my dear little daughters, whom they would never let me take with me, and from whom, with that love I have to them, I could not bear the thought of parting.) At the last moment they snatched my children from me, and said: 'Now, if you wish to go by yourself, you may do so,' thinking that I would certainly not go away without them. I wept and cried bitterly, begging them to have mercy on me and give me back what was my own flesh and blood, but they only turned a deaf ear to my entreaties.

"I now stood alone and did not know which way to turn, but just at this moment God visited me, and the words my dear hus-

band quoted so often in his letters, saying that Jesus said: 'Whosoever will not forsake father or mother, wife or child, house or land for His sake, is not worthy of Him,' flashed themselves upon my mind, and I realised for the first time that if ever I was to get nearer to the truth as it is in the Lord Jesus, and ever to unite again with my husband, I had to make a great sacrifice, and though my heart was torn and bleeding, I stepped into the train and at once fainted away. Upon recovering I found myself in the moving train already a number of miles from Lodz. In three days later I reached London, and met my beloved husband for the first time *after a separation of six years*, which to me seemed to have been as much as a lifetime."

They returned to New York, throwing fresh zest into their work. Soon after his return, finding that the numbers did not diminish, but seemed only to increase, he determined to extend his work by building a large hall, capable of accommodating 3,000 people, to be called

#### CHRIST'S SYNAGOGUE.

He would have regular services and Mission meetings for converts and Jews, which would be conducted in Hebrew, while the preaching would be in various languages, such as Hebrew, German, English, and Yiddish. He also intends to connect with it a training college for Jewish missionaries. He says that in the autumn of 1892 *four thousand three hundred adult Jews had intimated to him in writing, their readiness to attend a Christian Synagogue such as is proposed to be built.*

#### CONCLUSION.

In conclusion, we cannot help asking ourselves this question: if one Jew, converted only five years ago, can already be achieving such glorious victories for Christ, what may we not expect from a whole nation, when brought to the truth? Surely it is not mere idle speculation to say, they will shake the world, they will turn it upside down; the evangelisation of the world, carried on as it is, in the very smallest and most limited way, by individuals, will then be carried on as God's work should be. OH HOW IMPORTANT TO EVANGELISE THE JEWS FIRST!

\* \* \* \* \*

#### THE CHILDLESS FATHER AND MOTHER.

We cannot quite close this account without one word of sympathy for the loss of two little children. While Mr. and Mrs. Warszawiak are working for Christ, far away, many thousands of miles from them, are their two little ones, in the house of their grandparents. These children are being brought up as Jewesses, to hate Christ and His teaching, to hate all followers of Jesus. How are they being taught to think of their parents, who can tell? God knows! Will they ever see their little ones again? Let all who are fathers and mothers, and can therefore understand what the anguish of soul of the bereaved parents must be, plead with the great Master, that He may, in His own good time, and His own way, unite parents and children together.

Those who wish to know more of the work should write to his great friend and spiritual mother, Miss Douglas, 1, Roseberry-crescent, Edinburgh.

## GENERAL JEWISH NEWS.

THE RUSSO-JEWISH COMMITTEE is doing good work in drawing attention to some of the Russian atrocities. Here is some of the latest news:—

THE chief administrative authorities of the South-Western District have requested the Council of Ministers to continue in force the order of April 19, 1891, for the increase of the Kieff police force, the necessary funds being provided from the Jewish meat tax. The Ministers have sanctioned this unfair arrangement, but add that should the meat tax be abolished, the cost of the extra police should be defrayed by the town.

THE *Novoye Vremja* says:—"Easter week in Ekaterinoslav has again seen anti-Jewish disturbances. A crowd of semi-drunken men, enraged by some soury Jews, started from the market place where they were having a 'good time,' and commenced breaking the windows of shops and houses. The efforts of the police to stop the riot were of little avail, and the military had to be called out. The Governor of the Province and State Councillor Martynoff appeared on the scene and persuaded the crowd to disperse. The presence of the military did a great deal towards calming the rioters, as they understood that 'extraordinary' measures would be taken. Inquiries are being made into the causes of these anti-Jewish riots."

THE RABBI AND THE CZAR.—Dr. Kranskopf, a distinguished Rabbi and an American subject, notified recently his intention to visit St. Petersburg, and seek to interview the Czar on the subject of the Jewish persecutions. He has, however, received a notice from the Government authorities that he will not be permitted to enter Russia at all. The Americans are up in arms, for is this not a breach of international law? The matter will not be allowed to drop. The subject will be brought before Congress, and it will be interesting to follow the sequel of this strange episode. Dr. Kranskopf is determined to proceed to Russia, in spite of this prohibition.

THE *Kiyevskaye Slovo* says:—"The expulsion of the Jews from the village of Nikolsk has begun. The number of families ordered to leave reaches 400; the remaining families, about 100 in number, have the right of residence as they were incorporated in the village prior to 1865. . . . After the Jews have been expelled, Nikolsk will once more become the miserable hamlet it once was."

THE Jews' Free School in London with its 3,500 children is to be congratulated on its success. Government Inspectors are not generally very liberal in bestowing praise, except, of course, when well deserved. They then use such terms as "admirable," or "excellent," when describing some very successful school. But in their report they describe the mathematical work done in the above school as "phenomenal." Taking into consideration the fact that more than half the children attending these schools are "foreigners," who possibly have to learn English first, the success achieved must, indeed, be most remarkable. This school costs about £12,000 to keep up, being an expenditure of £3 10s. 7d. per child, as against £3 11s. 5d. per child in the London Board School.

A NEW BARONET.—Her Majesty has been pleased to confer the honour of a baronetcy on Mr. Samuel Montague, M.P. for Whitechapel. Sir Samuel Montague is a staunch friend of his own people.

THE JEWISH POPULATION in the provinces is evidently on the increase. The foundation-stone of a new synagogue has just been laid in Leeds. When built, it will accommodate 1,000 worshippers.

A JEWISH LECTURE ON ISAIAH was recently given to members of the Young Zion Institute. This Society may be considered a juvenile branch of the Ohovevei Zion. It was delivered by one of the leading Jews of England, Dr. Friedlaender, who is Principal of the Jews' College. Remembering how full Isaiah is of the Gospel of the coming Messiah, the lecture is remarkable for the almost

entire absence of any reference to the Messiah. One almost wonders why great Rabbis and teachers in Israel fight shy of the subject.

ANTI-SEMITISM IN GERMANY is advancing to the extent of endangering military discipline. A private in the Landwehr at Göttingen refused to carry out an order given to him by a Jewish non-commissioned officer, on the ground that he took no orders from Jews. The soldier has been arrested for insubordination, and is liable to five years' imprisonment.

NEWS FROM MOROCCO.—Muley Hassan, the Emperor of Morocco, is dead. A tyrant like all Oriental monarchs, he was yet benevolently disposed towards his Jewish subjects, although they are fearfully oppressed by petty rulers and officials. With his death the Jews begin to tremble, for his successor will not ascend the throne without much riot and bloodshed, in which case most of their rage will be vented on the poor Jews.

## COLONISATION AND PALESTINE NEWS.

A VERY SUCCESSFUL COLONY is Rishon le Zion, near Jaffa. Last year the vine crop alone sold for £560. It has 200,000 fruit trees, and half a million vines.

THE TOTAL PROPERTY recently bought by Baron Edmond de Rothschild in the Hauran (Bashan), forms an area of about forty-five square miles.

SOMETHING TO IMITATE.—The English philanthropist, Mr. L. Oliphant, who has purchased from the Turkish Government some considerable quantities of land on behalf of the destitute Jews, is now, says *The Daily Chronicle* St. Petersburg correspondent, endeavouring to obtain from the Russian Ministry of the Interior permission for 500 Jewish colonists to settle there.

THE SUCCESS OF THE AGRICULTURAL SCHOOL of the Alliance Israélite Universelle at Jaffa has induced several large landowners of the Mahomedan faith in Palestine to solicit M. Niégo, the director, to place with them several of his pupils in order to cultivate their property. The director believes that it is through the medium of these rich non-Jewish landed proprietors that the inclination of Jews for agricultural work will grow. With the sanction of the Alliance, M. Niégo has opened in Jerusalem a dépôt for the sale of the products of the school.

THE SUPPOSED TOMB OF OUR LORD.—An effort is being made to purchase the plot of ground supposed to contain the tomb of our Lord. There is much to be said in favour of the modern theory that "Jeremiah's Grotto," a small hill just outside the northern gate of the city, is the "Skull Hill." But is it not somewhat premature to suppose that the first tomb discovered in a garden near the Hill must be the tomb of our Lord? The price of the field, including the tomb, is £2,000. The Rev. Evan Hopkins, who recently visited the Holy Land, is the hon. secretary.

HOW MATTERS ARE PROGRESSING IN JERUSALEM.—The British Consul at Jerusalem, in his latest report, gives some interesting details respecting the present condition of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly there were fields and vineyards. Every available piece of land is now being bought up by private persons, or by benevolent societies or missions, and already the name of "Modern Jerusalem" has been given to this new quarter. Last year the first public garden was completed outside the Jaffa Gate, and the trade is generally increasing, especially that in Jaffa oranges, olive-wood work (now an important industry), and olive oil. The export of colocynth declined in consequence of a tithe levied on it by the authorities. It is gathered by the Arabs in the neighbourhood of Gaza, where it grows wild. An interesting

enterprise, which has recently been commenced, is the collection of the bitumen which rises to the surface and floats about on the Dead Sea. Two sailing boats were taken by train from Jaffa to Jerusalem, and then conveyed on carts to the Jordan, where they were floated down the river to the Dead Sea, and they are now engaged in picking up the bitumen, which is in much request in Europe. The Consul thinks it would be advantageous to trade with the inland districts if a steam launch and several lighters were placed on the Dead Sea to ferry across the produce of Moab, which is a country rich in cereals, fruit, and cattle. At present it is conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days.

## JEWISH MISSIONARY NEWS.

WE are sorry to hear that the London Jews' Society commenced its new year with a heavy debt. They have issued an urgent appeal to all friends of Israel. We would strongly urge all to help to wipe off the debt, for surely, with all these wondrous movements going on, this is not the time for any work amongst Jews to be hampered with debt. They say "When they are constantly receiving fresh applications from the Society's missionaries for more help, the committee feel it most difficult, if not indeed impossible, to retrench, especially at a time when the Lord is manifestly awakening inquiry, and encouraging work amongst His ancient people Israel. In response to this appeal, the committee have already a clear indication that it is God's will that they are to 'go forward.' One 'Anonymous Donor' has sent £1,000. They have also received from other friends donations of £100, £50, £5, and less according to their ability to give. Our good friend, Canon Fausset, of York, has generously promised £50, provided that by July 15 nine others will each give the same amount. Another 'Friend to Jewish Children' has promised £50 to the Building Fund of the Girls' School, Jerusalem, if nine others will each give the same amount. Will not many of your readers kindly co-operate in this?"

LET each reader of THE MORNING STAR send some contribution. They should be sent direct to the Society's office, 16, Lincoln's-inn-fields, London, W.C., or to the Editor of THE MORNING STAR, 14, Paternoster-row, London, E.C., who will gladly forward them to the Society. Such donations will be acknowledged in these columns.

THE REV. JOSEPH SEGALL, missionary to the Jews in Damascus, gives the following interesting anecdote:—Some time ago I visited the parent of two of our children—it was one of the Jewish festivals—and he said to me, "If only you had been here an hour ago you would have met one of our Rabbis; and he was very angry with me." I asked him why, and he said the Rabbi had come in, and in order to make himself agreeable to the boys, he called them and asked them to repeat the Jews' prayers. The boys innocently began to repeat one prayer after another from our prayer-book. The Rabbi did not at first seem to take them in, but when he realised the truth he was simply horrified, and he told the Jew that he must take away the children at once. I asked the Jew: "Are you going to take them away?" "No," he said, "I told the Rabbi so; for the last two years since my boys have attended your school they have behaved better at home, and what is more they have shown more reverence for their parents."

DR. AND MRS. ROCHA, of the Mildmay Mission to Jews, are visiting the Jewish colonies of Barou Hirsch in Argentina. We call the following interesting items from their report:—

"Saturday, March 31.—We left the Fonda in the *volante* at 7 a.m., and our direction lay almost due north. The first Jewish house was reached at 9.30 a.m., but the master of the hut was going to the school. He is the blacksmith of the Colony. The young people here can speak Spanish, English, and German. The latter is the language of their parents, the first they have learnt in their wanderings in Chile and in Argentina, the other in the Mission schools at Jerusalem. They do not think of staying here very long. Their hearts seem

much drawn to the land of their fathers. Their next door neighbour is an independent farmer, with about fifty hectares of land. He was glad to meet with people that sympathised with his troubles, and was touched when he heard the books were without charge.

"Tuesday, April 17.—We left for the Colony at about 8.15 a.m. The morning air was very keen, and we were glad to put on our wraps. In about one hour and a half we reached the first Jewish house. They were busy with the cleaning of their house, preparing for Passover. A few women came to the conveyance and also a man. We offered him a Tanach and several of the other books. He looked into them, and then passed them to the women, declining to receive them. Perhaps he pretended to decline, but we took back the books, and after saying a few words to the Jewesses we went on our way. Everywhere we saw indication of preparations for the Passover, but the people received us, as a whole, in a friendly manner, and took the books. At one spot a Jew pretended to be examining a gate, but we had seen him cross a field, and we asked him the way. He came near and told us, and then asked why we had not gone up to his house. He received several of the books."

"I do not think that there is much scope for a long continued Mission work amongst the Jews of South America. There are no doubt a few Jews in most of the large towns, but it would cost much money and time to reach these few who are for the most part utterly indifferent to their own customs and traditions, and care little about 'religion.' The recently arrived 'Russian Jews' are the most accessible to the Gospel, and I trust that they may have an influence for good in stirring up not only the national feeling, but also awaking religious life in their unbelieving brethren. Russia to a large extent is the key of the evangelisation of the Jew. Turkey, I believe, will prove the key also to the evangelisation of the Spanish Jews. In those countries the Jews are easily got at, and easily supplied with Christian literature."

"THE PORTS where the Jews embark for foreign countries (South America, North America, Africa, &c.) should be made the objects of special endeavour. Odessa, Constantinople, Hamburg, and Marseilles are among some of these ports, also Liverpool."

THE BARBICAN MISSION TO THE JEWS.—In a paragraph in our last issue referring to this mission, it was stated that Herr C. Z. Lipshytz was baptised some eight years ago by the missionary of the London Jews' Society in London. We regret that this incorrect statement appeared in our pages, as Herr C. Z. Lipshytz writes saying:—"I was not baptised in London, nor by a missionary of the London Jews Society, but by Dr. Kohle in Königsberg, in the year 1876. I came to England in 1887, hence I was a baptised Christian of nine years' standing when I arrived in this country."

## JEWISH FACTS AND FIGURES.

THERE are 200,000 Jews now in New York city alone. What opportunities for missionaries! Plenty of scope for Herman Warszawiak and others.

RECENT statistics inform us that there are between five and six million Jews in Russia. Baron Hirsch has lavished nearly a million of money on some 3,000 Russian Jews by sending them to Argentina. Surely only a drop in the ocean!

ALTHOUGH there are plenty of synagogues in London, it is said that there are nearly 60,000 Jews without synagogue accommodation. We want a "little Messianic prophet" to start a "Christ's synagogue" in East London. Can such a man be found in England?

THAT useful Jewish organisation, the Alliance Israélite Universelle, spent last year 731,439 francs. The greater part of this sum went in supporting schools and apprenticing youths to some trade. But a considerable item—nearly

100,000 francs—was devoted towards the maintenance of that excellent institution, the Agricultural School at Jaffa.

THE REV. W. BECKER, of Berlin, baptized a Jewess last month. Dr. Ellis, a veteran Jewish missionary in Warsaw, baptized five Jews and Jewesses in April, and twelve in May.

SINCE 1860, when the Abyssinian Mission to the Jews was started, some 1,470 Falashas have been baptized. We wonder how many of our readers know who these Falashas are?

IN spite of the discouragements on the part of the Russian Government, there are no less than 64,000 Jewish agriculturists in Russia, who till the ground, and who have succeeded in such an avocation. Yet many say, "Can Jews become farmers?"

JERUSALEM has nearly trebled its population in twenty years, but the Jews have increased just fourfold. Out of about 60,000 inhabitants, 42,000 are Jews.

JEWS can reach Palestine from South Russia at a small cost of only £1 per head. They start from Odessa, and go direct, without change of any kind, to Beyrout or Haifa.

MAJOR CONDER, of the Palestine Exploration Fund, says that the average temperature in summer in Palestine is not much greater than that of Southern Italy. The average shade temperature in the hot months in the higher lands is about 85° F.

THE cost of land in Palestine is only a third or a fourth of that which must be paid in America.

THE plains of Bashan, if properly cultivated, would not only support its own population, but would have plenty of good corn to export, which would easily compete with the Russian supply, and with that of India, through the expensive Suez Canal.

A YOUNG Jewish sculptor received the first prize of the Royal Academy of Arts in Munich.

BRONISLAV HUBERMAN, the marvellous child violinist, is the son of Jewish parents.

## NOTICES OF BOOKS.

*The Bible: Is it the Word of God or of Man?* By H. D. Brown. London: Alfred Holness. Price 1s.) This is a capital book. Thousands to-day have difficulties about inspiration and the Divine authorship of the Bible. Let such give this volume a patient and careful consideration, and we are assured the earnest student will be bound to admit that the Word of God indeed holds its own against all comers. Infidelity concerning the Scriptures of truth abounds, it is true, on every hand; but, thank God, there are those who, like our friend Mr. Brown, do not hesitate to carry the war into the enemy's camp. The book should be read, especially by every young man, who is perplexed about the "views" of Huxley, Tyndall, and other assailants of the Scriptures.

*The Christian Alliance.* Edited by Dr. Simpson. *Kingdom Tidings.* Edited by Dr. Stearns. *The Light Bearer.* Edited by Rev. J. M. Orrock. These three interesting publications are duly received. We read them with exceeding profit, and heartily commend them to Christian friends.

*The Reaper.* Edited by John Anderson. (Bible Training Institute, Glasgow.) We are very glad to receive this useful monthly. It must be most helpful to those who value clear, sound, Scriptural exposition. Many of the articles are just brimful of interest.

Monthlies received:—*On and Off Duty*; *The Railway Signal*; *Out and Out*; *The Christian Treasury*.

Weeklies received:—*The Christian*; *The News*; *Word and Work*; *Life of Faith*.

## ANSWERS TO CORRESPONDENTS.

We shall be most happy to answer any questions, as far as we are able, and as space will permit, provided they are of general interest. All communications should be addressed to THE EDITOR, MORNING STAR, 14, PATERNOSTER-ROW, LONDON, E.C.

Q. (R. E., Clapham) asks whether we are justified in interpreting Isa. xiv. 9-15 and Ezek. xxviii. 11-17 as referring to the fall of Satan? Do they not rather refer to the Kings of Babylon and Tyre?—A. Surely Isa. xiv. refers primarily to the Beast, the last head of the future Babylon of the Apocalypse? Ver. 15 and Rev. xix. 20 appear to confirm this view. As regards Ezek. xxviii., Tyre historically is assuredly referred to, but careful consideration of the passage will certainly show that a power far beyond that of anything earthly is alluded to, and this none other than He who is the Prince and God of this world.

Q. (A. K. L., Carnforth) inquires whether Luke xxi. 36 does not indicate that only watchful believers will be translated when the Lord comes? Does not the exhortation to "watch and pray" imply that there will be a distinction between those who are "counted worthy" and those who are not?—A. We believe this scripture to be addressed particularly to Jews, and refers to their future persecution under Antichrist. Those who will go through it are exhorted to watch and pray, so that, escaping all the dangers around, they may stand before the Son of Man in that day, forming a part of the faithful Jewish remnant.

Q. (R. P., Acton).—What does the Prophet Micah mean (chap. iv. 1) when he speaks of the house of the Lord being established in the last days? Does he mean a literal house?—A. He refers certainly to the yet future wonderful glory of the literal Mount Moriah, which will be exalted above all other mountains for glory and beauty when the Temple shall yet again be built upon it (Hag. ii. 9 and Isa. iv. 5, 6).

ARRANGEMENTS have been made to hold a series of eight meetings on the Coming of the Lord, at the Gospel Hall, Station-road, Billingshurst, Sussex. Mr. James Sprunt, of Lisson Grove, has promised to speak each evening from July 15 to 22. Prayer is earnestly sought that blessing may result.

A CONFERENCE on "The Second Coming of the Lord" will also be held, God willing, in the Railway Mission Hall, 247, South Wellington-street, Glasgow, on Saturday afternoon, August 4, at four p.m. Dr. McDonald, of Motherwell, and Messrs. A. B. Munro and H. Downie, of Glasgow, will take part, and Mr. G. Grime, of Greenock, will preside. The prayers of God's people everywhere are earnestly sought by the conveners that great blessing may attend this meeting.

## PUBLICATION ANNOUNCEMENTS.

It is especially requested that all orders for this periodical and all business letters in reference to the same should be addressed to Mr. ALFRED HOLNESS.

SUBSCRIBERS will kindly take notice that the magazine is issued on the 15th of each month, and the paper is posted immediately thereafter.

We have important articles already in type, which will appear (God willing) in subsequent issues, by Rev. A. Wilkes, B.A.; Pastor F. E. Marsh; Rev. H. C. Sturdy, M.A.; Mr. James Sprunt; Rev. Marmaduke Washington; Mr. Rawlence; and other papers by valued and esteemed contributors.

## "THE MORNING STAR" FREE DISTRIBUTION FUND.

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## PALESTINE COLONISATION FUND.

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All communications for the Editor, and books for review, to be addressed care of the Publisher, A. HOLNESS, 14, PATERNOSTER-ROW, LONDON, E.C.



The



Morning



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**"SATISFIED WITH FAVOUR: FULL WITH THE BLESSING OF THE LORD!"**

(DEUT. xxxiii. 23.)

We are greatly pleased that the June and July numbers of our magazine should have been so highly valued and so much in demand. From all quarters we hear, and especially of the July number, praise and thanksgiving. That this should be so, and that the circulation should be largely on the increase during the *two months* when, in many ways, we have been specially tried, and when, on account of illness, we were able to do so very little in the way of choosing and arranging matter to be published, while it humbles us, exalts our God, and we may well glory in this.

We seem to hear Him say, as in Jeremiah ix. 23, "Thus saith the Lord, Let not the wise glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches: but let him that glorieth glory in *this*, that he understandeth and knoweth Me, that I am the Lord." Yes; it is a blessed rest to know that He is after all the real leader and commander in all things pertaining to His own work. Like Joshua, we see in the forefront of the host the great Captain, unseen, it may be, by others, but always visible to the faith of His true servants, and we would put off *our shoes* from off our feet. His is the work; to Him be the glory.

THOSE of our readers who have not yet seen the July number should get it at once. The addresses and papers are exceedingly valuable. Much of the matter, of course, is from the addresses delivered at the Piccadilly and Clapham Conferences, and of these we would draw special attention to the revised reports of addresses by Dr. Robert Anderson, the Rev. Canon Fausset, the Rev. Mr. Eppstein, and by the Rev. Mr. Urquhart and Mr. Sims. Besides these, however, there is an exceedingly helpful and valuable paper on "The Rapture" by Dr. Brookes, of St. Louis, which ought to be read by every Christian. It deals chiefly with the question of the *interval* which must elapse between our Lord's coming to the air for His saints and His subsequent descent to the earth with those whom He has first gathered to meet Him on His journey. The whole paper is most exhaustive, highly interesting and very helpful.

MANY of our friends are urgently requesting to know *when* we are to have another West London Conference. Our answer is that *we* would gladly arrange for such a conference at once, but we cannot think that it is the mind of our Lord that two or three should be burdened with the expense. Such conferences cannot be held without considerable cost, and we think that *all* those who value them and believe them to be useful ought to bear a share in the expense. So much do we feel that if we are to have a series of such conferences in London it is desirable that *the many* rather than the few should bear the burden of cost, that we have ventured to ask the Lord to show His mind about the next one by putting it into the hearts of *many* of our readers to send the money needed in small contributions. Such contributions may be sent to the editor or publishers of THE MORNING STAR, or to the Rev. A. Wilkes, B.A., Bronte House, Gorleston, Great Yarmouth. In this way all the Lord's people who are truly interested in spreading the good news of our Lord's speedy advent will have the privilege of sharing in the work, and it may be that the way will thus be opened to hold a series of important conferences all over London.

In the meantime we are being brought into touch with many smaller conferences in many parts of the country, where there is a rapidly increasing desire among the Lord's people to know

more of this precious truth. From time to time we shall be glad to report such. Where friends are sure that there is an opening for such conferences we shall be glad to hear from them, and will do what we can to supply speakers.

THE increased circulation of THE MORNING STAR is a stimulus to make it still more widely known. Our blessed Master seems to say, "Speak out; cry aloud; spare not." We look upon it as a call to send forth this messenger on a still wider range of service. In order to this we long to be able to *distribute freely* on a much larger scale. Numbers of letters constantly reach us from abroad and from various parts of the home sphere requesting free grants for distribution. So far, thank God, we have been able to respond liberally to such requests; but if our readers care to help in this, we *should* like to be able to do so much more fully. Let us agree to pray for the *free distribution fund*. From time to time we will inform contributors what grants are made, and where free distribution is being encouraged.

FROM all this it will, we trust, become quite clear that the work of THE MORNING STAR is by no means over. We have received one or two rather puzzling letters asking us "whether it is true that we are about to give way to other magazines." *Of course it is not true!* If any such idea has been suggested, it has come from the wrong quarter. As stated in our July paragraphs, by the grace of God and His good hand upon us, we mean to go on and shine more brightly than ever. There is no other magazine quite upon our lines, and we believe no other can quite fill our place. Certainly not till our Lord pleases otherwise; and as yet He hath been pleased to seal each copy of our magazine with His "Ebenezer."

THE great Keswick gatherings have once again been held, to the instruction and comfort, and, we trust, to the spiritual growth of thousands. We were glad to see that on the very first night in the large tent the truth that the Lord's advent is near was emphatically declared by the Rev. C. A. Fox before a dense crowd of eager listeners. "We are here," he said, "first of all, to emphasise the truth that the bridal procession is being formed rapidly, for the coming of the Lord Jesus Christ in His



blessed person and glory. Again, we are here to emphasise the further truth of the absolute folly of the Church of Christ in going out to meet her Lord without taking with her the vessels of oil, together with her profession of His blessed truth and presence. In the next place, we are here to emphasise the truth of the exceeding bitter cry which is rising up from hearts in all directions, and in all parts of Christendom, 'Give us of your oil, for our lamps are going out.' The churches were professing to be ready, and yet they uttered those very words."

Such words are very solemn. We have long felt that the *very coming together* of believers in their thousands year after year to such meetings, very many confessing to a felt want, and longing eagerly to have it supplied, is of itself part of this "exceeding bitter cry." Would God that all who know the truth but lack the Holy Spirit's power may speed them, even now, to the only source of supply, the Saviour Himself.

THE Prophetic Conference was this year held prior to the great Convention in a smaller tent, provided by the Convention for overflow, missionary, and other meetings, instead of the "Drill Hall." This preliminary conference was presided over by our beloved friend Mr. James Mathieson, and among the speakers were the Revs. John Wilkinson, John Sloan, F. E. Marsh, J. Luce, Dr. Neatby, Dr. White, and Messrs. W. R. Lane and W. G. Carr. We need only give these names to show how interesting, important, and helpful the addresses were.

WE have had so much valuable matter of late that we fear our question and answer column has not yet had the attention which many of our readers as well as ourselves would desire. As soon as possible we shall endeavour to give this fuller attention. In some cases questions of more than usual importance will be answered by means of short papers, as in the July number, for example, at page 135, in the valuable little paper by Rev. A. Dallas. Let our question senders wait patiently sometimes, and look for such short papers.

WE desire most earnestly to thank those of our readers who are sending copies of THE MORNING STAR to their acquaintances and friends, and we think a post-card just received will cheer them in their good work, and stimulate others to do more in this direction. As will be seen, it comes to us from South Africa:—

"48, Loop-street, Cape Town, S. Africa,  
"July, 1894.

"Miss Thackray has had copies of THE MORNING STAR forwarded to her from friends in England, and cannot express her thankfulness to the Editor for it. The paper is a great joy and real inspiration, and she is seeking to spread it among

ministers and others. She prays God will continue to bless it abundantly."

We have similar letters from Madras and Victoria, all sent in consequence of copies of the magazine having been forwarded by friends in England. We cannot but feel that this kindly co-operation on the part of many of our readers is already bearing much fruit.

WE have a very cheering letter from our beloved brother Mr. George Soltau, of Mildmay, Victoria. He has just returned to his work there after a brief visit to India, where he first heard of and saw copies of THE MORNING STAR. He says: "I came across the first number somewhere in India, and was greatly delighted with the programme set forth as the aim of the paper. There is no doubt that it will meet a deep-felt want, and many of us in Australia are very thankful to God for putting it into the hearts of His servants to start this paper. We have seen only the first three numbers as yet, and are looking out for each month's part with increasing interest." He goes on to say that there is a widely open door for Second Advent truth both in Australia and India, and that the terrible spread of democracy in our Colonies makes it very necessary that counteractive truth such as our magazine gives should be widely distributed. He then gives the names of twenty-two earnest workers whom it would be well to supply with copies. This we trust, by God's good providing, to be able to do. Will our readers continue to pray most earnestly for all this great work which He has so marvellously in such a short time given us to do to the very ends of the earth.

In a very interesting letter from India our friend Mr. Gillings relates an incident which first led him to write on the Lord's Coming in the vernacular. A lady missionary had been reading our brother's little books, "Maranatha" and "The Days of the Son of Man." God blessed them to her, and she took an early opportunity of waiting upon Mr. Gillings. She said, "I see that I have been all wrong in my teaching, and now I don't know what to do! I have twenty Bible-women who come to me regularly for instruction. What shall I do?" The reply was, "I suppose you teach them to turn from idols to the Living God?" "Yes." "Well, that is repentance, and involves faith in Christ. You teach them also to lead holy lives?" "Yes." "That is, to serve the living and true God. Do you not also teach them to wait for His Son from Heaven?" (1 Thess. i. 9, 10). "No." "Then, I think you had better do as the Apostle Paul did." "This incident," our brother adds, "prompted inquiries as to how far missionaries were teaching native Christians 'to wait for God's Son from heaven,'

with the result mentioned in your notice of my work, and the consequent vernacular publications."

ALAS! alas! it is not in India only that God's children are being left in ignorance of THE BLESSED HOPE. We are constantly receiving letters with the sad statement, in one shape or other, that these truths are never heard from the pulpits of our own land. Pastors, teachers, ministers, is there a conspiracy of silence among you on this part of the Holy Spirit's testimony? What can be the reason that a truth of which the pages of our Bibles are full can be so universally ignored? Thank God for the exceptions. Let such preach and teach it more than ever, and pray God to add to their numbers.

ANOTHER interesting item from India is the record of the *conversion* of six school girls through reading some little books on the Lord's coming. The teacher writes: "The books have been a great help and the truth has been blessed to us all. I have reason to believe that the Lord used this as the means of the children's conversion. We taught and studied the subject in our Bible-class in October and November, and I know that at the time all were deeply impressed. The day the girls were converted this subject seemed to be uppermost in their minds. The first one found peace at 11 a.m. She ran and told the rest. Two or three began to cry, and said, 'O Nirkamma! if Jesus should come to-night, you would be taken away and we should be left.' That was on Sunday. Before noon on Monday six were converted. I was all alone with them, but I think it was the happiest day I have ever spent in India." The writer adds, "The subject has been a great blessing to my own soul. Never before have I been so anxious about the souls of the poor perishing Telegus."

WE would specially commend the above to all truly earnest Sunday-school teachers and Christian parents. Tell the little ones that Jesus is coming! that He is nigh, even at the doors. And if you don't know this for yourselves, get your Bibles and search "whether these things be so." Then, out of your own eager, expectant hearts tell the good news to your children, and see what God will do.

OUR attention has been drawn to a very valuable prophetic chart designed by our beloved friend and able exponent of the truth, Mr. F. Newth. Among many such charts it is one of the best. It was published in a January number of *Footsteps of Truth*. We understand that Mr. Russell Hurditch has quite a large number of these to dispose of. We heartily recommend the chart.

## SHORT EASY PAPERS ON PROPHECY.

BY THE EDITOR.

## No. V.—THE CHURCH OF GOD.

As I am writing for young students of prophecy, let me ask you, if you should happen to read this paper at first rapidly and in a hurried manner, not to be content with this; but, before reading it again more carefully, take your Bibles, and, with earnest prayer for the Holy Spirit's enlightenment, read carefully the Epistle to the Ephesians. Then once more read with care this short paper.

We have already seen that very early in the sacred pages of God's Word His purposes for the people of this earth, Jew and Gentile, were made known and unfolded. The Old Testament is full of this, and most of the books are either the history of these earthly peoples, one or more of them, or prophecy as to their history yet unfulfilled.

But now in dealing with the Church we come face to face with strange and new teaching. Anything like what you read in the Ephesian and Colossian Epistles you will search for in vain in the writings of Moses and the Prophets. Faint streaks indeed there are of the coming glory in the deep meanings underlying the figures and types; but even these, though wondered at and "searched into," were not understood by the very writers themselves. Holy men moved by the Holy Ghost wrote then of things which were to be made plain only to us (1 Peter i. 10-12). All along the line, from Genesis till the first coming of Christ, God had kept nothing secret as to His attitude towards and His purposes for the earthly peoples, but now we learn that all along there

## HAD BEEN A SECRET

which He had kept hidden from the ages and generations (Rom. xvi. 25; Eph. iii. 5; and Col. i. 26, 27); and made known only when He had begun to gather out the Church unto the holy Apostles and (New Testament) prophets in the Spirit.

We say a SECRET, for that is really the meaning of the word translated "mystery" in the passages cited. The word in the original does not mean some deep mysterious thing difficult to understand, but a secret kept hidden till the time came to make it known, and the people more immediately connected with it should come upon the scene. This great secret of God is said to be the purpose which "He purposed in Himself" (Eph. i. 9, iii. 11; and 2 Tim. i. 9). Also "His eternal purpose," which He had purposed in Christ Jesus before the world began, though only now bringing it into effect. We are likewise told that it is, among all His other purposes, "the purpose according to His good pleasure" (Eph. i. 5), that is, the purpose unconditioned by anything in us or others, but simply the result of His own good will and pleasure. In it was to be made known, as we shall see by and by, the marvellous GRACE of God. What then, is this great secret of God, which was kept "hidden from the ages and generations," this His own purpose, as it were, which for His good pleasure He purposed in Christ Jesus, before the times began to run?

The answer will be found in a careful study of the Epistles to the Ephesians and Colossians. It is the predestination, election, and formation of

## THE CHURCH OF GOD, THE BODY OF CHRIST.

When the existence of the Church and its character as a conception in the mind of God becomes clearly revealed to us by the Spirit, we are in possession of one of the master keys to the Word of God. Things utterly dark before become clear light to us. God's other purposes become plain, and types and shadows of Old Testament Writ, which till then seemed a maze of incomprehensible teaching, shine out with a glory and beauty all their own. When "in the fulness of times" God sent forth His Son, fallen man was tested to the uttermost; the horrible nature and extent of sin became fully manifest. Jew and Gentile conspired in the crowning act of sin, "they crucified the Lord of Glory." The sin of an ungodly world was fully revealed and its judgment declared. "The whole world" in a supreme way was brought in guilty before God.

According to all historical precedent and according to Old Testament prophecy, judgment should have succeeded this. Yet, instead of immediate judgment, God began to act upon a principle never before applied universally, the principle of justifying sinners apart from the deeds of the law, in pure grace, through the redemption that is in Christ Jesus (Rom. iii. 21-24). For the first time in the history of fallen man the Gospel of grace was proclaimed to all, without distinction of Jew or Gentile, or kind or degree of sin. Indeed, that it might be seen to be of grace, the Gospel messengers were commanded to "begin at Jerusalem" as being the city of the most guilty of all sinners.

All who, in response to this  
GOSPEL OF JUSTIFICATION ON THE PRINCIPLE  
OF GRACE

through and because of the blood of the Son of God, believed in Christ Jesus were brought within the scope of a wonderful election and salvation. They form, in union with Christ Jesus raised from the dead, the Church of God, which is the body of Christ. Separated by the indwelling of the Holy Ghost from all the fallen sons of Adam, they become through Divine birth a new creation of God, and from the moment of their birth they are made sure as God's workmanship of a wondrous and eternal future.

They are the great company of the  
SONS OF GOD,

predestinated to bear the image of Christ Jesus (Rom. viii. 29), to be God's special inheritance (Eph. i. 11, Rev. Ver.); "to show forth in coming ages the exceeding riches of the GRACE of God" (Eph. ii. 7). This is the great company of the "pre-trusters," who among sinners have been led to trust in Christ before His manifestation, when every knee shall be made to bow to Him. These are united to the risen Christ, who is made in resurrection power their life (Col. iii. 4) and their Head (Eph. i. 22, 23). They are destined to share His future millennial and eternal glory, and to be manifested to the world

only when He shall be manifested (1 John iii. 2; Rom. viii. 19). Together they form as the Church a special gift of the Father to His Son, while He is yet rejected by the world (John xvii. 6, 16-24). With them all God's ways are ways of grace. They are justified by grace through faith; they are kept by grace through the "mighty power of God" through faith; good works are wrought in them and by them as a matter of purest grace (Eph. ii. 10), so that boasting, so far as we are concerned, is for ever excluded. Dwelling within each unit of this wonderful company, and uniting him to Christ Jesus and to every other member, and dwelling in the whole living organism is the Holy Spirit of God, given us while down here to watch over, keep, enlighten, teach, and work generally in us, against all the wiles of Satan and the desires of the flesh, the goodwill of God. The Holy Spirit all true believers have as an

## EARNEST OF THE GREAT POSSESSION

purchased for us and waiting for us till we shall be glorified (Eph. i. 14).

This unique gracious company, the true Church of God, forms one unbroken circle from the time of its first member, till the last sinner saved by grace, in obedience to the Gospel call, shall be added. They are the we of the epistles. Many of them, as to their bodies, have "fallen asleep in Jesus." Many are now on earth; who are waiting for the next great event in God's purposes—the coming again of His Son. These all shall receive their bodies of glory, and in full fellowship with their Lord, and in full accord with their heavenly birth and character, shall enter upon the great work for which God has been fitting them. Then is to begin the short, sharp period of earthly judgment for man's rejection of Christ, to be succeeded by universal earthly blessing in the restoration of the Israel nation, and the earthly blessing of all saved nations under the righteous rule of Christ and His heavenly Church.

In after papers, God willing, we shall see something of the work of the glorified Church in connection with all these other purposes. Meanwhile, let it be remembered that the Church is composed only of sinners truly saved. Others may enter churches, but never the Church of God. Let it be remembered, also, that all who are true believers are, so far as the earth in its present condition is concerned, not of it, but, in God's purpose at least, strangers and pilgrims. They are not reigning ones in the place of power, but rejected ones witnessing, in the very character of their life, to a rejected Lord. They may, in ignorance and unbelief, or in wayward refusal to follow the will of God, live very earthly lives, but this does not alter God's purpose. His true Church is a heavenly company now, as it is destined for a heavenly future, and is so one with her Lord in the purpose of God that "as He is now, so are we even in this world" (1 John iv. 17). While He continues to be of no esteem, His Church, His true Church

CANNOT BE IN THE PLACE OF EARTHLY  
POWER

and glory. Thus it is that the great hope

of this Church is the coming of her Lord to "receive her unto Himself" out of her present sphere of humiliation and testimony. Then with Him we shall be manifested in glory, and the world shall know us as it shall know Him. At present the Church as such knows no nationality. Nations *as such* cannot form part of the Church, and the Church is separated from the nations in *their present condition*.

Formed out of Jew and Gentile, without distinction, we form a separate entity; and these, the JEW, the GENTILE, and the CHURCH OF GOD, are so distinct in the purposes of God, and in the Word of God which reveals those purposes, that any interpretation of passages of Scripture which belong to the one *must* not be interpreted as of the other, otherwise the most hopeless confusion in the minds of readers will be the result.

**SOME FURTHER THOUGHTS ON 'JERUSALEM a PRAISE in the EARTH.'**\*

BY E. A. RAWLENCE.

(Contributed Article.)

A CORRESPONDENT who had previously made the rivers of Ezekiel a subject for study has kindly pointed out a wonderful confirmation of the views as to the course of the Eastern branch which I had ventured to suggest. She had always assumed that this branch, after passing through the Dead Sea, would flow south into the Gulf of Akabah, but she was met with this difficulty and apparent contradiction of Scripture (Ezek. xlvii. 9), "Everything shall live whither the river cometh," and, from Jer. xlix. 13 and Ezek. xxxv. 9, *et alibi*, Edom is to be "perpetual desolations," "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end" (Ezek. xxxv. 5). Now, if the river runs south it will pass through Edom, and therefore it will apparently run counter to the prophecy by turning the desolation into fertility; but, if the river runs east, as I have suggested, the collision between these prophecies is avoided, and therefore it is strong indirect evidence as to the soundness of this theory.

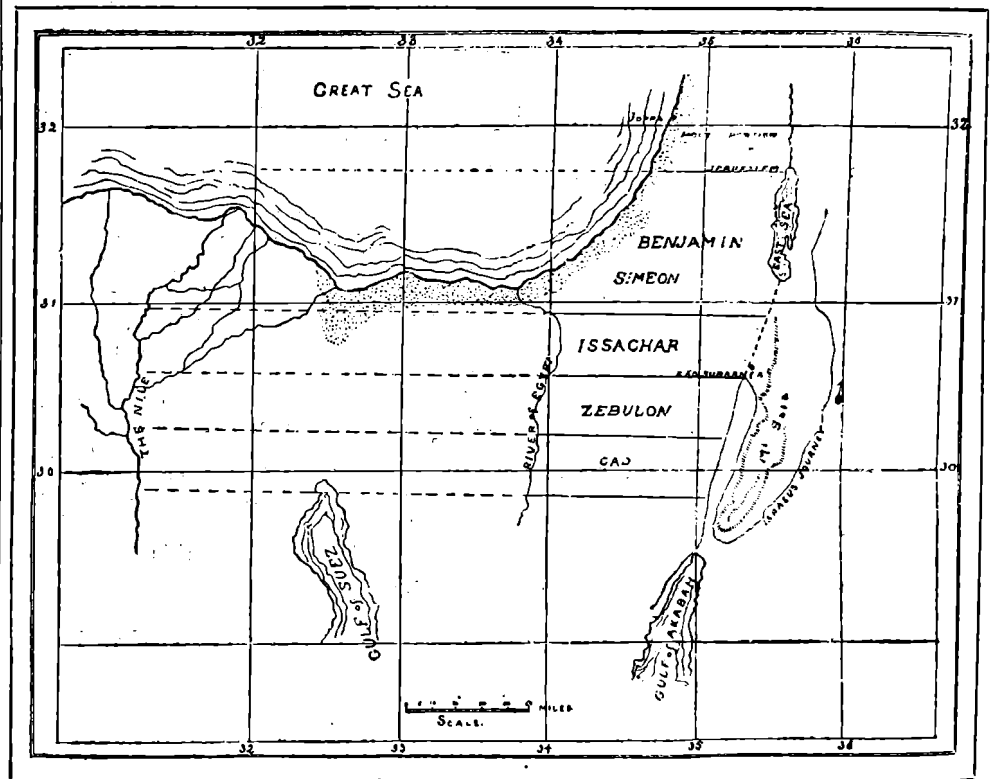
These prophecies as to the perpetual desolation of Edom open up other thoughts. In the redistribution of the land, in Ezek. xlviii., the tribes of Simeon, Issachar, Zebulun, and Gad will have their eastern boundary backing on to the land of Edom, and on the west "the river towards the great sea" (Ezek. xlviii. 28).

It is a much-disputed point whether "the river of Egypt," which is part of the western boundary of the land promised to Abraham by Jehovah (Gen. xv. 18), is the river Nile, or the Wady el Arish, which is marked in most Bible maps as "the river of Egypt." Now, we gather from Ezek. xlvii. 15, &c., that the land first distributed to the returned tribes will, as to its eastern boundary, be practically the same as that adopted under the first settlement; but, as the tribes increase, the cry will soon

arise, "The place is too strait for me; give place to me that I may dwell" (Isa. xlix. 20). In the meanwhile the Syrian desert, which is now a great barrier to development in an easterly direction will, under the beneficent influence of the River of Life and its numerous tributaries, have "blossomed as the rose" (Isa. xxxv. 1), and will thus enable the tribes to push out their boundaries until they reach the great river, the river Euphrates, which is the eastern limit of Jehovah's promise to Abraham. This at least will be possible to the tribes north of the Dead Sea, which by the way is then called the East Sea (Ezek. xlvii. 18), because its saltness will have passed away. How accurate the Word of God is! But as to the four tribes south of the East Sea, their development eastward will be cut off by the barren mountainous wastes of the "perpetual desolations" of Edom. Now, are these four tribes thus for ever to be hemmed in between the desolations of Edom and the

the border thereof to the Lord. And it shall be a sign and for a witness unto the Lord of Hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great one, and He shall deliver them. And the Lord shall be known to Egypt. And the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall do a vow unto the Lord, and perform it."

In our former paper we showed that Israel will be the great missionary nation during the Millennium, and does it not appear as if Jehovah intended to set apart Simeon, Issachar, Zebulun, and Gad to evangelise Africa; and, in order to enable them to do this, He will give them access to the Nile, which will place them in direct communication with the very heart of the continent, and then, no doubt, the dream of a certain aspiring politician of the present day will be accomplished, and there will be



Wady el Arish? No, they cannot reach Jehovah's water-way on the east, but He has another equally important one on the West, and consequently I believe that they will thus be compelled to push out to the Nile. May not this be the reason why Jehovah "shall utterly destroy the tongue of the Egyptian Sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod" (Isa. xi. 15), in order to widen the Isthmus of Suez, to give room for the southern tribes to push westward.

Now, let us turn to Isaiah's prophecy concerning Egypt (chap. xix. 18, &c.), and what do we find, "In that day shall five cities in the land of Egypt speak the language of Canaan (Hebrew), and swear to the Lord of Hosts: one shall be called the city of Heres (marg.). In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at

a through communication between Alexandria and Cape Town. One of these cities is to be called "Heres," which means "the Sun," then, indeed, will the sun have risen on Darkest Africa. That Israel has a special mission to Africa is clear from Zeph. iii. 10: "From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering." And again, in the great Millennial Psalm (lxviii. 31), "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

Or another possible solution has suggested itself to me, which in some respects seems the more likely. There are *five* tribes located south of the Holy Portion in the final settlement of the land (see Ezek. xlviii. 23-28), and there are to be *five* cities in the land of Egypt speaking the language of Canaan. Now, it is obvious from the subjoined map—which I have prepared from that published by

\* The former article on this interesting subject appeared in the May issue.

Mr. Thomas Newberry in his "Tabernacle and Temple"—on which the first settlements of the tribes are indicated by hard lines, and their future possible developments in dotted lines, that Benjamin and part of Simeon cannot, under existing conditions, extend themselves westward. Also it will be noted that the southern boundary of Gad nearly clears the northern tongue of the Gulf of Suez, so that there does not appear to be any necessity to drive the waters of this arm of the sea back further; but there does appear to be an absolute necessity to drive back the sea on the north side of the Isthmus of Suez, in order to enable Benjamin and part of Simeon to obtain that elbow-room westward which they cannot acquire eastward. Therefore, may we not be justified in looking for the upheaval of the earth's surface in that direction which must accomplish this? And all the surroundings are favourable to this solution.

Professor Hull, in his "Geological Survey of Western Palestine," shows that, at a comparatively recent date, one such upheaval has already taken place in these regions, which is proved by the fact that all the sea frontage which I have dotted is composed of marine mud, interspersed with sea shells. The far-famed Plain of Sharon, which is somewhat further north, is also of the same formation. It is also a well-known fact that a great part of the mud which is daily being carried into the sea by the River Nile is washed by the tides into this corner, and deposited there; and it is from this cause that the harbour of Jaffa has become so silted up. Thus it will be seen that over this area of the bottom of the sea a magnificent alluvial soil has been for centuries forming, exactly similar to that of the Nile Delta. Has Jehovah no purpose in this? May He not be preparing it for Benjamin and Simeon? and may not the smiting of the seven heads of the River refer to the still further breaking up of these outlets as it forces its way through this new stretch of land? A glance at the map will show how very like the tip of a human tongue the contour of the coast-line is between Joppa and the Mouth of the Nile.

I have shown on the map the line of march of the children of Israel, as this will indicate the *détour* which they had to make round Mount Seir because of Edom's hostility, which was mainly the cause of the terrible decree which has gone out against her (see Num. xx. 14, &c.).

WHEN are we to look for the Lord's return? The answer is, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately" (Luke xii. 35, 36). It may indeed be rightly said that this Scripture has a direct reference to the godly remnant of Israel in the future age of Tribulation, but its moral principle is true. We should be in that spirit of patient expectancy that when He comes we may be able to say, "This is our Lord, we have waited for Him."

J. J. S.

## Conference Addresses. PRINCES HALL.

### THE RESURRECTIONS AND THE FUTURE JUDGMENTS.

BY THE REV. MARMADUKE WASHINGTON.  
(Revised by the Speaker.)

IN order that we may understand the subject before us, it is, I think, very important that we should be quite clear in our own minds with reference to the position that we occupy, and the time in which we live in this nineteenth century. The history of the world is divided into four great periods of time. Each of these periods is bound up with blessing and also with solemn judgment. Beginning with blessing, they each end with judgment, and this is of the utmost importance to be remembered, if only for this one reason, that the tendency of the writing of the day and of men's minds is to neutralise, or do away with, or to invalidate

#### THE JUDGMENT OF GOD ON SIN

and sinners with reference to the future.

The *first* of these periods commenced with a blessing to the promised seed of Adam at the opening of the inspired record. It closed with the solemn judgment of the Flood, when God dealt with sin and sinners by a decisive act of overwhelming judgment, saving only a few in the refuge of His providing.

The *second* period commenced with the blessing again repeated to the promised seed of the coming Messiah, the descendant of Abraham, the father of the faithful, and closed after a long period of time with the rejection of the Messiah by God's own people, to whom He had been promised; and for that grievous sin the nation has been scattered over the whole face of the world, and Jerusalem and the Temple were razed utterly to the ground. It was a time of solemn and overwhelming judgment which fell upon that nation at Jerusalem. The *third* period of time commenced with the wonderful outpouring of the Holy Ghost on the day of Pentecost in that unspeakable blessing the fruits of which we now enjoy, ushering in the dispensation of the Holy Ghost in which we are now living. This third period of time

#### WILL CLOSE WITH OVERWHELMING JUDGMENTS,

which are mentioned in various parts of the Word of God, when the Lord Himself, the rejected Messiah—rejected by the world—will descend in manifest glory upon the Mount of Olives, that same mountain which His feet left when He ascended to His Father in the presence of His disciples; and in that day those awful judgments will fall upon sinners and upon sin, upon all of those living on the earth at that time who are gathered together in a great sinful confederation, under the leadership of that one yet to be revealed, the travesty of the incarnation, energised by Satan himself, the Man of Sin, the great Antichrist of the future, when the Lord Himself shall consume them with the breath of His mouth, and destroy

them with the brightness of His coming (1 Thess. ii. 8).

The *fourth* and last period commences with those wonderful blessings of the millennial age when, in the words of Ps. lxxii., Messiah Himself will reign over the earth, and, taking the reigns of government into His own hands, will put down all oppression and all injustice, and remedy those great social evils which we one and all so deeply deplore, but for which the cleverest men or women amongst us can find no complete remedy now. The Lord will then do it by His own deliberate act, and by His own almighty power, and the blessings of that period will be of the most wonderful order, when

#### EARTH ITSELF WILL RECEIVE THE BLESSING

from the Lord when "the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" (Isa. xxxv. 1).

But this last and fourth period of the world's history, ushered in by so much wonderful blessing, will also close with solemn judgment. Sinful nature will exist during that period of blessedness, and, instigated by Satan, loosed from his prison house, as we read in the last book of the Bible, man will rise in open rebellion against the King of kings and the Lord of lords. Then overwhelming judgment will descend upon those who rebel against the King of heaven (Rev. xx. 9), and the last book of the Bible closes with this tremendous judgment; the last judgment, the judgment of the great white throne, when the books are opened, and when the dead, small and great, stand before God.

To-day, in this nineteenth century, our lot is cast in the third of these periods of time. Two great events lie before us; the day of Christ, and the day of the Lord, which close this third period of the world's history. I shall ask you to give me your attention while I put before you, for a few moments, the three great days of the future, and the great events that are linked with them in the inspired record.

#### The first of these is

#### THE DAY OF CHRIST.

This is mentioned by similar terms: either the "day of Jesus Christ," or the "day of the Lord Jesus," or the "day of Christ"—in six passages in the New Testament. You will find one of them in 1 Cor. i. 8. It is the day on which our Lord Jesus will Himself descend with the attendant hosts of angels and saints to the air or atmosphere above this earth of ours. There He will halt, and on that glorious day one great event will certainly take place. It is called in Scripture the first resurrection, and it is alluded to in that well-known chapter 1 Thess. iv. 14, 17: "The Lord Himself shall descend from heaven with a shout" (or bidding cry), "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." This resurrection will be

#### A PARTIAL RESURRECTION.

Only a portion of mankind will then rise.



In Phil. iii. 11 we find the Apostle Paul saying, "If by any means that I might attain unto the resurrection of the dead." It is, literally, "the out-resurrection of the dead." The Greek word is *ἐκανάστασις*, or the resurrection from amongst those that are dead, showing that he is referring to a partial resurrection, a resurrection of only a portion of mankind.

In Rev. xx. 5, 6, this is made perfectly plain. "Blessed and holy is he that hath part in the first resurrection. Upon them the second death hath no power, but they shall live and reign with Christ a thousand years"; and we are told in that chapter that the rest of the dead, the portion of the dead who do not rise then, rise not until the thousand years are expired.

Next notice that the first resurrection will be

#### A RESURRECTION OF THE SAINTS ALONE,

and no others. In 1 Thess. iv. 16 we are told that "the dead in Christ shall rise first." In 1 Cor. xv. 23 we read these words: "Every man in his own order: Christ the firstfruits; then" (literally) "they that are Christ's" (and no others) "at His coming." This will include all the people of God who have fallen asleep from Adam down to the last saint who falls asleep before the moment, or at the moment, when our Lord Himself appears in the air.

Next notice that it will be

#### A RESURRECTION ACCOMPANIED BY THE ENERGY OF THE HOLY GHOST.

In St. John vi. 63 we read, "It is the Spirit that quickeneth." The Holy Ghost is the only life-giving power which can move the dead soul, dead in trespasses and sin, and awaken that dead soul to newness of life. Now, by the Holy Spirit who dwells in us who believe, God will quicken our mortal bodies. The first resurrection will be by the mighty energy and power of Christ, and it will not be according to the proportion of the individual's faith or realisation of the coming of the Lord; for, were it otherwise, then saints of God who have fallen asleep, say, a hundred years ago, but who loved the Lord with a devoted love, and who spent their lives in His service, and who yet were in ignorance of much truth with reference to the coming of the Lord, will all have to remain in their graves and be left behind. But all will rise who are members of the body of Christ, by the power of Christ, and not according to the proportion of their own individual faith. I am not speaking of saving faith here, for, as I said just now, only the saints will rise, only those who have had by the same Spirit implanted in them saving faith in the Lord Jesus Christ. The Apostle, in the last chapter but one of the first letter to the Thessalonians, makes no exception, and makes no distinction between one saint and another with reference to his or her portion in the first resurrection on the day of Christ.

What a wonderful scene that will be. I love to picture it, when I think of that glorious day, in a moment, without any definite sign preceding it, as the signs which succeed it and shall precede the great day of the Lord; no visible signs in the heavens

above, and no visible signs on the earth beneath. Nothing. Without any definite signs of this sort, in a moment, the Lord will appear in the air, and in a moment, from our crowded town cemeteries and from our quiet country churchyards, the dead in Christ will rise. In a moment, when that has taken place, each believer in Jesus will be caught up and changed. Yonder poor fevered patient in the hospital ward, of whom we were reminded yesterday, weakened by disease, with the flush on his cheek, if a believer in Jesus, will pass out of the hospital ward in a moment, and will be transformed into the image of the glorified body of the Lord. That helpless paralysed one, who has lain for years on that couch or bed of weakness, unable to move hand or foot, and has had to be fed, and has had to be carried in utter weakness, with even his speech gone. I was lately in a house with a saint of God lying in that condition. In one moment she will be changed; all the powers will return, and powers with ten thousandfold more vitality, transformed into the glorious image of the glorified body of her Lord, caught up to meet Him in the air. Yonder poor lunatic in the asylum, a child of God, but the mind gone. In one moment caught up, all the mental powers restored and quickened with tenfold, nay, ten thousandfold capacity; in one moment transformed into the image of the glorified body of the Lord. What a wonderful scene, and how the atmosphere around our world will be lit up with those glorious beings as they rise to meet the Lord in the air. Verily, on the day of Jesus Christ He will come "to be glorified in His saints and to be admired of all them that believe" (2 Thess. i. 10).

It will be

#### A RESURRECTION OF IDENTITY.

People say to me sometimes, "Shall I know my child in heaven? Will the child know the mother? Will the father know the child, and the husband know the wife, and the wife know the husband?" Assuredly they will. Very precious are those words, and all the more precious when we study the literal meaning of the Greek in that wonderful chapter which we so often read when we lay the bodies of those dear to us in the last resting-place—1 Cor. xv. 38, "to every seed his own body," literally "a body of its own." That is identity in all its full meaning. All the aches and all the pains, and all the hindrances of the body gone for all eternity: perfection for the perfect service of God's universe. Then we shall have plenty of room to work, and we shall not jostle each other in the work of the Lord as we seem to do sometimes now. We shall have plenty of room to work throughout the universe of God, and we shall have perfected bodies with perfected capacities for perfect service.

#### THIS IS THE FIRST RESURRECTION.

His servants will serve Him, and His name (that is, His character) will be stamped upon their foreheads.

But we notice, in connection with the day of Jesus Christ, the first of the judgments, that it is called—or, rather, I would call it—THE JUDGMENT OF BELIEVERS,

to distinguish it from the other judgments which succeed. You will find it mentioned in 2 Cor. v. 10: "For we must all appear" (or, we must all be manifested) "before the judgment seat of Christ." The word in the Greek is *bema*, and the meaning of the word is an award-seat; not a throne of penal judgment, not a chair in which the judge of our assizes sits when he has the criminal before him, and pronounces sentence of death. Penal judgment is not spoken of here, but it is the judgment of reward or loss; and the same word is used in the ancient writers with reference to the seat or chair on which the president sat at the Olympian games in Greece, and from which chair he decided the reward for the winner of the race or the contest. The man who lost the race did not lose his head or his life, but he lost his crown. The crown of laurel was not given him. He lost his reward. And thus the judgment which is spoken of in those verses is not the penal judgment of the future, but is a judgment of reward or loss.

To whom does it refer? "We must all appear." Who are the "we"? Does the "we" refer to all mankind? Assuredly not; for, if you carefully study the context, you will find that the "we" refers to the saints who are mentioned in the first verse of the first chapter of the Epistle, and to the saints who are mentioned in the chapters which succeed, who are characterised by certain marks which distinguish them as the saints of God. For instance, in the same chapter, in the opening part: "We know that if the earthly house of our tabernacle were dissolved, we" (the same "we" referred to) "have a building of God, a house not made with hands, eternal in the heavens." The Apostle refers to this judgment of reward in 1 Cor. ix. 27, when he makes use of this expression: "Lest by any means, when I have preached unto others, I myself should be a cast-away." The word in the Greek is *adokimos*, and the meaning of the word is "dishonoured"; not "that I should be lost, in the sense of my soul being lost," but "that I should lose my crown," or "that I should lose my reward." He is referring to exactly the same judgment as that referred to in 2 Cor. It is also referred to in 1 Cor. iii. 11, where the Apostle speaks of those who have experienced conversion, and who have got upon the true foundation, but who after conversion set up a faulty building upon that foundation, a building which he compares to wood, hay, and stubble.

And by these words he seems to signify all work done by a believer after conversion which is carried out in the energy of the flesh, and not in the energy of the Holy Ghost. If you and I give an address; if you and I engage in any Christian work, teach in a Sunday-school, visit in a district, or do anything else of that character in order to please self, or in order to please others, we are building upon the foundation wood, hay, and stubble. It may appear very beautiful in the eyes of the world and in the eyes of the church; but in the eyes of Him who searches the reins and the heart it is nothing more than wood, hay, or stubble. If it is done from that motive, it is not acceptable in the sight of the Lord, and it will be all burnt up, and put

away when He comes. This, then, is the first of the judgments of the future, and it is in close connection, I believe, with the day of Jesus Christ. We are not told that this decision will take place at the moment when the Lord comes to the air. But I cannot conceive that the Lord will withhold the reward from His children, or that He will defer it. Assuredly He will give them the reward as soon as He possibly can, loving them as He does; and thus we may closely connect the award-seat of Christ with the day of Christ when the Lord appears in the air.

But I must speak very briefly on the other subjects in connection with the matter before us. The next great day of the future is called in Scripture

#### THE GREAT DAY OF THE LORD.

It is referred to in Zech. xiv. 3, 4, when we are told that His feet, the feet of the once pierced Messiah, now coming to reign and rule, shall stand upon the Mount of Olives. In Ezek. xxi. 27, we have these remarkable words: "I will overturn, overturn, overturn . . . until He come whose right it is." The first overturning was the overturning of Jerusalem under the Assyrians. The second overturning was the overturning of Jerusalem under the Romans. The third overturning is still future, when, as we find in Zech. xiv., the city will be attacked, and the city will be overthrown, and the one who will execute the mighty overthrow will be the great leader of the future confederacy, the Antichrist, the Man of Sin. Then the Lord Himself will descend upon the Mount of Olives; and, as we find in Joel iii. 2, He will then vindicate the cause of His people Israel. He will plead with the nations on account of His heritage, that ancient people; and in that same chapter, ver. 12, we are told that His judgment-seat will be set in the valley of Jehoshaphat. Now, take that description in connection with that wonderful passage in Matt. xxv., when the Lord Himself on the throne of His glory shall gather the living nations, and will then pronounce judgment upon them in regard to their action to the same people referred to in the Book of the Prophet Joel, His heritage Israel, His brethren after the flesh: "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40). Now, whatever spiritual application we may make with reference to that passage, the interpretation in the first instance, I believe, refers to God's heritage, the Jews, and He will judge the nations then living on the earth in regard to their actions towards that remarkable people, who in those days will be, as it were, the great centre to which all the world will be turning. This is the great day of the Lord and

#### THE JUDGMENT OF THE LIVING NATIONS

which shall take place on that day has nothing to do with the dead. There are no dead people mentioned in Matt. xxv. It has simple reference to those living on the earth when the Lord descends in manifested glory.

The third great day of the future is

#### THE "DAY OF FINAL JUDGMENT."

Let me very briefly draw your attention

to this very solemn subject at the close of the last book of the Bible, Rev. xx. 11: "And I saw a great white throne, and Him that sat thereon, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire." We must not add to those words; and at the peril of our souls, as we regard the last solemn warning in the last chapter of that book, we dare not diminish aught from them. We must take them just as they are written, in all their full and solemn meaning. What do they mean? Notice the time of the final judgment. In Rev. xx. 7, we read that it is when the thousand years are expired. In the case of those who die out of Christ their bodies are put into a sinner's grave, or perhaps they leave word that they are to be cremated. Very well. Then they are burnt to ashes; but it makes no difference whatever with regard to their final judgment. Their ashes are deposited, it may be, in an urn or in the earth, or their bodies are put into a grave, and there the bodies remain, although they may dissolve and may pass into nature in its various forms till the thousand years are accomplished, and then they are raised and the decision is given. People think that it is going to be a great trial time like our azeizes. It will simply be the pronouncement of judgment,

#### THE PRONOUNCEMENT OF THE DECISION.

The trial time is going on now. Every day that we live we are on our trial. The evidence is all being taken down now in one of those books. The book will be opened, the evidence will be read, and the sentence will be at once pronounced and executed.

The Judge, who will He be? In John v. 22, we are told, "The Father judgeth no man, but hath committed all judgment unto the Son." And we are told in ver. 26 and 27, "He hath also committed to Him authority to execute judgment, because He is the Son of Man." He who sits on that great white throne will be the Lamb of God of whom John the Baptist spoke as one "who beareth away the sin of the world"; but

SINNERS WILL STAND BEFORE THAT THRONE, those who put Him aside in life, having nothing to do with Him, and the sentence will fall upon them. It will be the Son of Man, the almighty God, and yet the Saviour of the world who will pronounce the judgment.

Who are the judged? See ver. 12, "the dead." No living ones are mentioned, no saints are mentioned, but "the dead, small and great, shall stand before

God." The saints have been raised; the saints have been changed; the saints are not here. It is only the dead sinners who are raised, and raised in bodies of the same identity that they bore on earth, each body witnessing against the murderer, and the adulterer, and the thief, and the blasphemer, and the covetous man. Oh, what awful testimony! With what overwhelming force will the vision of those bodies in all their identity plead against them in judgment when the books are opened!

The characteristics of the judgment—what will they be? Particular in its application, not one will be passed over. "God will bring every work into judgment, and every secret thing" (Eccl. xii. 14)—all the deeds of darkness done in this great city and elsewhere—"every secret thing, whether it be good or whether it be bad." Ah, the body may be cremated, but the body will rise. I often think that people of the world, when they leave word that they are to be cremated, want to be put out of God's universe. But there is no such thing as annihilation; for the dead, small and great, whether cremated or not, shall stand before God in that day.

The judgment will be threefold in its evidence. The books will be opened. "The book of life." "In thy book were all my members written." The names of the wicked are not found there, for they rejected God's remedy for sin. "The book of remembrance," their sins are noted there, and the blood of the Lamb has not yet cleansed that dark page from one of those lines. "The book of God's Word." This book that they neglected, on which the dust gathered in their homes, will rise up from the church and the chapel pews, and from many a bookshelf, and condemn them. There will be no escape.

And it will be impartial in its decision. It will be in perfect equity. All the circumstances of the different lives will be

#### WEIGHED IN GOD'S JUST BALANCES.

The man who lived in Africa and never heard of Jesus, the man who lived in the East of London, to whom God was spoken of as a Father, but whose only idea of a father was one who cursed and kicked him and ill-used him, and the man who lived in the West End in the full blaze of Gospel light. All these circumstances will be weighed in each individual case. "That servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke xii. 47, 48).

And yet, though different in degree, it will be the same in duration; for, as we close this book, we see no escape from that lake of fire and that solemn judgment, for the nature of man remains unchanged after the judgment. "He that is unjust let him be unjust still, and he that is filthy let him be filthy still" (Rev. xxii. 11).

Oh, may God write these solemn truths upon all our hearts to-night. May He stir us up as His children to be more earnest in the conversion of sinners, and in carrying the Gospel and taking it to distant lands, and lead us to test our own work

more day by day, to see if it is work which is prompted by the Holy Ghost, and which is acceptable in the sight of the Lord, that we may look forward with quiet joyful confidence to the day of Jesus Christ, and may look up when He comes and say, "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."

### WAITING FOR THE SON FROM HEAVEN.

BY DR. BAEDERER.

(Revised by the Speaker.)

THE subject is so grand that it is far beyond and above all the thoughts of man, and we must just read calmly the statements in God's Word in the beginning of the Book of Revelation. There we see in chap. i. 4, "Grace be unto you, and peace from Him which is, and which was, and which is to come." The same Lord. *He is coming. He is coming.* He is on His way—*coming.* I do not know, and I do not want to know, the time, the day, or the hour when my Lord will come. He is coming. Oh, let that be the rest of our minds, the joy of our hearts, the joy of the heart of every one that is here, as one saved by His own precious blood. The Lord is coming, whatever men may say.

#### THERE IS MAJESTY ABOUT IT.

There is a deep tone in God's mind that cannot be changed by man's criticism—a deep tone in every word and every line of this Book; and all the criticisms and opinions of men run against it, and they are wrecked on it, and there it goes on calmly and quietly. There is a wonderful word in that history which the Lord Himself tells us in Luke xix. There He tells us to occupy. He says to His servants, "*Occupy till I come.*" There is no question about it; there is no room for a doubt; there is the charge, "*Occupy.*" It is a charge to those whom He has endowed with talents to serve Him. "*Occupy till I come.*" Dr. Anderson, in his address on "The Study of Prophecy," has reminded us that every time when the people of God gather round the table of the Lord they show His death until He come. There is the *finale*; there is the closing of this present time—the closing of the Church's history on earth. We are living Church history to-day, and there will be an end of Church history. "Till I come"—until He will take us up to be with Himself for ever.

Then there is no uncertain sound. In Luke xix., while the citizens said, "We will not have this man to reign over us," the Lord just calmly let them go on. "We will not have this man to reign over us." People say, "Oh, He does not come." People say that this is a delusion. But then there come these words in Scripture—and I do like them every time they occur—"and it came to pass." God's mills grind slowly, but they grind fine. They do not notice all the opinions of men; they calmly ride over them. "And it came to pass that He came." The Lord is returning.

Oh, how wonderful: "it came to pass"! It will come to pass that the Lord will return, and then all the criticism—where will it be? All the opinions of men—where will they be?

Just look at 1 Thess. i. Why, these Thessalonians were heathen, and one day the Gospel came to them. The great event of the day was the Gospel sounding in their ears, and this great event made a change

#### IN THEIR WHOLE LIFE AND CHARACTER.

They were not only believers, but they received the Gospel. "The Gospel came not unto you by word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." "*And to wait.*" They understood well "*Occupy till I come.*" It was part of the Gospel to them. It is part of the Gospel to me. My Gospel would be crippled without this coming of the Lord. Oh! it is a glorious Gospel; it is a three-fold cord that

#### SHALL NOT AND CANNOT BE BROKEN.

The coming of the Lord is joined on to that wonderful privilege of the servants of God—that they may serve Him now. His Church may serve Him now. The members of His body may serve Him now. How long may they serve Him? Will they serve Him until the world is converted? They serve Him until He will come again. He is coming, my brethren, He is coming. Oh, do let us be in the attitude of those early Christians. They were not deeply taught; they had not great meetings. They were just a handful picked out of Thessalonica; a handful out of that busy city. They received the word in the power of God. They began serving the living God, and they waited for His Son from heaven.

My Lord is coming. Oh, may He find us occupied and waiting for His coming—every one of us! He will not make any mistake.

#### HE WILL NOT TAKE ANYONE WHO IS NOT HIS.

He will not then convert anyone who is not converted. When He comes He will gather up His own, and not one of them will miss Him. He will gather them together. They will meet the Lord in the air. They will be for ever with the Lord. He will take His Church, His own Church, the Church as He describes it, "With all that in every place call upon the name of the Lord." Oh! the *large-heartedness of God!* How He puts our narrowness to shame! How small our minds are! How feeble our love is! And there He embraces them all: "With all that in every

place call upon the name of Jesus Christ our Lord, both theirs and ours."

And then, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting"—why, those little children at Corinth have just sprung into life, have just called upon the name of the Lord—"waiting for the coming of our Lord Jesus Christ." Oh! do they not put us to shame?

If this coming of the Lord, this glorious hope has been lost sight of, it is to our loss; and therefore let us return to the beginning of things. Let us see how these dear people were sustained by the hope of His coming; how the people at Thessalonica, a handful who had been converted by the Gospel coming once to them—not being preached every Sunday—turned by the power of God from idols to serve the living God, were sustained by the hope of the coming of the Lord. Oh! may we follow in their footsteps! May we return to their footsteps! My dear brethren in South Russia who are persecuted for the Lord's sake cry, "Is the Lord coming?" That is their hope. "Is the Lord coming?" Persecution is hard upon them. Their sufferings are intense, and sufferings are heaped upon sufferings, and they cry for the coming of the Lord. Then all will be right. May God set our hearts and minds and our attitude right, that we may serve Him! If we can serve Him one day, let us serve Him one day. If this is the last hour of the service,

#### LET US OCCUPY TILL HE COMES,

and not waste our time and not waste our goods. Let us occupy and be occupied in His service with singleness of purpose, with no half-and-half service, but with a whole-hearted service, till He come. And surely it will come to pass, whether to-day or to-morrow, whether in ten days or in twenty years. I do not want to reckon, I do not want to think of it. There is a charm in it that He is coming, and a charm in the uncertainty of the time; and let us never, never rob each other of that charm. He is coming, and He is coming nearer every moment of the day, until we shall be with Him, "For ever with the Lord."

### PALESTINE—ITS PEOPLE AND PROGRESS.

BY THOMAS CHAPLIN, M.D.

(Revised by the Speaker.)

How very pleasant and how very cheering it is to be permitted to say even a few words at a meeting constituted almost entirely, I presume, of those who are looking forward and hastening unto the coming of our Lord; for, truly, when we consider the matter, the one only hope of believers is the second coming of Christ.

Throughout the New Testament the believer is told to be looking forward to

the coming of the Lord, and I am not aware of any passage in the Word of God which indicates that the world is to be converted through human agency. I know that our blessed Lord told His disciples to go into all the world and to preach the Gospel to every creature; but He told them that this was to be done as a witness. And so I feel that we cannot keep this great truth too constantly before our minds and that we cannot regard it with too deep an interest, that the hope of the Church is in the coming of our Lord and Saviour Jesus Christ.

And if this great truth is the hope of the people of God, and if the whole world is to be influenced, as it must and cannot but be influenced, by the return of our Lord, so Palestine, the land which God Himself especially chose for His own, must in a very especial manner be influenced by that coming. There was a time when

#### PALESTINE WAS ALMOST FORGOTTEN

by the nations. You will remember that the great historian of the Decline and Fall of the Roman empire, when he had brought to a conclusion his eloquent description of the crusading period, closed with the remark that "a mournful and solitary silence reigned along the shore which had so long resounded with the world's debate." That was in reference to the expulsion of the Frankish Christians from Palestine towards the end of the thirteenth century. Nearly six hundred years have elapsed since then, and during the greater part of that period Palestine seldom came into the thoughts or entered into the conversation of men. Now and then a Christian pilgrim would go to visit the holy places; now and again the tide of war would sweep across that country. But it is only in our own time, only within the memory of men still living, that Palestine has begun again to occupy a place in the thoughts of almost all men. It is but a few years ago that a great writer who has recently gone to his rest called

#### JERUSALEM A MOSLEM VILLAGE;

and you have been told by our friend, the Rev. Mr. Eppstein, that in his young days when he first went there he found it really to be so.\* But now an enormous change has come over Palestine and the Holy City of Jerusalem. I suppose that the things which most distinguish our modern life are the increase of wealth, the increase of knowledge, and the increase of personal freedom; and all these things have been felt, and felt in a very large degree in the Holy Land. People are no longer oppressed as they once were; people are no longer in that extreme poverty in which they had dwelt for centuries. Knowledge has taken the place of ignorance; and it will interest you to be told that the first time that I ever saw an electric bell was in the house of the Armenian patriarch in Jerusalem. This will show you that Jerusalem lies no longer hidden outside the track of nations. It no longer is banished from the thoughts and from the conversation of men, but it is becoming, and rapidly becoming, the centre of the principal interest of our earth.

\* See July Number.

It is not necessary for me to recall to your recollection that the last great war in which England was engaged was a war in connection with the Holy Land, because the

#### GREAT POWER OF EASTERN EUROPE

desired to exercise an influence in that country which was not in accordance with the views of the Western powers; and from that time to this the world has been journeying towards Palestine. "Men of light and leading" are constantly going there. I suppose that there is not a distinguished man to be met with in this country or in some of the other countries of Europe who has not at some time or another paid a visit to Jerusalem. It was but the other day that I was present at a lecture given in connection with

#### THE EXPLORATION OF PALESTINE,

which was presided over by the heir presumptive to the British throne. Our Royal Family has always taken a very strong interest in the welfare of the Holy Land, and takes that interest in it still.

But it was not so much of these things that I intended to speak to you as of the preparation which seems to be going on in a spiritual way for great changes in the Holy Land. If Palestine has lain for centuries outside the bounds, as it were, of civilisation and of the activities of our modern life, and is now being brought into them again, there is another respect in which that land has changed even to a still greater degree. I mean the extent to which a pure and true Christianity is being preached and taught throughout that land. And it is, I venture to say, a cause for devout thankfulness to us who belong to the Anglo-Saxon race that the greater portion of the work—almost the whole of that work—has been done by men of

#### BRITISH AND AMERICAN AND GERMAN BLOOD.

It is not so very long ago that a Protestant missionary was not to be found in Jerusalem, but now, in almost every great town and in a large number of the villages of the country the people are perfectly aware of the existence of missionaries, and are, at intervals, at all events, if not constantly, the object of their visits and of their preaching; so that the difference between our Western Protestant Christianity and the Christianity of the Oriental and of the Roman Catholic churches, is as well understood in Palestine as it is in our own country.

And then the education of children has taken enormous strides within the last few years in Palestine. The schools which have been set on foot by the English, by the Americans, and by the Germans in connection with the cause of Protestant missions have been and are doing an immense amount of good, and are

SLOWLY BUT SURELY REVOLUTIONISING the country. For it is not only those who desire to become Christians, or those who have a sympathy with the Protestant faith, who send their children to these schools, but the Jews send them in large numbers, hoping that they may receive the culture of the schools and, at the same time, that they may escape what they call the contamination of Christianity. The

Moslems send their children to these Christian schools because they find that they are taught more and are trained better in them than in any of the schools which they themselves have control over. Oriental Christians send their children to these schools because they find that in the Protestant schools their children are enlightened, their minds are enlarged, and they learn the value of truth and of honest behaviour, which they do not always learn amongst their own people, and consequently are able to take a better, a higher, and a more prosperous position in life. And so the influence of true Christianity, which I take to be but in truth that of the Word of God, is permeating the whole country; and I cannot but think that this is, in measure, as it were, preparing the way for the coming of our blessed Lord.

I have been more or less intimately—I may say very intimately—associated with missionary labour for a great number of years, and I like to think that the missionary efforts of the Church (and by "the Church" I do not mean any particular section of it—I do not mean the national Church or any Nonconformist Church, but I mean that which is the true Church of God, to whatever denomination it may belong)—I like to think that the missionary efforts of the Church at large may be compared to the work which John the Baptist was called to do; that is, that it is our high privilege, in however humble a sphere, by endeavouring to support, to carry out, and to propagate missionary enterprise, to be in a measure preparing the way of the Lord.

May we all be found more and more faithful as the time goes on, endeavouring more and more earnestly and more and more actively to carry out this great missionary work of the Church, and to be always looking for and hasting unto the coming of the day of the Lord.

## Clapham Prophetic Conference.

### MOUNT OLIVET IN ZECH. XIV.

By REV. H. C. STURDY, M.A., Vicar of St. Paul's, Dorking.

(Revised by the Speaker.)

I was asked to give a subject for this conference, and, I trust, I was led to that very chapter which our chairman alluded to—Zech. xii. to xiv. It is rather a large subject, and so I can only give just an outline. First of all, let me remind you that the prophet Zechariah was raised up at the same time as the prophet Haggai, and at the same time that Cyrus, the king of Babylon, had given permission to the Jews to rebuild their temple; and that Sanballat, Geshem, Tobiah, and others had so greatly hindered them, that at last the Jews stopped building their temple and began to build their own houses, until these two prophets arose. And Haggai rebuked them, and said, "Is it a time for you to build your own houses, and let God's house lie waste? Now, therefore, thus saith the Lord of Hosts: Consider your ways." And then, since two are



better than one, God raised up Zechariah, and he also encouraged them to go and build their temple. And in chap iv. 9, you have these words, "The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it." So after some delay the temple was finished in the sixth year of Darius the king, which was in the year 516 B.C.

Now, if you will look at Zech. xiv. 1-4 you will read, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand, *in that day*,

UPON THE MOUNT OF OLIVES,

which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." The first thing I would like to settle is this. On what principle are we to endeavour to interpret these prophecies? Are we to spiritualise them or to interpret them literally?

Dr. Alexander of Edinburgh says, "The highly figurative description of the prophet is couched in language which does not admit of a literal interpretation; and so we have to conclude that it is a spiritual interpretation that is intended." Well, dear friends, do not believe everything you read; and do not believe everything you hear. I quite admit that there is a spiritual application of Scripture: it is a thing that we are all often doing. We take a passage of Scripture, and we say that this is the spiritual application to ourselves. For instance, I have preached from that beautiful passage in Zech. xii. 10, upon "The Nature of true repentance; its origin and effects: First, God pours upon us the spirit of grace and of supplications; and, secondly: We look upon Him whom we have pierced; and, thirdly: There is a fountain opened for sin and uncleanness." And no one would say but that it was a perfectly legitimate rendering, and that I was quite in order in so spiritualising this passage.

But it also has a literal interpretation; and what I want to ask is, Are we to interpret this passage, as Dr. Alexander does, and spiritualise it away, or are we to take it literally. It is a violation of the truth, for anybody to take a plain passage like this, and to explain it away. For mark, it says here: "His feet shall stand in that day upon the Mount of Olives," and further than that, it locates the position, for it says,

"WHICH IS OVER AGAINST JERUSALEM."

And there is just as much a literal Mount of Olives to-day as when the feet of our Lord stood upon it. Remember, also, how in Acts i. 11 two angels in white apparel appeared to the disciples after the Lord had ascended from the Mount of Olives,

and said, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." I do think that the time that I have spent upon this point is not misspent, because here lies the root of the whole matter. You may have a spiritual application of the prophecies, but you must interpret them literally as well. This is the way God has always fulfilled prophecy. A great part of prophecy, as you know, has been fulfilled; and in many cases prophecies which seemed to be absolutely contradictory. If we had been living before the time of Christ, and had read the prophecies concerning Him, that He was to be "born in Bethlehem," to be "called out of Egypt," and yet to be "called a Nazarene," "Oh, impossible!" we should have said; and yet we know this was all literally fulfilled. He was born in Bethlehem; He went to live in Egypt for a time, and then He resided for a time at Nazareth, and so was called a Nazarene. Then we remember how literally that prophecy in Zech. ix. 9 was fulfilled. What does it say there? Does it not speak of the King riding into Jerusalem upon the foal of an ass? "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; 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." Now, compare that with what it says in the New Testament—did He ride into Jerusalem upon a colt the foal of an ass? Yes, He did. Dr. Anderson in his valuable book "The Coming Prince" points out that very day of the month Nisan,

WHEN HE RODE INTO JERUSALEM,

was the one that Daniel referred to (chap. ix. 24): "Seventy weeks are determined upon thy people and thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off." We know from Neh. ii. 1 that the commandment "to restore and to build Jerusalem" went forth in Nisan, and can therefore calculate that this was the exact time when Jesus came riding into Jerusalem upon an ass, and when the people went forth to meet Him with palm branches in their hands, crying, "Hosanna: blessed is the King of Israel that cometh in the name of the Lord." The first time they wanted to make Him a king He hid Himself, but now, when the time had come, and

THE VERY END OF THE SIXTY-NINE WEEKS  
OUT OF THE SEVENTY WEEKS

was literally and accurately arrived at; there was a literal fulfilment. And then again that other prophecy in Zech. xi. 12—the selling of our Lord for thirty pieces of silver. Is that to be literally under-

stood, or is it to be taken spiritually? Why, literally, of course. Then that prophecy in chap. xii., "They shall look on Me whom they have pierced," was that literally fulfilled? Turn to John xix. 34, and it is written the Roman soldiers pierced Him with a spear. Now all this is absolutely literal. Then I might refer you to God's dealings with Israel, and ask you, has prophecy been fulfilled literally with reference to them; and the answer is, Yes, most literally. Well, then, from these facts let us come to this conclusion, that unfulfilled prophecy will be fulfilled as literally as it always has been. Now to come to Zechariah. The first three chapters of Zechariah refer to a future time; because Zech. i. 20 tells us of the four carpenters; and then, that the four carpenters are the instruments that God raised up to oppress His people. They correspond with the four parts of the image that Daniel saw: Babylon, Medo-Persia, Greece, and Rome.

Then it tells you in chap. ii., that after the scattering by these four great powers, and after the scattering by the Roman power, and after the Jewish people have been scattered all over the face of the earth, in chap. ii. it says, "I will gather them." So it must refer to some other than the gathering after the Babylonish captivity; for the Lord has never yet gathered Israel together since their scattering. After the Babylonian captivity it was only Judah that was gathered. And then it says, "I will dwell in the midst of them." And when Israel is converted, then all the nations of the earth shall be blessed. All this shows that the time is yet future. This, too, will be evident if you will look at the expression, "In that day," I would like you to count the number of times this expression occurs, and just to mark them, and see what it says in connection with the words "In that day." What does it refer to? It means the Gospel dispensation. And now as to the interpretation of xii.—xiv. There are seven clear points in these three chapters. The first there is to be the *literal siege of Jerusalem*; secondly, there is to be the *appearance of Christ bearing the marks of His passion—in the air*. Then in the third place we have the *repentance and conversion of the Jewish nation*. They shall look on Him whom they have pierced—they shall suddenly see Him, and in an instant all their unbelief will be gone. This conversion of the Jewish nation, I think, is typified by St. Paul's conversion, and, just as literally as He saw Christ in His glory with the marks of His crucifixion, so shall they see Him. They will not want any arguments then to prove the Messiahship of Christ Jesus: and the result will be a great turning to God. The fourth thing is, the *restoration of this people to God's favour*. Chap. xiii. opens with, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Then, fifth, comes the *destruction of Jerusalem*; and, sixthly, *His feet shall stand there upon the Mount of Olives*. And seventhly, the *Millennium commences*. Now, may I just make a few remarks about these things? With regard to the siege of Jerusalem, if you turn to Matt. xxiv. and

Daniel ix., you will read more about it. It says in Matt. xxiv. 15, 16, "When ye therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . then let them which be in Judæa flee to the mountains," and so on. And in Daniel ix. 27, xi. 31, you read what this "abomination of desolation" is. Bishop Ryle's comment on this is important. He says upon this matter, that "Whilst these prophecies had a primary fulfilment in the days of Titus, we must not suppose that this part of our Lord's prophecy is exhausted by His first advent. We must not suppose that this part of our Lord's prophecy is exhausted by the first taking of Jerusalem. It is more than probable that our Lord's words have a further and deeper application still; it is more than probable they apply to

#### A SECOND SIEGE OF JERUSALEM;

which has yet to take place, when Israel has returned to her own land, and to a second tribulation on the inhabitants thereof, which shall only be stopped by the advent of our Lord Jesus Christ." Such a view of the passage may sound startling to some; but those who doubt its correctness will do well to study the last chapters of Daniel and Zechariah. There is a person to be raised up, who will be, if not the actual incarnation of Satan, yet he will be indwelt by Satan; just as Judas was when he betrayed the Saviour with a kiss. And this man will make a seven years' covenant with the Jews, and it will be during this week of seven years, in the middle of the week, that this Antichrist will break the covenant. "And he shall confirm a covenant with many for one week" (seven years); "and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator" (Dan. ix. 27). Then this Antichrist will set up his image in the sanctuary and bid the nations to worship it; and, because they will not worship his image, he will fight against them—i.e., the Jews—and persecute them. And then, just in their extremity,

#### WILL COME GOD'S OPPORTUNITY.

Jerusalem will be taken, and two-thirds of the nation destroyed; and then one-third, the remnant, will turn to the Lord in prayer; and then the Lord will appear in the clouds. This passage about looking upon Him "whom they have pierced" may be compared with Rev. i. 7: "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him." It would seem that not only those in Judæa but the nations round about will see Him. It also says (Matt. xxiv. 30): "Then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn." Almost the same words as you have in Revelation: "And all kindreds of the earth shall wail because of Him." That is what is to take place at the time of the end. First, the siege of Jerusalem; and then the appearance of

our Lord in the air; and then will follow the repentance of the nation. It will be a bitter repentance, for it says: "And they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." It will be a national repentance, for "the land shall mourn," and it will be an individual repentance, for they are to mourn "every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; and all the families that remain, every family apart, and their wives apart." And then the Lord will restore them. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness. But, you may say, the fountain is opened already. You and I have been to that fountain already, and I trust you can sing—

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

"The dying thief rejoiced to see  
That fountain in his day;  
And there have I, though vile as he,  
Washed all my sins away."

But it is the application of this atonement of Christ to the Jews, and to Israel, that is here referred to; and that will not take place till *that day*. "In that day" the fountain will be opened to them, which is in this day opened to us. And then shall follow the destruction of the nations round about Jerusalem; and

#### THEN THE LORD'S FEET SHALL STAND

literally upon the Mount of Olives. Do not you think that is a very appropriate place for His feet to stand upon? Was it not on the Mount of Olives that those feet often stood in the days of His flesh? It was just over the brow of the mount that the Garden of Gethsemane was situated: it was from that mount that He made His triumphal entry into Jerusalem: and it was also from thence that He ascended into the heavenly Jerusalem. What place more fit for His feet to rest upon when He comes again? I know of none. And, just as when God came down, and there was an earthquake at Sinai, so at our Lord's Second Coming, when His feet shall touch the Mount of Olives, there will be an earthquake that will cause it to cleave in twain. And this earthquake will make a valley for the river of living waters to flow through. And the earthquake, it seems, will raise up Jerusalem, so that there will be a splendid base for a new city to be built upon. Then it says (xiv. 6): "And it shall come to pass in that day, that the light shall not be clear nor dark." I think this means that there shall not be alternations of light and darkness; i.e., it shall not be clear in the day time and then dark at night, when the day is past; or clear in one part of the world and dark in the other: but that the glory of the Lord will so shine over Jerusa-

lem that there will always be light: "And THE LORD SHALL BE KING OVER ALL THE EARTH."

He shall dwell among them. By and by all their sin shall be purged away, and He shall come and literally dwell in the midst of His people; and the nations of the earth will come up, and keep the Feast of Tabernacles. I do not think it is necessary to suppose that all the world will come up; but each nation will send its representative, and they will have to keep the Feast of Tabernacles. And if they do not do so, they will not have rain. And if Egypt, who is close by, does not come up, they shall not have rain. I do trust that we, all of us, are ready for His appearing. You know the way that Israel is to be made ready; by going to the fountain which is opened for sin and uncleanness. Let every one of us ask ourselves the question. Are we ready to meet Him when He comes to take the Church, His Bride, away?

#### OUR RESPONSIBILITY IN REGARD TO THE JEWS.

BY T. BOULTER.

(Contributed Article.)

By the signs of the times we recognise that the coming of our Lord is near, and we rejoice in the knowledge that He is coming for His Church, of which every believer, whether Jew or Gentile, forms a part. We know that in Christ Jesus there is neither Jew or Gentile, but do we, as we should, remember before God Israel as a nation, as a people with whom God will again deal in blessing? It has been truly said we are always willing to appropriate to ourselves all the blessings of the Bible, but all the curses are handed over to the Jew. Cupidity and artifice are spoken of in connection with the Jew, even by some who are Christians, in a way that must be grieving to the Lord. "Hath God cast away His people"? "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles." How many forget that "blindness in part is happened to Israel, only until the Gentiles be come in." Although God for a time has permitted Israel to become a despised people, and a by-word among the nations, surely we to whom He has shown such wondrous grace should ever remember them before Him. "Blessed is he that blesseth thee," was the promise of God. Although He has scattered them as a whirlwind among all the nations, yet, "Thus saith the Lord of hosts: Behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be My people, and I will be their God in truth and righteousness." Soon shall Israel no longer be termed forsaken, or her land desolate, for the Lord shall again delight in His people, and Jerusalem shall be a praise in the earth, a city called, sought out, and not forsaken. The wrath of God will surely fall upon all who persecute His people. May the Lord lay it upon the hearts of all who are looking for Him, to pray more earnestly that the blessing of

God may rest upon every effort that is made to place the Gospel before the Jew, and to remove the veil from their hearts, so that they may see in Jesus He who shall redeem Israel.

## THE DAY OF THE LORD.\*

BY PASTOR F. E. MARSH, SUNDERLAND.

THE day of the Lord, as I understand it, begins when Christ comes with His people, and ends when He will deliver up the kingdom to His Father; when the prayer that has been so often prayed—"Thy kingdom come," will be answered.

There are four places in the New Testament where the day of the Lord is specially spoken of, but there are abundant references to the same period in the Old Testament. Christ points on to this time in His answer to the questions of His disciples, as recorded in Matt. xxiv. and xxv. The instances where the specific words, "The day of the Lord," occur, or their equivalent, are 1 Thess. v. 2; 2 Thess. ii. 3 (R.V.); 2 Peter iii. 10; and Rev. i. 10. In the first Scripture the Apostle reminds us that the day of the Lord will come suddenly, as a thief in the night; in the second, the saints are reminded that there are certain things that must take place before the day begins, such as

THE MANIFESTATION OF THE ANTICHRIST, but they are not to confuse that day with the coming of Christ for His people; the third Scripture points out that there will be great physical changes; and the last gives us John being carried on "in the Spirit" to the time specified as the "Lord's day," where we have in panoramic view, in the Book of Revelation, what shall take place, as seen and recorded by the Apostle.

There are two chapters in two of the minor prophets in which the Spirit of God deals in a very concise manner with the events that will take place in the day of the Lord, and these are Joel ii. and Zech. xiv. I know I shall be confronted with the question, "Do you take the statements in Zech. xiv. in a literal sense?" I answer unhesitatingly, "Certainly, I take them literally, and as predicting certain events that are yet to be accomplished." To try to "spiritualise" the words is to make them utter nonsense; for what can you understand, in a spiritual sense, if we said, "The Mount of Olives cleaved in the midst"? I don't know how you can spiritualise that. We shall understand Scripture as the Lord enlightens us by His Spirit, as we take it, as it is given to us. We take what is said in Zech. xiv. in the same literal sense as we take such events as Christ riding in triumph into Jerusalem before His crucifixion, and His being sold for thirty pieces of silver. Since these are real events, I take it that those events that are spoken of in the latter part of the prophecy will be as literally and as actually fulfilled; as to say that they speak of past events is to

\* Notes of address given in Bethesda Free Chapel, Sunderland.

miss the very key to the right interpretation of Holy Writ.

Speaking broadly, it seems to me that there are three main features that stand out in prominent outline, like three peaks in a mountain, in association with the day of the Lord, and these are:—There will be great convulsions in nature; the nations will be in league against Jerusalem; and the Lord Jesus will come in person with His saints to overthrow the enemies of the Jews, and to inaugurate a time of universal blessing and peace, which is to last a thousand years.

THE DAY OF THE LORD IS PREFACED BY AND ASSOCIATED WITH GREAT CONVULSIONS IN NATURE.

There are so many Scriptures that refer to these convulsions that it is a little difficult to make selections:—

"The Lord ariseth to shake terribly the earth" (Isa. ii. 19).  
 "The earth shall quake before them: the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" "And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel ii. 10, 11, 30, 31).

"The great day of the Lord is near. . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land" (Zeph. i. 14-18).

"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. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Hag. ii. 6, 7).

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 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 in the clouds of heaven with power and great glory" (Matt. xxiv. 29, 30).

"Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifyeth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. xii. 26, 27).

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their (R.V.) wrath is come; and who shall be able to stand?" (Rev. vi. 12-17).

"Behold the day of the Lord cometh. . . . And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee" (Zech. xiv. 1, 4, 6).

I give those Scriptures, as it is impossible for me to give an exposition of them, but you will notice one thought runs through them, that there are certain events to take place, and among them that the earth shall be shaken and the heavens shall be convulsed.

I want to give one or two things especially in relation to the Holy Land, that land which the Lord calls the "Land of His glory." The land on which He will yet show greater greater glory than in the

past. The land upon which Christ shed His precious blood. That spot in which God has special interest, upon which certain things are to take place just before the Lord comes, as in Zech. xiv. If you will turn your attention to the map of Palestine you will be better able to understand the allusions.

At the great earthquake that will take place, *the Mount of Olives shall cleave in the midst, one half of the mountain shall go to the north and one to the south.* A great valley is made from the Mount of Olives to the Dead Sea in the one direction, and right on to the south-west to Azal or Askalon in the other direction. You can imagine what a rush of water there will be from the Mediterranean Sea. The mountain will turn it round to the Dead Sea, which water will raise it and will then overflow, washing out the southern bed of the Jordan, and will then find its way to the Gulf of Akabah to the Red Sea through the Straits of Akabah. You can picture what it will mean. God's open way to the East will thus be made. The Suez Canal is not in it. Jehovah's canal will be far better, because there will be no canal dues to pay. That will be one of the physical changes that will take place before the time when the Lord shall reign over the earth.

I hope you will sit down with your map and think out for yourselves what I have told you in a few minutes, and you will see how wondrous the change must be, and how necessary it is to make Jerusalem the great mercantile centre of all nations.

Major Phillips has well described these events. "The living waters of the ocean falling a total of nearly eight times the fall of Niagara, with an average descent of 22 ft. per mile on sixty miles and entering the Dead Sea at the northern extremity, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, the rising waters will be quickly permeating the drift sand of 4,000 years, which now conceals the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean will enter the Dead Sea at an angle, and as admirably prepared as the geographical construction of its surrounding mountains is to produce a grand gyration, so surely will that gyration of commingled waters rise from a hollow swirl to a mighty overpowering swell. And when at length the waters stand upon a heap (as the scripture phrases it), and the sustaining power of gyration ceases to uphold, the mass of water falls and separates, striking against the surrounding mountain sides. And now, 'Let the sea roar and the fulness thereof, let the floods clap their hands before the Lord, for He cometh to judge the earth and the people with His righteousness. And God will make a way in the wilderness and rivers in the desert.' The tumultuous waters, finding no other outlet, will rush down the Jordan's bed cleansing it in a moment. The Dead Sea, rising above its desolated shores, will overflow by the valley of Edom, completing the Straits of Azal into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, becoming the centre of the earth, will stand upon the highway for all nations."



Such is the testimony of one able to speak on the subject. We need not be surprised if there are those physical changes when we have evidence of other great changes in our own time. All of you will have heard of the Island of Krakatoa in the Straits of Sunda, the greater part of which was blown into the air in 1883; some of the stones being carried to the height of several miles. You will perhaps remember how about that time we had wondrous sunsets and that it was said they were due to the effect of little pieces of pumice that were carried round and round our globe by the atmospheric currents, and the sun shining on them they were like so many reflectors, and so causing the beautiful sunsets. "But what caused the explosion, and where does the lava or molten rock come from? Very few persons will deny that the explosions are due to steam. Water, it is well known, when subjected to great pressure, will remain in the form of water at a temperature considerably above that at which it is ordinarily converted into steam; but the moment the extra pressure is relieved the water will flash into steam with explosive violence. This is undoubtedly what takes place in the interior of a volcano, and this sudden generation of steam constitutes the terrible force which can blow huge blocks of rock thousands of feet into the air. The extraordinary violence of the eruption of Krakatoa was probably due to the great inrushes of the water of the sea as the smashing of the island opened a way to the volcanic focus. No sooner would this water come in contact with the burning lava than it would flash into steam and reinforce the terribly destructive powers that were working." You know very well the consequence in the winter time when the frost chokes the pipes in connection with the boiler, and the boiler becoming dry, when the cold water rushes in and the steam cannot get out, it causes an explosion. The explosion of the volcano in Krakatoa was heard 2,000 miles away, and when we think of what is going to take place, we are so startled for the moment that we forget that it is God that is just going to make this great waterway that I here indicated, which shall run from Askelon to the Gulf of Akabah. It is evidently to these physical changes the prophet Micah refers when he exclaims, "For behold, the Lord cometh forth out of His place, and will come down, and tread upon the high places of the earth, and the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire and as the waters that are poured down a steep place (i. 3, 4)."

Also Ps. xcvi. 6: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlighten the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see His glory." There are

many other things that will be changed physically, but I note only three.

(1) *The Dead Sea will be healed.*—The waters that we know as the Dead Sea, we are distinctly told, are to be healed. You know very well that nothing can live about it now, and there is abundant testimony to show that God's judgment is upon it, but the sea is to be healed. The waters that rush in will cleanse the sea to a very great extent, but beside this there will be a spring of water, which issues out from the temple of Jerusalem, and which runs into the straits which cross the country from the Mediterranean to the Dead Sea.

In Ezek. xlvi. we have a detailed description of the river flowing into the Dead Sea, and of the waters of the latter being healed. There is evidence that there is now plenty of water in and about Jerusalem. A well-known engineer discovered "a fountain at the pool of Bethesda, from which, upon its being opened, a considerable stream of water began to flow, and has done so ever since. No one can tell its source, nor can they tell the place to which it flows;" but in the day of the Lord this river spoken of runs into the Dead Sea, its waters will be healed, and the fishermen shall fish for the beautiful fish belonging to the Mediterranean, and dry their nets upon the shores of the Dead Sea. Thus Ezek. xlvi. leads us to think that the Dead Sea, which to-day is a testimony of God's righteous judgment, must in the days to come, in the day of the Lord, be healed from its saltness, and instead of being a curse and of no use, as it is to-day, it will be a means of blessing and a means of livelihood to the neighbourhood.

(2) *Jerusalem will become a mercantile centre.*—Through the waterway from the Mediterranean to the Red Sea, Jerusalem will become a place of immense importance. The Suez Canal will doubtless be abandoned for the God-made way; being like everything that God gives, it will be free—men will not be inclined to pay canal dues when they can go much quicker and safer through Jehovah's canal.

(3) *The land about Jerusalem will be elevated considerably.*—"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech. xiv. 10, 11). There will be a great convulsion in the land, a great earthquake, so that you can understand it will make a considerable difference in the face of the country round about Jerusalem. Geba, a few miles off Jerusalem, the southern mountains, and a vast extent of land will be entirely lifted up, and in a very real sense, the nations will have to go up to Jerusalem. We know this has to be done now; but as a vast extent of tableland has to be formed, there will be a greater ascent in the future. And we need not wonder if those things take place. We have known such things have taken place in the past. In the year 1638 an eruption took place

near Naples, where in the space of less than twelve hours so great was the volcanic eruption that a mountain was formed two or three thousand feet in height. God has just to alter things a little—and this is a small thing for God to do—and it shall be. It was a small thing for God to cause the world to be, and it would be a small thing for God, by a word, to cause things to be altered, to cause things to be different to what they are, and it need not surprise us if God caused the land round about Jerusalem to be lifted up, as He has said, from Geba to Rimmon.

*We are further informed there will be great disturbances in the heavens.*—The sun will be darkened, and the moon turned as into blood, and the stars fall from heaven. There have been seasons of great darkness in the past. In the Book of Exodus we see a three days' darkness all over the land (Exod. x. 22). Again, at the giving of the Law at Sinai. And when the Lord Jesus hung upon the cross there was great darkness, which covered the land for three hours; and the Lord could easily cause again the same thing to take place. Turn to Isa. xiii. 9, 10: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: and the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

"On the 19th of May, 1780, a wonderfully dark day was experienced in the North-East of America. The witnesses of it have described it as supernatural and unaccountable. It was not an ordinary eclipse, for the moon was nearly at the full. It was not owing to the clouded condition of the atmosphere, for the stars were visible. Yet it was dark at nine o'clock in the morning throughout the usual hours of sunshine, that work had to be suspended, houses had to be lit with candles, the beasts and fowls went to their rest as at night-time, and, although the sun was visible, it had all the appearance of being shorn of its illumination. But the darkness that is to come is not to be local, as was the case in America, but all over the earth it will be dark."

*And then there will be the peculiar appearance of the moon.* You can quite understand how that will be, as the sun not giving that light upon which the moon depends, it, of course, cannot reflect that which it does not receive.

*Then the stars falling from heaven*—undoubtedly meteors, which are often spoken of as "shooting stars."

Dr. Seiss says: "A most marvellous shower was witnessed on the night of the 13th of May, 1883. During the hours of its continuance hundreds and thousands of people of all classes were thrown into the utmost consternation, and filled with the belief that the very scene described in the Bible was actually transpiring. Fiery balls as numerous as the stars came darting after each other from the sky, with vivid streaks of light trailing in the track of each other. They were of various sizes and degrees of splendour, and flashing as they fell, and so bright as to awaken



people from their sleep, it seemed as if every star in the firmament had suddenly shot from its sphere, and was falling to the earth."

We have seen something of this ourselves, and it shall be unusually so in that day before the great and notable day of the Lord. So much so that people's hearts will be failing for fear when God comes to shake the earth. This mere fear will not convert men, nor lead them to receive Christ's gospel or the Christ of the Gospel. The earth trembled and the dead came out of their graves when Christ was crucified; we know how the whole district was shaken, the sun darkened, and yet after it was over people could go back to their occupations and to their sins. Some there were who saw in it an exhibition of God's power or judgment, but it did not touch their hearts. And so will it be in the Day of the Lord. Whilst all may have to acknowledge the power of God, yet their hearts will not be touched. Nor will it be a means of conversion. All this brings before me this one thing, viz.:

#### THE TRUTH OF INSPIRATION.

Just as we are distinctly and minutely told in God's Word, those things shall come to pass. And as prophecy has been fulfilled in the past to the very letter, so will those things of which we have been speaking be literally and minutely fulfilled. For what God says He will perform. He cannot lie. He cannot deny Himself. And as the very time that Christ was to be "cut off" was predicted by the prophet Daniel, and as it has been literally fulfilled, so shall the Lord as literally fulfil those words we have been reading together to-night.

#### SURELY THIS SHOULD BE A COMFORT TO THE SAINTS!

As I think how God has kept to His word in the past, what a comfort it is to those of us who are His children! Dare you think, Christian, that He will fail you in the hour of need, in the day of conflict, when He has been faithful to this present moment? Dear friends, you should be unflinching in giving God glory. Be strong in Him, and you may well say, as you think of His faithfulness,

"Why should I careful be,  
Since such a God is mine?"

Yes, the eternal God is thy refuge, and underneath are the everlasting arms, and "As thy days so shall thy strength be." Think you He will leave you in trouble to sink when He has said He will never leave nor never forsake thee? Think you He will not keep His word? A woman may forget her suckling child, but He will never forget you nor allow you to perish.

But for the unsaved ones there is cause for consternation. The God that is faithful in keeping to His word to protect His own from the things that will come to pass, will keep His word in relation to His coming in judgment.

I say this, unsaved ones, as God has kept to His word in the past, so surely will He keep to His word in the future. You question the word which speaks of God's retribution; His punishing the ungodly, of destroying them. You question the word when He says, "He that is filthy

let him be filthy still," that as a man leaves the world so will eternity find him. Those that deny eternal punishment say that character is eternal. If that is so it cuts against their own theory. If character is eternal no fires of Gehenna can heal it, but like china put into the fire to have the painting burnt in, the fires of Gehenna will make the sinner all the more what he was in the past. I pray you do not trifle with the Word of God, do not be misled by teachers who are questioning the authority of God's Word. To the law and to the testimony. If they speak not according to the Word it is because there is no light in them. Let us keep to the old book. Try the spirits and see if they are of God. In those last days we are distinctly told there shall be false teachers. Those are the wolves in sheep's clothing. Men tell us there is no such thing as verbal inspiration. Well, I ask you, What are you going to give me if you take that away? How shall I know what is truth and what is not, and what part of this Bible is God's Word?

Remember He Himself has spoken it, and we dare not question His authority. We accept it fully. Oh, I pray you, as you will have to give an account at the last day, remember this; that if you have not sided with Christ here He will not side with you there. If you will not accept the Atonement He has made, what other provision can be made? There is a fearful looking for of judgment, an awful indignation for those that refuse to accept the one sacrifice for sin. Flee, I pray you, from the wrath to come. Flee to the open arms of Jesus, to the open side of the Son of God. Find in His wounds your salvation. Seek Him who will cleanse from all iniquity, look to the loving Saviour for power that will enable you to live to His glory. May God by His Spirit lead you to the Lamb of God that will take away your sin. For His name's sake. Amen.

### PROPHETIC EXPOSITION MUST BE STRICTLY LITERAL.

BY JOHN STORIE.

(Contributed Article.)

From this principle it is neither safe nor right to diverge. Divine prediction is not intended to be a riddle, its sense dark and mystic, like a Delphic oracle; but a DIVINE REVELATION. It is God who has inspired or spoken it, spoken that His people may understand, and His meaning alone is what we are to read in it. There have been times in the past of judicial contact with the sin of man, times of direct collision between the throne of God and the power of hell. These critical periods have been few—the deluge, the deliverance of Israel from Egypt, the rending of the kingdom, the captivity in Babylon, the destruction of the Temple, the first advent of Christ to redeem. But these have been, in each case, preceded by Divine prediction; and in each case the prediction—fulfilled to the letter in Divine providence and Divine miracle—stands now written in the historic record.

To Noah God said: "The end of all

flesh is come before Me; for the earth is filled with violence through them. . . . And, behold, I, even I, do bring the flood of water upon the earth, to destroy a flesh, wherein is the breath of life, from under heaven" (Gen. vi. 13, 17). And a the words foretold,

#### SO DID THE EVENT COME.

"The fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. . . . And every living substance was destroyed which was upon the face of the ground. . . . and Noah only remained alive, and they that were with him in the ark" (Gen. vii. 11, 23).

Again, to Pharaoh God said, by the voice of Moses: "About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill" (Exod. xi. 4, 5). And as the words of the prediction foretold, so did the event come (Exod. xii. 29).

Again to Solomon the Lord spake, saying, "I will surely rend the kingdom from thee, and give it to thy servant. Notwithstanding in thy days I will not do it for my servant David's sake, and for Jerusalem's sake which I have chosen: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son" (1 Kings xi. 11-13). And in the days of Rehoboam, the son of Solomon, this prediction became historic fact (1 Kings xii. 19, 20).

Again, by the mouth of Jeremiah, the captivity of Judah was thus foretold: "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof. . . . And the whole land shall be a desolation, and astonishment; and these nations

#### SHALL SERVE THE KING OF BABYLON SEVENTY YEARS";

and "after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you in causing you to return to this place" (Jer. xxv. 9-12; xxix. 10). Here, too, the predicted captivity and the predicted visitation were both fulfilled in the facts of history (compare Ezra i. and Dan. ix. 2).

Of the Temple at Jerusalem the Lord said to the twelve: "As for these things which ye behold, *the days will come*, in which there shall not be left one stone upon another, that shall not be cast down" (Luke xxi. 5, 6). And within some forty years the ploughshare of the Roman was driven through its foundations, and this prediction became its fate.

In the prophet Hosea we read: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hos. iii. 4). This is the fact now, and for ages past it has been. But it is added on the same prophetic page: "After-

ward shall the children of Israel return, and seek the Lord their God, and David their king" (Hos. iii. 5). And why hesitate to say that this also shall be fulfilled to the letter?

If, again, we take some of those predictions that tell of the Messiah at His first coming—what He is to be, to do, to suffer, to attain—we find it so in all; the word of prophecy plain, the fulfilling of it as plain. He shall be the seed of the woman, and He has been; of the seed of Abraham; of the tribe of Judah; of the family of David; born of a virgin mother; His birthplace, Bethlehem; His flight into Egypt; His poverty and lowly state; the chief scene of His ministry, Galilee; the Spirit of Jehovah upon Him; anointed to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captive, and the acceptable year of the Lord; His teaching in parables; His bearing human sin and sorrows; His being rejected and despised of men; His riding into Jerusalem on an ass; His betrayal; the thirty pieces of silver He should be valued at, and the purchase with them of the potter's field; the scourging of the Lord; the mocking and the smiting of Him; the vinegar and the gall; the piercing of His feet; not a bone of Him broken; the parting of His garments, and the casting lots upon His vesture; His cry on the cross; His burial with the rich; His soul not left in Sheol; His rising from the dead on the third day. Of

#### ALL THESE FACTS AND EVENTS

it was predicted that they should be, and in the Gospels it is recorded that they have been. These prophecies all bear on the Saviour's first ADVENT. They were given, not in dark and ambiguous words, but most of them in words distinct and clear, fitted to instruct and prepare men that they might, before He came, expect and anticipate His birth, His life, and His mission, and recognise Him step by step during His travail here. But they, when He came, understood none of these things—even the plainest. And why? Because they would not. They read these prophecies, and they read into them some mystic meaning, or put them away as incredible. And what came out of this? These predicted events found the Jewish nation, with the exception of a few, unprepared and incredulous; were consummated in the greatest crime in the annals of eternity, and terminated in the destruction of their city and their temple, and in their rejection as a nation for two thousand years from the covenant of their God. Even of the twelve, so long the intimate associates of His ministry, it is written that He took them aside before His betrayal and said to 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 spit upon: and they shall scourge Him, and put Him to death: and the third day He shall rise again." "Let these sayings sink into your ears." But of them, too, it is written, "They

understood none of these things, . . . neither received they the meaning of the things which were spoken" (Luke xviii. 31-34, ix. 44). They would not; and hence their perplexity, their temptation, and their danger.

One more, the grand, the conclusive event—the return of Christ to this earth in mercy and judgment (His Advent, His Parousia, His Epiphany, His Kingdom)—is yet to come. On this a large portion of the Divine predictions will be found to bear. They tell of events mysterious and miraculous; of great movements in heaven and earth; of a rallying of the forces of Heaven and Hell in final conflict; of the winding up of the story of human sin and sorrow.

#### IT IS WITH THESE THAT WE HAVE IN THIS AGE TO DEAL.

They are presented in the inspired page in language as plain as the predictions of the past. What they do speak—be the time of its fulfilling near or remote—is the purpose and intent of God; not secret now, but revealed; and revealed not to perplex, nor mislead, nor to harass the soul, but as a lamp sending forth its rays of light to preserve men in dark and troubled times from being deceived, narcotised, betrayed into perdition. For "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord" (2 Pet. i. 19; Ps. cvii. 43).

But if some predictions are given in symbolic language, how shall we deal with these? In the same way. Every symbol, if intended to be understood, has its interpretation given. Using this, the prediction becomes plain. For example:

If that dream of Nebuchadnezzar (Dan. ii.) the Great Image has its head of gold, its arms and breast of silver, its belly and thighs of brass, its legs of iron, its feet and toes part of iron and part of clay. Of these symbols the interpretation is, "Thou, O king, art this head of gold. And after thee shall another rise inferior to thee; and another, a third kingdom of brass, which shall reign over all the earth"; and then the fourth (ver. 37-45.)

Again in that vision of the four beasts that rise amid the striving winds out of the Great Sea (Dan. vii.) the interpretation of the symbols is given, "These great beasts, which are four, are four kings" (ver. 17), and in Rev. xvii. 15, the water or the sea out of which these kings or kingdoms rise, and "where the great whore sitteth," are said to be "peoples, multitudes, nations, and tongues."

Again in Rev. xvii. 10 the Seven Heads of the Beast are said to be seven kings; the ten horns are said to be ten kings which shall give their power and strength to the beast (ver. 12, 13).

Again, under the name of Babylon and in figure a fowl woman, "the MOTHER of harlots and abominations of the earth" is said to be a symbol, a representation in "mystery," of that spiritual polity, issuing at first from Babylon, that has been, and is still, corrupting in all lands the true faith and service of God (Rev. xvii. 1-7, 15, 18).

#### WITH THIS KEY IN OUR HAND,

the symbol interpreted, the prediction,

even in these cases, presents no dark nor insuperable difficulty. Nor is almost any great prediction, bearing on the future, unintelligible or obscure when read in its right connection. Even when the predicted facts are so marvellous as to stagger belief, the Divine oracle enters with a perfect freedom, where angels might fear to tread, as upon its own domain, and declares its meaning with a clearness and certainty that belong only to omniscience as with an authority that is commanding and almighty. What these predictions that still await fulfilment need from the student is FAITH; not profound learning, not hieroglyphic study, not historical investigation, but the faith that has an ear open to the teaching of God; FAITH in the warning, FAITH in the promise. "None of the wicked shall understand; but the wise shall understand" (Dan. xii. 10.)

#### OUR INQUIRY COLUMN.

"H. M. S." inquires if "the expression 'Jews' is intended to include the descendants of the twelve tribes?"

Answer.—No. The Jews are the descendants of Judah and Benjamin: the two tribes who faithfully adhered to the house of David. The ten tribes are spoken of as Israel or Ephraim: the two tribes as Judah. The former is regarded as "outcast"; the latter as "dispersed" (Isa. xi. 11). The Jews are known. Israel's identity is a matter of speculation. The kingdom of Israel was destroyed by Assyria. The kingdom of Judah was overthrown by Babylon. The restoration of both Ephraim and Judah are divinely assured (Ezek. xxxvii.; Jer. xxxi., &c).

"Mrs. M." writes thus:—"Would it not appear that the 'Man Child' in Rev. xii., caught up to the throne of God, symbolises the 144,000 faithful, watching ones who shall be the subject of the rapture, and form the bride of the Lamb?"

Answer.—The "Man Child" is Christ personally. Two considerations prove this. First, He "was to rule all nations with a rod of iron." Who but Christ is to rule all nations? Compare with Ps. ii. 8, 9. Second, the Man Child "was caught up to God and to His throne." Now, of Christ and of Him alone is it said He is at God's right hand and in the throne of His Father (Eph. i. 20; Heb. viii. 1; Rev. iii. 21). As to the 144,000 being the subject of the rapture (1 Thess. iv.), and forming the Bride of the Lamb, allow us to point out to our correspondent that there are two companies respectively designated as 144,000, both on earth, and both of God's ancient people. In Rev. vii. 2-8 we have sealed for millennial blessedness on the earth "an hundred and forty and four thousand of all the tribes of the children of Israel" (ver. 4), and this in marked contrast to an innumerable company of saved Gentiles (ver. 9-17). In Rev. xiv. 1 we have a second company spoken of as "an hundred and forty and four thousand." This noble band occupy the chief place on earth, being the preserved of Judah, or Jews who will have emerged from the tribulation. Their martyred companions

or brethren of Judah are the harpers and singers in heaven (ver. 2, 3). The rapture or translation to heaven is of all the righteous dead and of the changed living then on the earth. Compare 1 Thess. iv. 16, 17, with 1 Cor. xv. 23.

"E. J." writes:—"Why is the Church, that is Christ's body, almost always spoken of as 'His Bride'? I am convinced that there is no Scripture authority for it. Israel and Judah having become one is the Jewish Bride—the New Jerusalem which cometh down as a bride adorned for her husband."

*Answer.*—The Body and the Bride are distinct figures. The former is the nearest to Christ; the latter is the dearest to Christ. Israel and Judah reunited, saved and blest in their land, becomes "one nation," not a bride. Jerusalem is the queen of Psalm xlv. 9. Israel in her land is the wife of Jehovah, but is not spoken of in the Prophets as His Bride (Jer. iii. 14, 20). Israel's place and blessing is on the earth, as Ezek. xxxvii. 21-25 and Micah iv. 6, 7, besides the concurrent testimony of every seer and prophet of old amply demonstrates. We are not aware of a single text which views Israel in heaven. It is the Church in her character as Bride which comes down from heaven, for Israel as such never was and never will be there. Israel "shall DWELL IN THE LAND. . . even they and their children, and their children's children for ever."

"M. P." and "E. M. V." unite in asking several questions:—"What are the Scriptural grounds for believing there are two distinct comings?" "Are the events mentioned in the Revelation recorded in chronological order?" "Is it a fact that many of the prophetic dates convergently end about the close of this century?"

*Answer.*—The Lord comes down from heaven to "the air" to receive His people. "The air" is the meeting-place (1 Thess. iv. 17). Subsequently the Lord, accompanied with "all the holy angels," and with "ten thousand of His saints"—all the heavenly company of redeemed—comes to Mount "Olivet" (Zech. xiv. 1-5). He first comes for us, then He comes with us; first to the air, then to Mount Olivet. Thus it is but one coming, with a halting-place and delay ere the journey is finally completed.

The events mentioned in the Revelation are not chronologically recorded. The birth and ascension of our Lord are events on which the whole prophetic scheme depend, but are not chronologically tabulated in Rev. xii. 5. Numerous other instances might be given.

We believe that an immense amount of mischief has been wrought in fixing dates. We are not altogether ignorant on this subject, but it is one of too general a character to be dealt with in a brief reply in "Our Inquiry Column."

"SOUTHSEA" inquires as to the course of the living waters of Zech. xiv. 8, and in the event of their uniting with the Euphrates, what about the drying up of that river (Rev. xvi. 12)?

*Answer.*—Those living waters which will greatly enrich the earth (Ps. lxxv. 9) flow "toward the former sea" (the Dead Sea), and "toward the hinder sea" (the Mediterranean). Scripture does not connect these living waters with the Euphrates at all.

A. P. asks: "Who are to form the earthly inhabitants of the Kingdom when our Lord rules with His Saints?"

*Answer.*—All living people—Jews and Gentiles. All who have died or shall die of true believers along with the changed saints at the Coming of Christ share in the reign with Christ over the earth, but with this exception, the rest of the race (excluding of course the dead) form the earthly inhabitants of the coming Kingdom.

A correspondent from Acton asks the question: "When will this Dispensation end?"

*Answer.*—We cannot say (1 Thess. v. 1).

"ARE the twelve thousand of the twelve different tribes, the 144,000 sealed ones of Rev. vii. 5-8, identical with the church which will be caught up to meet the Lord in the air (1 Thess. iv. 16, 17)?"

*Answer.*—By no means. Those referred to are a company of Israelites who shall succeed the Church as God's witnesses. They are to be sealed by the Holy Spirit into the truth needed to preserve them from the "error of the wicked," and to render them able witnesses against the beast and his satanic power.

## PROPHETIC CONFERENCES.

DR. ROBERT MCKILLIAM, the editor of THE MORNING STAR, gave the first of a series of lectures at the Priory Y.M.C.A., 198, Upper-street, Islington, on the "Second Coming of Christ," on Thursday, August 2, the subject being "The Coming of Christ—Literal, Personal, and Pre-millennial." This will be continued (D.V.) every Thursday until the end of September. The attendance was very large, the lecture-room being crowded; and it is hoped to obtain a larger hall for the purpose. Will each of your readers pray for much blessing on this effort?

THE GOSPEL HALL, STATION-ROAD, BILLINGS-HURST, SUSSEX.—Mr. James Sprunt, of Lisson-grove, has been giving some very helpful addresses on the Coming of our Lord Jesus Christ and events connected therewith, illustrated by chart. There has been a great spiritual inquiry into this blessed hope by the Lord's children, and many souls have been aroused and converted to God. The interest increased from the first, and the Sunday meetings witnessed a crowded hall and anxious souls asking, "What must I do to be saved?" The subjects dealt with were as follows:—(1) The Coming of the Lord Jesus Christ—When and how should we expect Him? (2) The General Resurrection—Will there be one? (3) The Judgment of the Believer—Where will it take place? What will it be for? (4) The Marriage Supper of the Lamb—Who will be there? (5) The Sheep and the Goats of Matt. xxv.—Who are they? (6) The Parables of Matt. xiii.—What do they mean? (7) The Millennium—What is it? When will it be? (8) The Last Days—Are we in them? (9) The Doom of Christendom—What will it be? (10) The Man of Sin—Who is he? (11) The Great Tribulation—Who will pass through it? (12) The Great White Throne—Who will stand before it?

PROPHETIC CONFERENCE AT FOREST GATE.—In connection with the evangelistic services conducted by Mr. J. J. Sims, of Canada, in the marquee in Forest Gate, a prophetic conference was held on Thursday, July 26. There was a large attendance. Stirring and profitable addresses were given by Rev. David Baron, Mr. Charles Inglis, Mr. C. Russell Hurditch, Mr. George Huckleby, and Mr. Sims. The chair was occupied by Mr. Abraham Wallis in the afternoon, and by Mr. Clement Boardman in the evening. At the close of the day a number of persons confessed Christ.

To the Editor of THE MORNING STAR.

SIR,—I wonder that as a sign of the times more attention is not drawn to Jer. xxiii. where (ver. 5, &c.) our Lord is spoken of as the coming King. In ver. 7, "Therefore the Lord liveth who shall bring the children of Israel out of the north country," &c., "and they shall dwell in their own land." In chapter xxxi. 8, 9, "They shall come with weeping," &c. Does this not point to the Jews being driven out of Russia? No less than six times is it said they shall be gathered out of the north country; quite half the existing Jews have lived in that land.—Yours, &c., T. W.

## PERSONALIA.

JUST as we are going to press we hear the sad news that our very dear friend and brother in the Lord, Mr. John M. Scroggie, has been taken from us after a lingering illness. We had hoped and prayed much for his restoration to work, but the Lord had need of him in the higher sphere. Well for him, but sad for thousands who loved him much here, and sad because the old standard-bearers are being thinned out so rapidly. As an earnest and greatly used evangelist, few in our day were equal to him, and as a warm-hearted, faithful friend many of us miss him sorely. Thank God, it is but "a little while." "Them that sleep in Jesus will God BRING WITH HIM." Yes, even at the grave-side there is nothing like THE HOPE to sustain and comfort.

## 'YOUR REDEMPTION DRAWETH NIGH'

(LUKE xxi. 28).

I KNOW not in what watch He comes,  
Or at what hour He may appear,  
Whether at midnight or at morn,  
Or at what season of the year;  
I only know that He is near!

I know not what of time remains  
To run its course in this low sphere,  
Or what awaits of calm or storm,  
Of joy or grief, of hope or fear;  
I only know that He is near!

I know not what is yet to run  
Of spring or summer, green or sere,  
Of death or life, of pain or peace,  
Of shade or sunshine, song or tear;  
I only know that He is near!

I cannot tell my future lot,  
Or that of those than self more dear;  
Nor guess how much of history  
Still to the Church abideth here;  
I only know that He is near!

The centuries have gone and come,  
Dark centuries of absence drear;  
I dare not chide the long delay,  
Nor ask when I His voice shall hear;  
I only know that He is near!

I do not think it can be long  
Till in His glory He appear;  
And yet I dare not name the day,  
Nor fix the solemn advent year;  
I only know that He is near!

March 13, 1880,

HORATIUS BONAB

# The Jew; OR, All About Israel

## THE STORY OF THE ABYSSINIAN MISSION.

### THE FALASHAS.

BY THE REV. SAMUEL SCHOR.

SCATTERED throughout every part of the world are to be found the sons of Zion. Many have sought distant homes within recent times, but others had already settled in far-off regions in the hoary days of antiquity.

Among the latter are the Falasha Jews of Abyssinia. For many ages little was known of them, and it is only since God sent some of His servants to give them the Gospel that we are able to give any definite information about these interesting people.

They are the only Jews we know of *not* called by the name of Jews or Israelites. They say they accompanied the Queen of Sheba on her return to her own home, as she wished to establish the Jewish religion in her Ethiopian kingdom. The party consisted of representatives of each tribe, under the leadership of one of the sons of the High Priest Zadok.

This is their account of their origin. But their name hardly seems to favour this idea. The word "Falasha," from the Ethiopic *falas*, means exile. It is, therefore, more likely that they arrived here during the period of the captivity.

They appear to have been a very powerful body; for, from a very early period until the beginning of the seventeenth century, they had their own kings and queens. But for the last 250 years they have been a conquered race, much oppressed by their masters the Amharas. But even in this sequestered spot the prophecy is fulfilled, "This people shall dwell alone." They live in their own villages, and are chiefly engaged in agriculture.

NEARLY A QUARTER OF A MILLION JEWISH FARMERS!

Yes, this is worth thinking of. This is a very hard nut for the Anti-Semite to crack. Most of the Falashas are engaged in agriculture, and we have here the best proof that Jews are not by nature money-lenders. One great Jewish missionary, the late Dr. Stern, says *he did not find a single merchant there*. If the Jews in Europe are merchants and money-lenders, it is undoubtedly due to the fact that they were forbidden to own land, or to settle on the land.

Those who are not farmers are smiths, or potters, or weavers;\* and their religious customs, too, are very interesting, for they

CONTINUE TO OFFER THE SACRIFICE.

Their synagogues, called *Mesquids*, have the threefold division, probably in imitation of the Court of the Priests, the Holy Place, and the Holy of Holies. The victims are slain upon a rude, rough stone called the altar. They do not offer the daily sacrifice. Indeed, they appear to be somewhat capricious in the choice of their rules and regulations. They are, however, most particular in keep-

\* See Biography of Rev. H. Stern, D.D., page 193.

ing the laws of purification. Any outward defilement excludes them from contact with their friends until they have been purified. On the outskirts of each Falasha village may be seen a dreary, lonely hut, where these defiled ones are forced to remain until their laws permit them to return to their homes. Death is a great defilement, and nothing can exceed the

AWFUL SADNESS OF THE FALASHA'S LOT, for when his hour of death arrives, instead of being comforted by the presence of loved ones, he is dragged out to the lonely hut, and left there to die.

The Falashas had very few books, and were, therefore, intensely ignorant of God's Holy Word. And the poor teachers, instead of feeding the people with the bread of life, regaled them week after week with punctilious rules about outward purification and the importance of escaping outward defilement.

This was the state of things when Samuel Gobat, afterwards Protestant Bishop of Jerusalem, visited Abyssinia, with several German missionaries. He took a lively interest in the Falasha Jews, and when he was made Bishop of Jerusalem urged the London Jews' Society to send some Jewish missionaries to tell them the good news that the Messiah had come.

The first missionary sent there was

HENRY AARON STERN,

a Hebrew of the Hebrews. Something of his wonderful services for his Master and King we hope to give in a future number of THE MORNING STAR. He was certainly the right man in the right place. Early in the year 1860 Stern reached Abyssinia, and it became apparent to him at once that he would meet with many adversaries. The devil was not going to allow a country which he had enslaved, and kept in his power for so long a period, to be conquered for Christ without a desperate struggle. He would move every power to crush the solitary missionary. It would be a battle of Satan and all his hosts against one man! Do God's children realise their power and greatness, when they go armed for the battle with spiritual weapons, and accompanied by Him who is the great Captain of our salvation? Oh, what power every true Christian possesses, but how few *know* their power!

Stern had first to obtain permission of the king. Theodorus was known as a most cruel tyrant.

DARK AND TERRIBLE WERE THE DEEDS

he was guilty of. Men trembled in his presence, for he was like one possessed. Soon after the missionary's arrival, Theodorus had to quell some rebellion; 3,000 of the rebels who were taken prisoners were murdered in cold blood, and their wives and children doomed to perpetual slavery. Constantly terrible cries would be heard proceeding from the royal palace, where some men or women who had displeased the tyrant were being mercilessly beaten with the *giraffe*, a whip about five feet long, made from the hide of the hippopotamus. Would such a monarch give permission to the missionary?

Wonderful to relate, God so guided the will that Mr. Stern was favourably received, and full permission given to go unmolested amongst the Falashas.

Work commenced at once. Mr. Stern found an able and useful fellow-labourer in a missionary who had been in the country some time, and whose name will always be connected with the Falasha Mission, Mr. Flad. They found the people very ready and willing to listen to the Gospel. Mr. Stern says that they often visited three or four settlements a day, "and everywhere the woman busy in her hut, and the peasant working in the field, left the plough and the grinding-stone to hear the white messengers of the Cross. Some men followed us for days and days over mountains and valleys, through deep ravines and over rocky cliffs, and when we inquired why they accompanied us, the reply invariably was

'WE WANT TO KNOW MORE

of the Redeemer of Israel whom you proclaim.' The desire to possess the written Word was quite equal to the desire to hear the preached Word. Men far advanced in life, and whose hardened features had never been moistened by a tear, sad and mournful, squatted down near our tent, weeping and sobbing as if their hearts would break.\*

Two years later they were privileged to bring in the first fruits into the Church of Christ. Nineteen men, eleven women, eight boys and girls, forty-one in all, were baptized. Numbers of places were visited, and the seed of the Word scattered in all directions. Another Jewish brother was sent out to assist, and all seemed very promising. But this state of things was not to last. Satan was at work. The king felt himself slighted at having received no reply to a letter he had addressed to the English Government, and in a fit of rage he put the British consul and all the missionaries into prison.

The friends of the Jewish cause in England had been blessing God for the open doors found in Abyssinia, when suddenly the news reached them that all the servants of God were in chains, and that any day the king might, in his frenzy, order them out for instant execution. Those were the

DARK DAYS OF THE ABYSSINIAN MISSION.

Months passed by—and even years—and yet they were not released from their captivity. In this country, however, "prayer was made without ceasing of the Church unto God for them." There were many lovers of Israel, from whose hearts and thoughts the Abyssinian captives were never absent, and the feeling seemed so strong that God would grant them safe deliverance that a member of the committee once said, "Dr. Stern has a charmed life; I shall quite expect to see and hear him in Exeter Hall."

But, although captives, God's work did not stop. The missionaries were able to preach the Gospel to their fellow captives, and one of the

MOST TOUCHING INCIDENTS OF THOSE SAD YEARS

was the manner in which many captives were led to confess Christ. Some of them were chiefs who had been made prisoners during the many bloody wars in which the wicked king was always engaged, and with chains on their arms and feet they would come for comfort to the captive missionaries, who were chained in such a position that their

\* "Our Missions," page 300.



heads were always bent. And then not only did the prisoners hear the truth, but many of the soldiers, too, came to listen, and stopped to learn, until at last the priests determined to stop it. But they were powerless, for the missionaries were chained and forced to be with their fellow sufferers and their gaolers night and day. And as a result the blessing spread far and wide. An Abyssinian soldier wrote, after the prisoners had been released, "Tell Mr. Stern that the

#### GOSPEL HE PREACHED IN PRISON

is spreading far and wide, and numbers are continually being added to those that believe in Christ."\*

In the meanwhile, persecution had driven the Jewish converts away from their homes. They had to wander about from place to place, living in great poverty and distress, as they had been robbed of all their property.

But their trials only brought them nearer to Christ, and made them useful instruments in leading others to the Lord. Indeed, the Falasha converts in Abyssinia just repeated what the early Christians had done, who, when "they were scattered abroad, went everywhere preaching the word" (Acts viii. 4). Thus the good hand of God brought much good out of what appeared to be nothing but evil.

#### AFTER FIVE YEARS OF CAPTIVITY AND CHAINS,

Lord Napier of Magdala was sent out with an army to force Theodore to release the captives. It should be remembered that amongst the captives was an English consul and a British envoy. It is almost needless to say that, had the captives been missionaries only, no Government would ever have sent out an army to deliver them. The army was sent out to deliver Her Majesty's representatives; but God used them in rescuing His ambassadors as well.

In 1868, or after five years of captivity, the captives were freed. King Theodore committed suicide, and the whole country was thrown into a state of anarchy.

Europeans were forbidden to enter the country, and it seemed as though the work of God would be brought to a complete standstill. But "the Lord remembered" the Falashas of Abyssinia, and had been preparing the way. After much earnest deliberation and prayer of the Committee at home, it was decided that some of the Falasha converts should be set apart to continue the glorious work.

Mr. Flad, one of the released captives, was at once set to work to superintend the printing of God's Holy Word, various tracts, and Bible stories in Amharic, the language of the country, which were then sent out to the brethren, who have visited nearly every part of the country, and have spread the good news amongst the scattered Falashas. They generally take one or two mules or

#### DONKEYS LADEN WITH THE SCRIPTURES,

which are then circulated amongst the people. The people seem to be simply thirsting after the Word of God, and are always ready to listen. The king, too, is exceedingly friendly, and allows all the Bibles and books to be conveyed at the Government expense to the centre of the country.

Perhaps one of the most encouraging things is the number who have been brought to Christ by the simple reading of God's Holy Word, as well as to find that the seed sown during the captivity at Magdala has borne blessed fruit.

Constantly the native missionaries visit places and are surprised to come across people who know and love the truth, and when asked how or when they heard it, say through one or other of the captives. One of the agents says:—"We were glad to find Bibles and tracts, which they had received before Mr. Stern's and Mr. Flad's imprisonment (nineteen years before), and I can add from what I have seen that these books are a blessing to many of them, enlightening their hearts, and leading them to an inner life."\*

And if in life they proved themselves to be the Lord's, much more so did they exhibit perfect reliance on Christ alone in their death. They relate the death scene of one of the old converts, who had lived very near his Saviour since his conversion. His family was essentially what a Christian home should be. Even at his work his heart was with Jesus, for often whilst busy at the loom he was heard to pray. When his end drew near he said,

"HERE COMES A POOR SINNER

purchased by Thy precious blood."

Another venerable mother finished her course at the ripe age of ninety-three. The chapter which principally interested her was Rev. xxii. In her closing moments she was heard most touchingly to thank God for having brought her to a knowledge of His truth, and she closed with the words, "Lord Jesus, I am coming to Thee. Receive my soul into Thy hands. I believe, I trust in Thee."

But the work which had thus been going on steadily received another formidable check. In the year 1888 the wild hordes of the fanatical Mahdi began to pour into Abyssinia, and laid waste hundreds of towns and villages. All Christians caught were at once murdered, unless they were willing to embrace the religion of Islam. The fairest provinces were laid waste by fire and the sword, and all people who could do so left their homes and escaped to the mountains. All the fields and crops were destroyed, hence famine raged, and its terrible accompaniment soon followed—the plague. The whole country was in a disturbed state, for many robbers found they could plunder, murder, do almost anything they desired, with impunity.

The missionaries and converts found it a

#### TIME OF MISERY AND TEARS.

They all made their escape. Again they are scattered. Some were unfortunately caught by the Dervishes, some of them lost their lives, others were sold into slavery.

To still further complicate matters, many of the powerful chiefs rebelled, and they with their followers spread terror in all directions. But in the face of all this the God of Abraham was with His servants, and although they had to endure the greatest hardships and privations, none of the missionaries lost their lives. They had to live in jungles, and keep fires burning all night for fear of wild beasts, they often had no better fare than roots they had to dig up. But God was with them.

\* See Annual Report of London Jews' Society for year 1883, p. 117.

This season of trial has certainly proved the mettle of some of these converts. The missionaries heard of one family who had been

#### CAUGHT BY THE DERVISHES

and ordered to renounce the Christian religion. They refused. The officer threatened to kill them all if they remained obstinate, but still they refused. They tried to persuade the children, but the parents nobly urged the children not to renounce Christ, but to remain faithful to Him. One after another was slain in cold blood, and in the presence of father and mother, who at last also died a martyr's death, to the last confessing their firm trust in Christ.

And this time of misery and tears continues to this day. There are many of God's children who would like to have some definite subject of prayer. I would invite some to lay Abyssinia and the Falashas upon their hearts. Ask God that the hindrances may be removed, and that the whole country may soon be opened up to European missionaries, who have been banished since 1868.

In spite of all these troubles and obstacles, all glory to God for the number of converts! As we mentioned in our last number, there are some 1,470 Falasha Jews who are Christians.

Brethren, pray for them!

#### GENERAL JEWISH NEWS.

THE BUILDING OF THE TEMPLE.—Rev. J. M. Eppstein's article in the July number of THE MORNING STAR has created a vast amount of interest, and particularly that part which referred to the rebuilding of the Temple. Can any of our readers give us any further definite information?

THE first Tripos Lists issued by the University of Cambridge, says the *Jewish Chronicle*, show that the Jewish students have again been conspicuously successful in the Final Honours Examinations. For the second time since the establishment of the Semitic Languages Tripos, a Jew has been placed in the First Class, a distinction which, it is interesting to note, he shares with a Christian student. In the school of mathematics, Mr. Jacob, of Gonville and Caius College, has added another to the long list of brilliant successes achieved by Jewish students in a branch for which they have always displayed especial aptitude. It is no small distinction to be bracketed Ninth Wrangler, and, in the present instance, it is enhanced by the fact that Mr. Jacob is considerably younger than the average candidate.

How great the desire for learning is amongst the Jews in Prussia can be seen from the reports of the high schools for boys and girls, as well as the statistics for the last five years, which have just been published. Last year, in twenty-three gymnasia and high schools in Berlin, there were 15,569 pupils, of whom 2,661 (18 per cent.) were Jews; in seven high schools for girls, of 4,916 pupils, 1,730 (35 per cent.) were Jewesses. In the quinquennial period 1887-92, the male population of Prussia was made up of 64 per cent. Protestants, 34.4 per cent. Catholics, and 1.9 per cent. Jews. In the high schools there were 70.5 per cent. Protestants, 20.3 per cent. Catholics, and 8.9 per cent. Jews. In other words the Jews sent to the high schools eight times their proportion in the total population. In the Universities the percentage of Jews was greater still—over 9 per cent.

THE STONES CRYING OUT.—The death of Sir Henry Layard recalls the marvellous discoveries he made of the ancient kingdom of Assyria and Babylon. Many of these records bring us face to face with men who are mentioned in the Sacred narratives, and prove unmistakably the truth of God's Holy Word. Perhaps none are more im-

\* Biography of H. A. Stern, D.D., p. 397.

portant than the clay cylinder recording Sennacherib's account of his conquest of Hezekiah's territory. It is like a second chapter of Bible history, and a wonderful confirmation of the truth of God's Word. Sennacherib refers to the number of cities he took. He also says that he took away 200,150 people. He then besieged Jerusalem and says:—"Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape."

**JEWISH TREATMENT IN MOROCCO.**—"The 'Gizla' (a tax) is given by the Jews of the towns of the interior, under the greatest humiliation, especially by those in Morocco city. In the latter place the Governor, as well as the 'Cadi' (judge), pitch their tents at the Mellah\* gate, accompanied by secretaries, a dozen soldiers, and the Sheik of the Jews. They send for the Jews, who are inscribed on the list of contribution, four at a time. The rule is, that a Jew cannot send his tax by a friend, clerk, or servant, but must come himself, even if he is ill! Then, when his name is called out, he takes off his shoes, uncovers his head, enters the tent, and, crouching before the Governor, puts down his contribution, besides 25 per cent. extra, for the Governor and the Cadi's perquisites. He then receives three blows, more or less hard, on the head, from a soldier, with the palm of his hand. This is a mark of contempt, and signifies that he is under the yoke and in entire submission to the Mohammedans. He then kisses the hands of all the Arabs who are there, and retires, saying:—"May God prolong the life of our Sultan, and give him victory over his enemies!"—*The Jewish Missionary Intelligencer.*

**KESWICK CONVENTION.**—It is the experience of many who most regularly visit the convention that never before has the Jew been more prominently brought forward. Not mentioning here the Prophetic Conference which preceded the actual Convention meeting, the Jews were pressed upon the heart of God's people by Mr. John Wilkinson, who, as usual, opened the great missionary meetings on Saturday morning, and the series of missionary meetings was closed on Wednesday evening in the large tent by the Rev. Samuel Schor. It is cause for great thankfulness that Keswick has learnt to put "the Jew first"; and, as though to fulfil His gracious promise, few will forget the closing meeting on Wednesday night when about thirty for the first time rose and offered themselves for missionary work, while about fifteen rose and offered to support at their own charges a missionary in lieu of personal service.

**THE PALESTINE EXHIBITION** also formed a great attraction at Keswick this year, and as it remained open a whole fortnight, many of the visitors who had not found time to pay it a visit during the Convention week were able to come and spend many hours when they had more leisure. Mr. and Mrs. Schor's lectures were very much appreciated.

**OTHER JEWISH MEETINGS** were held at Friar's Crag, which were attended by great crowds. Mr. Wilkinson, on Sunday afternoon, spoke of his recent visit to America; while Mr. Schor referred to the work in the Holy Land. Then during the week two other meetings were held at the same place, which were very well attended. During one of these meetings Miss Baily referred to work amongst women. Rev. C. P. Sherman related the story of his conversion, which was listened to with profound interest, and then the Rev. S. Schor closed with an account of the return of the Jews to Palestine. We hope that the Jews will always continue to occupy the place they ought to have at Keswick, and also at every other Convention.

"THE MORNING STAR" in Keswick created much interest. But the most remarkable thing that struck those who assisted in distributing copies of our paper was the fact that many visitors hailing from distant parts of the earth, such as New Zealand, India, Australia, were quite familiar with it, and were glad to welcome a friend so far away from their home. The kind and enthusiastic reception it received was very gratifying. We thank God and take courage.

\* The Chute.

## COLONISATION AND PALESTINE NEWS.

**A WATER SUPPLY FOR JERUSALEM.**—Many friends of Zion would no doubt like to know how the city is at present supplied with water. We depend in Jerusalem entirely upon the rainfall for our supply. As it falls it is collected in cisterns or tanks, with which each house is supplied. As it only rains for about five or six months in the year—from November till March or April—it may be imagined what the condition of the water must be, say, in August or September, when the rain fell in April!

**EUROPEANS** have learnt to be as careful as possible. Early in October the cistern is thoroughly cleaned out, and they content themselves with buying water, which is brought in from the villages in skins of animals, the "bottles" of Bible times. But as the poor cannot afford this luxury, they are obliged to use their cisterns until the rains come again in October or November. And this goes on from year to year. The water swarms with innumerable creatures, breeding disease and death.

**THE STATE OF THE CISTERNS.**—The writer of these lines, in moving to a new house in Jerusalem, did what Europeans are always accustomed to do. He had the cistern thoroughly cleaned out. The bottom of the cistern was completely covered with a thick, black, slimy substance to a depth of about six inches. It also contained some dead rats and mice, and a dead cat in a very decomposed state, also several other creatures in various stages of decomposition, as well as a plentiful supply of old boots, rags, stones, bits of wood, and iron. And the people who occupied that house before he entered had been drinking this water! And there is every reason to believe that hundreds of cisterns and tanks in use to-day are not a bit better. It is terrible even to think of what may not be found in these sinks of filth.

**IS THERE NO REMEDY?**—Now how is it that, knowing this state of things, nothing has been done to remedy it? Attempts have been made, but, alas! unsuccessfully. Some years ago Baroness Burdett-Coutts offered to spend a large sum of money in providing the Holy City with good spring water, but her munificent gift was rejected. Had she handed the money to the Turks they would no doubt have accepted the gift, and promised to do the work, and then—forgotten all about it! But the Baroness was too sharp for the grasping Turk; and as she would not trust them with the money, they would not have her water at a gift.

**AN IMPORTANT CONCESSION.**—About a year ago Sir Edmund Lechmere obtained permission from the Sultan to supply the city with water. A vast amount of diplomatic skill must have been used in order to extract the necessary permission, but we have heard nothing further. Has the whole matter dropped? We hope not. But we understand that the Turks intend doing the work themselves. They propose bringing the water from some springs near Hebron. Will they ever carry this into effect?

**WATER SUPPLY IN ANCIENT TIMES.**—While writing of water, I am reminded that the wisest Jewish king, Solomon, showed his great wisdom by providing Jerusalem with a plentiful supply of water. His three magnificent reservoirs may still be seen some nine miles south of Jerusalem, and the well-plastered aqueduct may still be traced nearly the whole way. If only that were repaired, we could use it to-day.

**HOW TO REACH JERUSALEM.**—We are constantly asked questions in regard to the possibilities of visiting the Holy Land. There are of course the usual tourist agencies, but those who would like to form themselves into independent parties, and yet travel with a sure and reliable guide, are invited to peruse an advertisement appearing in another column, where it will be seen that Mr. Joseph Schor, a brother of the Rev. Samuel Schor, and a native of Jerusalem, is at present in England, with the object of organising trips to Palestine for this autumn and next spring.

## JEWISH MISSIONARY NEWS.

"AS LIFE FROM THE DEAD."—Referring to Warszwaiak's work in New York, a German pastor once said to his congregation:—"I do not know how it is that Jews can sit four, five, or six hours in a meeting on Saturday, and we can hardly get our Christians to sit still one hour."

**WHAT THINK YE OF CHRIST?**—Dr. Kohler, a well-known American Rabbi, gives a high eulogy of the character and person of Christ. He says:—"In Jesus, the Jewish Master, the simple man, the religious genius, Jews and Gentiles may, and will, clasp hands." Mr. Claude C. Montefiore, in another remarkable paper, calls Jesus "the greatest Jew who ever lived." Remembering that not so very long ago Jews never uttered the name of Jesus without a curse, these expressions are very remarkable. We are living in wonderful days, when Rabbis and great Jews can speak thus of Jesus.

**BLESSED WORK IN WARSAW.**—Warsaw is a stronghold of Judaism, and contains about 120,000 Jews. Some of the grandest fruits have resulted from the work of God's servants there. The Rev. Dr. Ellis, of the London Jews' Society, baptized 235 sons of Abraham in three years! All glory to God for His blessing!

**SCHOOLS IN BUCHAREST.**—God is mightily blessing the work here. Some 300 Jewish children attend the schools of the London Jews' Society there.

**IN AMERICA.**—Mr. John Wilkinson's visit to America has stirred up God's people there, and it is to be hoped that they will take up the work of evangelising the Jews who are flocking year by year to America.

**A HEBREW CHRISTIAN.**—Mr. Adler, who is Mr. Wilkinson's lieutenant, is a fine Hebrew scholar. A Boston paper, referring to Mr. Adler's work, says:—"Mr. Adler is a quiet, modest man, in whom the thirteenth chapter of I. Corinthians lives and glows. He is very different from many Jewish missionaries in his simplicity and guilelessness. He has a vast knowledge of Hebrew lore. It was the rule of his father that on the Sabbath-day all the conversation should be carried on in the ancient language of Scripture; hence Mr. Adler can actually talk Hebrew, a much rarer accomplishment than is supposed. His sermons are earnest reasonings on 'righteousness and temperance and judgment to come.'"

**A SUGGESTION TO JEWISH MISSIONS.**—We have already referred to the fact that there is a great deal of overlapping, and hence much waste in God's work. About eight or ten Jewish missions are at work amongst the 80,000 Jews in London. Three missions are represented respectively in Liverpool and Manchester, though the Jewish population in each town is scarcely 10,000. Two missions are at work in Constantinople, Braslau, Paris, and four in Jerusalem. And yet there are probably 200,000 Jews in Egypt with only one missionary, and about 600,000 Jews in Galicia, and not half a dozen missionaries! Many towns containing 20,000 Jews and upwards may be found without any servant of God. *Ought these things to be?*

**WHAT WE SUGGEST.**—We will suggest a Jewish Missionary Conference, to consist of representatives of all Jewish societies and missions. They should meet in a friendly, brotherly spirit, as those who are working for the same Master and the same cause. And then this question of "re-distribution" should be thoroughly discussed and settled. Each society or mission should undertake in God's name a special sphere. And where young missions abound in too large a number, they should carry on their good and useful work in towns where the standard of the Cross has not yet been raised.

**READER, WHAT DO YOU THINK?**—We shall be glad to have the opinions and expressions of all those interested in God's work amongst the Jews, and especially from representatives of societies and missions.

## THE LAND AS IT NOW IS.

SIR CHARLES WILSON ON PALESTINE.—At a recent meeting of the Chovevi Society in London Major-General Sir Charles Wilson, a well-known member of the Palestine Exploration Fund, delivered a lecture on the subject of Palestine. We cull the following remarks from his interesting lecture:—Palestine had been described in the Bible as a land of brooks and streams, a fertile country capable of supporting a large population. With that country, to which the whole world more or less was attached, he first made acquaintance thirty years ago. By close personal observation, as well as by the aid of the research of many others, he had been able to verify the accuracy of the Biblical records. From the sea, the first great plain, fertile and productive, was the plain of Philistia. It was to the threshing floors of Philistia that the Philistines made raids in harvest time, and from this it was evident that the plain, now barren in parts, must have yielded much corn in the past. As to the accuracy of the Biblical accounts, it was stated in the Book of Judges, relating to Samson, that he had put firebrands between the tails of foxes and sent them amongst the standing corn. He had noticed that the corn in this district became as dry as tinder when it first sprouted, and it was accounted by the Bedouins a crime to bring fire at that season of the year into the cornfields. The plain of the Dead Sea was barren to-day as it had always been, and was the home of wild goats. The ground was of limestone and rocks, and nothing could be produced upon it. The land of Judah still flourished; a hill-top could not be seen, but vestiges of the ancient vineyard terraces could be found. The method of vine culture as practised in Judah, was employed in France. Low walls are created to support the raised earth, and with the shelter thus afforded, the vine grows. Through neglect and natural causes, those terraces had been broken down, and had not been rebuilt. Storms and heavy rains had swept away the carefully accumulated earth, which had disappeared amidst the stony and barren plains. The country, however, was healthy, and had in the past supported a large population. The ruins of the great cities which had at one time existed testified to that.

In Biblical times the country was densely covered with forests, and frequent references were made to the trees by the Psalmists, and the forests were known to have been still in existence in the days of the Crusaders. Now, however, the forests had almost entirely disappeared. He had noticed, when first he visited Jerusalem, that the charcoal burners who supplied the Mahomedan population with fuel, used the trees from the district surrounding Jerusalem. A question frequently asked concerning Palestine was whether its climate had changed since Biblical times. Except in the marshy districts, where irrigation and drainage had already existed in the days of the kings, the climate was healthy, and closely resembled that of the Levantine States; in the uplands there were at times heavy snowfalls, and he did not believe that any variation had taken place in the climatic conditions.

Sir Charles Wilson then explained the result of meteorological observations that had been made during the last 25 years as to the rainfall in Palestine. A maximum of 43 inches has been registered in one year, and a minimum of 12 inches in a similar period, but the average rainfall was about 22½ inches per annum. The water supply was better than was generally supposed, and speaking generally everything was favourable to intending colonists. But hard work was absolutely essential, and it would be by hard work that the former glories of Palestine would be restored. On that question he ventured to offer a word of advice to those who intended to emigrate to Palestine. He had carefully watched the work of colonisation that was being proceeded with, and had noticed with regret a tendency to hurry matters. If progress was to be made it must be made slowly and surely. He knew of the cruel tyranny to which Jews had been subjected, and he was aware of their intense love for Zion, but they should be patient, and beware of the too often fatal mistake of overcrowding a new colony. For his own part, and on behalf of the Palestine Exploration Society, he heartily wished God-speed to all Jewish colonies, and hoped that the new railway would aid in making them, as he felt sure they would eventually become, a complete success.

## SOMETHING FOR OUR CHILDREN.

YES, why not give our children something every now and then in THE MORNING STAR? So we will, of course, "begin at Jerusalem" by letting Miss Fitzjohn, who works amongst Jewish girls in Jerusalem, tell us—

HOW THEY SPENT THE QUEEN'S BIRTHDAY IN JERUSALEM.—As the best workers are often equally earnest at play, perhaps our Busy Bees may like to hear something about the holidays at the Girls' School, Jerusalem. We generally keep the same hours for rising and meals, but as there is no children's service, all go out to play or drill after family prayers, except those who have been idle and left their work before breakfast undone. After lunch they sew till dinner, and then if we have no picnic, they are free to amuse themselves with dolls or in their gardens till bedtime. Picnics are the favourite treats, and we have been to Bethany, Ain Karem, the Mount of Olives, and the Convent of the Cross; but Her British Majesty's birthday was this year celebrated in our new home. As a matter of course, the day began by singing the National Anthem at 6 a.m. Then we hoisted our flags, the device on these being a Union Jack in the left-hand corner, and along the middle "Jehovah Nissi," in English letters on one flag, and in Hebrew on the other. We had invited all the boys from the London Jews' Society's Schools, our fellow-workers, and some other members of our congregation to spend the afternoon here, so we had plenty to do to prepare for our guests. In the morning we introduced our girls to the art of decorating our Central Hall, and arranging occasional tables with cups, saucers, &c. Then the lemonade had to be made, and the pretty native trays of coloured straw to be filled with cakes, and the tins of figs, raisins, and bizr (i.e., salted melon seeds, dear to the hearts of all our boys and girls) to be put in readiness. At noon we had dinner, and at 2.45 about forty-seven boys arrived, and having received their nuts, bizr, &c., went off to play in the grounds of our old school house (the sanatorium). When the girls had received their share they followed to spend the afternoon with their brothers. The day scholars were next attended to, and received in addition two large cakes, as being strict Jewesses they will not eat Christian food. At first it was too hot to play, so all sat under the trees and enjoyed the nuts, &c. When it was cool enough to do so, all joined in various games and sports, just like English children, though the heat prevents them from playing in the same vigorous manner. Meanwhile our older guests were arriving, and enjoyed refreshments in our cool Central Hall after their hot walk. At 5 p.m. boys and girls were summoned to the dining-room, and were abundantly supplied with tea, lemonade, and cake. Many of our visitors kindly assisted in handing round the trays. When all appetites were appeased and grace sung, we returned to our games, which were more enjoyable as it was so much cooler. At 6.30 everyone assembled in the Central Hall for prayers, which were conducted by the head of the Mission, the Rev. A. Hastings Kelk, and were concluded by once more singing "God save our Queen." Prayers were followed by hearty cheers for Her Majesty, Mr. and Mrs. Kelk and family, Miss Fitzjohn and her sister, and some other favourites; we then escorted our guests to the gates, and felt great satisfaction in knowing that all had appreciated the pleasures prepared for them.

## NOTICES OF BOOKS.

*Pioneering in Morocco: A Record of Seven Years' Medical Mission Work in the Palace and the Hut.* By Dr. Robert Kerr, as Agent of the Presbyterian Church of England. (H. R. Allenson. 3s. 6d.) This is a remarkable volume. It gives a vivid picture of that strange land, and is calculated to make every earnest Christian man or woman think how, even at our very doors, there are now wonderful openings for work for the Master. The descriptions of the country and the people, and the life of a medical missionary amongst them, are most graphic, and we only trust that Dr. Kerr's earnest efforts to extend the sphere and usefulness of his praiseworthy work may be crowned with success in every way. The illustrations, reproduced from photographs, are excellent, and give the reader a capital idea of Morocco, its people, cities, and customs.

*God's Plan of the Bible.* By H. W. Fry. (London: Geo. Stoneman, 21, Warwick-lane. Price 2s.) This is a capital little volume. To all who desire to have a clear, concise, succinct guide to the evident "plan of the ages" as revealed in Holy Scripture, it is to be found here. We have examined the simple charts with great interest, and the different diagrams are admirably adapted to fix the dispensational teaching of the Word in the mind. Buy the book.

*Synchronism of the Passion Days.* By David Duke. (Easton Magna, Leicestershire.) In this pamphlet Dr. Duke tries to prove, what many others have attempted to do, to form a harmony of the accounts of our Lord's Passion. It will be remembered that a great difficulty exists as to whether our Lord instituted His Last Supper during the time of the Passover Supper or a day earlier. Dr. Duke here arranges the various accounts chronologically, and, by means of an interesting diagram, attempts to show that the want of agreement is only apparent. It is an interesting little book.

*Calvary to Pentecost.* By Rev. F. B. Meyer, B.A. (Vol. I. Keswick Library. Cloth, 1s. net.) This volume teems with the tenderest thoughts about the Master Himself. No one can read it without being assured that the very gentleness of the love of Christ fills the heart of the gifted writer. He makes the reader verily feel the presence of the Lord, as he traces all His marvellous path from the dark gloom of Calvary to the glory of His exaltation, and the descent of the Holy Ghost. We do not assent to every expression, but the very love of Christ wells up throughout the little book: indeed, as we read it, thoughts of old Samuel Rutherford were constantly in our mind. It is most beautifully printed in an antique style.

*The Coming of our Lord Jesus Christ for His People.* Price 1s. By J. H. Burridge. (The Author, 1, Cotham-grove, Bristol; or of A. Holness, London.) This interesting volume forms the first portion of a series which the author proposes (God willing) to issue on this all-important theme. We are thankful to be able to commend the book to the readers of THE MORNING STAR. The early chapters deal with the truth of the Lord's coming in an elementary and instructive manner, and we are certain the book will be exceedingly helpful, especially to young converts who are longing to know more about "the blessed hope."

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## PUBLICATION ANNOUNCEMENTS.

It is especially requested that all orders for this periodical and all business letters in reference to the same should be addressed to Mr. ALFRED HOLNESS.

SUBSCRIBERS will kindly take notice that the magazine is issued on the 15th of each month, and the paper is posted immediately thereafter.

We much regret that several important articles are unavoidably held over until future issues. We trust (God willing) to include an address by the Rev. A. Wilkes, B.A., in our next number, a most interesting paper by Mr. James Sprunt, and other highly instructive contributions by esteemed helpers.

All communications for the Editor, and books for review, to be addressed care of the Publisher, A. HOLNESS, 14, Paternoster-row, London, E.C.



The



Morning



Star.

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**"WITH THE KING FOR HIS WORK."**

1 CHRON. iv. 23.

"The King's business required haste."  
1 SAM. xxi. 8.

THESE scriptures have been much on our heart in this work. We feel increasingly how great, how holy, how happy this work is. It is the KING'S work! While writing we are in His presence in spirit, talking with Him about it, asking Him to guide, to suggest, to oversee and overrule everything connected with it. And He does all this. Thanks be to Him, and glory to His name! Then we feel that though it is done in quiet, restful peace, "under the shadow of His wings," it is a work that *cannot wait*. It "requireth haste." It has waited too long already. Witnesses to His coming have been slow to rouse the Church of God, and the Church has been very slow to believe the message. Now, our opportunity to testify to this all important truth is well nigh gone. Every day brings the crisis nearer, and when the great event takes place there will be no further need to proclaim the coming of our Lord.

WHAT an hour! How swiftly it is stealing upon us! How unexpectedly it will at last come upon the great majority of Christians. WATCH, WATCH. "Watch, for ye know not the day nor the hour." Brother watchers, let us pray more than ever, and let us speak out this great truth more loudly than ever, for, depend upon it, the opportunity is well nigh over. THE TIME IS TRULY AT HAND!

Yes, the dark place is growing darker (2 Peter i. 19), and the Spirit-given

word of prophecy is the only light. That, too, will soon be quenched, and the awful darkness of Christendom will then be relieved by no ray of the true light which now shineth. Nominal Christianity will, it is true, continue to exist for a short time longer. A divided Church will go on professing to witness for Christ in the midst of growing infidelity, spiritualism, and satanic worship; but, alas! what poor profession! The light that was in them is turned to darkness, "for they would not receive the love of the truth, that they might be saved."

WHILE things around us are thus drifting with terrible rapidity we are watching for our coming Lord, knowing that the light which He has put within us is intended by Him to shine out clearly on the growing darkness but a very little while longer. Our earnest prayer, therefore, is that we may be kept a star in His hand, reflecting the light from His blessed countenance (Rev. i. 16), and throwing it with ever steadier and clearer ray athwart the darkness, TILL HE COME.

PERHAPS our Lord may be pleased to use us to do something towards enlightening the great company of saints and martyrs of Jesus who shall come to take the place of the true Church when it shall be with the Lord. We know from Rev. vii. that a mighty company of Israel witnesses are in God's purposes destined to succeed the Church. One of the reasons why we believe that the time of Church testimony is well nigh over is this, that wherever there are Jews there is at present a mighty movement among them. "There is a noise and a shaking, bone is coming to bone." Many are being added to the Church; but for one so added, hundreds are having their hearts turned inquiringly to the God of their fathers. They are searching the Scriptures; they are crying for deliverance; they are being prepared for an outpouring upon them of the Holy Spirit when the proper time has come.

Now we happen to know that many such are eagerly reading the pages of THE MORNING STAR, and wondering over its sayings. It has become dear to numbers of them because of its warm heart towards the Israel people. We love them for His sake who, though they know Him not, is their Brother according to the

flesh, their Goel Redeemer and Messiah, and because we do not hold and teach that Jehovah has rejected them for ever from being His nation.

SHOULD our Lord come for us tomorrow, such readers of the truth we are proclaiming will be the first to profit. The startling event, seen in the light of what they are now reading and hearing, may well open their eyes, and the first members of the great sealed company of Rev. vii. be the result. At the least, we believe that the pages of THE MORNING STAR may be used of the Spirit of God to remove much prejudice, and lead large numbers of pious Israelites to more candid inquiry and to a more earnest study of their own Scripture, which we rejoice to claim as our own also, and THE WORD OF THE LIVING GOD.

IN accord with the suggestion made in the Jewish portion of our magazine for August, we contemplate a great Israel Missionary Convention some time next year, if our Lord tarry. We hope to have a great representative gathering of Jewish missionaries from all parts of the world. While it will not be connected specially with any society or party, we trust that all the leading societies and missions may be able to send their best representatives. We are not only sure that such a meeting will be exceedingly helpful to the Lord's interests in the Church and in Israel, but we dare to say that it will give joy to the heart of our blessed Lord Himself. Let there be much continued prayer for this. Who knows whether our God may not be pleased to use a great Conference like this to revive the whole Church of Christ, and give us a short closing time of greater blessing than our generation has yet seen?

IN our special work we are of necessity brought into contact with the great mission field in all its parts, and we cannot but feel that the rapidity with which the whole world is being taken possession of for the Gospel is one of the most striking signs that the great change is near, "even at the doors." While round Christendom the black storm cloud is swiftly closing, the ends of the earth are opening their gates to welcome the true messengers of the Cross. It was our privilege the other day to be present at a prayer-meeting where a few earnest Christians were gathered to pray "God-speed" to Mr.



F. S. Arnot, who has just sailed for Central Africa. He has gone under medical protest, and it may cost him his life, but he *could not help it*. A new route to the Garenganze has been very recently opened by the enterprising "African Lakes Company," which will enable Europeans to reach the very heart of Africa, with its interesting mission stations occupied by the devoted "Arnot band," on the wild but healthy high table land of the Garenganze, in about *twelve weeks*, instead of, as heretofore, by the tedious and uncertain overland route of from *ten to twelve months* from the West Coast. The new route is from the East Coast, and the journey, with the exception of about 150 miles, is performed almost entirely by water, and by means of small steamboats. By the discovery that one of the mouths of the Zambesi at Chindi communicates directly with the Shiré River, and is navigable, the boat proceeds straight to Lake Nyassa, and thence, after a short overland journey, to Lakes Tanganyika and Mweru. In a short time a railway will cover the little bit of land between the lakes, and thus the journey be still more shortened, and, lo! the very centre of the dark Continent is at our very doors. Young men and women, these are glorious opportunities for mission service till the Master comes. Mr. Arnot has, as we have said, just started for his loved sphere of labour by this new route, full of zeal, and in the joy of the Holy Ghost. Pray for him and his helpers.

SPEAKING of missions, Dr. Stearns, of Philadelphia, who has just returned home, in the course of an address at Blackheath, said that within his own circle of work he knew scores of Christian men and women, each of whom supported at least one missionary. This is a fact worth publishing, and worthy of imitation in this country.

FROM all sides there come to us accounts of deepened interest in our Lord's near advent. Mr. Burridge writes us that he has recently closed a series of addresses on the beach at Ilfracombe. Hundreds crowded to these open-air addresses, and there has been deep impression. Mr. J. J. Sims has just concluded a series of such addresses in a tent at Forest Gate. Crowds listened to the "prophetic word"; there was much solemnity, and not a few were induced to turn from their idols to serve the living and true God, and to wait for His Son from heaven. The series was closed by a most important conference, the addresses at which we hope to report from time to time. Mr. Sims is now giving a similar course of lectures in the Great Assembly Hall, Mile End, where thousands, we believe, will listen to the truth.

WE have to apologise to some of our contributors and to many of our corre-

spondents for not having acknowledged papers and letters received. We beg them all to believe that this is not due to any lack of courtesy on our part, or to indifference towards our kind friends who continue to show such warm and unwearied interest in THE MORNING STAR, but to overwhelming pressure of work and demand upon our time. We regret much that we cannot make use of all the matter kindly sent to us, neither can we always undertake to return manuscripts not used. Where this is deemed important, we would beg especially of new friends that on sending their papers they would express a desire to have them returned if not used.

ONE or two friends have strongly protested against the "differences of interpretation" they have found in some of our published addresses and papers. To a certain extent we sympathise with such, but we think a little consideration will convince most of our friends that while, on the broad ground of interpretation, there ought to be in such a magazine full agreement on all points of vital importance, there are, at the same time, very many details of a subordinate though still important value, on which it may be impossible as yet to agree, and on which it would be unwise to demand unanimity of interpretation. We are not here to form a creed, neither is our magazine to usurp the place of the reader's Bible. With the great Word of God in his hand let even the youthful student of these pages prayerfully test all that is written by the Scriptures of truth. Let him receive what he believes to be right and reject what he considers wrong. This is God's way, and we can but follow it. (1 Cor. xiv. 29.)

THE difficulty in this direction is especially great in connection with our "Inquiry Column." This must necessarily be so, as from the short space available answers have to be given in what may seem to some an over terse and dogmatic form. Were there space to expand and explain, the seeming hardness of dogmatism would vanish. The writers to THE MORNING STAR are spiritual men, and their teaching must be with some measure of authority. But we are not infallible. By all means let our answers to inquirers be tried and judged by the only infallible standard—the Word of God.

To give an illustration of what we mean: there are among the students and writers on prophetic truth those whom we reverence and love in the Lord, who, while they are at one in holding by the great "futurist" plan of prophetic interpretation, are not quite agreed on two points of very considerable importance. The one point on which they differ is whether ALL or only *some* of the saints of the present dispensation are to be caught

away at the coming of our Lord; the other is, whether the *Church* or *Israel* is the Bride, the Lamb's wife. Our own views as the Editor of this magazine are very decided, but there are many whom in every way we respect as teachers of the Word, and men of God, who differ from us.

WE hope, therefore, now and again to have papers on these subjects side by side or in consecutive numbers, not from the pens of all and sundry, but from well-known and reliable writers, in which their different views shall be laid before our readers. This will require much prayerful and careful working, but with God's guidance it can be accomplished, and we trust that sooner or later it may lead to clearer and fuller vision. Let it be remembered that "we know in part, and we prophesy in part." "He who thinketh he knoweth anything, knoweth *nothing* yet as he ought to know it." The Word of God is a great deep, and it would be strange indeed if all could alike see perfectly into its wondrous depths.

AT the same time, we wish it to be fully understood that the pages of THE MORNING STAR are not open to *controversy*. "We are doing a great work," and "cannot come down" to dispute or wrangle. All honest difficulties we will try to meet; all papers and remarks calculated to lead only to continued variance we must reject. May the Holy and Blessed Spirit Himself guide us into *all* TRUTH, to the glory of Christ Jesus our Lord!

### CORRESPONDENCE.

TO DR. ROBERT MCKILLIAM, THE EDITOR OF "THE MORNING STAR."

DEAR SIR.—I cannot refrain from sending a word of earnest thanks for your *Spirit directed* paper, THE MORNING STAR, for surely it is Himself through its pages who is whispering to His waiting ones the precious thought, "The Lord is at hand," as well as rousing the unmindful by the quickening cry, "The Bridegroom cometh." I am one of His "solitary servants," brought here, I believe, to await His return in this favoured spot from which He rose to the Father's right hand seat; and I surely see "His hand" in the way the paper has reached me. I saw it advertised, and wished to see it, and all unknowing and unasked a friend in Edinburgh sent it, and has continued month by month. After cheering and thrilling me, it is passed on to others, who eagerly wait for it, and yesterday I read some of it at a weekly meeting, where our subject was Titus ii. 13, and there was prayer for the paper. That blessed hope has long been very *real* to me, but now it seems almost too sweet to feel it coming so *very near*—any moment, with the Lord! May you have increased joy and strength each month to spread the glad tidings, "Jesus is coming again," and may I share a little by sending the enclosed order for £2, for free circulation where it would not otherwise reach? Please address one copy to Miss Reade, a solitary worker in India, addressing "Miss Reade, Mission House, Cuddalore, South Arcot, India," and I would welcome another copy for sending. Some, I know, have been ordered through seeing mine.—Thanking God that you are better, yours in His service and waiting,  
Bethany Home, M. M. CRAWFORD.  
Bethany, Jerusalem, August 24, 1894.

[We are sure that many will be greatly interested to read the above letter received from our fellow-worker at Bethany. We are filled with thankfulness to know that God's servants in this place and in Jerusalem, and in other cities in the Holy Land, are looking to God for blessing on our work.]

## GOD'S PURPOSES REGARDING ISRAEL AND THE NATIONS.

BY REV. A. WILKES, B.A.

### I.—INTRODUCTORY PAPER.

ALTHOUGH the subject of this paper is "God's purposes regarding Israel and the Nations," I may be permitted to make introductory remarks which, in the sequel, will be found not to have been irrelevant.

Every true believer in the present dispensation is neither Jew nor Gentile. He is a member of the Church of God, of the Body of the Christ whom Israel rejected and crucified. He has received eternal life, and has been baptized by one Spirit into Christ. The position of such a believer will be infinitely grander than that of the earthly people, even when it shall become "a crown of beauty in the hand of the Lord, and a royal diadem in the hand of God." The Church, which has come into view during this dispensation, is heavenly; whilst the saved—even of privileged Israel—to whom the Lord and His Church will descend, will never reach a position higher than that of a glorious earthly counterpart.

The Lord and His Church will have direct dealings with Israel upon earth. The multitude of nations which will, during the Millennium, surround Israel, will be blessed by the direct agency of Israel, whilst Israel itself shall receive fulness of blessing and glory, suited to her everlasting position upon earth, direct from the Lord, when united with His Church. Their King—our Lord—"will be the glory of His people Israel," whilst He will be only "a light for the unveiling of the Gentiles" (Ezek. xxxvii. 21-28; Luke ii. 32). Hence it is the Millennium, and the "day of the Lord," which shall precede that dispensation, and *not* the Church, which is the central theme of the prophetic word.

The Prophets teem with predictions about the future glory of Israel upon earth; and also about the glory which shall be reflected from Israel upon the Gentiles. The nations are never confounded with Israel. In the Millennium, there will, for the first time, be perfectly realised that which was but partially realised under the Theocracy, or even under Solomon. "When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the peoples according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. xxxii. 8, 9). This has ever been true to some extent: it will be absolutely true during the Millennium, when the godly remnant and their seed shall possess every foot of the land which God had unconditionally promised to Abraham (Gen. xii. 7).

Be it repeated that the central theme of the Old Testament, of much of the Gospels, and of the Apocalypse, is Israel. And yet, at this moment, Israel, in fulfilment of the prediction of Hosea (i. 9) is (if indeed a nation at all), certainly not God's nation. But the day is coming when Israel shall again, in deeper significance than ever, be His people.

The interval between the rejection and the future restoration of Israel has already extended to nearly twenty centuries. This interval embraces the dispensation of the Church. In the counsels of God, the moment of the *final* rejection by God of His people, which was also the moment of the rejection of God by His people, was doubtless the true commencement of the present dispensation, although we may not affirm that the close of this dispensation, by the rapture of the Church, will be the moment that God shall resume relations with His people Israel. God has ever had upon earth witnesses for Him, but He could not (with profound reverence, be it said) have upon earth two distinct peoples—the one heavenly and the other earthly—at one and the same time. The present dispensation will, at the rapture, be succeeded by one which may not inaccurately be called that of the Jewish remnant and of saved Gentiles, or the dispensation of God's judgments. The coming dispensation, by whatever name it may be called, will close at "the revelation of the Lord Jesus from heaven with the angels of His power, in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus" (2Thess. i. 7, 8). The dispensation of the Jewish remnant will then, after the supremely terrible judgments administered by the Lord in person, and the arraignment before Him of the living nations, be succeeded by the Millennium.

During the present dispensation there is no Jewish remnant; during the brief interval which shall follow, there will be no Church upon earth. The Church will, in its *completed* state, have been withdrawn from the earth before the remnant shall at all rise to view, or even exist. In the nature of things this must be so, for the gospels of these distinct dispensations will not be identical. No two gospels will be proclaimed upon earth at one and the same time. In the present dispensation the only gospel proclaimed is that "of God," or "of Christ," or "of the grace of God." It is that which St. Paul calls "My gospel," or "Our gospel" (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8, &c.). The only gospel which shall be proclaimed after the rapture *until* the "angel fly in mid-heaven having an eternal Gospel to proclaim unto them that dwell on the earth, and to every nation, and tribe, and tongue, and people" (Rev. xiv. 6) will be that "of the Kingdom" (Matt. xxiv. 14). This, although now in abeyance, has already been preached by the Baptist, by the Lord Himself, and by His apostles, previous to that rejection of the Lord recorded in Matt. xii. It was again preached after Pentecost, until that rejection became final by the stoning of Stephen. It has never been preached since; it will never be preached again before the rapture. Doubtless, "the Gospel of the Kingdom," preached after the rapture, will be fuller and richer than it was when proclaimed by the Apostles sent forth by the Lord (Matt. x.), because it will then be based upon the atoning sacrifice, the import and necessity of which the Apostles were at that time perfectly ignorant of (Rev. vii. 9-14, &c.).

But, although the Jewish remnant can not be called out from among Israel as long as the Church is upon earth, seeing that every Jew who truly believes in the Lord Jesus Christ in this dispensation becomes a member of the body of Christ, it can hardly be questioned that, in recent years, the Lord has been preparing the *material* of His remnant. The work of Rabinowitch and of Warszawiak, the circulation in Russia and elsewhere of hundreds of thousands of copies of the New Testament, rendered into idiomatic Hebrew, the astonishing eagerness with which these are being read by Jews, who, heretofore, would not have defiled themselves by handling the Book, are surely quite as striking an indication that the *material* of the remnant is being prepared by the Lord, as the rapid inflow of Jews into the Holy Land is an indication that ere long the land will be reoccupied by Israel.

When considering Israel it is advisable to put the Church and the long centuries of this dispensation away from our thought altogether. If we do not, we are in danger of misunderstanding the divine chronology. The Church and Israel, indeed, cannot be rightly associated, even in thought, until the revelation of the Lord. The chronology which has reference to Israel does not in any respect refer to the Church. Hence it is most important to connect in our view Israel *future* with Israel *past*, as if the hiatus of nearly 2,000 years did not exist. It is only when we do this that we can intelligently read the prophets of the Old Testament, the Gospels, and the Apocalypse of the New. In the Prophets, in the Psalms, and in Moses there is not the faintest indication that this protracted hiatus would ever exist. In the Gospels the Scriptures which are prophetic are so closely associated with those that are historic that not a few expositors either have failed to see where the historic Scriptures end, and where the prophetic Scriptures begin, or have deemed these Scriptures almost altogether historic. The Prophets, the Psalms, the Apocalypse, and even St. Matthew's Gospel (which in large part is distinctly prophetic) are insoluble problems to all students who have not yet learnt the principle by which alone they can be rightly interpreted. There are times innumerable when consecutive verses in the Prophets may be met with apparently so inconsistent with one another, so inconsequent upon one another, or so contrary to one another, that it would be impossible to understand by what principle they are placed in consecution if the hiatus of these long centuries be ignored.

As prophecy is *unfulfilled history*, the juxtaposition or consecution of the prophecy to be fulfilled with the prophecy that has been fulfilled renders the Divine chronology lucid, and makes the history and destiny of Israel plain to the simplest mind. It cannot be too emphatically reiterated that there is *no* chronology in connection with the Church. A heavenly people and eternity (not *time*, with which chronology deals) are correlated. Hence the Church bears no relation to time; and in the thought of God it does not even exist in time. The Church, gradually called out into objective existence during

these centuries, is the realisation upon earth of the thought which was in the mind of God before the foundation of the world (Eph. i. 4). This realisation upon earth of the eternal purpose of God has been taking place during the long period of the suspension of the chronology which exclusively pertains to time and to earth.

The chronology which pertains to Israel is plainly stated in the Book of Daniel: "Seventy sevens are decreed upon thy people, and upon thy holy city" . . . (Dan. ix. 24-27). The word "thy" is emphatic, and teaches that Israel only is in the thought of God. In the first instance "seven sevens" were fulfilled, and then, without any hiatus, "threescore and two sevens" more were accomplished. Hence, out of the seventy sevens sixty-nine have already been perfectly fulfilled. The interval between the close of the sixty-ninth week and the approximate commencement of the seventieth is the hiatus of the present dispensation. The Body of Christ, in the purpose of God, completely fills that hiatus. To Him there is in this long period nothing else that is precious, nothing else that finally will not be destroyed. This Body is the most precious possession of God, for it is the Body of His Son "who is the effulgence of His glory and the very image of His substance" (Heb. i. 3). This Body is "the fulness of Him that filleth all in all" (Eph. i. 23).

Our thought must now be concentrated upon the seventy weeks (or sevens of years) of Daniel. These weeks began upon "the going forth of the commandment to restore and to build Jerusalem" (Dan. ix. 25). It is predicted that during the first seven sevens "it shall be built again, with street and moat, even in troublous times." It is notorious, for it is revealed that this was literally fulfilled. It is remarkable that, at the expiration of these seven weeks of years, Malachi prophesied, after which God revealed Himself unto His people no more until He sent His son. The following threescore and two weeks extended "unto the Messiah, the Prince." "And after (these) threescore and two weeks shall Messiah be cut off, and shall have nothing (or, there shall be none belonging to Him)." These statements are very specific. They have been literally verified. It is indisputable that "the going forth of the commandment" referred to took place in the twentieth year of Artaxerxes, 446 B.C., and that the sixty-nine weeks terminated on the tenth day of the month Nisan, the day on which our Lord rode into Jerusalem as the Messiah, the Prince, and only four days before His crucifixion, when He was "cut off."

The seventieth week is crucial to Israel, for it will absolutely terminate the existence of the *Israel of the past*. The nation, as such, will be destroyed; its idolatry, under Antichrist, will be seven times more gross than it had ever been (Matt. xii. 45). During this seventieth week the *Israel of the future* will be inaugurated, for there shall proceed from this idolatrous nation a remnant who shall be saved. It will be the "holy seed" (Isa. vi. 13), from which shall proceed, with great rapidity, a nation far more numerous than had previously existed.

All throughout prophetic Scripture the remnant is revealed as God's peculiar treasure upon earth. This remnant is that people upon whom God will shed a glory far surpassing that which had shone upon the whole nation, even at its best estate. All the glory of God which shall exist upon earth shall be focused upon this remnant, from whom it shall be reflected upon the nations around. It is this remnant that shall be "a crown of beauty in the hand of the Lord, and a royal diadem in the hand of God" (Isa. lxii. 3). The passages in the Prophets are innumerable which speak of the future glory of the remnant.

The seventieth week of Daniel will, throughout, be a week of unutterable, of almost inconceivable, moral darkness. Indeed, it would be darkness that might be felt if it were not for the godly remnant and the saved Gentiles, who will be lights of glory radiating therefrom to the throne of God. The moral darkness will continue to deepen until the middle of the week. From that time, until the revelation of the Lord, the dense darkness will be rolled by Antichrist upon the glory of the saved ones, to extinguish it, if possible, for ever.

The sixty-ninth week of Daniel terminated, as we have seen, four days before the crucifixion of our Lord. The seventieth week has already been entered upon. Hence, in the future, it will not begin: it will be resumed. This fact is of deep import. We thus learn that the crucifixion, and all events right up to the commencement of the Church dispensation, took place in the very week in which the history, and also the existence of the *Israel of the past* will terminate. "His blood be on us, and on our children" (Matt. xxvii. 25) is a prayer that will be literally answered, under terrific circumstances.

The Divine chronology, then, includes in the seventieth week the crucifixion of the Lord, the cruel persecution of His disciples, the martyrdom of Stephen, the rejection of the Lord again, when glorified (as recorded in Acts ii. iii.); and connects—by utterly disregarding the hiatus of eighteen long centuries—all these terrible deeds with those which shall take place in the land, under Antichrist, upon the resumption by God of His dealings with this people. It thus becomes clear why "Jacob's trouble" (Jer. xxx. 7) shall be "such as hath not been from the beginning of the world until now, no, nor ever shall be" (Matt. xxiv. 21). If this explanation of the seventieth week be right, it is easy to understand our Lord's word, "Verily I say unto you, This generation shall not pass away till all these things (predicted by Him in Matt. xxiv.) be accomplished" (xxiv. 34).

"Jacob's trouble" is not the tribulation which, during the interval between the rapture and the revelation of the Lord, shall be co-extensive with the Gentile world: it is that which shall be confined within the borders of the land, and which shall embrace only the people of Israel. This tribulation will descend upon them when sunk in the grossest idolatry, and by the direct agency of Antichrist, whom, as the Lord had predicted, they will have deliberately chosen to follow (John v. 43).

The siege of Jerusalem under Titus and the sufferings which accompanied and succeeded it are a faint foreshadowing of the tribulation that shall be. As soon as Stephen "fell asleep," Israel was finally rejected by God, and "the mystery, which from all ages had been hid in God" (Eph. iii. 9), was forthwith revealed.

If we cannot learn when the seventieth week will be resumed, we know that it will end on the day "of the revelation of the Lord Jesus from heaven with the angels of His power" (2 Thess. i. 7), and "with ten thousands of His holy ones" (Jude 14). That day will be the close of a week that shall have been "shortened for the elect's sake" (Matt. xxiv. 22). To the earthly people there will be "times and seasons" (1 Thess. v. 1). But if the remnant shall not be able to tell the "day and hour" (Matt. xxiv. 36) when the Lord shall come to their relief, because the week will not run its course, they will, at least, understand that the week had been resumed (not begun, as we have seen), on the day when Antichrist "made a firm covenant with many for one week" (Dan. ix. 27), and that "the midst of the week" will be reached when "he shall cause the sacrifice and the oblation to cease" (ix. 27), and when they shall "see the abomination of desolation standing in the holy place" (Matt. xxiv. 15). But at what precise time Antichrist shall "make a firm covenant"—in other words, at what time the seventieth week of Daniel shall be resumed—is a question which it would be presumptuous to attempt to answer.

May we not, in this connection, remind ourselves that the moment of the rapture of the Church is absolutely unknown to us? To fix the date of this event would be the height of presumption. Notwithstanding, why may it not take place today? Do we not daily marvel that so many events have already taken place that we should have thought would occur after the rapture? Is it not strange that we have seen "the apostasy" advance so far; that we have seen so large a stream of the sons of Israel flow into their land; that we have seen the material of the remnant so far prepared; and that we have seen the rise and rapid advance of many systems of religion and of philosophy which have indisputably arisen from beneath? Is it not strange, too, that the realm of Satan should have come so near to us, that we should see and hear of marvellous intercourse between that world and the sons of men?

It is impossible to determine the length of the interval that shall exist between the rapture and the revelation of the Lord. During that interval, God will deal in judgment with (it may be) every living soul, whilst dealing in grace with His elect. If we would know the events of that interval, we must study the Apocalypse, conjointly with the Prophets and the Psalms, as well as other Scriptures.

In the Apocalypse the rapture is implied: it is not taught, although the revelation of the Lord with His saints is described with great particularity in the 19th chapter. Certain students maintain that the first three chapters of the Apocalypse refer to the present dispensation, whilst others



maintain that the Epistles to the seven churches are addressed to the Jewish remnant of "the day of the Lord," by reason of the character of the rewards promised to the overcomers, and because the symbolical language used is distinctly Jewish. They deem it unreasonable to interpret the first three chapters of the present dispensation, seeing (as they think) that, in chap. i. 10, St. John implies that the revelation about to be given would be of events that should take place exclusively in "the day of the Lord." Both classes of students, however, maintain that the rapture will have taken place at one time or another, before the commencement of the fourth chapter, and that the Church is then in heaven, and represented by the crowned elders in Rev. iv. 4. Both classes maintain, also, that the Church of the first-born, the completed body of Christ is in heaven, previous to the administration of any one of those judgments which, together, constitute the great tribulation of the Gentile world, as distinct from "Jacob's trouble."

Hence, upon earth, during the "day of the Lord," there will be found only Jew and Gentile. Christendom—Satan's travesty of the Church which will have been caught up into the air—must come under the category of Gentile. Strictly speaking, the "day of the Lord" is that day upon which the Lord shall be revealed from heaven to execute vengeance upon His enemies; but, hardly less accurately, the whole interval under question may be described as "the day of the Lord." The supreme purpose of the Lord, even during this interval, will be by judgments (seeing that grace had failed) to draw forth people for Himself from among Jews and Gentiles. But at His revelation, before He shall inaugurate the Millennium, He will destroy all whom neither grace nor judgments have subdued unto Himself.

Of all the Gentile world, the most hopeless, the furthest from blessing will be Christendom, which will embrace all the established ecclesiastical systems professing belief in Christ, and professedly accepting the rule of His Word. Let us not forget, however, that vast portions of Christendom have never yet been illumined by the truth. The pure word of God has never been preached in them. Myriads of souls therein have been deceived to the uttermost. This being so, multitudes doubtless will be drawn by the Lord from these areas unto Himself. But such portions as shall have been illumined by the truth which they refused will exist only to be destroyed, after having dwelt in corresponding darkness. During this interval the light of truth will shine even in Christendom, where darkness had previously reigned. In the then dark portions the apostasy will reach extreme limits. "The mystery of lawlessness"—the direct opposite of the "mystery of godliness" (1 Tim. iii. 16)—will then pre-eminently work under him, who, "according to the working of Satan" will exercise "all power and signs and wonders of falsehood, with all deceit of unrighteousness for them that are perishing, because they received not the love of the truth, that they might be saved. And for this cause God will send them a work-

ing of error, that they shall believe a lie, that they all may be judged who shall believe not the truth, but shall have pleasure in unrighteousness" (2 Thess. ii. 9-12).

Let us now contemplate the Jew. The Holy Spirit has given us a succinct account in Rev. vii. of the remnant during this interval. It would seem that this chapter is parenthetically introduced between the sixth seal and the seventh. But, as the seventh seal will be followed only by silence in heaven for a brief space, this chapter is really appended to the seals and introductory to the trumpets. The Holy Spirit has here drawn aside the veil, before describing the fearful judgments which shall follow, in order that the elect Jews and Gentiles may learn, in anticipation, the issue of those judgments as regards themselves. This chapter gives an account of all the saved upon earth between the rapture and the revelation of the Lord. The two classes—Jews and Gentiles—are kept absolutely distinct. Israel is thus again distinguished from the nations. The Divine order also is maintained—the Jew being first. The substitution of Manasseh (the first-born of Joseph) for Dan, and of Joseph himself for his second son Ephraim is of deep import. So is the introduction of Simeon here, seeing that he is absent in the blessing of Moses (Deut. xxxiii.). These "servants of God" are sealed "on their foreheads" with "the seal of the living God." This is the seal of God's ultimate appropriation of them (if not of His *apparent* protection) whatever their sufferings might be in the fierce persecution which shall fall upon Israel. The twelve times twelve thousand are the godly remnant. The number twelve is significant: it is the multiple of the world-number into the Divine, and therefore signifies perfect administration by man under Divine guidance. These twelve times twelve thousand are they who, under Christ and His Church, will be, during the Millennium, the rulers, the administrators, the teachers of all the surrounding nations. The tribes are here seen complete—the ten having become united to those of Judah and Benjamin in fulfilment of the prophecy of Ezekiel (xxxvii. 15-28).

I venture to think (although others do not) that these 144,000 are identically the same company which appear again in chap. xiv. To me, it seems unreasonable to conclude that the second company should consist exclusively of the remnant in the tribes of Judah and Benjamin, who will pass through the great tribulation, seeing that the remnant in these two tribes occupy distinguished positions (the two extremes) in the record of the tribes given in chap. vii. In chap. vii. the tribes were, as we have seen, parenthetically introduced by anticipation. There they were only numbered, sealed, and distinguished by name. Their personal character was not described. They were simply called "the servants of God." It would have been premature to describe their character until it had been tried. In chap. xiv. this company is *chronologically* introduced, at least as regards its relation to chaps. xii. and xiii. There was no need to explain here how the number 144,000 had been

arrived at. That was done in chap. vii. in detail. The Holy Spirit now records, in the case of this company, the *issue* of their terrible sufferings and temptations under the dragon and the beasts described in chaps. xii., xiii.

The theme of *these* two chapters is Israel rather than the nations. The nations are not excluded, but they occupy a subordinate position. In chapter xiv. it is recorded that the remnant had come forth perfectly pure from the midst of moral corruption, so extreme that only the presence of all the legions of hell upon earth in possession of men could have caused. They had been faithful to the Lord; they were guileless; they were without fault. Such was the character of the Jewish remnant when assembled upon Mount Sion around the descended Lamb.

In the seventh chapter there is also a record of the character and the privileges of the "great multitude," innumerable and unsealed, who had been saved "out of every nation, and of all tribes, and peoples, and tongues." Again, it is important to note that this great multitude of saved Gentiles are mentioned in this chapter by anticipation, and not chronologically. Indeed, this chapter contains a record of all who shall be saved in the "day of the Lord." The saved, mentioned here, and they only will constitute those who, in the first instance, shall inhabit the Millennial earth. From these shall the world be overspread. This vast company of saved Gentiles, introduced here by anticipation, are introduced chronologically, and seen in their divinely ordered position upon the Millennial earth in chapter xxi. 24-26. This company will include the "sheep" in the judgment scene of Matt. xxv., where again they are distinguished from the godly remnant, the "brethren" of the King.

It is important to contrast the position and the privileges of these saved Gentiles with those of the crowned elders who represent the raptured Church. The question is frequently asked, Will the Church, or any part of the Church, pass through the "great tribulation," out of which all these saved Gentiles came? In reply to this question, it may be remarked that the blessings of this great multitude, though resplendent, will be wholly for the earth. These saved ones are not crowned: the elders are. They will serve God day and night in His temple: the elders will be where there is no temple (Rev. xxi. 22). Unlike the elders, they are not a corporate body; they are a vast concourse of unnumbered individuals. They *stand* "before the throne and before the Lamb:" the elders are *seated* "round about the throne" in heaven. In the "great tribulation," in heaven. In the "great tribulation," out of which they had come, they had hungered: "they shall hunger no more." They had thirsted: "they shall thirst no more." They had suffered beneath the scorching sun, or in the flames of persecution: they shall suffer thus no more. They had long and bitterly wept, but "God shall wipe away every tear from their eyes," and "over them (not among them) He that sitteth on the throne shall spread His tabernacle," whilst "the Lamb which is in the midst of the throne shall be their



Shepherd, and shall guide them unto fountains of waters of life" (vii. 14-17). This language, which is of the earth, although most precious, could not be spoken of the crowned elders, peacefully seated around the throne, and who had never been in the tribulation. Hence, it is manifest that these saved Gentiles are not of the Church—are not, indeed, a heavenly people at all.

### A GLORIOUS TEMPLE.—I.

BY E. A. RAWLENCE.

(Contributed Article.)

In a recent paper ("Jerusalem a Praise in the Earth") we considered the physical changes which will take place in the city and its surroundings at the return of her King. Now, let us, under the guidance of the Holy Spirit, endeavour to trace the reason for this great miracle and ascertain what the Scriptures have to say in reference thereto.

Scripture has so much to say, and there are so many lessons to be learnt from this great subject that I propose to divide my paper into two parts. In the first, I will deal more particularly with the historical facts; and, in the second, with the lessons that are to be derived therefrom.

The chief object in the city apart from Messiah, the Prince, will be the restored Temple, which is to be the great centre of worship for the whole universe. Here representatives from every nation are to gather annually at the Feast of Tabernacles "to worship the King Jehovah Tsebahath," as may be gathered from the following passages: Zech. xiv. 16, 19; Isa. lx. 6, 7, and lxvi. 23.

These passages indicate an extension in a degree to the whole human race during the Millennium of the command of Deut. xvi. 16: "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose." Thus all "nations" and all "families" will have to appear annually at Jerusalem. This cannot mean every individual of that nation or family, for obvious reasons, but merely deputations from every nation in whom every individual of that nation will be represented, just as an ambassador represents a nation at the court of a foreign power to which he is accredited; although from the language employed we may gather that this representation will not be of a permanent character, but rather a special annual pilgrimage.

The punishment of those who neglect this obligation is also worthy of note—upon them there is to be "no rain." Nor is the land of Egypt, which does not depend on rain, but "where thou sowedst thy seed, and wateredst it with thy foot" (Deut. xi. 10), to escape thereby the consequences of neglect in this direction; but a special plague shall afflict her people instead. This special provision in regard to the land of Egypt would seem to prove beyond dispute the absolute literality of the fulfilment of this prophecy.

Every nation is, and always has been visited with periods of drought and deluge, and philosophers at once look for phenomena in the heavens above or the earth

beneath to account for the visitation, instead of looking into the Word of God, where we find abundant evidence that by this means Jehovah chastises national transgressions, "for by them (*i.e.*, the clouds) judgeth He the people" (Job xxxvi. 31). No doubt during the millennial period the climate will be more equable and disease less prevalent, so that the presence of abnormal conditions in either of these directions will at once indicate the presence of sin either in the individual or the nation. This is what is meant by the "King of kings and Lord of lords" ruling "with a rod of iron" (Rev. xix. 15). Then "through the greatness of Thy power shall thine enemies yield feigned obedience (*marg.*) unto Thee. All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name" (Ps. lxvi. 3 and 4). Thus man, bereft of his great leader to rebellion, who will be bound in chains for a thousand years (Rev. xx. 2), will, although in many cases unregenerate (see Isa. lxvi. 20, and Jer. xxxi. 30), be cowed into outward submission by these immediate and direct chastisements.

The Temple in which this universal worship is to be carried on is described in considerable detail in Ezek. xl., *et seq.*, together with the form of the services which will take place there. This Temple has been planned and drawn by Mr. Thomas Newberry from the specification thus divinely given, and a beautiful sketch of it will be found in his book, "The Tabernacle and the Temple." Where dimensions are given, they correspond with those of Solomon's Temple; but, as the measuring reed in the man's hand was "of six cubits long, of a cubit and a handbreadth each" (Ezek. x. 5), it would appear that the cubit on which it is designed is the large cubit, which is one-third more than the ordinary cubit; so that this Temple will be one-third larger than that of Solomon. Space will not permit our going into any details of this Temple, but for these I must refer your readers to the book by Mr. Newberry already quoted.

Now, in order to discover the lesson which the re-erection of the Temple teaches us, we must briefly glance at the former Temples which have stood on its site.

When David conceived the idea of building a permanent house for the God of Israel to dwell in, Jehovah by his servant Nathan notified to him His acceptance of the conception, but at the same time he was told that, inasmuch as he had been a man of war and had shed much blood, he was not a fitting person to carry out the project, he was, however, given a promise that this great undertaking should be accomplished by his son, whose reign should be a peaceable one. David therefore set himself to get ready all the materials for the work, and, what was more important still, the designs and specifications were divinely disclosed to him, and by him committed to writing. "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the pattern of all that he had by the

Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things. . . . All this," said David, "the Lord made me understand in writing by His hand upon me, even all the works of this pattern."

The higher critics would do well to take a note on inspiration from this latter verse, as it would seem that David was actually conscious that Jehovah was guiding his hand in drawing these "patterns." Indeed, it could not be otherwise, for where could the man who spent his early childhood on the wild hillside tending sheep, his early manhood as a fugitive from Saul, and his later years in subduing his enemies round about, or governing his people, have acquired the knowledge and skill necessary to commit these exquisite designs and specifications to parchment or papyrus, except an unseen power had guided him? Jehovah having thus designed the house where He had chosen to set His name, and having manifested His approval of it when completed by filling it with His glory at its dedication (see 2 Chron. vii. 1), we may well conclude that Satan would make it a special object of his hatred and attack, and such we shall see was the case. Israel soon became unfaithful, and gradually idolatrous, which brought punishment as a consequence. The Temple was plundered by Shishak, in the reign of Rehoboam (2 Chron. xii.). It was next broken up by the sons of Athaliah, "that wicked woman" (2 Chron. xxiv. 7), but was restored by Joash. The extent to which it had thus been damaged may be judged from the fact that after the necessary funds had been collected "they laid it out to the carpenters and builders, that wrought upon the house of the Lord. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord" (2 Kings xii. 11, 12). It then lapsed again into such a state of neglect and disuse that it took the priests and Levites whom Hezekiah had appointed to the work sixteen days to cleanse it (2 Chron. xxix. 17). The climax came when Manasseh "built altars in the house of the Lord . . . for all the host of heaven in the two courts. . . . And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever" (2 Chron. xxxiii. 4-7). The condition of the Temple at this time very much represented the state of things which we see in the professing Church to-day—Buddha, Vishnu, Mahomet, Confucius, and all the host of false gods are set beside and favourably compared with the worship of Jesus Christ at a world's parliament of religious and elsewhere. But saith Jehovah, "To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?" (Isa. xlvi. 5). In the reign of Josiah a thorough cleansing and reparation was again undertaken (see 2 Chron. xxxiv. 10, 11), but Judah's day of grace was past, and Josiah's action merely staved off the day of retribution during his

lifetime (2 Chron. xxxiv. 23-28). Josiah was succeeded by four kings, two of whom only reigned three months each, and all of whom appear to have polluted the house of the Lord with all the abominations of the heathen, and mocked and misused the messengers of God, "until the wrath of the Lord arose against His people, till there was no remedy. . . . Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary. . . . And they burnt the house of God, and brake down the walls of Jerusalem, and burnt all the palaces thereof with fire" (2 Chron. xxxvi. 14, &c.). Thus, as a consequence of Judah's sin, was the most wonderful and magnificent edifice which the world has ever seen brought to desolation and destruction; but, having regard to the numerous catastrophes which had already befallen it, it is obvious that its original beauty and splendour must have been already sorely diminished. The city and the house then lay in ruins. "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil three score and ten years," and we may well imagine that from the effect of the fire and exposure to the weather its aspect must have become desolate in the extreme, and a striking but sadly true picture of the result of sin.

When the period of punishment had elapsed, God stirred up the spirit of Cyrus, king of Persia, to "build the house of the Lord God of Israel. . . . which is in Jerusalem" (as recorded in Ezra i.). This was about the year B.C. 536. In the following year a commencement of the work was made (Ezra iii. 8); but through the interference of the adversaries of Judah and Benjamin the work was stopped by a decree of Artaxerxes (Ezra iv. 23, 24), and the people seem to have settled themselves down comfortably, until Jehovah sent the prophets Haggai and Zechariah to remind them of their duty. In about the year B.C. 520 Haggai was sent with this message: "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? . . . Now therefore thus saith the Lord of hosts; Consider your ways" (Hag. i. 4, 5). The effect of this message was to stir up the spirit of Zerubbabel, who was a prince of the House of David (Matt. i. 12), and Joshua the High Priest, who was a descendant from Aaron, to undertake the work in earnest, and it was speedily completed in the face of all opposition.

Little is told us of this Temple beyond the statement in Ezra vi. 3, 4, that by the decree of Cyrus the height thereof was to be three score cubits, and the breadth thereof three score cubits, with three rows of great stones, and a row of new timber; and also we gather, both from the testimony of the elders of the nation (Ezra iii. 12) and from Hag. ii. 3, that, when completed, "it was as nothing in comparison with the glory of the first house." It may be well to correct here a misunderstanding which exists in regard to Haggai's prophecy: "The glory of this latter house shall be greater than of the

former" (chap. ii. 9). This is usually interpreted as referring to the personal presence of our blessed Lord there during His first Advent; but this is entirely a mistake, as the Temple of Ezra was pulled down and rebuilt by Herod the Great before the birth of our Lord. The Revised Version gives the true rendering, "The latter glory of this house shall be greater than the former." This, as the previous verses which speak of the shaking of the heavens, the earth, the sea, the dry land, and all nations, clearly prove, refers to the last Temple which is to be erected after His second Advent. It should also be noted that the dimensions of the Temple of Ezra, so far as they are given differ materially from that of Solomon. In that of Ezra the breadth was sixty cubits and the height sixty cubits (Ezra vi. 3), whilst in that of Solomon the breadth was twenty cubits and the height thirty cubits (1 Kings vi. 2).

Thus, not only was the Temple of Jehovah destroyed through man's sin, but in rebuilding it man departed from the divinely revealed pattern. This Temple went through many vicissitudes. It was looted and polluted by Antiochus Epiphanes, who offered swine's flesh on the altar and set up numerous idols there, "so that," says Maccabeus, "her sanctuary was laid waste like a wilderness." It was more or less restored during the times of the Maccabees, and then gradually lapsed into disrepair, until Herod the Great, wishing to regain the favour of the Jews, which he was in danger of losing through the magnificent gifts and patronage that he had bestowed on several heathen temples, undertook its restoration. This he did in a most thorough manner by practically pulling it down and building on its site an entirely new Temple. The ground plan of this new Temple, so far as the ground plan of the Temple itself was concerned, seems to have been very much on the lines of the old one, but the superstructure and general surroundings were altogether different. This was the Temple which our blessed Lord frequented, and for its magnificence nearly approached that of Solomon. It was on perhaps the last occasion on which our Lord was there that "His disciples came to Him for to shew Him the buildings of the Temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. xxiv. 1, 2).

The destruction of this Temple took place at the capture of Jerusalem by Titus. He, however, was most anxious to have spared it, and at a great personal risk endeavoured to prevent his infuriated soldiers from setting it on fire, even standing in the entrance of the sanctuary in order to keep back the soldiery, and he had the fire extinguished in several places where it had caught hold; but it was of no avail, for the greatest Roman general commanding the most perfectly disciplined troops has no power to hinder the decrees of the Almighty, and so it came to pass that a fire kindled by a burning brand thrown inside by one of the soldiers caught hold, and obtained the mastery.

Thus perished this magnificent building; and thousands of Jewish refugees, who had taken shelter in the sanctuary or the cloisters around it, either perished in the flames or by the swords of the infuriated soldiers, if they attempted to escape from the burning mass; so that her courts ran with blood, and dead bodies were literally piled in heaps one upon another. It is remarkable, if the statements of Josephus are to be relied on, that the destruction of Herod's Temple took place on exactly the same day and month of the year as that of Solomon by Nebuchadnezzar; and what is more wonderful still is the strangely accurate fulfilment of Ps. lxxiv. 7: "They have cast fire into Thy sanctuary, they have defiled by casting down the dwelling place of Thy name to the ground." Here is the very action of this Roman soldier foretold centuries before the event! During the insurrection of the Jews that took place a few years later under the false Messiah Barchochebas, an attempt was made to rebuild it; but the Emperor Hadrian, after he had subdued the rebellion, completely demolished the remains of the Temple, and Turnus Rufus, the Roman governor, drove a plough across its site, thus fulfilling the prophecy (Micah iii. 12): "Zion shall for your sake be plowed as a field."

Hadrian also turned the Holy City into a Roman colony, and called it *Ælia Capitolina*; he erected a temple to Jupiter on the site of the Temple, and one to Venus over the holy sepulchre, and forbade any Jew, on pain of death, to appear within sight of the city.

Thus the great enemy of Jehovah instigated his emissaries to pollute the holy place and the city which He had chosen above all places in the earth to set His holy name there. These blasphemous erections were removed by the Emperor Constantine, who ordered their materials to be carried right away from the site, and in his zeal conceiving that the very earth under them had been polluted, he proceeded to have this removed also. It was whilst this operation was in progress on the site of the temple of Venus that his mother Helena is fabled to have found the three crosses and the tablet bearing Pilate's inscription.

Julian the Apostate issued an edict permitting the Jews to return and rebuild the Temple, and they, imagining that the time of their chastisement was completed, and that the restoration foretold in prophecy had arrived, returned in large numbers with great joy, whilst others sent money in abundance for the work; but scarcely had the digging of the foundations commenced than flames, accompanied by loud subterranean explosions, are said to have burst forth from the ground, at which the workmen and those Jews who were looking on with rejoicing fled, and the work was abandoned. Thus ended the last attempt to rebuild the Temple.

For some period after this the Christians held possession of the holy sites, and numerous churches were erected on or near them, notably a magnificent one built by Justinian, who, in his ecstasy at its grandeur, exclaimed, "I have surpassed

thee, O Solomon!" The existing mosque El Aksa, situate at the south-west corner of the Temple area, is said to have been constructed out of the ruins of this church.

We now pass to the Mohammedan period, which exists to this day. This holy site is sacred to the Mohammedan, because the False Prophet was said to have ascended to Paradise on the top of the rock that was in the mosque of David at Jerusalem, and when the city capitulated to the Caliph Omar his first act was to seek out this holy site. He found it, after much search, covered with dung, which had been heaped upon it by the Christians, in order to show their contempt for the Jews. Having cleared away these defilements, he came upon the natural rock, which is now called the Sakrah, and the credulous are still shown the print of the Prophet's feet where he stood, and the finger-marks of the angels who bore it aloft with the Prophet thereon. It was here that Abraham had in figure offered up Isaac, and it was afterwards the site of the threshing-floor of Araunah the Jebusite. Here also the great brazen altar probably stood, in front of the Temple itself, for David "built there an altar unto the Lord, . . . and He answered him from heaven by fire upon the altar of burnt offering. . . . At that time when David saw that the Lord had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there" (1 Chron. xxi. 26-28; see also 2 Kings xvi. 14). There are channels still existing on its surface which apparently conducted the blood from the sacrifices through a hole into a vault beneath, from whence it was washed by a stream of water into the valley of the Kedron. Over this spot Omar proceeded to erect the wonderful and magnificent building known as "The Dome of the Rock." Thus for a third time was this hallowed spot graced by an edifice which has scarcely been surpassed in the history of the world.

It is interesting to note that this spot is known to the Mohammedan as "The Rock of Paradise," "the true source of the Rivers of Paradise, the place of Prayer of all the Prophets, and the Foundation Stone of the world." What a strange mixture of truth and error! As was pointed out in THE MORNING STAR a few months since, in a few years this holy site will have been in the hands of Mohammedans for 1,260 years. I do not for a moment suggest that this is the true abomination of desolation spoken of by Daniel, but it is at least interesting to note that when Sophronius, the Patriarch of Jerusalem went out to meet Omar on the Mount of Olives and arrange the capitulations he found the Caliph sitting with few attendants, clothed only with his sheepskin cloak and coarse cotton shirt, and assuming that mock humility for which he was famed; and on beholding him the Patriarch exclaimed, "Verily this is the abomination of desolation spoken of by Daniel the prophet standing in the holy place." The Caliph is said to have been rather flattered than otherwise by this remark, which Arab historians have construed into an admission on the part of Sophronius that the conquest of Omar was foretold in Holy Writ.

It now remains for this abomination to be swept away, but there may yet another erection of some sort arise in its place before the Temple of Ezekiel is built, as it is clear that some structure will exist and be used by the Jews during their pre-millennial occupation of the land before the personal manifestation of the Messiah on Olivet. It is in this Temple that the Antichrist is to "cause the sacrifice and the oblation to cease" (Dan. ix. 27), and set up "the abomination of desolation" (Matt. xxiv. 15). It is, however, within the bounds of possibility in these days of lawlessness and loose dogma that the returned Jews may adopt the mosque of Omar temporarily at least for their worship; and, when we bear in mind how narrow are the fundamental lines which separate Mohammedanism and Judaism, and that Mohammedans are looking for a "Mahdi" and the Jews for a "Messiah" not of divine origin, there may obviously less unlikely events happen than a return of the Jews under some form of alliance with Islam, possibly brought about, in the first instance, by the exigencies of the exchequer at Stamboul. But as to this the future only can unfold, all we can now be assured of is that this building is standing in a place where it ought not, and therefore will sooner or later have to disappear, and all true lovers of Zion can only look forward with eagerness to that day when everything on that hallowed spot shall be labelled, "Holiness unto the Lord" (Zech. xiv. 20).

### PROPHETIC CONFERENCE, FOREST GATE.

#### THE KINGDOM SHALL BE THE LORD'S.

By REV. D. M. STEARNS, D.D.,  
of Philadelphia.

It is a great joy to me, my friends, to spend my last night in London in this place, and I am thankful to God for the privilege He has given me. I want to ask that those of you who know the Lord will continue through this service lifting up your hearts that the Spirit may have full control, and that He may speak through the earthen vessel to the glory of God and to the good of both the saved and the unsaved.

I ask your attention first to Daniel vii. I will read the twenty-seventh verse. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

One great topic in the Bible, I believe I am safe in saying in the whole Bible, is the kingdom—not something in heaven, but something on the earth. Notice how plainly it is written. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven." It does not say in heaven. That is a very happy place, that will be a glorious place to rest awhile, if the Lord will. "They do rest from their labours, and their works do follow them," is written concerning the dead which die in the Lord, not only to be

realised at a special time in the future, but at all times. It is a blessed thing to be absent from the body and present with the Lord. But when we read in this Word of the kingdom, I trust you will understand we are not reading about heaven: we are reading about this earth on which we live. And the time is coming when the kingdom and dominion under the whole heaven—which certainly means on the whole earth—shall be given to the people of the saints of the Most High. And this kingdom occupies, as I have said, the whole of the Scriptures. In the prophecies of Daniel, in the second chapter, we have the story of the great image, with its head of gold, its arms and chest of silver, its belly and thighs of brass, and its feet and legs and toes of iron and clay, and we are told the significance of these various metals. There is no question about it. I think no one would question their significance, which is very plain, that the head stood for the great kingdom of Babylon, the first world-wide dominion; that the chest stood for the kingdom that followed, that of the Medes and Persians; that the belly stood for Greece; and the legs and toes for Rome. And we read that the stone cut out without hands was seen to strike the image on the toes, and

#### THE WHOLE IMAGE WAS BROKEN TO PIECES

and scattered to the four winds; and the stone became a whole mountain and filled the whole earth. In other words, the stone took the place of the other kingdoms.

Now, we all know, any child that reads history knows, that Babylon was a kingdom on the earth, a world-wide kingdom, as wide as the then known world. And so with the kingdoms that followed—the Medo-Persian, the Grecian, and the Roman. In the time of our Lord Jesus the Roman Empire was that which filled the whole earth. Now, we read, "The stone struck the image upon the toes," and some tell us that when Jesus was born He began to pound that image on the toes, and that the Gospel has been pounding away at it ever since, and is gradually breaking it all up and dividing it, so that the kingdom of our Lord may fill the whole earth by the preaching of the Gospel. That is a strange story, is it not? Did you ever think that in the days of Christ the legs had not matured. And if there were no legs how could there be any toes, and what could the stone strike? Any schoolboy knows that there were not two legs to the Roman Empire, not two parts, until hundreds of years after Christ came. If then, as I have said, there were no legs, how could there be any toes? It is absurd; perfectly ridiculous. The Gospel, moreover, was never intended to smash up the kingdoms. No prophet was commissioned to break up the kingdoms of this world. Preachers of the Gospel are commissioned to be "subject to the powers that be," to suffer and die if needs be. This is not the time to smash up that image. But there is a time drawing near, it may be nearer than we think, when the toes shall be fully formed, and the stone shall come and strike the image on the toes, and quickly shall it be broken to

pieces and scattered to the four winds, and then shall the stone fill the whole earth. And, dear Christian friends, when the stone strikes the image upon the toes, you and I shall have the privilege of a part in that, as it is written in Rev. ii. 26, 27, "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." Compare the second Psalm with those words, and see your portion in the smashing up and dividing of the kingdoms; for when the Lord Jesus

COMES BACK IN HIS POWER AND GLORY,

bringing His saints with Him, then shall He smash to pieces everything that is or has been against Him, and bring in His own kingdom. It will not reach simply to the kingdoms of the earth, but to that vast system known as Christendom called the professing Church, not the true Church.

In Dan. vii., from which I have taken my text, you have virtually the same story. You have that man of God beholding four wild beasts. He sees first a lion, and then a bear, and then a leopard, and, in the fourth place, a nameless, an indescribable, animal; and he tells us that the rule of these wild beasts went on until "the judgment was set" (mark you the time) "and the books were opened"; and then that after the judgment the saints shall take the kingdom and possess the kingdom under the whole heaven, or upon the whole earth. Now the lion which Daniel saw corresponds exactly to the head of gold, the Babylonian kingdom; the bear corresponds to the chest and arms of silver, the Medo-Persian kingdom; the leopard corresponds with the belly and thighs of brass, the Grecian kingdom; and the nameless creature corresponds with the Roman Empire. An interesting question is, Why should these four world-wide kingdoms be represented to Nebuchadnezzar as gold, and silver, and brass, and iron? and to Daniel as devouring, wild beasts? To a man of this world such as Nebuchadnezzar dominion is something to be desired. It is something golden, or something comparable to silver, something valuable in the eyes of the world. But to a man of God like Daniel the kingdoms of this world are what they are to God Himself, just so many devouring, wild beasts.

Is it not strange that this great empire has for its emblem the lion? Another country has the bear, a devouring wild beast. Across the ocean we have chosen the eagle. How is that? Why did these countries choose these as emblems to represent them? Not intentionally to fulfil prophecy. IT HAS BEEN OVERRULED BY GOD THAT THE VERY WILD BEASTS WE DISPLAY UPON OUR BANNERS AND FLAGS SIMPLY CORRESPOND WITH GOD'S VIEW OF THESE THINGS. The kingdoms of the earth, the best of them, are simply kingdoms of devouring, wild beasts. We are not saying a word about the rulers. We are speaking of the kingdoms as such, that they are in God's sight, as represented by their emblems, just devouring, wild beasts. And the time may be drawing

near when there shall be some devouring and fearful tearing. It looks like it. They are held at bay just now, but who can tell to what the present conflict in the East may grow? Yet we are not worrying or anxious about it. We see up there on the throne

ONE WHO HOLDS THE REINS,

and One who is coming soon to take the kingdom and possess it with His saints for ever and ever.

It shall be a kingdom under the whole heavens. It will have a centre. The centre of this great kingdom will be the land given to Abraham, Isaac, and Jacob. God has said it. While waiting here a few moments before the service began, I looked over the endings of all the prophecies. Did you ever do so? My attention was called to the endings of the prophecies some years ago, when I met at some meetings in Northfield, in the summer of 1881, that grand old man of Scotland, Dr. Andrew Bonar. While riding down with him one day, I said, "Have you read Obadiah lately?" "Oh, yes, very often," he replied; and he added, "Have you noticed how it ends?" I had to say, "No." "O man," he said, "it is grand—

'THE KINGDOM SHALL BE THE LORD'S.'

I have never forgotten the ending of Obadiah from that day to this, and I hope you will not forget it. It is just a little prophecy. You could read it in five minutes. If I should ask for a text in it, I wonder how many of you would find it quickly. And when you meet Obadiah yonder, as you will, if you are Christians, will you say, "Obadiah, I am very glad to see you. You did me good. I remember how your book ended. 'The kingdom shall be the Lord's?'" And Obadiah's hands will grasp your hands, and you will have blessed intercourse together. I expect to have blessed intercourse in the coming years with Adam, and Eve, and Noah, and Abraham, and Elijah, and all the rest of them. They are all alive and well. Will you have to say to the prophets: "I am glad the Lord wrote through you those books in the Bible, because they did me good?" I want to say to Jeremiah: "I am glad I ever read that book which God wrote through you. The first chapter did me great good." Has the first chapter of it done you good? Has it delivered you from the fear of man and from the thought of being only a child, so that you could not, for instance, teach a class in the Sunday-school or lead the prayer-meeting? Has Jeremiah cured you yet? If he has not, thank God if, after going home and reading the first chapter of Jeremiah you get cured of refusing to speak for Him! And if it does not cure you, then you must be incurable. I know many whom the first of Jeremiah has cured, and God loves you just as much as He loved Jeremiah.

I was asking you to look at the endings of the prophecies. Now, you will notice that with two exceptions every prophecy ends with either the restoration of Israel or judgment upon Israel's enemies, or both. Is not that remarkable? Every one, excepting two! See these two exceptions. The prophecy of Jonah was a prophecy to the Gentiles. Jonah was a Jew

sent to preach to the Gentiles, and you know how he went about it. It is the only story in the whole Bible of a whole city being penitent. We will have a lot of that sort of penitence when the Jews go out to the Gentiles in the times of grace. When the great monsters allow to the Jews possession of their own land, then off the Jews will go to gather in all nations, and all nations will be converted speedily. And then, Nehemiah is a prophecy of the same kind as that of Jonah. With the exception of these two, you will find that the prophecies speak of the coming of the kingdom on the land given to Abraham, Isaac, and Jacob as a centre. The city of Jerusalem shall be the centre of the throne of Jehovah on this earth. Did any of you ever notice that the only throne that was ever set up on this earth, as the Lord's throne, was at Jerusalem? In 2 Chron. ix. we read that when the Queen of Sheba came to Solomon she spoke of him as sitting upon the throne of the Lord at Jerusalem. And in Jer. iii. 17 you will notice that the time is coming when Jerusalem shall be "the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." And so the centre of the coming kingdom will be the land given to Abraham, Isaac, and Jacob, and the centre of that land will be the throne at Jerusalem. Hence, when we come to the New Testament, mark the opening of it. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham"; for all the promises about Abraham, and about David, are to be fulfilled in the Lord Jesus Christ.

Some people on our side of the water say, "We do not want that Old Testament. It is very uninteresting. We like the New Testament. That is all we need." And they buy a little pocket New Testament and carry it about with them. That is a good thing to do. I have one here that I carry with me. You can get one for a few pence. But it does not do to confine yourself to it. And when you meet any person who says, "The New Testament is enough for me," say to him or her, "Please tell me something about the first verse. Who is this Son of David, this Son of Abraham?" And at once they are dumb, or else they go right back to the Old Testament and tell you who they were.

There are some young people, some little children, who have been taught to pray the prayer, "Our Father, which art in heaven." Perhaps most of us have been praying that prayer for a long time. Do you notice what we pray for? We say, "Our Father." We profess to hallow His name. And then we say, "Thy kingdom come, Thy will be done in earth as it is in heaven." That will be a fine day, won't it, when God's will shall be done in earth as in heaven? But some say, "That kingdom has come already. It is in my heart. You just come and live with me for a week, and see whether I am not doing God's will as it is done in heaven." Who among us is prepared to say this? Surely no church would dare to say, "Come and worship with us for a few minutes, and see how we do the will of God just like the angels do



it in heaven." Why, there is no such thing on earth. But the time is coming when on the whole earth, or, in other words, under the whole heaven, God's will shall be done as it is done in heaven, and then, and not till then, shall the kingdom have come. We are aiming that way, and working that way. Jesus is working that way, and we are just

#### DWELLING WITH HIM FOR HIS WORK,

and so far we have no cares and burdens and anxieties, because when we dwell with the King for His work we are at perfect peace. He really does all the planning and working, and He shall never be discouraged.

Do you ever get discouraged—some of you in the Sunday-school, for example? If so, that is a strange kind of fellowship with the King. You must be doing the work yourself. It must be some little plan of your own that you have on foot. It cannot be His, because He shall never fail nor be discouraged. And if He shall never fail nor be discouraged, notwithstanding all the opposition of men and devils; then why should we be discouraged? There is no room for it. In Isa. liii. 11 we read, "He shall see of the travail of His soul, and shall be satisfied." Now, if He shall see of the travail of His soul, and shall be satisfied, surely we should be satisfied. Let us be satisfied now, in a measure at least—not satisfied with ourselves—oh, no, never; we can only be satisfied with ourselves when we awake in His likeness—but satisfied with Him and with the way He does things all the way along; dwelling with the King for His work, and perfectly sure that His words shall never return to Him void.

I have been greatly impressed in noticing what wonderful confidence the devil has in the seed that he sows. Do you remember the parable of the tares? The devil sowed tares, and wondered if the tares would grow? Not a bit of it. The devil sowed tares, "and went his way." He did not hang round for an hour to see if they would grow. Now, we in the service of the Lord, have been known sometimes to sow the

#### INCORRUPTIBLE SEED OF THE WORD OF GOD,

and then go away and wonder if it would bear any fruit. Shame upon us! Is it not incorruptible seed? And when you have taught a class in the Sunday-school, or prayed at a prayer-meeting, if you have spoken your own words, you may well wonder whether they will grow; but if they are the words of the living God, there is no occasion to wonder. The Word of God is incorruptible, it endureth for ever, and shall accomplish His pleasure.

This Book that the people are fighting so much to-day, that even its professed friends are tearing to pieces, is "for ever settled in heaven," and they cannot hurt it, let them do their best or their worst. Let us rejoice in this Book that is settled in heaven, from whence it came, and which, therefore, never can be unsettled. And when we preach the words of the living God let us remember that we are sowing seed that shall surely accomplish God's pleasure. It may prove a message of life or death; but God will be glorified

all the same, and the messenger of God will be unto Him a sweet savour of Christ both in them that perish and in them that are saved. This is a serious matter, and well says the Apostle, "Who is sufficient for these things?" I am trying to put before you the great fact that He who is going to bring in the kingdom and take the kingdom shall never fail nor be discouraged until it has been accomplished. Let us, then, go on praying "Thy kingdom come." We have some people across the sea who have got beyond that prayer. Have you any here? It is a wonderful thing, but we have some people who think they do not need to pray that prayer any more. I do not understand it, that is all. I shall never get beyond the time, on this side, when I shall not need to pray "Thy kingdom come." I am going to pray that until I see Him. And then, when we pray, we are supposed to answer our own prayers, you know. But when the twelve were told to pray that the Lord of the harvest should send forth labourers into His harvest they went right out themselves. When the seventy were told to pray that the Lord of the harvest should send forth labourers into His harvest they went right out themselves. And when we pray "Thy kingdom come," the prayer is only idle words unless we yield ourselves to God to hasten that happy time. Now, whatever truth we hold, unless it makes us

#### BETTER, AND HOLIER, AND MORE CHRIST-LIKE,

and devoted to Him, it has not got a true hold of us. We may hold it in a fashion, but if this glorious truth of the kingdom, the returning of Christ, does not wean us from all the follies of this world, and enable us to present our bodies to Christ a living sacrifice, that He through us may hasten that kingdom, then it is an idle belief. Well might James say, in effect, "Can that kind of faith do anybody any good?" It is only the faith that takes hold of the Word with earnestness and living reality, or, rather, lets the Word by the Spirit take hold of us in reality, that makes us

#### CHRISTLIKE CROSS-BEARERS AND CROSS-WITNESSES.

That is the only faith that will accomplish the pleasure of the Lord.

As you go through the Gospels, you will notice, from the beginning of Matthew right on, how the heavenly kingdom is referred to. And whenever you meet the word "kingdom," oh, do believe that it is not the Church, not heaven, not that little thing in your heart which you sometimes call the kingdom. The kingdom which is meant is invariably this kingdom that is coming under the whole heaven or upon the whole earth. And, if we are Christians, we are to have a foretaste, it may be a very large foretaste, of it. You may have a foretaste of it in the family, or in the Church. But these are only foretastes. When Jesus has full control of any heart that is a very large foretaste. There is peace there, the will of God is being done there, in a measure at least, which may be always increasing. But remember, these are only foretastes, and that the kingdoms

of the earth will do the will of God only at the return of the King.

Someone may say, "But did not Jesus Christ preach that the kingdom of God was at hand?" He did. "Did not John the Baptist preach the same?" He did. "Did not the twelve and the seventy do the same?" They did. "Well, then, if the kingdom was at hand, did not the kingdom come?" Let us see. In the nineteenth chapter of Luke it is written that, "Because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear," He spake a parable. And what did He say? He said it was like a nobleman going into a far country to receive for himself a kingdom and to return. "And he called his ten servants, and delivered unto them ten pounds—a pound to each of his ten servants—and said unto them, Occupy till I come." And this parable carries us on to the time when Christ shall return, and tells what He will do with those who improve or misimprove their pounds. The kingdom is postponed. Why? Because the King was rejected. It is in abeyance, waiting for the proper Person to come in whom the kingdom and power shall vest. "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him" (Ezek. xxi. 27). We are living in the days of the overturning in a measure, until He shall come to overturn all iniquity and to bring in His kingdom. Israel, which is to be the centre of this great kingdom, is, as our brother John Wilkinson says, "switched upon a siding to allow the express train to pass and take up the Church; and when the Gospel by its preachers has picked up the Church, one here and one there, then this Israel shall be brought on to the main line again and stop at all the stations and pick up the world." I think that illustration makes it very plain. The Gospel is not picking up everybody. You will not get everybody at Forest Gate converted through these meetings, or everyone in London. God is not trying to do that in this age. He is sending forth His Gospel, while Israel is switched on the siding, to gather out the elect, the Church, which Church will reign with Him when He comes back in His power and glory.

A minister was sent out from Boston to India to preach the Gospel. He went out as many have gone, thinking to convert the whole section to which he went. After some years he came home quite discouraged that the people he had been labouring amongst were not all converted. Very few had listened to him. But he had his eyes opened after his return to see his mistake. He saw that he should have been preaching the Gospel faithfully as a witness to the people and with perfect confidence in Him who sent him, knowing that He would not fail nor be discouraged, and that by the preaching of the word He would gather out of that part of India a portion of His bride, His body. Having his eyes opened through this precious truth of the Lord's return at the end of this age and the beginning of a better age, he asked the very same Board that sent him the first time to please send him again. They

looked upon him with astonishment, and said, "Why have you come to us again? We sent you once and you came back." "Yes," he replied, "but I understand my Bible better, and believe I should have been preaching as a faithful witness, not expecting to convert all that portion of people, but that God would from them gather out a portion of His Church. If you will send me again, I will go in the name of the Lord Jesus and the power of the Holy Spirit to preach till He come, if He will let me." That man went out again, and he is preaching now with a light heart, not because of what he sees of results, but because he is in partnership as never before with the Man at God's right hand; and, having confidence in Him, he knows He shall see of the travail of His soul, and shall be satisfied. So we are still in the place where

#### WE MAY GO OUT AS CHRIST'S WITNESSES

and preach the Gospel, not expecting that everybody will believe the word we say, but that God will, through His Word, complete the body of Christ and bring the time of the kingdom.

I do trust that those of you who are believers will not be content to come here and afterwards go away saying, "It was a nice meeting, it was very interesting"; but that you will be content only to go away proclaiming that Jesus loves the sinner, though He hates the sin. Every believer is authorised to go out and take every sinner by the hand, the poor drunkard in the saloon, and any other degraded sinner, and say, "My friend, God loves you, Jesus died for you; you may be part of His bride if you will; you may share His glory if you will." Do not tell him to get ready to die. The poor fellow does not want to die, and God, perhaps, does not want to take him that way at all. The important matter is, not to get people ready to die, but to live. In the little Sunday-school books we had when children, we used to read about the good children dying and going to heaven. That made us very sad, and we got frightened to be good, lest we should die and go to heaven. Well, it is a glorious thing to be "absent from the body and present with the Lord," but the purpose of this glorious Gospel of the blessed God is to get people

#### READY TO LIVE, AND NOT TO DIE—

to die surely to self and the world and sin, but to live unto God. I have been living for twenty-one years or more. I had a nominal life for some years before that. But it is now twenty-one years ago, after reading that most helpful book, "Grace and Truth," written by a man now in glory, Dr. Mackay, of Hull, in the summer of 1873, that I found out that I had eternal life and my sins were forgiven. I have had nothing to do with my salvation from that day to this. That is a settled matter. When two loving each other are joined together in marriage, that settles the matter. They have not to get married every day of the week, and wonder if they are married. They live together as husband and wife, and try to be good to each other. And when we have received the Lord Christ as our Saviour, that settles

the matter. You have not got to look that fact up every day, or every week, or every month, or every communion season. The matter is settled when we are accepted in Him. What you have to do is just to let Him use you. Reach out through all your neighbourhood, through all the sections of people you can; reach out, if possible, unto the ends of the earth with the glad tidings of a Saviour's love, to help complete His body, the Church.

I know many people who are working twenty-four hours a day. You wonder how they do it. Let us see. Twelve pounds will support a native missionary in China, or Japan, or elsewhere, for a whole year. I know many men and women who are saving one pound a month, and with that one pound a month they have their own missionary. Mark you, *their own missionary*. I have one or two myself, one in Japan, one in China, and elsewhere, and it was my privilege in the past six months, up to the beginning of July, to send out 7,000 dollars, or £1,400 sterling, for mission work. I am a poor man. I have just enough to live upon, enough to make ends meet. What more do we want? Think of me sending that amount of money for the preaching of the Gospel, through this one and that one, through various Bible classes and the like, who believe that the coming of the Lord is drawing nigh, and are doing what they can to hasten that coming!

Could you not save one pound a month, and through that pound a month get your own missionary? Then you could get a photograph of him and keep it by you, and you could write letters to each other, and when you lie down at night to sleep you could ask the Lord to bless the work of your representative abroad while you are asleep, and your representative could ask God to bless your work at home while he is asleep. And thus, by your service here and that of your representative in some foreign land, you will really be working twenty-four hours a day, and seven days in the week, and all the days in the year. I wish I could describe to you the joy I have seen in those who for the first time have received a letter from their own missionary. How they would look at his photo. and say, "O happy day! here is the picture of my representative in Japan. I cannot go; but here is this man preaching over there. If we never meet on earth we will meet in the morning, and not only shall we meet each other, but also the souls saved through our combined instrumentality." How glad you will be in that day! If thus you are living to tell the story of His love at home and abroad, as far as you may, then you may with great joy continually look for the Lord Jesus Christ to take you to meet Him in the air. We do not know what hour the last member of His body shall be called in. But when the Gospel has been preached throughout all nations, and the elect, the Church, the body of Christ gathered out, as soon as the last Jew or Gentile of that body is gathered, we shall be caught up to meet Him in the air. You may gather the last one somewhere, at home or through your representative in the foreign field, and then we shall meet Him in the air. The

trumpet shall sound, not the alarm to wake the dead, but

#### THE TRUMPET SHALL SOUND,

the call for the assembly, the assembled Church, and "the dead in Christ shall rise first."

Just fancy it taking place now. The Lord Jesus leaves the right hand of the Father, and, having seen the last elect member of His body called in, He comes down through the air, and the trumpet sounds calling His elect, and the dead in Christ rise from the cemeteries all over the earth. The bodies of the saints rise, not of the unrighteous, and, as you are sitting here, in a moment they are with you. Would not you be surprised to see by your side the body of that loved one who went away years ago, and before you could say, "Is it you?" you are changed in the twinkling of an eye. And then this tent is thinned out. The risen saints and the living saints, having been changed, have all gone to meet the Lord in the air. And the newspapers will get hold of it tomorrow, and perhaps there will be a ten days' wonder, and they will talk about these missing people, and some will say, "They were always saying they were going, and they are gone, we cannot see them now." And after a little time things will settle down to the old routine. But where shall we be? Up there with Him in the air. What shall we be doing? We shall be at the Judgment Seat of Christ, getting our crowns in the kingdom. What will be going on down here? The devil will be raging here. "Woe to the inhabitants of the earth and of the sea! for the devil is come down among you, having great wrath, because he knoweth that he hath but a short time."

The devil will rage a little while, Antichrist will be manifest, and things will grow desperate for the earth and for Israel, and at this most desperate crisis Christ shall come down to the hill where "His feet shall stand" (Zech. xiv. 4), and He shall judge the living nations, and

ISRAEL SHALL BE CONVERTED IN A DAY, and then shall come the kingdom of which I have been trying to tell you.

The outline I have given you is very imperfect and brief, but I confess to you with great joy that for twenty-one years this story has been the increasing delight of my heart, and the spring of my life. And if we can be of any use to the blessed Lamb of God by yielding our bodies to Him, that He through these bodies may somewhat hasten His return, then what a happy life is mine and yours. May I not call upon you who are saved to just join hands with me. We shall never meet probably this side the Judgment Seat of Christ, but we will meet there, and then some of you will say to me, "I met you down on earth, out there at Forest Gate, praise the Lord. We talked about the kingdom." We shall meet in the morning. It will be a wonderful morning. I always say "Good morning," whether it is night or mid-day. They look astonished when you say "Good morning" at nine o'clock at night, but they know what it means. There is a morning coming—it may dawn at any time—when the upright shall have

dominion over the wicked. The wicked and the godly lie side by side, but "the upright shall have dominion over them in the morning" (Ps. xlix. 14); "God shall help Israel, and that right early" (margin, "When the morning appeareth") (Ps. xlii.) When did Daniel come out of the lion's den? Early in the morning. Who went in? His enemies. When did they come out?

#### THEY HAVE NEVER COME OUT YET.

It will be a good morning for the saints, but an awful morning for God's enemies. In Isa. viii. 20, we read, "To the law and to the testimony; if they speak not according to this Word, it is because there is no morning for them" (R.V.). It is an awful thing to turn away from God's Word. Let us rejoice as we go on our way, and join hands, all we believers, and say, "Lord Jesus, blessed Lamb of God, Thou art worthy to take the book and to open all 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." O Lamb of God, we thank Thee for redeeming us, and now here are our hands and hearts, and bodies, and pocket books; our time, all our talents, all we are and have, Lord, to be wholly Thine this little while, given unto Thee to hasten the coming of Thy kingdom.

If there is anybody here to-night who is not saved, oh, let me say with all the power that I have, Jesus Christ loves you, there is no doubt about it. It means you there, and you here, and if anyone is not saved around you it means him or her. Jesus Christ loves you this instant, I am sure of it; and with all your unworthiness and sin, if you only look up to Him and say, "Lord Jesus, I believe you love me, sinner as I am, for you died for sinners, for poor, helpless sinners like me," He will not cast you out, but just while you are sitting there, without your needing to lift a hand, He will receive you and blot out all your sins, and call you to share in hastening the coming of the kingdom of which we have been speaking. God grant us who are saved to expect the coming of the Lord Jesus, and to join hands and hearts, and live henceforth to bring Him back, and ever cry, "Come, Lord Jesus, and hasten the glad day when there shall be no more conflict between labour and capital, no more oppression of the poor; but when justice and judgment and righteousness shall prevail over the whole earth, and there shall be prosperity everywhere." For

Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

Where He displays His healing power,  
Death and the curse shall reign no more;  
But Adam's race in Him shall boast  
More blessings far than Adam lost.

'Then all the earth shall rise and bring  
Peculiar honours to its King;  
Angels respond with songs again,  
And earth repeat the loud Amen.

Lord Jesus, come quickly.

## FOUR GREATEST MOMENTS IN THE WORLD'S HISTORY.\*

By J. J. SIMS.

I WANT to call your attention to the fifth chapter of the Epistle of James, and the eighth verse:—"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Eighteen hundred years ago the Apostle, in writing this Epistle, and writing it especially to his own people, turns to them in their trials and persecutions, exhorting them to be patient, and to stablish their hearts. On what ground? "The coming of the Lord draweth nigh." This chapter commences with a denunciation of the rich who were grinding the poor. The whole Epistle is more or less filled with the sufferings of God's people. But the Epistle of James does not stand alone in this. We find the same thing in the Second Epistle of Peter. There we are told, not that the world will get better, but that in the last days there are to be false teachers, as there had been in Israel false prophets. Jude tells the same story; that, connected with the last days, there is to be a growing tide of evil. John states that in the last days there are to be many Antichrists. And Paul, in that closing Epistle of his, just before he was to receive a crown of martyrdom, and writing by the Spirit of God, gives us the character of the last days. He says, "In the last days"—grand times shall come? No—"perilous times shall come;" and he gives a long record of evils that are to be in the last days. What was to be the cure for it all? What were God's people to look for? We have it here:—"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Now, I want to speak to-night of four great moments in the world's history.

That was a wonderful moment when, away back in the ages of past eternity, God Almighty called the universe into being by the word of His mouth. That was another wonderful moment—an awful moment—when he who was created the mightiest angel of all fell by pride from the place God had put him in. That was another awful moment in the history of God's dealings with the world when the woman listened to the lie of the serpent. And, my friends, do not you make any mistake; there is a real, living devil. Many people seem to think that the prince of darkness has gone to sleep; but, nevertheless, it is certain that he is carrying on his work only too successfully. And his two lies are still ringing in the souls of men—"Ye shall be as God," and "Thou shalt not surely die." The first man listened, and, as a consequence, upon man has come all the evils of the Fall.

But when I turn to the past—whether to the ages of eternity before the creation of man, or to the history of God's dealings with man from the Fall to the Cross—I find that the greatest moment of all was that moment when the blessed Son of God was upon the cross of Calvary, when the

darkness had rolled away with its heart-rending cry, "My God, my God, why hast Thou forsaken me?" and the Son of God came into the light with that mighty cry of victory, "It is finished." Let us thank God for that moment when Satan was defeated, and when, side by side with the condemnation of the world, the blessed work of salvation was accomplished. What is it that saves the sinner? No work that he can do, no plan that he can devise, no tears that he can shed. The one ground of salvation for the sinner is the finished work of the Lord Jesus Christ on the cross of Calvary.

But, as we turn to the future, we find there are three great movements coming. You may ask, "How can we tell anything about the future? The answer is simply, Because God has made it known to us.

The first great moment of the future is that moment when

#### THE LORD COMES INTO THE AIR

for His people. The first great fact of Christianity was accomplished when Christ, having died for our sins, and having been raised from the dead, ascended up to heaven and sat down on the right hand of God. Dear friends, there is a real Man in heaven to-night, with marks of nail wounds in His blessed hands and feet, and the spear wound in His side. The God-Man is on the throne! The second fact of Christianity was the personal coming of the Holy Ghost, the Comforter, on the day of Pentecost. The authority of Christianity is vested in the Christ of God on the throne. The power, the dynamics, is in the person of the Spirit. But the third fact of Christianity is connected with the fulfilment of the Lord's promise in John xiv. In that farewell address He tells them, "Let not your hearts be troubled . . . In my Father's house are many mansions." Plenty of room in heaven! The heavenly city, which is distinctly said to be "the Bride, the Lamb's wife," is thought by some to be heaven, and they have gone and measured it up! Why, heaven is the centre of the infinite universe, the throne of the Eternal! And as we think of the mighty worlds that have been rolled into space by the power of God, and there maintained by His all-controlling word, how blessed to know that this Almighty God is my Father, and His dwelling-place my home!

The Lord goes on to say, "If it were not so, I would have told you. I go to prepare a place for you." He has gone up to heaven, and He has been preparing a place for His people. And what more does He say? "And if I go and prepare a place for you, I will come again." How did He go? The disciples were all gathered around Him, and He was talking to them about the kingdom, and also about the power. And never you separate these two things. I know a class of people who can talk learnedly about the kingdom, but know little of the power.

And then "He was taken up" from them into heaven. They saw Him go, and they looked after Him, and "a cloud received Him out of their sight." And, as they stood looking up, two men arrayed in white appeared, and said to them, "Ye

\* An address delivered by Mr. J. J. Sims on Sunday evening, September 2, in the Great Assembly Hall, Mile End-road, E.



men of Galilee, why stand ye gazing up into heaven? This same Jesus"—the very same Person—"which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." How did He go? Personally. How will He come again? Personally. Yes, I believe in the personal coming of the Lord Jesus Christ. You need not tell me that death is His coming. People say, when a Christian dies, "Do not they go to be with Christ?" They do; but do not you know what God's Word says about death? God's Word says that death has a "sting." I do not know how it is with you in this country, but in ours those reptiles that have a sting we call serpents. Do you like serpents?

I do not love death. I thank God for the ray of light behind it. I saw a dear little boy two years old laid in the grave just a fortnight ago. He was drowned at the seaside. His sad death was a great blow to his dear parents, who are both Christians; but there was a ray of light that came right down from the glory of God into that little grave. What was it? It was the fact that the Lord Jesus Christ is coming again, and that when He comes that little one will be restored back to his father and mother, never more to be separated again. We can thank God that death is not the Lord's coming. Why? Because death separates us. There is a child I love sitting at my table. Death comes and takes him away from me, and I lay him in the cold grave. Is that a blessing? No. The blessing is that the Lord Jesus Christ will come, and then, in the twinkling of an eye, that little one and the others who went away before me are with me again! My family is once more brought together. And so at the coming of the Lord there will be the reuniting of God's people. Oh! you who have lost your little ones, when He comes it will not be like death. Death has separated them from you. They are safe, surely, in His loving arms; but when the Lord comes He will bring you together again. That is the first great moment before us, the moment when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

But an important question comes up here. When may that moment be? Said a lady to me in the city of Buffalo, "Mr. Sims, do not you think that the Lord must come within five years?" I replied, "I am not looking for the Lord's coming in five years." "Then when do you expect Him?" "I am looking for Him to-night."

Eighteen hundred years ago the Lord gave His word, "I will come again." And afterwards two men came from the glory and gave a similar message. Then the Spirit of God through the Apostles has echoed again and again the same declaration. And not only so, but they tell the manner of His coming. "The Lord will descend from heaven with a shout, with the voice of the archangel and the trump of God." They tell us that "the last trump," as mentioned in 1 Cor. xv., is a military phrase. There was the sounding of three different trumpets for the Roman army. The first was to waken the army,

the second to gather them together, and when "the last trump" sounded the army was to march. So the Lord will come with a shout to waken His people; He will come with the voice of the archangel to gather the mighty host of the redeemed together; and then, at the sounding of the last trump, the whole army of God will march together right into the living blaze of the glory! And, thank God, the Church of God will be together then. Down here its different sections are knocking their heads together, so to speak, but when the Lord comes they will all go up together, "one Church"!

And remember this advent of Christ may occur to-night. I do not say it will be to-night, or next week, or next year, but God's Word teaches me the Lord may come at any moment now. And if He comes, what then? Oh, what a separation then! In that moment the difference will be manifested between those who have been "born again" and those who are only professors. Every child of God will be caught up to meet the Lord in the air, and the unconverted will be left behind. And what will they do who are left behind? The twenty-fifth chapter of Matthew tells us. You remember that when the cry went out, "Behold the bridegroom cometh; go ye out to meet him," the five foolish virgins said unto the wise, "Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so . . . but go and buy for yourselves." And the bridegroom came. And what happened? "They that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins saying, Lord, Lord, open to us. But he answered them, and said, Verily I say unto you, I know you not." Oh, what an awful cry there will be heard in London when the Lord comes! What an awful cry will be wrung from some of you who have heard the Gospel time after time and refused to accept it! From this very platform men have besought you with tears in their eyes to "flee from the wrath to come." How awful will your position be when the Gospel age is over and you are left behind for swift and sure judgment—when your Christian wife has gone in, or your children, or your father, or your mother, and you are left outside crying: "Lord, Lord, open to us," and you hear from the other side of the shut door: "I know you not." Eight years ago I was in Canada, and went to see the Niagara Falls. As I was walking over the suspension bridge, just in front of the Falls, I got a start I never shall forget. They were throwing the electric light on the Falls from the other side, and the result was that it made the darkness darker, so to speak. Just as I got about two-thirds across the bridge, I looked down, and I felt as if the bridge were giving way, and I were going down, down, down. Oh, it was terrible! And that is just what the sinner will feel when he finds out for the first time that he is lost for ever. Oh, that you may have mercy on your own souls! Thank God to-night that He wants to save you, and that there is mercy for you! Thank God that the Lord Jesus Christ did

not come this morning, for if He had you would have been left outside to weep and wail for ever!

The Lord's coming for His saints ushers in that age which is known in Scripture as "The Great Tribulation." Is the world getting better? Is East London getting better? Are the United States getting any better? Some of you people in London say that America is an awfully wicked place, and over in New York they think that London is a city wicked beyond description. I agree with them both. As you look round you find just what the apostle said would come to pass. What is that? "Evil men and seducers shall wax worse and worse." What is the world going on to? The great tribulation, to that time when, as God's word tells us in effect, men and women will walk the streets of London wringing their hands for pain and gnawing their tongues, and calling for death, and "death will flee from them." And then will come

#### THE SECOND GREAT MOMENT

in the future. It is that moment when the Lord Jesus Christ will come to earth to set up His kingdom. Some of you may say, "Is not His kingdom set up yet?" No. His kingdom is formative now, but the little stone has not yet fallen on the feet of the "image." The kingdom has not been set up in power on the earth. When the King comes then will the kingdom be. And in Rev. xix. the King of kings comes, and His first act is judgment. The little stone falls upon the feet of the image, that is, the Lord destroys the great Roman army which is gathered against Him. This ushers in His millennial reign, and as the Lord's coming for His saints is personal, so His coming to the earth with His saints and His millennial reign will be personal.

But we must pass on to the consideration of the last great moment of the world's history. That moment when, with a receding heavens and earth the unsaved shall stand to give account to

#### THE JUDGE UPON THE GREAT WHITE THRONE

of all their wicked deeds, and words, and thoughts. Ere this the righteous have gone into their eternal bliss, and now the unsaved stand, time gone, the very earth fled away, to receive their sentence.

"And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heavens fled away. . . . And I saw the dead, small and great, stand before God, and the books were opened . . . and the dead were judged . . . according to their works. . . . And whosoever"—oh! listen to that word whosoever, for your soul's salvation may depend upon it—"whosoever was not found written in the book of life was cast into the lake of fire." Who will be there? Not the righteous. I thank God that I believe John v. 24. That verse says five things, and they all go together. Listen to them. The Lord says, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come unto judgment; but is passed from death unto life." No believer will be there.



Oh, what an awful moment that will be for those who, after the deeds of their life are read out, shall go from that great white throne down to the lake of fire! Who said that? There are some people to-day that tell us, "It is no use your preaching about hell; there is no hell at all." Over in Canada a man asked me one day to ride in his buggy with him. I got in, and began talking to him about his soul. He said, "I wish you would attend to your own business." "This is just my business," I answered; "this is precisely what the Lord has sent me out here for." "My dear friend," he continued, "when a man dies that is the end of him; you may take my word for it." And that was all I could get out of that man. "But I am not willing to take your word for it," I said. Oh, friends! when I turn to the Word of God, which shall stand when the heavens and the earth shall have passed away, I read that those who are not written in the book of life shall be "cast into the lake of fire." May God save you from running any risk of so terrible a fate!

And now, as we conclude our meeting, the thought comes, Here we are gathered together, and the same company will never be assembled again just like this. I therefore want to ask you, just before we sing our final hymn, Are you trusting in the Saviour's precious blood?

And let me point out that there are two kinds of washing for the sinner. God does one, and Satan the other. God blood-washes sinners, and makes them as white as snow. The devil white-washes them, and makes them the biggest sinners on earth, for, added to all their other sins, they are hypocrites. If there are any such in this hall, I would just like them to cry out, "Lord, what must I do to be saved?" Here is God's Word for you all: "Whosoever will, let him take the water of life freely." Will you take salvation to-night?

## Clapham Prophetic Conference.

### THE JEWS IN PROPHECY.

BY REV. FRANCIS L. DENMAN, M.A.  
(Revised by the Speaker.)

PROPHECY from one and a chief point is a Jewish subject. To understand the Old Testament prophecies, we must look at them, so to speak, through Jewish glasses; see the sons of Judah as they stand before the world to-day, and look back upon them as they were thirty-three centuries ago, and mark—all that has happened to them between, was once foretold, and now is history. A Dutch minister once advised painters not to represent our Lord any more with Jewish features, lest Christians should be offended at His Hebrew traits. So now, it is said, do not give prophecy a Jewish face, lest you offend people. But you who read your Bibles, and do not neglect "the sure word of prophecy," know how full the writings of the prophets are of a glorious future to the Hebrew race; you know, also, that this fulfilment of prophecy is closely connected with the Second Coming of our Lord Jesus Christ.

You find difficulties in arranging the order of events, but you fully believe that what God says will come to pass, will happen in His own good time and way, and you say, "I will do all I can by prayer and effort to forward that day of blessing 'to the Jew first, and also to the Greek.'"

You are encouraged as you see that every prophecy concerning the children of Judah in the past which has been fulfilled has received a literal and verbal fulfilment. "The Jews are a file on which Infidelity breaks its teeth." If the prophecies about them could be found true of any other nation, there would be nothing extraordinary; but, mark you, they are true, fearfully and wonderfully true, of Jews, of Jews only. The world has no parallel to the history of the Hebrew race. It is one long and connected fulfilment of prophecy.

What is the present state of the Jews? "Trodden down of the Gentiles." What of their land? It lies in the dust beneath the proud feet of the unbelieving Gentile. What of their Scriptures? Once to them more precious than "thousands of gold and silver," now the proud possession of the Gentiles. What of their religion? Once their own peculiar property, now no more—the true Christian is the true Jew. What of their city? Once the beauty of the whole earth, now cursed beneath the shadow of the False Prophet. What of the Messiah? Once "the Hope of Israel," now the Christian's joy. What of the Atonement? Once though dimly seen, yet precious to the pious, now a stumbling-block to "the thousands of Judah." Why is the nation still separate? Because the oracle of the Lord said: "The people shall dwell alone, and shall not be reckoned among the nations" (Numb. xxiii. 9). Wherever they settle they are always known as the Jews. Why have they no settled country? Because it is written: "The Lord shall scatter thee among all people" (Deut. xxviii. 64). Why are they still the victims of persecution even in this civilised nineteenth century? Because it is written again: "Thou shalt be oppressed and crushed away" (Deut. xxviii. 33). Yet in spite of unparalleled persecution, almost to the blotting out of the nation, it is intensely striking that they should be able to preserve their identity. "This is the Lord's doing, it is marvellous in our eyes." Go where you will, the face of him that is a Jew is known to all men. There is a purpose in this. They were never to cease from being a nation; this could not have been kept up had they not to be in the eyes of all men "a reproach, a proverb, a taunt, and a curse." Like the burning bush, the nation was to be always burning but never consumed. They are still God's chosen people, oppressed, but never conquered completely. We see them, therefore, only to marvel at the truth of Holy Scripture, with the same national characteristics, bearing the same old Biblical names, keeping the same old feasts and fasts, maintaining to a great extent the same old beliefs as in the early days of the nation's history, and since the time of Christ the same sad unbelief which caused the national rejection.

Can we for one moment, then, doubt that, as the severity of God has been shown, He will withhold His promised goodness? Yea, verily, every repentant child of Judah shall yet see "the goodness of the Lord in the land of the living," and men shall "praise the Lord for His goodness and for His wonderful works to the children of men." The curses which have hung over Judah like a thick, heavy cloud have been literally and verbally fulfilled; the blessings shall yet descend "upon the house of David and upon Jerusalem." There shall be a literal and verbal fulfilment; "as a dew from the Lord" shall it be, "as the showers upon the grass." And this shall be seen when "Jerusalem shall cease to be trodden down of the Gentiles," and "the times of the Gentiles be fulfilled." "In that day the Lord shall set His hand again the second time to recover the remnant of His people" (Isa. xi. 11). "And it shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel: so will I save you, and ye shall be a blessing" (Zech. viii. 13). "I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. iii. 20).

Now, the Lord is showing by distinct signs in "the land" and among "the people" that in His wisdom He is hastening the day when "Judah shall be saved and Israel shall dwell safely." Much in the past that was prophecy is now history, and the last twelve years have shown still more prophecy changed by the Spirit of God into historical facts.

First, as regards *the people*. In 1882 there were less than 10,000 Jews in Jerusalem; there are now more than 42,000 (Ezek. xxxvi. 10). In Palestine there are about 130,000, of course not yet converted. A colony of Gadites have recently returned to Palestine; they came from Yemen, where they had been since 700 B.C. They say that the God of Israel has put it into their hearts to return, because Messiah is coming shortly. There is now "a noise" in the world; the Jewish question is on all lips. The Eastern question is a Jewish question. The labour question, to a great extent in London, has reference to the 100,000 Jews of East London. Novels are now being written with Jewish plots and scenes.

There is a "shaking." Jews are rising out of their oppressed condition and becoming a real power which the world will soon have to reckon with. "The bones come together," the Jews are banding together. Witness "the Chovevei Zion Association, which is a great national undertaking of which the Jews as a nation are members." Judaism has now become a national sentiment, bringing Jews together (Ezek. xxxvii. 7). We hear of great awakenings in Galilee, just in the very district where the Messiah was most accepted at His first coming, the result of which is that mission schools and a hospital have been obliged to be established at Safed to satisfy the longings of the Jewish heart craving for peace (Amos viii. 11).

Next, the state of *the land* shows, further,

how wonderfully prophecy is fast becoming history. There are more than twenty-five agricultural colonies now established, of which Rishon L'Zion is the largest, with about 400 colonists, who have planted a million vines and 200,000 fruit trees. The success of these colonies is a contrast to those in the Argentine; God says east not west. The result of so many Jews returning is that the cities are being inhabited. Jerusalem is now once again a Jewish city, more than two-thirds of its inhabitants being Jews. The wastes are being builded. Along the Bethlehem road there are now 4,000 houses being built. The hills Gareb and Goath are being covered with houses. (Ezek. xxxvi. 10.) It is a striking fulfilment of Zech. ii. 4 to see Jerusalem extending so much that Jerusalem outside the old city walls is larger than that within.

This receives additional interest when we remember that Kimchi, who wrote his commentary in the thirteenth century, writes of this passage in Zechariah, "Many shall live without the city, for the city will not contain them; although the city shall be much larger and broader than it was, many shall live outside." In Zech. viii. 5 we are told that "the streets of the city shall be full of boys and girls playing in the streets thereof." This was not possible some few years ago, because the houses were so close together that there was not room. The children in the London Jews' Society's schools had formerly to be taken outside the old city walls in order to play, but now the new streets are being made wide, and in parts of old Jerusalem they have been widened in order to admit the increased traffic. Closely connected with this spreading of the city is the fact that Jerusalem is now a "town without walls." Some few years ago the old city gates which used to be closed every night were taken down, making an open city (Ezek. xxxviii. 11). Zeph. iii. 9 tells us that the Lord will restore "a pure language"; how surely this is being brought to pass, when we hear that in the Argentine and in Safed the Jewish schools are teaching Hebrew as a living tongue, and the Jews have a Saphah Berurah Society for promoting the knowledge of Hebrew. I remember once being led to speak to a fellow traveller about the Jews. He had been in Palestine, and he reminded me of Isaiah lxi. 5, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers." He went on to say that this was now being fulfilled. The native fellahen, the Arabs, who once were crying out for work saying, "No man hath hired us," are now gladly doing the manual labour for the Jews in their settlements. The result of the many colonies is that they are creating trades and giving employment, and this is changing the face of the land. Nahum speaks in veiled language of railways. There is now a railway from Jaffa to Jerusalem, another is being formed from Damascus to Beyrout, and thence south to Suez, which will doubtless be a future port for Palestine. All this is very wonderful when twenty-five years ago there were only two roads in Palestine, now there are roads north, south, and east of Jerusalem, and a

railway on the west. Twenty-five years ago there were no conveyances in the land, now there is a cab-stand at the Jaffa Gate of Jerusalem. There is the electric light outside Jerusalem, the telegraph runs close by Jacob's well, and there is a steam mill at Nazareth. The trade, too, of Palestine is yearly increasing. Almonds, wheat for macaroni, oranges, wine, scent, soap, glass, and olive-wood articles are now being exported. The land is awaking up from its long sleep, and the hand of the Lord is blessing it abundantly, and preparing it for His chosen people to whom it belongs by a thrice given covenant.

What shall these things tell us? Are we to hear these facts with the strained ears of the curious? Are we to watch prophecy unfolding with merely the eager eye of an interested spectator? God forbid. They are a call, a distinct and solemn warning. "The Bridegroom cometh." They bid us look up to Him who is coming, though He tarry. They tell us there is work to be done, souls to be won, and the time short. It may be that one of you is the servant of the Lord appointed to gather in the last soul, Jew or Gentile, before the coming of Christ. Let this be your holy stimulus: "I am to be the last to bring in a redeemed soul before the gate of the Eternal City closes." Every disciple of Christ ought to be a soul-winner. Dear friends, it is very solemn to be the last set speaker at a Prophetic Conference. As Christians, we ought to be waiting now for the Son of Man from heaven. It is a moment to be watching for, when "the one shall be taken, and the other shall be left." Things are not as they were. What if the Lord should come during one of these Conferences, this one! Two of you sitting side by side—two sisters, two friends, husband and wife—in a moment one taken, the other left! Oh! if there is one brother, one sister, not yet quite ready, who is still clinging to the world, "come out and be separate." Be not called back, but stand out for Christ now and for ever, live in hourly expectation that He is coming for His own, for you, and so may you go to rest this and every night, asleep beneath His smile, pardoned beneath His precious blood.

## THE THOUSAND YEARS.

By JAMES SPRUNT.

(Contributed Article.)

"A thousand years."—REV. xx. 2, 4, 6.

"The thousand years."—REV. xx. 3, 5, 7.

THE word *millennium*, as most of our readers are aware, denotes a thousand years. It is from the Latin *mille*, a thousand, and *annus*, a year; while the phrase, "the millennium," is understood to imply that period during which Satan will be bound and peace and righteousness shall abound, and which, according to the Scriptures quoted above, will continue for one thousand years.

From a careful reading of God's Word we note

### THREE IMPORTANT THINGS.

First: From the Old Testament writings it is clear that God intends to set up a

kingdom on this earth after He has executed judgment upon His enemies, and that Israel will at that time be emphatically His chosen people, and Jerusalem will be His city, or the centre of His government. Furthermore, it is abundantly clear that our Lord Jesus will be God's anointed Ruler over that kingdom.

Secondly: From the same Scriptures we find that all the remaining nations of the earth will be specially blessed by the Lord through the agency of His chosen people Israel; and

Thirdly: This teaching is emphasised and confirmed by the New Testament Scriptures.

It may be well for us just here to draw attention to the fact that almost all, if not all, the promises of God in the Old Testament were primarily made to an *earthly* people, and will receive, if they have not already received, a fulfilment on the earth. Of course, "all the promises of God in Christ are yea, and in Him amen, unto the glory of God by us" (2 Cor. i. 20); but that does not in any way interfere with God keeping the promises made by Him to the Israel people. If this is grasped by us, we shall not speak of Isa. xxv. as "the blessings of the Gospel," or chap. liv. as "the prosperity of the Church" (see headings in different Bibles).

We have said that during the thousand years the dominion of righteousness will continue upon the earth, and that, indeed, will be characteristic of the reign of our Lord. In the *present* dispensation it is said that "grace reigns through righteousness," for the work of redemption is done, and for the believer sin no longer reigns unto death (Rom. v. 21). In the *eternal state*—the new heavens and a new earth—righteousness will *dwell* (2 Pet. iii. 13); but during the thousand years righteousness will *reign*, for it is declared: "Behold

### A KING SHALL REIGN

in righteousness (Isa. xxxii. 1), and, again, "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre" (Ps. lv. 6). But we must remark, Christ is nowhere said to be the King of the Church or the King of individual believers. No doubt the line, "My Prophet, Priest, and King," in Newton's beautiful hymn, "How sweet the name of Jesus sounds," has helped many to wrongfully speak of Jesus as their King. But the Scriptures never so speak of Him excepting in His relationship to Israel. He is the King of the Jews. As such He came to them; and as such He was rejected by them. But He will come again as their King and will be accepted as such, as we shall see presently.

In Scripture we have two very important types of Christ as King, viz., David and Solomon; and it is only as we keep both of them before us that we have the complete type of the millennial period—the thousand years. David reigned as king in Hebron for seven years and six months, but it was a time of continued conflict, for there "was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed

weaker and weaker" (2 Sam. ii. 11, iii. 3). But even after this, when "all the elders of Israel came to the king to Hebron; and King David confirmed a covenant with them in Hebron before the Lord: and they anointed David king over Israel . . . and in Jerusalem he reigned thirty and three years over all Israel and Judah" (2 Sam. v. 3-5), even then David was continually engaged in conflict with the enemies of Israel. Solomon, on the other hand, was a king who reigned in peace. His very name meant "peaceable," and so he is presented to us specially, as the type of Him Who is the Prince of Peace. Ps. lxxii, which is described as "a Psalm of Solomon," is a beautiful picture of his reign and of the thousand years' reign that is to come. We have also a beautiful description of this peaceable reign of Solomon in 1 Kings iv., where it is said, "Solomon reigned over all kingdoms from the river unto the land of the Philistines and unto the border of Egypt: they brought presents, and served Solomon all the days of His life . . . For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon." What a delightful picture this of the time when He shall reign "Whose right it is" as "King of kings and Lord of lords," and when "all shall know Him from the least to the greatest." But there must be both the David-character and Solomon-character in the reign of Christ, and this is clearly taught in that somewhat mysterious character, Melchizedek, who is brought before us as

#### THE KING-PRIEST.

All the information we get concerning Melchizedek is contained in three verses (Gen. xiv. 18-20). He is also mentioned in Ps. cx. 4. He is a type of the Son of God, but he is *not* the Son of God Himself. Some have supposed him to be so, but Heb. vii. 3 disproves it, for he is there said to be "*made like* unto the Son of God." His name means "The King of righteousness." He was "King of Salem," and as Salem means "peace," he is called "King of peace." So with the Lord Jesus, He will be known, "first, as 'King of righteousness' (as shown in David's reign), and after that 'King of Salem,' which is 'King of peace' (as shown in Solomon's reign)." Then it will be noticed that Melchizedek held the double office of king and priest. In the Aaronic priesthood this was never allowed. A priest could not hold office as king, and a king could not hold office as priest. The attempt was made once by King Uzziah, with the result that he became a leper and remained so unto the day of his death (2 Chron. xxvi. 16-21). By and by Jesus will be both King and Priest. This is clear from Zech. vi. 12, 13, "Behold the Man Whose name is the Branch . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne: and He shall be a priest upon His throne." Jesus of Whom all the prophetic Scriptures speak, did not belong

to the priestly tribe of Levi, but to the royal tribe of Judah; "of which tribe Moses spake nothing concerning priesthood." And so Christ "glorified not Himself to be made an high priest," but God specially appointed and called Him to it. Therefore, "the priesthood being changed, there is made of necessity a change also of the law" respecting the priesthood (Heb. vii.) This being so, priesthood is annexed to royalty, and Christ as a Melchizedek priest becomes both *King* and *Priest*. This will be manifested during the thousand years.

"For what though Judah's palm tree now is dry,  
Withered and leafless, like a beacon-mast,  
Though 'Raze it, raze it,' is the taunting cry,  
Yon pallid crescent moon is waning fast;  
'Twill soon be quenched. Then Israel's night is  
o'er,  
Her sun shall rise, her moon shall wane no more.  
Palm branch in hand, go forth to meet the King;  
Messiah comes! rejected once and slain.  
Daughter of Zion, loud 'hosannahs' sing!  
Who came to suffer once—now comes to reign.  
Beneath the palm tree Israel's judge shall sit;  
Behold the people gathering at His feet."

But we must again remind our readers that these two things—righteousness and peace—will be the distinguishing features of the sway of Christ. The one, indeed, will produce the other, for Isaiah says, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever (chap. xxxii. 17). And in this connection we must look at Matt. xxv. For when the Lord comes as the King of Righteousness, His first act will be to judge the living nations of the earth. Anyone who carefully reads ver. 31 to 46 cannot make any mistake as to their meaning. It is not "the process of the last judgment," as many say, but it is the judgment of the Gentile nations as to how they have behaved towards certain persons whom the King calls His brethren. We suggest that these "brethren" are Jews, and therefore the King's "brethren" according to the flesh; and we further suggest that they are seen here, as those who will, at the close of the present dispensation, bear testimony in the Gospel of the kingdom to the nations of the earth, and will be by some accepted and by others rejected. Those who accept their testimony are described as "sheep," and have a place allotted to them in the kingdom; whilst those who reject their testimony, and persecute them, are called "goats," and are sent away into everlasting punishment. And in this work of judgment there will be a wonderful fulfilment of many Old Testament Scriptures, such as Ps. lxxii. 1, 2: "Give the king thy judgments, O God, and Thy righteousness unto the king's son. He shall judge Thy people with righteousness, and Thy poor with judgment." And also of the New Testament Scriptures, such as Matt. xiii. 41, "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity."

Following this period of judgment, which we believe will be short but decisive, there will at once commence the

#### GLORIOUS REIGN OF PEACE,

so that—

"His name shall endure for ever;  
His name shall be continued as long as the sun:  
And men shall be blessed in Him;  
All nations shall call Him happy" (Ps. lxxii. 17).

Of this King and of this kingdom we have a beautiful picture drawn in what is known as the Transfiguration scene. We turn to Mark ix. and read ver. 2-7: "And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for Thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him."

Now in this scene six persons are mentioned, suggestive of the perfection of that kingdom on and over the earth when the will of the Lord shall be done "as it is in heaven." (1) There is JESUS Who will ever be the head and centre of all blessedness. (2) There is ELLIJAH, who never died, a type of saints who will be caught up by the Lord at His coming, and who will consequently never die. (3) We see MOSES, who did die, and whom God buried, raised up from the dead, a fit representative of all sleeping saints who will "rise first" at the coming of the Lord for all who are His. (4, 5, and 6) We have PETER, JAMES, and JOHN in their natural unchanged bodies, representing those who will be living upon the earth "when all shall know the Lord from the least to the greatest." The "prophetic word" had said these things should be, and now this transfiguration scene in the holy mount confirmed or "made more sure" that prophetic word (2 Pet. i. 19).\*

But we must now briefly notice some other characteristics of this reign of Christ's over the earth:—

#### SATAN WILL BE BOUND.

He who is now exercising his power as "the prince of this world"—"the prince of the power of the air"—"a murderer from the beginning"—and "a liar and the father of lies"—he will be dethroned, and will be kept bound during the whole period of Christ's reign, so that he shall "deceive the nations no more, till the thousand years shall be fulfilled" (Rev. xx. 1-3). The Messiah will then have things all His own way. He shall reign as King over all, and His government will be perfect (Isaiah ix. 6, 7, xi. 1-5). He will order and establish the kingdom with judgment, and with justice, and perfect righteousness. "The Spirit of the Lord will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord"; so that as one has said, Christ will be a King so wise as never to make a mistake, so equitable as never to be unjust, so tender as to rule with gentlest sway, so pious as to seek only God's glory, so powerful as to secure absolute submission. What a King! and

\* See "The More Sure Word of Prophecy," by the same writer, in *Excellent Things* for October 1893. (Price 1d. Holiness.)

what a kingdom! The effect, all over the realm of nature, of the absence of Satan, and the presence of Christ in power and great glory, is inconceivable.

THE CURSE REMOVED FROM THE EARTH.

When Adam fell, the ground was cursed for his sake, *i.e.*, on his account (Gen. iii. 17). But this will be completely abrogated during the thousand years of Christ's reign, for then shall Ps. lxxv. 9-13 be fulfilled: "Thou visitest the earth and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it. . . . Thou crownest the year with Thy goodness. . . . The valleys are covered over with corn." The long, dark, and dreary winter of the Lord's absence is now past, and the summer has come. "Since the day that man sinned and fell this groaning earth has never witnessed such a scene of vernal beauty as these verses describe. Nevertheless, they fitly represent the future glory and blessing of the land of Israel, and of the whole earth."

"See the day

As if already present, when the storm  
Of wintry tribulation shall have passed,  
And clouds have ceased to pour their torrents  
down,

And floods restrained their overwhelming rage:  
See earth made beautiful. . . . Lo! Judah's  
sapless bough,

And severed Ephraim, are grafting in—  
Wondrous precursors of the summer night."

The very brute creation will also be delivered from the thralldom under which it now groans, for the Word declares that "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox" (Isa. xi. 6).

HUMAN LIFE WILL BE PROLONGED.

"There shall be no more thence an infant of days, nor an old man that hath not fulfilled his days; for the *child* shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. lxxv. 20). That is to say, a person at the age of 100 years will only be considered a child, and will not die then unless as the result of sin committed, as the last clause of the verse states. During this happy period for the earth, if men sin not, it will be possible to live longer than anyone has ever lived—that is to say, it will be possible to live right through the thousand years, to become a thousand years old!

ADAM	930	ALL SHORT OF 1000!
NOAH	950	
METHU-	969	
SELAH		

Then it is clear from God's Word that when the Prince of Peace reigns

WAR AND OPPRESSION WILL CEASE.

Now we see all the nations of the earth armed to the teeth, whilst we are continually hearing of "wars and rumours of wars." But presently the Lord Himself "shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall

not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

The cry of the oppressed is now heard in every land, but by and by the Lord will answer that cry, for "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor" (Ps. lxxii. 4). Men may do their best to throw off the yoke, but oppression in some form or another will continue until the Lord makes an end of it. And then there will be no more injustice, or if there is it will be instantly redressed, "For He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight" (Ps. lxxii. 12-14).

"Hail, blessed scene of endless joy!  
Where Jesus shall for ever reign;  
Where nothing hurtful shall annoy,  
But gladness fill the happy plain.  
Free from all sin, and free from fear,  
None shall e'er sigh or shed a tear."

From Ezekiel xl. to xlvi. we gather that the

TEMPLE SERVICE WILL BE RESTORED.

And we would suggest that, as the old Temple services and sacrifices pointed to Christ, so the revived Temple services and sacrifices will be "in remembrance" of what He has done. It will be an *earthly* service, in an *earthly* temple, for an *earthly* people, to commemorate the one sacrifice for sin which was offered upon the cross, upon which ground they will then be enjoying perfect *earthly* blessing. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." "The idols He shall utterly abolish" (Isa. ii. 18, 20). Instead of idols the people shall worship "the only true and living God," for the Lord Himself saith, "All flesh shall come to worship before Me" (Isa. lxxvi. 33). "And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord" (Jer. xxxi. 34).

Jerusalem will then be

THE CENTRE OF BLESSING

unto all the nations of the earth. "The city of the great King" will be the earthly seat of His dominion. Now it is "trodden down of the Gentiles," but then, or previous to then, "the sons of strangers shall build up the walls, and their kings shall minister unto it." "At that time they shall call Jerusalem the throne of the Lord," and such shall be the glory when the Lord of hosts reigns there, that it is said, "The moon shall be confounded, and the sun ashamed." (See Isa. xxiv. 23, lx. 10-16; Jer. iii. 17.)

Kings shall then be subject to THE KING. "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him" (Ps. lxxii. 10, 11).

We must now close, although our subject is by no means exhausted. May we be found waiting for Him, Who, *after He*

has received us to Himself, will come again with us to carry out God's purposes of blessing, and to establish God's rule of righteousness on the earth.

"One echoing response, and all is still!  
One loving answer from the sacred harp  
Of waiting Zion to that kind command.  
Make haste! Come quickly! O beloved Lord!

Like the young roe that moveth rapidly,  
That tarrieth not for man—like agile hart  
That springs to sight as with a single bound,  
On the spice mountains be Thy glory seen.

MAKE HASTE! COME QUICKLY! O BELOVED LORD!"

PROPHETIC CONFERENCES.

PRIORY, ISLINGTON, Y.M.C.A.

As announced in our last issue, we have had the privilege of giving a series of lectures every Thursday since August 2, at the Priory Y.M.C.A., 198, Upper-street, Islington, on the Second Coming of Christ, the subject being "The Coming of Christ—Literal, Personal, and Premillennial." Thank God, there has been very great interest manifested. We have heard of instances in which Christians who have attended these meetings have arranged readings on the subject with their own friends and acquaintances. We purpose (God willing) continuing the lectures until the end of September, and ask the readers of THE MORNING STAR to still pray for special blessing on this effort.

FOREST GATE.

The two months' mission conducted by Mr. J. J. Sims, in the large marquee at Forest Gate, has been owned of God in the revival of His people and the salvation of the lost. Ministers came forward and testified that their churches had been thoroughly revived.

One feature of the mission was the holding of

THREE PROPHETIC CONFERENCES,

at which a number of leading teachers gave addresses. The attendance on each occasion was considerable. At the last conference, on August 22 and 23, Dr. Stearne (of Philadelphia), Dr. Anderson (author of "The Coming Prince"), and Mr. R. C. Morgan (editor of *The Christian*) gave remarkably stirring addresses, which will, as stated in an earlier paragraph (D.V.), appear in the pages of THE MORNING STAR.

LANSDOWNE HALL, LANSDOWNE HILL, WEST NORWOOD.

It is proposed (D.V.) to hold a conference on "Various aspects of the Second Coming of our Lord Jesus Christ" on Wednesday and Thursday, November 14 and 15. The following are the names of the speakers:—General Sir Robert Phayre, G.C.B., Thomas Neatby, M.D., Dr. R. McKilliam, Rev. W. R. Mowll, Mr. J. J. Sims, Pastor Fuller Gooch, Rev. John Urquhart, Rev. John Wilkinson, R. Anderson, Esq., LL.D., Rev. J. G. Train, M.A., and others. Readers of THE MORNING STAR are requested to pray that God will abundantly bless this conference.



## OUR INQUIRY COLUMN.

THERE are so many questions of importance this month that we have been unwillingly obliged to leave several very important ones unanswered till our next issue. Some of them require lengthened attention, and we hope to give answers in the shape of a series of short articles.—EDITOR.

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"ENQUIRER" asks:—"If the coming of Christ is to be literal, personal, and premillennial, am I to infer that Christ in His glorified body will dwell on this earth for the thousand years?"

*Answer.*—We gather from several passages of the Word the immediate sphere of Christ's presence where He and His glorified saints will reign *over* the earth during the Millennium will be the Heavenly Jerusalem of Rev. xxi. This is the "tabernacle in the heavens" (Rev. xiii. 6, see R. V.: compare Rev. vii. 15; Isa. iv. 5, 6; and Ezek. xxxvii. 27). See also Rev. v. 10, where the words "on the earth" should be translated "*over* the earth." Between the heavenly and earthly sphere of the Kingdom there will be close contact and continued communication.

\* \* \*

"Will the saints who meet the Lord in the air receive immediately their spiritual bodies, and will they dwell on this earth with the Lord?"

*Answer.*—A comparison of 1 Cor. xv. 50 *et seq.*, with 1 Thess. iv. 16, 17, answers in the affirmative the first part of this question. The latter part is answered as above.

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Miss E. ROSE and "A. E. T." are not satisfied with the answer to "Mrs. M.'s" question, "Who is the Man Child?" as given in the August number.

We think the answer has been misunderstood. The Man Child is not our Lord Jesus individually and personally, but the glorified Church of God—the Christ of God, Head and members; the "one man" of Gal. iii. 27, 28; the "seed" of the woman who is also seed of Abraham. Compare Gal. iii. 16, with verse 29 of same chapter. The true members of Christ's body are all "overcomers." The rapture of the Man Child is not the ascension of Jesus after His personal resurrection, but the rapture and glorification of the whole Church. Rev. xii. does not teach that the rapture took place at the juncture of events then *going on* in the earth, but only that it was now revealed or made manifest to the faithful remnant witnessing and suffering through that awful period. In connection with this,

"A. E. T." asks:—"Who is the woman seen as a sign in heaven who gives birth to the Man Child, and who are the remnant of her seed mentioned in ver. 17?"

*Answer.*—The woman is the true Israel nation as seen in the purpose of God, not looked at in its earthly failure, but in heaven's light—the true Israel of Rom. ix.—"of whom as concerning the flesh is Christ, who is over all, God blessed for ever. Amen" (ver. 5. Compare vers. 6, 7, and 8). In Israel's darkest days there was ever a true Israel remnant, "according to

promise." Those up to the birth of Jesus Christ represented dispensationally the Israel mother. She has travailed, and travails indeed ever since, till all the members of the Christ shall be completed, and "caught up to God and His throne." The remnant of her seed are the godly Israelites witnessing at this period to the "Hope of Israel," the coming back again of this Man Child, their great Deliverer, for the salvation and establishment of the nation. There is nothing uncommon in the figure of a nation in its corporate character regarded as the parent, and individuals of that nation as the children. The period when the (present) nations are to be "ruled with the iron rod" and dashed to pieces as a potter's vessel (Ps. ii. 9) is not that of the millennial reign of peace, but that of the interval between the rapture of the saints and our Lord's return with them to bless Israel and the nations.

\* \* \*

"E. F." asks:—"Is there any difference between the coming and the appearing of our Lord Jesus Christ?"

*Answer.*—Generally speaking, when writers or speakers use the term "appearing," they mean the second stage of our Lord's coming, His coming with the saints—the *manifestation* of His glory; while the term, "*the coming*," embraces both stages. Correctly, however, there are in the Scriptures three words translated "coming" and "appearing." (1) "Parousia," which literally means presence. It is used frequently in the New Testament. Sometimes from the context we may gather that it is used as a general term, to embrace both stages of the event, but frequently the context demands that it be understood as of the Lord's presence in the air, when He shall be present indeed, but not yet *manifested* to all. (2) "Epiphaneia," meaning literally a "shining forth," or manifestation. In 2 Thess. ii. 8 both terms occur side by side, translated, "brightness of His coming;" literally, "The shining forth of His presence." It is by the sudden flashing out of His presence that the wicked one is to be destroyed. (3) "Apokalypsis." It means revealing or uncovering. It is translated "*manifestation*" in Rom. viii. 19, where its meaning is clear; "*appearing*," in 1 Peter i. 7, and once "*coming*," in 1 Cor. i. 7. The ordinary translation of this word is "revelation."

\* \* \*

"E. M." asks:—"What is to become of the unconverted, many of our loved ones, when the saved ones are taken away and the door shut?"

*Answer.*—This is a most solemn question. Most clearly, the completion of the Body of Christ means the condemnation of Christendom as a whole, and awful execution of judgment. Into this "damnation" come all who have had an opportunity of receiving the truth, but who through love of *unrighteousness* and pleasure therein have rejected it (2 Thess. ii. 7-12). All such are condemned to come most fully under the power of Satan, so as to embrace "*the lie*," and become partakers with "that wicked." Read 2 Tim. iii., James v., 2 Peter ii., and Rev. xiv. 9, 10. It is equally clear that during the awful period

of judgment coming *on the earth* there will be salvation, and some even of those who have not believed the truth, and so are excluded from the Church of God, to the involving them in coming judgment, may, in the midst of the terrible suffering that falls on Christendom, repent and turn to God. This we gather from such a passage as 2 Tim. ii. 25, 26. Nevertheless, in the light of Scripture like 2 Thess. i. 8, we dare not hold out hope to any who in the testing days through which we are passing are neglecting the salvation of their souls.

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"B. M." (Glasgow) asks the following questions:—(1) "Is Israel to be gathered in their own land, there to suffer the great tribulation, before Christ comes for His Church?"

*Answer.*—No. There is no prophetic event between us and the coming of our Lord for us. Many Israelites are settling in the land now, and this, together with other signs, show that great events connected with Israel are near; but "the day of vengeance of our God" cannot begin till the day of grace or "acceptable year of the Lord" has run its course, and the Church, which is its result, be taken away. When the great tribulation begins the saints of the present dispensation will be at rest (1 Thess. vi. 8).

\* \* \*

(2) "Will Christ's coming for His Church be the means of Israel's conversion?"

*Answer.*—No; but it *may* be one of the means used to awaken the Israel remnant. (See Editorial paragraphs in present number.)

\* \* \*

(3) "Will Christ be reigning on the earth during the Millennium?"

*Answer.*—He will reign *over* the earth. (See answer to "Enquirer," question 2.)

\* \* \*

(4) "Is Israel then to be used as the missionaries to the world?"

*Answer.*—Throughout the period of judgment an elect Israel remnant will witness for God. In the Millennium the whole Israel nation will be God's witness, and many of them go as missionaries to the Gentiles.

\* \* \*

(5) "Will Christ, at the end of the Millennium, hold His final judgment?"

*Answer.*—At the close of the Millennium the great white throne of Rev. xx. is the throne of God. Christ as the "*Son of Man*" will, preparatory to this, have brought all things in His kingdom into subjection, and will then "have delivered up the kingdom to God, even the Father" (1 Cor. xv. 24).

## PERSONALIA.

Our friend, the Rev. A. Wilkes, has recently executed a deed of resignation of the rectory of Whitton, near Ipswich, to which he had been presented by the late Bishop (Pelham) of Norwich, and has expressed his intention neither to seek nor to accept any further preferment. He and his family have taken up their residence at Bronte House, Gorleston, near Great Yarmouth. Mr. Wilkes hopes to labour in future only as the Lord Himself shall direct.

# The Jew; OR, All About Israel.

## GENERAL JEWISH NEWS.

**JEWESSES IN ENGLAND: A SIGN OF THE TIMES.**—The "revolt of the daughters" is another remarkable proof of the unrest that pervades Judaism. The subject is being very warmly discussed in Jewish circles as to whether the absurd Rabbinic restrictions, which have made woman inferior to man, should still hold good; and the daughters of Israel seem very eager to remove them. A Jewess, in a letter to *The Jewish Chronicle*, speaks her mind pretty freely. She speaks of the Talmud as "the dead hand of Rabbinism placed upon us in barbaric ignorance, and which it is disgraceful to maintain." If this daughter of Abraham had made this statement twenty-five years ago it would have fared badly with her.

**ANOTHER EASTERN QUESTION.**—The Jews in East London have just been settling, what to them was for months a "burning question." Lord Rothschild has been suggesting a gigantic synagogue, capable of holding some 3,000 worshippers. It created a great deal of opposition, mainly on the part of those Jews who were accustomed to meet in their own houses for worship. However, a vote was taken, and the great synagogue was carried. It is proposed to spend some £30,000.

**RUSSIAN OPPRESSION.**—Two benevolent institutions were recently abolished in Kieff, the Benevolent Society and the Burial Society.—A Jew, whose son died some ten years ago, but whose death had not been quite correctly registered, was fined because his son had not appeared as a recruit!—Frequently, during the services in their synagogues the police make raids, as though they were all suspected of being criminals! Surely the bitter cry of these poor outcasts will reach God's throne on high.

**A WELL-MERITED HONOUR.**—H.R.H. the Duke of Cambridge has approved of the appointment of Lieut.-Colonel Goldsmith as Colonel, to command the 41st Regimental District in Cardiff. The Colonel has been called the modern Joshua. He gave up his connection with Baron Hirsch's Colonies because he could not agree with the great millionaire in regard to the possibility of colonising Palestine. The Colonel is an ardent Zionist.

**JWS IN ENGLAND.**—The issue of the recent report of the Board of Trade on the subject of alien immigration will, we hope, open the eyes of all those who believed that pauper foreigners were crowding into this country, and taking away the bread from the mouths of the English workmen. It appears from the actual facts that last year only 5,400 foreign Jews came to settle amongst us—a very small number when compared with the population of this country. In 1891 the number of foreign Jews who came to settle was 9,700, and in 1892, 5,600. A mistake to guard against is also brought out in the report. Most writers made rough calculations of the numbers of foreign Jews who arrived in steamers from the Continent to England, from which it indeed appeared that we were being overrun by them. But they quite forgot to inquire as to whether they came to stay, or only to take steamer for America. As a matter of fact, most of them were provided with through tickets, and left Liverpool or London after a stay of a short time only. Instead of wasting time in needless discussion, would it not be well that all God's children should see God's will in the fact that our country that we might give them the Gospel message! Oh, may we never forget it! They have not heard the good news of salvation in Russia, they may settle in parts where no missionary is likely to reach them, here they stay only a few days waiting for their steamer. What momentous issues rest upon those few days! The salvation of immortal souls of the seed of Abraham! May God burden many Christian hearts!

**NATIONAL HEALTH OF THE JEWS.**—*The Sanitary Record* publishes an article on the above subject, and pays a just homage to the law of Moses, which is, after all, the Law of God. The writer says:—"The high standard of natural health possessed by the Jewish race in all climates, and through every form of civilisation, is altogether owing to the sanitary code, both physical and

moral, given to them by Moses, and which they have generally acted up to; and every time, as history shows, that they abandoned their law, and imitated the civilised people around them, their national health soon lessened, and some great disaster fell upon them. As long as they keep to their sanitary laws, they will defy every climate and law, through every civilisation, and be still the strongest people, physically, intellectually, in the world. The great lesson to be derived from the history of the Jews is that no civilisation can kill a nation that elects to live according to the laws of God and nature, and that it is not so much the civilisation which destroys the human race as the lawless lives led by people who live under civilising influences.

**THE TALMUD.**—*The Daily News* recently favoured its readers with a leading article on the subject of the Talmud. The writer expressed his surprise at the amount of beautiful thoughts found in it. His ideas had, however, been inspired by a book recently published, called "Gems from the Talmud," in which the author was careful to pick out the gems only. Those who want to know what the Talmud really is, should read Dr. McCaul's "Old Paths." It may be said that that book, written by a missionary to the Jews, did more to revolutionise the Jewish mind against the errors in the Talmud than any other book.

**A FACT OF ANTI-SEMITISM.**—At a meeting held in Vienna, Dr. Schöpf boldly made the assertion that anti-Semitism would never be rooted out until the Romish priesthood took a decided stand against it. He urged the Pope and all the clergy to publicly declare themselves against anti-Semitism. Will they, however, do it?

**A CURIOUS TRADITION.**—An Arab chief, who is the official guide of the Moslem pilgrims from Damascus, said to a German engineer:—"I see well that with the great iron road we cannot long remain in the Hauran (Bashan); but we know that this country is not ours for ever; for we have heard how the sons of those whose bones lie under the ruins of this land are to come back, and rebuild once more its cities, even as they were in the times of their forefathers."—"Eastern Palestine," by Major Conder.

## COLONISATION AND PALESTINE NEWS.

**JERUSALEM WATER SUPPLY.**—The news we were able to give in our last number has now been confirmed by all the daily papers. The Turkish Department of Public Works has ordered the repair of the old aqueducts of Solomon. These will bring water to the city from the beautiful springs of Urtae, some nine miles from Jerusalem, and about one mile south of Bethlehem. It is to cost about £30,000. We have been pleased to be able to be the first to announce this good news to our readers, before even the daily papers mentioned it. This is another way in which "Zion is to shake herself from the dust."

**AGRICULTURE.**—We understand that the harvest this year in Palestine is a good one; if anything, above the average. Fruit is, as usual, very cheap. Unfortunately, the means of communication are still so imperfect that we hear again of many vineyards, scattered in various parts of the country, where the grapes are allowed to rot in the fields because it will not pay the farmers to take them to the nearest market town. We want more railways.

**A NEW COLONY.**—The Lemaan Zion Society, of Frankfurt, having very much the same object as the Chovevei Zion, intend to form a Jewish settlement at Kerak, a town of some importance east of the Dead Sea. Kerak is the ancient Kir, one of the chief cities of Moab. Lemaan Zion means "for Zion's sake," the first two words of Isa. lxii.

**EASTERN JOURNALISM.**—The only daily paper issued in the whole of Syria, recently came to grief. It contained an article describing the murder of a Christian child by Jews in Jaffa. There was not one particle of truth in the story. The Turkish authorities arrested the editor, confiscated his paper, fined him 1,000 francs, and prohibited the further issue of that paper. We say, "Serves him right."

**THE DAWN OF HOPE.**—Saturday, August 10, is the black letter day of the Jewish calendar. On the same day were the two temples destroyed, by

Nebuchadnezzar and Titus. It is a day of humiliation, fasting, and prayer. Eighteen hundred times has this fact been commemorated, and prayers offered to God for restoration and mercy. The Sabbath which follows has been called by the Jews the Sabbath of Comfort, from the fact that Isa. xl. is the lesson read on that day, which begins with the words "Comfort ye." One would suppose that in the course of ages, "the hope deferred" would have destroyed all expectancy from the hearts of Israel, but they cling with such tenacity to this hope, that with each year it only seems to grow stronger. Perhaps never before, since the destruction of Jerusalem, has the "Black Day" invoked so many earnest thoughts of the Restoration as it did this year. The Jewish pulpit utterances teemed with references to Zion, and the Jewish papers seem composed of nothing but Zion from beginning to end. Everyone fond of collecting "Zion curiosities" should purchase and keep a copy of the leading Jewish paper in England, *The Jewish Chronicle*, for August 17.

**JAFFA ORANGES** are now so important an article of commerce, that some large English firms have already bought all the oranges that will grow next winter and spring. Very few Jaffa oranges will, therefore, find their way to any other country but England. We believe that some of the colonists are planting many orange groves. Not only is the fruit valuable, but during the spring of the year bees are very busy among the orange blossoms, and the honey they produce is perhaps the best flavoured to be found anywhere.

**HONEY.**—Some German farmers, who settled in Urtae, near Bethlehem, are very successful with their bees. They keep their hives in Urtae from about April to October or November, and the bees get their honey from the wild thyme, which grows everywhere upon the mountains. This is their summer harvest. In the autumn the bees make a long journey in their hives on camels' backs, all the way to Jaffa, a distance of over forty miles. Like the wandering Arabs, or wandering Jews, they are wandering bees, and are quite used to the journey; nor do they molest their patient bearers, the camels. Here they begin to work afresh among the orange groves, until late in the spring, and produce the finest of orange blossom honey. At the end of the spring they mount again on camels' backs, and are taken back to Urtae.

**BARON HIRSCH** says, so bravely and eagerly do his colonists work, that a girl, who was a pianist in her native country, is now cheerfully labouring at the plough.

In the district of Vakhnovka, in the Province of Kieff, the Jews are mostly agriculturists. Those who employ them say they do so because they are steadier and work better than the Orthodox peasants, and so far the authorities have not molested them.

*The Novosti* says it is informed from Minek that the emigration of Jews to South Africa is continually growing. The majority of emigrants are artisans. Some of those who emigrated last year are now sending considerable sums of money to their relatives in Russia, to enable them to follow.

## JEWISH MISSIONARY NEWS.

**THE JEWISH MISSIONARY CONFERENCE.**—We have not yet received any communication respecting this proposed Conference. The idea being new, it will no doubt take some time "to digest." It is very likely that some opposition may come from a few of the missionaries themselves, who will think that they are going to be interfered with by *The Morning Star*, or some of its representatives. This, we will at once state, is not our object. We wish simply to bring together from every part of the world men of God who have had large practical knowledge and experience of missionary operations amongst the Jews, to discuss great questions with the object of furthering Jewish missions. Our object will not be to praise any society, or to ignore another. We desire by this effort to bring glory to God, and much blessing and more usefulness to God's Jewish workers themselves.

**SUBJECTS FOR DISCUSSION.**—Among the subjects that could be taken up and dealt with are some upon which the success and blessing of the work, from the human standpoint, depends: the right instruction of inquirers; what to do with our young converts. Much diversity of opinion exists on this

subject. There is a tendency in some quarters to give the inquirer some instruction for perhaps a month or two, then baptize him, and send him away to some distant land, without friend or even acquaintance amongst God's children, and the young convert—a babe in Christ—is left to his own devices. Should this state of things exist?

THE RABINOVITCH AND SIMILAR MOVEMENTS also raise a very important question that will, we anticipate, become a "burning question" before long, and it is just as well that it should be calmly discussed in the light of God's Holy Word. Taking into consideration the remarkable development of missionary work amongst the Jews, and the large numbers who are now seeking after truth, it should be remembered that the whole body of Jewish converts will not continue very much longer to be absorbed into various Christian churches and denominations, but will form themselves into a distinctly *National Jewish Church*, with special characteristics in keeping with God's purposes and plans concerning them. We already see some tendencies in the Rabinovitch movement to retain some Jewish customs, such as the Jewish Sabbath, the Passover, Circumcision, and other things which have called forth many strong comments in various quarters. Now, in how far can liberty be accorded to our Jewish brethren to retain Jewish practices and customs, and yet remain consistent followers of the Lord Jesus Christ?

SOME OTHER SUBJECTS to be discussed are the redistribution of missions and stations, the preparation needed for missionary candidates, Jewish books and tracts, how best to reach Jewish women and children, itinerating work, and that vexed question of temporal relief. These are just a few of the questions that should be dealt with. Invitations would be sent out to all Jewish workers, and any who are authorities on the subject, to meet, say, in London.

PALESTINE PLACE.—This old institution, and for many years the centre of Jewish missionary work in London, has just been sold. We must not thereby imply that the work is to be given up, only it had been felt for some time that as the Jewish population had shifted in the course of years, it had ceased to be central enough for good practical work. Although sorry that an old landmark in the history of Jewish missions will thereby be destroyed, we quite agree with the necessity of being as near the Jewish quarters as possible.

THE HEBREW SCHOOLS will, we understand, be removed to some healthy country place. The chapel will be given up. What will become of the Hebrew Missionary College, we do not know. We hope that, too, will be given up. It seems rather unreasonable to keep a college, with principal and tutors, for the sake of two or three students. There are plenty of good colleges where the future missionaries could be trained.

THE YIDDISH BIBLE which our dear brother Mr. Bergman is preparing is creating much interest in Jewish circles. Many are beginning to think that it was dangerous to leave the work of translation to a Jewish convert. They fear that he may tamper with some of the prophecies, and give them a Messianic colouring. They begin to think that they ought to have their own translation. We hope they will do it. Numbers of Jews have been converted through the study of God's Holy Word, with the object of finding arguments against the missionaries!

THE BUILDING OF THE NEW JERUSALEM HOSPITAL has at last commenced. Nearly four years have passed since the committee of the London Jews Society determined to build a new hospital to take the place of their old one, and the first donation of £1,000 came from the Countess of Meath, who had spent a winter in Jerusalem, and frequently visited the poor Jews in the old hospital. Let all true lovers of Zion remember this pitiful. Let all true lovers of Zion remember this pitiful. Let all true lovers of Zion remember this pitiful. Some of the Jewish leaders are making very determined efforts to hinder the work.

THE HEBREW CHRISTIAN PRAYER UNION consists of Jewish converts in all parts of the world, who have banded themselves together to pray for the conversion of all their brethren, and for the spread of Christ's Kingdom here on earth. We understand that they are about to revive a monthly periodical called *The Everlasting Nation*. That paper has had a somewhat chequered career. We wish it "Good luck in the Name of the Lord."

JEWISH FACTS AND FIGURES.

"THE JEW FIRST:" *A Historical Commentary in a Nutshell.*

THE first medical mission was founded in Jerusalem.

The first Christian martyr was the converted Jew, St. Stephen.

The founder of modern missions to Jews was a converted Jew, Rev. C. Frey.

The first Protestant Bishop of Jerusalem was a converted Jew, Dr. Alexander.

The best "Life of our Lord" was written by a converted Jew, Dr. Edersheim.

The greatest linguist who ever lived was the converted Jew, Giuseppe Mezzofanti.

The first missionary to enter India in connection with the C.M.S. was a converted Jew.

Luther was influenced to renounce Romanism by reading the works of a converted Jew, De Lyra.

The first colonist in Palestine was a converted Jew, Mr. Meshullan, who bought land near Urta, and settled there in the year 1850.

Two of the greatest authorities on Textual Criticism were the converted Jews Tregelles and Ginzburg. The latter is still living.

The two highest offices in England have been in the hands of converted Jews—Disraeli as Prime Minister, Herschell as Lord Chancellor.

A great helper of the Reformation in England was the learned Jewish convert Tremellius, a friend and favourite of Queen Elizabeth.

The Sultan's oculist, His Excellency Elias Pasha, is a Jew. His wife is at the head of a large organisation having for its object the relief of her poor co-religionists in Constantinople.

The greatest Church historian who ever lived was the converted Jew, Dr. Neander. Through his fame, learning, and influence, the Berlin University became the principal seat of learning in Germany.

The largest number ever converted at once, on record, followed upon the preaching of a converted Jew called Simon Peter, when 3,000 were converted at once. Not only was the preacher a Jew, but all the 3,000 converted were Jews also! Now read Rom. xi. 15, "What shall the receiving of them be but *life from the dead*?"

Are not the above facts the best commentary to the text, "The Jew first"?

NOTICES OF BOOKS.

*The Atonement shewn to be an Absolute Necessity.* By Henry Varley. (London: Alfred Holness. Glasgow: R. L. Allan & Son. Price 4d., post free.) This pamphlet deals in an irrefutable manner with this foundation truth. The commanding importance of it is brought into powerful relief by the telling and convincing arguments of our valued contributor. We should like every reader of THE MORNING STAR to procure the book and to circulate it amongst Christians whose minds may have been troubled by the teaching of the "higher critics" of to-day.

*In the Beginning and the Adamic Earth.* By W. Kelly. (London: Alfred Holness. Glasgow: R. L. Allan & Son. Price 1s. 6d.) We had hoped to give this excellent work fuller notice than is possible in a short review, for the erudition and research displayed by the author demands more than a passing comment. We verily believe that if those who are perplexed by the many problems by which we appear to be environed would weigh them all in the scales of the sanctuary, there would be far less made of the so-called "scientific difficulties." We believe no one who gives the volume a careful and fair examination would hesitate to affirm that it is calculated to clear up many a difficulty and to be a solid help in the establishment of the earnest soul in the truth and power of the living Word of God. It is well printed, produced in a unique style, and published so cheaply as to be within the reach of all.

Monthlies received:—*The Christian Scotsman; On and Off Duty; The Railway Signal; Divine Life; The Reaper; Out and Out; Sunday Friend; The Lantern; The Christian Treasury; The King's Highway.*

We very much regret that, owing to pressure on our space, many other notices of books must stand over until our next issue.

CLIFTON CONFERENCE

WE are glad to direct attention to the Conference to be held, God willing, in the Victoria Rooms, Clifton, Bristol, on Tuesday, Wednesday, and Thursday, October 2, 3, and 4. The subject announced for consideration is "The Church and the World." The forthcoming gathering will be the thirty-second of the series, and the prayers of God's children are asked that it may prove a season of abundant blessing.

Any further particulars will be gladly given by the Rev. James Ormiston, 3, Berkeley-square, Clifton, Bristol.

PUBLICATION ANNOUNCEMENTS.

It is especially requested that all orders for this periodical and all business letters in reference to the same should be addressed to Mr. ALFRED HOLNESS. The kind attention of subscribers and correspondents to this notice will be a great convenience, and save delay in the execution of orders.

WE are thankful to be able to state that the circulation of this paper continues to increase, and although all the early numbers have already been reprinted, it is necessary to consider whether they are to be reproduced *the third time*. This involves very considerable outlay, as a large edition must be issued to cover the actual cost of reproduction. If any friends are happy to help in this matter by undertaking to circulate any quantities of these reprints, the Publisher would be greatly obliged, and would supply such numbers at the lowest price possible for distribution. It will be necessary in the first instance to reissue Nos. 1 to 4. We ask our friends to still use every effort to get them widely circulated. If any difficulty be found in obtaining the back numbers through any bookseller, they will be forwarded at once upon application to the Publisher.

SUBSCRIBERS will kindly take notice that the magazine is issued on the 15th of each month, and the paper is posted immediately thereafter. VARIOUS ARTICLES by esteemed contributors are necessarily held over for insertion in future issues, please God. We have papers in the press by Dr. Robert Anderson, R. C. Morgan, H. Forbes Witherby, Pastor F. E. Marsh, Thomas Newberry, and others.

FURTHER ARTICLES by Mr. Rawlence, and the Rev. A. Wilkes, B.A., will appear in the next number (D.V.).

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**"Peace, peace be unto thee, and peace be to thy helpers; for thy God helpeth thee."**  
(1 CHRON. xii. 18.)

SUCH is the burden of many messages in numerous letters. We could literally fill a number of THE MORNING STAR with cheering and helpful letters from all quarters of the globe, and it would be a wonderful number. To our blessed Lord be all the glory and praise.

WE have ventured to say on several occasions that God was using our magazine, not only to arouse the Church, but to arrest the attention of many Jews, and to assist in some measure to prepare the way for the great band of Israel witness-bearers who shall succeed the Church in earthly testimony (Rev. vii.), when we shall be with the Lord. Our Lord has graciously been pleased to send us a very interesting proof that such statements have not been made without good reason. A friend who is working with much energy to spread the good news in Auckland, New Zealand, writes to us that not only are great numbers of Christians receiving the magazine with joy, but that many Jews who have been visited are interested, and that THE RABBI has welcomed its teaching.

Our friend says that after declaring that, "had such teaching been given to the world generations ago, his race would not have suffered the agonies which it had passed through," the RABBI ended by saying, "GOD BLESS THE WORKERS OF 'THE MORNING STAR.'"

Shall we not send our warm love to the Rabbi of Auckland, and pray for him

that he may speedily be fully enlightened and taught "the truth as it is in Jesus"? (Eph. iv. 20, 21).

WE would call the attention of our numerous readers and helpers to this, that the happy incident just recorded came in the way of one who is enthusiastically working with us to spread the glorious truth of our Lord's near return. We know that very large numbers of our readers are, in like manner, doing what they can to circulate the paper and press it on the attention of those who have not yet seen it.

This, however, may be done to a much greater extent. Great as the circulation is—and it is truly marvellous, seeing that THE MORNING STAR has been in existence only nine months, *unprecedented*, we believe, in the annals of such papers—nevertheless, it may well be doubled, trebled, if we consider the intense importance of our message, and the shortness of the time which now remains to us.

Let every reader become an enthusiastic fellow helper.

A friend writes, "I have set many talking about it." Well done, brother; we thank you in the name of the Lord.

Let every reader *pray for it, talk about it, and set others talking.*

This is a mode of advertising in which we believe, and which we are sure is approved of God.

LET our friends in the large towns especially throw themselves heartily and prayerfully into this work.

In our great centres of population the Devil is busier than anywhere else. He is striving in our great cities and towns to foster corruption and bring his terrible work to a speedy crisis. Let not God's enlightened people be behind him and his servants in energy and activity. If anything can arrest for a time the rapid down-grade movement, it is the loud and earnest proclamation of that great truth which we are sent forth to proclaim. Let thousands of tongues take it up and spread it far and wide.

"THE DEVIL DOES NOT LIKE 'THE MORNING STAR,'" one writes. We are not surprised, and most certainly we are glad. In every way we may expect him to be against it. He has tried to suppress it, and in his usual style he has *lied* about it and against it, sometimes in barefaced fashion and sometimes in very subtle ways. But he has not succeeded. He cannot even *get at it*; for, like all

heaven's true stars, it is in the right hand of the Lord Jesus Christ (Rev. i. 16, 20).

Who would have believed that at a large meeting of Christians only the other week the leader announced that "THE MORNING STAR had ceased to exist!" The announcement was made ignorantly and unwittingly, and our friend who made it has since tendered an ample apology. Nevertheless, we blame him: he had heard a report, and did not take pains to sift it—did not even come to the proper quarter to inquire whether the report was true. He took it for granted and made the announcement.

Do not forget that even God's children may in such ways, through a little faulty carelessness, become, very unwillingly, the aiders and abettors of Satan's policy in his attempt to crush one of the most important branches of the Lord's work. If any of our friends should happen to hear any such reports again, they will do the work good service by offering a most unqualified denial to the statement, no matter from what quarter it comes.

COMPLAINTS have likewise reached us from a few places here and there that friends, on application to their booksellers, have been told that they (the booksellers) *cannot get THE MORNING STAR*. Under such circumstances, we would strongly advise our friends to change their booksellers. There is something wrong with them or their London agents.

THE demand for back numbers of THE MORNING STAR has been so great that we have been obliged again to reprint, *for the third time*. This, of itself, will show how greatly our Lord is seeing fit to use this little messenger of His. Those who are conversant with this kind of work will at once see that such reprinting incurs very considerable expense. We are glad, nevertheless, to do it, and are now able to advise our readers that they may, at once, have supplies of back numbers on applying to the publisher of the paper, Mr. Holness, 14, Paternoster-row, London, E.C.

TOUCHING Conferences on this our great theme, they are, thank God, greatly increasing. An interesting and important meeting has just been held at Salisbury, and arrangements are being made for meetings at Ealing in the close of this month, at West Norwood early in



November, and in Birmingham at the close of November. We hope also to have another great West London Conference in the end of November or early in December. There is also suggestion of a large gathering at Clifton.

Our readers will rejoice with us also that contributions towards the expenses of our proposed GREAT ISRAEL CONVENTION are beginning to come in. We are therefore putting matters *en train*, and hope to have a good deal of information to give about it in our next number.

Not long ago we published a letter from a reader of our paper in the little town of sweet memories—BETHANY. It was warmly welcomed; and, as we are sure that such letters cannot but add to the general interest, we are glad to give our readers another just received from a worker of the British Syrian Mission in the city of TYRE:—

"I don't know," the writer says, "to whom we are indebted for copies of THE MORNING STAR, so send our thanks through you. My friend, Miss Lord, and myself enjoy reading it very much. It helps and cheers us. We are in a lonely place, and preachers in the native service avoid the grand subject of our dear Lord's personal return. The missionaries in Syria, as a rule, do not believe in it, but thank God that our Mission has the joy of teaching it in schools and meetings, &c. It is such a pleasure to see faces light up and dear children betoken their gladness at the thought of the Saviour's coming; they often so eagerly desire to see His face. May God grant much grace to THE MORNING STAR writers, and cause many to awake and cry, 'Come, Lord Jesus, come quickly.'—With many thanks, I am, yours very sincerely,

"M. WALKER.

"Like unto men that wait for their Lord."

A VERY touching letter comes from one who has been a helpless invalid for twenty years. She pleads for Conferences on our Lord's coming to be held in the villages and small country towns. She writes:—

"This truth was brought to me in a very singular manner, just as I was left orphaned and alone; and it has brought into my life such joy and comfort that it is my great desire it should be made known to others. My means are, however, too limited to allow of my doing more than lay the matter before you, hoping the Lord may open up a way to have this precious truth proclaimed in these secluded and benighted country districts."

Alas! it is still true to the letter that "the harvest is great and the labourers are few." We need to have much prayer to the Lord of the harvest that He would thrust forth labourers.

## SHORT EASY PAPERS ON PROPHECY.

BY THE EDITOR.

### NO. VI.—THE TWO RESURRECTIONS.

NOT a few of our young readers may still be ignorant enough of God's Word to suppose that there is to be only one general resurrection at the end of the world. One resurrection of the just and the unjust, where all are to be judged according to their works before the GREAT WHITE THRONE of Rev. xx. 11. One resurrection and one general judgment! This was what the writer was taught as a young Christian who had not yet begun to study

the Word of God for himself in dependence on the Holy Spirit alone. So with many: but if our young friends will now, remembering that God *has given* them the Holy Spirit to be their teacher and guide into all truth, reverently and carefully study the Word along with us, we shall find this mistake corrected, and light will break upon much that hitherto has been darkness.

In Acts xxiv. 15 we read of "a resurrection of the dead," and in Luke xx. 35 we find the expression "the resurrection from the dead." Now, the difference between these passages may not strike a superficial reader as great or important, but it is nevertheless a divinely inspired distinction, and it makes all the difference in the world to the interpretation of the context. Let me say in passing that a truly Spirit-guided student of the sacred Word will always notice the *little words*, and gather much from them.

"Of and from":—

#### OF DEAD ONES, FROM THE DEAD.

The distinction is clear enough in the ordinary text of our English version, but in the original the little word *ék*, translated "from," is still more emphatic, and might well be rendered "out from among."

Except for the error of the Sadducees, who refused to believe in any resurrection, the Jews were well acquainted with the thought of a resurrection of the dead. At the grave of Lazarus, Martha said to our Lord, "I know that he shall rise again in the resurrection at the last day." Also, when our Lord told His disciples of His own approaching death and resurrection, the thing that seems to have puzzled them was not resurrection, but resurrection *from* the dead. "They questioned one with another what the *rising from* the dead should mean." In the narrative given in Acts iv. you will find that trouble was caused by the proclamation of this resurrection *from* the dead, so that not only the Sadducees, but the priests and captain of the Temple were united in the opposition. There is, therefore, a resurrection *from among the dead* quite distinct from what is called the resurrection of the dead at the close of the last day.

The two resurrections are referred to by our Lord Himself in John v. 28, 29: "All that are in their graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." Both are also referred to by St. Paul in Acts xxiv. 15, "A resurrection of the dead, both of the just and unjust." In both these passages, however, the two resurrections are grouped together, and there is nothing to show that they do not take place at one and the same time. This has misled some; but to the careful student who is not content with looking at *one or two* passages, but studies the Word as a whole, and compares Scripture with Scripture, there is no misleading. Such learns, when he compares together all that the Holy Word teaches respecting these two resurrections, that there is

A WIDE INTERVAL BETWEEN THEM, and that in the passages just quoted it is not our Lord's intention, or that of His holy Apostle, to teach there all that has to

be taught about them, but only to make known the fact that there are two. Let us now look for a little to the Scripture names by which the two are distinguished.

The resurrection from among the dead is called also "the resurrection of the just" (Luke xiv. 14), "the resurrection of life" (John v. 29), "the better resurrection" (Heb. xi. 35), and "the first resurrection" (Rev. xx. 5, 6). The prophet Daniel also speaks of it as the "rising again to everlasting life" (Dan. xii. 2). In contradistinction, the resurrection of dead ones is called "the resurrection of the unjust" (Acts xxiv. 15), "the resurrection of judgment" (John v. 29), and the rising again "to shame and everlasting contempt" (Dan. xii. 2).

It will help us at this point to consider, in the light of its context, the phrase,

#### "THE RESURRECTION OF LIFE,"

in John v. 29. Some have quoted this erroneously by the words *unto life*, instead of the true rendering "of life." There is a great difference, and our Lord's teaching in the entire passage makes known to us who are to be partakers of the resurrection from among the dead. In ver. 20 and 21 He declares that, by the Father's authority, the power of imparting LIFE and executing JUDGMENT has been committed unto Him; and in ver. 25 He says, "Verily, verily, I say unto you, He that heareth My word and believeth in Him HATH *everlasting life*, and shall not come into judgment; but *is passed* from death unto life."

Then in ver. 28 and 29 He declares that "the hour is coming when all that are in their graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life."

The plain meaning of this is that only those who had already received life through the word of Jesus Christ (ver. 25, 26) should partake of the resurrection of life. In other words, the first resurrection is that of *living ones* only—of those who had already passed from death unto life. To see this is to have a revelation of the Bible meaning of life and death—the living and the dead; and the terrible scene at the "great white throne" takes on a new meaning. "I saw THE DEAD, small and great, stand before God . . . and the sea gave up the dead which were in it" (Rev. xx. 13). These never *were* alive in the Scripture sense; they never received life, and could not be in the *resurrection of life*. They were dead, and being dead were raised to the judgment of the dead, according to their dead works. The names of such could not be in the "Book of LIFE," and, as the result of righteous judgment, they are consigned to the lake of fire, which is the second death. Solemn thought, that God has foreordained that life should be given only through Jesus Christ, and in union with Him.

IN AND BY CHRIST—LIFE.

OUT OF CHRIST—DEATH.

In the light of this truth, think of the tremendous significance that attaches itself to the reception or rejection of the words of our Lord Jesus Christ! What a glorious contrast to all this there is in the words of Rev. xx. 6: "Blessed and holy is he that

hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

This brings us to the consideration of the next Scripture statement that

#### A WHOLE MILLENNIUM

divides the two resurrections. The resurrection of life takes place at the coming of our blessed Lord, and is the first event connected with His coming. It will immediately precede the change of living saints: "The dead in Christ shall rise first" (1 Thess. iv. 16, 17). There is no doubt, we think, that all the saints of God shall share in this first resurrection. All, from Adam downwards. They shall all of them be priests unto God and Christ—a heavenly priesthood after the order of Melchizedek—and they shall reign with Christ a thousand years, their home the heavenly Jerusalem, and their kingdom (for the thousand years) Israel and the earthly nations. But "the rest of the dead lived not again—were not raised till the thousand years were finished"—and then only to judgment and eternal perdition. Looking at Rev. xx. 4, 5, and comparing with 1 Thess. iv., there appears to be at first sight a difficulty, but it will vanish if we can find from Scripture that the first resurrection does not take place at once, but in several detachments. If so, the words at the close of Rev. xx. 5, "This is the first resurrection," implies that at the special moment indicated this resurrection has now been completed, and the great resurrected company of the saints are now for the first time seen together in their regal place and condition.

If we turn to Matt. xxvii. 52, we see that the first resurrection *began* immediately after our Lord Himself rose from the dead.

#### "THE GRAVES WERE OPENED,

and many bodies of the *saints* which slept arose."

Turn now again to Rev. xx. 4, and we find that among those who are seen by St. John as partaking of the first resurrection are the "souls of those who were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark on their foreheads or in their hands." But these witnesses bore their testimony and suffered after the rapture of the Church, as described in 1 Thess. iv. They were mostly Israel saints, whose faithful witnessing and work lay in the short time of the great tribulation, and their resurrection must be the very last portion of the great resurrection of life. It will take place probably at the close of the Great Tribulation, or at the beginning of our Lord's millennial reign.

There are thus at least three detachments of this resurrection of the saints who are to reign with Christ a thousand years. These are severally alluded to in Matt. xxvii. 52, in 1 Thess. iv. 16, and Rev. xx. last clause of verse 4.

A correct understanding of this point will lead, we believe, to a clearer view of a very difficult passage, 1 Cor. xv. 23:

"Every man in his own order, *Christ-first-fruits, afterwards they that are Christ's at His coming.*"

As this, however, opens the whole question of "First-fruits," one on which so many of the Lord's people differ, and which cannot be treated of in a "short *easy paper*," we must in the meantime forbear dealing with it.

Meanwhile, may God grant that every reader of THE MORNING STAR may be found by and by in the glorious band of the "holy and blessed" ones who together make up THE FIRST RESURRECTION.

## A GLORIOUS TEMPLE.—II.

By E. A. RAWLENCE.

In the former part of this paper we briefly traced the history of the Temple down to the present day, and it now remains to endeavour to learn the lessons which the Holy Spirit has to teach us from these events.

In the first place, let us note that the express object of the Temple was the same as that of the Tabernacle: "Let them make Me a sanctuary that I may dwell among them" (compare Exod. xxv. 8 with 1 Kings vi. 12, 13). Therefore Jehovah was particular to have it after His own pattern (Exod. xxv. 9, 40, with 1 Chron. xxviii. 11, 19); so important was this that He specially inspired craftsmen for the work (Exod. xxxi. 1—7 with 1 Kings vii. 14). There must, therefore, obviously have been something of great significance in the care thus bestowed upon every detail by Jehovah, and the reason of this undoubtedly was that the whole type and teaching thereof was

#### CHRIST AND HIS CHURCH.

"The Word was made flesh, and tabernacled (*lit. Gr.*) amongst us (and we beheld His glory, as of the only begotten of the Father), full of grace and truth (John i. 14), as it is only through Christ that Jehovah can dwell in and among us.

With this thought in mind let us examine this interesting site in the light of the excavations carried out under the auspices of the Palestine Exploration Society in 1868-70. These tell an awful tale of the scenes which we have been following, as may be gathered from the fact that it has been ascertained that the present surface of the ground at the foot of the existing wall of the Haram area is from 80 to 120 feet above the original rock, and the present bed of the brook Kedron is about 40 feet above the original bed of the stream. The whole of this immense accumulation, as will be seen by the plan showing the transverse section at the south-east corner of the Temple area, which I am enabled to reproduce by the kind permission of the Palestine Exploration Society, is made up of layers of the *débris* of one Temple after another which has been hurled into the valley beneath; nor is this all, the rubble is so small that the explorers had to support their tunnels throughout with frames, and in many places it was so loose that it commenced to run in upon them and defied every effort to support or

penetrate it, so that they had to retire in order to avoid being overwhelmed, often in their haste having to leave their tools behind. When we bear in mind the magnificent stones which were employed in these buildings, and which are described as

#### "GREAT STONES, COSTLY STONES, AND HEWED STONES"

(1 Kings v. 17), and "great stones" (Ezra vi. 4), and "goodly stones" (Luke xxi. 5), do we not get an insight into the spite which the enemies of Jehovah have displayed in reducing them to such small fragments. Thus they cried, "Rase it, rase it, even to the foundation thereof" (Ps. cxxxvii. 7), and we see how literally Jeremiah's words have been fulfilled, "The stones of the sanctuary are poured out at the top of every street" (Lam. iv. 1, R.V.). This condition must have been brought about intentionally, as there is abundant evidence that in the climate of Palestine natural decay would not affect these large blocks to any appreciable degree.

But although these excavations have revealed this sad picture they have fully compensated us by the splendid find of what would undoubtedly appear to be part of the original sanctuary wall of Solomon. There, some 80 ft. below the present surface, the explorers came across the remains of a wall built of massive stones, most magnificently wrought, put together without mortar or cement, and the joints so beautifully made that a sheet of paper would not pass between, whilst the bottom course is socketed to a nicety into the solid rock. One stone in particular, which forms the foundation-stone of the south-east angle,

#### EXCITES WONDER AND ADMIRATION.

This stone, which is estimated to weigh over 100 tons, is no less than 41 ft. long and 3 ft. 8 in. high. At the corner it is let about 2 ft. into the natural rock, which gradually rises until the north end of the stone is entirely bedded into it. A careful examination of the original soil around it disclosed the fact that no chips from the dressing of this or any of the stones were to be found, thus confirming the statement of Scripture that "the house . . . was built of stone made ready before it was brought thither" (1 Kings vi. 7.) This and other stones contain markings of unusual characters, either incised or made with red paint, which the explorers could not decipher, but which, on being referred to the authorities of the British Museum, proved to be numerals and masons' marks in undoubtedly Phœnician characters. How came these Phœnician characters there? There is but one answer, viz., that the masons of Hiram, king of Tyre, put them there for their guidance in fixing them in their appointed places. These marks have yet another interesting

#### CONFIRMATION OF SCRIPTURE.

When they were made the paint was in some cases evidently put on somewhat freely, and it has consequently run, but the dribble, instead of having run downwards, has run upwards, thus clearly proving that these signs were not put on to the stones after they were *in situ*, and that when they

were put on, the stones had their other side uppermost.

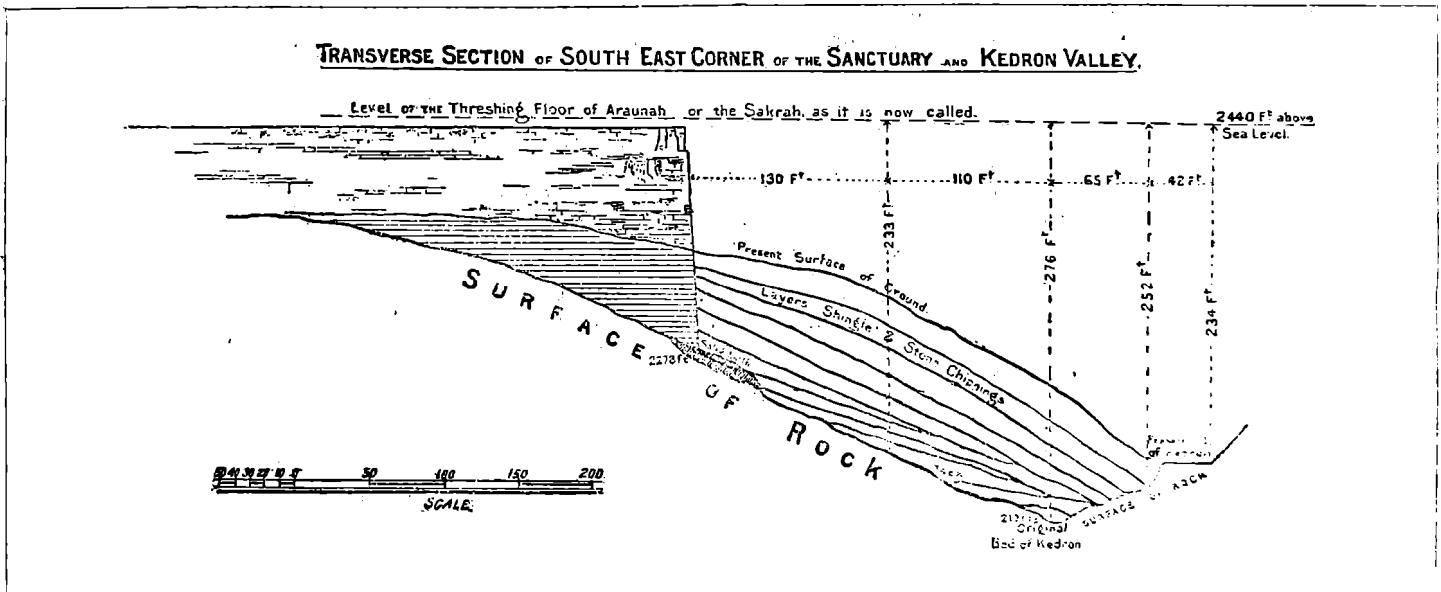
Now turn to 1 Kings v. 17, 18: "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house."

Another result of these important researches was the discovery of a course of exceptionally large stones, which has been termed "the great course." The lower courses, as will be seen by the plan, are only short ones, extending until they junction into the rising rock. The stones of these courses are about 3 ft. 8 in. in height, whilst those of the great course are from 5 ft. 8 in. to 6 ft. in height, and from the fact that this course has been met with at many points, it is supposed to be the first course that went completely round the Temple area. All the stones of it, and of

Zadok the High Priest, or even king Solomon himself, amidst the hosannahs of those holy and mighty men who followed king David and his son, is at present in the collection of the Palestine Exploration Society, 24, Hanover-square.

Now, why the importance of this particular corner-stone? A reference to our plan will at once demonstrate this. It will be seen that the valley of the Kedron just at this angle is very narrow and precipitous. The bottom of the original brook is 2,171 ft. above the sea level, and in the short distance of 260 ft. horizontal the slope of the valley rises to 2,278 ft., from which level the wall starts, and the rock then continues to rise again sharply to the top of the Sakrah, which is 2,440 ft. above sea level and a few feet above the level of the top of the existing enclosure wall of the Haram area. The top of this wall is about 165 ft. above the point where the foundation starts, but about half of this is buried in *débris*. It is probable that

cast himself in order to convince the Jews of his divine commission. It would appear that this was the special object that Satan had in view. The voice from heaven had just testified, "This is My beloved Son" (Matt. iii. 17). Now, says Satan, "if thou be the Son of God" (Matt. iv. 3 and 6) prove it; and what the Christ would not do, the Antichrist may, as it is remarkable how his character, according to Daniel xi., is opposed to that of our Lord. Christ would not follow His natural inclinations (Matt. iv. 4). Antichrist "shall do according to his will" (Dan. xi. 36). Christ would not exercise His divine power (Matt. iv. 6). Antichrist "shall magnify himself above all" (Dan. xi. 37). Christ would not purchase the kingdoms of the world by an act of homage to any but God (Matt. iv. 9). Antichrist "shall divide the land for gain" (Dan. xi. 39). It was also from this point, according to tradition, that James, the brother of our Lord, was cast down by the Scribes and Pharisees,



the courses below, are of the same character and workmanship, and are remarkable for their superior finish, and by a peculiar drafting or finely wrought margin round their outside edges. It appears that the original wall has been destroyed down to this course, and, although many of its stones are missing, it may be that their great weight baffled the enemies of the Jews to displace them. The corner stone of this great course, at the south-east angle, is the heaviest that has as yet been discovered. It is not so long as the foundation stone already referred to by more than 2 ft. but it is about 2 ft. more in height throughout. Surely these stones have fallen on the Higher Critics and ground them to powder!

Another most interesting find was a small Phœnician earthenware jar, secreted in a hole which was evidently hollowed out of the solid rock on purpose for it just at the angle. It has been suggested, and it seems the only solution, that in this little jar was placed the holy oil at the laying and consecration of the foundation stone. This interesting object, which had probably been placed in the site in which it was found by

the platform on which Solomon built his Temple would be nearly on a level with the top of this sacred rock, so that only a few feet of it would protrude above the level of the platform if it were used, as is supposed, as the

#### SITE OF THE GREAT BRAZEN ALTAR.

Now, if this be so, Solomon's enclosure wall would have been considerably higher than the existing wall, so that the wall at this point must then have risen to a perpendicular height of something like 200 ft. out of the side of the valley. We see, therefore, what an enormous mass of masonry was resting on this corner-stone, and what an importance it was to the general support of the structure. The top of this wall is probably the "pinnacle of the Temple" from which Satan bade our blessed Lord cast Himself down into the valley beneath, and from which many think, according to the reference in the Revised Version rendering of Daniel ix. 27, to the Desolator coming "upon the wing of abominations," or according to the marginal reading, "upon the pinnacle of abominations," that the Antichrist will

and not having been quite killed, he was stoned, and his brains dashed out by a fuller's club in the valley beneath.

These original stones of Solomon's temple are a great puzzle to many students of the Word; for, say they, do they not conflict with our Lord's own words, that not one stone was to be left upon another? And some have suggested that they are yet to be tumbled out of their place by the great earthquake which we considered in a former paper. But let us see whether the Holy Spirit has not a greater lesson of the truth of God's Word to teach us than this.

We have seen the importance of this

#### MAGNIFICENT FOUNDATION STONE,

on which a large part of the structure of the Temple depended; and have we not here a wonderful type of our blessed Lord. In the stone itself having been cut out and prepared before it was placed there, have we not a picture of His human life and sufferings. In its being socketed to such a nicety unto the solid rock—the Rock of Ages—have we not a type of His divinity; the human and divine natures having been so beautifully blended and joined together.

And without wishing to strain the simile I would suggest that in those mysterious red paint marks, the work of Gentile hands in the quarry, we have at least a suggestion of those marks received by our Redeemer at the hands of the Roman soldiers, and by which He will be identified, when "every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him" (Rev. i. 7).

In that little jar with the oil have we not a type of the Holy Spirit which proceeds from Him? We might well suppose that on such an occasion, and for such a purpose, Solomon with his usual lavishness would have employed a golden vessel instead of a little jar of pottery; but are we not told that "we have this treasure in earthen vessels" (2 Cor. iv. 7).

Now, if our diagnosis of the meaning of this stone is correct, is it likely to be removed? No, ten thousand times no; not all the powers in earth or hell will be able to do so, because the Psalmist (lxxviii. 69, R.V.) tells us "He built His sanctuary like the heights, like the earth which He hath established (Heb. "founded," marg.) for ever." Thus in it a most blessed truth on assurance is brought out. On this foundation Jehovah had built a temple according to

#### HIS OWN FOREORDAINED PLAN,

which was a fitting type of that great spiritual Temple, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are build together for an habitation of God through the Spirit," of which all believers "as living stones are built up a spiritual house" (1 Pet. ii. 5, R.V. (note the whole of this passage). But what has happened to that spiritual Temple? Just the same as to the temporal one. Man has departed from the plans and designs of Jehovah, and as a consequence the Church has become corrupted, and man has been erecting in its place other temples not according to God's plan, mostly on an aggrandised scale, and in each successive stage departing more and more from the original design. That of Herod, whose worshippers were composed of Pharisees, Sadducees, and Herodians—who aptly prefigured the Ritualists, Rationalists, and time-servers of the present day, "having a form of godliness, but denying the power thereof"—was a fitting type of the present and final stage of the so-called Christian Churches; and as the Temple of Herod has been swept away and substituted by the Mosque of Omar, so will this apostate Church be swept away and be substituted by the worship of Antichrist, in which the Christ of God and all reference to redemption will disappear. This is apparently what Satan is driving at, and what the Antichristian apostasy will be. It will not be agnostic or atheistic, because Antichrist will sit "in the temple of God, showing himself that he is God" (2 Thess. ii. 4); but this is a deceiver and an Antichrist who confesses not that Jesus (the Atoner) Christ (the Anointed One) cometh (R.V.) in the flesh" (2 John 7). Thus Antichrist will set him-

self up as the Coming One, and the dividing line will then be on the question which is the Messiah, the Antichrist or the Christ of Jehovah who is yet to be manifested? The Mosque of Omar is a very fitting emblem of this last apostasy. It is an octagonal building, each side being 66 ft., erected round the rock which is sacred to the Moslem, not because it has anything to do with Jehovah, but, as before shown, because the False Prophet is reported to have ascended to heaven therefrom, and it has superseded every temple built more or less after God's design. Does not the octagonal form around this centre of man-worship suggest that form of Socialism represented by the cry of "Liberty, Fraternity, and Equality" centred round the Antichrist to which society is fast heading up? It is clear that Omar designedly intended this departure, as it is related that he consulted a Jew who had embraced Islam as to where he should place his Mosque. Ka'ab answered, "I should place it behind the Sakrah (*i.e.*, the position of the Temple in relation to the altar, which was so placed to indicate that there was no entrance without atonement), so that the two Kiblahs (or places of adoration), namely that of Moses and that of Mohammed, may be made identical." "Ah," said Omar, "thou leanest still to Jewish notions, I see; the best place for the Mosque is in front of it," and he built it accordingly. But, praised be Jehovah, this abomination too will come to its fearful doom, and be swept away "with the besom of destruction" (see Ezek. xiii. 14 and xliii. 7, 8).

(To be continued.)

## THE DAYS OF SCRIPTURE.

BY PASTOR F. E. MARSH.

1. The Day of Jesus.
2. The Day of Man.
3. The Day of Salvation.
4. The Day of Christ.
5. The Day of the Lord.
6. The Day of Judgment.
7. The Day of God.

1. THE DAY OF JESUS (John viii. 56). The Day of Jesus is the *day of His humiliation*. It is of interest to note that the human name "Jesus" occurs twenty times in John viii. This day is *past*.

2. THE DAY OF MAN (1 Cor. iv. 3, R.V. margin). "Man's Day" is this present time, when man is acting after his own natural desire, and according to the god of this age (2 Cor. iv. 4, R.V.).

3. THE DAY OF SALVATION. "The Day of Salvation" (2 Cor. vi. 2) runs parallel with man's day, for it is the desire of God that those who will come out from the ranks of the world should be saved by faith in Christ.

4. THE DAY OF CHRIST. "The Day of Christ" begins with Christ coming for His people, and ends with His coming with them (Phil. i. 6, 10, ii. 16; Eph. iv. 30).

5. THE DAY OF THE LORD. "The Day of the Lord" begins with the Lord's coming with His people, and extends to the end of the millennium. Mark the expressions in the Old Testament, "the day of the Lord"; "in that day."

6. THE DAY OF JUDGMENT. "The Day of Judgment" for the wicked dead is at the end of the millennium, as described in Rev. xx. 11-15. See Matt. x. 15, xi. 22, 24, xii. 36; Rom. ii. 5; Jude 6.

7. THE DAY OF GOD. "The Day of God" is eternity (1 Peter iii. 12), when God will be all in all (1 Cor. xv. 28).

## PROPHETIC CONFERENCE, FOREST GATE.

### A LIVING HOPE IN THE HEART.

By R. ANDERSON, LL.D., Author of "The Coming Prince."

(Revised by the Speaker.)

I LIKE a meeting like this, because one can speak freely. If it were a meeting of another kind, and I were expected to give what is called an "address," I am not sure that I should not have lost myself on the way here and absconded, for I have not an address to give. I am a busy man speaking to busy people, for I judge you are that; though I doubt whether many of you are as busy as I am just now, for during the last ten days or so I have been unable to get rid of my work until close on midnight. So I have not been able to think out anything to say here to-night, or to prepare an address. One thing which has been said will serve me to begin on, and that is about the blessing of reading this Book. I am afraid that in our day Christians are not Bible-readers. When I was a child there were not Christians, as there are now, on every side of us. There were very few, compared to what there are now. But my recollection of the Christians one met with then was that daily they read God's Word. And, looking back twenty-five years, I remember how much there was of the reading of God's Word, and of eagerness to understand it. There is very little of it now. Hymns are very good, but remember hymn-singing will not take the place of reading God's Word; and meetings of this kind are very blessed, but they will not take the place of reading God's Word. We want the sincere milk of the Word, that we may grow thereby. Suppose that some of you mothers should try with your children the plan of giving them a quart of milk on Sunday, and giving them none during the week till the next Sunday comes round! Yet that is what we do in spiritual things. I know I am speaking to busy people, not people of leisure who can use their hours as they like; but there is no one so busy but can find time to open this Word every day, and,

REMEMBERING IT IS THE WORD OF GOD,

read though it may be but a few verses. Take them as a message from God, and see how the habit will stamp and mould the Christian character.

In these days there is no persecution, as there used to be in the Church, and as there may be again. No one will scoff at you for coming to this meeting; no one will be waiting outside to take you to prison; you will not be put on the rack for confessing Christ. It is very common and cheap nowadays, all this kind of thing; and we need to be filled with the spiritual power of real Christian life; we need to live with God, and to learn the secret and the power of doing so.

I want to give you a few very simple and elementary thoughts about the subject which I understand you have been convened to consider this evening, especially in connection with the coming of our



Lord Jesus Christ. And first of all—I say this and pass on—if you have any friends who can tell you the precise time, the very year, perhaps, when the Lord is going to come, take my advice, and give them a wide berth. Someone sent me last week, and I do not know who it was, or why he sent it me, a copy of a prophetic magazine published this month fourteen years ago. There was a very striking article in it, which began by saying that unbelievers urged this objection against prophecy, that there were no two expositors who were agreed: and in answer to this, on the part of unbelievers, the writer gave a list of 120 names, with 120 books—a great many of them standard books—and some of the writers men of great eminence in the Church, all of whom, without exception, were quite unanimous that the end of the world would occur before the year 1890. Well, we have already come to August, 1894, and here we are! One or other of two conclusions we must accept: either that all who came before us were ignorant, stupid men, who did not know what they were about, and that we are the wise men who are going to succeed where they failed; or as an alternative solution, which I am certain is the true one, that all these great men followed an utterly false system, for God has not intended that His people should be able to fix the chronology of things to come. The prophecies were given to warn and guide us, and to influence our hearts and lives, and that without reference to the year or date at which they are to be fulfilled. Do not let us be carried away with false ideas.

The coming of Christ is not some strange thing that faddists have imported into Christianity: it is part and parcel of Christianity. No one has any right whatever to call himself a Christian who denies

#### THE COMING OF THE LORD JESUS CHRIST.

The time of that coming cannot be fixed by comparison with historical events recorded on the page of human history: it is connected with this great event—the only event in the history of God—the Cross of our Lord Jesus Christ, “Ye do show the Lord's death till He come.” And as certainly as the Lord Jesus Christ died upon this earth, as certainly as, standing in the midst of His disciples on the Mount of Olives, He was caught up into heaven and a cloud received Him out of their sight, so certainly He is coming again. And now I turn away from that for a moment to approach this from a different standpoint, and in a different way. I shut my Bible for the moment, and I ask every thoughtful person here,

#### WHAT IS COMING IN THE FUTURE?

It is wonderful what children think about. I could tell you of a little girl who the other night, when her mother came home late, was still lying awake, as you mothers know children will lie awake, and she exclaimed, “Oh, mother, I was just thinking what is there beyond the sky? Must not there be more space beyond the stars?” It is not only little children that want to know what is beyond the stars. And as with space so also with time. They hear

the world has lasted so long, and they want to know how long it will still last. And it is not children only who want to know these things, everybody wants to know them. Everybody too is expecting a “Millennium.” In America they say the reign of democracy is the Millennium. If it be so, all I can say is, I hope we shall not have a thousand years of it. Even the Anarchists have their Millennium. They are certain that if they could bring about what they preach, the whole world would be happy; but they have a very strange way of doing it! Oh, what a disappointment and failure life is, if we shut out God. Here we are in our various circumstances and relationships—father, mother, child, husband, wife, brother, sister—we live a little span, and down we go; and what is coming after? Think, too, of all the suffering and toiling of “God's unremembered poor”—is this to go on for ever? What is it that you and I, who have the Bible in our hands, are looking for? What is going to happen in the future? It seems as natural to human nature, because we come from God, to crave for some great change that is to

#### BRING PEACE AND GLADNESS TO THE WORLD,

as it is to be hungry or to be weary. Let me take the next step. If you have never thought of this difficulty, I want to put it in your mind; for there is nothing to make people think, nothing to make people interested, like a difficulty. Did it ever occur to you that, if God is almighty, if God is all-wise, if God is full of love, He seems to take very little notice of all that is going on in the world? Well, I have a position of some trust and responsibility in London, I will not tell you what it is, but I tell you this, that, if I showed myself as indifferent to wrong-doing in London as God appears to be, I should soon get the right-about face. Does God take no notice of all the wrong things that go on in our midst? The sun rises and sets upon abounding iniquity. Men may sin and blaspheme as much as they like, and God takes no notice of it! The wicked may flourish and prosper, and the righteous may be oppressed, but Heaven is silent! What is the explanation of it all? How many in bitterness of soul have thought out the problem, and have made up their minds that God is a myth, that there is no such God as the Christians speak about. Have you any answer to give them? The Heavens are silent, and

#### GOD SEEMS TO TAKE NO NOTICE

of all the wickedness that is being done, for this simple reason, that the Lord Jesus Christ, having been put to death in this world by wicked hands, is now sitting at the right hand of God, and He has made the throne of God a throne of grace, and now there is nothing but peace and pardon proclaimed to the sinner. No matter how wicked he is, whatever his circumstances, whatever his course in life may be, nothing but “pardon and peace,” such is the message which goes forth; the amnesty is being proclaimed, and God is waiting! He is long-suffering, “not willing that any should perish, but that all should come to repentance.” Therefore it is that

a silent Heaven reigns over us to-night, that God does not exert His power to put down evil. The last word that God has spoken is

#### A WORD OF PEACE AND PARDON THROUGH THE GOSPEL,

preached by the Holy Ghost sent down from Heaven. When God breaks the silence again, it must be judgment, and only judgment; but this is the day of Grace, and there can be no room for judgment in the day of Grace. Do you all understand this? If a man commits next Sunday the most heinous crime that has ever startled this neighbourhood, you know what will be done with him if he is caught; he will simply be locked up. He cannot be tried, he cannot be judged or condemned. You can only lock him up, because, thank God, our English law recognises the “Lord's Day,” and no court can sit on that day, no judgment can be pronounced on a criminal: he can only be locked up till the Lord's Day is over; but when the Monday comes round he can be brought before the magistrate and be dealt with. This is the day of Grace, and there is no criminal court sitting in Heaven. God is long-suffering to usward, “not willing that any should perish, but that all should come to repentance”; and with this text I link another, “He knows how to reserve the unjust to the Day of Judgment to be punished.” It is locking up the criminal on the Sunday, in order that he may be brought up on the Monday. This is the solution of that difficulty that makes Atheists of some men, and that troubles the heart of many an earnest thinker, and brings bitterness even into the hearts of His people, if they forget these things.

The Book of the Revelation, the first chapter of which my friend has read to you to-night, is just the last message God has given in this wonderful book, the Holy Bible, the gathering up, as it were, of every promise that ever had been given to His people, that He is going to break the silence, going to declare Himself in this world. In the last chapter (Rev. xxii.) and in the seventh verse, we read, “Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this Book.” And then, farther on in the chapter, “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Whether, then, we approach this subject with an open Bible as to the

#### FULFILMENTS OF THE PROPHECIES

God has given, or whether we approach it from the standpoint of our own thoughts and imaginings, we come back to a craving that God would break the silence. We strain our eyes to see some sign of His coming. We strain our ears that we may hear His approach. And the explanation of His seeming “slackness” is “long-suffering.” He is not forgetful of His people's cry. He never forgets it. In Egypt long ago they thought Him indifferent; they had their sceptics and atheists as they winced under the taskmaster's lash, and God was silent: but at last the

silence was broken by the words, "I have surely seen the affliction of My people, and have heard their cry, for I know their sorrows." There was not a tear that fell but He witnessed it. There was not a cry wrung from them by their oppressors but He heard it.

HE IS NEVER INDIFFERENT TO THE CRY  
OF HIS PEOPLE.

There was not a wrong inflicted on them but God was indignant at it. As Ps. vii. (R.V.) says, "God is a righteous judge, yea, a God that hath indignation every day." He is indignant at what is going on in the world; and instead of having your hearts and lives soured by the thoughts you cherish because of the evil going on around you, if you would but come over to God's side and see these things in fellowship with God and in sympathy with His purposes and plans, instead of being soured by them, you would experience that elevation of soul which fellowship with God always brings. Let us learn to live with God as to the circumstances and events of our daily life.

Now in these desultory remarks I have said this hope of the coming of Christ is not some strange thing imported into Christianity, but an inseparable part of it; and, moreover, it is but the answer to questions that every thoughtful man raises as to the future. Learn to bring this into your daily life. In these days, when there is no persecution, there are many Christians whose Christianity is very much like their Sunday clothes. It is not a part of themselves. They have their Monday dress, and they have their Sunday dress; they have their Monday habits and ways, and they have their Sunday habits and ways. Am I saying anything hard? Is it not perfectly fair and true? Is it not true in a great measure indeed with every one of us? Is not our Christianity to a large extent something outside ourselves, instead of being part and parcel of ourselves? The opposite of that is the meaning of that word in the Epistle of John, "He that believeth on the Son of God hath the witness in himself." Some people seem to think this means some sort of feeling or a testimony of some kind apart from God's Word. There is indeed a witness to sonship borne by the Holy Ghost, for "the Spirit witnesseth with our spirits that we are sons," and thus it comes natural to us to say "Abba, Father." But what this speaks of is not even that. When we were unconverted sinners what God has written in this Word was outside ourselves altogether. Just like that poor man—you know the story—in the hospital ward at the infirmary, who, when the chaplain came along and asked him about his hopes for the future, pointed to a text-card over his head, and said, "Them's my sentiments." But with the Christian who "hath the witness in himself," this which was once but a dead Word in a Book, has become, in the power of the Holy Ghost whom God has given to this end, a living Word, and he has received it as such, and it is now part and parcel of himself. It is the secret of the Lord between Him and the believer. He possesses this testimony that God has spoken to him; it is a reality, a part of himself. And so ought it to be

with regard to all our Christianity, all our hopes. You ought not to be a person who holds the doctrine of the Advent; if you are a Christian you should be one of those who hold it

AS A LIVING HOPE IN YOUR HEART

that the Lord Jesus Christ is coming. And what an ennobling hope it is, what a cheering hope it is! We are poor creatures after all. I know some people are very fond of cherishing proud thoughts about themselves. But the Apostle Paul tells us in the 12th of Romans, "By the grace given to him" (for it is a thing to say which needs grace) that we are not to be conceited—not to think of ourselves more highly than we ought to think. We are a very commonplace set of people. But in proportion as we have these glorious truths and hopes in our hearts we shall cease to be commonplace. The man who at starting, and in himself, is nothing but a poor sinner, but who has the love of God shed abroad in his heart, and has these glorious hopes as part and parcel of himself, is no longer a commonplace creature. Let us learn, then, to bring in the waste places of our lives, that they may blossom—in other words, that fruit may spring even from the hours of toil in our daily life. Just take it for a single day. It is all very happy here in this meeting, is it not? Well, I am not a prophet, and I do not like prophesying, but I will prophesy something now, namely, that a good many of you who are here to-night will, when you get home, find there something of a kind which would in your unconverted days, when you were accustomed to swear, have brought from you a good downright oath. Well, if you do find something calculated to lead to that, what is going to be your attitude and conduct? Do not misunderstand me, I do not want you to be ninnies. The Christian should be master in his own house. But there is a right way and a wrong way of accomplishing this—a Christian way and an unchristian way. Which is to be your way? Perhaps one of the children has smashed a window. Or, if your wife is not here, or your husband, perhaps she or he is doing something at this moment that will very much vex you when you get home. Are you going to live as one who has the Lord Jesus Christ as your Saviour, and who is looking for Him to return. And so to-morrow morning you have a hard day before you, perhaps, and your circumstances are uncongenial, and one thing after another in your work, from early morning till you finish, is likely to ruffle you and to

SPOIL THE BLOOM OF YOUR CHRISTIANITY.

What is to be your bearing? Is the hope of the Lord Jesus Christ's coming to be a living power in these circumstances to keep you? Are you to live, as the Word says, like men who are waiting for your Lord? What a wonderful thought this is! This makes Christianity a living power and a joy and a blessing. Get hold of this, that

EVERY CHRISTIAN IS A MAN WITH A  
SECRET.

If word came to you to-morrow morning by the post that you had come in for a hundred pounds, think how would a secret

like that affect you? You might be told not to tell it, but all day long those about you would see something strange in your conduct; they would say, "He has some secret. I wonder what it is." They would see it in your face, and would try to find it out. But would a hundred sovereigns lying at the bank for you be a greater thing than this—the riches of Christ, that cannot be measured, that you are His own, and that He is coming for you? The Apostle says, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, for we were with Him in the holy mount, and saw His glory." It is not a legend, an old wives' fable; it is a truth, a reality, that He has saved us, that He has died for us to redeem us and give us eternal life, that He has given us the Holy Spirit and made us children of God and heirs with Himself. And we are joint heirs of God with Christ, and He is coming back for us. Here is the secret to carry with you into your daily life, in your workshop or your office, as you stand behind the washtub or in your kitchen; whatever your circumstances may be, here is "the secret of the Lord with them that fear Him." Let us be Christians not in name only.

THE WORLD IS FULL OF SHAM CHRISTIANS  
NOW.

There is no persecution, nothing to test people. But let us be real, and then God will bless us. Well, I scarcely know when to stop, but it seems to me that I have talked long enough. I do not want by going on too long to efface the good of anything that has been already said, and therefore I will conclude as abruptly and as unceremoniously as I began. May God bless every one here who has named the name of Christ, and teach all such to depart from iniquity.

THE COMING BRIDEGROOM.

"I come quickly."

SAINTS, arise! the Bridgroom cometh!  
Joy and gladness speed His way;  
Trim your lamps, and greet His coming  
With the sweetest nuptial lay.

Hark! His chariot wheels are sounding!  
For His own He comes apace;  
To unfold, as them receiving,  
All the glories of His grace.

Rise! go forth to greet His coming  
As the "Bright and Morning Star";  
Strain the eye to catch the radiance,  
Beaming brightly from afar.

Strike the desert tent; no longer  
Night allureth to repose;  
Morn is nearing—cloudless, peerless,  
Nought of shade our morning knows.

They who from heaven's glorious portal  
Saw their Lord in sorrow here,  
Now shall see Him, glad and glorious,  
In the robes of light appear!

Hallelujah! hallelujah!  
Only victory, victory now!  
Hallelujah! Hallelujah!  
As before our Lord we bow!

ALBERT MIDLAND.

ALEXANDRA HALL, BLACKHEATH.

DR. MCKILLIAM lectures every Sunday afternoon, at 3.30, and every Thursday evening, at 7.30. These lectures are open to all.

## GOD'S PURPOSES REGARDING ISRAEL AND THE NATIONS.

By REV. A. WILKES, B.A.

### II.

THE salvation of both Jew and Gentile will be effected by God in the course of the several series of judgments which shall proceed out of the throne of God, by whatever means, or by whatever agencies, human or Satanic, they will be introduced. These judgments will have the effect of not merely hardening, but of making manifest the possession by devils of those that shall perish (Rev. xvi. 9, 11, 21), whilst they will be the means of grace and of salvation to the elect. In the case of these it will be found true that when God's "judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi. 9).

There will be three distinct orders of what might be called *impersonal* judgments—those under the seals, those under the trumpets, and finally, those under the vials. These several judgments will not run parallel with nor overlap each other. They will occur in chronological—it may be in rapid—sequence. Those under the seals, which will be universal in their application, might be explained upon natural principles. Those under the trumpets, which will, for the most part, be very circumscribed in area, will, however, be distinctly miraculous. So will those under the vials, which will be of increased intensity and of universal application.

The rapture of the Church will be the signal for the advent upon earth of the fourth beast of Daniel, "dreadful, terrible, strong exceedingly; it will have great iron teeth; it will devour and break in pieces, and will stamp the residue with its feet; it will be diverse from all the beasts that had been before it; and it will have ten horns" (Dan. vii. 7). Under the figure of this beast

THE ROMAN EMPIRE WILL BE RESTORED, after having been in abeyance for many centuries. "The beast was, is not, and is about to come up out of the abyss, and to go into perdition" (Rev. xvii. 8). The origin and the destiny of this resuscitated empire is here clearly revealed. This fourth beast is explained to be "a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (Dan. vii. 23).

This imperial beast which shall exercise sway over the whole earth is one and the same from the rapture to the revelation of the Lord, although it is seen to change its form in the progress of events. The forms or phases change, but the identity remains throughout. By anticipation it is introduced to us as having the ten horns, although these will subsequently arise, even as the little horn shall arise after them.

The beast, in his first form, relentless in cruelty, exceedingly dreadful, terrible and strong, expending all his force in destruction, utterly destitute of intelligence, corresponding perfectly to a state of universal

anarchy and lawlessness, where the very semblance of government and order has disappeared. The beast exhibits this form during the administration of all the judgments. But after the judgments of the vials, under the direction of Satan, the ten horns come into view. For a brief hour ten confederate kings—symbolised by these horns—become identified with the beast, whose entire body is now seen to be covered with names full of blasphemy (Rev. xvii. 3). The horns constitute the second form or phase of the beast. The temporary rule under these blaspheming kings will be not less Satanic than the anarchy which had preceded it.

We have seen that the imperial beast, in its first phase, will exercise only hellish force, without one gleam of intelligence.

#### THIS ATHEISTIC ANARCHY IS MARKED EPISODICALLY,

under the fifth seal, by the martyrdom of certain of the godly remnant whose souls under the altar cry to the Lord with a loud voice in language appropriate to them and to their dispensation, but which would be wholly inappropriate to saints in the dispensation of the Church (Rev. vi. 9, 10). It is, doubtless, because of this slaughter under the fifth seal that the Holy Spirit has drawn aside the veil in the 7th chapter, that we may see the great security and the ultimate salvation of every elect child of God.

It is not until the rise out of this universal anarchy—after the accomplishment of the judgments—of the ten kings that "Mystery Babylon the Great," or Christendom, who will be found sitting "upon many waters" (xvii. 1), that is, who will exercise sway over "peoples and multitudes and nations and tongues," "drunken with the blood of the saints and with the blood of the martyrs of Jesus"; who will have "committed fornication with the kings of the earth"; and who will have made the inhabitants of the earth "drunken with the wine of her fornication" will be destroyed. "And the ten horns and the beast," who will cherish and support her, so long as she shall serve their purpose, "shall hate the harlot, shall make her desolate and naked, shall eat her flesh, and shall burn her utterly with fire" (Rev. xvii. 16).

This figurative language may be easily understood. The utter spoliation of Christendom by the kings, and the subsequent destruction by them of everything that they shall not value, is here clearly revealed. Under the figure of "fornication," the unholy alliance of these ecclesiastical systems with the secular powers is revealed. And it is unmistakable, seeing that the ten horns (the later development of the beast, with which they are here identified) shall hate the harlot, shall spoil her, and destroy her, that Christendom will not be destroyed before the rise of the ten kings.

It would seem certain that the harlot, seated upon the beast, will comprise all the established ecclesiastical systems which will then prevail, and that they will be, one and all, morally identical with the Pupal system, which will then have reached its greatest height of corruption. The Papacy will then be "Mystery, Babylon

the Great, the Mother of the Harlots," and the several ecclesiastical systems ranged beneath her, and around her, and united to her, will be her daughters. The fact that the beast carries the harlot teaches that these ecclesiastical systems will prevail in every country under her sway.

By this time

SECTARIAN RELIGION WILL NOT EXIST.

The sects, as distinct from the systems established by the secular powers, will have been disintegrated, and will have been absorbed into the prevailing atheism, except "the saints and the martyrs of Jesus" in them, whose blood the harlot shall have drunk. Martyrdom by the harlot is historic indeed, but the martyrdom by her during this period shall cause history to be forgotten—so numerous will be the martyrs, so terrible their sufferings, so copious their blood, which shall make her and all her daughters drunken to the full.

Thus far, it would seem that the Jews, except those who had perished under the fifth seal, will have escaped martyrdom. "Their fellow servants also, and their brethren which should be killed even as they were" (Rev. vi. 11), will have remained unharmed. It is clearly implied in Rev. vi. 10-11 that the martyrdom of these would prove to be the final deed of Satanic hatred, and would be the signal for the revelation of the Lord (Matt. xxiv. 29, 30). In Daniel (vii. 8) we learn that as the prophet "considered the horns, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots." St. John, in Rev. xvii. 12, states that the ten kings "receive authority as kings one hour with the beast; these have one mind, and they give their power and authority unto the beast . . . for God did put in their hearts to do His mind, and to come to one mind, and to give their kingdom unto the beast."

The "little horn" of Daniel, who is another king that "shall arise after the ten kings,"

IS THIS BEAST.

And this beast is the eighth beast of the Apocalypse. This little horn had "eyes like the eyes of a man, and a mouth speaking great things . . . and his look was more stout than his fellows" (Dan. vii. 8, 20.) Daniel beheld and saw that "the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom" (vii. 21, 22). This horn "shall speak words against the Most High, and shall wear out the saints of the Most High, and he shall think to change the times and the law, and they shall be given into his hand, until a time, and times, and half a time" (vii. 25). As Daniel is the prophet of his people, the "saints," here as well as in the Apocalypse, are *exclusively* the godly Jewish remnant assembled in their land, previous to the final scene.

The kings ranged under the beast, and distinctly subservient to him "shall war against the Lamb" (Rev. xvii. 14). This

war is subsequent to the "war with the saints" (although, in the fullest interpretation, war against the Lamb is identical with war with His saints), and is a prophetic anticipation of the final conflict recorded in Zech. xii., xiv., and in Rev. xix. This little horn is, in a word, the final form or phase of the terrible fourth beast of Daniel. Terrible as this beast will be in his earlier phases, he will be infinitely more so in this final one, for he will not only exhibit the cruelty, the violence, and the strength of the beast heretofore, but he will himself be the supreme expression upon earth of Satanic intelligence and acumen. Hence, following up the blasphemy (with the names of which the beast had, heretofore, been full) he "opposes and exalts himself against all that is called God, or that is worshipped, so that he sits in the temple of God; sets himself forth as God" (2 Thess. ii. 4). Before he had proceeded to this extremity "he had opened his mouth for blasphemies against God, to blaspheme His name, and His tabernacle, even them that dwell in the heaven" (Rev. xiii. 6). So commanding and powerful will he be, that "all that dwell upon the earth shall worship him; everyone whose name hath not been written in the Book of Life of the Lamb that hath been slain from the foundation of the world" (xiii. 8).

Almost immediately after the establishment of this little horn,

#### THE SEVENTIETH WEEK WILL BE RESUMED.

Antichrist (the little horn) will then "make a firm covenant with many in the land for one week" (of years, Dan. ix. 27). The firmness of this covenant implies the extremely dangerous position at this time of Israel in the land, by reason of the renewed hostility of the nations. Under the ægis of Antichrist there will be deep Satanic peace, harbinger of the wrath that shall follow. By lies and flatteries the coming prince will deceive, draw around, and bind unto himself the whole nation, save the elect. This covenant shall be such a masterpiece of Satan that it would, if possible, deceive even the elect. The multiplicity of sacrifices and oblations in the newly-erected temple, and the character of the worshippers during this period, are graphically described in Isa. i. For forty and two months (Rev. xiii. 5) until "the midst of the week" this state of things shall obtain in the land.

In Rev. xii. the little horn, or eighth beast, is more fully revealed. He is seen to include in himself the Satanic trinity. First, the "great red dragon . . . the old serpent, he that is called the Devil and Satan, the deceiver of the whole world" appears to view.

#### HE IS THE FIRST PERSON OF THIS TRINITY.

There had been war in heaven. Michael, the archangel, with his angels had fought against his former peer, who also was supported by angels. The result of the conflict was that Satan "was cast down to the earth, and his angels were cast down with him" (xii. 9). "Woe for the earth and for the sea, because the devil is gone down to you, having great wrath, knowing that he hath but a short time" (xii. 12). The sea, in symbolical language,

means the nations; the earth, the land of Israel.

The dragon immediately centres his wrath upon Israel (symbolised by "the woman arrayed with the sun" (xii. 1), whose man-child, Christ, whom he had sought to devour had been "caught up unto God, and unto His throne." He then proceeds "to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus" (xii. 17). All this is in perfect agreement with the teaching of Daniel already referred to.

The thirteenth chapter explains how he carried on this war. The dragon "stood upon the sand of the sea," and forthwith brought out of the sea (of nations) the first beast.

#### THIS IS THE SECOND PERSON OF THE SATANIC TRINITY.

Without any delay, "the dragon gave him his power and his throne, and great authority." This is the point of time at which Satan will take personal possession of the Antichrist.

From this moment scenes upon earth, especially in the land of Israel, altogether unprecedented will take place. The effect will be immediate. "The whole earth wondered after the beast, and they worshipped the dragon, because he gave his authority unto the beast, and they worshipped the beast, saying, Who is like unto the beast? and who is able to make war with him?" (Rev. xiii. 4). The beast is enraged against God, against His worship on earth, against the raptured Church (or against the heavenly-minded who were upon earth). He receives power "to make war with the saints (the remnant), and to overcome them, and also authority over every tribe and people and tongue and nation" (xiii. 7).

This chapter implies that the middle of the seventieth week is reached. All that will have taken place hitherto is quite compatible with the residence of Satan and his host in the heavens. But all that shall take place during the latter half of the seventieth week, especially in the land of Israel, is only compatible with the personal possession of Antichrist by Satan himself, and the possession of those who shall be his agents by the angels cast down with him.

The beast from the earth (that is, from the Holy Land), or false prophet, now comes upon the scene. He is the third person of the Satanic trinity. He will confine his action exclusively to the Holy Land. He will exercise there all the power of the first beast, as his delegate. Forthwith the covenant will be broken, and the abomination of desolation set up in the holy place. The Satanic action of this beast is described in Rev. xiii. Possibly the living and speaking image of the first beast, which the nation itself will be compelled to make, is not only the abomination of desolation, but, seeing that it commands that itself be worshipped, is also the fulfilment of 2 Thess. ii. 4, in the absence among the nations of the Prince. This beast from the earth will resemble, in his principle of action, the third Person of the Holy Trinity, for he too will "not speak from himself."

#### THE LAND IS AGAIN THE SCENE OF ASTONISHING MIRACLES.

Those once wrought there by the Lord will be eclipsed by those wrought by the second beast. He will assume the gentle aspect of the Lord, but his speech will immediately betray him to the remnant. In 2 Thess. ii. there would seem to be the revelation of but one man, the man of sin, the son of perdition, but upon closer study both the beasts of the Apocalypse may be seen, the first in the fourth verse, and the second in the eighth and following verses.

(To be concluded next month.)

#### THE COMING KINGDOM AND THE COMING OF THE KING.

##### III.—THE FEASTS OF JEHOVAH.

BY H. FORBES WITHERBY.

ON two previous occasions we drew attention to the way in which God, in His ways with man from the earliest times, has evidenced His purpose concerning the kingdom that shall be established upon the earth. We will now glance at a very important instruction which was ever before the mind of His nation, Israel, so long as it maintained the Jehovah-ordained worship. "The feasts of Jehovah" were an integral part of Israel's religious life, and these feasts presented, not only a remembrance of Israel's past deliverance, but also a promise of that which should be enjoyed in the future. In them, the death, resurrection, and ascension (or a great result of the ascension) of Christ at His first coming, and the glorious future for the earth that will follow upon His second coming, were, year by year, rehearsed, as it were, by the nation before Jehovah.

While we look at these feasts, we have to bear in mind that they were Jewish, and that they ordained for Israel. But the instruction contained in them reaches beyond the boundaries of the chosen nation, for in them we have symbols and teaching relating to the Gentiles, and much that is designed for the Church of God: nevertheless, whether the Church or the Gentile be in view, the main teaching is in connection with Israel.

Having the Gentile and the Church of God before us as well as Israel, we ask our reader, by way of introduction, to take a hasty glance at the religious year of Egypt, as established when Israel was captive in the land; and we do so in the interest of the broad principle of the final ingathering and blessing of the earth, which the feasts of Jehovah foreshadow. The enemy from the very first, sought to deprive man of the hope which God would have reign in the human heart, and by unsuppressing the meaning of times and seasons, days, months, and years, Satan wrought in the early ages after the Flood to his own advantage. He used the calendar to glorify himself and his demons, and turned to the homage of false gods, the course of the sun through the heavens, the moon in her months, and the rising and setting of the stars. If Christian people would only reflect a little, they would not so lightly regard the calendars of Christendom,



the position occupied by old pagan sanctities—re-named it is true, but none the less demons.

The Egyptians—when Israel was enslaved by them—were a very religious people; the divisions of time were dedicated to deities, and

#### HOURS, DAYS, MONTHS, YEARS, AND CYCLES OF YEARS

were all religiously honoured, their religion being based upon sun and star worship and the deities which were connected with the heavenly bodies. The hours were called after the names of twenty-four genii, each of which was represented by a star, so that to be born under a lucky or unlucky star meant something; the days had each a guardian deity; and the months were peculiarly devoted to gods and goddesses. The calendar was prolific in saints' days (demon-days might be a more appropriate expression), and every person was under the guardianship of one or other of these patrons.

The twelve months were composed of thirty days, making a total of 360 days for the religious year, while the civil year, like our own, was composed of 365½ days, or a little less. Hence it was that the religious year, being shorter than the other, moved little by little in a cycle of years through the civil year. The priests, to whom pertained the watching of the stars and the notifying of the day of the new year, knew very well, probably as well as we do, the cause of the difference between the movable year of 360 days and the fixed year of 365 days. The three seasons were fixed periods of time, and as the months were movable, they all passed by slow degrees through the fixed seasons.

The rise of the Nile marked the commencement of the new year and a great period in Egyptian agriculture; and was honoured by a most imposing religious ceremonial, in which processions, bearing of shrines, carrying of banners, burning of incense, and such like pagan pomp were conducted by thousands of priests. Now, by allowing each month

#### TO SLIDE BY DEGREES THROUGH THE SEASONS,

each deity came in, in turn for his share of the special honours of the fixed festival. Hence each god, or each group of priests (for the gods had their respective priests), had no reason to be jealous over the attentions paid to the others.

A calendar abounding with "saints' days," as we may term them, and months dedicated to "sacred" personages, has a very ancient origin, and one by no means "holy" to such Christian people as believe in the power of Satan and his angels. And the same remark holds good in relation to the peculiar ceremonies attendant upon festivals in honour of personages bearing exalted names, whose shrines, vestments, and the like, indicate their origin. We are too willing to regard as merely a superstitious growth in Christendom, the exalting of saints and angels; whereas, in reality, it brings us face to face with a grim pagan reality, imported into the Christian community. The calendar fell early into the hands of Satan, and not

only did the churches of Galatia (who once "did service unto them which by nature are no gods") "observe days, and months, and times, and years" (Gal. iv. 8, 10), but churches now around us do the same.

The ancient Egyptians do not seem to have had a week of seven days in their division of time, though it is supposed that in their earlier history this period was recognised by them. Their months were divided into three periods, each consisting of ten days. Their seasons were also three in number, each being composed of four months. Being an agricultural people, the necessity of regularity in the seasons is self-evident; but, if we were to limit the significance of the Egyptian calendar, and the orientation of their temples merely to sun and star observations for an agricultural end, we should miss the deeper meaning, that by the necessities of agriculture and by the observations of the course of the heavenly bodies, honour was to be given to the gods of the land.

Now the round of the year is of the Creator, and the measurements of time are of His appointment, and sun, moon, and stars are His servants, which, with matchless precision, pursue the paths ordained for them. No one questions the exactness of these courses, and science informs us what they are, while Scripture teaches, that God gave the sun and the moon to rule the day and the night for this earth, and to "be for signs, and for seasons, and for days, and years" (Gen. i. 14, 16). And in this fact alone is sufficient reason for Satan so early stretching out his hand to lay hold of the calendar, and why to our own times such months as May and November are still dedicated to the *Queen of Heaven*—the identical title of one of Egypt's chief goddesses! But we conceive there is a deeper cause still. We learn that God has been pleased to devote a specific period, precise and definite, for the term of this world's history, dating from the day of the fall of man and the entrance of Satanic power over the earth, until the hour of Christ's coming and the setting up on the earth of the everlasting kingdom. This period of time has been, we say, exactly measured out by the

#### UNERRING HAND OF THE ALMIGHTY;

there is no element of uncertainty about it; dates have been fixed by Him, some of which have been already filled up, and the others will be filled up with absolute punctuality. Now Satan, in his use of the calendar, and of the ascertained facts relating to the course of the sun and moon, and the appearance of the stars, as marking out the years, the days, and the moments on the face of the clock of time, adroitly turned this ancient knowledge to his own advantage. Instead of reading the clock to see the approach of the kingdom of God on the earth, it was made to mark for man the months, and days, and the hours which had been devoted to demons! While man finds enormous difficulties in determining precisely in his chronology the years on which various events of history took place, God not only marked out from the beginning what should occur in His chronology, but the events took

place exactly to the time of His appointment. And such as have not yet taken place will come to the hour, as He has planned.

Further, instead of man anticipating an end, a conclusion to time, the round of the year was an

#### ENDLESS CHAIN OF PERPETUAL FESTIVALS TO GODS.

In the divine calendar (as we shall see) *finality* was ever present, the kingdom was yearly before the mind, the coming of the promised Seed, His death, His resurrection, the descent of the Holy Ghost, and Christ's coming again, and the final blessing of the nations under His reign, were never forgotten. The heathen world from the days of the Egyptian calendar has proceeded, generation after generation, as if this world would endure for ever, and, alas! in Christendom similar thoughts seem to prevail. But in our own times we are face to face with these amazing realities—the Church is arousing to the coming of the King and the coming of the Kingdom—the Jew is awaking into a national existence—socialism and the masses are combining in view of a kingdom on earth and a salvation *without Christ*. We use the words of socialist teachers, "without Christ," who, though they know it not, are preparing for the kingdom of Satan; which shall be in force when the Jews, in unbelief of the first coming of Christ, shall rebuild their temple, and the Church, which loves Him who died for her, shall be on earth no more, but with Him in glory awaiting His reign over the earth.

With the fact before us of the use to which the calendar was put in the pagan world, we have sufficient reason for Jehovah, while Israel was still in the land, changing the order of the year for His redeemed people. At the same time, we venture to think there may be another reason still for this change. The uncertainty attending the determination of the correct date for the commencement of the year in ancient times, and also for the year of the world's history in which we live, is well known; and it may be that, as God was starting afresh with His people, He placed again the order of time on its true footing. Possibly the proper beginning of the year had been lost in paganism, and the yearly measure of time, as was then received by man, needed adjusting. Man's timepieces may have lost or gained, and God may have corrected them by His clock, which cannot by any possibility vary. Here is an interesting subject for such as are gifted in the knowledge of dates, and one which it is possible some of our readers may care to handle. We venture to suggest that

#### THIS BEGINNING BY GOD OF THE YEAR

has in it a specific design, and that, if we could with unfailing certainty state what this date is, we should have a most important time-mark to work from, both backwards and forwards. The year of Israel's departure from Egypt read by the constellations, which the Egyptians held as sacred, and used as a fixed date for a beginning of a period of time, would open out some interesting inquiries and teach

ings in relation to the divine purposes concerning the coming kingdom on the earth.

When Israel was still in Egypt, Jehovah commanded saying, "This month shall be unto you the beginning of months, it shall be the first month (or the head of the months) of the year to you" (Exod. xii. 2). "To you," to redeemed Israel, in distinction from the Pagans, the Gentiles; to God's own people in contrast with the demon-worshipping world. "The month Abib" (xiii. 4) thus became to Israel the first month of the year, and its first day was their New Year's Day, and quite a different New Year's Day from that of Egypt. This month was not called after the name of a person, but signifies an ear of corn. "The month of the ear of corn," the fruitful month, the life out of death month, as we may interpret the ear of corn, was the first month of the year to them. No doubt Israel knew the sign of the constellation of the ear of corn, the promise of life and fruit. All other months followed Abib, and not according to their names (for we are merely looking at the books of Moses), but according to their numbers, and they pursued their course through the year as the second or the seventh month.

The moral significance of this new beginning is very beautiful, and is of very gracious spiritual application to the Christian. Israel's beginning was through redemption, through the death of the paschal lamb; their career of life and fruitfulness opened up solely through the blood shed for them; and the Christian rejoices in this view of Abib for himself; for he has life through the death of Jesus, and this to him is indeed his beginning before God. But soul-stirring as this is, it is application, not altogether interpretation, and we look to the nation of Israel to read the true meaning of the change in the year wrought by Jehovah.

Israel could not but see that henceforth to them ("to you") the demons that had ruled the Egyptian months were to be of the past. And on Mount Sinai Jehovah emphasised this their privilege: "And in all things I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth" (xxii. 13). They had been in the habit of describing the hour of the day by the name of one of the twenty-four genii, and the period of the week by another demon's name, and the month of the year by that of another; or at least they had been in the habit of recognising these genii or demons in a relation to the hours of the day and the days of the month. It was impossible in Egypt to fulfil any duty without doing it to the devil and his angels. Now when we consider this fact, and read in its light the religiousness of our own day, which would appropriate certain hours to specific religious use, and have times in the day when one may enjoy the world, and other times in the day when one should be pious, we are constrained to acknowledge that this religiousness is of the pagan type. If it be evil to go to certain places of amusement at eight o'clock in the morning, it is equally evil to go to them at ten o'clock

in the evening. We shall see presently that in the feasts of the Lord, holiness was enjoined upon the redeemed people for the whole typical period of their course upon earth. Again, these old pagan notions of devoting certain days and months to different deities should be duly balanced in the mind, and Saint So-and-so day, Saint So-and-so month, should be treated with correct horror, for several of these dates are those of pagan festivals, and several of these "saints" are simply demons christened with holy names! Let those who love and revere antiquity dig about in the ruins of Egyptian temples, and not a little of the "venerable," that is regarded as sacred in Christendom, will be found to be simply of pagan origin. We hope to continue this subject in a future article.

## THE FUTURE OF THE JEWS AND JUDAISM,

Chiefly as Revealed in the New Testament.—I.

By W. THEOPHILUS ORD.

(Contributed Article.)

"JERUSALEM shall be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled." With these words our Lord indicated the time when the period of the rejection of the Jews would cease, and when, the Gentile nations being given up to judgment, having gathered a people out of them for His name, His dealings will again be resumed in love and pity with the Jewish nation. For this purpose the Jews will be gathered together and existing with some degree of national independence in Palestine. The Temple will be built and its services re-established. But the one great event which instantaneously closes the times of the Gentiles, we are clearly told, is to be the rapture of the saints,—that glorious prospect to which all who love their Lord in sincerity and truth are looking forward, which may happen any day and hour, but which must, we believe, occur in at the most a *very few years*.

These facts are familiar to most of the readers of THE MORNING STAR. We propose in these papers to examine certain passages of Scripture, more especially portions of the Book of Revelation, in the light of the twenty-fourth chapter of St. Matthew's Gospel, which—so far as God's future dealings with the Jews is concerned—provides the key to its interpretation, and prayerfully trusting to our Lord Jesus that He may graciously guide our thoughts by His Holy Spirit, endeavour to describe the sequence and nature of those events which are of such terrible importance to our Jewish brethren, more especially to those of them who do not yet recognise our Blessed Saviour as their Messiah, as well as to those who, recognising Him as their earthly Messiah, have not individually accepted Him as having shed His precious blood in atonement for their sins.

The key to the correct understanding of Matt. xxiv. is doubtless given in the third verse. We must remember that our Lord is speaking to His disciples as Jews, and dwells entirely on that view of the future with which, as Jews, they are chiefly con-

cerned. The portion of this prophecy which is specially intended for Gentile Christians is given by St. Luke (chap. xxi.). The

QUESTION ASKED BY THE DISCIPLES IN MATT. XXI. 3 IS THREEFOLD.

First, "When shall these things be?"—that is, the destruction of the Temple, which had just been foretold them. Secondly, "What shall be the sign of Thy coming?"—by which, as Jews, they meant Christ's coming again to deliver them, take up His kingdom, and reign at Jerusalem. Thirdly, "What shall be the sign of 'the end of the world?'" or "the consummation of the age?" as it may be more correctly rendered.

It is in the answer to these first two questions that the Jews are chiefly interested. Our Lord's reply to the first is given in verses 4, 5, and 6, terminating with the words, "but the end is not yet." Verse 7 begins to enumerate the signs of their Messiah's return with the word "for," the full meaning probably being, "because, when the end does come, it will be ushered in by these events," as enumerated in the seventh verse. A contrast is thus implied between the far greater calamities when "nation shall rise against nation, and kingdom against kingdom," which characterise the final period ushering in "the beginning of travail" (ver. 8), and the "wars and rumours of wars," at which the Lord adds, "See that ye be not troubled, for these things must needs come to pass first, but the end is not yet." These are to be frequent during that interval, which in St. Luke is described as "the times of the Gentiles." The seventh verse therefore properly begins the subject of Jewish history as still future.

I do not propose to go into the passages which convince us of the return of the wanderers to their holy fields again. We are probably watching the commencing process with joy and amazement at the wonderful dealings of God. The return of the Jews is indeed already in progress. Although comparatively few have yet settled down in Palestine, the number increases year by year as hindrances are removed. It nevertheless seems probable from several passages of Scripture that this event will be hastened on presently by the action—concerted or otherwise, of the European powers. We may, dimly perhaps, perceive how this will very likely come about. As persecution in Russia and other countries drives out vastly increasing numbers of poor, destitute Jews, England—almost the only country which leaves her ports still open for their entrance—will certainly suffer more and more in her labour markets and poor-rates through their advent. It seems improbable, from the lack of support Lord Salisbury recently obtained to his Bill introduced into the House of Lords with the idea of preventing this immigration, that we should ever shut our gates entirely to the entrance of our persecuted Jewish brethren. It seems far more probable that when the question has to be solved, as sooner or later it evidently must, the method will be for England, either alone or in concert with other Powers, by a national movement to carry

ALL THESE ALIENS THAT FLOCK TO OUR SHORES BACK TO PALESTINE,

and probably assist them in colonisation there. Another reason why this seems probable is that, in the event of a reopening up of the Eastern question, which Russian naval aggression in the Black Sea and Mediterranean renders it more difficult every day for the Powers to avoid, will certainly oblige England to oppose some buffer State between Russia's gradual southward march towards the Suez Canal and Egypt. This could not be more satisfactorily effected, and the English labour market at the same time relieved, than by the establishment of a Jewish independent State in Palestine. Isa. xviii. is believed by many to refer to such an event. We know, too, that this will only temporarily check Russia's advance, from Ezek. xxxvii. and xxxix. The land meanwhile will be very likely purchased by Jewish capitalists.

We believe, too, that the Argentine colonies are, in God's providence, only preparatory to a far greater influx of Jews to their native land. It is probable that the unsettled state of South American politics, which sooner or later will surely give the flourishing colonies trouble, coupled with the feelings which the colonists (in whom the Zion idea is always smouldering) will be unable to suppress when they hear of a national movement to Palestine, may in the future bring all the best of these Jews to assist and teach in agricultural pursuits their brethren in the Holy Land. It is not likely that all Baron Hirsch's wealth and munificence will be able to prevent this termination of his generous schemes.

The Jews then comfortably settled in Palestine, their Temple rebuilt, sacrifices restored, the land proved as fruitful as ever, with everything apparently promising prosperity, will soon find troubles begin and sorrows thicken around them. It is to the commencement of these tribulations that Matt. xxiv. 7 refers, from which, however, I turn to compare with it certain passages in the Book of Revelation, which throw much fresh light on the subject. To render this clear will require a brief reference to the scheme of that most wonderful of books of the Bible, the only one to the study of which such a special promise of blessing is attached (Rev. i. 3).

The key to the understanding of the Book of Revelation is given us in chap. i. 19. "The things which thou hast seen" refer evidently to the wonderful vision of Himself which Christ had just vouchsafed His aged Apostle. "The things which are" we perceive to be the messages to the seven churches, containing our Lord's estimate of their spiritual condition and service, which things were then in progress. "The things which shall be hereafter," we are told, in chap. iv. 1, are there commenced. Any passages therefore which concern the future of our Lord's brethren according to the flesh will be found subsequent to this verse. To understand these we must seek for light as to the events or circumstances which so suddenly and markedly divide the events in progress at the period when the vision was given from those which were to follow them.

The "voice of a trumpet" saying, "Come up hither," with the immediate result of transporting the Apostle John "in the Spirit" into the heavenly scene, has surely some deeper significance than a mere narration of the manner in which the prophecy was communicated to him.

In Ps. l. 4, 5, we have a somewhat similar passage, probably referring to the same event.\* The whole of the Psalm is prophetic, and describes God's again taking up His people Israel, with the event by which this is inaugurated. But it is in 1 Thess. iv. 16, 17 that the most unmistakable description occurs, which we there recognise as being the rapture of those, both Jew and Gentile, who have made a covenant with God by the sacrifice of Christ. It is this event which closes the period which, beginning in St. John's lifetime, has been going on ever since, and is described as "the things which are." We believe the events upon earth that immediately follow are described in Matt. xxiv. 7 and onwards; and in Revelation from chap. iv. There we also see the

CURTAIN DRAWN ASIDE

that usually conceals the course of many earthly events, and the spiritual agencies by which kings rise and kingdoms fall, epidemics, famines, and earthquakes claim their thousands, and generally the great political and devastating operations of this world are controlled by His providence and brought about for the furtherance of His plans. These are now revealed with special reference to God's resumption of dealings with His earthly people the Jews.

The scene described in Rev. iv. would be recognised at once by a Jew. The throne occupying the place of the mercy-seat in the holy of holies. Before it the seven lamps, corresponding to the candlestick with its seven lights of the tabernacle. Again, the sea of glass like unto crystal would at once bring to mind the brazen laver in the court of the tabernacle. The immediate surroundings of the throne signify God's resumption of governmental interference and judgment of this world. The rainbow of His covenant with creation, the four cherubims which both Isaiah and Ezekiel saw in their visions, always presented to the mind of the Israelite by the two golden figures on the mercy-seat of the tabernacle. There is another important feature—the twenty-four elders, men with glorified bodies redeemed to God by the blood of the Lamb (ver. 9), the number typical of the completed periods of Judaism and of Christianity, the twelve patriarchs and the twelve Apostles, all alike owing their salvation and position to the completed work of Christ. These, we think, represent all those who have died "in Christ," and have been raised first ("the dead in Christ shall rise first," 1 Thess. iv. 16) at the rapture, and are therefore found ready seated around the throne by the Apostle, who represented "those that are alive and remain," and was caught up in ver. 1, as we may

\* We do not think this refers to the Church. The covenants are not made between God and the Church of this dispensation.—F.D.

suppose, immediately afterwards to join them around the throne.

In this glorious tribunal we see Christ, the "Lamb, as it had been slain," about to assert the power that has been given Him by the Father ("All power is given unto Me in heaven and in earth," Matt. xxviii. 18) in righteous judgment on Gentiles and Jews alike.

We pass on to Rev. vi. 2, where the first messenger of judgment is called forth, one riding on a white horse, conquering and to conquer. We notice

THE CROWN GIVEN HIM IN HEAVEN,

signifying the Divine permission by which, doubtless unsuspected by his representative upon earth, marvellously successful generalship and wars soon crown him with earthly success. It is probable that this conquering being represents the earliest appearance of the head of the ten kingdoms into which the resuscitated Roman Empire is divided, who presently will develop into the Antichrist. In the fourth verse we see one who has power given him, "to take peace from the earth." Possibly this event is the immediate outcome of the aggressive policy of the incipient Antichrist. We may well turn with horror from such a picture, when we look around on the armed condition of Europe. Millions of men only awaiting such a being as was the first Napoleon to plunge the Roman earth into a universal conflagration, the like of which has never yet appeared. And this our Lord in Matt. xxiv. 7 gives as the beginning of the signs of His coming, in answer to the disciples' second question (ver. 3).

A VAST AND DEVASTATING WAR,

in which every nation and kingdom must take part, far more terrible and general than the "wars and rumours of wars" with which we have been familiar all through the present "times of the Gentiles."

In the train of this terrific war follows the inevitable curse of famine, symbolised in Rev. vi. 5 as a black horse and its rider. The next verse shows us the peculiarity of this famine, it affects the necessaries of life (the wheat and barley), but leaves the luxuries (oil and wine) untouched. We can readily understand how this will occur, especially when we remember that nearly all the European nations, except Russia (which was never included in the Roman earth), become every year increasingly dependent for corn on imported grain, and couple this fact with the impossibility of sowing and reaping during times of war. In the wake of famine follows pestilence (Matt. xxiv. 7), seen in Rev. vi. 8 as death on a pale horse, to whom is also attributed death by the sword and by hunger, "and with the beasts of the earth." This last phrase is peculiar, and corresponds to Lev. xxvi. 23. It seems to be connected with pestilence, and considering this in the light of the fact that savage beasts, such as lions, hyenas, serpents, and such like are practically extinct over the fourth part of the earth, to which we are told (ver. 8) these judgments apply—that is, the old Roman Empire—may we not suppose it to refer to the virulent bacilli and microbes

to which, as is now known, every epidemic disease or pestilence is due?\*

Without any desire to dwell unduly upon the horrors of these times, which seem so soon to threaten a Christ-rejecting Christendom, as merely a sign of their probable near approach, we may point out the strange increase in the frequency of epidemic outbursts, which, in spite of modern sanitary science, are constantly threatening us.

To say nothing of epidemic influenza, which now, in the opinion of medical men, has come to stay with us, and has proved far more fatal in the number of elderly and infirm people it has swept off than most of us are aware, we have had cholera in Europe every summer for some years past, and it is only by the most strenuous efforts prevented every summer from becoming generally prevalent. But the most startling fact that convinces us that "the wild beasts of the earth" are preparing themselves for a great slaughter in the near future is the recent outbreak of the

#### OLD DREADED BLACK PLAGUE

in Hong Kong and certain parts of China. Only a year ago, in one of the leading American medical journals, a writer, boasting of the gradual extinction of epidemic diseases, referred to this as having been extinct even in China—its old hotbed—for some fifteen years. Before the ink on his page was dry it had reappeared, and now only needs a little relaxing of quarantine and sanitary precautions to travel, with far greater rapidity over modern high-speed trade routes than it could progress in the middle ages, to Europe, and ravage "the fourth part of the earth" referred to in Rev. vi. 8. When the maintenance of sanitary precautions, quarantine, disinfection of transports, &c., becomes more or less impossible, and is neglected, as it must be in such a universal war as seems impending, this, together with the debilitating effects of starvation, and the number of sick and wounded ready to be infected, will produce a pestilence the like of which was probably never even equalled in mediæval times.

Added to these horrors, which the unbridled passions of wicked men will in a sense (and allowed by God) have brought upon themselves, is one due only to the finger of the Almighty—we refer to earthquakes. These earthquakes are mentioned in Rev. vi. 12; but one in particular, probably that described more in detail in Rev. xi. 13, is especially to be felt in Jerusalem, and will require further notice. It will suffice here to point out the extraordinary frequency of earthquakes in recent years round the Levant and countries bordering on the Eastern Mediterranean. This is so evident as to have become a matter for newspaper comment, culminating this year already in the terrible shocks in Greece and Constantinople, in both of which many people have perished.

It may comfort and sustain those who shrink from the ideas of judgment, which, through the mercy of God, are so

#### FOREIGN TO THE SPIRIT OF THIS DISPENSATION

of grace, if we briefly point out the reason and justice of these punishments. As recently mentioned in these columns, Gentiles share equally with the Jews the responsibility of putting to death our Saviour and Lord. The former crucified Him, whilst the latter delivered Him to them to be crucified. When the Jews finally rejected Him as a nation, and refused the offered pouring out of the Holy Spirit, their conduct culminating in the murder of the martyr Stephen, prompt and fearful retribution fell in the destruction of Jerusalem by Titus, with its accompanying horrors, as depicted so vividly by Josephus. The Gentiles, though equally guilty of the crime, were not considered so ready for punishment, since they were practically strangers to the name of Jehovah, the law, and all the revelations which made the national responsibility so terrible in the case of Judaism. Therefore, God in His mercy decided that they should have the period of grace, in which we still live, during which the Gospel of Jesus Christ should be proclaimed to all nations, "to take out of them a people for His name" (Acts xv. 14). That being accomplished, the remainder of the nations who have rejected the Gospel and refused to listen to the Holy Spirit's influence will be given up to punishment for the crucifixion of Christ and His rejection, of which all who refuse the message of salvation are morally guilty, and for which the Jews have been suffering from the destruction of their holy city to the present time. Righteousness requires that apostate Christendom should be judged and punished equally with apostate Judaism; but this aspect of the subject we hope (God willing) to consider in a future paper.

#### THE LITERAL FULFILMENT OF PROPHECY.

BY CHARLES BREWER.

(Contributed Article.)

ONE of the most interesting and helpful studies connected with the Scripture of Truth is tracing out what God had said in days of old concerning things that were to come, noting the beautiful accuracy of their fulfilment, marking their minuteness of detail, and observing how those details have been fully accomplished.

It would almost seem as if our God had on purpose gone out of His way to surround His prophetic Word with a number of minute details regarding things that were to come, for the very purpose of gaining honour to His holy name, and at the same time to confound human reason and expectation by the hidings of His power, the subtlety of His ways, purposes, and plans regarding His work on this earth.

An intense feeling of delight arises, along with an increased reverence and wonder, as point after point comes before the diligent searcher after truth, as fact after fact is brought to the surface, making clear and plain many of the expressions used regarding the judgments that were to come on offending nations and persons.

#### GOD'S CHALLENGE.

Three times in the prophet Isaiah (xli., xlv., xlvii.) God challenges men to prove themselves gods, by showing beforehand "things that are to come," and to declare what was to be "the end from the beginning." He alone being God, who "maketh diviners mad" and "confirmeth the words of His servants," "He saith, and it is done"; things that shall be, are as if they were; His counsel shall stand, He will do all His pleasure.

In this paper we propose to bring forward a few striking instances in the prophetic word of what God has said "shall be"; then from the Word itself, or from the sidelights of modern history and research, note the marvellous way in which God has caused His own Word to be fulfilled.

One special object that we would keep before us as we proceed is this: that our thoughts should be directed towards the right interpretation of those prophecies that have not yet been fulfilled; for if we find there has been a *literal* fulfilment of details in prophecy which have already been brought to pass, we may reasonably conclude it will be a guide as to how we may interpret, and what we may expect, in regard to coming events, ever bearing in mind as an axiom that symbols are not facts, but simply representations of principles.

#### SEEMING CONTRADICTIONS.

Students of the Word will often notice seeming contradictions in the prophecies. Sceptics and those not spiritually taught frequently make the most of them to their own hurt; those that are taught of God get at His mind, then they find increasing cause for wonder and delight, as they meditate on the ways and methods of the Most High.

Strikingly do we see this in the prophecies that are connected with the first coming of our Lord; the Word made flesh and tabernacling among us. In Isa. vii. 14 we are told "a virgin shall conceive and bear a son"—His name "Immanuel." Who, by searching, could find out God's wondrous plan, purpose, and manner of fulfilment; yet in Matt. i. we find the inexplicable statement solved in a definite, literal manner. The prophet Micah (v. 2) gives us, as the place of His birth, the town of Bethlehem. The prophet Hosea (xi. 1) "called My Son out of Egypt." Isaiah (ix. 1) tells of His coming out of Galilee. No wonder we find from John vii. 43 that these seeming contradictions were the cause of "a division amongst the people." Had not light been thrown upon the prophecies by Matthew and Luke's opening chapters, there would at the present day have been equal, if not more, contention, and all sorts of contrivances to render the various prophecies harmonious.

What could be a more perplexing problem than Ps. cx. 1, as propounded by our Lord to the learned ones in Jerusalem. "How is He, then, His Son?" A difficulty they could not attempt to solve; as difficult to be understood by the wise in these later days who ignore the divinity of Jesus Christ and reject His atonement.

\* We believe it refers rather to the rapid increase of such wild, savage beasts as yet remain in Europe (bears and wolves, e.g.) as a result of the terrible depopulation caused by war.—13d.



## SEEMING IMPOSSIBLE PROPHECY.

A very striking, seemingly impossible, prophecy is that given in Ezek. xii. At first sight it would appear as if there was some mistake in the translation, or some slip of the pen of a too ready scribe. Ezekiel is a captive in Babylon. God tells him to act out before his fellow-captives a striking charade, bids him move his household furniture, carry it out himself at night with a covered face. Having acted out the sign, he explains to his countrymen its meaning, by foretelling the taking of Jerusalem by the Chaldeans, some six years before it took place, he being then over two hundred miles away. All the circumstances connected with the king's flight are portrayed, his being captured, brought to Babylon, where he was to die—"YET SHALL HE NOT SEE IT." The people were to be scattered; only a few poor were to be left behind. This, so unlikely at the time, was in every minute detail fulfilled to the letter. There can be no mistake about it, for God has given us two accounts of its fulfilment, evidently by different writers, in 2 Kings xxv. and Jer. lii. Jeremiah was in the city at the time. He gives a graphic account of Zedekiah, the king of Jerusalem, attempting to escape by night; being overtaken; his sons being slain; then the king's eyes were put out, he chained—most likely with a hook in his nose. The Assyrian tablets show a king served in this way, both blinded, and bridled;—then taken to Babylon and imprisoned till his death. Thus

HE DIED IN BABYLON, BUT NEVER SAW  
THE CITY.

Can anything more striking be brought forward to cause us to wonder and worship? Our God, who doeth as He will, turneth the hearts of kings even as He chooseth.

## RAMIFICATIONS OF PROPHECIES.

There is a point of some importance in connection with the study of prophecy which must not be lost sight of, that is, that there are ramifications in God's prophecies.

When men go into the region of prophecy, they do it in the vaguest and most general way. When Cæsar consulted the Delphic oracle, the answer was "He overthrows the strength of an empire." The result showed that it was his own empire that was overthrown.

A similar instance of cautious ambiguity we find in 1 Kings xxii. 6. The false prophets said, "The Lord shall deliver into the hand of the king." In the Authorised Version the word "it" should be left out, then we have a very indefinite statement. As a rule, wise men never prophesy until after the event: *it would be good if some of our public teachers observed the same caution.*

When God speaks about things to come, He gives no uncertain sound, speaks no ambiguous phrases that may be turned any way, and mean everything or nothing. God's pronouncements are definite, comprehensive, decisive; every word is so uttered as shall point only to one person, one city, one nation; the surroundings are so clear that none can make a mistake or misapply them.

They are also crowded with details, full of special points that increase the comprehensiveness, and point at once to its identity; at the same time they make it more difficult to be fulfilled, for we must keep in mind that the greater the number of details that are foretold, the greater will be the possibility of that prophecy failing in those very details. We are strongly impressed with the fact that there is not a single prophecy uttered by God in His Word but is surrounded by details that are emphatic and special, vastly increasing the difficulty of a complete and perfect fulfilment.

Often a prophecy has a double, and even a threefold fulfilment, each successively being more perfect and complete in the details, such as are to be found in the various sieges of Jerusalem.

Other prophecies extend over long spaces of time, part being accomplished, the other portion yet to be fulfilled. We see this in Isa. liii., Ps. xxii., &c., where our Lord's sufferings, and the glory that is to follow, are spoken of in the same predictions.

Isa. lxi. is another instance. Our Lord in the synagogue at Nazareth quoted ver. 1 and part of ver. 2; when He had read—"the acceptable year of the Lord"—He rolled up the scroll and said: "This day is this Scripture fulfilled." Had He read further on—"the day of vengeance of our God"—He could not have said that; for the day of vengeance has not yet come. Now is the day of grace.

Scripture is accurate; our Lord was accurate. We do well to be imitators of Him in this. If we carefully follow the precise Word of God it will save us from many a mistake.

Striking instances of the comprehensive ramifications of prophecy are seen in Ps. xxii., xl., lxix.; Isa. liii. They may, with other portions, be looked on as God's detailed anti-autobiography of His Son; almost every line being a distinct prophecy. The striking literalness of the fulfilment of the first coming justifies us in looking forward to a like literal fulfilment of His second coming.

There are six special details in the prophecy of our Lord's entry into Jerusalem given in Zech. ix. 9. (1) The coming King; (2) His character; (3) His object; (4) the way of His coming; (5) riding on an ass; (6) the ass's colt. Matt. xxi. 5-7 shows the special fulfilment of each of these six details. In no one else but Christ Jesus did all these unite in their fulfilment; of none else could it be said He so came, and fulfilled the prophecy.

Over three thousand years ago, when the children of Israel were in the wilderness, before they entered the Promised Land, and had neither a place nor had become a nation, Moses on the eve of his death plainly told them of what would befall them in future days, depicted their sins, sorrows, condition, character, captivity, enemies. Deut. xxviii. and xxix. are an epitome of what was to be Jewish history from then till these later days. The cruel kingdom of Assyria, the iron rule of Rome, were both vividly described; the present dispersion and unrest of the Jews was clearly predicted. Other portions of the Word are equally pronounced, so

much so as to make the Jew at the present day a living, unshakeable testimony to the truth of God's Word, such as neither scepticism nor infidelity has ever been able to answer or gainsay.

One strange declaration we find stated in Deut. xxviii. 68, concerning the Jewish people:

"YE SHALL BE SOLD UNTO YOUR ENEMIES

for bondsmen and bondswomen, and no man shall buy you." A statement seemingly contradictory and improbable, but one that was fearfully truthful and comprehensive. Josephus (Wars, vi. ix. 2) narrates how it was accomplished. After the taking of Jerusalem by Titus, over a million persons having perished by the sword and famine, 97,000 were taken captive, 2,500 were sent to Rome to be sold as slaves; thus they became a drug in the market. They were, therefore, given away as presents, and sent to the theatres to be destroyed by the sword, flame, and the wild beasts.

Manasseh, the son of Hezekiah, filled up the measure of Jewish iniquity by making his son pass through the fire unto Moloch, he also raised a carved image inside the Temple itself. God then delivered this prophecy against the city of Jerusalem. "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down" (2 Kings xxi. 13). Within one hundred years from then, Jeremiah in his Lamentations, sorrows over "the stones of the sanctuary poured out in the top of every street"—"Her gates are sunk into the ground." After the destruction of the city by Titus, it was for ages swept of its inhabitants; God wiped it out thoroughly. Lieut. Conder, one of the Palestine Exploration Society's officers, writing a few years ago, says, "The stones were found principally face downward, as though pushed over from within." THIS "TURNING UPSIDE DOWN" was no empty hyperbolic threat, a phrase meaning nothing. It is just what God intended should be done, and what we find was done, with those close-fitting colossal stones. Then, regarding the punishment of the inhabitants, God had said, "Whosoever heareth of it, both his ears shall tingle" (2 Kings xxi. 12). The unearthed Assyrian tablets tell what that means; they are stones crying out, for they display Jewish captives in the act of being tortured, having their tongues torn out, eyes put out, rings put through their noses, men fastened down on the ground being skinned alive; the very looking on these tablets makes the blood to run cold and the nerves to quiver.

May we not learn from this that the wrath of an offended God is no vain thing? Rom. ii. 1-6 presents us with an aspect of the judgment of God that should be pondered over, and not ignored, as is too much the fashion in these days of dilettante effeminacy.

Another aspect of the punishment of the city of Jerusalem we find in Micah iii. 13; because of their continued wickedness, God said, "Therefore shall Zion be ploughed as a field, JERUSALEM shall become heaps, the MOUNTAIN OF THE HOUSE (Moriah) as the high places of the forest." A threefold

prophecy spoken in the time of Hezekiah, when the city was in prosperity; peace and plenty were in their midst; the walls had been repaired and strengthened; outwardly all seemed secure, but God's fiat had gone forth. The state of Jerusalem at the present time

ATTESTS TO THE FAITHFULNESS OF HIS WORD.

On MOUNT ZION, where there were houses, palaces, people, walls, there are now, as we write these lines, vineyards, olive trees, cabbage and fruit gardens; Eastern ploughs, with real live oxen, are continually to be seen ploughing the land, as modern travellers and recent photographs testify.

The history of Jerusalem is a series of wars. Twenty times has it been besieged, often after capture it has been destroyed, each time it has been rebuilt upon the ruins of the former foundations; so that now the old levels of the ground are from 40 ft. to 100 ft. below the present surface, rubbish and *débris* fill up the old valleys and water-courses. This is very clearly made evident by excavations that have proved the truth of the prophecy, "JERUSALEM shall become heaps."

"Mount Moriah," the spot where Abraham offered up Isaac, the place where Solomon's temple was erected, and Jehovah filled with His glory, is now the centre of Mahommedan worship. The Mosque of Omar is built over the crest of the rock where the altar of burnt offering stood. Thus the worst of the heathen possess the spot, and the *mountain of the house* has been, and now is, as the high places of the forest.

Another remarkable prophecy uttered against Jerusalem was by our Blessed Lord Himself. When leaving the Temple for the last time—the "despised and rejected of men" (Isa. liii.)—the disciples drew His attention to the beauty of the stones in Herod's temple; He then replied, "There shall not be left here one stone upon another that shall not be thrown down" (Matt. xxiv. 2). In less than fifty years afterwards that prophecy was most completely accomplished.

At the capture of Jerusalem by Titus, strict orders were given that the beautiful Temple was to be preserved from damage, and great efforts were made to keep it from injury; but a higher power than the Roman conqueror had decreed its destruction. A chance firebrand, as men would say, flung by a common soldier, ignited the woodwork, and, in spite of heroic efforts to prevent it, it was speedily destroyed. Later on, the stones of the building were hurled over into the valley beneath, and the ploughshare tore up the very foundations. God swept the place with His besom of destruction, wiped it, and turned it upside down.

Another of our Lord's prophecies may be noted. The Man of Sorrows, seated on the Mount of Olives, as He saw the future fate of the city, with tears trickling down His face, said, "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side" (Luke xix. 43). To the human mind this would have been a useless, improbable thing to do in those days, especially for a

city so built and surrounded by deep valleys and hills; but it was done, and Josephus gives us an account of how it came about (Wars, v. xii.).

Titus, tired with the prolonged siege, wished to shorten the horrors of the war and add to his own glory, so he proposed to build a wall round the whole city, over the mountains, and along the valleys, so as to compass it in on every side. It was evidently

AN EARTHWORK, TRENCH, AND RAMPART,

forming a barrier wall. The task was given to the whole army to do, each division competing with the others as to which should do their work quickest. Josephus says, "There came upon the soldiers A CERTAIN DIVINE FURY." "The whole was completed in three days, so that what would naturally have required some months, was done in so short an interval as to be incredible."

Who implanted this "divine fury" in the heart of the Roman soldiers, and gave them strength and willingness for their work? We have not far to seek for an answer. Well may we pause in wonder, and exclaim, This was the finger of God!

We might add many more examples, and extend indefinitely this paper, but we have brought forward enough to show the exceeding minuteness of God in all His declarations as to what was to be, and how marvellously accurately they have been brought to pass.

They prove the sure word of prophecy, a light we do well to take heed to, until the day dawn. They prove that God is God, that what He has said will surely be done, even to making kings, people, and nations tools in His hands for the doing thereof. They prove that prophecy is to be taken literally, and is to be fulfilled literally.

They point to what we may expect in coming days, and help us to understand how God will yet bring about His purposes that are still unaccomplished.

## WATCHMAN, WHAT OF THE NIGHT?

By THOMAS NEWBERRY,  
Editor of "The Englishman's Bible."

(Contributed Article.)

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark xiii. 33-37).

"TAKE ye heed." Keep a sharp look-out, "for ye know not when the time is." This is the voice of our Beloved, for behold He cometh (Sol. Song ii. 8) Oh for an ear to hear His welcome voice! Oh for a heart to yield a glad response! It will be observed that the words for the Son of Man is are in italics. They are not in the original and suggest a wrong idea, for it is not the coming of the Son of Man that is here spoken of, but the return of the master of the house, who is represented "as a man taking a far journey." Whi-

ther he has gone is, to the carnal mind, very far off; but to the spiritual mind, and to the loving heart, it is no great distance: for, as an old writer has expressed it, it is but three steps, and we are there, "Out of self, into Christ, into glory." "For through Him we have access by one Spirit unto the Father."

THE HOUSE WHICH HE HAS LEFT

is His Church. "Moses was faithful, as a servant, in God's house; but Christ as a Son over His own house; whose house are we" (Heb. iii. 5, 6). During His absence, He has given authority to His servants; it will be observed that these are in the original "bondservants," for they are men "under authority"; they are called to watch over souls and to discharge their stewardship, as men who must give an account, and not as lords over God's heritage. Every one has his work allotted, with the injunction, "Occupy till I come."

Watchfulness during the whole period of His absence is the express command of the Lord Jesus, not waiting for certain events to be fulfilled, for Antichrist and the great tribulation to come first, nor turning days into years, and putting off expectation till they are accomplished. His word is, "I go to prepare a place for you, and if I go and prepare for you a place, I come again" (present tense, not future) "and will receive you unto Myself." This is the Church's proper hope, and the Lord puts

NOTHING BUT THE TWINKLING OF AN EYE between.

This expectation constantly kept alive preserves the soul in its healthy and happy condition. As those things are being fulfilled which the Lord has foretold as about to occur in the interval, we are called upon to watch so much the more as we see the day approaching. With this corresponds our Lord's words in Luke xii. 35, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." The word rendered "wedding" here in the Greek is in the plural, for it is not the marriage supper of the Lamb that is here referred to, but the present Gospel feasts made in honour of the approaching marriage, spoken of in Matt. xxii. 2, "The kingdom of heaven is like unto a certain king, which made a marriage"—

A SERIES OF MARRIAGE FEASTS—

"for his son." It is the wicked and slothful servant that saith in his heart, "My lord delayeth his coming." The faithful servant stands with his hand on the latch, that when his lord cometh and knocketh, he may open to him immediately:—

"Oh! happy servant, he,  
In such a posture found;  
He shall his Lord with rapture see,  
And be with honour crowned."

While Christ was in the world He was the light of the world, His departure has left the world in darkness—the sun has set behind Mount Calvary; but to Israel and the nations of the earth, He will arise again over the Mount of Olives, which is before Jerusalem on the east, as the Sun of Righteousness with healing in His beams. The world seeth Him no longer;

but, the Comforter being come, the Church is privileged to see Him who is invisible, and, like the moon, may reflect His radiance on the earth beneath. "We are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober" (1 Thess. v. 5, 6).

The Jews divided the night into four watches, from sunset to sunrise. The first, or evening watch, from six o'clock till nine; the second, or midnight, from nine till twelve; the third, or cockcrowing, from twelve till three; and the fourth, or morning watch, from three till six. We may well inquire of those who "have understanding of the times," of the "porters," or doorkeepers to whom the Lord has given the injunction to watch, "Watchman, what of the night? Watchman, what of the night?"

Unto which of these night watches have we come? Our Lord left the Church in expectation of His return, and told her to be wakeful during the night watches; intimating that He may return in either. We know that He did not return at the evening watch, although we learn from the first Epistle to the Thessalonians that the Church was then waiting for the Son of God from heaven. Amongst the early Christians the Church's proper hope was clear and bright.

Neither did He come

#### DURING THE MIDNIGHT WATCH.

Our Lord's own parable (Matt. xxv.) throws light on this. The Church soon fell into a profound slumber with regard to the hope of the Bridegroom's return; and during the long period known as "the dark ages," the whole professing Church, whether real or false, had entirely lost the truth as to the Church's proper character, as the one pearl, the purchase of Immanuel's blood, and of the Church's rightful expectation: the return of the Bridegroom to receive her to Himself. In due time, however, this midnight slumber was broken in upon by the startling cry,

"BEHOLD, THE BRIDEGROOM COMETH!"

And some of us can well remember when this word aroused the slumbering virgins, wise and unwise, to a diligent examination of the subject.

The midnight cry having gone forth, the next watch to be expected is that of the "cockcrowing." The cock crows before the sun arises; he is the harbinger of the coming day. In this respect the third watch of the night corresponds most beautifully with the rising of "the morning star," which appears and disappears before the sun arises. Let us listen to the words of Jesus, "I am the root and the offspring of David, the bright and morning star," for as such He will appear to receive His Church before He rises as the Sun of Righteousness on Israel and the nations. To this announcement of the Redeemer, the Spirit as Comforter, and the Bride instructed and inspired by Him, responds in answer, "Come." Then, anxious that all should join in the expectation and the hope, she awakes the slumbering virgins with the words, "Let him that hearth say, Come." The same Spirit which leads the heart of the Bride upward to the

coming Bridegroom inspires a tender concern for the perishing souls around, and while the water of life is flowing prompts the earnest cry: "Whosoever will, let him take the water of life freely."

Then, after the first resurrection and the marriage supper of the Lamb, will come the morning watch, when the Sun of Righteousness will arise with healing in His beams, and usher in the bright millennial morn, when the knowledge of the glory of Jehovah will cover the earth as the waters cover the sea.

### A BRIEF OUTLINE OF "THE REVELATION."

BY WALTER SCOTT, Author of "The Story of our English Bible," &c.

(Contributed Article.)

THE name of the writer, *John*, occurs five times (chaps. i. 1, 4, 9, xxi. 2, xxii. 8). The persons to whom the book is addressed, *servants* (chap. i. 1); the place where the visions were beheld, *Patmos*, and the circumstances under which the book was written (chap. i. 9), *tribulation*, as also the power which held entranced the Christian Seer, *the Spirit*, and the special day on which these revelations were given and sights beheld, *the Lord's Day* (chap. i. 10). On these and other points of interest we are duly informed.

The characteristic feature of the book is JUDGMENT; Judaism and Christendom being the special subjects of the Lord's vengeance. But glory breaks at the close, and God triumphs. In this, the sixty-sixth book of Scripture, and which closes up the record of God's acts and ways on earth, we witness the final

#### STRUGGLE BETWEEN LIGHT AND DARKNESS;

the last contest between God and Satan, with the result also clearly and loudly announced (chap. xi. 15). Evil is banished to its eternal place, "the lake of fire." Good—all that is good and holy—is gathered around the Lamb. Hallelujah!

The book is divided into two equal parts, as follow:—(1) Chaps. i.—xi. 18. The third woe or seventh trumpet reaches, in its effects, to the judgment of the dead (compare ver. 18 with chap. xx. 11-15). The judgment of the *living* is at the introduction of the Millennial Kingdom (Matt. xxv. 31, 32; 2 Thess. i. 7-10). The judgment of the *dead* is at the close of the kingdom reign (Rev. xx. 11-15). This part, therefore, of the book extends from the close of the first Christian century to the eternal state. These eleven chapters give a comprehensive sketch of the progress of Christianity in its outward character.

(2) Chaps. xi. 19—xxii. Numerous interesting details of the last days, and, in fact, a history of the last half of Daniel's seventieth week of seven years, as also a sketch of the heavenly glory of Christ and the Church, and a brief notice of the eternal state, constitute the chief features of this all-absorbing part of Holy Scripture.

The book is also divided into three divisions, as follow:—(1) "The things which thou hast seen" (chap. i. 19). Christ in

glory judging in midst of the seven golden lamp-stands (*i.e.*, the Asiatic assemblies named in ver. 11). This division is embraced within ver. 11-18 of chap. i.

(2) "The things which are" (chap. i. 19). The outward and ecclesiastical history of the professing Church from John's day (Ephesus) till its public rejection by the Lord (Laodicea). The history of this church-period is comprised in chaps. ii., iii.

(3) "The things which shall be hereafter" (chap. i. 19). This division necessarily commences *after* the things which are have run their course. The professing Church is still owned of God as a witness for Him on earth, and although the moment of its rejection is *nigh*, it has not yet been accomplished; hence we have not yet entered on the third division, which commences with chap. iv. and runs on to the end of the book. "Write the things thou hast seen (*past*), and the things which are (*present*), and the things which shall be hereafter" (*future*).

The book is also divided into twelve sections, the knowledge of which will greatly facilitate the study of the book, and enable any Christian to grasp the leading subjects and understand the general plan. We would humbly suggest to our younger brethren that it might prove serviceable to them to note on the margin of their Bibles, the parts, divisions, and sections of this deeply interesting prophecy.

SECTION ONE.—It is God's revelation, given to Jesus Christ, reaching John through angelic ministry, till it finally gets into the hands of *all* Christians, but in their servant character (ver. 1). The revelation consists of two things: the word of God, and of the testimony of Jesus Christ. These two, *i.e.*, the word and testimony, constitute the sum "of all things that he saw" (ver. 2). Omit the word "and"; the clause will then read as explanatory of the previous members of the verse, and not as a third or additional subject. Then blessing is the assured portion of the reader (for all cannot read) and hearers of the words of the prophecy; but neither a careless reader nor indifferent hearers can claim the promised blessing, for it is added, "and keep those things which are written therein." May God graciously rouse the attention of His people to this remarkable book, and especially so as "the time is at hand" (ver. 3).

After this prefatory statement, marked as such in most Bibles (ver. 1-3), a salutation, unique in its form, follows. Grace and peace—the common standing of the redeemed—is sent "to the seven churches which are in Asia." There were other churches in that part of Asia Minor besides those special seven named in ver. 11, but these were selected, owing to their local circumstances, as supplying material on which the general and broadly marked features of the Church at large, as depicted in chaps. ii. and iii., might be thrown on the canvas by the Seer of Patmos. Jehovah, the dread and sacred name of Israel's God and ours, is explained to us Gentile Christians: "which is," the self-existing one, absolute and independent in His being; "which was," thus intimating Jehovah's relationship to things, persons, events, causes, and all and everything in



the past; "which is to come," for He will stand equally related to all the future. What a stay to the heart in an evil day! God is, God was, God will be (comp. with chap. iv. 8). But, further, the salutation is from "the seven Spirits which are before His throne." The Holy Ghost, of course, but not here regarded in the unity of His being, as in the Church and individual epistles. The diversified actions of the Spirit, and of a governmental character, is the point of view here (compare with Isa. xi. 2). But Jesus Christ, equally with Jehovah and the Holy Ghost, unite in greeting the Churches with grace and peace. But who is Jesus Christ? He is "the faithful witness." His was a path and course of unswerving devotedness to God. He trod with no feeble step the path of faith from the womb of the Virgin (Ps. xxii. 10) to the right hand of the Majesty on high (Heb. i. 3); these respectively form the limits—the beginning and end—of faith's career. We have His relationship to God as "the faithful witness," now He is presented in relationship to us, as "the first-begotten of the dead," the first fruits of the great resurrection harvest (comp. with 1 Cor. xv. 20, Acts xxvi. 23). Lastly, we have Jesus Christ's relationship to governmental power on earth.

#### HE HEADS ALL GOVERNING AUTHORITY.

"All kings shall fall down before Him, all nations shall serve Him" (Ps. lxxii. 11); or in the expressive words of our text, "the Prince of the kings of the earth." As such He will exercise royal power in the scene of His deep dishonour, and lay His sceptre on the bleeding, seething mass, and reduce all to order, and bring into peace the earth.

But this recital of glories and relationships stirs the hearts of the redeemed, and they can keep silence no longer. Accordingly, the song bursts forth, "Unto Him that loveth us and washed us from our sins in His own blood." The love is present, the washing past. His precious love, just like Himself (Heb. xiii. 8), has a past (John xiii. 1), a present (Rev. i. 5, see Greek), and a future (Eph. v. 25, 27). His love is our heart's deep portion. Crowns, harps, robes, jasper, gold, and pearl are to adorn the redeemed, while the circumstances surrounding them will bespeak the grandeurs and glories of heaven, for God hath prepared for us a city (Heb. xi. 16)—one in every respect worthy of its Divine builder (ver. 10). But the love of Jesus Christ is infinitely beyond all else. It is not glory, but love which wins, and woos, and satisfies the heart. Then the conscience gets cleared. Washed from our sins by blood. It is a past act, done once. Its virtue is eternal. Washing by blood is never repeated, otherwise it would be to question the efficacy of the one sacrifice; but washing by water, *i.e.*, the application of the Word of God to our ways and acts, is a continual process, and one ever needed as we tread the defiling paths of the desert (for the former see Heb. ix.; for the latter see John xiii.). Now that the heart has been won by love and the conscience cleared by blood, both kingly dignity and priestly nearness are conferred upon us: "hath made us kings and priests." Our

#### ROYAL AND PRIESTLY POSITION,

if not as yet recognised by men, is nevertheless owned by God and "His Father"—this latter title of relationship to Jesus Christ occurs several times in the book, but not as "our Father." The song closes with a doxology—short, but weighty. "To Him be glory and dominion." It gathers, however, in fulness and strength during the progress of the revelation. The doxology is fuller in chap. iv. 11; again increased in chap. v. 13; on it rolls, till a sevenfold ascription of worship from angelic hosts breaks upon the ear (chap. vii. 12). Amen and amen! We have had the salutation (ver. 4, 5), then the song (ver. 5, 6), followed by a doxology (ver. 6); lastly, the voice of testimony and its solemn effect on Jews "which pierced Him" and on Gentiles who "shall wail because of Him." "Behold, He cometh with clouds." We believers—the raised dead and changed living—"shall be caught up together in the clouds to meet the Lord in the air" (1 Thess. iv. 16, 17); that event, which constitutes the strength and joy of our Hope, will be unseen by mortal eye. He does not come in clouds to fulfil John xiv. 3. His coming "with clouds" is subsequent to His descent into the air to receive His saints. Angels and saints accompany Him in His triumphal entry into this world to execute judgment and establish His kingdom on the ruin of all opposing authority. Angels (Matt. xxv. 31) and saints (Jude 14) will follow in the train and swell the triumph of our Lord. To this our text refers, "Behold, He cometh with clouds," and it is this return of our Lord which shall strike terror amongst the ranks of the unsaved throughout the earth (ver. 7). Now we are called upon to listen to the voice of Christ announcing various titles and glories. "I am Alpha and Omega"—the first and last letters of the Greek alphabet—thus intimating that He sums up in His own person the perfectness of human testimony. He is also "Lord," an expression of authority; and Jehovah, the self-existing One, and the Almighty, the patriarchal title. These Old Testament titles are brimful of interest, and suggestive of much fitted to strengthen and establish the heart in days like the present.

In bringing this section (ver. 1-8, which we would term THE INTRODUCTION) to a close, we would remark on the grace of the blessed Lord in sending such a salutation before the rumblings of coming judgment fall on our ears. Before a seal is broken, ere even a trumpet is blown, or a vial is poured out, the Godhead unite in sending a message of grace and peace. "We have boldness in the day of judgment, because as HE IS SO ARE WE IN THIS WORLD" (1 John iv. 17).

(To be continued, D.V.)

Those early saints were "serving" and "waiting." The word is "work" and "watch." The need is great. If we are waiting for the Master, in fellowship with the Master's heart, we will be in this attitude of service. True waiting for the Lord always produces an energy in service as well as purity of life.

#### NOTICES OF BOOKS.

*He is Nigh at the Doors.* By A. M. Barbour. (Christian Herald Office. Price 1d.) This is the substance of an address given by Mr. Barbour, and is an attempt to prove that we are almost at the close of the first six thousand years of the world's history. Mr. Barbour believes in what is called—erroneously, we believe—"the first fruits of the Church."

*Hidden yet Possessed.* By Rev. Evan Hopkins. (Marshall Bros. 1s.) *I Follow After.* By Rev. H. W. Webb-Peploe. (Marshall Bros. 1s.) These are two of the small volumes of what is now known as "The Keswick Library." Full of rich, feeding truth. We heartily commend them.

*Notes for Boys (and their Fathers).* By An Old Boy. (Elliot Stock.) This is a small book on morals, mind, and manners. Helpful in some ways, but we could have wished a clearer and more Biblical ring in the short chapter on religion.

*Truth. True Coweter.* (G. Stoneman.) Another of the many year-books with selected Scripture texts, combined with extracts from other writers.

*The Story of Elijah.* By H. K. Wood. (1s. 6d. G. Stoneman, Warwick-lane.) This booklet is by a Glasgow merchant, and the story is simply and nicely told. A good and interesting book for our boys and girls.

*Parables of the Cross.* By J. Lillias Trotter. (Marshall Bros.) This is an effort to emphasise by illustration from plant life the great teaching of God's way of life through death. Though in some parts just a little mystical, the general tone is good. The "get up" of the book and its pictorial illustrations are beautiful.

*Tolstoi's Boyhood: Written by Himself.* (Price 1s. Elliot Stock.) The story of a conceited and rather ridiculous little boy.

*God's Purpose as in the Book of Genesis.* By John Protheroe, 15, Turberville-place, Cardiff. (Price 3d.) This is the first part of what promises to be an important book. It is Scriptural, well planned, and helpful as a book of reference. If subsequent parts be at all equal to No. 1, we shall have to congratulate the author.

We have before us three very interesting annual reports connected with Jewish work, *viz.*, of the Jewish Evangelical Mission and of the Gospel Work among the Jews of Scotland, the headquarters of the Mission being Newcastle and Glasgow; the British Society for the Propagation of the Gospel among the Jews, 96, Great Russell-street, London; and of the Operative Jewish Converts' Institution, at Palestine-place, Cambridge-heath. All these agencies are doing splendid work; God bless and prosper them.

We have received also, and beg to acknowledge with thanks, the following magazines:—*Regions Beyond*, H. G. Guinness; *Rest and Reaping*, Miss C. Mason; *The Christian Scotsman*, John Robertson, Glasgow; *Kingdom Tidings*, Dr. Stearns, Philadelphia, U.S.; *The Christian Alliance*, Dr. Simpson, New York; and *Our Hope*, E. F. Stroetter and A. C. Gobelein, New York. This last is the latest monthly devoted to raise the cry, "Behold, He cometh." The first two numbers—July and August—are filled mostly with matter connected with Israel. They are very good, and we give the little magazine a warm welcome. *The Corean Itinerant*, a new missionary paper, published by the Corean Itinerant Mission, Toronto. A most interesting magazine, referring to a part of the world in which, we gather from the stirring pages of this periodical, there is a wonderful door open for work for the Master.

Papers also received from Messrs. Marshall:—*On and Off Duty*; *Railway Signal*; *The Reaper*; *The Christian Treasury*; *The Sunday Friend*; *The Lantern*; *Out and Out*.

THE OCTOBER NUMBER.—We believe this issue of THE MORNING STAR contains papers of special and particular interest and importance, and we venture to ask every subscriber and reader to endeavour to bring the number under the notice of other Christian friends who are not yet acquainted with the subjects dealt with in the magazine.



# The Jew; OR, All About Israel.

## THE STORY OF THE PERSIAN MISSION.

BY THE REV. SAMUEL SCHOR.

ABOUT 2,500 years ago the country east and west of the Euphrates and Tigris was first peopled by the exiled Jews. The ten tribes were taken by Assyria; and the two taken by their conquerors and successors, the Babylonians, who in their turn were conquered, first by the Medes, and then by the Persians. They were kind and friendly to the Jews, and permitted them to return. But numbers had settled in the land of exile, and finding themselves comfortable and happy, refused to leave. And there they have continued amid various vicissitudes and troubles to this day. Their numbers have dwindled to about 100,000, and are chiefly to be found in the principal cities, such as Teheran, Ispahan, Hamadan, Kashan, Zarghun, Kazerun, Demavend, and others. They are strict Talmudic Jews, great Hebrew scholars, and very proud of their faith and nationality, and bitterly opposed to every other form of religion.

### THE FIRST SEED SOWN.

Just forty-eight years ago the pioneer of the Persian Mission, the Rev. Dr. Stern (who afterwards figured in the Abyssinian Mission) arrived at Bagdad with the view to making that city the headquarters of his operations. He was to devote his time chiefly to itinerant work. He was to visit every place of importance in that vast territory of the Shah, and spread the Gospel news amongst the Jews settled there. From the very first he experienced much opposition, and yet many open doors.

The Rabbis were, as usual, very bitter, but throughout their wanderings many tracts and books and Testaments were distributed in every part of Persia. Soon afterwards two more missionaries were sent there, Revs. J. H. Bruhl and J. M. Eppstein. During their journey across the desert to their destination they experienced the difficulties of desert travel.

### A DANGEROUS RIDE WITH A NARROW ESCAPE.

They were climbing up a steep mountain side, on a mere track, with rough stones and rocks strewn about. The road was very narrow in some parts, and without any protection, might be seen on the right a deep yawning precipice. Every step had to be taken with much caution. Mrs. Bruhl and Mrs. Eppstein, who accompanied their husbands, were seated in large baskets slung on either side of mules' backs, with a maid in another basket to balance the weight on the other side. This is the way women travel in that country. In the most dangerous part, one of the maids took fright and jumped off her basket, leaving Mrs. Bruhl with all her weight just overhanging the terrible chasm. There seemed no hope of escape, the path was so narrow that no one could reach her. She closed her eyes, expecting every moment to be dashed to pieces by the awful plunge of some hundreds of

feet. But, providentially, one of the muleteers managed to reach her just in time to save her from her perilous position.

After reaching the Tigris, they had to sail down the river in a native raft, consisting of boards placed across some skins of animals blown out with air, and all tied together with ropes.

On their arrival at Bagdad, they began at once preaching Christ, in the bazaars and even in some of the synagogues.

But after some years of patient toiling, there appeared to be no results whatever. The Persian Mission was called a

### GIGANTIC MISSIONARY FAILURE!

and was ultimately given up. The missionaries were removed to other spheres of work, Dr. Stern to Abyssinia, Mr. Bruhl to Vienna, and Mr. Eppstein to Smyrna. That the work was not a failure, in the face of God's promise, "My word shall not return unto Me void," will appear in the sequel, but one remarkable circumstance occurred which may indeed be termed a

### ROMANCE OF MODERN MISSIONS.

While yet in Bagdad Dr. Stern found a young Jew who generally became the champion of Judaism against the missionaries. He was the spokesman, and opposed the missionaries everywhere; and became perfectly furious because he could not beat the missionaries in argument. His anger at last increased to such an extent, that he, driven almost to a state of frenzy, determined to leave Bagdad, saying that he could not live in a place that was desecrated by the presence of wicked missionaries.

### HE WANDERED ACROSS THE DESERT,

and came to Jerusalem, thinking that in the city of his ancestors he would be free from the presence of the missionaries, but he was disappointed. He found the city "over-run" by them, and he left Jerusalem to wander south. He spent many long weary months in wandering through Arabia—running away from God, and, like Saul of Tarsus, "kicking against the pricks," and finally ended by crossing the Red Sea and settling in Abyssinia. Being a clever mechanic, he rose in favour with King Theodorus, who was then expecting the English army who were coming out to punish him. He promised to make cannons, and succeeded in doing so, but they were so badly done, that they were quite unfit for use, as they would do more harm to those using them than to an enemy in the distance; and the capricious monarch, disappointed and angry, put his Jewish mechanic in chains. He was consigned to a loathsome prison, and found himself chained to another captive. His companion addressed him, and he recognised the voice of Dr. Stern, the

### MISSIONARY FROM WHOM HE HAD RUN AWAY.

He could not escape the missionary now, and that servant of God, in daily expectation of his own death, spoke lovingly to this brother, and was the means of his conversion in prison.

Nothing further was done by man for the spread of the Gospel among the Jews of Persia. Forgotten and neglected by man, it was not forgotten of God. The seed had been sown, and the Spirit of God brooded

over the dark souls of men. The books and tracts and Testaments were read and studied, many torn pages found their way into the hands of different Jews, who read and treasured them, and at last one day, some ten or twelve years ago, and some *thirty years after the missionaries had left the country*, one might have witnessed

### A STRANGE SCENE IN A SYNAGOGUE.

Some young Jews had become quite convinced of the truth of the Gospel story, and in the synagogue openly confessed their faith. The congregation of Jews were in consternation, the Rabbi stood by speechless; for "the ringleader" was the son of one of the most wealthy and influential Jews of the place. Saturday after Saturday the discussions went on in the synagogue; the conflicts were long, but the champions of truth prevailed, for they based their faith upon the Law and the Prophets. The Rabbis now used their influence with the parents of the young Jew, who tried to persuade their son to recant. But he was as bold as a lion. His father threatened to punish him if he remained obstinate. But the young Christian said he must obey God rather than man. He was then

### DRIVEN AWAY FROM HIS HOME AND DISINHERITED.

The Jews at once accused him to the Persian authorities of some imaginary crime, and he was put in prison and bastinadoed, in the hopes that he would recant. All the other adherents were also either punished, or made their escape, and it was hoped that the whole thing would now succumb. But vital Christianity is a living power, which thrives best when it is down-trodden and oppressed, and so it proved to be in Persia.

At last news reached England of a most startling character. The "missionary failure" was no failure at all, but God had crowned the labours of His servants with blessing; the seed had lain dormant for a long time, but at last the blessing had come. They heard with joy and gratitude of the study of God's Word, of the synagogue disputations, of the bold stand, of the imprisonment and stripes; it was indeed glorious news, and what was to be done? The Committee of the London Jews' Society felt at once that the work must be revived, it was too clearly a call from God. Who was to go? But here again, as in the case of the Safed Mission, when God prepares the work He prepares the worker. One of the Jews who found the truth was Mirzah Norollah. His first preparation for missionary work was of a very bitter kind. He was driven away from his house, disinherited by his father. As he was leaving he was loaded

### BY HIS OWN FATHER WITH BITTER CURSES.

All his relations refused to own him. Nothing daunted, he knew he could trust in Jesus. Anxious to prepare himself for missionary work, he came over to England and entered the Hebrew Missionary College, and in the year 1888 went out to Persia. He has, therefore, been at work for about six years and they have indeed been six years of

### TRIUMPHS FOR THE GOSPEL OF GOD.

He was visited by large numbers of Jews, many coming from a distance. He began work in Teheran, his native place. He had

not been there a year when he was able to preach Christ in *his own father's synagogue!* He says, "Many friends and relations who hated me at first became very friendly." He was also able to preach in other synagogues, houses, shops, and in the public streets. Soon afterwards he was able to receive the first fruits of blessing in the baptism of the first Jew, *who was his own brother, with his son.*

He visited Kashan, and at the invitation of the Rabbi was able to preach Christ in the synagogue. He then journeyed to Ispahan, where he worked for about two years, with the result that several Jewish families were baptized. Mission schools were then opened, and attended by about fifty Jewish boys; for he believes in the importance of reaching the hearts of the young.

But the enemy was now at work. There can never be "open doors" without "adversaries." Some of the unbelieving Jews stirred up the Persian authorities, and they were so successful, that Mr. Norollah was

#### BANISHED FROM ISPAHAN.

They meant it for evil, but good came out of it, for he was able in the course of the next two or three years to travel some 6,000 miles through every part of the country, and visit more than half the Jews scattered throughout the country. Of course it should be remembered that there are no trains in Persia; hence 6,000 miles, on horseback, or camel, or on foot, means an enormous amount of fatigue and even danger.

He has several able assistants: some of them were his fellow-sufferers, and have been thoroughly prepared for God's work in the "school of persecution."

Mr. Norollah is now in England, and hopes to stir up more interest in his work amongst God's people. One practical lesson that we learn from the story of the Persian Mission is undoubtedly this: no work for God, when done with faithfulness and zeal, in simple reliance upon God's power and grace, can be a failure. If the fruits do not appear at once, remember that there is just the same diversity in the realms of grace that we notice in nature. Put two seeds in the ground, and you will find one springing up and producing fruit in a few weeks, whereas the other takes years.

The Missionary charter must always be this: "MY WORD SHALL NOT RETURN UNTO ME VOID."

#### GENERAL JEWISH NEWS.

TRADITION is always a dangerous guide in matters of religion, for there is always a danger that more may be made of man's word than of God's word. Those who so eagerly follow the popular Rome-ward movement to-day, should remember what Christ said and taught in reference to tradition.

OLD-FASHIONED JUSTICE IN MOROCCO.—The following incident, which we cull from *The Jewish Chronicle*, will be read with interest:—"A year ago a Jew, named Abettan, presented a letter to the authorities at Mogador, purporting to come from the Sultan, instructing them to deliver to the bearer some house property. The letter was forged, but Abettan alleged that he was quite innocent of any fraudulent intention, and that he had innocently received the letter from a friend at the Shereefian Court. The man, however, was cast in prison, and the wife made repeated efforts to procure his release without avail. She repeatedly threw herself before the Sultan, begging his mercy in behalf of her husband. When more than usually

entreated his Majesty said kindly to her: 'I cannot release your husband. Let him be tried by whatever law you please, Mohammedan, Jewish, or Christian, and I am certain that he will be found deserving of a severe punishment.' Still the wife did not give up hope. Seeing that the Sultan was about to leave Morocco city, she made one last effort. She bound the arms of her little boy behind his back, and as his Majesty was one day going to prayer on horseback, she suddenly came before him, placed the innocent babe before his horse, and cried: 'If your Majesty will not release my husband, then trample over this baby, for there will be no one to provide for it and to keep it.' At the same time she cried bitterly, and implored his Majesty's mercy. The Sultan's sympathetic heart was touched by the poor woman's grief, and he must have admired her bold action. 'Very well,' he replied, 'your husband shall be released.' News at once came to Mogador of the Sultan's pardon, but it was hardly credited. But, sure enough, a Royal letter was received a fortnight ago ordering the release of Simon Abettan. And he is now enjoying full liberty. Whilst feeling grateful to the Sultan for such kindness of heart, we cannot but feel an admiration for the devoted wife who showed such perseverance and readiness of resource, by which she has succeeded in delivering her husband from a life-long imprisonment."

PALESTINE PLACE.—The Jewish papers are all taking up the news respecting the sale of Palestine Place, and seem to draw a wrong inference from it. According to their version, the London Jews' Society is so badly supported that the Committee are forced to retrench by giving up their work in Palestine Place. This, of course, is altogether wrong. The Society has given up the lease because it had ceased to be a centre of usefulness, since the Jews, who were sixty years ago almost entirely in that neighbourhood, had shifted to nearly every part of London. The Jews' Society have important work going on in Whitechapel, Spitalfields, Highbury, Soho, and the South of London. Palestine Place had therefore become a "white elephant."

THE WANDERING TRIBES.—The war in China reminds us that there was at one time a large and flourishing colony of Jews in that empire. They have, however, been gradually diminishing in numbers, until now there are little more than 300 Jews left. They owned a synagogue, but even that is taken from them. Efforts are to be made by the Jewish community in England to try and prevent them from being altogether absorbed by the surrounding heathen. They were first brought to the notice of the public by the well-known Mission of Inquiry in the year 1839, and some of their manuscript books may be seen in 16, Lincoln's-inn-fields.

HARD TIMES FOR THE JEWS IN MOROCCO.—Since the death of the late Emperor the country has been more or less in a state of revolt, and what we anticipated when we announced the Emperor's death has indeed taken place. The poor Jews are the principal sufferers. When the insurgents attack a place they plunder the Mellah (the Jewish quarter) first, beat and even kill the men, and the women and children are sometimes sold by public auction and doomed to perpetual slavery. This is what is actually happening now in a country within three days' journey from England! Surely Europe should form a protectorate over that country, and prevent such degrading barbarism. Let our readers this month pray for the Moorish Jews.

THE SHECHITA QUESTION is engaging much public attention just now. Our readers, of course, know that Jews are not permitted to buy their meat from Gentile butchers, since the animals have to be slaughtered in a special manner. Many of the greatest medical authorities have pronounced in favour of the Jewish method as being most humane to man and beast, but the Anti-Semites have attacked the Jewish system with the utmost virulence, on the ground that it prolongs the sufferings of the poor animals. As a matter of fact, the greatest authority, Professor Virchow, pronounced unhesitatingly in favour of the Jewish method. The subject is, therefore, being carefully examined, and it is more than probable that ere long many countries will "take hold of the skirts of the Jew" on this important question.

THE AMERICAN RABBI AND THE CZAR.—Dr. Krauskopf, the American Rabbi, who raised a question in Congress, because the Russian Government had refused to admit him into St. Peters-

burg, arrived in Russia, and was after all permitted to go anywhere without any restriction. He has presented a petition to the authorities, praying that the Jews who are now crowded within the Pale of Settlement may have some grants of land from the Government, and settle as agriculturists. There are, it is true, immense tracts of land uncultivated, but whether the Emperor will grant the request of a Jewish Rabbi is doubtful.

ANOTHER PLAGUE IN RUSSIA.—Ever since the Russians have been persecuting the Jews, the threefold punishment of God (see 2 Sam. xxiv. 13)—war, famine, and now the sword of the Lord, the plague—is raging fiercely in that ill-fated country. A hundred deaths are registered daily in St. Petersburg alone, and many thousands die daily in the country.

A CURIOUS COINCIDENCE.—When the Israelites prepared to leave Egypt they were at the extreme north-east of that country, that part which was nearest to the Promised Land. The modern Goshen of the Jews is at the extreme south-western boundary of the Russian Empire, and therefore in that part of Russia that is nearest Palestine. The fare to Palestine from the south-west of Russia is only twenty shillings! That they are to return from the North Country is emphasised, because at their first deliverance they came from the South Country.

AMERICAN REFORM JEWS are finding that their loose semi-atheistic ideas are not very favourably received by Jews generally. It has been shown that many a Reform Rabbi could not get together a congregation of young people!

JEWISH "LIVES OF CHRIST" appear to be very general just now in America. We hear of at least six Rabbis who are writing books on the subject, or publishing lectures or even sermons preached (!) on the subject!

JEWS AND THE LAW.—In a recent law-suit in New York the plaintiff, defendant, their respective counsel, and even the judge, were Jews!

WHEAT NEXT!—Ever since the year 1880 large numbers of Jews have been banished to Siberia, most of them for very imaginary crimes. Prompted by their strong commercial instincts, they have been instrumental in creating a trade and commerce, which formerly did not exist in that vast territory. Now the Russian authorities find to their chagrin that the railway they are making right across Siberia is very useful to these Jewish traders, and they are getting very angry. Why should the Government benefit Jewish traders by their Siberian railway? The question, therefore, has been raised, should not banished Siberian Jews be re-banished?

RUSSIAN FARMERS IN DIFFICULTIES.—The Russian farmers are raising an alarm; the harvest is ready, but they cannot find labourers enough to gather it in. Jewish labourers are not to be found, for Russian tyranny has decreed that Jews shall not live in country places, but only in towns within the Pale of Settlement. They now find that in trying to hurt the Jews they have in reality been hurting themselves.

#### COLONISATION AND PALESTINE NEWS.

THE CHOVEVI ZION.—In Roumania there are at present twenty-six affiliated Chovevi Zion Societies. After Russia, and perhaps owing to similar circumstances, the Jews of Roumania rank pre-eminent as followers of and believers in the National Idea, and the Zionist Party is accredited with being the strongest Jewish party in Roumania. Under oppression, the National Idea forms the strongest bond of sympathy between all classes of Jews, and it is asserted that the hope and the ideal involved in the Chovevi Zion movement has done much to maintain that fortitude which the Jews of Roumania have exhibited under the most trying circumstances. At one time the whole idea was treated with indifference, but now a complete turn of the tide in favour of Zionism is announced.—*The Jewish World.*

MORE COLONIES AND NEW VILLAGES IN PALESTINE!—The success which is attending Baron Edmund de Rothschild's colonies in the Holy Land has caused him to increase the sphere of operations. Villages are being built on land adjacent to the colonies and the most prosperous settlements. Jessed-Hamaalah, Rosch-Pinah, Ekron, Rishon Lezion, and Ajun Rarah will be

enlarged by placing land in their immediate vicinity under cultivation. A steam plough has been introduced by M. Schied in the colonies, and that gentleman has promised to make many other improvements in the settlements which he recently visited on a tour of inspection. There has been a good yield of grapes, and the wine-presses have in consequence been busy.—*Jewish World*.

**JEWISH PILGRIMAGE TO SAFED.**—According to the *Israélite*, a German-Jewish periodical, some 40,000 Jews visited the tomb of the great Jewish Rabbi, Simon ben Jochai, in Melron, near Safed. This is the largest number of Jews ever assembled together in the land of their forefathers for many centuries! A grand opportunity for our Safed missionary, the Rev. Ben Zion Friedman and his co-workers, who of course are always much "in evidence" on such occasions. It is also interesting to know where all these pilgrims came from. They represented Palestine, Syria, Arabia, Russia, Roumania, Austria, Germany, Persia, Mesopotamia, Central Asia, and India.

**BERLIN ZIONISTS.**—From the Annual Report of the Esra Society (Berlin) for the support of Jewish agriculturists in Palestine and Syria, we learn that the Society is interested in twenty-four colonies, all of which are progressing to such an extent that they can now dispense with foreign aid. A Jewish population of about 5,000 souls is devoting itself to agriculture in all its different forms, on land covering an area of more than 50,000 acres. Owing to this successful result the Esra Society has been relieved of a heavy responsibility, and is thus able to turn its attention to the formation of new colonies. With the financial co-operation of other similar societies, the Esra is completing arrangements for establishing a colony, to consist of Russian Jews, who are now working in Palestine as day labourers. The Report testifies to the facility with which the Jewish peasants have adapted themselves to their new occupations. They have shown that the Jews can be won back to agriculture, and that, judging by the results already attained, Palestine is the country best suited for this purpose.

**IS PALESTINE FERTILE?**—Sir Charles Wilson, in an address on behalf of the Palestine Exploration Fund said:—"Formerly it was considered that the Holy Land was accursed, that the land would grow nothing, and had become infertile with no possibility of its restoration to its former fertility. The survey that had been made, however, showed that all that was required to restore Palestine was population and cultivation."

**A VISIT TO A JEWISH COLONY.**—The Rev. J. H. Hanauer gives a very interesting account of a visit to the colony Rishon-le-Zion, near Joppa, in the pages of *The Jewish Missionary Intelligence*:—"On January 11 I paid my first missionary visit to the thriving Jewish colony, Rishon-le-Zion, 'The First to Zion,' so named because it was the first of the Jewish agricultural settlements established about twelve years ago, at the time of the first immigration of Jewish refugees from Russia and Roumania. About half an hour after leaving Jaffa we noticed on our right the substantial buildings and well laid out grounds of the Mikveh Israel, an agricultural school established about thirty years ago by the late Mr. C. Netter, under the auspices of the Alliance Israélite Universelle. We should very much have liked to visit this, according to all accounts, thriving establishment, but the time at our disposal did not permit. A few minutes after passing Beit Dejan we left the carriage-road, at the time in a very bad state through neglect of repairs, and proceeded southwards towards Ayun Kara, where the neat houses of the Jewish colony we were about to visit are situated, on a slightly rising ground. We soon reached the extensive vineyards belonging to the settlement, and noticed several parties of fellahin at work under the supervision of a Jewish colonist. In other places Jews themselves were to be seen using hoe and spade. The carriage stopped in front of the little Jewish inn. On asking at this place for a guide a young Ashkenaz Jew came up and bade us welcome. He told me that he had seen me at Jerusalem; that a year ago I had come to his bedside when he was a patient in our hospital; that I had talked with him and given him books, and he now offered to lead us about the colony. I did not recognise the young man, but I do not doubt that he spoke the truth. Indeed, he is not the only one (for there are many such) whom I have met since I came to Jaffa, and who have recognised me as 'belonging to the

English Hospital at Jerusalem,' where they had received kind treatment and 'heard good words.' We, of course, gladly accepted the offer of the young Jew. The synagogue, a stately edifice, was closed; but, as we had not come for the purpose of sight-seeing, we declined the offer of having the key procured, and were, at our request, led to the hospital. This is built on a plan hitherto unique in Palestine, but doubtless wise and practical. It is situated in a pretty grove of eucalyptus trees, which are said to absorb all malaria and fever-breeding miasmas, and consist of a number of isolated little cottages, each containing a single large room or ward, with a dozen beds, only two or three of which were occupied. We were informed that last summer had been a most unhealthy one. There are in all about seventy families settled at Rishon, making a population, if we reckon five to the household, of some three hundred and fifty souls; and of these three hundred had been in hospital during the last seven months, though only four had died, and those four included an infant and one or two aged people. A fortnight before our visit, however, there had been fifteen persons in hospital, most of them suffering from eye-disease. We were not allowed to give tracts to the few patients in the wards, so we next went to visit the school. It numbers some sixty pupils, divided into four classes, boys and girls being taught together. They learn Hebrew, French, Arabic, and the usual subjects, viz., arithmetic, geography, and history. It was quite a pleasure, after having seen the disorderly Jewish Talmud Torah schools at Jerusalem, to enter a Jewish school with proper class-rooms, desks, maps, blackboards, and a full staff of teachers. In one room a class of boys and girls were being taught the geography of the Holy Land, a magnificent German map of Kiepert's, based on the Palestine Exploration Fund's survey, being in use for the purpose. From the school we were led through a beautifully laid-out garden belonging to Baron Rothschild's great wine-making factory. We were shown all the various parts of the huge buildings which, however, are not yet completed, and were delighted at the sight of crowds of Jewish artisans, carpenters, masons, blacksmiths, coopers, &c., all at work. With regard to the material prospects of the colony, we learnt that about thirty families were now self-supporting and independent of any pecuniary help from Rothschild. On returning to our carriage we gave away some tracts and a couple of New Testaments. Our guide, who, as I said before, had received benefits from the hospital at Jerusalem, did not want any reward for his services, but thankfully accepted copies of the Old and New Testament in Hebrew."

### LANSDOWNE HALL,

LANSDOWNE-HILL, WEST NORWOOD.

Conference on Wednesday and Thursday,  
November 14 and 15.

We trust our readers are continuing in prayer that the power of the Lord may be manifest during the coming Conference in Lansdowne Hall; a very helpful programme has been arranged, and we are looking forward to showers of blessing.

The following is the proposed list of speakers and subjects:—

**Wednesday.**—Chairman, Gen. Sir R. Phayre, G.O.B. At 8 p.m., Thos. Neatby, Esq., M.D., "The Holy Ghost the Author of the Prophetic Word"; Pastor W. Fuller Gooch, "The Power and Presence of our Lord Jesus Christ"; Mr. J. J. Sims, "The Typical Character of the Days of Noah." 7 p.m., Mr. J. J. Sims, "The Light that Shines in a Dark Place"; Rev. W. Mowll, M.A., "What the Lord's Coming means to the Unsaved."

**Thursday.**—Chairman, Pastor W. Fuller Gooch. 3 p.m., Rev. John Urquhart, "Movements in the World and the Church which tell of the Lord's Coming"; Rev. J. G. Train, "Waiting, Waiting, and Working"; Rev. John Wilkinson, "The Hope of Israel." 7 p.m., R. Anderson, Esq., LL.D., "The Reasonableness and Certainty of the Hope"; Dr. R. McKilliam, "What manner of Persons ought ye to be?"

Tea will be provided each day at 5.30.

## OUR INQUIRY COLUMN.

We regret that owing to great pressure on our space we are compelled to defer the "Answers to Correspondents" until the next number.

WHILE we go to press the large annual Convention at Blackheath is assembled. The numbers are encouraging, and the messages stirring. Dr. White, of Winchester, pressed upon his hearers the solemn necessity of being ready to meet our Lord. "He is coming," he said, "He is coming soon. We cannot take up a Christian paper without reading of the nearness of the great event. If we are to meet Him with joy we must be a holy people. The Bride is seen in Rev. xix. prepared for the marriage feast, arrayed in fine linen clean and white, and this fine linen was not 'imputed righteousness,' but holy living, for 'the fine linen is the righteous acts of the saints.'"

### PUBLICATION ANNOUNCEMENTS.

It is especially requested that all orders for this periodical, and all business letters in reference to the same, should be addressed to Mr. ALFRED HOLNESS. The kind attention of subscribers and correspondents to this notice will be a great convenience, and save delay in the execution of orders.

AS announced in our last issue, we have been obliged to reprint Nos. 1 and 2 of this periodical for the third time, and we can now supply the friends who require them with any of the back issues of the paper. The reprinting has involved considerable outlay, as a large edition must be issued to cover the actual cost of reproduction. If any friends are happy to help in this matter by undertaking to circulate any quantities of these reprints, the Publisher would be greatly obliged, and would supply such numbers at the lowest price possible for distribution. It will be necessary shortly to reissue Nos. 3 and 4. We ask our friends to still use every effort to get them widely circulated. If any difficulty be found in obtaining the back numbers through any bookseller, they will be forwarded at once upon application to the Publisher.

SUBSCRIBERS will kindly take notice that the magazine is issued on the 15th of each month, and the paper is posted immediately thereafter.

VARIOUS ARTICLES by esteemed contributors are necessarily held over for insertion in future issues. Please God. We have further papers in the press by Mr. R. C. Morgan, Mr. H. Forbes Witherby, Pastor F. E. Marsh, Mr. George Studdert, and others.

FURTHER ARTICLES by Mr. Rawlence, and the Rev. A. Wilkes, B.A., will appear in the next number (D.V.).

### "THE MORNING STAR" FREE DISTRIBUTION FUND.

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All communications for the Editor, and books for review, to be addressed care of the Publisher, A. HOLNESS, 11, Paternoster-row, London, E.C.



The



Morning



Star.

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"The Lord his God is with him, and the shout of a King is among them."

(NUMBERS xxiii. 21.)

"THERE is a glorious ring in the brief notes with which you charge the first pages of THE MORNING STAR last month, for which I thank God most gratefully. You have raised the shout of a king in the midst of the camp, most certainly, and thousands in every part of the world, where your words may reach, will join in the strain of triumph."

So WRITES a friend from the north of England; and truly we are proving month by month that the shout raised is that of THE KING HIMSELF, and that "where the word of the King is there is power" (Eccles. viii. 4). He is using our magazine to enlighten and comfort, and cheer and stir up His own in all parts of the world. To Him be the glory!

WE are so constantly cheered ourselves by the many kindly messages received that we do not think it right not to let our readers share with us in these good things.

A CONSTANT READER writes requesting prayers for relatives who are strangers to the grace of God. The writer says: "The Lord has especially blessed and spoken to me lately through your paper, and given me to have great joy in knowing the truth of His Coming. I think it is this that has made me feel the responsibility of the souls of those dear to me, and the immediate danger they are in! for though it is some years since God

saved me and gave me the desire that they should be saved, I have till now made no special effort to bring them to our Saviour."

Yes! thank God, the reception of "the blessed hope" into the heart stirs to tender compassion and active work. It is no fancy of an idle dreamer but a word of power. We know of not a few in the mission field to-day who owe their first impulse to missionary consecration to the startling revelation that their Lord is at hand.

ANOTHER CHEERING LETTER comes from Dresden. The writer says:—"A little while since I received the first nine numbers of THE MORNING STAR, which I have since learnt were sent by direction of my son. I began at the beginning, and have read every page with ever-increasing thankful interest. I trust it may please God to make the magazine the means of deepening and extending an enlightened hold of the 'Blessed Hope.' I should like in a humble way to help on the circulation, and enclose a cheque for £1 towards free distribution. I am anxiously looking out for the next number."

BUT perhaps the most extraordinary letter we have yet received comes from the interior of the STATE PRISON at Wanpun, Wisconsin, and was forwarded to us by the kindness of Messrs. Lingle & Kelker, our agents at Harrisburg, Pa. We print it entire, and with it an explanatory letter of great interest from the gentleman to whom it was written.

"Wanpun Prison, Se R. Box 216, October 7, 1894.

"DEAR FRIEND,—Through the kindness of our Bible-class teacher we received a supply of THE MORNING STAR. He also informed us that you were agents for it in the United States. It is just such a paper as we have long been wishing for. Enclosed you will find the stamps for one year's subscription. If there is any mistake let us know and we will make it right. We send for it together, because being in State Prison we are too poor to take it alone.

(Signed) "R. C. RUSSELL, ROBERT PEER."

THE explanatory letter written by Messrs. Lingle & Keller is as follows:—

"We enclose you letter received a few days ago from Wanpun State Prison. A word of explanation:—We had sent a set of MORNING STARS to the Bible-class leader mentioned. He is [name given], and was converted in prison. He was convicted of murder, and is in for life, though he hopes to be pardoned. After his conversion, through a Tract Society Bible, without any help from man, he found out that Christ is coming, and through him many of the prisoners are being brought to see Jesus. One who, through his

teaching, gets his freedom on November 19, goes out among the pine camps of Wisconsin to tell about 'this same Jesus' (Rev. i. 18). We do not think there is another such prison in the United States.

"We thought this would help to strengthen you in your work, for who would have thought that your paper would have made its way into that corner and been welcomed among such men?"

Who, indeed, my brother? But He who knoweth the hearts and the needs of all men maketh a path where He will for His messenger, and we are truly glad at heart that the light of THE MORNING STAR is shining into the darkness and cheering the gloom of the State prison of Wanpun. We had heard of its shining on many a weary bed of sickness, on the heart of many a lonely mission-toiler in far-distant fields; we had heard of it doing blessed work in poverty-stricken cellars in the East-end of London, and of its making happier the lot of aged Christians in a London workhouse; but we had not dreamed of its entrance into a State prison in America.

POOR FELLOWS! Just think what the HOPE of His coming must be to them. To some of them there can be no hope that the prison doors shall be thrown open by human authority. What, then, if He who sent His angel to strike off the fetters from the feet of His servant Peter, and shook the dungeon at Philippi till the bolts and bars and iron gates flew open, and "all the bonds were loosed"—what if He were to come very, very soon! What if the weary, hopeless imprisonment should any day come suddenly to an end, and those whose blackest sins have been cleansed away through His precious blood should hear His summoning shout, and in that wondrous moment should be caught up to meet Him and be henceforth for ever with the Lord. Just think what such an expectation truly held must be to men like these!

IS IT TOO MUCH to ask every reader of THE MORNING STAR to pray earnestly and often for the Bible-class leader of the prison of Wanpun? Pray that the glad tidings of a crucified, risen, and coming Redeemer may be received by multitudes of the unhappy men in that huge prison-house, to the salvation of their souls and the gladdening of your hearts. And pray for those two who, in four days after our magazine is in their hands, will be released from that prison to go out as witnesses for Christ into the



rough mission field of the pine camps of Wisconsin. God bless them and use them mightily.

IN ANOTHER PART of this number will be found short notices of several important conferences recently held. There is an increasing demand for such, especially in suburban London, and by means of them thousands of people are becoming increasingly interested in prophetic truth. One of the most stirring of those referred to was that held at Ealing on Friday, the 2nd inst. It was a great success; and this was mainly due to the enthusiasm with which many influential Christian men and women threw themselves into the movement. A large committee was formed, on which were the names of quite a large number of the leading residents, some of whom were most active in their efforts to further the conference. Let our friends who are interested in the truth, and anxious to spread it in the places where they live, *do likewise*, and they will do good service to their fellow Christians. Of other conferences recently held, we have tidings of Clifton from our unwearied fellow labourer, Mr. Wilkes; and there are short notes of smaller gatherings at Epsom, where the utmost interest has been awakened. Besides these, most helpful meetings have been held by Mr. Sims at Forest Gate and at New Barnet, where our well-known friend, Mr. Newth, organised a conference.

AT GUERNSEY Mr. Jas. Sprunt is lecturing to large audiences on this all-important theme, and we see by notice in *The Comet* newspaper that his lectures are greatly appreciated.

OUR FRIENDS will not forget to pray for the West Norwood and Birmingham Conferences, both to be held (God willing) this month, the former on the 14th and 15th in Lansdowne Hall, Lansdowne-road. There will be on both days afternoon and evening meetings, at three o'clock and seven. The speakers expected are General Sir R. Phayre, G.C.B., the Revs. W. R. Mowll, J. Urquhart, J. G. Train, John Wilkinson, and Pastor Fuller Gooch; Drs. T. Neatby, and R. McKilham, Dr. Robert Anderson, and Mr. J. J. Sims.

THE BIRMINGHAM CONFERENCE will take place on Wednesday, Thursday, and Friday, November 28, 29, and 30.

In the Jews' portion of our magazine Mr. Schor indicates the line of things proposed for the great Jewish Conference which we are looking forward to in May of next year, if our Blessed Lord still bid us wait for His coming. It will be seen that we hope to meet together with many representative workers among Jews in all parts of the world for conference

during four days, when topics of the most practical nature in relation to Jewish matters will be carefully considered.

We cannot help feeling that this is likely to be a Conference not only of thrilling interest but of the very utmost importance. Most earnestly, therefore, do we ask the prayers of all our readers that God may be pleased to guide in all necessary arrangements.

THE death of Alexander III. and the succession of his son Nicholas to the Russian Empire reminds us that we are rapidly nearing the time when a Czar of Russia is to fulfil in his life and work much of the prophetic Word as the "King of the North."

We cannot, of course, tell *what* particular Czar will fulfil in himself the prophecies uttered by Daniel, but we do know that the time is at hand.

ALL the more does it become the true Church of God to remember the exhortation of the Holy Spirit to continue in "supplications, prayers, intercessions, and giving of thanks for kings and for all that are in authority, that we may lead a quiet and peaceable life" (1 Tim. ii. 1), and to "submit to every ordinance of man for THE LORD'S SAKE" (1 Peter ii. 13, 14). While we wait for our Lord let it be our pleasure to obey Him in this as in all things else.

It is a mistake to suppose that we find anything in the Word of God to countenance the discontented spirit of Socialism which prevails in our day. While the times of the Gentiles run on, "the powers that be are ordained of God." When the Emperor of Russia believes that the ceremony of coronation has a sacred character, and places him who is the object of it under the protection of God, he is not so far astray. What he and all such need to remember is that it brings them into a very special position of trust and responsibility towards the God at whose hand they receive their great authority. Towards all who are thus in authority, true believers are, for their Lord's sake, held responsible to pray continually and in every way consistent with the will of God to maintain that authority. When the beast of Rev. xiii. comes upon the scene, it will be different. The times of the Gentiles so far as they are acknowledged of God, will then have come to an end, and the *then* Emperor will be a usurper receiving *his power and his seat and his authority* "not from God, but from the dragon" (ver. 2).

MEANWHILE the very exhortation in the Church Epistles to pray for kings and those in authority and to submit to them goes to prove two things—first, that while the Church is still on earth, the

*real Beast* has not come on the scene; and next that "the times of the Gentiles," so far as they are sanctioned by God, still continue, and that the day of God's JUDGMENT against unrighteous rule has not yet begun.

## THE SEVEN CHURCHES OF ASIA: Their Representative Character.

BY PASTOR W. FULLER GOOCH.

(Contributed Article.)

THE BOOK OF REVELATION is emphatically a record of *the last things*; the things which are most closely connected with the consummation of the present age—the winding up of that dispensation of God which is at present in force. It is the 24th chapter of Matthew and the 21st of Luke written *in extenso*, or, to put it conversely, those chapters from different standpoints may be said to be the Book of Revelation in brief; each of them containing in itself

### AN EPITOME OF THE APOCALYPSE

seen by the raptured Seer of Patmos. The Divine classification of mankind, as made up of Jews, Gentiles, and the Church of God, is prominent in the book, and His dealings with each one of these divisions at the close of the age are plainly revealed. This distinction may be traced and followed along several lines, as, for instance, *the three cities* spoken of in the book: Jerusalem on earth, the city of the Jew (chap. xi. 8); "the new Jerusalem," the heavenly abode of the saint (chap. xxi.); and "Babylon the Great," the centre of Gentile apostasy and guilt (chap. xviii.). Or, again, *the three women*, the Jewish mother of chap. xii.; the Gentile harlot of chap. xvii.; and the "Bride, the Lamb's wife," of chap. xxi. Or *the three books*, that sent to the seven churches for their warning, direction, and encouragement (chap. i. 11). The seven-sealed book of chap. v., full of the purposes of God for the final redemption of Israel by means of the Lion of the tribe of Judah, and the little book of chap. x. 10, 11, full of omen "concerning (R.V.) many peoples and nations, and tongues, and kings."

The portion of the book relating to the Church of Christ gathered and gathering out of the world in this present time is of special importance to us all as

### SERVANTS OF THE LORD JESUS,

it having been given for our especial benefit, that we might be prepared for the hour of His coming. Would that the lessons taught, and the injunctions given by the Master Himself in these seven epistles, were more thought on and studied in these last days. Surely, if more earnest heed were given to them, we should see more separation from the world, more fidelity to truth, and more vigilant waiting for the Lord on the part of those who are His professed disciples and friends.

That the seven churches chosen by the Lord to be the recipients of His final message to His people before His return are to be regarded as *representative* of the

one Church seems clear from several considerations.

(1) *Their number.*—Why seven? The symbolic significance of this number among the numerals of Scripture, every Bible student recognises and admits. The remarkable frequency with which it occurs, the prominent place it occupies in Divine appointments, as witness the Levitical law given by Moses, and its constant use in connection with the whole structure of Scripture, and by all the sacred writers, go to prove that the Holy Spirit has a specific design in its use and a definite significance in its purpose. When that design and signification is inquired into, a general consensus of opinion is arrived at that it signifies completeness, dispensational perfection or fulness. Its first employment in Gen. ii. 2, 3 unmistakably reveals this, and its use in Revelation abundantly confirms it. The seven churches are the type of the one Church, the whole corporate assembly of those who, according to Rev. i. 5, 6, are loved by the Lamb, washed from their sins in His blood, and made "a kingdom, priests unto God and His Father."

(2) *Their symbol,* "seven golden lampstands."—The one lampstand with its seven branches, seen in the tabernacle and Temple of old, spoke of Israel as the nation chosen of God, to be, through its association with

#### CHRIST AS ITS REDEEMER AND KING,

the light and glory of men. So shall Israel yet be, when Zechariah's vision is fulfilled, and the golden oil pours itself into the sevenfold vessels of the golden stand he beheld (Zech. iv.). Then shall Isa. lx. be translated into literal fact—Israel shall arise and shine, all nations coming to their light, and kings to the brightness of their rising. Meanwhile, the believing people of God, called by the Gospel of His Grace out of every kingdom and tongue, are the witnesses He now employs. "Ye," said Christ to His disciples, "are the light of the world," and, in accordance with this, the Apostle says of true believers, "Ye are all the children of the light and of the day"; and, again, speaking of their position in the midst of surrounding darkness, "Among whom ye shine as lights"—(Greek: luminaries, heavenly)—"in the world, holding forth the word of life."

Not now by one nation, or national centre, but by means of scattered rays among all the nations, does God in His grace cause the light of His truth to be made manifest in the earth. Not in this mountain or in that, but wherever true worshippers are found, there does His light shine, and through them is His glory revealed.

(3) *Their locality*—"In Asia."—It is significant that no Jewish centre or localisation is selected; they are all Asian, in no one case Judaean. Gentile soil alone is indicated, and churches more Gentile in their character than others which might have been named are chosen for distinction. Surely in this we see a sign of what is the leading feature of the dispensation at present in existence. The natural seed of Abraham are for the time set aside—"as, concerning the Gospel, enemies"—they are nationally fallen, blinded "as it

is written, God hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear." And through this it is that "salvation is come unto the Gentiles," and thus it is that "until the fulness of the Gentiles be come in," Israel's lampstand abides in darkness.

(4) *Their Names.*—These appear to have, as is so often the case in Scripture, a symbolic meaning, indicative of moral features characterising the churches associated with them. Mr. Pember, in his valuable book, entitled "The Great Prophecies," gives these as follow:—Ephesus = relaxation; Smyrna = bitterness; Pergamos = a tower, elevation; Thyatira = she that is unwearied in sacrifices; Sardis = renovation; Philadelphia = brotherly love; Laodicea = the judgment of the people. That we have in these names, thus interpreted, a foreshadowing of varied and successive stages of the historical development of the Church as an outward and visible community, from its commencement at Pentecost until the return of the Lord, can scarcely be doubted. The facts of Church history are so consonant with such a view that the parallelism can hardly be other than designed. The idea is confirmed by a comparison of the seven parables of Matthew (chap. xiii.) with the messages to the churches. Decline and apostasy from first to last is predicted of the Church as known to the world in both cases; while the true and genuine are seen in their fidelity, and consequent blessing and final reward. Moreover, the prominent feature of both corresponds in each case. The

#### SEED AS SOWN BY THE SON OF MAN

correlates with the purity of doctrine in Ephesus; the action of the enemy in the parable of the wheat and tares with the enmity of the devil spoken of in Smyrna; the mustard seed and its abnormal growth with Pergamos and its undue elevation; the woman with the leaven, with Jezebel at Thyatira; the treasure hid with the hidden few of Sardis; the pearl of great price with the priceless love of Philadelphia; and the cast-out produce of the drag-net with the rejected lukewarm ones of Laodicea.

(5) *Their value in Divine appreciation*—"golden."—The saints of Old Testament times are spoken of as "the precious sons of Zion, comparable to fine gold." Not less are those of the New Testament age spoken of as chosen, and "beloved of God." The trial of their faith is more precious than gold, that perisheth: as "God's own possession," and "heritage;" they are kept by His power, and destined to eternal glory. The gold, however, conveys the idea of preciousness from another point of view. As it is remarked by Dean Trench in his exposition, "Throughout all the ancient East there was a sense of sacredness attached to this metal, which still, to a great extent, survives. Thus golden, in the Zend-Avesta, is throughout synonymous with heavenly or divine." The Church of Christ is heavenly in its calling, and its true members have a heavenly citizenship. Dear are they to the heart of God, as possessing the life His Spirit has begotten within them, and as

#### CONSECRATED BY A DIVINE ANOINTING

to His service. Costly as redeemed by the precious blood of Christ, they are of priceless value in the eyes of a gracious God, as sanctified by the Holy Ghost.

(6) *The position maintained by Christ in relation to them*—"in the midst," or, as described in chap. ii. 1, "He that walketh in the midst of the seven golden candlesticks." Beautifully does this harmonise with His own precious promises to His Church: "Where two or three are gathered in My name, there am I in the midst." Or again, "Lo, I am with you always; even unto the end of the age." Thus was it at His first appearance to the disciples after His resurrection—"Jesus came, and stood in their midst." Ever does He preserve this attitude. The high priest, there to trim the lamps, to judge righteously regarding His own, to appoint for them as he sees fit; to fulfil all the responsibilities He has undertaken on their behalf.

Well would it be if this fact were more considered in all assemblies of believers; ever is their unseen Lord in their midst, discerning their thoughts and intents: *Walking*, as actively interested and engaged in their welfare; *waiting*, to receive their praises and their prayers; *watching*, to protect and preserve them from the assaults of the foe; *working*, to animate and direct their endeavours; *wooing*, to draw them nearer to Himself; *weaning*, to separate them from the world, and whatever would mar their spiritual power; and *weighing*, to test and appraise the true value and nature of their service. All these, in and by the Comforter whom He has sent to indwell them as the temples of His love. Alas! too often is His presence in the midst overlooked and neglected, too little is it prized and sought, although upon it depends all our vitality and power for testimony.

(7) *Their share in Apostolic benediction, and oneness with Apostolic brotherhood.*—The former is marked by the fact that the same salutation employed in the pastoral Epistles is sent to them by the Apostle John, as see chap. i. 4—"Grace to you and peace," &c. The latter is shown by ver. 9, where the Apostle speaks of himself as "brother and partaker" with them "in the tribulation and kingdom, and patience which are in Jesus," language which surely denotes that these churches are included in and representative of the fellowship of those who are said to be fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone." That their standing is one with, and representative of, the whole Church is further indicated by the fact that the

#### LAMPSTANDS ARE SEEN IN HEAVEN.

They are round Christ as the Risen One. It is thus He proclaims Himself to John, "I am He that liveth and was dead, and behold I am alive for evermore." They are shown there as seated with Him in the heavenly places; they are evidently, as to their gracious standing and spiritual relationship, sharers in all the spiritual blessings wherewith God has blessed us

in Christ Jesus. However much their earthly surroundings and mixed associations below may have dimmed their lustre in the eyes of man, they are as the fine gold of the sanctuary in the sight of God, and stand in the heavenly temple accepted of Him. They wait the cleansing day of their Lord's coming as to their earthly condition; and, just as the angel reapers shall then sever the tares from the wheat, so shall they then be refined and separated from all that is but the dross and admixture of earth, accumulated in a time of probation and peril, such as this present evil age involves.

The messages to these seven churches are full of solemn and vital interest and importance, therefore, to every believer, and serve a purpose of highest value to all who desire to be found of their Lord "in peace, without spot, and blameless." For help in exposition and study it is well to note that their structure is the same throughout, each message consists of seven parts. First we have a *description of Christ* as the One from whom the message comes, then a *description of the Church* as known to Him; next, a *censure or rebuke* of what is evil; fourth, an *exhortation* to right relations to Himself as their Lord; fifth, a *threat* in case evil is continued in or suffered to prevail; sixth a *call to hear* the voice of the Spirit in the message sent; and lastly, a *promise to the overcomer* of special blessing and reward. The order of the last two is in the case of the four last-named churches inverted from that followed in the first three.

How needful to examine ourselves in the light of these words of Christ, and to have an ear to hear the Holy Spirit's call to consider and obey them. It is in primary allusion to this very duty, that of attending to the words of Christ as "the Son over His own house," that it is said in Heb. iii., iv., and that not once or twice, but four times over, "To-day, if ye will hear His voice, harden not your hearts." Not to the unsaved is this entreaty made, but to "holy brethren, partakers of the heavenly calling" (Heb. iii. 1); and in these days of departure from the faith and of half-hearted discipleship, who of us but must feel the necessity for giving earnest heed. Let us receive with thankfulness the words our Lord has spoken, and in the strength of the Spirit He has given us, be it ours to fall into line with all His sweet behests.

BLACKHEATH.—Dr. Robert Anderson will (D.V.) give a lecture on the evening of Friday, November 16, in the Alexandra Hall, at eight o'clock, to men only, on the sceptical tendencies of the present day.

WOOLWICH.—Dr. McKilliam is lecturing on different aspects of our Lord's Coming on Saturday afternoons, at three o'clock, in the Soldiers' Home, Hill-street, to crowds of eager listeners. The following is the programme:—Oct. 20: Introductory—General Sketch; chairman, Rev. G. Gregson, M.A., Chaplain of the Forces. Oct. 27: "The Church and theapture;" chairman, Gen. Sir Wm. Stirling, K.C.B. Nov. 3: "The Judgment Seat of Christ;" chairman, Rev. J. More, Presbyterian Church. Nov. 10: "Christendom, its Tendencies and End;" chairman, Rev. T. J. Thorpe, Wesleyan Church. Nov. 17: "Israel's Future History;" chairman, Rev. J. W. Morris, Vicar of All Saints. Nov. 24: "The Future of Palestine and Jerusalem;" chairman, Lieut.-Col. St. Quintin.

## THE UNVEILING.

By R. C. MORGAN, *Editor of "The Christian."*

(Revised by the Speaker.)

"THE Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

### THE UNVEILING OF JESUS CHRIST.

That is our subject. It has been God's way from the beginning to encourage His people by showing them visions of good things to come. When our first parents were driven out of Paradise, He gave them a vision of the Cherubim. I cannot enter on what that meant, but it was an encouragement and a glad assurance to their hearts that when the flaming sword was quenched, as it should be quenched in the precious blood of Him who was Jehovah's Fellow, then man's way should be opened to the Tree of Life. When Ezekiel was to be sent to a people stiff of face and hard of heart, and when he had one of the most painful ministries that ever a servant of God was called to fulfil, God gave him that amazing vision of the living creatures, and the Man upon the throne (Ezek. i.). When John the Baptist, who had come forth as the messenger and forerunner of the Lord, felt disappointed at finding himself shut up in prison, and Jesus making no headway to David's throne, he sent to ask Him, "Art Thou He that should come, or look we for another?" Not that he had lost his faith in Jesus, but he wanted to know from Himself whether He was *the One*, or whether there was still another coming after Him. And Jesus just gave his messengers a sight of His ministry, and said, "Go and show John again those things which ye do hear and see." And now, when John, the beloved disciple, is shut up in Patmos—John, who was one of those who had been told to "Go into all the world and preach the Gospel to every creature"—God gives him for all men, throughout all the ages, for you and me to-night, this blessed and wonderful unveiling of the things that were to come.

He shows them unto His servants. The reason why many do not see visions, or do not see anything in them, is because they are not servants. The Lord shows His secrets only to His servants. Do you not remember that John wrote about Christ's first sign, the changing of water into wine, that "the ruler of the feast . . . knew not whence it was, but the servants which drew the water knew"? We need not be ambitious to be rulers and people of importance. Only choose to be servants of Jesus, for "His servants serve Him, and they see His face." It is to His servants that this unveiling is made manifest, an unveiling not only of things but of a Person—the unveiling of Jesus Christ. If you take a

red ink pen and mark all through the Book the different characters in which Jesus appears, you will be astonished how much more you will know about Him

"BLESSED IS HE WHO READETH, AND THEY WHO HEAR

the words of this prophecy." Many things have been written about the Apocalypse, many things which seem to be contradictory; but I never read any book concerning the Revelation without feeling conscious that the writer had received a blessing in reading it. A man may go to the top of a mountain and breathe the clear pure air, and yet not be able to tell of what it is composed, whether of one gas or more; but, as he breathes it in it does him good. And you cannot come into contact with the air of heaven in this precious Book without your soul being blessed. It is the flower of Scripture, just as Genesis is the root. If you look at Bagster's Bible you will find that a third of all the quotations from the Old Testament in the New are in the Book of Revelation.

"JOHN, TO THE SEVEN CHURCHES WHICH ARE IN ASIA."

The seven churches, the sevenfold church; that is, the Church in its entirety through all its earthly period—the Church, that takes in you and me. John wrote this Apocalypse for your benefit and mine. The Spirit who gave it to John knew perfectly well we should be gathered in this tent to-night. And now, may God grant His blessing upon the reading of its opening verses: "Grace unto you, and peace. Consider what was coming after. Think of the Nicolaitanes, and Jezebel, and Balaam, and Balak, inside the church; and think of the Beast and the False Prophet and the Harlot and the Dragon, outside the Church. Think of all the scenes of violence and of evil which were going to happen; think of the desperate troubles through which the saints were to pass; and, again, just think that to people through all these centuries John comes with a message from the Throne, a message from the Triune God: "Grace to you, and peace." There is no such greeting in any other writing of the New Testament. It seems as if all the greetings were gathered up in this. "Grace unto you, and peace from Him which is, and which was, and which is to come." There is nothing beyond that in time or in eternity. The Eternal God sends to you to-night a message of grace and peace. To you, in your own particular circumstances, grace and peace. It is no matter whether they are little things or great things, whether your anxiety is due to a troublesome child, or a bill which you cannot meet, or a difficulty with some neighbour, or whether you are the acting partner in some great concern, no matter how insignificant or how important your experience may be, the message still comes, "Grace to you, and peace," from the Eternal God. He is interested in you, and He will bless you.

"And from the seven Spirits which are before His throne." This sevenfold Spirit of God is represented elsewhere in the same book as having seven horns and seven eyes—fulness of power and intelligence.

These seven Spirits of God are before the throne waiting His bidding to come to the help of His Church as a whole, or of its weakest member. Perhaps you were "born again" last night; perhaps you have been converted to God in this tent since it was put up three weeks ago; or you may be a patriarch in Christ. Equally to you all, from God the Eternal and the seven Spirits, "Grace to you, and peace."

Jesus is our Peace, and this greeting is sent to you also from Jesus Christ, the faithful Witness, and the Firstborn from the dead, and the Prince of the kings of the earth; that is, from Jesus Christ in His three great offices—as Prophet when He was here; as Priest now that He has passed through the heavens; and as the Prince of the kings of the earth, coming speedily to take His great power and reign. And so this blessed One, the God-Man, sends to you His message of "grace and peace."

#### WHAT CAN WE BUT REPLY?

When a paper of welcome is read before the Prince of Wales he makes a reply to it. Surely then, when we have such a greeting from the Throne, we must answer it; and when it is the everlasting God, and the sevenfold Spirit, and the Incarnate Son, who greet us, we must worthily respond. And John, by the Holy Ghost, has done so in our name. Let our hearts go out with it. "Unto Him that loveth us, and hath washed us from our sins in His own blood, and made us kings and priests unto His God and Father, unto Him be the glory and dominion, for ever and ever, Amen." He has made you a king and a priest—you that were converted last night, you that were talking over His Word, and feeling your way, by the guiding of the Holy Ghost, into peace with God a few hours ago; He has made you a king and a priest unto His God and Father, and therefore you have a right to join with the maturest saint in ascribing unto Him "glory and dominion for ever."

"Behold, He cometh with clouds." The Psalmists often begin in a jubilant tone; but ere long they are down in the depths. It is just so here. Our chapter begins by showing us the brightness beyond. God has not sent us adrift into this world, to go through all its sorrows, without giving us a sight of what lies beyond, the blessed and soul-cheering hope of the appearing of the glory of our great God and Saviour Jesus Christ. And so He says, "Behold He cometh with clouds." That is the summation of all the exceeding great and precious promises—that He is coming; that, having come once in His humiliation, He is coming again in His glory. "Behold He cometh with clouds." He who went away in the clouds will so return.

"And every eye shall see Him." Oh the transfiguring joy of being like Him, when we see Him as He is. "And they also which pierced Him, and all kindreds of the earth shall wail because of Him." Oh, sorrow's crown of sorrow, when the wrath of the Lamb is come, and who shall be able to stand?

A bright and blessed hope in the heart of every true believer is this return of Jesus our Lord. No matter what his ideas and theories are as to when and how the

Lord is coming; everyone who loves His appearing loves His appearing because he loves HIM. And every child of God has got this mark upon him, that he loves Him because he was first loved of Him. Let us take that promise of the Lord's coming again, everyone of us, to our hearts and souls. But there has been a long time of waiting for its fulfilment; and throughout the long ages not only have scoffers said, "Where is the promise of His coming?" but His own people have begun to wax faint. Yes, He is a long time in coming. "How long, O Lord; how long?" "How long, O Despot; how long?" For God is a despot! I am glad of that. That is the Greek word, "O Despot, holy and true." If we can have a despot who is holy and true, we can very well do with despotism. We want to be governed by perfect love and righteousness, and then the more absolute the better. We want nothing else. If God be God, He must be a despot. He must rule with unquestionable authority; He must be absolute monarch; and we must be absolutely happy under His absolute dominion.

And now God puts in His word. He interposes Himself by an oath. Just as in the Hebrews, "when He could swear by no greater, He swore by Himself," so I understand Him to do so in this eighth verse. He has declared that He will come with clouds, and though the rulers of the earth appear to have it all their own way, yet "He cometh with clouds," and the authentication of this assurance is the signature of the Almighty God. "I am Alpha and Omega saith the Lord, which is, and which was, and which is to come." The First Person of the Godhead, who thus spoke from the Throne, who is, and was, and is to come, signs His Name to the promise that "He cometh with clouds." You remember the word in Thessalonians, "Will God bring with Him." It is God that is going to bring Him. "I am Alpha and Omega, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY." Glory to His name! It is something to have an Almighty God, when there is not a throne in the world that is not shaking, when there is not a stable Government on earth.

"I, John"—and this is the last verse I will read—"who also am your brother, and companion in the tribulation, and Kingdom and patience in Jesus." You see how John's own heart has been strengthened. He is imprisoned on this rocky, barren islet in the Ægean Sea, but his heart has been strengthened with the promise of the Lord's coming again, and so he says, "I John, your brother and companion in the tribulation, and Kingdom, and endurance in Jesus." Mark the structure of this passage—

"IN TRIBULATION AND IN THE KINGDOM."

Do you see how tenderly, how considerately, the Lord God Almighty thinks of His children? John tells of tribulation; he reminds us of what Barnabas told the converts at Antioch, that "Through much tribulation ye must inherit the Kingdom"; but he also says, "Your brother and companion in . . . the Kingdom." Do not forget the Kingdom! If you keep your

eye upon the tribulation, whatever it may be, however great or however small, it will take the heart out of you. Remember that Jesus is King, and that because He is King you are a king. He has made you a king and priest unto God His Father; and so, when you look at the tribulation, remember the Kingdom. And then you can bear to come to the next word, "The endurance in Jesus." Down in deep dungeons, and upon the rack, and in all the sufferings which the devil through men has put on our fellow-saints who have been faithful to the Word of God and to the testimony of Jesus, these words must have wonderfully sustained them in the dark ages that lie behind us. How much they will be needed to strengthen and comfort in the dark days before! Dear friends, we want to lay ourselves down on these precious words: "I John, your brother and companion in the tribulation, and kingdom, and endurance, in Jesus." Do not forget—"in Jesus." You cannot get beyond that. Everything is in Jesus that belongs to me, because I am in Him, and He dwells in me. That is true of the young convert of last night. And John, who is in exile in Patmos, goes on now to open up the beauties and excellencies of the Lord Jesus Himself! We cannot dwell further upon them now. But read this blessed Book of the Unveiling, and remember as you read it that you have the key to it in the first verse in the word "signified," which means *expressed by signs*, a term which John was very fond of using both in its substantive form and in its form as a verb. But remember, the blessing comes not on any theory of interpretation, but on reading the book itself. I have never read the book but my soul has been refreshed and strengthened. Perhaps some of us do not know as much of what it means as we thought we did years ago. The little child paddling on the brink of the river fathoms the depth of the water there; it is up to its ankles or knees. But when he becomes a man and is led further and further, he discovers that they are waters to swim in, a river that cannot be passed over, and in which the soul delights to revel. Thus may we bathe in this wondrous Word!

### GOD'S PURPOSES REGARDING ISRAEL AND THE NATIONS.—III.

BY REV. A. WILKES, B.A.

ATTENTION ought now to be directed to Matt. xxiv. The first thirty-one verses describe in concise language the history of the remnant from the moment of the resumption of God's dealings with them until the revelation of the Lord. Both Matt. xxiv. and xxv. are wholly prophetic, addressed by our Lord to the remnant then in the land, and through them to the remnant that shall arise in "the day of the Lord." Chapter xxv. 31-46 describes the judgment of the living nations after the descent of our Lord and His Church.

The opening of the twenty-fourth chapter assumes that there will be a magnificent temple in the land, though it will



not be the one described by Ezekiel. It will be built by the Jews, who shall in large numbers have returned to the land, and who, by permission of the nations, shall have established an independent polity. This must be so, or the Prince could not make a covenant with them. How soon after the rapture this may take place we know not, but the fourth and fifth verses teach the remnant the need of extreme watchfulness, lest they should be deceived by any of the

#### PRETENDERS TO THE MESSIAHSHIP

who shall appear after the return of the Jewish people to the land. Their sufferings and necessities in those cruel times which will create and deepen the longing for their Messiah, might tempt them to consider the claims of pretenders. Verses 6 and 7 refer to the judgments under the seals, which are described in detail in Rev. vi. Terrible as these will be, they will be but "the beginning of sorrows." Verses 9 and 10 predict the martyrdom of those of the remnant under the fifth seal, whose souls are seen under the altar, and indicate the sudden and capricious outburst of hatred on the part of the nations against the remnant. The emphatic pronoun teaches that this persecution will be limited to the remnant exclusively. These verses imply either that representatives of "all the nations" will be in the land, or that persecution and martyrdom will extend to the remnant scattered among all the nations. The former supposition is the more probable, because it is certain that when the two Jewish witnesses shall give their testimony in the "holy city" those "from among the peoples and tribes and tongues and nations" (Rev. xi. 9) will not only be there, but will hate the witnesses so virulently that they will not "suffer their dead bodies to be laid in a tomb." Moreover, at that time, "the court without the temple" will not be measured "because given unto the nations, and the holy city shall they tread under foot forty and two months" (Rev. xi. 2-9). This perfectly accords with Luke xxi. 24.

Matt. xxiv. 10 briefly indicates what our Lord very fully revealed in Matt. x. 16-42. This tenth chapter of St. Matthew is far more prophetic than historic. It will not be perfectly fulfilled until "the day of the Lord." Again, false prophets (Matt. xxiv. 11) not a few, in the deepening exigencies of the nation "shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold." The remnant will be put to the severest test. Many will fall away. The sequel will prove that they were not the "elect." The 144,000 of Rev. vii. and xiv. precisely determined, and most accurately numbered, are they who will (but they only will) "endure unto the end" and "be saved" (verse 13).

This is the history of the remnant before the resumption of the 70th week of Daniel. Until the resumption of this week, Israel is not recognised by God as a nation. The remnant only are in view. The Jews will pour into the land, in large numbers, during the increasing power of the little horn. They will form their polity at this time. Under increasing oppression by the nations

their eye will be directed to *Him*. They will regard Him as Messiah, for in *Him* they will see one destined to exercise sway over the whole earth. This will cause them, being spiritually blind, to identify Him with the Messiah, depicted by the prophets as a mighty Conqueror. Antichrist will now make a firm covenant with the nation for one week.

At this moment the 70th week of Daniel will be resumed. Whilst this covenant is in force

#### "THE GOSPEL OF THE KINGDOM"

will continue to "be preached in the whole world for a testimony unto all the nations." This proclamation will be by the remnant referred to in Matt. xxiv. 31, whom the angels will gather together into the land, after the descent of the Lord. "And then" (not one day before), but *then*, after the whole world shall have heard this gospel, "shall the end come." This end is the shortened "time, times, and half a time," the shortened "forty and two months," the shortened "1260 days" that shall intervene between the erection of the "abomination of desolation," and the revelation of the Lord. The world will never have seen, will never again see such deeds as shall take place during this interval.

The erection of this abomination, which only the remnant in the vicinity of the holy city will see with the eye of sense, will be the signal for the torture and martyrdom of every saint upon earth, both Jews and Gentiles. It has been seen that the erection of this abomination synchronises with the ejection of Satan with his host from the heavens, "having great wrath, knowing that he hath but a short time." This erection synchronises, too, with the summoning from the sea the beast to whom the dragon shall give his "power, his throne, and his great authority," and the summoning also of the beast from the earth, the delegate, exercising all the power of the former.

ALL THE DEVILS ARE NOW UPON EARTH, and in full possession of the men "whose names have not been written in the book of life of the Lamb slain from the foundation of the world." Rivers of blood will now flow. The foundations of the earth will be shaken and all but destroyed. Were it not for the precious record in Rev. vii. it might be thought by the elect that their God had been dethroned by the dragon, and that He had for ever abandoned the earth to him.

It would seem that all the judgments of God, under seals, under trumpets, and under vials had been in vain—had, indeed, only advanced the kingdom of His foe. Not so. The terrible scenes of this period, right up to the revelation of the Lord, will be needed to reveal the nature of man, its unutterable corruption and wickedness to himself; to reveal to man how deeply sympathetic his wicked nature is with the Prince of all evil; and to demonstrate to the elect how necessary it is that "the kingdom of the world shall become the kingdom of our Lord and of His Christ, and that He shall reign for ever and ever" (Rev. xi. 15).

The incarnation (as it might be called) of Satan (Rev. xiii. 2) will not only inaugurate the latter half of the seventieth week of Daniel, introduced by the erection of the abomination, but will become the signal for the commencement of the ministry of the two Jewish witnesses "who shall prophesy a thousand two hundred and threescore days (the latter half of the seventieth week) clothed in sackcloth." Who these witnesses shall be we know not. As both Gentiles and Jews will throng the holy city and the land, they may be Enoch (representing the nations) and Elijah (representing the Jews), the only two men who have passed from earth without death. Both men, moreover, had previously testified for God in similar scenes. On the other hand, as the miracles which they shall work will be a repetition of those wrought by Moses and Elijah (ver. 6), Moses, and not Enoch, together with Elijah, may witness at this time. In that case the death of Moses will occur twice (see Heb. ix. 27)! More probably than not the number two must be literally understood. Astonishing miracles will be wrought by these witnesses, only less so than those wrought by the second beast. They will not die by the hand of the beast until "they shall have finished their testimony."

The mention of the beast in Rev. xi. 7 for the first time, and the revelation of ver. 15, prove that this chapter ought (*if viewed chronologically*) to come after the thirteenth chapter, where the *origin* and the action of this beast are recorded.

During this period, but not before,

#### A NEW GOSPEL SHALL BE PREACHED.

Already, before the abomination had been erected, the "gospel of the kingdom" had been preached by the scattered remnant "in the whole world for a testimony unto all the nations." This gospel of the kingdom will be proclaimed no longer after Satan shall have been cast down upon the earth. In Rev. xiv. 6 it is stated that John "saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and to every nation and tribe, and tongue and people."

#### THIS GOSPEL OF THE ETERNAL GOD

is no other than heaven's counterblast against the worship of the dragon and of the beast (xiii. 4) by all that shall dwell upon the earth whose names are not written in the book of life. It will be proclaimed wherever the dragon and the beast shall be worshipped. It is a final proclamation of solemn warning from heaven just before the Lord shall be revealed to take vengeance.

God "that made the heaven, and the earth, and sea, and fountains of waters," must be feared. He, not the dragon, must receive glory. He alone must be worshipped. The answer of heaven to the question, "Who is like unto the beast? who is able to war with him?" (ver. 4), is this: "The hour of God's judgment" of the beast, as well as of the nations, "is come."

Verses 23-26 of Matt. xxiv. are a remarkable revelation. They speak of the experience of the remnant after the erection of the abomination right up to the revela-

tion of the Lord. The "false Christs and false prophets" in the desert, in the secret chambers, and in many other places, "who will show great signs and wonders, so as lead astray, if possible, even the elect," cannot be a fuller revelation of the second beast, or false prophet, whose action is described in detail in Rev. xiii. 11-17. This beast "exercises all the authority of the first beast" upon the idolatrous Jewish nation, whereas the false Christs and false prophets who shall appear at the same time, and who, if possible, would lead astray even the elect, will deal with the remnant exclusively, who will have fled in a myriad of small groups in utter destitution into mountain caves and into dens of the earth to await the descent of their Lord. At this supreme crisis in the history of the world and of Satan himself, there will be "false apostles, deceitful workers, fashioning themselves into apostles of Christ," like those mentioned in 2 Cor. xi. 13-15. "And no marvel, for even Satan fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works."

We are rapidly approaching the final scene. The seventieth week is nearly, though not quite, completed. It never will be, for the elects' sake. The remnant will know *that*, but they will not know the "day and hour" when the Son of Man shall come. They will, however, know that He is near, even at the doors.

Matt. xxiv. 27-51 ought now to be studied. The dead carcass of the corrupt Jewish nation is in the land. The Roman eagles scent it from afar. The Prince is now marshalling around himself and under his kingly allies the armies of the Roman world. They advance towards Jerusalem and Judah with fell purpose. It is that not only every saint upon earth, especially every Jewish saint, but the whole nation of the Jews (however idolatrous), simply because they bear a name that testifies for God—a name that proves they once were the people of God—shall be slaughtered to a man. This siege is graphically depicted in Zech. xiii.-xiv., and in symbolic language in Rev. xix.

#### THE ARMIES ARE AROUND JERUSALEM.

Already the city has been taken; the houses have been rifled; the women have been ravished; half the inhabitants have been taken captive; the residue are straitly shut up. The light of day is not clear nor dark; the sun is darkened; the moon does not give her light; the stars fall from heaven; the powers of the heavens are being shaken. And now appears the Son of Man in the clouds of heaven with power and great glory. All the tribes of the earth mourn. His eyes are as a flame of fire; on His head are many crowns. He is clothed with a vesture dipped in blood. On His vesture and on His thighs is a name written,

"KING OF KINGS, AND LORD OF LORDS."

Out of His mouth goeth a sharp sword, that with it He should smite the nations. He treads the winepress of the fierceness and wrath of Almighty God. His

name is the Word of God; He is called Faithful and True. Seated upon a white horse, He comes forth from the opened heaven followed by the armies of His saints, who are also seated upon white horses, clothed in fine linen, white and clean. By the agency of the angels of His power, He, in flaming fire, now renders vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction, from the face of the Lord, and from the glory of His might, now that He is come to be glorified in His saints, and to be marvelled at in all them that believe.

Jerusalem is now become "a cup of reeling" unto all the peoples round about. It is now also "a burdensome stone." All that are burdening themselves with it shall be sore wounded; all the nations of the earth are gathered together against it. All the people round about, on the right hand and on the left, are being devoured by fire. The flesh of the besiegers, of their horses, their mules, their camels, and their asses is consuming away while they stand upon their feet; their eyes are consuming away in their sockets; their tongue consuming away in their mouth. In panic dread they lay hold every one on the hand of his neighbour (Zech. xii., xiv.; Rev. xix.; 2 Thess. ii.).

"And now an angel standing in the sun cries with a loud voice saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit thereon, and the flesh of all men, both free and bond, and small and great." And so, after the beast and the false prophet shall have been cast alive into the lake of fire that burneth with brimstone, the kings of the earth and their armies which had been gathered together to make war against Him that sat upon the horse, and against His army, shall be killed with the sword of Him that sat upon the horse, and all the birds shall be filled with their flesh.

As the Son of man shall descend to judge the nations and to relieve His elect, "He will send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds from one end of heaven to the other" to Jerusalem and its vicinity.

This act of the angels, performed whilst the destruction of the enemies of Christ takes place, introduces us to the scene which shall immediately precede

#### THE INAUGURATION OF THE MILLENNIUM.

After the extermination of His enemies the Lord shall sit upon the throne of His glory. All the holy angels, His ministers of vengeance, shall surround Him. Before Him shall be gathered all the nations, or such from among all the nations as had come into contact with the remnant, the brethren of the King. According to their treatment of the remnant they will now be judged. Those who had shown kindness to the remnant will be admitted into the kingdom prepared for them from the foundation of the world, and those who had not will go into everlasting punishment.

## A GLORIOUS TEMPLE.—III.

BY E. A. RAWLENCE.

(Contributed Article).

ON the old foundations described in our previous paper will Jehovah rear the glorified Temple which is described in Ezekiel. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

We have previously seen that the old original Temple may have represented Jehovah's purpose in the great spiritual Temple, and we may learn an equally striking lesson for each individual believer by taking the Temple to represent the human body. Jehovah originally made that body perfect and in His own image (Gen. i. 26), but sin has defiled and destroyed it, and death and the grave have been the consequence; but to those who are truly resting on Christ this body, which is "sown in dishonour, is raised in glory; it is sown in weakness, it is raised in power." . . . "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 43, 54). The beautiful references that are made in the Word to our blessed Lord under the title of the foundation stone are within the knowledge of every Bible student, and when we bear in mind that nearly all similes in Scripture are based upon a reality which was then more or less familiar to the Jewish mind, and were adopted by the Holy Spirit to bring the subject which it was intended to illustrate home to the minds of its hearers, is it too much to suppose that these references point to the foundation stone which we have been considering, or to some other

#### EQUALLY IMPORTANT STONE YET TO BE UNEARTHED,

although from its naturally conspicuous position it is difficult to conceive one better adapted to the purpose than this one is. Now let us in this light turn to these references.

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." Is not this just that which we have seen that the builders have been doing, and yet in God's own time this stone is to become the head or chief stone in this wonderful corner. So the Christ who is in reality being refused by nominal Christendom is yet to triumph.

"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."

Surely here we have a tried stone, a precious corner stone, and a sure foundation. There it has rested in all its majesty for 3,000 years, and yet it is as perfect and fresh as on the day in which it was placed

there; and, as we have seen, "he that believeth" on this foundation "shall not be confounded," as this verse is more correctly rendered in 1 Pet. ii. 6.

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). We have seen how man has been building upon other foundations, or building with a wrong and misguided purpose on the true foundation. "But let every man take heed how he buildeth thereupon," for "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii. 10, 13).

Nevertheless, the foundation of God standeth sure, having this seal, "The Lord knoweth them that are His"; and "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. ii. 19). This again points to our assurance, that if we are resting on it, it is "sure" or "steady" (marg.), in spite of all the convulsions of nature, or all that man can do against it.

"For he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10). This is what every true child of God is looking for, and in contradistinction we have seen the miserable attempts and failures of man.

Now in contradistinction to all this there is a city which has been specially used by Satan to propagate error and oppose Jerusalem. I refer to

#### "BABYLON THE GREAT,

the mother of harlots and abominations of the earth" (Rev. xvii. 5); but whilst Jerusalem is to arise out of all its ruins on "His foundation," which "is in the holy mountain" (Ps. lxxxvii. 1), it is written of Babylon, "They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever" (Jer. li. 26).

Thus will Jehovah ultimately triumph over all the wiles of Satan, backed by an apostate race.

There is one point more for consideration. It is obvious that in the restored city all signs of its past history and degradation must be swept away. How, then, are these huge heaps of *débris*, which tell such a solemn tale, to be got rid of? If it is to be done by artificial means, here is an undertaking which will occupy Jewish engineers and contractors well into the Millennium. But God's ways are not our ways, and to learn how this great work is to be done we must turn again to the

#### LIFE-GIVING RIVER OF EZEKIEL,

which will have an important part to play in this operation. In our former paper we have seen how it is to issue from under the Sanctuary, and flow down into the Kedron valley, and then, dividing, one branch will flow eastward and the other westward. The effect of this will be that it will speedily plough a course for itself through the *débris* in the valley until it reaches its natural channel on the solid rock beneath, and thus will gradually undermine the huge terraces of loose material which are resting on the steep slopes of the valley, and then this loose rubble will probably begin to run, just as it did when the

explorers tried to penetrate it, and it will gradually slide down the slopes into the river, only to be swept away in its current, and form gravel beds and deposits along its course; and we may well imagine that its present loose and slippery nature will in no little degree be increased by the violent shaking which it will receive during the earthquake which will immediately precede these events.

Let us turn again to the wonderful prophecy of Isaiah (xxviii. 16) as to the foundation-stone which Jehovah "has laid" (R.V. marg.) in Zion, and we find in the very next verse: "And I will make judgment the line, and righteousness the plummet: and the hail shall

#### SWEEP AWAY THE REFUGE OF LIES;

and the waters shall overflow the hiding place" (R.V.). From Rev. xvi. 21 we learn that a great plague of hail is to accompany the earthquake, and we have already shown that the earthquake will produce the living river which is to overflow the hiding place. What hiding place? In view of the facts which we have been considering there would appear to be but one answer. Nor is this all: if we look a few verses further on in this chapter we read (ver. 21), "For the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Now turn to the events which took place at Perazim (1 Chron. xiv. 8, &c.), and we find that "when the Philistines heard that David was anointed king over all Israel," that they went to attack him, but David smote them. Then David said, "God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim." Whilst at Gibeon the sun and the moon stood still (Josh. x. 12), corresponding to the signs in the sun and moon which are to take place in that day (Matt. xxiv. 29).

I have thus endeavoured to show that these counterfeit temples and erections on this holy site are a standing menace against Jehovah, for which Israel, by her sin and stiff-neckedness, is mainly answerable, but that they have met, and will meet, with that doom which everything that opposes Him must, and yet over all this rebellion and desolation He will ultimately triumph, and bring glory to His great name. All this is beautifully brought out in the following passage of Scripture, which, appearing as it does in relation to the final Temple, seems clearly to point to this:—

"And He said unto me, Son of man, this is (R.V.) the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever, and My holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. *In their setting of their threshold by My thresholds, and their door (R.V.) post by My door (R.V.) posts, and the wall between Me and them,* they have even defiled My holy name by their abominations that they have committed: wherefore I have consumed them

in Mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from Me, and I will dwell in the midst of them for ever.

"Thou, son of man, show the house to the house of Israel that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances, thereof, and do them. *This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house*" (Ezek. xliii. 7-12).

But this is not all, as I showed in Part I of this paper. The Millennium will not be marked by sinless perfection, as sin will be present, although in a less marked degree, and many of mankind will still be unregenerate. So we find that "when the thousand years are expired Satan shall be loosed out of his prison" (Rev. xx. 7, &c.), and man, and possibly Satan too, will be put on their final trial; but not even the beneficent experience of the Millennium on the one, nor the terrible experience of the other, will prove effectual in bringing the unregenerate soul into submission to the will of God, and the consequence will be another combined attack by the nations on the "beloved City," with the awful result disclosed in the concluding verses of Rev. xx.

Satan and man thus having proved themselves absolutely irreconcilable, the decree then goes forth, "Behold, I make all things new," and John saw "a new heaven and a new earth, for the

#### FIRST HEAVEN AND THE FIRST EARTH WERE PASSED AWAY."

This is a wholesale regeneration, and denotes *perfection*. A great voice out of heaven then proclaims, "Behold, the tabernacle of God is with men." No details or plan are given us of this tabernacle, but being of divine origin and workmanship it must be the perfect ideal. We are not, however, left in any doubt as to what it really is, as further on John says, "I saw no temple therein: for the Lord God Almighty and the Lamb are the Temple thereof."

We have seen that the earthly erections of the Tabernacle and the Temples of Solomon and Ezekiel are all types of Christ, but because of earthly construction they all fell more or less short of the ideal, and have therefore all in turn to give way to the true Tabernacle, which is none other than a glorified Christ fully manifested to a regenerated world. Thus, whilst we who are looking for our Lord's second advent can truly pray the concluding prayer of the blessed Word, "Even so, come, Lord Jesus," there is still a fuller and more magnificent sense in which it may be used all through the Millennium, for not until the Tabernacle of God "is with men" will the work of redemption be completed. Then will our blessed Lord

have fully seen of "the travail of His soul, and shall be satisfied" (Isa. liii. 11), for not till then will the result and effects of the fall be obliterated and death be "swallowed up in victory." "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. xv. 25, 26).

## THE COMING KINGDOM AND THE COMING OF THE KING.

### IV.—THE FEASTS OF JEHOVAH.

By H. FORBES WITHERBY.

The feasts of Jehovah were seven in number, as we find from Leviticus (chap. xxiii.), and with them the Sabbath is immediately connected. It precedes them and is associated with them, but is nevertheless regarded as standing by itself (read ver. 1-4). In point of fact the Sabbath is the introduction, the opening out of

#### THE DIVINE PLAN RESPECTING THE KINGDOM,

and the seven feasts of Jehovah in Israel show how that great purpose shall be realised through God's ways with Israel. We may make special reference to the Sabbath later on.

The feasts were as follows: (1) the Passover, (2) Unleavened Bread, (3) First Fruits, (4) Pentecost, (5) Trumpets, (6) Atonement, (7) Tabernacles. They are divided into two portions, one consisting of four and the other of three feasts. The division of seven into three and four, or of four and three, is of frequent occurrence in the prophetic word.

The first of the years introduced by the new calendar began with the week ending with the Sabbath, that is, a seven of days, a complete period, the conclusion of which is rest. Then at the end of the second seven of days, on the "fourteenth of the first month at even" (ver. 5), fell the first of the feasts of the Lord, the Passover; all the rest worked from this beginning. To the Passover Israel owed its national life; on the "night much to be observed to the Lord," Israel was born; from the death of the Lamb for them, the nation arose to life. From darkness to dawn, from night to day, from the evening to the morning, was

#### GOD'S WAY IN REDEMPTION WITH ISRAEL,

and such, spiritually speaking, is His way with each of His redeemed people in all ages. He sends His word of deliverance to them "in the land of Egypt," and in its thrall, they receive the life-word of liberty through the blood of the Lamb, by which they obtain freedom.

The Passover was for Israel a feast of blissful remembrance, and it was also prophetic of greater bliss; yet here we come to a most astounding fact. Israel kept the feast and rejoiced in that which it commemorated, and every family held its sacred traditions with joy, yet Israel was utterly blind to its prophetic character. They reclined about the table whereon the roast lamb was placed, they drank of the wine-cup with thanksgiving, they lauded

Jehovah for their deliverance from Egypt; but while they called the slain lamb "his body," they were totally insensible to the signification of their own acts and words. This feast of the Lord's Passover meant to Him far, far more than the commemoration of Israel's earthly deliverance; it was in its divinely ordered details, a picture of the death of Jesus the Lamb of God for man's redemption.

While the nation—or such part of it as was then in the land—kept the Passover, "Christ our Passover" was "sacrificed for us." Israel held with true religious sensitiveness to the shadow, but it despised the substance. To them it was as nothing, that the fourteenth evening of the first month, which had been so long anticipated, had come, and that the Lamb of God was slain, and that the blood was shed, by which true redemption was effected.

Let us not forget that the Spirit of God calls us to both commemoration and anticipation in the Lord's Supper, "for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26). The Passover is fulfilled, but the fulness of the feasts of the Lord will not be realised "till He come." The commemorative character of the Lord's Supper must be treasured. It is a feast of remembrance of Him in His death who died for us, not—as a large section in Christendom would have it—a procurative—a means to an end, a bloodless sacrifice to obtain remission of sins. The feast of the passover could not be kept until the passover itself had been accomplished, and in like manner the Lord's Supper commemorates the Lord's death. But as Israel saw not that Christ was coming to die in "the Lord's Passover," so, too, many see not that Christ has come and died in "the Lord's Supper." Israel in unbelief kept the feast, but slew Christ.

On the morrow after the Passover, on the fifteenth day, the second feast of the Jehovah took place, that of "unleavened bread unto the Lord." This was maintained for a seven of days, a whole week, a defined period from a beginning to an end. The feast of the Passover was on the second of the seven of days in the year; it was sacrificed in the evening, and our Lord fulfilled it by yielding up His spirit at the appointed time. But the feast of unleavened bread spanned the whole week. This week was the springtime of the year, and the whole period was to be spent in emblematic holiness. Leaven is corruption; for all time neither in house nor lips where the Passover had been kept, was corruption to have a place, but

#### THE REDEEMED WERE TO BE HOLY.

This was, indeed, a "holy" convocation. The application is to ourselves as much as to Israel; God requires that His redeemed people shall, for their whole lifetime—their seven days on earth—be holiness to Himself.

In the instruction given relating to the third feast, it was shown to be necessary that in order to keep it, Israel should be in the full possession of the favours the Passover had accomplished for them. Personally, unleavened bread—holiness—was the necessary accompaniment of the

feast of the Passover, and this held good whatever their position might be, whether in the wilderness or in the land; but the bringing of "a sheaf of the first-fruits of your harvest unto the priest," "for him to 'wave' before the Lord" (Lev. xxiii. 10, 11), could only take place in the promised land.

There was a gracious meaning in Abib, the month of the ear of corn, for

#### THE RESURRECTION EMBLEM, THE WAVE SHEAF, WAS

presented by Israel through the priest before the Lord. We observe the date of this feast—"On the morrow after the Sabbath." This was the fifteenth day of the first month, according to the new calendar. On this day that which had died, but which had come to life in its abundance—the wave sheaf of the first fruits of the harvest—was held up and moved to and fro before Jehovah; man thus expressing by his action how good a thing he exposed to Jehovah's view. This fifteenth day was the date of our Lord's resurrection, i.e., "the morrow after the Sabbath." He kept the Sabbath after the Passover in the grave, and "that day was a high day" in Israel's ceremonial! At that time there was in Jerusalem an imposing, yes, a divinely instituted ritual, but in it, and in those who performed it, nothing but death. This is a most solemn consideration; but the religion of the Jews ever since Christ our Passover was sacrificed has been dead and empty. It has no notion in it of the risen Christ.

We may picture to ourselves the Jews in their moral death and darkness

#### SEEKING IN THE EARLY BARLEY HARVEST

for the ears to compose the necessary sheaf, and the priest waving it before the Lord, and also at the same time the chief priests handing over the hulk-money to the soldiers, who came and told them of the angel's visit and the empty grave! Poor pagan soldiers, they, may be little understood the meaning of the mighty angel's visit; but could the leaders of Israel be so ignorant as to be unaware of its significance? Yet what of that? Israel should go on with its religion of death, and wave before Jehovah the emblem of the Risen One, as if He had not risen.

There can be no true holiness where Christ is not, and thus the feast of unleavened bread, from the time Christ was rejected by Israel, could be only a solemn mockery.

The feast of the wave sheaf, we said, could only be kept by Israel when in their promised land. The passover itself was enacted in Egypt, and thus a contrast exists between the two. The resurrection of Christ is a verity unknown to the world. It pertains to God's people. To this day the truth of the resurrection is ridiculed by the heathen, and also by many whose fathers professed the Christian faith. The Lord did not show Himself to the world after His resurrection, and from the time of His death and burial neither Jew nor Gentile, as such, beheld Him. The feast of the wave sheaf is one which, spiritually speaking, none but God's re-



deemed people, in their place of privilege, can truly keep; it is one which in spirit reaches beyond the limits of man's vision, it pertains to resurrection.

Fifty days after the feast of the sheaf of the wave-offering, the fourth of the feasts of Jehovah took place—that of

#### "THE FIRST FRUITS."

This feast was different in character from the others. "The sheaf of the wave-offering" came from the earth, but the "two wave loaves . . . of fine flour . . . baked with leaven" (ver. 17) came from the homes of the people; "Ye shall bring (them) out of your habitations." Evidently something relative to man is here—that which comes out of a human habitation, and that which has leaven with it. In Christ there is no leaven, neither is He represented by *two*; He is *One*. These loaves were of fine flour, pure and excellent; the result of the harvest, indeed, yet fashioned by human hands into loaves. These were waved before the Lord with two sacrificial lambs, while the sheaf was waved by itself; and they were "holy to the Lord for the priest" (ver. 20). As Scripture teaches us of the descent on the Day of Pentecost of the Holy Ghost from heaven (Acts ii. 1), we are not in doubt as to the meaning of this feast.

The loaves are God's people, whether Jews or Gentiles, and in them is leaven, but they are presented before God in the excellence of Christ's sacrifice, waved before God with the sacrificial lambs; and in them, whether Jew or Gentile, the Holy Ghost dwells.

If, on the sacrifice of Christ our Pass-over, it seemed that His teaching was in vain and His coming of no effect; and if when He rose from the dead—the sheaf of the first fruits—He was unknown to man, it cannot be said that this feast of the fiftieth day was, in its fulfilment, either of weakness or unobserved; for all Jerusalem was stirred by the wonder and the power of Pentecost.

Nevertheless the nation, as such, maintained its obduracy. The two loaves were waved, as usual, together with the two lambs; and the temple service of the feast proceeded, as if Christ had not gone up on high, and had not sent the Holy Ghost to earth from heaven!

The feasts of Jehovah composing the first section have been

#### FULFILLED PRECISELY AND EXACTLY

to their ordered times; but Israel understands not, and does not consider. The Church of God, in which there is neither Jew nor Gentile, has now her day. She was born at Pentecost, and she is still here upon the earth. We are waved before the Lord, we are accepted in Christ, and we are goodly indeed in the eyes of Jehovah in the merits of His Christ who died for us. The remaining feasts have yet to be fulfilled, and as surely and as exactly as the first have been, so shall these be.

Ver. 22, with which the instructions relating to the first four feasts close, is one to be remembered. The corners of the field were not to be reaped, a clean riddance there was not to be made. However excellent the feast of first fruits,

however abundant, still something was to be left; all was not over, and all will not be over when the Church is garnered in; for

GOD HAS PURPOSES IN VIEW FOR THE FIELD, *i.e.*, the world. No gleaning of the harvest was permitted, and so it shall be, there is more yet to come for the earth, God's resources are not exhausted, His harvest makes provision for "the poor and the stranger," for He is "the Lord your God." There are millions yet upon the earth who have not heard either of Christ's death and resurrection, or of the Holy Ghost, nor, indeed of the holiness which God values, and the "field" is to be yet the support of the poor and the stranger. The Jew is not the field, it is the nation of Jehovah; the Church is not the field, it is God's House; "the field is the world," and when Christ comes to take His people to the Father's house, its corners will still be unreaped, and a great future of blessing will await it.

(To be concluded next month.)

### THE FUTURE OF THE JEWS AND JUDAISM,

Chiefly as Revealed in the New Testament.—II.

By W. THEOPHILUS ORD.

(Contributed Article.)

In the previous paper we have seen the Jews reinstated in Palestine again, and have found that—instead of that prosperity and peace which they desire awaiting them, together with the fourth part of the world comprised by the old Roman Empire—they have to encounter terrible wars, famines, pestilences, and earthquakes. Our Lord says, "All these things are the beginning of travail." In the next verse (Matt. xxiv. 9) He tells us that violent persecution of faithful Jews will immediately follow these more general troubles. We need have little difficulty in discovering the probable cause of this persecution.

In Dan. ix. 27 we read of a covenant made with the Jews for seven years. It is believed that the maker of this covenant is to be the Antichrist, the head of the ten kingdoms composing the resuscitated Roman Empire, and the conqueror symbolically called forth in Rev. vi. 2, and, perhaps, also in v. 5. By this covenant the new Free State of Palestine, as it may possibly be called, will be protected by Antichrist (for his own purposes doubtless), and will be allowed to carry on their Temple services, to practice commerce and agriculture, and to prosper unmolested under his auspices. Meanwhile, we may infer that this mighty emperor, whose rise and first conquests seem to occur in the

#### EASTERN HALF OF THE ROMAN WORLD,

will be consolidating his kingdoms, recovering them from the effects of the wars, famines, and pestilences by which his reign is inaugurated, encouraging commerce, and extending the confines of his dominions.

But not all the Jews in Palestine will be given up to commerce and mere worldly pursuits, inasmuch as our God never leaves

Himself without a witness. And there will be a remnant faithful to Him, looking forward to the return of their Messiah, warning those around them of judgments about to fall, and also sending missionaries probably all over the world to preach the Gospel of Christ's coming kingdom. This is the "Gospel of the kingdom" of which we read in Matt. xxiv. 14. It is the Gospel also of repentance, similar to that preached before Christ's first advent by John the Baptist. We may already discern preparations for this preaching in progress. The wonderful revival in South Russia of godly Jews who are already looking for their Messiah seems to point to this. And although Jews who now, accepting the Gospel of salvation and receiving Christ as the Son of God, are converted to Christianity, must be included in the Church, and so will have been taken away before these events commence, nevertheless there will be a very large number who, wavering, as they may be, between doubts of our Lord's Messianic claims, and downright atheism, will be suddenly awakened to the reality of these things, to the truths of New Testament prophecy, and to a belief in the near return of their rejected Messiah. These are those who presently, it is said, "Shall look upon Me whom they have pierced, and they shall mourn for Him" (Zech. xii. 10).

Convinced, and terribly in earnest, these Jewish missionaries will carry the news all over the Roman earth, calling upon all men to repent, "that the day of the Lord is at hand." These faithful witnesses will be terribly persecuted, as we have seen in Matt. xxiv. 9, 10. And very naturally so, for recognising the Antichrist, who he is, they will also be warning all men against him.

The headquarters of this great mission will no doubt be in Jerusalem, and there the faithful few will meet with as great or greater opposition than in other cities, this too, from their unbelieving brethren (ver. 10.) These, who still persist denying Christ to be the Messiah, will be given up to rapidly amassing wealth. Their orthodoxy

#### SATISFIED WITH THE PERPETUAL SACRIFICES

of the new Temple services, they will have no desire to be disturbed, and, indeed, will be preparing to accept the Antichrist instead. It seems that to these the warning prophecy in St. James's Epistle v. 1-6, is addressed, verses 7-11 being an encouragement to the faithful. Many of these will be deceived and harrassed by false prophets and pretenders asserting themselves to be the Messiah. But for the first few years it seems that the faithful will be encouraged and protected by the wonderful testimony of the two witnesses, whose marvellous and miraculous power is detailed in full, and—we firmly believe—*literally*, in Rev. xi. 3-13. These two will be the main-spring and leaders of the missionary movement.

It will be an age of miracles. Satan will be exercising a power he has never before exhibited. The tricks of Jannes and Jambres, who withstood Moses centuries ago, will at this time be far outstripped by their future imitators. Through the miracles of spiritualism, clairvoyance, and theosophy,

aided by the rapidly advancing powers of so-called "natural science," things which now we read of as occurring in the closet and secret chambers will then be of common occurrence. To combat these

#### DEVELOPMENTS OF DEVILRY,

God says, "I will give power unto My two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth" (Rev. xi. 3). Verses 5 and 6 of the same chapter describe the miraculous powers that God will entrust to them, which appear to combine those that Moses wielded against Pharaoh, with the power over rain and fire that Elijah was entrusted with in the days of Ahab and of Israel's idolatry. It is probable that one of these will prove the complete fulfilment of the last of the prophecies of the Old Testament, *i.e.*, of the sending of "Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv. 5, 6.) This promise received its first fulfilment in the preaching of John the Baptist, but will have its final completion by the testimony of one of these witnesses. (See our Lord's word in Matt. xvii. 11.)

By the preaching and miracles of these two men at Jerusalem, and of the Jewish missionaries who will be scattering broadcast the Gospel of the kingdom (Matt. xxiv. 14),

#### THE WORLD WILL RECEIVE AMPLE WARNING

of the approaching coming of Jesus Christ in judgment, and of the wiles of His enemy, the Antichrist. For three and a half years—the first half of the seven years' covenant made by Antichrist with the Jews—is this testimony to continue. At that time, the testimony being ended, their power is taken away, and the two witnesses are to die a martyr's death at the hands of "the beast that ascendeth out of the bottomless pit," or his emissaries (Rev. xi. 7). Doubtless Antichrist and his followers will for long have left no stone unturned to accomplish this result, for reasons given in verse 10, but will have been prevented hitherto. It may be that testimony against himself, strengthened as it will be by miracles of so destructive a character, will be the cause of Antichrist's breaking his covenant with the Jews; which, we learn, is to occur in the middle of the "week of years," or exactly at that period when the death of the two witnesses, their miraculous resurrection, and ascension to heaven, is to take place. Their martyrdom and resurrection are signalled by an appalling

#### VISITATION OF DIVINE VENGEANCE

—an earthquake which slays seven thousand men and destroys the tenth part of the city of Jerusalem. It also causes the unbelieving Jews, who had probably scoffed at their testimony, and had doubtless persecuted their brethren who preached it, to take fright and give glory to the God of heaven (Rev. xi. 13). We may hope that this manifestation of Divine power and judgment may be the means of largely increasing the number of the faithful remnant, "that keep the commandments

of God and the faith of Jesus" (Rev. xiv. 12); and that they will resist the yet more fearful troubles that are preparing for all those who refuse to accept the Antichrist, both Jews and Gentiles.

This event—Antichrist breaking his covenant with the Jews—divides the seven years into two portions, with the second half of which we have now to deal. The means by which the covenant is broken appears to be this—that, helped by the false prophet (the being described in Rev. xiii. ver. 11 to end, who is evidently a Jew, the same as the "idol shepherd" of Zech. xi. 16, 17, and the "wilful king" of Dan. xi. 36-40), who will then be king or prince, and probably high-priest also of the Jewish state, the Antichrist will cause the Temple sacrifices to cease, and setting up an image of himself in the holy of holies, will cause the false prophet to announce him to the Jews as their long looked-for Messiah, and will command the Jews (and Gentiles also) to worship him and do homage to his image.

#### HERE IS THE SIGN OF HIS COMING

which our Lord gave His disciples in answer to their second question (Matt. xxiv. 3); it is given in these words: "When therefore ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place" (ver. 15). This is the signal to be recognised by all the faithful remnant as commanding their instant flight, the urgency of which is graphically described by our Lord in verses 16-21. The reason for the terrible urgency of this flight is told us in ver. 21: "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." We will endeavour to inquire into the Scriptures bearing upon this terrible period a little more closely, asking our Lord's gracious help and blessing.

Let us turn to Rev. xii., in which we have a brief sketch of Satan's attitude towards the Jewish nation, with special reference to this time. Appearing symbolically in heaven before the eyes of the apostle, as "a woman clothed with the sun," we are told of the troubled condition of the Jewish state (v. 2) that preceded the birth of Christ (v. 5). Then of our Lord's resurrection and ascension, the woman being thus left—to all outward appearance—to the mercy of her Satanic adversary. The whole of this dispensation, when the Jews are dispersed and outside the pale of

#### GOD'S GOVERNMENTAL DEALINGS,

and when they no longer exist as a nation, appears here to be omitted, and therefore, in v. 6 (repeated in v. 14), we are immediately shown the commencement and origin of the great tribulation, by which our Lord again begins taking them up, first in judgment, then in mercy. Verses 7-13 describe the "war in heaven," as a result of which the dragon and his angels are cast for ever out of heaven. The result is given in ver. 13, "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the manchild." Foiled in all hope of further interference in the heavenly management of earthly

affairs, and prohibited from accusing the faithful before God any longer, Satan comes down in fury to wreak his vengeance on God's holy people the Jews on earth, who are now, we have seen, about to be received into Divine favour again. The devil's first act of malice is to cause Antichrist to break his covenant with the Jews. We have pointed out how this is to be followed by compulsory desecration of the Temple services, which the false prophet will now devote to honouring the image of Antichrist, "the abomination which maketh desolate," which every Jew must worship on pain of instant martyrdom.

It is probable that the majority of faithful Jews will be watching and waiting for this sign, and

#### ALL THOSE IN JUDEA WILL BE READY

instantly to "flee to the mountains," in obedience to our Lord's emphatic commands Matt. xxiv. 16—20. There will doubtless be a great exodus of believers; many of whom will have been prepared for the event by the preaching of the two faithful witnesses, whose martyrdom and ascension to heaven it seems will have immediately preceded this event. There will be no time for delay; woe to those who, impeded by a regard for friends or children, or worldly possessions, miss their only chance of escape. It is remarkable that those on the housetops and in the fields are so specially mentioned, almost as if the idolatrous sign would be seen, or its approach most readily perceived, from the tops of the houses or the fields around Jerusalem. Some, from a study of the very difficult passage in Dan. ix. 27, to which our Lord refers, and which, literally translated, is, "and upon the wing of abominations (or demons) shall come the desolator"—have thought it possible that Antichrist will cause himself, or his image, energised by Satanic power, to be miraculously transported through the air to Jerusalem, and deposited in the Temple court before the expectant eyes of the assembled thousands of Jews. This idea is probably going further than Scripture warrants. It is a fact, however, that the Jews have always expected their Messiah to appear suddenly in some such way; which gives us a clue to the reason of Satan's second temptation of our Lord (Matt. iv. 5, 6).

Whatever the means employed, and be the sign to be seen from housetop and field what it may, we can be certain that there will be no doubt of its significance to those who are living in Jerusalem at that terrible time, and who remember their Lord's gracious warning. Probably means will be taken at once—the words suggest that less than an hour may be allowed—to prevent the egress of the Jews. But we know from Rev. xii. 14 that a large number will succeed in escaping even in the brief period permitted, and these will

#### PROBABLY FLEE ACROSS THE JORDAN

to the mountains of Moab, which are the range of hills most evident, and easily reached from Jerusalem, and possibly those intended by our Lord's words in Matt. xxiv. 16, since they are visible from the Mount of Olives, and divide the desert

from the Jordan valley. At any rate, in some such neighbouring "wilderness" the woman (as the faithful Jews who have escaped are now called, God casting off the others to their wilful worship of Antichrist) is nourished in God's providence for the three and a half years during which the great tribulation continues (see Rev. xii. 14). By some Divine interposition the army which Antichrist appears to send after the fugitives is destroyed, perhaps by an earthquake (ver. 15, 16); they also are helped by God's mercy in their escape by being given "the two wings of a great eagle." What these means are we are not told, but the friendly aid of some neighbouring military power may be suggested as probable.

There can be no doubt that many of the Jews will finally accept the worship of "the beast"—persuaded by their ruler, the false prophet, and deceived by his signs and lying wonders, especially by the miracle of the speaking statue or image. Upon these the righteous judgment of God will eventually fall (Rev. xiv. 9, 10). There will be still a number who, delayed by various causes, will have neglected our Lord's warnings, and will be prevented escaping. Upon these a terrible and bloodthirsty persecution will ensue. Similar troubles must overtake all faithful Jews—of whom there will evidently be still great numbers—who, scattered in various parts of the Roman earth, and kingdoms of the ten kings, will, in common with multitudes of believing Gentiles of

ALL TONGUES AND PEOPLES AND NATIONS, refuse homage to the image of Antichrist. A recollection of the tests to which the early Christians were subjected, will give us some idea of the nature of these troubles. The Roman Emperors, from Julius Cæsar onwards, were looked upon as at least semi-divine. A bust or image of the reigning Emperor was placed in every temple and magistrate's office throughout the land, and the proof of faithfulness of the persecuted Christians to their Lord and Master was a refusal to offer incense to this image. This act of homage refused, the faithful were flung to wild beasts, or slain in other ways.

At the time of which we are writing it seems that all other religions will have been broken up and destroyed to make room for this revival of heathenism and idolatry, rendered in the case of the worship of Antichrist far more terrible and awfully wicked by the fact of his being energised and possibly indwelt by Satan personally, in a way that no other man—so far as we are told—has ever been possessed (Rev. xiii. 2, 4). The destruction of "Mighty Babylon" (Rev. xvii.), the last form assumed by Romanism, combined probably with the Greek and other apostate churches of Christendom, must first occur. For this Ritualism and the principles of the so-called "English Church Union" are being used to prepare the way, and to

BRING ALL INTO ONE APOSTATE FOLD, who, rejecting the true Gospel of Jesus Christ, are professing any of the many subtleties with which Satan is so

successful in blinding the eyes of those who have pleasure in unrighteousness. These combined religions having probably attracted the greed and jealousy of many by their accumulation of wealth, and by assuming a power and interference in politics, and perhaps labour and social affairs, will have excited the avarice and fury of the rapidly-swelling numbers of infidelity and adherents of Antichrist, whose worship they will refuse to admit, will suddenly be destroyed by a general and simultaneous uprising in all the ten kingdoms headed by the beast. This will be a sort of universal repetition of the French Revolution, directed specially against priestcraft, backed up, however, by the suzerainty of each of the ten states. Massacres of a fearful number will follow, with general destruction of all Church property. This is graphically described in Rev. xvii. 16, 17.

The result will be a law and proclamation issued throughout the whole of Antichrist's dominions, in each of the ten countries, including Palestine, that Antichrist alone is to be worshipped. Every man, woman, and child must perform or take part in the worship and offering of incense to the bust or image of this fiend in human shape (Rev. xiii. 8). In token of having passed this ordeal they will be marked—branded—on hand or forehead, and without this mark they may not buy or sell (ver. 16, 17). All who refuse will be martyred, whether Jews or Gentiles. Such are warned not to resist, but meekly to suffer this persecution—all who take the sword for self-defence must be killed with the sword; "here is the patience and the faith of the saints" (ver. 9, 10). The Jewish false prophet, the religious head, and probably, under Antichrist, the reigning head also of the Jewish polity, will lead and encourage the worship of the beast, largely by his miraculous and supernatural powers of convincing and assuring the dwellers upon earth that this is the very Christ, and the Jews that their long looked-for Messiah has arrived.

(To be concluded in our next.)

## THE LORD FOR THE BODY.

(1 Cor. vi. 13.)

By MRS. MEREDITH.

(Contributed Article.)

"Christ is the Saviour of the body."—Eph. v. 23.  
THE difficulty of conceiving any enjoyment without the body compels us to consider what tenure we have of it, and what predictions in Holy Scripture are connected with it. The chief revelation therein is that of its resurrection from the grave. Death, the separation of soul and spirit, is announced as the fate of all men.

THE BODY MUST DIE OR BE CHANGED; when dead, it is completely out of our control, we being ourselves independent of it, and consisting alone of soul and spirit, remain alive without it. In sleep it occurs that soul and spirit are active alone, thus we have tangible proof of the distinction between ourselves (souls) and that form which is made of dust, and is connected

with us as a covering round our invisible parts.

When we leave the dust of our earthly frame in the ground, another kind of clothing is provided for our spiritual portion. This is called by St. Paul, "a house from heaven." In it we stand before God, but through it we cannot communicate with those still in the body. It is invisible to human eyes, so that, during the period when we are in this covering, we deal not with mankind but with God Himself. Of His Spirit, or essence, He has made us partakers; in the words of St. Paul, "we are His offspring." This is our life. It is not confined to body or soul, but lives with them and in them, and exists without them, returning to Him who gave it. This is clearly revealed in the Bible.

"In Adam all die,

IN CHRIST SHALL ALL BE MADE ALIVE,"

body, soul, and spirit. All? Yes! everyone who dies will certainly live again and stand before God and man; in which case there must be a reunion of the three parts of our nature. In the intermediate clothing of the house from heaven, we only live unto God, and have no connection with any but spirits. He who takes away the spirit never permits it to leave His custody and revisit the sphere where its body lies. The soul has been dealt with under the covenant of separation, and that covenant is only revocable under certain terms. Only at the coming of the Lord Jesus Christ for His redeemed people will the spirit of man be replaced in its former connection of body and soul. It is therefore an utterly false assertion that the dead reappear on earth and hold converse with the living in this dispensation. There is a prevalent imposture, wholly the work of Satan, that pretends this is the case.

Many instances are cited in proof, but Holy Scripture is against their evidence, and must be true. Satan conjures up by means of demons those apparitions by which he deceives multitudes. Perhaps he contends for the body of saints, as he did for that of Moses, that he may use them as a means of bringing the world to his feet. But the people of God can defy him whether in the body or out of the body; they are in safe keeping, having committed themselves to the Father who sustains them, and lays them asleep on Abraham's bosom, in the Paradise prepared for the "unclothed."

While enjoying this rest, believers are in the presence of the Lord Jesus, and in full assurance that every atom of their flesh will be restored to them on the day of resurrection. These bodies of our humiliated life are not lost sight of by the Saviour. He takes them into the covenant of salvation, and has bought all men, body, soul, and spirit; whether or not they accept His terms, they are His. He will bring each one back from the grave, the just and the unjust, both alike; for all He has given His life, and every man, being His, will be brought back after death to be judged. Some who have died in trespasses and sins, unrenewed in the spirits of their minds, not created anew, with souls uncleaned, and in communication with impure spirits, when they regain their body

with its earthly, sensual, and devilish propensities, what of these? The record of Holy Scripture gives but little account. And here we shall say nothing further at present. Our purpose in this paper is to consider only the future of those who are in Christ Jesus.

#### THE BODIES OF THE SAINTS.

We hear much more concerning the salvation of the soul than of the salvation of the body, and yet both are to be saved and glorified together. Souls cleansed by the precious blood of Christ are created anew, and receive the Holy Spirit to testify to their spirit the power of Christ, and to enable the spirit to overcome the flesh, with its affections and lusts, and to rescue the body from the power of evil. Hence the struggle which continues during earthly life, and only ends with the quiet of death, when the pean of victory sounds over the Christian's grave, and assures survivors that the sting of death is for ever gone. When the bodies of those sanctified by the Holy Spirit return to be the soul's vehicle, it will be found that all corruption is over, "neither will they die any more; death hath no more dominion over them." Those will be recognisable bodies. Not an atom will be missing of the members which were recorded, "when as yet there was not one of them." The completed earthly body, with the number of the hairs of its head, will be found present. It is not that every hair and every morsel of skin will be brought up, but the whole body will appear in the condition of completeness which it has attained. This will be so, no matter whether the substance of the body has been mummified or cremated, fermented at the bottom of the sea, hacked to pieces on the battle plain, eaten by birds of prey, carried into the atmosphere to the widest bounds of the expansive firmament—all that has composed the individuals of mankind, and assembled in one person, will reappear in perfect identity, and stand again a specimen of its species on the earth from whence it was taken. It is a thought beyond expression that our bodies are of this inestimable value and this everlasting durability, for neither the saint nor the sinner can ever get rid of the body that constitutes part of his being.

Let us now consider somewhat the value of this body as regards its external appearance and its treatment during this life on earth. The fact that it is subject to grief and pain does not deteriorate from its value. When God made man and pronounced him "very good," he then

#### BORE THE IMAGE OF THE MODEL

in conformity with which he was constructed, which was no less than the likeness of his Maker, and of the actual resemblance of the Person who was the express image of the Father, His only-begotten Son. Mankind was created in perfect beauty of form, perfection of intelligence, and with senses attuned to the highest moral level. His soul was in sympathy with his Maker, and in his mature perfection he pleased God, whose "delight was with the sons of men." This "delight" included pleasure in their bodily development, which is honoured by being

described in Holy Scripture by the drawing of a picture, the word painting of which is beyond our utmost thought. This delight in the creature that His hands had made is the expression of a feeling which ties together God and man to all eternity, the everlasting bond of love.

In the Song of Solomon there is a description given of man as attracting the love of God, and of that love being returned in the fulness of devotion and admiration. In this heavenly allegory it is not the human race, *en masse*, that is thus regarded by the Most High, but it is a section of the human family selected from the others and endowed with the spirit that conforms them to the perfection that is in Christ Jesus, whose body and soul expressed the image in which they were made. This

#### SELECT AND SACRED COMPANY

is devoted to be incorporated as the body of the Son of God of which He becomes the Head, and is described in Rev. i.: "His head and His hairs white like wool, and His eyes were as a flame of fire." This ineffably glorious Head of the body is, in the allegorical language of the Song of Songs, shown to hold His members with the love which is inextinguishable—"strong as death—neither can the floods drown it." Inseparable and eternal is the love of Christ for His Body—the Church—it is compared to that of a husband for his wife, whom he loveth and cherisheth; and labours to present unto Himself "without having spot or wrinkle, or any such thing, but that it should be holy and without blemish." This is the nature of the intercourse between the Lord Jesus Christ and His people, and the consummation of their interchange of communication is set forth under the form of a marriage union to take place when death is over, and resurrection completed. The body raised from the tomb, the soul awakened by the restored spirit will, both together, partake of this glorious union which, for ever and ever, for all eternity, will continue unbroken. In this union the race of man, as a race, will be unrecognised; the elected and selected company only will enter into this eternal alliance. To those who have the earnest of the spirit, and know that they are redeemed for the purpose of becoming thus connected with the Father, and the Son, and the Holy Ghost, it can never be a matter of unconcern what takes place in their body. The Head mourns failures in the members of His Body, which only can happen before the resurrection; and, waiting for those events, the Body is not to be neglected. He who loves the soul, loves the body. We who read the allegories by which He teaches us, can never for a moment doubt that He loves to see the "body in harmony with His Spirit." The evils that disfigure the body hurt Him. He feels every pain that the body feels. "He is touched with the feeling of our infirmities." The countenance, in which the sensual nature merely predominates, gives Him no pleasure to behold. The cultivation of the sinful indulgence of the flesh has no sympathy from Him. The innocent, simple enjoyments of the body impart to the Head an

agreeable sense that the struggle to overcome evil is gaining ground.

If joy is manifested in the presence of the angels for the repentance of the sinner, how much more the triumph of the saint over that which produces evil, and only that continually. God is glorified in His people when they deny the lusts of the flesh, cease to be carnally minded, taking their pleasures in the knowledge of His love and their everlasting connection with Him, body, spirit, and soul.

The resemblance in form of the body to the human nature of His only-begotten Son conveys to God the Father a feeling that we can neither describe nor conceive; our faint throbs of delight in our offspring but feebly paint the joy of the Lord in His people, which joy includes their body. No parent can contemplate any disfiguration or dismemberment of the body of his child; with what pain, then, must the Heavenly Father behold the self-inflicted injury of His children! In life how bad to stand before Him in a body diseased by vice, degraded by drunkenness, or in death, consumed by fire. This effort at dispersing the elements by fire in no way interferes with God's purpose of resurrection. He will keep His word and bring together all the

#### ATOMS IN THEIR EXACT RELATIONSHIP,

and recombine them to form one man, although that man may have lent his materials to the "Prince of the power of the air," who may have used them to form the vehicle of a demon by his subtlety in dealing with atmospheric conditions. Satan, who commands the whole region of the expanse, creating storms and causing death by Almighty permission, may also so gather the materials of a human frame and place within it a spirit to use it as the vehicle of his terrific action. In such a work as this Satan would delight to engage, and study to bring together an unholy combination—the better, by its very adversity, suited to be the agent of his will. We cannot contemplate with unconcern the dispersion of human elements into the atmosphere, even for the short time that the "Prince of the power of the air" holds his place in the kingdom of nature. His dominion is world-wide, round the whole circle of the earth he spreads his malign influence, and his work in the firmament is inconceivably great and malific.

There should be no doubt that this is so. The Bible clearly reveals that this is the extent and the energy that characterises Satan's kingdom. The desecration of graves dug in the ground covered over with sods, or in the depths of the caves, concealed and guarded—his attempts to seize human bodies, are frustrated. Man has been given the earth to be cultivated; to produce vegetation that benefits himself and pleases his Creator. The return to dust, which fructifies the soil of his habitation, is commanded, and in obedience to this command he finds his highest profit and his happiest enjoyment. The peaceful repose guaranteed by the churchyard of remains that can at any moment be disinterred comforts the mourning heart. The victory of Michael is the promise and



protection to all believers. The body laid in the place of safety—not unaptly called "God's Acre"—lies in solemn, sacred waiting for the dawn of the resurrection morning. No demon wears its flesh and bone. The great majority of men resting in the earth are at least secure, under its binding sod—that with life they have ceased to be the victims of Satan. Not so those whose bodies have been put into the air, into the grasp of the reigning power, who will use them at his will.

We cannot help thinking that cremation may at least supply to the great Potentate of Evil a means for incarnating his demons, which the earth denies him. The power of the air was incomplete for his purposes till the bodies of men were introduced to it to supply the materials which he has used ever since. The victory of the archangel over it was the victory over him, since his abortive effort to outrage one human grave that contained a saint of God. Should not this glorious immunity which the grave procures for us be inviolate? Surely none of us desire to supply Satan with the means of imitating the work of God, and placing in the human form his own spirit. The incarnation of Satan has ever been a matter of horror; and, even to the unregenerate heart, it represents the most terrible of all beings in the possession of the most frightful power. Human invention has largely represented what might be the probable result of his obtaining that great desideratum of his—the human body. What he was supposed to do by many who invented romances on this subject were but slight indications of one mixing with the sons of men who was not of their race, and betraying his origin and purposes as unmixedly evil. Betrayal by the cloven foot, the sulphurous vapour—and such other fictions, mingling with the necromancy of the present day—shows that some such thing as the incarnate devil is expected in the world. The Bible has not stated or implied anything concerning this matter, but it has described a personage to which no other origin can be ascribed. The Beast, the false Prophet, and the Antichrist in their several degrees betoken supernatural power. This being betrays Satan's masterpiece of iniquity, which is to obtain worship from men, and it is declared that he will be successful. Rev. xiii. 4, 5, 6, 7, and 8, at the close of which verse the solemn adjuration, "If any man hath an ear to hear, let him hear," should call our attention to the rest of the chapter; and our eye turns back to the foregoing chapter, in which we see that the war was waged not only on earth, but in heaven (chap. viii. 7-10).

Whenever this tremendous catastrophe happens, it will not merely be an encounter of men with spirits; they will be spirits clothed with flesh. But again there will appear the great Archangel and his angels, and again they have the victory, for we hear that the place of these angels is not found any more in heaven. If these

SPIRITS ARE CLOTHED IN HUMAN FORM,

how else can they have obtained them but by gathering up the elements sent up into their region by impious hands. It is an

awful thought that demons should assume flesh that might have been protected and spared this awful war, if only science, falsely so called, had not been accepted by the poor, foolish seed of Adam. The faithful Abraham secured the protection of the earth for his descendants, and they have, in their various struggles, sought to keep the laws he made for them; and yet one has to dread that the demoralisation of the latter days has affected them, so that the Antichrist may wear the form of an Israelite, and in that form set up the abominations that maketh desolate, and cause himself to be worshipped, even as God sitting in the temple of God. But it is our blessed hope that the

MAN SEATED ON THE THRONE OF GOD,

who wears our flesh, will come forth to dethrone the imposter, and destroy him with all his hosts. One shrinks from the thought that Antichrist should wear a body circumcised and honoured as a descendant of Jacob, and yet the probability is that such would be chosen—that Satan, in his cunning, might be identified as of the chosen race. These are but speculations, but based on the Scriptures, and fairly derivable from its meaning. The writer in no way insists upon them as verities, and only desires to bring into consideration the many possible things by which the Evil One can insult the Most High, and injure His people, to the very consummation predicted for their most awful desolation.

Should we not pray that the eyes of those may be opened who, in ignorance, unconsciously help on the crowning act of that one who exalteth himself against all that is called God, and whose end, with the company of all those who have partaken of his evil deeds, will be in the lake that burneth with fire and brimstone.

[NOTE.—The idea that "cremation" can in any way put the bodies of the dead in the power of Satan, simply because their elementary components escape into the air, appears to us not only highly speculative, but exceedingly questionable. The great company of holy martyrs who died at the stake were surely not in any way exposed to such a possibility.—ED.]

## OUR INQUIRY COLUMN.

WHAT is the explanation of Rev. xii. 1-6?

*Answer.*—The woman clothed with the sun is the Israel nation seen in the light of God's purpose. Israel, not failing and apostate, but seen in the elect purpose of God. The man child is Christ (Head and Members), the Christ of Gal. iii. 16 compared with verse 29. For the first time those then living on the earth, and taught of God, see, like John, the meaning of "the rapture" and the short wilderness experience of God's Israel during the awful persecution of the beast; and they will understand that, while the rebels are to be purged out, the true Israel is being protected of God against the designs and power of the dragon.

"A. E. H." asks:—(1) "In the book of Daniel and in Revelation xiii. 7 we read

that 'the beast is to make war with the saints and overcome them.' I cannot understand why God's children are to be overcome. Why are we not to have victory at that time?"

*Answer.*—The saints of the present dispensation are not spoken of in these passages. They shall then be with the Lord. At the time indicated God's suffering witnesses will be mostly Jews. God will permit the dragon, and the beast to have victory for a short time for the punishment of apostate Christendom and the trial and purification of His people.

(2) "After Christ's reign on earth will He return to heaven? If so, what will be the order of events until the judgment, and will He appear again in the same manner as at first?"

*Answer.*—Christ and His heavenly saints reign not on but over the earth. The sphere occupied by them during the millennium will be the first or lower heavens. The order of events at the close of His blessed reign is clearly given in Rev. xx. 7-15

"R. J." asks:—(1) "Must not the acceptable year of the Lord finish before the day of vengeance can begin?"

*Answer.*—Most certainly, but the acceptable year of the Lord is a period of special grace and continued forbearance. When the days of vengeance begin there will still be salvation for an elect remnant.

(2) "Would the Hebrew of Gen. xlix. 10 allow of this translation: 'the sceptre (emblem of authority) shall not go forth from Judah . . . till Shiloh come'?"

*Answer.*—It would not.

"R. L." asks:—"Can you tell me if Jews who die unconverted are lost? (Exek. xxxvii.)."

*Answer.*—The chapter referred to does not describe a literal resurrection. It is a prophecy of the national restoration of Israel in a parable.

"A. M." asks:—(1) "Does not the difference between the rendering of Rev. v. 9, 10, in the Authorised and Revised Versions, bear on the question of the rapture coming before the events predicted in following chapters? Is not the R.V. correct?"

*Answer.*—The correct reading of the new song is: "Thou hast redeemed unto God by Thy blood out of every kindred and tongue and people and nation, and hast made them unto our God kings and priests, and they reign over the earth." The song is that of redemption and its results. Those redeemed out of every kindred and tongue and people are also those who have been made kings and priests. In Rev. v. they are already with Christ in the place of rule and judgment.

(2) "Does not Luke xiii. 28 explain the last part of Dan. xii. 2? It seems to predict the resurrection (to condemnation) of those Jews who personally rejected our Lord (see also Rev. i. 7)."

*Answer.*—We think Luke xiii. 28, if read in context from ver. 25, will be found to

refer rather to setting aside of the Jewish nation of *that time*, as in Matt. xxi. 43. In Dan. xii. 2 the two resurrections are, as in some other places, put side by side; though, according to *other* Scriptures supplementing such, we find that a millennium lies between them. None of the rejecters of Christ shall be raised in the first resurrection.

\* \* \*

(3) "Can you explain 2 Peter iii. 10 in connection with this pre-millennial advent? It has been a difficulty with me, as it seems to point to the end of the world, but is stated as occurring in the day of the Lord."

*Answer.*—The term "day of the Lord" is applied to the whole period of our Lord's kingdom and judgment. It embraces therefore the awful closing events of that period, as in Rev. xx. 12. In his epistles St. Peter deals more with the closing events of the day of the Lord, while St. Paul and St. John give more minute details of the whole period.

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"W. H. M." asks:—"When is this earth to undergo its change by fire?"

See answer to question 3 by "A. M." as above.

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"A. Z." asks:—"We have recently lost our darling baby girl, a few months old. Have we Scriptural grounds for believing that she sleeps in Jesus, and that we shall meet her at our gathering together unto Him?"

*Answer.*—We have no doubt that all who are taken away in infancy are, through the blood of the Lamb, put into the fullest GRACE before God. Rom. v. 14 has a bearing upon this. As infants and irresponsible imbeciles were dealt with as in Adam, and death reigned over them; and as Adam was in this respect also a figure of the Coming One, so now infants are made partakers of the benefits of Christ's work of atonement and its consequences. Wherefore "comfort one another."

\* \* \*

"L. L." asks:—"Does Matt. xxv. 31 describe the judgment at the end of the millennium?"

*Answer.*—No. In Matt. xxv. the throne is that of Christ as Son of Man, and the judgment is a *national* one. The King there is not judging individuals as individuals, but *nations*—the living nation at the beginning of His millennial reign. In Rev. xx. the throne is that of God as God, and those judged are the unregenerate dead.

\* \* \*

"H. W. F." asks:—"Do you consider that the Gospels and the Book of the Acts were previously addressed to Jews, and not to the Church? If this is so, are we to understand that they, and especially Matt. xxiv. and xxv., do *not* refer to our Lord's second coming in relation to the Church? If this is so, are the Epistles the only authorities on this subject for the teaching of the Church?"

*Answer.*—The Church must be taught all the counsel of God; but *her own place* in divine purpose, though alluded to in the Gospels, and especially in that of St. John,

is most clearly taught in the Epistles. Matt. xxiv. and xxv. deal with events to take place after the rapture of the Church. It ought to be always remembered that when the Church, which is Christ's body, has been received into glory there is a Jewish remnant of elect ones which will take her place on earth as witness-bearers, and be recognised as the then company of God's saints and Christ's servants on earth.

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"L. W.," also "H. M. B.," asks:—"In Rev. vi. 9, 10, if the souls of those under the altar are caught up with the saints of 1 Thess. iv., how are they to wait for those who suffer martyrdom in the great tribulation?"

*Answer.*—We do not think that they are so caught up, but believe that many shall suffer martyrdom under the revived Romish Church or Jezebel, the great mother of harlots, after the rapture of the Church (Rev. xvii.). This evil system comes to an end before the worship of the Beast and his image is inaugurated. After this many more are to suffer martyrdom. *These* are the fellow servants and brethren of the first company. The whole united company is seen in Rev. xx. 4. They were beheaded for the witness of Jesus.

\* \* \*

"R. E." asks:—"Was Jude 14 fulfilled in Enoch's time, or is the Lord's coming with ten thousand of His saints still future?"

*Answer.*—It is still future. Enoch walked so closely with God that he not only could see "afar off," but was in himself a type of those saints who shall be caught away before the Lord "comes to execute judgment."

\* \* \*

"What does the word saints mean in the New Testament, and does it always mean the same?"

*Answer.*—The word means men sanctified or set apart from this evil age. They are made one with Christ, and share His rejection by the world and His glory by and by.

\* \* \*

"J. H." asks:—"How is Daniel xii. 2, to be reconciled with John v. 28, 29, compared with 1 Thess. iv. 6?"

*Answer.*—See "Short Easy Papers on Prophecy," in October number.

\* \* \*

"M. Mc." asks:—"Please state the difference between the Gospel in Matt. xxiv. 14, and Col. i. 23."

*Answer.*—"The Gospel. . . which was preached to every creature under heaven" (Col. i. 23) is the glad tidings of GRACE to all sinners without distinction. The Gospel preached, and to be preached again as a witness, is the Coming of the Kingdom, and the establishment of the Kingdom (Matt. xxiv.). As a witness to all *nations*.

\* \* \*

"Please explain 1 Thess. iii. 13: 'At the coming of our Lord Jesus Christ with all His saints.' We think that the thought before the mind of the Apostle is the universal gathering of the saints at the Parousia, or in the Lord's presence. When, before God and our Father, they are to be presented.

A READER asks "if Antichrist is to come before the Lord comes?"

*Answer.*—"The Antichrist" will not be revealed before Christ comes for His Church (2 Thess. i. 7-10). In the great tribulation the saints are to be in *rest* together.

FIRST FRUITS.

BY THE EDITOR.

"Christ the first fruits."—1 Cor. xv. 33.

"The first fruits unto God and the Lamb."—REV. xiv. 4.

THESE two passages of Scripture must not be confounded. They refer to two distinct companies of redeemed saints. That in Corinthians points, not to our Lord in His individual personal glory, but to the great Christ company of which He is the Head (Rom. xii. 12). Here, the whole Church is seen *in Christ*, raised together and presented before God in Christ Jesus, first-fruits of all the new creation. Hence it is that the resurrection of all those in "the Body" is considered completed in the resurrection of Christ Himself, and because of this also it is that "We shall not all sleep." In the passage in question also the Christ company is distinguished from "those that are the Christ's," those who belong to Christ; all the holy redeemed ones, from Abel to the last martyr before the Lord comes to the earth *with all* His saints. These form two distinct orders or *ranks*, as the word is in the original.

The great Christ company—

FIRST-FRUITS OF THE NEW CREATION,

of which all the blessed dead who belong to Christ form the harvest, are typified in the sheaf or omer of first fruit presented to God "on the morrow after the Sabbath" (Lev. xxiii. 10-15). This was "at the beginning of the weeks of harvest" (ver. 10), thus distinguishing these first fruits from those of ver. 17, which according to Deut. xxviii. 26 were presented "*after the weeks were out.*" This omer of first fruits was presented on the first of the fifty days—the beginning of Pentecost—the first day of putting the sickle to the grain. The harvest, *i.e.*, God's ingathering, was completed on the last of the fifty days, when the new meal offerings of *two loaves* baked with leaven were presented to God.

In Rev. xiv. there is given a rapid sketch of the harvest and vintage of the earth at the end of the age. From ver. 14, the harvest and vintage are those of the tares, and the wild grapes of earth for the wine-press of wrath, and in the earlier part of the chapter we have the gathering in of the Lord's own harvest into His garner.

This brings us to the consideration of ver. 4 of Rev. xiv.: "These were *purchased* from among men, being the

FIRST FRUITS UNTO GOD AND TO THE LAMB."

The expression "and to the Lamb," is of itself sufficient to distinguish these "first fruits" from those of 1 Cor. xv. This company is not the Church which is the Body of Christ, but the "Virgin's" "that follow" (Ps. xlv.).

We sometimes hear these spoken of as a first fruit company of *the Church*, a special

company of overcoming and purified Christians, who, prepared to meet the Lord and "looking for Him" (Heb. ix. 28), are the only part of the Church which shares the joy of the *Rapture*. In this interpretation "the Mount Zion" of ver. 1 stands for heaven, and the first fruits for heavenly saints.

But, if it be remembered that the true heavenly Church is *one with Christ*, a unity perfect in God's purpose, every member to be perfected eventually, and that this whole special elect Church company is "first fruits" unto God of all His new creation, we will see that its very nature forbids the idea of first fruits of the Church.

Of course, if what our friends mean by the Church is, on the other hand, the whole crowd of professing Christians, these are not prepared, and not likely to be prepared, for the coming of our Lord. They have never been baptized by

#### ONE SPIRIT INTO ONE BODY

(1 Cor. xii. 12, 13), and will most certainly be left behind at the coming of the Lord Jesus for His saints.

We hope, however, to show that the first fruits unto God *and the Lamb* are not a company of heavenly saints but of earthly, first fruits of the exceeding great multitude of the nations of the earth who acknowledge the righteous rule of Jehovah's Shepherd King.

It is not a just principle of interpretation to say that the Mount Zion is in this place Heaven, while at the same time it is insisted that Israel means Israel, and Jerusalem the earthly city of that name. If we are not consistent in our mode of interpreting the prophetic word, the light that is in us will soon become darkness.

Who, then, are the first fruits of Rev. xiv. ? First, then, I believe them to be identical with the 144,000 Israelites of chapter vii., and in Israel's past history they are typified by the two wave loaves baken with leaven.

The latter rain was given just before the harvest, when the almost ripened grain was filling and hardening. The latter pentecostal rain of the Spirit (Joel ii. 23, 28) is given in the preparing and sealing of 144,000 of all the tribes of Israel, as in chapter vii. We all know that the Spirit baptism that fell on the faithful Israel remnant in the days of the Apostles was but a germinal fulfilment, and did not exhaust the prophecy by Joel. When the Church has finished its course on earth and entered on its heavenly glory, the promise of the Father will once again be made good to Israel, and the Holy Spirit will be poured upon all flesh, and Israel's "sons and daughters shall prophesy." This great company of Israel witnesses are to

#### PASS THROUGH THE GREAT TRIBULATION

and are baken, so to speak, for God in it, and thus are seen as part of this large harvestage of chapter vii. 9. That chapter is a complete picture in itself, like many other parts of this book, where, in harmony with a well-known prophetic usage, a scene entered upon is carried to completion in one short chapter or stanza, and afterwards re-arranged and graphically portrayed in detail.

In chapter xiv. the first fruits (144,000 Israelites) of the innumerable company of chap. vii. 9 are seen in prophetic vision

#### GATHERED ROUND THE LAMB

on Mount Zion—not in heaven. As the Church while yet on earth is seen in the Holy Ghost "seated in the heavenlies" (Ephes.), so this company, though not yet manifestly in the Temple on Mount Zion, are seen *as there* by the prophetic eye. They are baken with leaven because they really belong to the nation which is as yet in unbelief. They have not been taken out of (ἐκ) the earth, like the heavenly company of Rev. v., but merely separated "from the earth" (ἀπὸ) and "from men," and that only for a time, while the Beast is in power. They are the great Levite company to be the servants of God and the King in the temple of the earthly city. See Ezek. xlv. 15. They are first fruits of earth's harvest unto God *and the Lamb*. They are those who, escaping the last great judgments under the vials, stand before the Son of Man. As the great Levite company, they alone of all the redeemed inhabitants of earth can "learn" the song of heaven. They are to be for ever nearest the heavenly city, and learning its language and its songs, are thus fitted to be the immediate link between heaven and earth in millennial days. They are, during Israel's worst days, the guileless Israelites of whom Nathaniel was a type. Their destiny was to see the Son of Man set up on Mount Zion as the ladder

#### OR HIGHWAY BETWEEN EARTH AND HEAVEN,

and communications going on by means of Him continually between the heavens and the earth. They are the wise virgins of Matt. xxv., who go into the "marriage-feast," and here we have again the festival of first fruits. They are the virgins that follow the *Bride* of Ps. xlv. One difficulty that lies in the way of seeing the truth here, is the false idea that Pentecost promises were fulfilled as recorded in Acts ii., and that the Church is represented by the two wave loaves baken with leaven. Now it must be repeated that the Church is merged in the Christ, and when it is represented in bread at all it is the *one loaf* of 1 Cor. x. 17.

That Joel ii. is not yet completely fulfilled it needs only to carefully read the chapter.

Doubtless according to Acts ii. Pentecost had really come in a sense in which it never had before; but most certainly it has not ended. The final accomplishment, therefore, must yet be postponed. This is proved from 1 Cor. v. 8, where we in the Church are exhorted to keep, not the feast of weeks but

#### THE FEAST OF UNLEAVENED BREAD,

which followed immediately after the Pass-over.

Then at Pentecost in Acts ii. all those who received the promise of the Father were Israelites, and had they from that point (had the nation, I mean) repented in obedience to Peter's exhortation, the day of Pentecost had not been interrupted. On Israel's failure to receive the message God did a new thing, broke down the middle

wall of partition between Jew and Gentile. The Gentiles received in Cornelius' house the Holy Spirit, and the Church, which is Christ's Body, came into prominence. On the morning of the day of Pentecost Israel received the "early rain" of Joel ii., but the time of the latter rain has yet to come, when the Spirit of God shall be "poured upon all flesh," &c., and an Israel remnant shall be in the *midst* of many people, as "dew from the Lord and as showers" (Micah v. 7).

The order is, the Passover with its immediately succeeding *seven days'* feast of the unleavened bread. (Let it be noticed that in Israel's feasts there are only two of *seven days*, this and the feast of tabernacles; now, as the latter is a *dispensation*, it is natural to suppose that the anti-typical fulfilment of the feast of unleavened bread is also a *dispensation* which has extended now nearly 2,000 years.) Then the feast of weeks, or fifty days, on the first day of which the sickle was put to the standing corn, and the crop finally cut down on the last day; this being followed by the feast of ingathering, which is manifestly the same as the feast of tabernacles: or perhaps it should rather be said that the Feast of Tabernacles begins when Israel has gathered in the fruit of the land. So that when the latter rain of Joel ii. is sent to fill earth's crop (to ripen the true grain and the false, for the larger the blessing the greater and faster the hardening and the curse, to those who reject Christ), there is immediately as a consequence of this the Israel first fruits of 144,000. Then through them

#### THE BLOWING OF TRUMPETS,

and as a result Israel's day of atonement. During this feast of blowing of trumpets and great day of atonement, when the veil shall be fully taken from Israel's heart, the harvest shall be gathered, and then comes the blessed Harvest Home or feast of booths, identical with the feast of tabernacles, for *seven days*—that, is, a new dispensation, the blessed millennium of our Lord's reign.

The phrase Mount Zion is used frequently in the prophetic word, and clearly stands for an earthly branch of the Kingdom. See Psalm xlviii., lxxviii. 68, lxxiv. 2, cxxv.; Isa. iv. 3-6, xxiv. 23; coupled with Mic. iv. 7, read also from beginning of chapter; Obad. xvii. The Lamb in the *midst* of them is clearly there as Jehovah's Shepherd King (vii. 17). They are the representatives and first fruits of that great multitude of saved nations—the "sheep" of Matt. xxv. His Father's name is written on their foreheads. That is, they fully know God, and live on a redeemed earth under the righteous and blessed rule and guidance of their King; they live "next door to heaven," and hearing heaven's converse and learning heaven's song, they are fitted to send forth the law and interpret the Word of God to the millions of a redeemed earth.

ALEXANDRA HALL, BLACKHEATH.—Dr. McKillop lectures every Sunday afternoon, at 3.30, and every Tuesday evening, at 7.30. These lectures are open to all.

## PROPHETIC CONFERENCES.

### JERSEY.

Mr. JAMES SPRUNT, of London, during twelve days in October gave a series of special addresses on the coming of the Lord Jesus and events connected therewith in the Minden Hall, St. Helier. Every night the attendance was very encouraging, and the Lord gave the preacher much power in the word. The truth was clearly and faithfully told out, and many Christians were helped and stirred up to wait and look for the coming of the Lord. Mr. Sprunt spoke on the Two Resurrections, the Judgment Seat of Christ for believers, and the Judgment at the Great White Throne for unbelievers.

### BARNET.

An interesting conference on prophetic subjects took place at Lyonsdown Hall on November 1. Our brethren, J. J. Sims, F. Newth, and others spoke to a large audience on truths connected with the Lord's near return. This meeting aptly closed a series of Gospel services which Mr. Sims had been conducting, and at which distinct evidences of God's goodness in the salvation of souls was manifested. It is a cause of the greatest thankfulness that the Lord is specially leading His servants to press home the doctrine of the second coming at the conclusion of evangelical services. May this be done everywhere!

### EPSOM.

Our fellow-helper, Mr. E. Agate, recently arranged two meetings in this town, and we are glad to record that very great interest was manifested in the subject of the Lord's Second Coming. On the last occasion a goodly company assembled, and our brother spoke with much acceptance. It was a pleasure to find so many in the town ready to listen to the blessed truths unfolded, and the hearts of many of God's children were drawn together in love and fellowship. The success attending this simple effort only proves what an open door there is to-day everywhere for the promulgation of truths connected with the prophetic Word. How we long that the same glad message may be taken to many other suburban towns.

### CLIFTON.

On Tuesday, Wednesday, and Thursday (October 2, 3, and 4), the meetings, of the thirty-second annual Clifton Conference were held in the several rooms of Victoria Hall, Clifton, under the presidency (in the large room) of the Convener, the Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol. This Conference is specially looked forward to with deep interest, by Christians generally, who strongly hold the doctrines of grace. The subject of the Conference was "The Church and the World" viewed in various aspects. The principal meetings were held in the fine large room on the three mornings, from 11 to 1 o'clock, and on the evening of Tuesday, from 7 to 9, and of Wednesday from 7 to 9.30. At every meeting there was a good attendance, at the evening meetings the attendance was large. The Conference had been preceded by weekly prayer-meetings. The remarkable prayer-meeting held in the hall on the eve of the Conference clearly indicated that much blessing might be expected. A prayer-meeting was also held each morning from 7 to 8 o'clock.

An important feature of the Conference was the public Bible-readings (on the Conference subject) which were held from 3 to 5 on the afternoons of Tuesday and Wednesday. These were conducted by Col. Molesworth, and Rev. A. Wilkes, and were well attended by thoughtful Christians, who availed themselves of the opportunity of asking questions upon difficult points.

Another feature of this Conference was the afternoon meetings, held at the same hour as the public Bible-readings, in the large room, under the presidency of Mr. Samuel Thomas, when brief addresses of deep interest were given upon the work of many societies and missions at home and abroad of evangelical character.

On December 1 a verbatim report of all the addresses given at this important Conference will be published, price one shilling, 700 persons having

already subscribed for a copy. Orders must be sent to Mr. W. F. Mack, Bookseller, 70, Park-street, Bristol.

### EALING.

That the prophetic utterances of Holy Scripture are seriously exercising the minds of many of God's children at Ealing and district was made amply evident by the large audiences which gathered at the conference held there, in the Victoria Hall, on Friday, the 2nd instant. The programme of the day's proceedings was a varied and interesting one, the subjects for consideration having reference particularly to the future destiny of the Jews, the coming apostasy, the rapture of the saints, and the great tribulation.

The conference included two meetings, one in the afternoon and another in the evening. At the former the Rev. W. E. Oliver, LL.D., presided. After preliminary prayer and praise, and the reading of Scripture, Mr. E. A. Rawlence was asked to speak on the subject of "Palestine and its Future." Having described the position of Palestine as perhaps more easily "gettable" than any other country in the world, he expressed his belief that there would at some future time be a direct world-wide endeavour to crush out the Jews. In the hour of their direst extremity, however, they would be delivered by the Lord Jesus Christ, who, with that purpose in view, would descend in all His glory upon the Mount of Olives.

The restoration of Israel and present work among the Jews was the theme dwelt upon by the Rev. J. Eppstein, who himself is a converted Israelite. He commenced what was a very forceful address with the remark that prophecy would "gallop" towards its fulfilment as the present dispensation approached nearer to its close. In his concluding words Mr. Eppstein alluded to the remarkable fact that those nations who have persecuted the Jew have invariably been punished for it, and on the other hand, nationalities that have shielded Israel's descendants have been amply blessed for so doing.

The Rev. John Urquhart, M.A., dilated on "The Church of Christ and Christendom." He referred to the weakness shown so often by the Church at the present day in being unable to refuse the co-operation of those who, so to speak, like the Samaritans of old, have learned something about the true God, but nevertheless really worship Mammon and worldly influence.

An address followed, by the Rev. A. Wilkes, M.A., who took as his subject, "The Coming Apostasy and the Man Antichrist." Is not the apostasy already upon us? asked the speaker. It would seem as if such were the case when men are departing from the foundation truths of Scripture, and though in many cases becoming agnostics and Unitarians, are nevertheless allowed to retain their connection with the Church of Christ.

The Rev. Thain Davidson, D.D., presided at the evening meeting, which was still more largely attended. The first speaker was Mr. J. J. Sims, whose remarks had special reference to the rapture and judgment seat of Christ. Having described the rapture as the coming of the Lord for His saints, Mr. Sims explained the first judgment as that which came down upon Christ when He bore our sins upon the cross; the second judgment as that which shall take place at the judgment seat of Christ—a judgment of reward, not of punishment, for His saints; the third judgment as that of the tribulation which shall yet be poured out upon Christendom; and the fourth judgment as the final judgment of the wicked at the great white throne.

Delivering an address on "The Great Tribulation," the Rev. F. L. Denman said the time seemed to be already coming on in the form of Communism, Anarchy, Nihilism, and the like. He further gave it his opinion that Antichrist, "that man of sin," would take a personal form, just as much as Christ the sinless One did when on earth.

The Rev. A. Wilkes, M.A., delivered the final address, the subject, "The Day of the Lord," being that on which Dr. McKilliam was to have spoken, but was prevented from so doing by unavoidable absence. Mr. Wilkes described the "Day of the Lord" as the interval between the rapture of the Church and the coming down of the Church again with the Lord. He declared his utter detestation of the papacy, but did not believe that that system was Antichrist, as many considered it to be. Antichrist would, in his view, be a man filled with the devil, and so august and mighty that he would rule over the world.

The meeting closed with prayer, and many were the expressions of thankfulness for the truths so many friends had been privileged to hear from the various speakers. We hope in future issues of THE MORNING STAR to be able to print some of the addresses in full, as we feel certain many of our readers would like to read them.

The arrangements for this conference were unique, and reflect the utmost credit upon the hon. sec., Major-General Mercer, and the gentlemen and ladies associated with him. Their united efforts secured a very large attendance, and contributed greatly to the success of the meeting. We are sure God's blessing rested upon it all through.

### BIRMINGHAM.

We believe that many readers of THE MORNING STAR will be interested to read the address of the conveners of the *Second Birmingham Prophetic Conference*, which (God willing) is to be held on the three last days of this month. We, therefore, print it *in extenso*, and we ask the prayers of all who love the Lord that a distinct blessing may rest upon this Convention.

DEAR CHRISTIAN FRIENDS,—Since our former Prophetic Conference, which was held in the rooms of the Young Men's Christian Association in September, 1892, events have moved on with great rapidity; and, though we do not presume to be able to "know the times or the seasons which the Father hath put in His own power," yet we are bidden by our Lord to consider "the signs of the times," and we cannot fail to see in the course of events clear indications that the time of the return of our Lord is drawing near.

There are signs:—

(1) Among the nations of the world that the times of the Gentiles are nearly ended.

(2) In connection with Israel and the Holy Land, which seem to indicate very certainly that "the time to favour Zion, yea the set time has (very nearly) come," and

(3) In the Church of Jesus Christ in the two movements which are progressing rapidly—the one in the deepening of the spiritual life, and in greater activity in missionary enterprise—the other in a growing spirit of worldliness, of formalism, and of unbelief. Does not the former of these movements indicate that our Lord's command is being obeyed, "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)? And does not the latter movement look very much like that "falling away first" of which we read in 2 Thess. ii. 3?

As the signs of the Saviour's speedy return multiply around us, shall we not do well to consider earnestly whether we are ready to meet Him with joy? The influence of this hope, whether it is in active operation, is very potent, for "everyone that hath this hope set on Him purifieth himself even as He is pure" (1 John iii. 4, R.V.).

For some time past an earnest wish has been expressed by many in and around Birmingham for another Prophetic Conference. In order to bring this about a general committee was formed four months since, and it was decided to hold another Conference in Birmingham on Wednesday, November 28, and two following days, and we were appointed as a sub-committee to carry out details.

As the rooms of the Young Men's Christian Association proved too small for our former Conference, we have taken the Central Hall, Corporation-street, for the approaching meetings.

The programme of subjects has been drawn up by G. H. Pember, Esq., M.A., who, although unable through ill-health to attend the Conference, has kindly promised to send papers on two of the subjects selected for our consideration.

The Rev. Canon Nash, M.A., Rector of Little Wenlock, Salop, has very kindly consented to preside throughout the Conference.

We earnestly ask your believing prayers that our spiritual life may be much quickened by these meetings, and that the hope of our Lord's return may exert a very hallowing influence over us.—We remain, dear friends, yours in the hope of His coming.

EDWARD BREWER, Old Hill Vicarage, Staffs.

CERIAS BUTLER, 75, Westfield-road, Edgbaston.

WALTER HACKNEY, Mount Zion Chapel.

J. F. T. HALLOWES, 144, Hagley-road.

G. SHERBROOKE WALKER, 319, Hagley-road.

E. R. WILLIAMS, 17, Yew Tree-road.



# The Jew; OR, All About Israel.

## THE STORY OF THE HEBREW NEW TESTAMENT.

BY THE REV. SAMUEL SCHOR.

"The sword of the Spirit, which is the Word of God."

### *The Origin of the Hebrew Translation.*

Many years ago a Beni-Israelite, far away in Travancore, full of bitterness and hatred to the name of Christ, began disputing with his neighbours, the Syrian Christians,

### THE DOCTRINES OF CHRISTIANITY,

by trying to prove that Christ was an impostor and Christianity a false religion. The arguments were long and fierce. But instead of being convinced, he became more and more bitter, and at last determined to crush Christianity with one fell blow by writing a book in which he would expose its "false" teaching. He set at once to achieve this great task, but found that to complete his triumph it would be necessary for him to master the contents of the New Testament. There was no Hebrew translation then, so he determined to make one for his own special use.

Strong-minded and full of energy, a member of the "stiff-necked race," he went to work with the most dogged determination. Watch him in his little room, poring over the manuscript, with writing materials and parchment before him, working night and day, determined to crush Christianity. He has now come to the Epistles of St. Paul, and he is greatly agitated. That Benjamite (St. Paul) puzzles him. He cannot answer his arguments. He loses his temper, and in a note writes a bitter curse on the memory of that Benjamite of Tarsus. He can get no further. He has tried to conquer the New Testament, but the New Testament has conquered him. The Sword had done its work, and his own translation became the means of his conversion. He lived and died a Christian.

This is the very first record we have of the translation of the Hebrew New Testament. The first attempt at a translation *led the translator to Christ!*\*

Nothing more was heard of a Hebrew translation for many a long year. The Jews were sadly neglected in those dark days. Nobody cared for their conversion. They were, in fact, considered beyond the pale of salvation, and no attempt was made to give them "the Book of the generation of Jesus Christ" until the beginning of this century.

God had put it into the hearts of some of His children to start the first Jewish missionary society, the well-known London Society for promoting Christianity amongst the Jews. After working for two years only, it was felt that the servants of God, in order to reach the Jews effectually, needed proper tools, proper weapons, and the need was then expressed of a Hebrew translation of the New Testament. So the first record we

\* The great Eastern traveller, Dr. Claudius Buchanan, discovered this interesting manuscript, and presented it to the University of Cambridge (see "Oriental Mission," pp. 41, 42).

have of this important work carries us back to the year 1811. Five years later, in 1817, the first copy was printed and ready for use. The first edition of 3,500 copies cost nearly £1 a copy, so expensive had been the work of translation and the work of Hebrew printing in England. But that should be considered a "red-letter" year, from which not only 8,000,000 of souls will reap the benefit, but the whole world (Rom. xi. 15).

Two years later, 10,000 copies were printed and put into circulation amongst the Jews.

But, although there was much cause for rejoicing and thankfulness that the New Testament had been translated, and was in circulation amongst God's ancient people, we cannot but feel a keen pang of remorse that nearly 1,800 years should have elapsed before those who gave the precious book to the world should have had it given back to them in their sacred tongue! It is

### A SAD AND HUMBLING REFLECTION

that, from the times of the Apostles, down to the year 1819, less than 15,000 copies of the Hebrew New Testament had been circulated amongst the Jews! In fact, for seventeen long dark centuries the Jews were unable to obtain a Hebrew copy of the New Testament even had they wished to pay a million for it!

For the next fifteen years many thousands of copies were printed and sent to various parts of the world. Bible depôts were established in many mission stations for the sale or distribution of the precious volume. It is interesting to know that the first Hebrew Testaments found their way to the Holy Land in 1824, and created such a stir that the Sultan issued a decree that no Bibles or Testaments should be permitted to enter the country, they were to be stopped at all custom houses, and either returned or burnt.

### SATAN DREADED THE APPEARANCE OF THAT BOOK

in Palestine! He had managed to keep it out for so many centuries, and no stone was left unturned to keep it out again. Even the Roman Catholics and Maronite bishops and patriarchs tried to crush these "Bible men." But all in vain. The strong man armed had kept his goods in safety. But the Stronger One had come, and the Gospel, like a flood, was to penetrate everywhere.

Jews from Yemen, coming with caravans to trade in Egypt, noticed one of these Bible depôts, and had some copies of the New Testament presented to them, which they took back with them. This was nearly fifty years ago. It will be interesting to know if Mr. Zwemer, who is now penetrating into the heart of the Arabian peninsula, will come upon any traces of those books or their results.

Early efforts were also made

### TO FLOOD POLAND WITH GOSPEL LIGHT.

In the year 1822 the late Dr. McCaul arrived in Warsaw. He found the Jews everywhere ready and willing to accept the Gospel. He says that numbers came from a distance asking for books which they heard were being given away! Numbers, too, were circulated in Prussia, and it is interesting to know that in the land of modern Anti-Semitism, a different spirit existed seventy years ago, for the Prussian Government issued an official

document permitting God's servant "to spread abroad the Christian faith and New Testament amongst the Jews."

In 1839 it was felt that the Hebrew New Testament needed revising, and three men were set to work to do so. One was a Gentile, the late Dr. McCaul; the two others were Jews, Rev. C. H. Reichardt and Mr. S. Alexander, who soon afterwards became the first Protestant Bishop of Jerusalem. It was ready in a few years. Several hundred thousand copies were printed and put into circulation. Until recently this was the only translation in existence, and used by the various Bible societies and by the various Jewish Missionary agencies. Another improvement has been effected within the last fifteen years by the addition of numberless marginal references, pointing the Jewish reader to his own Scriptures, the law, and the prophets. This was the work of the late Mr. Ezekiel Margouliouth, whose death we recorded a few months ago, and whose son is now an eminent professor in Oxford.

Within recent years two further translations were made—one by that eminent scholar Professor Delitzsch, and the other by another Jewish convert, Mr. Salkinson, one that was, in the providence of God, to take a very prominent place in the history of Jewish Missions. But of this more will be said later on.

## JEWISH MISSIONARY CONFERENCE.

God's ancient people are now passing through a great crisis. While persecution is driving them from Eastern Europe, we hear of the wonderful wave of the great national "Zion idea" which is pervading all classes of Jews. There can be little doubt that we are on the very threshold of their *latter days*. Not only are they changing nationally. Their religious opinions are undergoing a great change.

Never before since the days of the Apostles could so many wonderful movements among the Jews, Christward, be recorded as in our day. Numbers of Jews are inquiring after truth; and the great spontaneous movements we hear of, are only the beginnings of what must soon become a great national movement.

With these facts in view it is proposed, God willing, to call all God's children together, who are interested in the Jewish people, to a

### JEWISH CONFERENCE

to be held in London, if the Lord will, in the spring of 1895.

The *great object* of the Conference will be to promote the glory of our Triune Jehovah in the salvation of souls, beginning with the Jew.

It would seek by the help of God's Holy Spirit and by brotherly conference to discuss and promote the following points:—

(1) To take mutual counsel and advice on many important Jewish missionary problems by reviewing past methods and considering present resources, and so if possible to develop and extend greatly God's work among His own people.

(2) To quicken in all God's children a deeper interest in Jewish missions by declar-

ing the wonders God hath wrought among them.

(3) To arouse the consciences of those who still neglect the duty we owe to the Jew.

(4) To declare that the COMING OF THE LORD DRAWETH NEAR, and to press on all the children of God the urgent need there is for a more whole-hearted consideration and surrender of ourselves to God; and to foster more earnest watchfulness and prayer, and a more entire separation from the world.

It is proposed to hold *three* sessions daily.

(a) The morning sessions to be devoted to private meetings for delegates and accredited workers among the Jews, to discuss various missionary problems.

(b) The afternoon sessions open to all, and to take the form of Bible-readings where the many-sided Jewish questions in relation to the return of our Lord may be discussed.

(c) The evening sessions, open to all, to be devoted to hearing the testimony of God's missionary servants, who may be able to tell of the work of God among Jews in every country of the world.

The Conference is to be of a strictly unsectarian character, and is not intended to hold up any *particular* society or mission.

We are encouraged, therefore, to expect the sympathy and co-operation and prayerful help of all the children of God whom He has interested in His Israel people, and will gladly receive suggestions that may be considered of practical utility by those who have had experience of such work. Brethren, pray for us.

GENERAL JEWISH NEWS.

SAD NEWS FROM MOROCCO.—Affairs in Morocco are growing worse daily. The Jews on their way to different market-places are plundered of their goods, money, and clothes; having to return home naked on the principal roads of the Empire.

A CONTRAST.—The Moors are Moslems. We are not in the habit of expecting very much from the followers of the false Prophet. But do we expect the same treatment in "Christian" lands? Yet the condition of six million of Jews in Russia is to-day as bad as ever their condition was since they became a nation. Here are some facts that are simply appalling.

HOUNDING THE POOR JEWS.—Nearly all the Jews from Baku have been served with orders to leave the place, and move within the "Pale of Settlement"—the *Modern Goshen*. They are too poor to pay a heavy railway journey, and will therefore have to travel by *Stape*.

WHAT ETAPE MEANS.—It means that these men, with their wives and children, whose only crime consists in their being Jews, will have to be chained to the lowest and worst criminals, and travel with them; halting for the night in common Russian prisons—mere underground dens, reeking with pestilential odour. If the poor helpless women, or weak old men, are unable to keep up with the regular march of the strong ruffians, they are beaten, and simply dragged on; and when, at last, they sink to the ground from exhaustion and weariness, and cannot be dragged, they are left in prison until they are better, and then join the next criminal band—if they are alive.

A SIBERIAN PALE OF SETTLEMENT.—We referred last month to the proposed re-banishment of the banished Siberian Jews. This is to be an accomplished fact. There is to be a certain district in which alone Jews will be permitted to reside. No Jews will be tolerated in villages.

ATTACKING THE JEWISH WORKMEN.—Many thousands of Jewish labourers were employed in the Port of Odessa. Now the Government have decreed that only 10 per cent. of all carriers, lightermen, boatmen, &c., may be Jews. All Jewish railway officials are also to be dismissed.

TWO OF THE CZAR'S DOCTORS JEWS!—Not the least remarkable part in connection with the Czar's illness was the fact that the great physician, Dr. Sacharjin, is a Jew by birth, but a Christian by profession. Then a second specialist who was in attendance on the Czar is Dr. Leyden, from Berlin, who is also of Jewish origin! *The Daily Chronicle* fitly observes:—"We have thus the very strange irony of the Autocrat of all the Russias seeking assistance from a member of that race which his Government has so pitilessly persecuted!"

JEWISH DOCTORS AGAIN!—We have often reminded our readers of the fact that Jews are peculiarly gifted in the medical profession, and are therefore already able to carry out one part of our Lord's command, "Heal the sick." Oh, that their hearts were touched, that they might be willing to carry out the second part of that command also, "Preach the Gospel." It is not in vain that God has decreed that the order of missions should be "to the Jews first!"

JEWISH PHYSICIANS AND THE MIDDLE AGES.—It should be remembered that all through the Middle Ages Jews were almost the only physicians in and out of Europe. There was hardly a royal or princely Court without its Jewish physician. It is also interesting to know that the Sultan of Turkey's personal physician is the Jew Elias Pasha, while another Jewish physician, Isaac Molcho Pasha, is the Chief Physician of the Turkish Army.

JEWISH MISSIONARY NEWS.

GLORIOUS TIMES IN HEBRON.—Dr. Wheeler, the London Jews' Society's missionary in Jerusalem, says:—"The Rev. J. Jamal and myself have had a glorious time at Hebron. We had such nice services and good attendances. God was with us. I saw over 92 patients in two-and-a-half days and visited several homes. Hebron is growing fast, so many new houses are being built. Our services in the Hospital at Jerusalem are a great success. This morning over 130 out-patients listened quietly to the Gospel."

NEWS FROM TUNIS.—The Rev. C. F. W. Flad, of Tunis, writes:—"Next week we hope to go to our home of rest in Kram. Till now the Mereaders have had it. We shall then have the rest during the hot season. Many of our Jewish acquaintances are also there. In the rest and quiet there I hope to undertake the translation of the Gospel according to St. Luke and the Acts of the Apostles into the Arabio Jargon of the Jews of North Africa. So very few Jews know Hebrew sufficiently to understand the New Testament. With the help of one of our native masters I trust to succeed in giving a good rendering."

BENI-ISRAELITES IN BOMBAY.—Miss Trott, in connection with the Zenana Bible and Medical Mission, reports that two of her young Jewish pupils witnessed for Christ on their death-beds. The mission school for Jewish children is "full to overflowing." These pupils, too, seem truly anxious about their spiritual welfare.

THE JERUSALEM HOSPITAL.—The Rev. J. Jamal writes:—"Attended the Mission service at the Hospital. The room was full of Jews from end to end, besides the crowd at the door and windows. I had an opportunity, in the intervals between the hymns, of reading a portion of Scripture, and giving an address on the Messiah. I afterwards had a private conversation with a few Jews on the same subject."

THE YEMENITE JEWS IN JERUSALEM.—"Visited the Yemenites at the colony of 'Shebet Tsedek.' Called on their Rabbi, at whose house I met with a large party of his congregation. As I entered in they all greeted me with a warm welcome. After salutations I soon engaged them in matters of

religion, which led to the subject of the Messiah. They listened with attention to the claims of Jesus of Nazareth to the Messiahship. I also read to them the first two chapters of St. Mark. I stayed with them two hours. On leaving, I gave the Rabbi and a few others some portions of the New Testament in Hebrew-Arabic, and a few Hebrew tracts about the Messiah, which they thankfully accepted, thanking me for my visit."

JEWS HELPING JEWS IN THE TRUTH.—"Visited the Hospital. Entered into conversation about the Messiah with a large group of in-patients, and for two hours we were reading together passages from the Bible relating to Him, His character and office. Some Spanish Jews were unable to follow the Hebrew text. It was interesting to see some other Spanish Jews, better acquainted with the Hebrew, translating Messianic prophecies into Spanish, so as to make them clear to their friends. The 2nd Psalm and the 53rd chapter of Isaiah were gone through verse by verse. They seemed interested in hearing the Christian view of the same. One asked for a copy of the New Testament to take home when he left the Hospital, which I gladly gave, with some tracts on the claims of Christianity."

A CONVERT AND HIS MOTHER.—Mr. Levinaki, a Jewish convert in connection with the Mildmay Mission to Jews, visited his parents recently in Russia. He says:—"I arrived at Prostken, where my dear parents met me at the railway station. It was a very painful scene. The first question put to me by my dear mother was, 'Do you really believe on the Crucified One, or have you had any purpose in doing it?' I then told them why I believed in Jesus as our Messiah, and as they listened I showed them many Messianic Scriptures, and referred them to Jesus Christ. I had barely finished when my mother clasped her hands together, exclaiming, 'Woe is me, I have lost you, my dear child; I have lost a foot out of my chair in Paradise.' Some Jews believe that when parents have four sons they form a chair in Paradise for the parents, and in our family there are four brothers. After our conversation they would not listen any more to the Gospel, although I brought it forward several times. I was, and am, thankful for such an opportunity of giving them my reasons for my belief that Jesus is the Christ, and for their attention."

WORK IN ARABIA.—Rev. S. M. Zwemer, of the Mildmay Mission, is now crossing the whole of Arabia, visiting the numerous colonies of Jews scattered in all directions. He will need the prayers of God's children, for the Arabs are more wild and fanatical there than perhaps anywhere else in the world. One experience will show what he will have to go through. He says:—"On the road, for example, my soldier guard cursed a Jew and struck him some blows with his rifle, simply because he spoke with me and invited me to his house. And when I interfered I was nearly in danger of a fanatic mob, who called out that all Jews and Christians were dogs, unbelievers, &c."

GREAT BLESSING IN SAFED.—Remembering the origin of the Safed Mission (see MORNING STAR for March), the following items from the Rev. Ben Zion Friedman will be read with interest:—"The Mission School was most violently attacked by the Hebrew papers published in Jerusalem, which for the greatest part of the year were filled with condemnatory articles, but this has had no effect in diminishing the number of children. It may be said, without overstatement, that, excepting Sundays and special Jewish feast days, there is no day in the year, and hardly an hour in the day, in which I am not engaged in proclaiming Christ to the Jews." Mr. Friedman also says he can think of no Jewish family where admittance would be refused!

A YEAR'S WORK FOR GOD.—We have just received the annual report of the London Jews' Society. It is a book that should be read by all lovers of Israel. It is too interesting and important to pass over with a short paragraph, we therefore hope, God willing, in some future number of THE MORNING STAR, to give a *resumé* under the title of "One Year's Work for God."

**MORE WORKERS FOR JEWISH MISSIONS.**—Last month the London Jews' Society held a valedictory meeting for the purpose of commending to God some missionaries just about to leave England for the Holy Land and Syria. They included the Rev. Joseph and Mrs. Sogall going to Damascus; Miss Gridley, who accompanies them, going out for the first time; also Miss Barlee, a niece of the late Sir Moses Montefiore, who will work in Hebron; and Miss Paterson, from the Liverpool Deaconess's Home, who goes out for the first time, and will work amongst the Jewesses in Jerusalem.

**GOOD NEWS FROM DAMASCUS.**—This ancient city has always been considered a barren field. Work in the past has been most difficult and discouraging. But the seed sown in past years is now beginning to ripen, and signs of an abundant harvest are manifest. The schools for boys are full. Now there is to be a school for Jewish girls as well. Mrs. Sogall had a mothers' meeting attended exclusively by Jewesses, and their numbers could be doubled if they had more room. They listen attentively to the Gospel addresses, and join heartily in the Lord's prayer. The numbers of inquirers are also greatly increasing. Fifty Jews—mostly heads of families—recently came to the missionary, the Rev. J. Segall, and wished to receive more instruction, with a view to baptism. They came regularly for a time, but so great a persecution had been raised against them, that, one by one, they were compelled to withdraw, for a time at least.

**JEWISH MISSIONARIES TO THE HEATHEN.**—Pastor Dvorkovitch, a son of the missionary of the British Society in Posen, has just been sent out by the German Evangelical Mission to work among the heathen in India. It may not be generally known that one of the pioneers of China was the converted Jew, Bishop Schereschevsky, of Shanghai, China, who also made the first translation of the Bible into Chinese. *To the Jew first!* is God's order; because, "to the Jew first" means "to the Gentile also." But when will Christians see this?

**WORK IN PARIS.**—Mr. L. C. Mamlock from Paris writes—"It is estimated that Paris has no less than 50,000 Jews, and it is here that my work is chiefly carried on. After working in this city for some time, not without seeing fruits of my labours by the conversion and baptism of many sons and daughters of Abraham, I began in 1887 to deliver public lectures to Jews, in a hall on the Boulevard de Sébastopol. Never before had such lectures been held in Paris, and many friends doubted whether the Jews in this gay city could be induced to attend. A considerable number of Jews came, however, and listened attentively to my first lecture on Zach. ii. 14. They willingly accepted tracts and New Testaments, and promised to come again. Ever since then I have continued, with but slight interruption, to lecture to them several times weekly, especially since we removed to our Mission-hall, 2, Rue du Roi de Sicile. Here, aided by a good colporteur, we have our Bible-classes twice a week, and meetings at which I lecture three times a week. I have also an inquiry-room, where I instruct those who desire to know more of the truth as it is in our blessed Lord. I am glad to say that the Lord is blessing our humble efforts, and many have been led by the Spirit to confess Christ openly in baptism. But there was another very important branch of our work left untouched and unearned for, and that was the work among the sadly neglected and ignored Jewesses. It is beyond credit how profoundly ignorant these poor women are of the Scriptures and of true religion. I have more than once attempted to interest friends in their behalf, but without success. The funds of the society are so behind that the committee dare not undertake additional work. I wrote to a dear Hebrew Christian in Scotland, and told him of the sad state of affairs, and to my great joy he collected from Scottish Christians the amount required for the first year's expenses for a Bible-woman. In the hope that English friends would now come forward and provide for the maintenance of the work, I plead most earnestly in the name of the Lord on behalf of these long neglected and ignored Jewish women in Paris. Subscriptions will be thankfully received at the London Jews' Society's Office, 10, Lincoln's-inn-fields, London, W.C.

## NOTICES OF BOOKS.

*The Coming of the Lord Jesus Christ for His People.* By J. H. Burridge. (Price 1s.) This little book deals specially and well with the question, "Will all or only part of the Church be caught up?" We recommend it to young readers.

*The Successful Soul-Winner: Incidents in the Life of the Rev. E. A. Telfer.* By his widow. (Elliot Stock, Paternoster-row.) This is a most interesting biography of one who was a good man, and a God-sent evangelist. We heartily commend it.

*Perfect Love.* By J. A. Wood. (F. E. Longley, publisher, 99, Warwick-lane.) We regret to have to say it, but this is not a book which we can commend. It teaches "perfection in the flesh" most emphatically. At page 28, the author, quoting from Mrs. W. McDonald approvingly, says:—"In regeneration sin does not reign; in sanctification it does not exist. Regeneration is salvation from the voluntary commission of sin; sanctification is salvation from the being of sin." The book is full of such teaching—most misleading and dangerous. Salvation from the being of sin is reached, such teachers would have us believe, by an act of entire surrender to God.

*The Keswick Week, 1894: Story of Keswick.* (Marshall Bros.) *They Might Be.* By Rev. Hubert Brooke, M.A. (Price 1s. each. Marshall Bros.) It is refreshing to turn to Scriptural teaching on holiness, as given us in what is generally known as Keswick teaching. The publishers are to be commended for so rapidly proceeding with the tiny and very helpful volumes of their "Keswick Library," of which Mr. H. Brooke's is No. 4.

*The Expected One.* By Thomas Newberry. (Kilmarnock, Scotland: John Ritchie, *Young Watchman's* Office. London: J. E. Hawkins & Co., Paternoster-row.) This is a little book by the well-known editor of "The Englishman's Bible." Though we cannot see with Mr. Newberry in all that he has written here (e.g., his interpretation of the parable of the wise and foolish virgins), we nevertheless advise our young readers to possess themselves of this booklet. It is full of useful exposition.

*Foundation Truths, being twelve Bible readings by John Ritchie, Kilmarnock, by same publishers.* A most Scriptural little book. We especially commend the reading on "Perfection."

*The Life of a Christian Soldier in a Barrack-room.* By J. G. Gregson. (Marshall Bros. Price 6d.) This is a remarkable little story, contrasting the dark days of his unconverted life with the short bright life and death of a Christian soldier, one of the many who have been saved in the Mission Hall at Aldershot.

*Stories of Medical Mission Work.* (Price 6d.) By George Saunders, M.D., C.B. (S. W. Partridge & Co., Paternoster-row.) This is another most interesting little book from the pen of a devoted worker among the London poor. True and thrilling stories.

*God's Purpose as in the Book of Genesis.* By John Protheroe, 15, Tuberville-place, Canton, Cardiff, South Wales. (Price 3d.) This is part i. of what promises to be a most useful book to the student of God's Word. If the author can continue as he has begun, we do not fear to predict a bright future for this able yet simple exposition of God's purpose.

## OUR FIRST VOLUME.

We shall (D.V.) publish the volume for 1894 of THE MORNING STAR directly the December number is completed.

We ask all our friends and subscribers to let our publisher know at once if they require copies. Very many have already expressed the desire to have in a permanent form the valuable papers which have appeared during the year, and have intimated their intention to give them as presentation books to friends at Christmas and the New Year, for which they will be eminently appropriate.

The volume will be published at 2s. in ordinary cloth, and at 3s. in superior binding, gilt edges. The book will be sent post or carriage free upon publication, to all who kindly subscribe for it on or before December 10.

## PUBLICATION ANNOUNCEMENTS.

We believe it to be almost an unprecedented event in the history of any magazine of this character that THREE EDITIONS should be required of the earlier numbers; but, as announced in our last issue, we have been obliged to reprint Nos. 1 and 2 of this periodical for the third time, and we can now supply the friends who require them with any of the back issues of the paper. The reprinting has involved considerable outlay, as a large edition had to be issued to cover the actual cost of reproduction. If any friends are happy to help in this matter by undertaking to circulate any quantities of these reprints, the Publisher would be greatly obliged, and would supply such numbers at the lowest price possible for distribution. It will be necessary shortly to reissue Nos. 3 and 4. We ask our friends to still use every effort to get them widely circulated.

We regret to find there is still difficulty in procuring the paper through certain booksellers; Lord Robert Montagu, and other kind friends having made this known to us. We also deplore the fact that, in some quarters, efforts are made to induce subscribers to receive other publications in lieu of THE MORNING STAR! We shall be extremely thankful if any subjected to this inconvenience will communicate direct with the Publisher, when the current, or any of the back numbers will be forwarded at once.

It is especially requested that all orders for this periodical, and all business letters in reference to the same, should be addressed to Mr. ALFRED HOLNESS, and NOT to the Editor. The kind attention of subscribers and correspondents to this notice will be a great convenience, and save delay in the execution of orders.

SUBSCRIBERS will kindly take notice that the magazine is issued on the 15th of each month, and the paper is posted immediately thereafter.

VARIOUS ARTICLES by esteemed contributors are necessarily held over for insertion in future issues. We have papers in the press by Dr. Brooks of St. Louis, Pastor F. E. Marsh, Rev. George Studdert, and others.

We hope to have in our December issue papers by the Rev. J. W. Eppstein, Pastor Fuller Good, Dr. Stearns, and also addresses delivered at the Prophetic Conferences held at Ealing, West Norwood, Birmingham, and other places.

## "THE MORNING STAR" FREE DISTRIBUTION FUND.

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In reply to "A. A." Kew, the Publisher begs to state that he will gladly receive parcels of clothing for destitute Jews, and distribute the same in needed quarters. Parcels, carriage paid, to be addressed A. HOLNESS, 14, Paternoster-row, London.

All communications for the Editor, and books for review, to be addressed care of the Publisher, A. HOLNESS, 14, Paternoster-row, London, E.C.





# The Morning



# Star.

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## IMPORTANT NOTICE.

A LETTER in the December issue of another periodical, referring to THE MORNING STAR, is likely to come under the notice of a few of our subscribers. It requires explanation, which if not given, may leave an unfavourable impression on their minds without due cause.

As we have all along determined to avoid controversy in the pages of THE MORNING STAR, we earnestly request all who may have seen, or may yet see, the letter in question, and who may desire to hear "the other side," to communicate either with the Editor or Mr. Holness, the publisher of THE MORNING STAR, when a printed reply by the Editor, substantiated by authoritative letters from others, will be laid before them, which they will find not only entirely satisfactory, but which will lead to a very different judgment concerning the whole matter referred to than that which is likely to be arrived at from a perusal of the letter in question.

"Arise, be enlightened, for thy light cometh, and the glory of THE LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but THE LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. lx. 1-3.

Zion! thou city of the Living God! afflicted and despised, forsaken, desolate, what a glorious rising is before thee! Shake thyself from the dust, thou captive daughter." Every year is bringing thy salvation nearer. If this be so, how much nearer is the glory of God's

heavenly saints. Another year is almost over, and we are by so much nearer the great event which THE MORNING STAR has been sent forth to proclaim. How does the close of the year find us? At this moment are we *standing* with girded loins, brightly burning lamps, and vessels full of precious oil? Are any of God's children, in times like these, seated at their ease, finding their pleasure among the peoples and things of this present evil age, with garments loosened for sloth or slumber? "Awake, thou that sleepest; arise from among the dead ones, and Christ shall lighten thee" (Eph. v. 14). "Now, indeed, it is *high time* to awake out of sleep" (Rom. xiii. 11).

ALREADY this earth is fast becoming a place of great darkness. The very peoples to whom, on Israel's rejection of the Lord, the kingdom was given (Matt. xxi. 43) are, with terrible rapidity, coming under the "gross darkness." The Gentile branch that was grafted, contrary to nature, into the old Abrahamic root-stock; the branch that flourished and bare fruit so well and so long has withered, and is well nigh dead. The fulness of the Gentiles has well nigh "come in" to the Church, and the Gentile branch of the kingdom is withering in unbelief, not abiding in the "goodness of God." It is about to be cut off (Rom. xi.). It is truly terrible to watch the setting in of this "gross darkness" in Christendom. What with the varieties of subtle infidelity, false science, Socialism, Spiritualism, and Romanism, there is very little of the true faith left.

MULTITUDES of professing Christians have been wakened so far as to see that all around them it is dark exceedingly. They are so far awake to the condition of things as to know their *need of light*. But, alas! to them, thanks to the unholy criticism of many of their accredited teachers, their very Bibles, which, if held in the heart in the unction of the Holy Spirit, give such brightness that the darkness becomes clearly visible and is recognised in its true character, have become a failing and smoky lamp to them, only adding to their darkness and confusion, and they have to cry out in sorrow, "Our lamps are going out!" It is a sad and solemn truth which cannot be too often asserted that only the Spirit-filled Christian to-day is capable of discerning the times in which we live; mere head

knowledge of the Scriptures is but adding to the darkness, and he who has not his mind and heart indwelt by the Holy Ghost is losing his way in the darkness and "knoweth not whither he goeth" (John xii. 35). Is it not true that even now the majority of professing Christians are wholly in the dark as to God's purposes? Is it not likewise true that earth's ways and men's doings are wholly misunderstood in the false light of Scripture misinterpreted and misapplied? Multitudes shall have to "lie down in sorrow," because they will walk in sparks of their own kindling—sparks struck from the very book of God by the unholy intellect of scholarly but unregenerate men. "The harvest of all this shall be a heap in the day of grief and of desperate sorrow" (Isa. xvii. 11).

We must not forget, however, that it is just because of this gross darkness that to those who have eyes to see, and whose gaze has been turned upward by the Spirit of God, the Morning Star is shining out in His brightness and beauty. The blessed hope of our Lord's return could not shine except in a dark place, and it is just because our earthly lot is cast in troubled and dark days that it is given us to see with increasing clearness that our Lord is indeed at hand. The few Spirit-guided and Spirit-filled men who are capable of discerning this darkness, have it "given" to them to see the steady shining of the Morning Star, and they alone do see it.

LET such as hold the truth of the Lord's coming clear and bright within their hearts rejoice with exceeding joy. There is no need to be cast down and perplexed and despairing as we witness the earth shrouded in darkness and Christendom in *thick* darkness. "Lift your heads," ye saints of God! Arise: shake yourselves from the dust of these unholy times! Awake, sleeper, and arise from among the dead ones, and CHRIST (as the Coming One) WILL LIGHTEN THEE.

To very many true Christians, 1894, now closing, will be remembered ever as a year of wonder. To us, as we write and look back, it is a year never to be forgotten—a year for which through all eternity we shall have to praise God. The little messenger which, as herald of our Lord's coming, and as such fitly



bearing His very name, THE MORNING STAR, has gone forth, month by month, from His presence, with no uncertain course and with no fitful light. A bit of God's workmanship, it has sped its onward way with steady and increasing brightness on a continued course of unprecedented victory. In what the Lord has done for it, it is in itself a sign of the times through which we are passing, and of the changes at hand. Written over its short but wonderful history of the twelve past months we may well read, "This is the finger of God."

THERE is hardly a country on this earth of ours where some do not know and love it. China, India, Japan, North, South, and Central Africa, New Zealand, Australia, the United States of America, and Canada receive it largely month by month. France, Spain, Italy, Germany, Austria, Turkey, Russia, and Palestine rejoice in its light; while in our own loved land there is hardly a town in England or Scotland that does not welcome it, and many in Ireland, both north and south, look for it with the utmost eagerness. This is no exaggeration, but a sober, simple record of facts. And if it were possible to tell out all that in this short year God has done by it, the story would read more like a romance than reality. The truth of God in its pages has gladdened the homes of the rich and the hovels of the poor. Its light has brightened the chill of the workhouse, and the darkness of the prison cell. It has cheered the hospital ward, and the weary sick-bed of many a suffering saint. Soldiers and blue-jackets have welcomed it with enthusiasm, and carried it abroad to make known the blessed hope more widely; and many a toiling and lonely missionary, in far-off lands, taken fresh courage as they read its pages, and braced themselves anew for their glorious work. Thousands upon thousands have followed it with unceasing prayer, and thousands upon thousands of grateful hearts have praised God for its existence and success.

ALL this gives us the courage of a daring faith, and we count upon our God to continue to prosper and bless it till Jesus come. We do not glory in THE MORNING STAR but in the God of THE MORNING STAR. We do not glory in our able writers, though we thank God for every one of them. They are able, because they have been enabled, and they and we might well know that what we have, we have received, and that all the blessing and all the success is great and marvellous GRACE to us by Jesus Christ our Lord to the glory of God the Father. May this closing year and our entrance upon another bring Grace, Mercy, and Peace to every saint of God.

WE are glad to say that already there is a large demand for the first year's volume, which our publisher is having bound in two forms, one at three shillings the other at two. The former of these will make a good and attractive NEW YEAR'S GIFT, and we are sure a better could not be bestowed. Orders are freely coming in to send it to friends for this purpose. The money usually spent on Christmas cards, &c., had much better be spent in sending the yearly volume of THE MORNING STAR. Will all friends who do so send it out with much prayer?

A VERY few of our friends are almost angry with us because we will not adhere rigidly to one dogmatic interpretation of prophetic Scripture in certain details on which there is still much difference amongst God's people. This is a very important matter, and demands attention. First, let it be said that we have not departed one hair's breadth from our original purpose when we began to edit the magazine. We said it should be the advocate of premillennial and futurist views; but at the very outset we pointed out that many brethren holding and teaching these views of the prophetic word nevertheless differ from each other in their interpretation of certain details more or less important. We did not promise then, and we cannot promise now, to pronounce dogmatically and authoritatively on such details, so as to make our magazine merely the mouth-piece of one small section of that great prophetic school. At the close of this year it is well to state clearly what we mean to do in this matter.

For example, there is the question of "the FIRST FRUITS," closely bound up with what is called "a partial rapture." Personally, we hold that the whole true Church is to be removed at the coming of our Lord for His saints, and in this large numbers of our fellow saints agree with us. On the other hand, many do not. They think that Scripture clearly teaches that only a part of the Church, "the watching and ready ones," are to be removed when the Lord comes to the air; and when it is known that among those who hold this belief very strongly are such well-known, beloved, and honoured brethren as the Revs. John Wilkinson, of Mildmay; Edward Brewer, of Staffordshire; Canon Nash, of Little Wenlock; Pastors Fuller Gooch and Hooper, and Mr. G. H. Pember, it will, we think, be at once conceded that at the very least a most patient hearing should be granted them.

In the same way, there is among others of the Lord's servants much difference of thought respecting the personality of the BRIDE, the Lamb's Wife. Now surely, seeing that we desire to come to fuller harmony on such impor-

tant matters, it would not become us to close the pages of such a magazine against all, except those who are already fully agreed among themselves in every point of detail. Such a course would only separate more than ever, and render it impossible for us to study lovingly and together the word of God.

THEY had a very good practice bearing on this in the old apostolic days; a practice no less binding upon us, inasmuch as it is a command of God. In their assemblies the prophets were wont to speak, two or three, while the rest hearkened and judged (1 Cor. xiv. 29). Our purpose has always been, and now is, that this paper should be like one of these assemblies. We who write in its pages come to you, not as authorities who demand that you receive their dicta as final, but rather as those who candidly express what they believe they have been taught of the Word by the Spirit of God; always expecting that our readers will, with the Word of God in their hands "judge what we say," accepting or rejecting as they find our teaching correspond or otherwise with the Scripture of truth. From time to time, therefore, we hope to give papers stating different views of these great questions. At no time shall we permit opposing views to be stated in an objectionable manner, neither shall we open our pages to controversial letters bearing upon such subjects. We believe that the plain, simple statement, prayerfully written by able and good men, with Scripture cited in proof of their teaching, will do more than anything else to bring about the fuller harmony so much to be desired.

OUR inquiry column is in itself a great work. It entails much labour and much prayerful study. Questions pour in upon us week by week, almost day by day. It would help much if every question writer would, before sending up his query, search the inquiry column of previous numbers. Many would thus find their questions already answered.

WE need scarcely add that what has been said above about the contributions of others is likewise emphatically true about answers to inquirers. We dare not take the place of a pope in the Church of God. Every question and answer ought to be taken by individual believers to the Word of God, and *re-studied there*. We would not have readers to accept any answer without judging it by the Word of God. At the same time as we seek to study prayerfully all the questions submitted to us and answer as we believe we are guided by the Word and Spirit, we cannot undertake to enter into correspondence over them with those to whom answers may not be deemed satisfactory.

## ISRAEL, WHOM I HAVE CHOSEN.

By REV. JAMES H. BROOKES, D.D.,  
Editor of "The Truth."

THE story is told of Frederick the Great that he abruptly said to his Court Chaplain, "Give me an argument for the truth of the Bible in a single word." The man without a moment's hesitation replied, "Israel." The same word is the key that unlocks the meaning of the prophetic Scriptures, and those who do not see the place Israel occupies in God's Word and in His purposes for the future, must at best go in a blundering way through the inspired writings. They are like the unbelieving Jews of whom the Apostle speaks: "Their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament" (2 Cor. iii. 14).

From Moses to Malachi, and from Matthew to Revelation, there is abundant and unvarying testimony that the literal descendants of the literal Abraham and Isaac and Jacob shall be literally scattered among all nations, as a punishment for their sins, and in the last days shall be literally restored to their own land, and rejoice once more in their covenant relations to Jehovah, as the head of the millennial nations. The passages affirming this are so numerous it would require a book of considerable size to reproduce them; nor can they be set aside by the idle fancy that they refer to the return of a few thousand Jews from the Babylonian captivity, or that they are fulfilled spiritually to the Church.

Long after the return from Babylon, the Lord Jesus said to the Jews, "Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 38, 39). If this does not mean that they shall see Him again, and then they shall say, Blessed is He that cometh in the name of the Lord, language has no meaning. The prediction did not relate to His appearance after His resurrection, nor to the descent of the Spirit on the day of Pentecost, for in the first place they did not see Him, but only His disciples; in the second place they did not say, Blessed is He that cometh in the name of the Lord; and in the third place their house was left unto them more desolate than before. It

REMAINS, THEREFORE, TO BE FULFILLED

at Christ's second coming.

On another occasion our Lord said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). Notwithstanding the malicious attempt of Julian, the apostate, and the tremendous efforts of the crusaders to defeat the prediction, Jerusalem continues to be trodden down of the Gentiles. But words have no significance if the word *until* does not point to a day when Jerusalem shall cease to be trodden down of the Gentiles, and handed back to the Jews, or become uninhabited.

In the only council of the Apostles of which there is any record, James voiced the opinion of the others when he said,

"Simeon [that is Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for His name," or, as we would say, the Church, the called-out ones, the *ecclesia*, "a Greek word," as Dr. Joseph Addison Alexander tells us, "which according to its etymology means something *called out*, or evoked, and by implication *called together*, or convoked, as a separate assembly or society, *selected from a greater number*." God never had any other purpose through the preaching of the Gospel in the present age, or if He had, His purpose has been dreadfully baffled. "And to this agree the words of the prophets," all of the prophets, although but one is quoted; "as it is written, After this I will return." After what? After He has taken out of the Gentiles a people for His name. "After this I will return," and when He says, I will return, He means I will return. When He returns, what will He do? "And will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Once more, then, He will take Israel

INTO COVENANT RELATIONSHIP WITH  
HIMSELF,

and with what object and result? "That the residue of men might seek after the Lord, and ALL the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things" (Acts xv. 14-17).

We are not surprised, therefore, to find the Holy Ghost writing by the pen of Paul concerning Israel, "If the fall of them be the riches of the world, and the diminishing [decay or loss] of them the riches of the Gentiles, how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness [or hardness] in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 12-26).

The fulness of the Gentiles means, of course, the complete number God takes out of the Gentiles to be "a people to His name," answering to "the times of the Gentiles," of which our Lord speaks. So the Divine procedure is as follows:—

- (1) *The call of Israel.*
- (2) *The call of the Church.*
- (3) *The setting aside of both for unfaithfulness.*
- (4) *The personal return of the Lord.*
- (5) *The salvation of all Israel.*
- (6) *The salvation of all Gentiles, at least in outward confession.*
- (7) *The millennial kingdom of a thousand years.*

Or, as the late Dr. Hugh McNeil well put it: "There are four steps in the conversion of the world: some Jews, some Gentiles, the nation of Israel, and the nations of the Gentiles. Some Jews, called 'a remnant according to the election of grace'; some Gentiles, called 'a people taken out for His name'—these are both

one in Christ, and form the Church. Then the nation of Israel, on the return of the Lord; then the Gentile nations."

Hence we might expect to discover in the Old Testament the plainest and most explicit promises of Israel's restoration to their own land, and of their return into covenant relation and privilege and obligation as the peculiar people of Jehovah. The threat to scatter them among the Gentiles was literally executed; the promise to restore them will be as literally accomplished. "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God" (Lev. xxvi. 33-44). This unconditional covenant, which was confirmed by oath, and is therefore unchangeable, guarantees to them a specific body of land, mentioned again and again, that STRETCHES FROM THE RIVER NILE, UP THE MEDITERRANEAN COAST, AND EASTWARD TO THE EUPHRATES, 600 MILES FROM NORTH TO SOUTH, AND ABOUT 1,200 MILES IN ITS WIDEST BREADTH, CONTAINING AT LEAST 300,000 SQUARE MILES, AND CAPABLE OF SUPPLYING THE WANTS OF MANY MILLIONS OF PEOPLE. The Israelites have never yet possessed this vast territory, and as God is true they shall possess it hereafter.

In another passage, after a long chapter crowded with frightful woes, it was said to Israel, "If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers" (Deut. xxx. 4, 5). "Thy people also shall be all righteous: they shall inherit the land for ever" (Isa. lx. 21). Of Jerusalem God says, "It shall not be plucked up, nor thrown down any more for ever" (Jer. xxxi. 31-40). "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name whereby she shall be called, The Lord our Righteousness" (Jer. xxxiii. 15-26). "Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel" (Ezek. xi. 16-20). "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image [margin, standing], and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and His goodness in the latter days" (Hos. iii. 4, 5). The Jewish Rabbi Kimchi strikingly says, "These are the days of the captivity in which we now are at this day; we have no king nor prince out of Israel, for we are in the power of the nations and of their kings and princes; and have no sacrifice for God, nor image for idols; no ephod for God that declares future things by Urim and Thummim, and no teraphim for idols, which show things to come, according to the mind of those that believe in them."

"Ye shall know that I am in the midst of Israel, and that I am the Lord your

God, and none else: and My people shall never be ashamed. And it shall come to pass *afterward* that I will pour out My Spirit upon all flesh" (Joel ii. 26-32). "I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God" (Amos ix. 8-15). "Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord" (Jer. xxxi. 23-40).

There are scores upon scores of similar statements, equally plain and positive in the promise that the literal seed of Jacob shall in the latter days be returned to the land which God gave to their fathers. But how do we know that the promises do not refer to the return from Babylon? Because they look to a second restoration, and because since that time Israel has been plucked up out of the land. "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; . . . and He shall set up an ensign for the nations, [and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi. 11-16). "Thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations [Judah and the ten tribes], neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 15-28).

There are many similar statements which the reader is entreated to look up for himself; and, if the subject is new to him, he will be amazed at the number of clear, explicit,

#### UNCONDITIONAL PREDICTIONS OF ISRAEL'S RESTORATION

to the land, and to the favour of Jehovah, which has been utterly forfeited. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . Ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. . . . Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel" (Ezek. xxxvi. 24-28, 32). It is grace all the way through, and therefore "He that scattered Israel will gather him, and keep him, as a

shepherd doth his flock" (Jer. xxxi. 10). If the scattering is literal, so is the gathering. Israel and Jerusalem are mentioned hundreds of times in the Bible, and in every instance they mean the natural posterity of Jacob and the capital of Judah, except in the two or three verses where we read "Above," "Heavenly," "New," as descriptive of a spiritual city.

Israel, however, will be brought to God, only through terrible judgments. "Thus saith the Lord God, because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the fire to blow upon it, to melt it; so will I gather you in my anger and in my fury, and I will leave you there, and melt you" (Ezek. xxii. 19, 20). "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. xxx. 7). "And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. xii. 1). "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. . . . and the Lord my God shall come, and all the saints with Him. . . . And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one" (Zech. xiv. 1-9).

In the time of Jacob's trouble Antichrist will play a conspicuous part. "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" (Dan. vii. 25). "He shall confirm a covenant with many for one heptad, and in the midst of the heptad [leaving three and a half years, 1,260 days, forty and two months, a time, times, and the dividing of time] he shall cause the sacrifice and oblation to cease, and upon the battlements shall be the idols of the desolator, even until the consummation, and that determined shall be poured upon the desolator" (Dan. ix. 27). He will invade the land at the head of an immense host; but it is said to him, "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field; to be devoured" (Ezek. xxxix. 4). At the appearing of the KING OF KINGS AND LORD OF LORDS, a call is made to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh

of horses" (Rev. xix. 16-18). The name of Jerusalem "from that day shall be The Lord is there" (Ezek. xlvi. 35). Then, too, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit" (Isa. xxvii. 6).

No one can read the Word of God with an unprejudiced mind, and with a sincere desire to know the truth, without seeing that the salvation of Israel has a direct bearing upon the salvation of the world. We hear the cry of Israel, "God be merciful unto us, and bless us; and cause His face to shine upon us," and what then? "That Thy way may be known upon earth, Thy saving health among all people. . . . God shall bless us; and all the ends of the earth shall fear Him" (Ps. lxvii.). So we are plainly told that "when the Lord shall build up Zion, He shall APPEAR in His glory"; but for what purpose? "To declare the name of the Lord in Zion, and His praise in Jerusalem: when the people are gathered together, and the kingdoms, to serve the Lord" (Ps. cii. 16-22). He therefore is doing most to

#### HASTEN THE UNIVERSAL TRIUMPH OF THE CROSS,

who most literally obeys the injunction of the Holy Ghost, "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. cxxii. 6). The promise shall surely be fulfilled to the daughter of Zion, "Unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Mic. iv. 6-8).

It is strange that brethren who deny the literal restoration of Israel do not see that God must have preserved this extraordinary people for some wonderful purpose. FOR 2,500 YEARS THE FOUR GREAT WORLD EMPIRES, AND THE KINGDOMS OF CHRISTENDOM, HAVE SOUGHT TO CRUSH THEM, AND AT THIS DAY THE MOST GIGANTIC DESPOTISM OF EARTH IS TRYING TO GRIND THEM TO POWDER. BUT ALL OF THIS IS BUT THE OUTWORKING OF JEHOVAH'S PLANS, "till He make Jerusalem a praise in the earth" (Isa. lxii. 7), when "ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. viii. 23). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients, gloriously" (Isa. xxiv. 23). Even now the God of Abraham and of Isaac and of Jacob, the covenant-keeping God, is preparing the way for the return of their posterity to the land of their fathers. From twenty to fifty Jewish families are landed every week at Jaffa, and the four lines of steamers from Constantinople and Russian ports are crowded with refugees who have already taken possession of Jerusalem. In the increasing fertility of the soil, and in the remarkable return of the chosen people, God is beginning to give back to them, although still blind, "the City of the great King" (Matt. v. 35).

"Rejoice ye with Jerusalem!  
For night of tears is o'er;  
Now comes her hour of glorious power,  
And splendour overmore.

Rejoice ye with Jerusalem!  
City of peace and light;  
Her morn at last is breaking fast,  
And ended is her night.  
Her widow's weeds are gone,  
Her royal robes put on.

"Ye who have read upon her walls  
The guilt, the curse, the shame,  
Now full in view see fair and new  
Her everlasting name.  
Ye who have read upon her towers  
The vengeance from above,  
Read now in light the sentence bright  
Of pardon and of love.  
Forgiven and comforted,  
She lifts her joyful head.

"The sun of earth she needeth not,  
Nor asks his light again;  
Jehovah is her Sun of bliss,  
Her God her glory then.  
Her moon again shall never wane,  
Nor shall her sun descend;  
Her storms are done, her oalm begun,  
Her mourning is at end.  
Her long, long fast is done,  
Her long, long feast begun."

### MATTHEW XIII.: THE LAST THREE PARABLES.

By REV. A. WILKES, B.A.

(Contributed Article.)

In the first number of THE MORNING STAR I attempted to expound, in an article entitled "Christendom," the first four parables of our Lord recorded in Matt. xiii. In that article I said:—"The last three parables, which are distinctly Jewish, and which refer to the godly remnant that will be found upon the earth after the rapture of the Church, are placed, by the Holy Ghost, of deep purpose, after the forty-third verse." I also said:—"The three parables that come after the forty-third verse are the *old* things, and the other (preceding) four are the *new* things," referring to the word of our Lord, spoken in ver. 52.

Within the limit of one verse (44) our Lord put forth the parable of the hid "treasure"; within the limit of two verses (45, 46) the parable of the "one pearl of great price"; whilst the parable of the dragnet is expanded into several verses (47-50). It is certain that the first two of these three parables, if not all (clothed wholly in symbolic language, and compressed into the smallest space possible), present great opportunities for speculation in the interpretation of them. And these opportunities have been eagerly and repeatedly embraced. These interpretations are so diverse, so contradictory, and so destructive, each of the others, that every thoughtful student must be depressed until he becomes convinced that he is in possession of that interpretation which is according to the Divine mind. It is, therefore, of supreme importance that, in attempting to interpret these parables, speculation shall be repressed. Each parable ought to be

INTERPRETED IN THE LIGHT OF OTHER SCRIPTURES,

to the utter exclusion of human fancy.

The key-word of the first parable is "treasure." The meaning of *this* word must be discovered *for certain*, before the parable itself can, with any truth, be explained. If the alleged teaching of this

parable be false and dangerous so long as *this* word be not rightly interpreted, the parable will become luminous with truth as soon as the key-word be rightly interpreted.

The key-words of the second parable are the "one pearl," in contradistinction to "goodly pearls." Again, the supposed teaching of this parable will be false, if *these* words be not rightly interpreted. And the precious truth, with which the third parable is charged, will be seen as soon as it is understood what is meant by the net, and who they are that cast it. Every other word in each parable must ultimately fall into its right place.

I have ventured to say that these three parables are to be interpreted of the Jewish remnant exclusively. Each several parable sets forth, in designed sequence, a distinct stage in the continuous history of the remnant. This may possibly be indicated by the reiteration of the word "again" (ver. 44, 45, 47) in contradistinction to the phrase "another parable" (ver. 24, 31, 33). That these parables ought to be interpreted of the remnant exclusively—that is, of the few whom God shall find faithful within the large house of His ancient people—would seem to be indicated by the symbolic fact that they were spoken by our Lord *within the house*, whilst the four parables that ought to be interpreted of the Church and of Christendom were spoken (not to the disciples, who, at that time, represented the Jewish remnant, but) to the great multitude upon the shore of the *sea*, who justly may be said to represent the Gentile nations from which the Church and Christendom would, for the most part, be drawn, and were spoken also by the Lord when seated in a ship upon the sea.

Be it remembered that

EVERYTHING IN THIS CHAPTER OF PARABLES IS SYMBOLIC;

the sea, the shore, the house (within and without), the several positions of the Lord, the multitudes and the disciples, contrasted with each other, the man, the treasure, the field, the merchantman, the goodly pearls, the one pearl, the net, the vessels—all are symbolic. Beneath and behind the symbols are *facts* and *truths*. It is the office of the expositor to discover the one fact or the one truth which each several symbol represents.

All the seven parables, of which six are similitudes, are parables of the "kingdom of heaven." This is true of the last three as well as of the first four. But the kingdom of heaven, as understood in this chapter, is the kingdom in *mystery* (ver. 11), *not in manifestation*. The kingdom *will be manifested*; it is not yet: it never has been since these seven parables of the kingdom were put forth.

These seven parables (the very number is symbolic of perfection) cover the whole period during which the kingdom will be in mystery. Hence the interpretation of these must date from the moment of the rejection of our Lord, recorded in the 12th chapter, and will remain in force until the descent of the Lord from heaven with His angels and His Church.

The first symbolic act of this long period was the going forth of the Lord Himself with His seed basket, and the last symbolic act named in these parables refers to the

gathering by the angels of the good fish into vessels, and the casting of the bad upon the shore to perish. The first symbolic act took place "on the same day" upon which the nation, to whom the Lord came that He might *manifest* His kingdom, rejected Him. This act was immediately preceded by the testimony of the Lord—startling and ominous—that henceforward the bond of race, of kinship, and of blood would never again, as such, be of paramount importance. The bond, henceforward, would be union of will with the will of the Father.

Before we proceed further, a question of supreme importance must be considered. Can it be doubted that the "kingdom of heaven," as understood throughout this chapter, is exclusively the kingdom in *mystery*? But, if this be doubted, can it possibly be doubted that the kingdom of heaven

BEGAN TO EXIST IN MYSTERY

on the day on which the Jewish nation rejected our Lord; that is, on the day on which our Lord, as a sower, went forth to sow, and that the kingdom in mystery will *end* when the Lord shall inaugurate His millennial reign? If the statement implied in the latter question be disputed, then are we to understand that the kingdom will be manifested immediately after the rapture, and, during the "day of the Lord," quite contrary to the plain testimony of God's Word? If these two questions be answered in the negative, then the seven parables embrace the period in which will be found both the Church and the Jewish remnant.

Hence certain parables must embrace the Church, and certain the remnant, unless it can be proved that all the seven are to be interpreted both of the Church and of the remnant. This, however, could not be, for reasons which I proceed to adduce. Will it be questioned that the Church is heavenly, and that the remnant will be earthly? If it will not, could the same parables, one and all, be interpreted both of the heavenly Church and of the earthly remnant? Again, the Church and the remnant will not be together upon earth at the same time previous to the revelation of the Lord. The Church will be quite removed from earth before the remnant shall come into existence. Are we, then, to understand that the seven parables are all to be interpreted, first of the Church, and then, again, after the removal of the Church, of the remnant? *Could* the same parables, one and all, be interpreted first, of the heavenly, and afterwards of an earthly people?

If, then, the seven parables cover the whole period of the existence of the kingdom of heaven in mystery; and if the kingdom of heaven in mystery embraces both the Church and the remnant; and if, of these,

THE ONE IS HEAVENLY AND THE OTHER EARTHLY;

and if both do not at all exist together upon earth; if the Church be first and the remnant second, may we not conclude that a certain definite number of these parables ought to be interpreted of the Church and the rest of the remnant? And as the Church precedes the remnant,



may we not conclude that the parables to be interpreted of the Church precede those to be interpreted of the remnant, and that there must be some indication as to how many, as well as which, shall be interpreted of the Church, and as to how many, as well as which, shall be interpreted of the remnant? It will be seen that there is such indication, which is conclusive.

There are expositors who have utterly failed to recognise the positions which have just been laid down, notwithstanding the fact that they would not reject or dispute any one of them. Some of these expositors confidently teach that the whole of the parables refer to the Church. They thus *implicitly* teach, not only that the Lord has put forth no parables to be interpreted of the remnant, but that the Church and the remnant shall be upon the earth at one and the same time. Moreover, they thus *implicitly* teach that the *parousia*, when the Church shall be caught up, will not be separated from the *epiphany*, when our Lord shall come with His Church to the relief of His remnant. Now, it is notorious that this doctrine (thus taught by implication only) of the close connection of the *parousia* with the *epiphany* is *explicitly* taught by a certain section of expositors of the prophetic Word, and yet those who teach the same doctrine *by implication*, that is, by virtue of their false interpretation of the parables, would stoutly deny that they do hold the doctrine which unwittingly, though undoubtedly, they thus *implicitly* teach.

On the other hand, there are certain expositors who, maintaining very firmly—and it is hardly possible to maintain too firmly—the prophetic character of St. Matthew's Gospel, and that it is to be distinctly interpreted, in large part, of God's earthly people, maintain that all the seven parables are to be interpreted of the remnant exclusively. But such students seem to forget that three of the first group of parables are to be found in one or other of the Gospels which are not Jewish. This fact alone is strong presumption that the first group of four parables ought to be interpreted of the Church. And the fact that the last three parables are found exclusively in

THE JEWISH GOSPEL OF ST. MATTHEW is presumption still stronger that these refer to the remnant. Again, those teachers who affirm that the seven parables are to be interpreted of the remnant exclusively, thereby imply either that there are no parables to be interpreted of the Church, or that the Church dispensation is not part of the period during which the kingdom is in mystery; in other words, that the kingdom, during the dispensation of the Church, is manifested, which is absurd!

It would seem certain, therefore, that the kingdom in mystery will extend from the rejection of the Lord by Israel until the revelation of the Lord (accompanied by His Church) to the remnant; that these parables cover the whole of this period; that this period embraces first the Church, and next the remnant, who are not upon earth at the same time; and that certain of these parables—the first series—must be interpreted of the Church, and the second series of the remnant.

In the paper on "Christendom" an attempt was made to show that ver. 43 separates the Church parables (the first four) from the remnant-parables (the last three). The very numbers are symbolic and significant. As the number 7 is the number of perfection; or, as one has justly said, "the number of dispensational fulness," seven parables were put forth by our Lord to embrace all those who shall be under the rule of the kingdom in mystery. As the number 4 is the world number, four parables refer to the Church, drawn from the sea of nations; and as 3 is the Divine number, three parables refer to the remnant drawn from that people who alone were at one time God's very own upon earth.

Again, by close study of these seven parables we shall learn that the symbols of the first group are essentially different from those of the second group. The wheat of the first and second parables is emphatically symbolic of a heavenly people (see ver. 30, 43, and John xii. 24). The tares are but the counterfeit of the wheat, and can therefore only be destroyed; whilst the third and fourth parables set forth the same tares *exclusively*, and in the aggregate, under different symbols. The wheat, in the first group of parables, gathered into the barn, to appear again in the kingdom of the Father, shining forth as the sun, is alone precious. This wheat is the keyword, expressing the central thought, of the group. In the second group, the treasure, the pearl, and the good fish will be seen to be essentially different from the wheat.

Again, in certain broad features, the parable of the tares would seem to be similar to that of the dragnet. The wheat, "gathered" into the barn, might seem to correspond to the good fish "gathered" into vessels: the tares "gathered" to be burned corresponding to the bad fish which shall be cast away to perish. In

#### BOTH PARABLES WE SEE ANGELS IN ACTION.

The net, containing both good fish and bad, would seem to correspond to the field containing wheat and tares. But, in other respects, the parables differ so widely that they cannot rightly be interpreted of one and the same class. And yet another feature of resemblance between these parables must be noted. In both parables we read that the bad shall be cast "into a (the) furnace of fire, where shall be wailing and gnashing of teeth"; in both cases the angels are said to perform this act. But there is an omission, after the parable of the dragnet, of such significance that that alone suffices to differentiate the good fish of the dragnet from the wheat in the parable of the tares. Although ver. 42 is identically the same as ver. 50, ver. 43 is not repeated after ver. 50. Our Lord omits it, and at once proceeds to ask His disciples if they had understood these parables. The good fish are carefully separated from the bad, and as carefully preserved in vessels, but they remain permanently upon earth. They, whomsoever they may symbolise, *do not* "shine forth as the sun in the kingdom of the Father," whereas those whom the wheat symbolises

*do*. Hence the wheat and the fish are symbolical of two classes as widely separated from each other as earth and heaven.

As an introduction to this important subject, this paper will suffice. I shall hope to attempt an exposition of the parables themselves in this magazine early in 1895.

## Conference Addresses,

LANSDOWNE HALL, WEST NORWOOD.

### THE POWER AND PRESENCE OF OUR LORD JESUS CHRIST.

By PASTOR W. FULLER GOOCH.

(Revised by the Speaker.)

THE passage of Scripture to which I would call your attention you will find in 2 Peter i. 16-18, "For we have not followed cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount."

The reference, you perceive, of the Apostle is to the Transfiguration scene, recorded by the three Evangelists, Matthew, Mark, and Luke. The importance of this Transfiguration scene cannot well be exaggerated, and I think that importance is shown by the fact that the Transfiguration is one of the few incidents in our Lord's life which are recorded by the three Evangelists almost in the same words, always in the same position, and, circumstantially, always surrounded by the same events.

You will find in Matt. xvi. the first record of the Transfiguration, and you will see that there are seven circumstances which are connected with it. First of all, you have Peter's confession of the Lord Jesus as the Christ of God, that confession which earned for him the name or title of *Petros*, i.e., a rock. Then you have following on that our Lord's announcement of His coming death and resurrection. Further on, you have Peter's persuasion against the cross which brought forth from the Lord the words, "Thou savourest not the things that be of God, but those that be of men." Furthermore, you have

#### OUR LORD'S MEMORABLE WORDS

about the duty and importance of confessing His name; His teaching as to the advantage of sacrifice for His sake, taking up the cross daily and following Him; and the announcement of His second advent, He speaking of His second coming in the glory of His angels, and in the glory of His Father. And then the seventh circumstance recorded by the three Evangelists in connection with the Transfiguration is a promise of a sight of the kingdom coming in power, to some of those who were standing by, before they should taste of death.

Immediately after the narration of this event, you read in each of the Evangelists that the Lord *taketh up*—and the word is a very precious one, and a striking one also, if it is traced in its other uses in the New Testament—Peter, James, and John, not the other disciples, into a high mountain apart, and He was transfigured before them. His face did shine as the sun, and His raiment became white as the light. And behold there appeared unto them Moses and Elijah talking with Him.

It is worth while noticing that just as there are these seven circumstances or facts, to which we have referred, preceding the Transfiguration, so there are seven things connected with the Transfiguration itself, all of which go to show that it was intended to give

#### A FORE-GLIMPSE OF THE POWER AND PRESENCE

of our Lord Jesus Christ. First of all, you have in Matthew's narration, taking that as our guide, the glory of the Lord Jesus, His face shining as the sun, just as He will be seen when He comes in His power, and when the saints are rapt up into His presence.

And then you have, in the next place, the judgment of the saints spoken of. Unquestionably that comes out in our Lord's words concerning the transfiguration: "The Son of Man shall come in the glory of His Father with the angels, and then shall He reward every man according as his work hath been." Then you have the rapture itself. He *taketh up* Peter and James and John into a high mountain—the very same Greek word used there which is used in St. John xiv., "I will come and *receive* (or *take*) you unto Myself"; also the same word as is used in Matt. xxiv., "One shall be *taken* and the other left." Next you have the coming of Elijah. And as they come down from that mountain scene, and are speaking about the glory they have beheld, they asked Jesus, "Why then say the scribes that Elias must first come?" And the Lord Jesus replied, "Elias truly shall first come and restore all things. But I say unto you that Elias is come already." The typical personality of Elijah, *i.e.*, John the Baptist, had already come, and the Jews had cut him off. And so Christ said that Elijah would come just as Malachi declared he would. This is one of the things connected with the presence of the Lord Jesus. The witness of Elijah will be going on below while the presence of the Lord Jesus is going on above. In the next place, you have the resurrection. It is striking to see how, according to Jewish method of computation, the Transfiguration scene was on the eighth day after our Lord had said to His disciples, "There be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom." "Six days," one of the Evangelists says, but the Hebrew computation makes it "about an eight days." It was the eighth day, which is always the resurrection day in the Word of God.

Then you have the sight of Jesus. "We shall see Him as He is." We shall see what we are waiting and looking for. What is our hope? If you are an un-

believer you have not got that hope—God save you that you may have it!—but if you are believers, as most of you are, then YOUR GRAND HOPE IS SEEING THE PERSON who died for you, the hands that were pierced, the very face that was marred more than any man's with sorrow because of your sins. Lastly, you have the seventh circumstance connected with the Transfiguration scene—the kingdom of God coming with power.

You have all these seven things belonging to the presence of the Lord Jesus—that presence which will be the introduction of the kingdom, the first step in the manifestation of the kingdom in all its power. So that the Transfiguration scene was a picture, a fore-glimpse, an anticipated view of the glory and presence, as Peter says, of our Lord Jesus Christ.

Now, I want especially to look at those two words, *Power* and *Presence*. They are the key-words of Scripture to the whole subject before us. Let us take first the word *Power*. You have in the New Testament Greek two words, both of which are translated "power" in our English version. It is a great pity that they are, because the fact that both words, though different, are translated the same, often leads to complication and confusion of thought. The one word used here means *power* in the sense of strength, might, energy, manly vigour, any strength that is superior in force to that which opposes it. That is the power of the Lord Jesus Christ connected with His presence.

The other word means authority, official power. A little man, intellectually as well as physically, may officially have a great deal of power. His signature may command an army, although his own energy, or might, or worth personally would command nothing. But official authority is one thing, and majestic strength or force is quite another. It is majestic force that Peter goes on to show us. "We were eyewitnesses of His majesty."

Well, now, our Lord is Son of Man, and it is in that character He is presented to us here, and also to the favoured three on the Mount of Transfiguration. Never think that the Transfiguration scene was to show the Godhead of Christ. There are some who interpret it so, but the purpose of that scene was not to show us proof of the Godhead of Christ. That is abundantly proved and affirmed by numerous portions of Scripture. The Transfiguration scene was to show the glorification of Christ as Son of Man; it was to show the fulfilment of Psa. viii., where the second Adam as the Son of Man is seen

#### CROWNED WITH GLORY AND HONOUR

and set over all the works of God's hands. He is seen there as the Glorified Son of Man.

As the Son of Man our Lord in His first coming was characterised by weakness. "He was crucified"—I quote from 2 Cor. xiii.—"through (or in) weakness, but He was raised by (or in) the power of God." Now, our Lord, during His earthly ministry as Son of Man below, was invested with power. He could say, as in Matt. xxviii., "All power is given unto Me in heaven and in earth." He could say

before that, "All things are delivered unto Me of My Father." But here is the difference. Till His second coming, though invested with all power, He does not exercise or put forth all power. The only power that our Lord is exerting at present is the power which is necessary for the maintenance and the sustenance and the deliverance of His Church. At present "He is head over all things to the Church (Eph. i. 22), which is His body." But in the world He is not exerting His power. In the world things are going on almost as if there were no Christ at all. The Governments of the world are just having their own way, and doing their own will under the permissive providence of God.

But the power of the Lord Jesus Christ is about to intervene. The Lord Jesus is about to array Himself in all the might that is already His. Just as He laid aside His power and His Godhead to take our feeble flesh in His first coming, so at present He is laying aside the power that belongs to His presence and kingdom till the time comes for its manifestation. But He *will* exercise all His power, just as the Apostle Peter tells us here. Many of us are teaching that the time is at hand when, as I have said, the thrones and

#### KINGDOMS OF MEN WILL TOTTER AND FALL,

and the throne of the Lord Jesus will become the throne of the whole earth. "Oh," say a great many professors and doctors of divinity and teachers, "when you say that, you are only speaking fables, dreams; you are only theorising; men have talked like that for ages, and things are just going on as they were." But, as the Apostle says, "we have not followed cunningly devised fables when we made known unto you the power and presence of our Lord Jesus Christ." There is nothing fabulous in it, nothing mythical, nothing imaginary; it is the sober and solid teaching of God's Word. Hence in Matt. xxiv. 29, 30, what do we read? "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light . . . and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man . . . coming in the clouds of heaven, with power and great glory." So, again, as stated in St. Mark ix. 1, 2, some of them were not to taste of death till they had seen the kingdom of God come with power. Again, in 1 Cor. xv. 25, we read: "He must reign till He hath put all enemies under His feet." "God hath put all things in subjection under Him." There is His power. Then you get, in Phil. iii. 21, "He shall change these bodies of our humiliation, making them like unto the body of His glory, by the working of that power by which He is able to subdue all things unto Himself."

Yes, the power of the Lord Jesus is equal to all the tremendous issues that are at stake, and which it will very soon have to deal with; it is equal to all the power of the devil and of hell, to all the power of man's sin, to all the power that is ranged against Him. In the fourth and fifth chapters of Revelation we have the Lord Jesus presented in two characters, and the contrast is very remarkable. He is pre-

sented there first as a Lamb. But another word is here used in the original text in St. John i., where we read, "Behold the Lamb of God." In Revelation it is a little Lamb, as though to introduce to the thought the wondrous gentleness, meekness, lowliness, and tenderness, of the Lord Jesus Christ. But then, simultaneously with that He is presented as the Lion of the tribe of Judah, and as such He comes forward in the midst of all the majesties of the throne of the Most High, and takes from the right hand of the Father, sitting on the throne, a little book sealed with seven seals, and He breaks these seals and commands the trumpets to be blown and the vials to be outpoured. And as the Lion He makes known

#### HIS POWER THROUGHOUT THE EARTH,

until the Antichrist falls beneath it, and the whole earth is filled with His glory. He is a *Lion*. There is the power of the Lord Jesus Christ. You get that term often in Scripture. When the dying Jacob was pronouncing his benediction on the twelve tribes around his deathbed, he spoke of Judah as "a lion's whelp." "He couched as a lion, and as an old lion: who shall rouse him up?" Who?

It will be an awful day for the wicked when the Lion of Judah is roused up. It is a blessed thing to-day that He is couched, that He is lying down in that long-suffering tenderness. But, oh, very soon He will rouse up, and then with a mighty roar that shall fill the heavens and the earth, as the prophet tells us, He will summon His power and bring that to bear upon the state of things that exists. Again, He is spoken of as a mighty conqueror in the triumphant language of Miriam: "The Lord is a man of war: Jehovah is His name." When will He be a man of war? The previous speaker has shown you how the redemption from Egypt was a type of the coming redemption which the Lord Jesus is about to effect by His power. Then will He be a Man of war. The blast of His trumpet will summon His mighty armies, and He will get the victory, and all the world will bow at His feet. Happy day! It is the day of His power.

Again we read of Him as a mighty conqueror, in Isa. lxiii.: "Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel . . . ?" And the answer comes quickly that He has been treading upon His foes, trampling them in His fury, and He is stained with the blood of His enemies—commentators tell you, "stained with the blood of the Cross." But there is not a word about the blood of the Cross in the whole paragraph. It is the blood of His enemies, whom He tramples down in the winepress of Jehovah's wrath, in the day of His power.

We also read of Him as a governor among the nations. "He that shall be ruler in Israel." "His dominion shall be to the end of the earth." "I have laid help upon One that is mighty," says Jehovah, when He speaks of the Lord Jesus and His power. Brethren, do not forget that

all this power is His, and He is only

#### AWAITING THE SIGNAL OF THE FATHER'S HAND

to exercise it to its full extent.

Now let us consider the other word, the word *Presence*, as used in the passage of Scripture we are now specially considering. You see that it is in our Authorised Version "The power and *coming* of our Lord Jesus Christ." There are several words used in the Greek New Testament to set forth the coming of the Lord Jesus Christ. But this word which the Apostle Peter uses is used with a very distinct and emphatic meaning. It is the word *parousia*, which means His coming in the sense of His presence. You will find it also in 2 Cor. x. 10: "For His letters, say they, are weighty and powerful, but His bodily (*parousia*) presence is weak." So that you see it is the presence of Christ that is spoken of—not His action in coming; not His transit, but a stage of that transit which He reaches at a given time.

That word *parousia*, used in the New Testament twenty-four times in all, is employed seventeen times in relation to the Lord Jesus Christ, and six times in relation to the presence of man, as, for instance, in the case of the bodily presence of Paul, or again when he says, "God comforted me by the presence of Titus." Paul was in his dungeon, and Titus went and talked to him and comforted him, and was a great consolation to him. It was not the journey that Titus was taking that comforted Paul, it was the presence of Titus in the cell, by the side of the prisoner. And so you get the meaning of this word *presence*. Once the same word is used in reference to Antichrist, and there again we see its true literal force. In 2 Thess. ii., we read of the Antichrist "whose *coming* is after the working of Satan." It is the word *parousia* that is used, and that *parousia* is after the working of Satan, which cannot mean the transit of Antichrist, but refers to the whole of his reign. All the time "the man of sin" is in power, the working of Satan is going on in him.

And so the *parousia* of Christ is Christ's presence. Why? When? How? Well now, let us see. We are not looking now for the manifestation of the Lord's kingdom in its power as the immediate and commanding hope of our life. No; it is the person of Christ that we look for as our greatest hope. And what do we learn in Scripture about His Presence? You have a description of it in Dan. vii. Daniel beheld till the throne of God as Judge of all the earth was set, from which will issue forth the fiats of revelation. He saw that throne set up in the heavens, not in heaven where

#### GOD'S MAJESTY IS BEING BEHELD,

and where Christ is at the right hand of the Father; but in the aerial heavens above us Daniel saw the Ancient of days seated upon that throne. And One like unto the Son of Man was brought before it, and then there was given to Him the kingdom over the whole earth and the dominion and the power and the glory. That was the Presence of the Lord Jesus.

That presence is also spoken of in Rev. iv. There a throne is set in the heavens, and the Lord Jesus comes to it in power as the Lion of the tribe of Judah, and takes upon Himself His mighty power, and executes all that the Book of Revelation tells us is soon to transpire. He leaves the right hand of the Father, the position He has occupied since the heavens received Him, until the times of the restitution of all things, and takes up that other position. And it is His presence. Again and again in Scripture these are separated the one from the other—I mean, His presence and His manifestation on the earth. You read, for instance, of the "Day Star," and you also read of the "day." Are they both the same? No; the one precedes the other, heralds the other, has to do with the other; but they are not the same. The day star is the presence; the day is the manifestation at the end of the presence. You read of the "Morning Star," and you also read of the "Sun of Righteousness," but are they the same? No. The morning star heralds the dawn of the sun, and the dawn of the sun is the day. The one is the presence, the other is the manifestation.

You read again of the Lord Jesus coming for His saints, and you also read of the Lord Jesus coming with His saints. Are they the same? They cannot be. He must come for them before He can come with them. They must be with Him before they can come with Him to the earth. Hence the presence of the Lord Jesus Christ is that place, that time where and when He will take up to Himself His own true blood-bought people, that their service may be tested, approved, or condemned, as the case may be; rewarded or made to suffer loss as His inspection of them shall make to be just and right. It is there and then that He shall assign to them their places in the coming kingdom, that He shall give them the crown, or that they shall find they have lost the crown because they held not fast that which they had. His presence, therefore, must precede His manifestation.

There is much to be done with the Church to prepare it for the glory, and to prepare it to come with Him in the glory; and that must be done in "the presence." I might give you other illustrations which show how the two in Scripture are separated the one from the other. But those that I have given must suffice.

Let me just remind you that we read in Scripture of the *sign of the presence*. I would commend that expression to you, children of God, who thoughtfully study the inspired Word. Then you read of the *appearing of the presence*. That is also an expression that ought to be much weighed. What will destroy the Antichrist? The appearing or manifestation of the presence of the Lord Jesus. His presence is a secret. It is hidden for several years before the Lord is manifest on the earth. It is hidden in the heavens; but when it is manifested the glory of it shall confound the Antichrist and all his hosts.

Thus, again, there is the precious assurance that *the presence of the Lord draweth nigh*. St. James says, "Be patient, therefore, brethren, unto the (*parousia*) presence"

of the Lord." You have got to be patient if you are an earnest Christian. You have not to be patient until the man of sin has got over and through all that belongs to his reign. Be a patient and watchful believer until the presence of the Lord. The moment His presence begins you will be caught up. He will take you as He took Peter and James and John up into a high mountain apart. And while others may be down below in the confusion of their unbelief, you shall be found

#### REJOICING IN THE GLORY OF HIS PRESENCE.

Oh, how blessed it is! Be patient unto the presence of the Lord Jesus, . . . for the presence of the Lord Jesus draweth nigh. I do not say that the standing of the Lord on Mount Olivet draweth nigh. That could not be to-day. Many things must happen before that. But his presence draweth nigh, and that may be this very moment.

I believe that during this Conference there might be a grand rapture of the Lord's saints up into His presence. I know no reason why it should not be so. It is that you are to be ready for, and watching for, and living in the anticipation of. Blessed Jesus, how we long to see Thee! How we long to leave this world of sin behind, and just go and behold Thee in Thy glory! Let us live for it, and watch for it. Let us be as those who believe in Him; and though people laugh at us for believing in His return, let us rejoice that the light has been given to us, and let us take heed thereto, because it is a light that shineth in a dark place, and only those who walk in such light will be ready when the Master comes.

### THE HOPE OF ISRAEL.

BY SAMUEL WILKINSON.

(Revised by the Speaker.)

The hope of Israel is all bound up with the second coming of the Lord Jesus Christ. The Jew, in the synagogue service, says, "I believe with a perfect faith in the coming of the Messiah, and though He tarry long, yet will I wait for Him." He hopes for the coming of the Messiah, although he knows not who the Messiah is.

But when we speak of Israel's hope as the coming of the Lord Jesus Christ, we should remember the distinction between the coming of the Lord for His saints and His coming with His saints; between the presence of the Lord Jesus and the manifestation of that presence. We look for the presence of the Lord Jesus Christ; and in that hope which we have, all our Jewish brethren who are in Christ have a share, for in Him "there is neither Jew nor Greek." But the hope of Israel will never be realised until the feet of the Lord Jesus Christ once more stand upon the Mount of Olives.

Now, before going further, let me point out that in Scripture there are three

#### UNCONDITIONAL COVENANTS MADE BY GOD.

The first was that given to Noah, and has reference to the Flood. It was unconditional, or, in other words, did not depend upon man's righteousness or sin, but upon

God's inviolable word that cannot be altered. Then, again, there was an unconditional covenant made between God and Abraham, and it has reference to the blessing that was to come to the whole world through the seed of Abraham, and also to the everlasting possession of the land of Israel by the natural seed of Abraham. And next we have the unconditional covenant given to David concerning his throne.

The covenant about which I shall have specially to speak is that given to Abraham by God, concerning the everlasting possession of the land of Israel. By means of that covenant the land of Palestine has become the property for all time of the seed of Abraham, the children of Israel.

Now there are some people who advise our Jewish friends in these days to buy up the land of Palestine. "You have money enough," it is said, "and already you hold large portions of that land under mortgage." But the Jew says, "We are too wise-headed as business men to pay money for that which is our own. It was given to us by God by

#### HIS OWN SOLEMN PROMISE.

That is an unconditional promise, and therefore does not rest upon Israel's righteousness or sin. The land was promised by covenant. Has it ever been fully possessed? Never. Why not? Did not the children of Israel go into the land of Canaan? Yes, but they never possessed the land of promise in all its length and breadth. Yet it is God's purpose that they shall possess it.

When Israel was in Egypt God remembered His covenant. When they rebelled, "He remembered His holy promise and Abraham His servant." What an insight that gives us into God's wondrous stores of grace! And when Israel grieved Him, and He could not bear to look upon Israel because it seemed as if there were no remedy, He remembered His covenant. When "they forgot God their Saviour" He remembered for them His covenant. And God Himself declares, "My covenant will I not break, neither alter the thing that has gone out of My mouth."

Well, then, Israel is to go back into their own land. But how is that connected with the coming of the Lord Jesus Christ? They are to be in that land when the Lord Jesus returns to the Mount of Olives. They are to return in unbelief. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . And I will put My Spirit within you, and cause you to walk in my statutes, and ye shall keep My judgments, and do them" (Ezek. xxxvi. 24-27).

Israel's conversion takes place when they are in the land of Palestine. Therefore they must be restored in unbelief. We see their restoration commencing under our very eyes. We see even now the Jews colonising Palestine to an increasing extent, and before many years are over we may see large bodies of Jews going back to the land.

Now, when the Jews have returned to Palestine they are to undergo their most

severe punishment. "Son of man, the house of Israel is to Me become dross. . . . Therefore thus saith the Lord . . . I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you. . . . As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you" (Ezek. xxii. 18-22). It is the time of Jacob's trouble, the hottest time for them of God's displeasure—the time between their restoration and the visible appearance on the Mount of Olives of the Lord Jesus Christ.

How is that time of Jacob's trouble to close? It will close with a great war, with all nations brought together to Jerusalem to battle. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for my heritage Israel, whom they have scattered among the nations, and parted My land. . . . Proclaim ye this among the Gentiles; prepare war, wake up the mighty men . . . for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel" (Joel iii. 1-16).

Now let us see how the picture closes. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. xiv. 1, 2). And now there appears on Mount Olivet a strange deliverer. The eyes of those Jews in the besieged city are wonderingly drawn in a moment of time to that

#### FIGURE ON THE MOUNT OF OLIVES.

And what do they see in that Figure? Him whom they pierced. "In that day shall the Lord defend the inhabitants of Jerusalem, . . . and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the . . . inhabitants of Jerusalem the spirit of grace and of supplications: and they shall look upon Me whom they have pierced" (Zech. xii. 8-10). They never expected to see in those hands the print of the nails; but, now, in that strange deliverer, they recognise the long-despised Nazarene.

And then is ushered in Israel's wonderful future, about which we have not time to speak at length. But the Lord will then be "a wall of fire round about"



Jerusalem; God, in the person of Jesus Christ, reigning in the midst of her, and all nations coming up to Jerusalem to worship Him.

Let me, in conclusion, give you two little pictures. The first is one not very often noticed in Scripture, but it is a wonderful type of the Lord's second advent. You will find it in 2 Kings xi. and 2 Chron. xxii. Ahaziah, the King of Judah, has been killed, and Athaliah, his mother, wants to usurp the throne. She accordingly slays all the seed royal, and thinks there is nobody to come to the throne, and that she will occupy it herself. But there is somebody else in the question. An aunt, named Jehosheba, goes meanwhile among the slain, and takes out a little baby not one year old from among the king's sons who were slain. She puts him under the care of a nurse, and hides him in a bedroom in the Temple, and there he stays seven years. Meanwhile, the nation has been polluted by the wicked usurper. But there are one or two who know about that little boy having been hid away, and who recognise him in their hearts as the rightful sovereign. One of them is Jehoiada, the priest, and he calls the rulers over the people into the Temple, and shows them the king's son, and when they have given their allegiance to the king's son, they bring him out, and the wicked queen, who follows, is eventually slain outside the gates of the Temple. And then a new covenant is made between the Lord and the king and the people. What a wonderful picture this is! They said, "This is the heir; come, let us kill him, and the inheritance shall be ours." And they thought they had destroyed all the seed royal. But the Lord Jesus Christ was caught up again, and He is hidden away in the heavenly temple, and is being kept there until the set time comes when He shall be brought forth. There are a few faithful hearts down here even now who know all about that King up there in the heavenly temple, and are faithful to Him. And by and by He is coming. The King's Son shall be brought forth, and the Lord will make a new covenant between the Lord and the King and the people.

One last picture. I recall to your mind the great Day of Atonement, as spoken of in Lev. xvii. The high priest has made atonement for himself, and now he is making atonement for the people. He takes the blood in the basin, passes through the holy place into the holy of holies, and there no eye but the eye of God can see him. Meanwhile, the people are waiting outside, until the priest shall come back, for not till he returns will they have assurance that atonement has been made before God for their sins. That is the attitude of Israel just now. For the Jewish people, this is one long Day of Atonement.

Now in the ninth chapter of Hebrews you get the answer to this picture. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands . . . but by His own blood entered in once into the Holy Place. . . . So 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." Although the Jews know not for whom they look, they are

#### LONGING FOR THE HIGH PRIEST TO COME BACK

out of the heavenly house, and they can have, as a nation, no assurance of salvation until the High Priest returns.

And then, you know, when the year of Jubilee came round it meant that every man was restored to his rightful land, the land which his family had enjoyed for years. How was that day ushered in? The trumpet of Jubilee was blown, just as the Day of Atonement closed. Oh, think of it! When the Day of Atonement for Israel closes and the great High Priest appears to proclaim that atonement has been made for the sins of the nation before God; that all their sin is blotted out as a thick cloud—then the year of Jubilee shall be ushered in, and the land shall be restored to the people, and the people to the land, and Jesus Christ "shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously."

#### WHAT THE LORD'S COMING MEANS TO THE UNSAVED.

BY REV. W. R. MOWLL, M.A.

(From a Hearer's Notes.)

FOUR words in Matt. xxv. 10 will give an answer to the subject I have to address you upon—"The door was shut." The saints shut in; sinners shut out; and the question is, Shall I be shut in or out? There is nothing more certain in all the New Testament than the coming of the Lord. It is a fact that, while there are 320 references to His coming, the subject of baptism and the Lord's Supper are comparatively seldom mentioned—only nineteen or twenty references to the subject of baptism; yet, such is the condition of the Church of Christ, that the thoughts of the many are occupied with the sacraments, and they little heed the coming of the Lord. Yet the New Testament seems to say that it is my privilege constantly to speak of this very thing, and to press it upon my own conscience and that of others. If we look at the parable in this chapter, one thing strikes us—that before our Lord's return there will be a great slumber coming over the Church. "They all slumbered and slept." The prepared and the unprepared, all slept. Have we not evidence of the most solemn character that the Church of Christ is asleep to-day? Much activity, I grant you; much speaking about foreign missions, much apparent enthusiasm, but what do we see? Instead of the

#### CLEAR RINGING GOSPEL OF CHRIST,

we find people asleep—I do not mean merely the *professing* Church, but God's dear children, some of them taking their ease; and it is as true to-day as it was in the past, "My people love to have it so." But what is my thought, and yours, with regard to Christ, the Coming One? Am I in a deep slumber, or am I filled with the Spirit's power, thinking of, and dwelling upon, the coming of my Lord?

Though some of God's children differ in the manner of interpretation touching His coming, many are expecting Him day by

day, and there is no reason why it should not be now. Our duty is to look for Him moment by moment, our faces heavenward, so that we may catch the first sound of the voice that calls us to be ever with the Lord.

Now just notice the clause with which I commenced, "the door was shut." Think of four things they were shut out to. God's Word says that when the Master comes there will be a certain number of people who will be making loud profession and having the outward garb of Christianity, even crying, "The Lord is coming," and they will be going forth to meet Him, *but*, they will be shut out. How solemn! Perhaps the majority here are looking for Him, but if He came now, should we be found amongst those shut in or shut out?

The word "shut," think of what it means to the unsaved, shut out to "Sin." We see some forms of sin in the present day, a certain amount in defiled lives, but what if the restraining power of the Spirit were withdrawn? Verily this London of ours in less than twenty-four hours would be a pandemonium. Think of being shut out with this awful development of sin. Then they are to be shut out to Hatred, the hatred that God says is equivalent to murder. Think of the pent-up hate going on in business; this is now curbed and checked, but what if it were let loose? How awful! Shut out to the venom of hatred and the service of the devil. Shut out to Unbelief. Many of us know what it is to dwell in a house where unbelievers are; we feel that there is a barrier between us, and we have nothing in common. Shut out to unbelief in all its forms: Agnosticism, Atheism, Infidelity. Again, they will be shut out to "Tribulation," and such tribulation as the world has never known. I put it to you reasonably, when all the children of God

#### ARE TAKEN OUT OF THE WORLD

just think of the trouble that must ensue—sorrow with no sympathy, nothing to help the helpless poor, everything given up to the power of the devil. But if the unbelieving will be shut out from the marriage supper of the Lamb, follow me, as we look at the believer, who is "shut in."

Shut in with the Saviour, "that will be heaven to me." If we are asked, where is heaven? we cannot say, but if you ask what constitutes heaven, we say "It is the Master's presence." Always as Christmas came round, for years, I looked forward to it, as I thought how my dear father had the door open half an hour before the train came in, and he used to say, "We must never have the door shut when 'the boy' comes home." The old house is still there, the furniture still there, but it is no longer *home* to me. Why? The life is not there. Heaven! Why the joy of it will be the presence of my Lord: the sum of it, Christ Jesus Himself.

Shut in with Happiness; just think what a consummation of bliss the believer will have when he is as his Lord, and think of what the Master is preparing for him. What a wonderful "Home" the Lord has for His people.

Shut in to Unity. We cannot see eye to eye now, but *there*, there will be no harsh-

[Continued on page 233.]

# “MR. FEGAN’S HOMES.”

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### THE BOYS' HOME,

95, SOUTHWARK STREET, S.E.

December 10, 1894.

## A SERIOUS CRISIS.

MY DEAR FRIENDS,

I am much concerned to find that, while the Rescue-Work in our Homes has been vigorously carried on during my six months' absence, **our receipts have been falling off** month by month, and **we must curtail our efforts** unless we can raise **£2,000** by the end of the year.

For nearly **a quarter of a century** we have, in God's abounding mercy, been able to keep an **Open Door, day and night**, for **“Nobody's Boys.”**

Through affliction, I am still unable to help with my voice and pen as usual, but the thought of **closing one of our Homes** (or, at least, **turning away homeless, starving, tempted lads from our door** this winter) so distresses me that I am moved to seek **the prayers and help of all interested in Home-Missionary Work to avert such a calamitous necessity.**

Will you prayerfully consider if you can, under these painfully urgent circumstances, give a **Special Donation** to tide us over this difficulty?

To meet this pressing emergency we have prepared a

### SUGGESTIVE LIST.

2 gifts of £100 each	...	...	£200	0	0	200 gifts of £1 each	...	...	£200	0	0	
4    "      50    "	...	...	200	0	0	500   "   10/-   "	...	...	250	0	0	
6    "      25    "	...	...	150	0	0	600   "   5/-   "	...	...	150	0	0	
8    "      20    "	...	...	160	0	0	600   "   2/6   "	...	...	75	0	0	
20   "      10    "	...	...	200	0	0	300   "   1/-   "	...	...	15	0	0	
30   "      5     "	...	...	150	0	0							
50   "      3     "	...	...	150	0	0							
50   "      2     "	...	...	100	0	0							
									2,370 gifts, totalling	£2,000	0	0

Whatever amount you can forward now, or promise (D.V.) by January 5, as a token of your Christian sympathy in our efforts to “save the lads,” will be most gratefully received.

“Finally, Brethren, pray for us.”

Your companion in tribulation, and

Servant, for Jesus Christ's sake, amongst “Nobody's Boys,”

*J. W. C. Fegan*

“The Rescue”: A Monthly Record of Home Missionary Work. Price 1d.; post free for a year, 1s. 6d. Published at The Boys' Home, 95, Southwark-st., S.E.

# GRACE TRIUMPHANT,

## or, The Dying Match-Seller.

ABOUT three years ago, there was shown into my room, one afternoon, a crippled boy, painfully hobbling on crutches, with a little stock of match-boxes slung round his neck. As he stood, breathing heavily, and very volubly pouring out the tale of his wrongs and pains, I felt he was a *dying lad*, and I offered him a bed here, that he might be spared any more buffetings, and end his brief time, at least in such peace and comfort as it was in our power to bestow.

His distressing and humbling story I must not expose. I sadly draw the veil over it, and only wish I could exorcise its ghoulissh features from my own memory. Suffice it to say, he was an utterly homeless waif, like his brother whom we had sent to Canada two years before. Hospitals had treated his case with all their skill and care; shelters and tramps' lodging-houses had given him a refuge from the stormy seas of life on the streets of London. How he gasped for every breath, and wiped the faintness from his brow! *Death was already heralded in his pale face, and as he was helped up into our sickroom, I gladly threw up my window to catch such fresh air as Gravel-lane affords.*

He had been a Sunday-school scholar from the time he could toddle to the infants' class. Instead of yielding to the kindly influences of Gospel teaching, he steeled his heart and became a bitter enemy of the Cross of Christ, heaping blasphemy upon the Saviour's name, and scorn upon His servants who patiently sought to win his soul. He had an intellect quite above the average, a lively imagination, and much force and facility in speech—in short, the elements of a very dangerous and mischievous individuality, when uncontrolled by religious or moral principle. So shocking were his sentiments and utterances when lying very ill in one of the hospitals that some of his Sunday-school friends had to cease visiting him.

His physical state was distressing. Half one leg amputated, fearful abscesses, spinal disease, dropsy, and a mortal internal complaint—"no soundness in it." But, oh, how sore it grieved us to see the spark of life faintly flickering in that wasted frame, and to think of his reckless, impenitent spirit.

Often we looked at him and yearned over him, and one and another felt we could but pray for him. One Sunday evening I took a little service for the four boys in our sickroom, and spoke from 2 Kings vi. 1: "he was a leper;" 14: "he was

clean." We had a little talk together afterwards. All four confessed the truth of the first clause, but only the other three could testify that they knew the cleansing power of the precious blood of Christ applied to them personally.

My heart was burdened for him. I felt God had purposes of sovereign mercy towards him, and that the prayers of many were heard. "O that Ishmael might live before Thee."

About a fortnight afterwards it was my solemn duty to tell him that the "beginning of the end" was come—at most there were only a few days and nights between him and eternity. It was a surprise to him; he had thought he would get better probably, but he exclaimed at once how glad he was that he had some days ago told the nurse, who watched him so tenderly and dealt with him so faithfully, that he had come to the feet of Jesus.

He had made her promise not to tell anyone, for he mistrusted himself, and was afraid in a painful and unguarded moment he might bring dishonour on the holy Name of Christ. In our conversation I felt he was truly sheltering himself in Christ as the ark of his salvation, but was deeply dissatisfied with himself, and feeling the inevitable conflict between "the strong man" and "the stronger than he." From the case of the dying thief, I tried to show him a parallel to his own case—an evildoer, blasphemer, come to his latest hour, repenting of his sin, confiding in the Saviour. He could not take a step, could not even put forth his hand; bound in helplessness to the cross, however, he could move his lips, and before the multitude confess Him "Lord." From that moment the dying boy calmly yet earnestly, in even the worst paroxysm of pain or the dreariest spell of weary tossing, bore unshaken testimony to redeeming grace. In the still night watches the nurse in attendance could hear him softly singing:—

"Oh, each time draw me nearer,  
That soon the *Come* may be  
Nought but a gentle whisper  
To one quite close to Thee."

His witnessing over, a letter asking forgiveness written, a little sum of money he had saved towards his passage to join his brother in Canada bequeathed to the Home—nought remained but to wait for the release. About ten o'clock, two or three nights afterwards, a few minutes after we had left him, he just sighed away his latest breath.

There are many facts in this case I must not allude to. I only wish to magnify the tender pity of our gracious God in dealing so mercifully with this whilom rebellious, blaspheming cripple match-seller. I can but say from the depths of my heart, "Thank God—thank God." *A life spent*

*for this one case only would be a well-used life.*

Dear friends! There are thousands of young home-heathen around us in this Great City whose souls are so precious in His sight who came "to seek and to save that which is lost," that He stooped to Bethlehem's manger to be their Kinsman-Redeemer. Will you not, in adoring memory of the Holy Child Jesus, lend your ear to "The Cry of the Children," of whom He said "SUFFER LITTLE CHILDREN TO COME UNTO ME."

Encircled by home joys and family mercies, think tenderly of the homeless, perishing street-wanderers, and SEND US, I PRAY YOU, SOME HELP TO GATHER THEM IN to a happy home here and prepare them by God's grace for the bright home above.

\* \* \* \*

**"Charity (Love) never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."** The Church is cold and weak and barren; not for want of light and knowledge, but from lack of LOVE.

Every pang that is felt below reaches the sympathising heart of our Lord in His Glory. If we loved him more, we should know more of "the fellowship of His sufferings" now as the Risen Redeemer at the right hand of God, yearning over this poor earth so full of sin and want and woe.

\* \* \* \*

**"Faith, Hope, Charity (Love), these three; but the greatest of these, Charity (Love)."** Why? For two reasons:—

(1) In this present world, faith and hope are exercises of our human souls, but LOVE is of the essence of God. It is his very nature. God does not believe nor hope, but "*God is love.*"

(2) In the eternal world, faith and hope must fade away as sight and possession displace them, but LOVE will never pass away, for "*God is love.*"

Oh, that we might live and act in the spirit of that LOVE! Oh, that we might be filled with all the fulness of God, so that "the life also of Jesus might be made manifest in our mortal flesh."

*J. W. C. Fegan*

The Boys' Home,  
95, Southwark Street, S. E.

ness of thought or expression, no unkind word, but love shall reign supreme. How happy and bright is the believer's prospect!

Shut in to Tranquillity—a peace such as you and I know only a little of. Then the gift of peace will be realised in all its fulness.

Shut *in*—shut *out*; how great a contrast! Which will it be with you?

Another word in the text strikes me, "Ready," and in the previous chapter, ver. 44, the Master's words sound out with a clear ringing note, "Be *ye* also ready." I close with this message, Are we ready for the coming of the Lord? *I* would like to know, for I want to be shut *in*. If so, we must be regenerated by the Spirit of God—not by baptism, but by the Spirit's power. As water will always find its own level, so the life that is Spirit-given will rise up to the source from whence it came. We should be expectant of His return, just waiting and looking for Him. Then we shall be active in His service. The ready Christians are the active ones,

#### WINNING SOULS FOR THEIR MASTER,

and by personal effort seeking to save. We shall be decided in our daily life. There is a sad tendency nowadays to live as if we could hold the world in one hand and God with the other. The Master says, "Come out from among them . . . and I will receive you." And as we yield cheerfully to His will, saying not only, "Father, Thy will be done," but "I delight to do Thy will," so we shall also with joy say, "Come, Lord Jesus." But if we have not Christ in the heart, we are still unready, and should He come to-night we shall be "shut out."

### THE COMING KINGDOM AND THE COMING OF THE KING.

#### IV.—THE FEASTS OF JEHOVAH (*continued*).

By H. FORBES WITHERBY.

THE last three feasts of the year—Trumpets, Atonement, Tabernacles—instruct us as to

#### THE FUTURE.

As the first four are directly connected with each other, so the last three are linked together. And, as the first four occurred in the beginning of the year, so the last three took place at its end. There was a considerable interval between the two groups of the seven feasts, and a design is apparent in the division of the seven into its two sections. The first section relates to the beginning of Israel's history, and has been fulfilled; while the last, which relates to its end, awaits realisation.

The atonement itself has been accomplished, and its glorious heavenly fruits are the believer's now; while every blessing to man and the earth which shall accrue through it, is eternally established; but the glory which Israel shall yet receive by virtue of it is still future. The Epistle to the Hebrews deals largely with the

#### SPIRITUAL BLESSINGS ENSURED TO THE BELIEVER

of this age in relation to that which is already accomplished as was foreshadowed

in the feast of the Lord of the day of atonement. Beyond this, it leads the mind to the future blessings which that feast also foreshadowed; and it shows us not only fulfillments, but contrasts, for the glory of Christ's work excels every shadow or type in reference to that work.

For example, Christ "by His own blood entered in once into the holy place" (ix. 7), thereby fulfilling once for all the typical action of the high priest of Israel, who once a year entered into the inner sanctuary with the blood of the sacrifice. Again, our Lord is now in heaven "in the presence of God for us" (ver. 24), not indeed making atonement, as did the Israelitish high priest, but "having obtained eternal redemption" (ver. 7). Further, we read that, "unto them that look for Him shall He appear the second time without sin (or apart from it) unto salvation" (ver. 28), referring the mind to the outcome of the high priest from God's presence after he had effected the yearly atonement. The high priest went into the holiest with the sacrificial blood on the nation's behalf, and his entry into the holiest was a matter of the deepest moment and anxiety to the people. His ceremonial purity was watched over with the most rigid caution and jealous care; for on him, and on him alone, on that day did Israel's hopes in relation to Jehovah rest. His going in, and his appearing within, and his coming forth again, were

#### THREE SIGNIFICANT ACTIONS OF INTENSE MOMENT

to the people. The significance of the hidden action of the high priest within the holiest is of all importance to the Christian, and, strangely enough, it is on this very point that the greater part of Christendom has departed from the Christian profession as set out in the Epistle to the Hebrews. Hence a few words on the subject in passing will not, we trust, be considered an unnecessary divergence. In Christ in heaven we have "a Minister of the sanctuary, of the true tabernacle, which the Lord pitched, and not man" (viii. 2), and faith looks up to heaven and sees her High Priest there. He is in heaven, as Priest, by virtue of His own blood shed on earth when He offered Himself without spot to God. His blood purges the believer's conscience before God (ix. 14), and through one Priest and His sacrificial blood the believer draws near into the very presence of God with holy boldness (x. 19-21).

By virtue of His non-transmissible priesthood, its non-successional character, its sole dependence upon Himself, our Priest "is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (vii. 23-25). So that the Christian has in Christ in heaven, not only the proof that an eternal redemption has been obtained, and that the repeated sacrifice is futile (see ix. 25, 26), but he has also the tenderest and the most compassionate Intercessor (see iv. 15, vii. 26). Christendom at large has turned its back upon Christ in heaven, even as Israel at large turned the back upon Christ on earth; Christianity at large rejects His sacrificial and priestly

work, as Israel rejected His kingship. The things within the sanctuary shadowed by the ordinance of the great day of atonement—the virtue of the blood sprinkled upon the throne of God, *i.e.*, divine satisfaction in the atonement made—the virtue of the blood sprinkled before the throne, *i.e.*, the divine way of man's footsteps to divine holiness; are as utterly lost to the recognition of the greater part of Christendom as are the claims of Christ to the throne of Zion lost to the Jewish people.

What has just been said will clear the way to the consideration of the peculiar favours that will accrue to Israel when the feast of the Lord of the day of atonement shall be realised, and the High Priest in heaven shall come out and show Himself to Israel, who will look for Him and His coming to salvation. But before that day

#### THE TRUMPET CALL WILL BE HEARD

in Israel in a true and spiritual sense; that is, the feast of trumpets will be fulfilled. At the end of the religious year, "in the seventh month"—*i.e.*, in the fulness of the time—"in the first day of the month," there was held a Sabbath—a rest, a memorial of blowing of trumpets. The people of the land were aroused to Jehovah's feast. The trumpet is associated with the call of God to man. Sinai's trumpet bade Israel attend the presence and heed the words of Jehovah; the trumpet of God shall sound when the first resurrection occurs, and at its blast all the ransomed shall assemble in the skies. But the trumpets blown in Israel were for that nation, and were preparatory to the feast that was to take place ten days later on—the Day of Atonement. This we would emphasise, for the arousing of Israel was distinctly in reference to the entry of the high priest into the holiest with the sacrificial blood, and his making atonement for the nation's sins. We can see to-day an arousing in Israel—a strange and a growing movement among the ancient people of God—but for what end is Israel arousing? For their Messiah? By no means. The nation of Israel arouses for its land, its hills and valleys, its city, and also for its Temple, if we can trust all that we hear in regard to their aspirations respecting its rebuilding! But let none mistake this spirit for that foreshadowed by Jehovah's feast of trumpets. There is a fear lest Christians should allow their interest in Israel to run into channels directly opposed to Christ's glory. A remnant of Israel will return to its land—or it may be said

#### A REMNANT OF ISRAEL HAS RETURNED TO THE LAND,

but in absolute unbelief. And presently, in determined opposition to Christ, and in vain pride, Israel will rebuild its Temple, and will renew its sacrifices. This will be done with apostate feet treading down the Son of God, and with wilful hearts counting the blood of the Covenant an unholy thing (see Heb. x. 29-31). And such is the laxness of our day that, were the enterprise of rebuilding the Temple in Jerusalem now set on foot, various Christians would doubtless subscribe to carry it through! No, let us not be



deceived, the present movement in Israel towards national life and towards fatherland is not Jehovahwards, is not Christwards, and never will there be such a hallowed movement until the Feast of Trumpets be fulfilled.

When the ancient people, beloved for the fathers' sakes, are gathered together in their land, and the great crisis of their sore persecutions at the hand of the Gentiles has arrived, God the Holy Spirit will recall them as a nation to their sin in crucifying Christ. He will pour upon them the spirit of grace and supplications; and then shall be fulfilled this prophetic word, "They shall look upon Me whom they have pierced, and

#### THEY SHALL MOURN FOR HIM"

(Zech. xii. 10-12). They shall awake from their long sleep of unbelief to the fact of His having been taken by His beloved nation and slain by their wicked hands, and they shall bow their heads as they consider how that God has highly exalted Him to His throne in heaven. They shall be awakened to the fact that their High Priest is hidden in heaven, and they "shall be in bitterness for Him." "And the land shall mourn, every family apart," whether of king, of prophet, of priest, or of people, "all the families . . . apart, and their wives apart." But no true Christian whose eye follows these words shall then be upon the earth, for our joy summons to glory will have occurred before the trumpet call to mourn for Christ is heard in Israel. Yes, before He shall come to the earth, "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51, 52).

After the call of God, Israel will indeed keep

#### THE FEAST OF ATONEMENT;

there will be then true afflicting of the soul (Lev. xxiii. 27), and then shall no work be done (ver. 30), but Israel shall wait for the delivering hand of the Lord. "It shall be unto you a Sabbath of rest, and ye shall afflict your souls, in the ninth day of the month at even, from even unto even, ye shall celebrate your Sabbath (ver. 32, see also chap. xvi. 29, 31).

The far-reaching character of the feast of atonement should be noted. We may apply to ourselves individually the afflicting of the soul, and the doing of no work on the day of the atonement; for there must be genuine sorrow and repentance over sin before God, and no works of our own dare we render to Him in connection with Christ's sacrifice and our cleansing by His blood. We can also use these words given to Israel for ourselves, "for on that day shall He make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord (xvi. 30). The work is wrought by Him absolutely.

But there are also far-reaching results that we should meditate upon. The High Priest made an atonement, not only for the persons of Israel, but also for "the holy sanctuary . . . the tabernacle of the congregation, and for the altar." Now, if

the ordinary defilement caused by human hands touching holy things required this (see ver. 16), what shall be said of the temple and the altar of Israel in the latter day? Alas, the ritual and the worship of the most terrible of all apostasies will be perpetrated in that sanctuary (see Dan. ix. 27 and 2 Thess. ii. 4). Again we read, "And He shall make an atonement for the priests and for all the people of the congregation"—the nation in its entirety obtained the cleansing. So that we perceive here, that which cannot be applied to any other nation than Israel. And this work for Israel shall take place in absolute fulness. "And so all Israel shall be saved" (Rom. xi. 26), for "the Redeemer shall come to Zion" (Isa. lix. 20).

We may expect, as the number of the days connecting each of the first four feasts together have been literally fulfilled, that those connecting the last three will be also fulfilled; and hence that, ten days after the feast of trumpets, the Priest and King will come to Zion in His glory, accompanied by the holy angels and the glorified saints.

The "tenth" day is a familiar Bible measure of time—one week and one portion of a second. God began in Israel's deliverance from Egypt with "the tenth of the month" (Ex. xii. 3), and on the "fourteenth day" (ver. 6), the perfect time for the deliverance had come, while on the "fifteenth day," the day of a new week (Numb. xxxiii. 3), they went out free. These days are preserved at the end of the year in the feasts of the Lord. The tenth day was that of the atonement, on the fourteenth the week ended, and on the fifteenth day, the day of the new week,

#### THE FEAST OF TABERNACLES OCCURRED.

This foreshadowed the great foretold blessing of Jew and Gentile, and the earth itself.

The fulness of the significance of this feast was realised by the Jews, who regarded part of its service as typical of the outpouring of the Spirit of God in the latter day. This the Lord connected with Himself and His glory in ascension, when, on "that great day of the feast," He lifted up His voice respecting the living water (John vii. 38, 39), speaking of the Holy Spirit. The reference was perceived by the people, who, when they heard the saying, said, "Of a truth this is the Prophet" (ver. 40). The Jew knew from his Scriptures that all the world was to come into the joy of Messiah's reign through Him. True, the feast of tabernacles looked back to the beginning and recalled God's ways in bringing "them out of the land of Egypt" (Lev. xxiii. 43); but it looked forward, and in its outlook viewed all the world brought into blessing by virtue of the atonement and the intercession of Christ. That is to say, Christ will come to this earth to reign as King in the fulness of the blessing of His sacrifice on earth and priestly work in heaven. His own cross, the Passover, will yet be seen as the moral foundation for the favours of the millennial age.

Thus did God frame His calendar for His ancient people Israel, and thus did He order His feasts. We stand as Christians in that interval of time where no feasts

occur. We are connected with Christ in heaven, now hidden within the holiest; and where He is, we have access through Him. The feasts are for earth. But none the less do we love to think of the coming Kingdom and the coming of the King, and the blessing that awaits this earth after the present era has come to its end. "In the fifteenth day of the seventh month," after their latter harvest, Israel kept a

#### FEAST UNTO THE LORD SEVEN DAYS

(Lev. xxiii. 39), a perfect period of joy; and in that harvest we read of no corners left for the reaper, and of no ears left for the gleaner, as was the case in the early harvest at the end of the first group of feasts. For all shall then be blessed, and the anticipation of the divinely instituted calendar shall be fully realised.

Thus did the round of the year ever speak in Israel. The subject is great and is full of suggestive interest. The sketch laid before the reader is very crude, but it will, we trust, assist in leading any, who may not be familiar with the matter, to consider how our God would have dwelling in the hearts and minds of His people of all ages, His great purpose respecting the coming Kingdom and the coming of the King.

## THE FUTURE OF THE JEWS AND JUDAISM,

Chiefly as Revealed in the New Testament.—III.

By W. THEOPHILUS ORD.

(Contributed Article.)

TURNING from these sad earthly scenes, as dealt with in our former paper, to heaven, we see, in Rev. vii. 9-17, the great multitude which no man could number, who, having willingly laid down their lives for Christ's sake, and suffered death at the hands of Antichrist and the false prophet, are now received into eternal glory. The touching and beautiful description of their appearance around His throne for whom they have suffered persecution, with the intense interest which their entrance into heaven arouses, culminating in a glorious paean of praise to God and to the Lamb, few can read unmoved. It is probable that these are Gentiles, and that the hundred and forty-four thousand seen with the Lamb on Mount Zion in Rev. xiv. are part, at least, of the Jewish contingent.

From Matt. xxiv. 23, 24 we learn that all faithful ones, rejecting Antichrist and straining their eyes in earnest looking for signs of their true Messiah, will be troubled by the pretensions of many false Christs and prophets, probably in addition to, though perhaps in league with, the false prophet or beast from the earth of Rev. xiii. 11. They will hear of His supposed appearance in the desert or neighbouring wilderness of Judæa, where we knew St. John the Baptist preached, and our Lord commenced his public ministry; some may even be deceived into going after such pretenders. Others, after

THE EXAMPLE OF MODERN SPIRITUALISTS, may announce that they have received secret communications from Christ in their homes, at seances, and private

assemblies; and, begging others to join their society, will assert that He will first reveal Himself in that manner to an elect few. Ample warning of these snares is graciously given by our Lord, whose loving heart is full of tender compassion for those of His brethren according to the flesh, who, desiring to faithfully cling to Him, and yearning for His presence, are harassed by these deceptions. Therefore He tells them that His coming will be neither in the desert nor the chambers, but as unmistakable, and as universally to be recognised, as the lightning that suddenly and instantaneously illuminates the whole expanse of heaven; "so shall also the coming of the Son of Man be" (ver. 27).

Thus the second three and a half years—the period of great tribulation—will draw to a close amid scenes of great terror and bloodshed. So far as our gracious Lord has vouchsafed knowledge of His doings (and how marvellously complete and full for the guidance of those living in these times is this information we shall see), we will endeavour to sketch the last few events that bring "this time of Jacob's trouble" to a glorious and blessed close. This will be accomplished by

#### THE PUBLIC APPEARANCE OF CHRIST IN GLORY

to rescue Jerusalem and the faithful Jews from their enemies when in their direst straits, and when destruction seems about to overwhelm them.

Much of the Book of Revelation is taken up by accounts of judgments which the righteousness of God allows to fall upon those who, in spite of two thousand years of Gospel preaching, persist in rejecting Him and His Christ, accepting instead Antichrist and the worship of Satan. These judgments, though chiefly concerning Gentile nations, have an important bearing upon the Jews, and require some notice in our paper. The preliminary troubles inaugurated by the opening of the seals in Rev. vi. have been considered. It is out of the political confusion, wars, &c., of these that Antichrist appears to arise. The martyrdom referred to under the fifth seal as being still future (ver. 11), probably points to those who are presently to lose their lives for refusing to worship the beast. Under the sixth seal we are shown that the general feeling of consternation and alarm caused by these—"the beginning of sorrows"—will be so great as to cause men to suppose the day of judgment has commenced, and to cry out with terror at the prospect of what is to come (Rev. vi. 15, 16). It is a great earthquake, with fearful

#### PHYSICAL MANIFESTATIONS OF DIVINE WRATH,

that evokes the expressions given in ver. 16, 17. This has no connection with the "sign of the Son of Man" given by our Lord in Matt. xxiv. 30, which occurs "immediately after the tribulation of those days." In Rev. vii. we have an interlude, the sealing of a hundred and forty-four thousand faithful Jews, who are to escape injury in the judgments about to fall. Meanwhile there is a brief period—the latter part of the first half-week—which it seems will be free from Divine mani-

festations of judgment, which appear to be resumed during the second half-week, the period of the great tribulation. In Rev. viii. judgments are resumed, and in the persons of the seven angels with seven trumpets we see the spiritual agencies by which they are to be produced and controlled. There is a remarkable resemblance between these and the third series of judgments in Rev. xvi. under the seven "vials of the wrath of God." Several of them seem to be identical, the chief difference (supposing them to be contemporaneous in part, as we do) lies in the first series (the seven trumpets) being more general and less terrible than those of the seven vials, and the latter being especially directed against the "seat of the beast" and his worshippers. It is impossible to suppose that Palestine and Jerusalem will escape their share of these plagues; and, except so far as those sealed in Rev. vii. are concerned, we cannot but suppose that faithful as well as apostate Jews will participate in them.

In Matt. xxiv. 29, we read in our Lord's words of

THE DARKENING OF SUN, MOON, AND STARS, which in Rev. viii. 12 comes as the result of the fourth trumpet's sounding. It there seems to be the signal for the last judgments, which, preceded by the fifth and sixth trumpets, are given as following immediately on the sixth vial (Rev. xvi. 12). By these the river Euphrates is dried up to prepare the way of the lost ten tribes ("Kings of the East"). This event seems to be coincident with the terrific earthquake which destroys Great Babylon (Rev. xviii.), and is described as "such as was not since men were upon the earth, so mighty an earthquake and so great" (Rev. xvi. 18-21). The spiritual agencies involved are described in Rev. xvi. 13, 14, as "the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." In ver. 15 we are given an unmistakable hint of the nearness of the return of our Lord, this battle being the event that finally brings Him in glory to deliver Jerusalem.

The result of the influence of these "spirits of devils," like the lying spirit that went forth and enticed Ahab that he might go up and be slain at Ramoth Gilead, will be to

BRING ALL NATIONS UP AGAINST JERUSALEM to battle and to their own destruction. This is referred to in the words, "In that day will I make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. xii. 3.) We may, by careful comparison of several passages, gain some idea of the probable causes which will induce Antichrist to marshal the mighty hosts of the ten kingdoms together against a comparatively small and anything but powerful nation. Rev. xix. 19 gives us one clue. We read:—"And I saw the beast and the kings of the earth and their armies gathered together to make war against Him that sat on the horse, and against His army"—that is, against Christ

and His saints, whose entrance into the scene for this purpose is depicted in ver. 11-16 of the same chapter.

So far as we are able to understand, the sequence of events is as follows:—The Jews having been reduced to submission—outwardly, at all events—to the worship of Antichrist, by the wiles of the false prophet and the terrors of his persecution, the wilful king (as he is called in Daniel) appears to leave Jerusalem with an army to attack Egypt, whose ruler, as "the king of the south," will "push at him." Dan. xi. 40 describes this event, and also how "the king of the north,"

#### THE JEWISH PRINCE, SHALL COME AGAINST HIM,

the king of Egypt, "like a whirlwind." This is evidently a conquering expedition, which he prosecutes at first with great success, as it says, "and the land of Egypt shall not escape" (ver. 42). But we read in ver. 44 that during this war, "Tidings out of the east and out of the north shall trouble him," and cause his return to Palestine in great fury, and under circumstances which we read in ver. 45 will finally compass his destruction, together with that of Antichrist, his superior in power and colleague in iniquity, as well as of all the Gentile armies. The tidings out of the east which trouble him we believe probably refer to the sign of the Son of Man suddenly appearing in the heavens. This, with the spectacle of the heavenly armies, as described in Rev. xix., will now be seen. This, as our Lord tells, is to occur "immediately after the tribulation of these days" (Matt. xxiv. 29). Universal attention will have been previously directed to

#### THE STRANGE APPEARANCES IN THE SKY

by the darkening of sun, moon, and stars, under the fourth trumpet and fifth vial, which, seen by "all the tribes of the earth," will precede the appearance of Christ's approach in the heavens\* (Rev. viii. 12, and xvi. 10).

Encouraged by this appearance in the skies, and recognising in it our Lord's promised sign, the faithful Jews at Jerusalem (numbers of whom, like the seven thousand in Elijah's time, will probably have been in hiding, now to come boldly forwardly profiting by their wicked king's temporary absence, will obtain possession of the city, and hold it in defiance of Antichrist and their prince, trusting that their long-looked-for and now approaching Messiah will enable them to hold it until He comes. Nor will they be disappointed in this hope. News of this event probably constitutes the "tidings out of the north" which trouble the false king and prophet, and cause his return in fury with

#### THE INTENTION OF UTTERLY DESTROYING JERUSALEM,

and probably selecting another place for his capital and residence. This seems to be the meaning of Dan. xi. 44, 45.

It is likely that this miraculous appearance of Christ and His hosts will remain visible in the sky for many days, certainly at intervals, and that

\* It is interesting that Josephus records similar appearances of armies in the skies as being seen before the destruction of Jerusalem by Titus.

it will be evident to all men that He is on the way to Jerusalem to take up the cause of His beloved people in person. After the first feeling of terror and consternation has worn off, influenced by the "spirits of devils," all the nations, headed by Antichrist, will agree to unite under him in a combined movement to destroy Jerusalem and massacre or carry off all the Jews, if possible, before Christ descends upon the earth. Thus will culminate in one final attempt at the destruction of God's holy city and people all the hate and rage of Satan that has been directed to frustrating the Divine purposes for six thousand years past. In this the nations will be helped by the return of the Jewish prince who, as we have shown from Dan. xi., will be infuriated by the news of the Jewish revolt against his authority, and possibly at first startled by the sign in the heavens, will gladly welcome the mighty hosts of the beast. Thus will the first few verses of Ps. ii. receive their literal fulfilment.

So all the nations of the Roman earth will agree to simultaneously invade the Holy Land, with the object of

#### DESTROYING THE JEWISH NATION AND JERUSALEM.

devastating the land, and even daring the impious idea of opposing Christ and His heavenly host. With the exception of the Jewish prince himself, and the armies under him, who will apparently approach Jerusalem from the south, the remainder—all the ten kings and their armies—will be under Antichrist's personal direction. The incentives for this combined attempt to destroy the nation will be, we think, largely hatred to Christ Himself and His saints, who will be probably recognised as the cause of those judgments and plagues under which all nations will have recently suffered; also the fact of the Jewish nation being a living proof of the truth of God's word and prophecy, and thus a stumbling-block to downright atheism and worship of Antichrist.

These two vast armies—those of the Western Empires under "the Beast," and the other chiefly of Eastern Empires under the false prophet and Jewish king returning in rage to his country—will join forces apparently in Palestine, and approach Jerusalem from the north. Judging from the size of modern armies, and the fact that all European nations, except Russia, Germany, and, we may hope, England, will be engaged, together with the eastern countries now included in the Turkish Empire, and, perhaps, others also, we may suppose the number of combatants will not be less than

#### TWENTY OR THIRTY MILLIONS OF MEN.

This incredible multitude will obviously be far in excess of what would be necessary merely to destroy Jerusalem and punish the revolting Jews. There can, alas! be no possible doubt that, deluded and persuaded by the three spirits like frogs, and under the direct command of Satan and his two agents, Antichrist and the Jewish false prophet and king, these armies will be gathered expressly for the avowed

purpose of fighting against Christ and the heavenly armies, should any attempt be made by Christ to rescue their victims, the Jews, and to save Jerusalem. This may well have been expected by them from the sign seen in the skies. Such is the unmistakable meaning of Rev. xviii. 14 and xix. 19:—"And I saw the beast and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse, and against his army."

That the land will be absolutely devastated and destroyed by the presence of these mighty hosts is evident. A most graphic description of this is given in Joel ii.: "A great people and a strong, there hath not been ever the like . . . a fire devoureth before them and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." The description of their approach and attack is continued to ver. 9. There is a remarkable comparison made in ver. 5, where the noise of their approach is compared to "the noise of a flame of fire that devoureth the stubble." The violent crackling sound produced by burning stubble bears no resemblance to the noise of ancient armies, but it is extraordinarily like the

#### RATTLING REPORTS OF MODERN MUSKETRY

and machine guns. From another passage (Zech. xiii. 8) we learn that two-thirds of the inhabitants of the land will be cut off at this time.

These armies are to make their headquarters at a place called Armageddon (Rev. xiv. 16) or Megiddo, which is in the plain of Esdraelon. This is admirably adapted to the requirements of a vast military camp. It is close to the Bay of Acre, where the important modern port of Haifa is now the starting-point of the railway to Damascus, which traverses the plain; all the main roads of Northern Palestine converge to it. The adjacent bay is one in which many navies could ride safely at anchor. It is a favourite spot for our Mediterranean squadron to visit, and a good landing-place for troops. From this centre the country will be devastated, and whilst the main army is encamped here, it seems that Antichrist and the false prophet will in person conduct an army to recapture and destroy Jerusalem, which is only forty miles distant. A description of the approach of this expedition towards Jerusalem, mentioning the very places to be passed through, is given in Isa. x. 28-32.

To the beleaguered Jews "the day of the Lord" will be one of fearful anxiety and distress. The glorious appearance of Christ and His hosts in the sky, which has so far filled them with hope and courage, will probably have ceased to be visible. No ray of light will penetrate the thick gloom and darkness of that terrible morning. The sound of Antichrist's vast army rapidly approaching will fill them with terror, and soon the flashing lights of weapons and artillery will become visible to their straining eyes. No assistance seems at hand, a black pall hangs over the city, and the furious army enters Jerusalem, rifling the houses, destroying, burning,

pillaging, and preparing to take into captivity, the spoil being divided and packed up ready to be carried off (Zech. xiv. 1). The hill of Zion, in which will be all the faithful Jews who can possibly take refuge there, will, it seems, alone resist Antichrist's attack. The remainder of the city, and all the outlying suburbs, which are now so rapidly extending to the west of Jerusalem, will be at his mercy—but only for a few brief hours. Meanwhile "he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem" (Isa. x. 33), in impotent rage, as being probably fortified, it will for some hours resist his efforts, and he will

#### HASTEN TO BRING UP HEAVIER ARTILLERY

with which to destroy it and the terror-stricken Jews, with which it will doubtless be densely packed. The rest of the Jews, forming half the total number in all other parts of the city, we suppose, will be slain or collected together and marched off as captives (Zech. xiv. 2), though they will not have been taken far before assistance comes, and the destruction of their captors.

In this terrible time the Jewish remnant ("the residue of the people" in this passage), seeing nothing but destruction around them, will utter piteous and

#### FRANTIC APPEALS TO THEIR MESSIAH

to come and save them. Looking upwards to the lowering blackness with which the sky seems covered, where lately they had seen the appearance of Christ and His hosts coming, as they believed, to their assistance, they will pray, in the beautiful words of Isa. lxiv.: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down . . . to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence!" It will be a time of intense humiliation for their sins and iniquities; "but we are all as an unclean thing," they will say—ver. 6—"and all our righteousnesses are as filthy rags, and we do all fade as a leaf, and our iniquities, like the wind, have taken us away." Pleading that they have so lately returned from the long captivity of the present time, they will say, "The people of Thy holiness have possessed it (the land) but a little while: our adversaries have trodden down Thy sanctuary" (Isa. lxiii. 18). "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation."

#### OUR LORD'S MOST GRACIOUS AND LOVING REPLY

commences chap. lxxv., with the words, "I am sought of them that asked not for Me, I am found of them that sought Me not." After pointing out how terribly they had sinned as a nation against Him, and how He had been obliged to punish them and cut many of them off, their Lord promises mercies and glorious blessings upon the faithful, and describes the beauties of the reign of peace and prosperity He is about to inaugurate; concluding with these touching words of consolation, "As one whom His mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. lxxvi. 13). In ver. 15 He promises salvation from their enemies: "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 flames 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." No doubt these passages will be the great comfort of the Israel remnant at this time, and

WILL CONFIRM AND STRENGTHEN THE FAITH OF MANY.

The answer to these prayers and confessions comes almost immediately.

It is impossible to suppose that the siege of the citadel of Jerusalem can last long, after the remainder of the city has been destroyed. We know, however, from Zech. xiv. that it will be long enough for the "spoil" of Jerusalem to be divided, and half the inhabitants to be taken off as captives, whilst the remainder successfully resist the combined attack of Antichrist, their apostate king, and his hosts, the greater part of which will now probably have joined those surrounding Mount Zion.

Just at the moment when destruction seems imminent, and their enemies are about to rush in and destroy the remaining Jews, the black clouds divide, and in a scene of

DAZZLING SPLENDOUR AND TRIUMPHANT GLORY, CHRIST HIMSELF

and all His hosts appear descending from the heavens over Jerusalem and above the assembled hosts of Antichrist, to the summit of Mount Olivet. Of the events that now follow in rapid succession on that eventful day we have a most circumstantial account in Zech. xiv.

The moment our Lord's feet touch the mountain, on the very spot we may suppose whence He ascended to heaven in the sight of His disciples (Acts i.), a terrible earthquake occurs. Mount Olivet is riven asunder from east to west, and a mighty valley immediately appears, apparently extending right up to the Mount Zion, where are the beleaguered remnant. Taking instant advantage of this, and in response to the directions given in Isa. xxvi. 20—a passage referring to the same scene—the Jews will flee into this valley for refuge, whilst Christ executes vengeance on their enemies. Paralysed with terror, all hope of striking a blow in self-defence instantly lost at

THE SIGHT OF THEIR JUDGE WITH HIS AVENGING ANGELS,

Antichrist and the false prophet are seized before all their hosts and cast alive into the lake of fire, the earth probably opening, and vomiting out flames of fire to receive them. Perhaps the same fate, only in a far more terrible form that overwhelmed Korah and his company, whose sin was a faint foreshadowing of the beast's and false prophet's, is prepared for these two. And so again this appalling judgment will be repeated, and amidst flames and fire they will be hurled alive into the abyss. Their armies and hosts are to be slain by the sword of Christ, that is, by the words of His mouth (Rev. xxix. 21). In Zech. xiv. 12, 13, we get a fearful glimpse of the fate reserved for these mighty armies, which, deceived by Satan,

have willingly followed their apostate leaders to so terrible a destruction. All the various expeditions and camps which will be throughout the whole of Palestine, from Bozrah in the south to Armageddon in the north, will share in this carnage. This is described in symbol in Rev. xiv. 20. In Isa. lxiii, commencing "Who is this that cometh from Edom, with dyed garments from Bozrah?" is a description by the Holy Spirit of our Lord's thoughts and actions upon

THIS DAY OF VENGEANCE;

it compares with the similar account of Christ's apparel in Rev. xix. 13.

When in a few hours the destruction is over and no enemies remain, the Jews will joyfully come forth from their hiding-place. In Mal. iv. 2 we read, "and ye shall go forth and gambol as calves of the stall," referring to the delight of young animals when, released after the winter confinement, they playfully skip about in the warm spring sunshine. "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of Hosts." Thus the Jewish remnant will be saved by the direct intervention and advent of their long-looked-for Messiah, and, issuing forth in joyful procession from the valley of refuge, they will find but a few ashes under their feet to represent all the millions of their late enemies. Joined by their new-found Lord and Saviour, we can but faintly imagine with what pæons of praise their return to Jerusalem will be celebrated, and we can enter into the spirit of Psa. xxiv., which expresses their feelings of happiness and confidence in their Messiah and Prince.

THE THOUSANDS OF RESCUED JEWS, WITH CHRIST AT THEIR HEAD,

will probably enter Jerusalem by the gate, now walled up, which faces Mount Olivet, concerning which the Turks have a tradition that by it the destroyer of Islam will in the future take possession of the city.

With this marvellous and joyful scene our subject is concluded. Of the wonderful development of the Jewish nation and their country under our Lord's beneficent millennial reign others have spoken in these pages. By the trumpet spoken of in Matt. xxiv. 31 all His elect Jews will be gathered into His fold. The nations will be judged according to their recent treatment of the Jews during the times of persecution under Antichrist, and probably before (Matt. xxv. 31 to end) his time. This should make England pause in legislating to prevent the immigration of Jewish aliens.

There is one important point which has so striking an application to ourselves (both Jews and Gentiles), who are expecting our Lord's return, that we mention it here. Although He says "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. xxiv. 36); with wonderful condescension a sign is given to us by which we may know "that it is near, even at the doors" (ver. 32). It will be remembered that on the morning of the same day in which the prophecy of Matt. xxiv. was delivered, our Lord, in approaching Jerusalem, had passed a fig tree, and being hungry He

came looking for fruit, but found only leaves upon it. He then uttered the solemn words, "Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away" (Matt. xxi. 19). It is not to be supposed that our Lord used these words merely to the inanimate object to which they were addressed. The fig tree was taken by Him as typical of the Jewish nation, to which

THEIR MESSIAH HAD COME SEEKING FRUIT

and finding none, and so He gave them up to judgment. Now, in Matt. xxiv., referring to this same emblem of the Jewish nation, the Lord Jesus tells us, "when his branch is tender and putteth forth leaves, ye know that summer is nigh; so ye when ye shall see all these things, know that it is near even at the doors." When, therefore, we see all these things taking place that indicate a revival of activity, national and political (leaves—not fruits, which would signify spiritual growth) amongst the Jews, this is to be the sign to us of the immediate coming of our blessed Lord and Saviour. This, we are told (ver. 34), with all the subsequent events detailed in this series of papers, is to be included in the short space of a single generation.

Of the fact that this revival is now in active progress these pages constantly contain unmistakable evidence. May the solemnity of this glorious and immediate prospect be deeply borne in upon the soul of everyone that sees these words, so that readers and writers may together be found at that moment "like unto men that wait for their Lord." Amen.

## WONDERFUL PRESERVATION OF OUR DECEMBER ISSUE.

It is with the deepest gratitude to Almighty God that we record the following facts:—Early on the morning of last Sunday, December 9, a serious fire, from no assignable cause, occurred at the works of our printers, Messrs. Unwin Brothers, The Gresham Press, Pilgrim-street, E.C. The portion of the works attacked was the large floors of the composing department, but, by what we attribute to providential interposition, that part where THE MORNING STAR type stood, in complete readiness for making up into pages, was affected by water only, and consequently was altogether uninjured. This is the more remarkable because the type of several other periodicals printed by the firm was wholly or partially destroyed. We are pleased to testify to the energy and resources of the firm and their workpeople, by the exercise of which THE MORNING STAR is issued at its proper date. Above all—and we are sure our readers are with us in this—we are full of praise and gratitude to our gracious God and Father for this manifest expression of His favour.

"O Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them" (Ps. lxxxix. 8, 9).



## THE SEALED BOOK OF REV. V.

By REV. D. M. STEARNS, D.D.

"A book written within and on the backside, sealed with seven seals."—Rev. v. 1.

In this remarkable portion of Scripture we become specially interested in a book sealed with seven seals, and in the search for one who is worthy to open it. The book is seen in the right hand of Him who sits on the throne; a strong angel cries, "Who is worthy to open the book and to loose the seals thereof?" No one in heaven, nor in earth, nor under the earth, being found able or worthy to do this, John weeps much; but he is told by one of the elders not to weep, for "The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof." Then is seen a Lamb, as it had been slain, standing in the midst of the throne and of the elders, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, and He took the book out of the right hand of Him that sat on the throne. When He had so done, the living creatures and elders sang praises unto Him, because He redeemed them, and made them kings and priests unto God, and they are to reign on the earth. The song of praise is taken up by ten thousand times ten thousand angels, and by every creature in heaven, and on earth, and under the earth, and in the sea—all uniting to give glory to the Lamb, who alone was found worthy to take and open the book.

What can be the significance and the contents of the book? How shall we ascertain? The more I study the Bible, the more I am persuaded that all the light we need upon the Bible is to be found in the Bible; often in the immediate context, but always somewhere in the blessed Book.

With the Author, the Holy Spirit, as our teacher, and relying upon the promise of our Saviour that the Spirit will guide us into all truth, we will, by patient and prayerful and persistent searching, in due time find all needed light upon every part of the Book from some other part of the sixty-six books which this Author has written: in a peculiar sense His only works.

From this chapter let us first gather what we can. If "heaven and earth," in ver. 3 and 13, refers to the earth and its surrounding atmosphere, as in Gen. i. 20, and probably in Gen. i. 1—also in the references to the "new heavens and earth" (Isa. lxxv. 17, lxxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1)—then it would seem that the mysterious book

HAS SOMETHING TO DO WITH THE EARTH, inasmuch as earth is helpless to provide one who can open it (ver. 3); but all creatures in heaven and earth, and under the earth, and in the sea, greatly rejoice when the Lamb takes the book. Then observe, in ver. 10, the significant additional statement to that in chap. i. 6, that the Church, symbolised by the living creatures and elders, is to *reign over the earth*. Now, if we turn to chap. x., we see a mighty angel, cloud-clothed and rainbow-crowned, his face as the sun and his feet as pillars of fire, who He is it is not difficult to recognise if we remember Ezek. i. 26-28; Matt. xvii. 2, 5;

Rev. i. 15, 16. He has in His hand a book open; He places one foot on the sea and one on the earth, and with a loud voice declares that there shall be delay no longer, for the great consummation is at hand. Placing His feet upon earth and sea is the symbol of taking possession (Deut. xi. 24; Josh. i. 3, 4), and the open book in His hand is His authority for so doing. "The sea is His and He made it, and His hands formed the dry land." "The earth is the Lord's, and the fulness thereof" (Ps. xciv. 5, xxiv. 1). But after that Adam was put in possession, he quickly mortgaged it to Satan, so that it became inevitable that God must redeem it for the race.

When Jesus wore the crown of thorns, He bore the symbol of the curse upon the earth (Gen. iii. 18), which He will in due time remove (Rev. xxii. 3). The Church, redeemed by His blood, and sealed with His Spirit, having the earnest of the inheritance, waits for the redemption of the purchased possession (Eph. i. 13, 14), the new earth filled with righteousness, over which she is to reign. Having the first fruits of the Spirit, we wait for the redemption of the body, and the groaning creation waits and longs for the time when we shall be manifested as the sons of God (Rom. viii. 19-23), which will be when we appear with Him in glory (1 John iii. 2; Col. iii. 4; Ps. cii. 16; Rev. xix. 11-14). What can the book, then, be but the title-deeds of earth, which He holds in His hand as His authority to take possession, and cast out the usurper, the prince of this world, who has so long held control of that which he has no right to?

If your old homestead had long been in the possession of one who had fraudulently obtained it, and you, having redeemed it, were about to cast out the intruder and take possession, you would need to be armed not only with power, but with the proper legal documents authorising you to act. Your right to proceed would require to be fully established.

All Old Testament records are foreshadowings of greater and more important personages and coming events. Boaz had to

PROVE HIS RIGHT AS KINSMAN-REDEEMER

before he could take possession of the inheritance and take Ruth to be his wife. If we are content to glean in the field of this world to the end of harvest, we shall in due time be married to the true Boaz and possess and enjoy with him all his inheritance. But, remember, Ruth forsook her own people and her father's house before she could glean in the fields of Israel (Ps. xlv. 10, 11).

When Jeremiah was shut up in the court of the prison, just before Judah was carried into captivity, his uncle's son came to him saying, "Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself." The Lord had told Jeremiah that his nephew would come to him for this purpose, so Jeremiah bought the property, weighed him the money, wrote in the book the evidence, sealed it and took witnesses. He then took the evidence of the purchase, *that which was sealed and*

*that which was open*, and gave them to Baruch to put in an earthen vessel for many days. This was done in the presence of many people, that they might know that God would yet restore His people to the land which He had given them, and do them good, and plant them there in stability with His whole heart and his whole soul (Jer. xxxii). Everything but the WORD OF THE LORD seemed against Jeremiah's buying property at such a time, but Jeremiah BELIEVED GOD.

Darker days than earth has ever seen are ahead of us (Dan. xii. 1-4; Matt. xxiv. 21-30; Luke xxi. 24-28), but they shall issue in Israel's redemption and the redemption of the whole world. There is a sealed book (Dan. xii. 4) and an open book, which is the Word of God, which we possess, and they shall be found to be in perfect accord. We are now to eat the open book, to let the Word of Christ dwell in us richly, that we may make it known to others (Col. iii. 16; Ezek. iii. 1-4).

In coming days, we may, like John, eat the book that is still sealed and prophecy before peoples, and nations, and tongues, and kings (Rev. x. 8-11). "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7). May the vessels be clean and filled and always ready for His use.

## THE POOLS OF SOLOMON.

By W. GREENE, C.E.

(Contributed Article.)

IN THE MORNING STAR for September we find the following statement: "The Turkish Government Department of Public Works has ordered the repair of the old aqueducts of Solomon. These will bring water to the City from the beautiful springs of Urta, some nine miles from Jerusalem and about one mile from Bethlehem. It is to cost £80,000 sterling."

These remarkable reservoirs of pure spring water, three in number, are among the most interesting water works that exist, because of their great antiquity and the ability displayed in their construction. There are the *upper, middle, and lower* pools; their dimensions are as under. The upper pool is 380 ft. long, 230 ft. broad, and has an average depth of 25 ft., and contains, when full, two million cubic feet of water.

The middle pool is 423 ft. long, 250 ft. broad, and contains, when full, two and a half million cubic feet of water.

The lower pool is the largest, being 582 ft. long, 207 ft. broad, and averages 50 ft. deep, and contains, when full, three million cubic feet of water.

Both of the latter reservoirs are of such dimensions that an ordinary warship could be floated in them.

Although the direct distance from Jerusalem is only nine miles the aqueduct or water course has a flow of double that distance, owing to the sinuosities of the side of the mountains, along which it is cut, being of limestone for the greater part. These reservoirs or pools are hewn in the rock and walled inside, where necessary.

with masonry set in cement, to make them water-tight, and they are a remarkable instance of the talent of the great king whose name they bear and in whose time they were constructed.

Not only does Josephus make mention of them, where he says, "There was a certain place, about fifty furlongs distant from Jerusalem, which is called Etham. Very pleasant it is, in fine gardens, and abounding in rivulets of water. Thither did Solomon use to go out in the morning, sitting on high in his chariot. But also in the Book of Ecclesiastes we read (chap. ii. 2-6): "I made me great works; I built me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kinds of fruit. I made me pools of water, to water therewith the wood of trees," &c.

Josephus asks, speaking of these gardens as follows: "Whether these fine gardens and rivulets of Etham, about six miles from Jerusalem, be not those alluded to in Eccles. ii. 5, 6, where he says he made him gardens and orchards, &c., and to the fairest part whereof, he seems to allude, when, in the Canticles, he compares his spouse to a garden enclosed, to a spring shut up, to a fountain sealed." The watercourse conveying this water to Jerusalem, was recently for some time out of order, through the neglect of the Turkish Government, but was in 1888 temporarily restored, so that after a period of 2,900 years these waters flowed again into Jerusalem, but since then the course has been again obstructed. This watercourse is about 2 ft. wide and about 2½ ft. deep, covered with an arch of stone for the greater part if hewn in the rock, but when in soft ground, pipes made of marble about 2½ ft. long and 18 in. in diameter, are used, and joined in the way we now unite our iron pipes.

In one place about two miles from Jerusalem, where high ground was met with, to avoid

#### GOING ROUND THE MOUNTAIN

a small tunnel was bored for the passage of the water, but, through neglect and the lapse of time, in many places the canal became nearly full of earth, and trees and bushes also grew up. So that only a small quantity of water arrived at Jerusalem, and Herr Shick, a German architect at Jerusalem, says that the best thing that could be done would be to thoroughly repair the watercourse, and replace the stone pipes by iron ones. Great care and talent has been shown in the mode of supplying water to these huge reservoirs. It has to be collected and conducted from many sources, one in particular near Hebron, called "Arrub," the canal of which to the pools is some fifty kilometres in length.

Through these excellent waterworks, which, in the neighbourhood of Jerusalem, are underground, and thus hidden from view, during the many sieges of that city there never was experienced any want of water, for not only were the inhabitants well supplied, even in the hottest summer, but there was a sufficient quantity for the irrigation of the several gardens of the town.

Nothing is more needed at Jerusalem than a good supply of spring water, and therefore it is a blessing that there is likely

soon to be an abundant supply to the city. Nevertheless, a greater than Solomon has said truly, "He that drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst." The temporal blessing resulting through the flow of the water to Jerusalem cannot be over-stated, and it is a mercy if the present rulers of the land appreciate the importance of it; but what is this after all in comparison with the wonderful blessing which will ensue when the living waters which issue "out from under the threshold of the house eastward" (Ezek. xlvi. 1), and flowing from the sanctuary, carry healing and life wherever "the river cometh" (Ezek. xlvi. 9)?

### OUR INQUIRY COLUMN.

J. NORMANDALE asks:—(1) "Is Isa. vi. a picture of Millennial glory, as ver. 3 would seem to imply?"

Answer.—As to ver. 3, we prefer the reading, "His glory is the fulness of the whole earth." If this be so, then Isaiah is the prophet of the true remnant, and as such sees the glorified Church. It is the time when Israel as a nation is handed over to judicial blindness. Worship and power are seen in the heavenlies, and God over all.

(2) How are we to understand Matt. xxi. 43?

Answer.—The nation spoken of was in first instance the Roman, see Epistle to Romans xi. We think there has been a sequence according to faithfulness or unfaithfulness in bringing forth "the fruits of the kingdom." England has long occupied the place of responsibility.

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"G. O." asks where the Apostle John's place of banishment, "Patmos," is situated?

Answer.—It is a small rocky island of only fifteen miles in circumference, one of the group known as the Sporades, in the Ægean Sea.

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"G. C." asks:—"If the time of Gentile dominion closes at the second coming of Christ, in what form does the Roman empire now exist, and how do we reconcile Gibbon's "Fall" of the Roman empire with prophetic teaching?"

Answer.—We are not concerned to reconcile Gibbon's writings with the Word of God. At the same time, the Roman empire has become greatly deteriorated, and for long, in government the clay has been mixed with the iron (Daniel ii.). The Roman empire, however, as such, can hardly be said at present to exist. It is yet to be reformed under the last great Emperor of the Roman earth, the eighth head of the last wild beast (read carefully Rev. xvii.) of Daniel vii.

\* \* \*

J. Roy referring to an answer in our November issue to the question, "Must not the acceptable year, &c.," asks, how can the acceptable year of the Lord be finished if there is still salvation even for a few? Also, how can the days of vengeance

begin before the acceptable year is finished? Surely, then, every offer of salvation is withdrawn.

Answer.—These questions require an explanation of the term the "acceptable year of the Lord." It occurs in Luke iv. 19, and is a quotation from Isa. lxi. 2. The Greek word used is *δεκτος*, and implies election, or a favourable decision of will towards. The word used in Hebrew implies both natural forbearance and grace. The expression thus clearly indicates the long period of forbearance and grace during which the Church has been gathered out. The very holding back of judgment on the part of Jehovah in His dealings with mankind after the crowning sin of the crucifixion of the Son of God, is in itself a special favourable decision, the nature of which and reasons for which had to be explained by the Holy Ghost in the Epistles. The salvation of this period is in many of its features quite a special salvation, and it ceases when the days of vengeance begin. SALVATION is a great and wide word, and has to be interpreted in the light of its context. The salvation of all kinds of sinners on the principle of GRACE alone while God refuses to accept human righteousness, is now in progress for the purpose of a special election. When this election has been completed the days of vengeance will begin.

Many passages of Scripture clearly teach that many will be saved during these days of vengeance. And, as Isa. lxi. shows, the salvation (at that time) will begin with "those that mourn in Zion," a company (Rev. vii. and Ezek. ix.) saved before the whole nation. The year may be a difficulty to some, but in Isa. lxiii. 4 the "year" of Jehovah's redeemed people which succeeds the day of vengeance is clearly the whole Millennial dispensation.

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"L. R. B." a mother of young children, asks:—"Will you kindly say whether you believe that young children will be taken up to meet the Lord in the air when He comes? Can we say that they have been baptized by one Spirit into the one Body?"

Answer.—This is a very difficult question, and regarding it we can only speak reservedly. Clearly they can not have been baptized into the one Body. The only baptism which can accomplish this is the baptism of the Holy Ghost, which takes place only upon individual repentance towards God and faith in the Lord Jesus Christ. As we believe that only members of the Body of Christ will be changed and caught up to meet the Lord, we cannot think that infants and irresponsible children will thus be changed. At the same time, Romans v. 14 clearly teaches that just as death came upon all through the one act of disobedience of Adam the first, even upon those who had not sinned after the similitude of Adam's transgression, which involved in the consequences of his sin irresponsible persons (young children and imbeciles), so through the one act of obedience unto death of the last Adam Jesus Christ those in like case may now in like manner share the blessing. God thus, doubtless, links on multitudes of the human family with His many-sided plan of salva-

tion by Jesus Christ. We must remember that both in heaven and on earth there will be *many saved* companies besides the great glorified Body of Christ. The martyred infants of Bethlehem will surely have a place in the great heavenly throng. Let Christian parents commit their infants and very young children with abundant confidence to the Lord. He will do well and righteously. As to the others, let us not cease to warn and exhort and instruct them. It is an awful thing to think of them passing through the days of vengeance, *even if ultimately saved.*

\* \* \*

"A Border Christian" puts the following questions:—(1) "What beast in Rev. xiii. do you think is the Antichrist?"

*Answer.*—This is a point on which we are not all agreed. Some apply the term to the eighth head of the restored Roman empire; others, to the false prophet who will be a priest king in the land of Palestine; others still, embrace *both* in the term the ANTICHRIST, making it likewise a term for the trinity of evil, Satan indwelling both the head of the empire and the false prophet. We rather incline to the last interpretation. The most common, however, we believe, identifies the Antichrist with the second beast rising out of the land.

\* \* \*

(2) "Do you think Britain will be one of the ten kingdoms? Is she the kingdom of the south?"

*Answer.*—In the present state of things Great Britain is in authority "in the south," but who can tell yet what may be the condition of things when the ten kingdoms are formed? Many would fain hope that she may be exempt from the terrible doom overtaking the last great world power; but have not her sins as a nation been great, especially in these later times? In the old days she was, of course, a dependency of the Roman empire, but this does not necessarily include her in the empire. Let us not forget to pray much for our well-beloved nation and land.

\* \* \*

(3) Do you think the forty and two months will be shortened? See John xxiv. 22.

*Answer.*—No. Compare Dan. ix. 27 with Dan. xii. 11. What is here meant is that God has in His purpose decreed that this terrible period shall be *short.*

\* \* \*

(4) "Do you think there will yet be a Roman Catholic persecution?"

*Answer.*—We have no doubt of it. *Mystery* Babylon is the Church of Rome; the Woman of Rev. xvii. She is supported by and controls the *Empire* for a little while, before her destruction by the ten horns, and when *thus seen* she is "drunken with the blood of the saints and with the blood of the martyrs of Jesus." It is possible, however, that the rapture may take place before such persecution begins, because the BLOOD OF THE SAINTS *may* refer to her former persecutions, showing her persecuting character unchanged.

\* \* \*

(5) "Do you think that Babylon on the Euphrates will be rebuilt?"

*Answer.*—We believe so, and that there will be an important church of the faithful Jewish remnant there. The Epistles of Peter, James, Jude, and the Epistle to the Hebrews, while, of course, all applicable to the Church of the present dispensation, have *likewise*, and *more specially*, a decided Jewish bearing. Also there are prophecies which have not yet been fulfilled regarding the utter desolation of Babylon. For example, in Isa. xiii. the final desolation of the great city is to take place in the *day of the Lord* (ver. 9, 10, 11), and it is to be of such a nature that it will be from that time impossible for the Arab to pitch his tent on its site. In chap. xiv. also the king of Babylon is clearly the awful eighth head of the empire. His grave is to be Tophet, the lake of fire. Babylon will be the capital of the revived Roman Empire. With this is connected Zech. v. 11; notably also Jer. li. 26, where it is declared that in the final destruction of the city no stone shall any more be taken to build with. At present, from the heaps of Babylon, Hillah and many other small villages have been built. Babylon, *Mystery*, is Rome, but Babylon, the great city of commerce, is yet to be.

\* \* \*

(6) "How would our Lord's advice to flee to the mountains when the abomination of desolation is set up apply to nations remote from Jerusalem?"

*Answer.*—It would not so apply. Our Lord is speaking to His disciples exposed to the persecution of the Antichrist in the land: the abomination of the desolator or the idol of the beast is set up in the holy of holies in the Jewish temple; the persecution spoken of is the last great Antichrist persecution against the Jews who refuse to worship the idol, and the setting up of it is the sign given to those godly Jews who have believed in and look for Christ as the Messiah, and who will ere then have received the New Testament Scriptures as the supplement of God's Word. By that sign *they will be able to fix dates* (Dan. xii. 11). We cannot, because we have no fixed date of departure. At that moment a little while will be given in the providence of God, before the decree of the Antichrist is put into force, for flight. None will be able to take advantage of the opportunity except those who will have already believed on Jesus Christ as their Messiah.

N.B.—About twenty other questions have come to hand, but want of space makes it quite impossible to deal with them in this number.



MR. J. J. SIMS, of Canada, has just finished a course of "Five Lectures on the Second Coming of Christ." The interest increased day by day as the meetings continued. They were listened to by about 7,000 people, clearly showing that there are great numbers of people who desire to understand more about Prophetic Truth. Believers were much strengthened, and others accepted the salvation purchased for them by our Lord on Mount Calvary.

## CONFERENCES AND SPECIAL LECTURES.

### BLACKHEATH.

In connection with the Y.M.C.A. at Blackheath, a lecture was given to young men by Robert Anderson, Esq., LL.D., in the Alexandra Hall. Dr. R. McWilliam occupied the chair. The lecturer addressed the young men on the sceptical tendencies of the age, and met many of the difficulties which come in the way of young men in a masterly way which is not likely soon to be forgotten.

### WOOLWICH.

At Woolwich, on Saturday, November 24, Dr. R. McWilliam closed a series of weekly afternoon lectures in the Soldiers' Home, Hill-street. The series, which commenced on the afternoon of Saturday, October 20, consisted of six lectures on various parts of the great prophetic subject. The large hall was crowded at every meeting, and the interest was sustained to the close in a way which surprised many. One very blessed result of the meetings was that great numbers were led to search the Scriptures, like the Bereans of early days. Little groups got together in the intervening days to compare notes, and quite a number declared that the Bible had become a new Book to them. The lectures were eminently practical, and frequently the deep "hush" over the crowd of earnest listeners made evident the presence and power of the Holy Ghost.

### DOVER.

At Dover a series of afternoon and evening lectures were given on the Second Coming of Christ, for three days, November 21-23, by the Rev. E. Brewer. The afternoon meetings were held in the Granville Rooms, and the evening meetings in the Union Hall. These halls were crowded at all the meetings, and the interest awakened was so great that it is proposed to hold a conference in Dover at an early date. Mr. Brewer's subjects were:—*First day.*—Afternoon, "Nebuchadnezzar's Image" (Daniel ii.); evening, "Antichrist and the Signs of the End" (2 Thess. ii.). *Second day.*—Afternoon, "The Seventy Weeks" (Dan. ix.); evening, "The Present Condition of the Jews and Jerusalem" (Zec. xiv.). *Third day.*—Afternoon, "The Seven Churches, especially Philadelphia and Laodicea" (Rev. ii. and iii.); evening, "The First Fruits, the Harvest, and the Vintage" (Rev. xiv.).

From the free-will offerings contributed at these meetings, £4 were sent to Mr. J. Wilkinson, in aid of the Mildmay Mission to the Jews.

### BIRMINGHAM.

The three days of the Birmingham Prophetic Conference, November 28-30, were days of enjoyment and profit. The meetings held morning and evening in the Central Hall, Corporation-street, were very largely attended, and a most lively interest was manifest on the part of the hearers. The Rev. Canon Nash occupied the chair at all the sittings, and closed the Conference by a short address on "The Certainty that the Hour of the Power of Darkness is at hand," a solemn and fitting conclusion to a most interesting and important series of meetings. We regret that want of space this month prevents us from giving any of the addresses, but we hope in our January number (p.v.) to give full extracts from Mr. G. H. Pember's papers, and to publish addresses by the Revs. E. Brewer, G. D. Hooper, and Pastor Fuller Gooch, revised by the speakers.

A feature of the Conference deserving of special notice and imitation were the afternoon meetings for *ministers*. These were surprisingly well attended. Questions were asked and prophetic subjects were discussed in a very free and brotherly way. On the afternoon of Thursday a short introductory address was given by the Rev. G. D. Hooper. He pointed out that the intelligent understanding of the prophetic Scriptures had given a great impetus to mission work in our day, and, by making known more simply God's elective purpose for the present dispensation, had corrected false hopes in mission work.

Also that the true interpretation of the prophetic Word is the only key to many seeming contradictions in Scripture; and that, for want of this key, intellectual scepticism and higher criticism is at fault. Likewise that, without some knowledge of

prophecy, it is quite impossible to understand the character of the age in which we live, or to understand the drift of the great political and religious movements taking place around us.

In connection with this the Rev. Mr. Davis said an interesting thing about the late Mr. Spurgeon. He said that the great preacher had for most of his life been ignorant of the truth relating to our Lord's return, and that it was the rapidity of the down-grade movement in quarters where he had never expected it that opened his eyes to see that he was somehow mistaken as to God's purpose. Under this impression he determined to study the Word of prophecy, and sent to a friend in West London to whom this subject had been a life-long study. Together they prayerfully conferred on the Word of God, and Mr. Spurgeon's eyes were fully opened to the truth of the premillennial advent of the Lord. This anecdote was fully confirmed by Mr. Hooper.

It is exceedingly interesting to note that the discernment by a spiritual man of the growing darkness and apostasy in the churches first arrested his attention. It could not be satisfactorily explained in consistency with his belief that the Gospel was to go on conquering until it had "lavened" the whole world, ushering in the millennium without the personal reign of Christ. The Lord open the eyes of many more of His true servants who may still be in error on this all-important point of doctrine.

On Thursday evening the speakers were Pastor Fuller Gooch and Rev. John Wilkinson. The former gave a remarkable address on "The three epochs of Israel's history" (Lev. xxvi.). This we hope to give our readers in a subsequent number of THE MORNING STAR.

Mr. Wilkinson spoke in his usual racy and charming style on the present condition of Israel, giving much wonderful insight into the Lord's doings among them. He told one story which shows how much crass ignorance yet prevails among the masses of people around us. A short time ago he had occasion to telegraph to Jerusalem, and waited for a reply so long that he feared the message had not reached its destination. On inquiry at the office the clerk assured him, with the utmost gravity, that he quite thought the thing was a hoax. He never thought there was a Jerusalem out of the Bible!

On Friday morning the speakers were Dr. R. McKilliam and Rev. Mr. Hooper, the former speaking on the parables of the kingdom (Matt. xiii.), and the latter on "The Near Call of His Waiting Saints." Are we ready to meet Him with joy?

#### WEST NORWOOD.

Though somewhat a new feature in this neighbourhood, the conference held in Lansdowne Hall on Wednesday and Thursday, November 14 and 15, was largely attended, there being on both days an earnest, attentive audience, representing all denominations, meeting as one to consider our Lord's near return.

On Wednesday afternoon the chair was taken by General Sir R. Phayre, G.C.B., who, after praise, prayer, and reading the Scriptures, called on Dr. Neatby to speak on "The Holy Ghost, the Author of the Prophetic Word." Taking his hearers rapidly through the books of the Bible, he showed how prophecy ran through them all. The Holy Ghost being the Author was clearly proved from such passages as 2 Sam. xxiii. 2; Luke i. 67; 2 Pet. i. 21, and many others.

Pastor W. Fuller Gooch followed, on "The Power and Presence of our Lord Jesus Christ." The Transfiguration was taken to show forth the glorified Son of man in fulfilment of Ps. viii. His power is set forth in the Word as "the Lion of the tribe of Judah, the mighty Conqueror." Speaking of His presence or "parousia" in the air, coming for His waiting ones, was a pointed admonition that each one should heed well the "signs of His coming."

Mr. J. J. Sims spoke of "The Typical Character of the Days of Noah," and gave four points as characterising that time and our own: (1) false security, (2) a rapid growth of evil, (3) Nephalism in the land—spiritualism, and (4) independency.

At the evening meeting General Sir R. Phayre again presided. Reading the first few verses of John xiv., he pointed out the simplicity of Christ's own words, "I will come again," calling attention to the present prevailing indifference of the world, the sleepiness and apostasy of the Church in spiritual things, sounded a note of warning against

the religion that adds to and takes away from the Word of God, and reminded his hearers how that the coldness of many in spiritual religion was an evident sign that "the Lord is at hand."

Mr. J. J. Sims spoke on "The Light that shineth in a dark place" (2 Pet. i. 19, 20). It requires the spiritual eye to discern the Light, and God's people need to keep in touch with Him in the midst of the abounding darkness. He told also of the profit of studying prophecy, when we remember that all prophecy is made up of two things—"the sufferings of Christ and the glory that should follow," and how the prophetic Word was the lamp that holds forth Christ the Light, and enables us to see God's pathway of holiness right through the present dispensation till the morning dawn and the sun shall kiss the sea, bringing peace on the earth at the Lord's return to reign over it in power and great glory.

Then followed an earnest, solemn address from the Rev. W. R. Mowll as he spoke of "What the Lord's coming means to the unsaved." It must be either "shut in" or "shut out," he impressed on his hearers' minds, in the form of an acrostic. Some would be shut out with SIN, when the restraining power of God's Spirit was withdrawn; shut out with HATRED, unpenit, uncurbed; shut out with UNBELIEF, loose with a free rein to run riot; shut out with TRIBULATION unspeakable. But—blessed hope—we might, through "the blood," be shut in with the SAVIOUR, with HAPPINESS, with UNITY, with TRANQUILITY. Which would it be? was the burden of his closing appeal for readiness in all to be "shut in."

The second day the meetings were even more largely attended. The chair was taken in the afternoon by General Brownlow and the Rev. John Urquhart, whose subject was, "Movements in the World and the Church that tell of the Lord's Coming," spoke of the political developments amongst the kingdoms of the world, pointing to the formation of the ten kingdoms spoken of in Daniel's prophecy, and being a manifest sign of our Lord's near return; then, going through the seven Epistles to the Churches in Rev. ii. and iii., showed how in their prophetic bearing they were wonderfully fulfilled in the past history and present condition of the Church.

"Waiting, Watching, and Working" was the theme dwelt upon by the Rev. J. G. Train, and very practical and helpful it was, as the people were reminded that the true attitude for believers is as humble servants, waiting ON AND FOR their Lord, watching as well as waiting for Him, and in proportion as we watch and wait shall we work "till he come."

In the absence of Rev. John Wilkinson, through ill-health, his son, Mr. Samuel Wilkinson, spoke of Christ's coming as "The Hope of Israel." They still looked for the Messiah, though not the crucified one, and God's covenant with them, concerning the everlasting possession of their land, could not be broken; and according to Ezek. xxxvi. 25-28, and many other Scriptures, they would be restored to it, and would "Look on Him whom they pierced."

In the evening the hall was crowded, and after the chairman (Pastor W. Fuller Gooch) had read the first part of Rev. iii., Dr. R. Anderson, speaking on "The Reasonableness and Certainty of the Hope," testified to the love, the power, and the wisdom of God as manifest in a silent heaven; for in spite of abounding iniquity, it is a proof that Christ is still on the throne of His Father, sitting there in grace, for when the silence is broken it must be in judgment on a rebellious world, and "the long suffering of our Lord is salvation."

Dr. R. McKilliam then closed the conference with a word on 1 Thess. v. 23-24, pressing home the responsibility of having such a definite call to consecration, and separation, in our hearts' desires, from the world, even at its best. The Lord never gives a call without imparting His marvellous power to accomplish what He calls us to, so we may take our stand with confidence on the faithfulness of the Lord to work His own will in each one of His children.

Many were the testimonies of help and blessing received, and His people were led to see that it was "high time to awake out of sleep," for the "Coming of the Lord draweth nigh."

"But let us who are of the day be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation" (1 Thess. v. 8).

#### NOTICES OF BOOKS.

*Visions of the Interior of the Earth and of Past, Present, and Future Events.* (Simpkin, Marshall & Co.) By H. R. and M. S. H. Prince of Mantua and Montferat. (Price 2s.) A most remarkable book. It is clearly a vision only in the sense that it is a very clever work of imagination. The writer shows much learning, and a clear knowledge of Scripture. Visions XV. and XVI., where the reward of the righteous and the reward of the wicked are dealt with, are very striking.

*The Great Day of the Lord.* By the Rev. A. Brown. (Elliot Stock, 62, Paternoster-row.) This is the second and enlarged edition of a very clever, but not at all Scriptural, book. It is an attempt to prove that the Book of the Revelation was fulfilled in the days of the Apostle John. The coming of our Lord, the resurrection of the holy dead, and the rapture of living saints took place in Apostolic times. The end of the age was the destruction of Judaism. Christ and His heavenly saints are reigning over the earth now, and the heavenly city, Jerusalem, is the Church on earth. Mr. Brown's sympathies are much with higher criticism men. He does not deal with difficulties in the prophecy of Daniel, because that book is "at present undergoing a fiery test in the crucible of higher criticism." One of his great prophets is Renan. It will be a popular book in certain quarters, and will confirm, in their ignorance of the simple truth, such as are content with the kind of church life and church work to be found among the majority of professing Christians.

*The Parables of Our Lord.* Sermons by C. H. Spurgeon. (Passmore & Alabaster.) Another volume of wonderful sermons from the prolific pen of the great preacher whose place cannot well be filled. We have before us also what will be a very helpful boon to students, "a facsimile of Mr. Spurgeon's pulpit notes." Helpful short expositions are scattered through the volume, and there is a very good index of subjects. It has two very good portraits of the great preacher. (Price 2s. 6d.)

Among pamphlets we have *A Brief Outline of the Book of the Revelation.* By Thos. Newberry. (Messrs. Hawkins & Co., Paternoster-row.) Also by the same author, *The Promise of Christ and the Day of Jehovah.* Published by E. W. Greenway, Weston-super-Mare. (Price 1d.) These are both most helpful.

*A Special Sermon on the Present Signs of the Times.* By Rev. R. Middleton, vicar of St. Martin's-at-Oak Church, Norwich. Jarrold & Sons, 10 and 11, Warwick-lane. (Price 1d.) We commend this to those who spread the good news. It is clear and stirring, and ought to have a large circulation.

From Messrs. Marshall Brothers we are favoured with a packet of their excellent monthlies—*Railway Signal, On and Off Duty, The Christian Treasury, The Sunday Friend, Out and Out, The Reaper*—magazines deservedly popular and largely circulated.

We have received the undernoted work from the publishers just as we are going to press. We hope to give it an extended notice in an early issue. *After the Thousand Years: the Glorious Reign of Christ as Son of Man in the Dispensation of the Fullness of Times.* By Geo. F. Trench, B.A.

ISRAEL AND THE SECOND COMING.—A special course of sermons on Israel and the second coming are being preached on Wednesday evenings in St. Bride's Church, Liverpool. The first sermon was preached by Archdeacon Games, and was a most interesting vindication of the truth that "the time to favour Zion had come." It put the question in a clear, interesting, and intelligible way, and bristled with facts of the greatest importance. We hope to have the opportunity of giving our readers the whole of that sermon in some future number.

JEWS AND EDUCATION.—Two Jewish ladies passed the "Bachelor" of Science examination of the University of London. They are probably the first Jewish ladies who have earned that distinction. It will be remembered that we recently drew attention to the fact that some Jews took very high places in Cambridge. In most places on the Continent the number of Jewish students is out of all proportion with that of their Gentile neighbours. Thus, in Buda Pesth, where they form about 8 per cent. of the whole population, 31 per cent. of the students in the gymnasiums are Jews



# The Jew; OR, All About Israel.

## IMPORTANT NOTICE.

THE close of our first year is a fitting opportunity to review the past. The first year of a paper is, at best, an experiment; but we are greatly encouraged by the many tokens of sympathy we have received from some of our readers. One thing is certain. THE MORNING STAR is the only Christian paper giving so much Jewish news month by month, and certainly the only paper where the Colonisation Movement receives so much attention. And I believe we are right in saying that this is just the news thousands of God's children were longing to get, but could not find elsewhere.

GOD'S NAME BE PRAISED!—Our readers will forgive a personal paragraph, but I feel compelled to put it, as it may be an encouragement to many a disappointed child of God. Seven years ago I had to leave my home in Palestine, and come to England, owing to the illness of my wife. When I was informed that I would have to give up the idea of settling in Palestine for many years to come, it seemed as though life in England would be a perfect blank. What work could I do away from my own home? But "My thoughts are not your thoughts." God had planned the important work, so greatly needed, to stir up His people in England to remember Jerusalem and the Jews, and who could represent them better than a native of Jerusalem? We have been able to do much by our Palestine Exhibitions, visited probably by over 150,000 people, and now through the columns of THE MORNING STAR, we can only, again and again, thank God that He has honoured us by using us to interest people in Zion.

OUR PROGRAMME FOR THE COMING YEAR.—We will continue, God willing, to give month by month, any general Jewish news likely to interest our readers, and draw attention to the important lessons they teach; we hope, also, to continue our interesting column of "Colonisation News," the only column of the kind contained in any Christian paper published; and we will, of course, give our readers accounts of God's work amongst the Jews as carried on by the various missionary agencies. Our sketches of various missions have, we believe, been greatly appreciated. These we hope to continue from time to time, interspersing these stories by giving "Life Sketches of Some Jewish Converts." Few people are, perhaps, aware of the number of Jewish converts, and their influence and blessing to the world at large.

ANOTHER IMPORTANT FEATURE we hope to add to these columns will be short paragraphs containing accounts of the discoveries made in past years, or being made now, in Bible lands, and showing how things prove the truth of God's Holy Word. They will not be "learned" articles, but short, popular paragraphs, intended for readers who have not the time to study minute technicalities,

but would like to be abreast of the times in any discovery made in Bible lands. We thus hope, by God's blessing, to greatly increase the usefulness of these four pages.

YET ANOTHER ADDITION.—The Bible is an Eastern book, and there are many references to Eastern customs and manners which can only be explained by examining life in the East. We hope every now and again to explain some of the difficult passages of Scripture, or to bring out the full meaning of many well-known passages now only partially apprehended.

EASTERN CUSTOMS AND MANNERS.—In order to give our readers some idea of the value of these paragraphs, we give a specimen in this month's number.

A MARKET SCENE AND ITS LESSONS.—There is one passage quoted by our Lord without any very satisfactory or intelligible explanation. He says in Matt. xi. 16-17, of the Jews in their relation to Himself and to John the Baptist: "It is like unto children sitting in the markets, and calling unto their fellows and saying, We have piped unto you, and ye have not danced, we have mourned unto you, but ye have not lamented." Now visit an Eastern market-place. It is a large square just at the gate of the city, full of life and activity, for nearly all the life of the city, commercial, official or social, is centred here. The kadi, or judge, sits here to administer justice in very primitive fashion, people meet here to discuss the news of the day. Part of the square is taken up by a coffee shop. Here sit the people on very low seats, drinking coffee, and smoking very long pipes. A strolling minstrel now arrives, who, sitting on the ground, plants his *rahab* or viol between his knees, and begins to sing and play. All listen, for Easterns love music. One song is particularly bright and cheerful, and pleases the audience, whereupon two men of their number rise, and treat the public to a dance. The musician is pleased, for his music is appreciated. His next song is plaintive and sad, and the note immediately affects his audience, for many of them are shedding tears. Remember, Easterns are not phlegmatic, but very demonstrative, they never control their feelings in the least, but always give full sway in outward expression, whether they be the expression of joy or of sorrow. But the musician is highly pleased, *his music was appreciated*. To such a scene as this our Lord is referring. His words were the music of joy, but they were not appreciated, no one rose to dance, there was no response. John the Baptist's austere note was the wail of repentance, but that did not touch people's hearts, they did not mourn. To Easterns, the reference to a scene in the market-place would be a most forcible one; one that would shame the hearers in a manner never likely to be forgotten.

Jews in the Colonies.—The Jews in the Colonies seem to be making remarkable progress. The new Attorney-General for Victoria is a Jew, Mr. Isaac A. Isaacs. *The Jewish Chronicle*, referring to his appointment, says:—"The new Attorney-General is held in high esteem among all classes in Melbourne, not the least reason for his popularity being the pride he takes in, and the affection he shows for his parents."

## THE STORY OF THE HEBREW NEW TESTAMENT.—II.

BY THE REV. SAMUEL SCHOR.

"The sword of the Spirit, which is the Word of God."

THE Jewish papers in the Holy Land complain that the Jews are becoming so "demoralised" (!) that they know the *New Testament better than they do their own Talmud*. An English gentleman travelling through Palestine was greatly delighted with the marvellous spread of Gospel truth throughout the country. "Why," he said to the writer, "you have saturated the country with Gospel truth."

Nor is this the case in Palestine only, the New Testament has been a power for God everywhere. In many places Jews rose at 5 a.m. or even earlier to study its sacred pages, and surprised the missionaries by their clear knowledge and perception of Christian doctrine.

Even a torn leaf can be a blessing. A Jew in Poland asked a missionary if he could provide him with Mr. Motyu's little book, as he had once seen a torn leaf and was so greatly interested in it. For some time the missionary could not quite make out what book the Jew could possibly be referring to, but he subsequently found that Mr. Motyu's book was St. Matthew's Gospel.

Rabbis, too, read and study the New Testament. Nothing can be more remarkable than the articles which appear again and again in the Jewish papers and reviews on the life of our Lord, or the teaching of the Apostles; while many *even preach*, and take their texts from the New Testament. One Rabbi, on being asked what he thought of the New Testament, replied by taking one out of his pocket, saying, "Here is my reply; I like it so much that I always carry a copy about with me." While another Rabbi, on being reprimanded by a missionary for having expressed himself in somewhat vicedictive terms, quoted our Lord's teaching concerning revenge, to which the Rabbi replied, "Ah, but who can be like Jesus?"

These typical cases are sufficient to show how widespread is the knowledge and interest in God's Holy Word, and especially in the New Testament. Thus Jews are being prepared for the great day when they shall see Him whom they pierced, and shall recognise Him and mourn.

Within the last two or three years the circulation of the New Testament received quite a new impetus through the wholesale distributing scheme of that well-known Zionite, Rev. John Wilkinson. His plans and work in connection with the New Testament distribution deserve more than a passing notice. We therefore hope, God willing, in a future number, to give our readers another article on this important subject, perhaps from the pen of Mr. Wilkinson himself, or from that of his son.

THE GREATEST HUMILIATION.—Jews who wish to have their meat prepared in a special way, are forced to pay a tax to the Government for this privilege. It is called the meat tax, and is restricted to Jews only. It was at first the custom of the Government to use this money for distinctly Jewish purposes; now this money is to be used in expelling the Jews, by defraying the cost of extra police to see to this cruel work of expulsion.

## GENERAL JEWISH NEWS.

WHO ARE THE MODERN SHYLOCKS?—The reply is constantly thrust down our throats by Jew-maters, that Russia is punishing the Jews on account of their usury, in grinding down the poor Russian farmers. The Jews have now been banished, and the farmers have to resort to the Orthodox Russian money-lenders, and with the result that they are almost in a state of bankruptcy. Many Russian papers are complaining of the usurious interests demanded by these Russians. It appears that they have to pay from 15 to 25 per cent. One farmer paid 30 roubles for a loan of 300 roubles for the month, or, at the rate of 125 per cent. per annum. The peasants are calling these Russian usurers "Clenched Fists."

ALEXANDER III. OF RUSSIA has passed away. All the papers have, since his death, suddenly discovered that he was a most kind and humane man! A great deal of sentimental nonsense has been said and written about him. One thing is certain, the worldly papers are no guide to Christian people. God's Word says distinctly, "Whoever shall gather together against thee shall fall." "No weapon that is formed against thee shall prosper" (Isa. liv. 15, 17). "I will contend with him that contendeth with thee; . . . I will feed them that oppress thee with their own flesh" (Isa. lix. 25, 26).

LOGICAL SCEPTICS.—Enemies of Truth were so easily able to get over the "nut" of fulfilled prophecy by saying the prophecy was written after the history; but how about those prophecies penned centuries ago that are being fulfilled before our very eyes!

JEWISH STUDENTS RESTRICTED.—Jewish students are to be restricted. Whether they pass or not, only a certain number are to be admitted. Thus, out of 150 candidates for admission into a higher school, only 39 were admitted. Out of a great many applicants for admission to the Odessa University, only 5 Jews were admitted.

THE ANCIENT PHARAOH AND THE MODERN PHARAOH.—About 4,000 years ago lived Rameses the Great, the oppressor of Israel in Egypt, the greatest and bitterest foe of Israel. He hated Moses, the Israelites, the God of Israel. Yet, after having been dead and buried for 4,000 years, he has, at the decree of the God of Israel, to rise, as it were, from the grave of the past, to bear testimony to the truth of the writings of Moses, of the history of Israel in Egypt, and to bring glory to the God of Israel. When men assail the truth of the early books of the Bible, they need not go to the Israelites for information and proof, they can go to the arch-enemy of Israel, Pharaoh himself!

A CURIOUS CUSTOM.—On the New Year's Day of the Jews, many hundreds of London Jews might have been seen wending their way to the Thames, in order to perform the old ceremony of *Tashlich*. They go to the river's side, empty their pockets, shake their clothes, and repeat a prayer of penitence, asking for the removal of all their sins. It is supposed to be referred to in the passage, "All the sins of Thy people, the house of Israel, thou wilt cast into a place where they will be remembered no more."

NEW SYNAGOGUE IN SOUTH AFRICA.—Far away in the West of the Transvaal there is a new town, whose existence is due to the energy of a Jew; and now the Jews there have formed themselves into a congregation, and are building a synagogue. Synagogues are also to be found in many other places in South Africa. We who "walk by faith, and not by sight," remembering the future destiny of Israel, should view this strange scattering of the Jews with great interest. When Israel shall awake out of his long slumber, and become the missionary of the world, he will have his representatives in darkest Africa, as well as in China, India, and all parts of the globe. When God is merciful to them (the Jews) and blesses them, then "His way will be known upon earth; His saving health among all nations" (Psa. lxxvii. 1, 2), for the Jews will be scattered upon the earth, and among all the nations.

JEWISH PHYSICIANS AGAIN!—A short time ago a young physician, Dr. Haffkine, was driven away by intolerant Russia. He settled in Paris, and has become distinguished in the world of science, by having discovered a successful inoculation against the terrible plague of cholera. He has been experimenting with his anti-cholera vaccine in India, and with marked success. Again we say, win the Jews for Christ, and see what able medical missionaries we shall have. "Beginning at Jerusalem," is no idle dream. But when will Christians see this?

JEWS IN THE CAUCASUS.—Some 70,000 Jews are to be found in this province, between the Black Sea and the Caspian. They are hard-working and industrious. Many of them are, indeed, engaged in agriculture. *They have never yet seen or heard a missionary!* There are about the same number of Jews in London, and nine Jewish missions, and some sixty missionaries, besides a host of voluntary workers! Ought these things to be? Why should God's workers be so unpractical and unbusiness-like?

"O GOD, WHAT HAVE I DONE TO DESERVE THIS?"—This is the cry that once escaped from the lips of the most unhappy man in Europe—the late Czar, the modern Pharaoh. Famine reigned in that vast Empire, then came the terror of Nihilism, then the plague, and then the incurable illness of his favourite son! A Saturday or two ago Deut. xxx. was read in all the synagogues throughout the world as the first lesson. When the following words were read:—"And the Lord will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee," many a Jew whispered low and significantly, "The Czar, the Czar!"

GOD'S RETRIBUTION.—Only a few months ago the late Emperor signed a decree forbidding Jews to visit Livadia. They had been accustomed to go there for rest and recreation. But this was not to be accorded them. In that very place Alexander III. ended his sad, tragic life! Is this chance?

NICHOLAS II.—The new Emperor is said to be a very different man from his father. It is even said that his views were so diametrically opposed to those of his father that a certain amount of reserve, and even coldness, existed between them. At any rate, the following is good news:—A hundred and twenty-five Jewish families, who had been ordered a few months ago to leave their homes and settle in the Pale, had petitioned the late Emperor to revoke the cruel order, as complete ruin stared them in the face. They now receive a despatch authorising them to remain where they are. This is the first act of clemency a body of Jews have received for nearly fourteen years!

JEWS LEAVING RUSSIA.—It has been estimated that about a quarter of a million Jews have left Russia in the course of this year. It is difficult to say where they have all gone to. Many have been attracted by Baron Hirsch's schemes to South America, others go to New York, many have found a home in North and South Africa, and a goodly number have found their way to Palestine.

JEWS AND COLUMBUS.—There seem to be very few great events in history in which Jews did not take a prominent part. But who would have thought that Jews were largely instrumental in helping in the discovery of America? An American Rabbi, Dr. Kayserling, has studied the question, and has been able to prove his case from the grim archives of the Inquisition. It appears that a Jew, Louis de Santangel, advanced the five million maravedis to the Spanish Crown to defray the expenses of equipping the three vessels wherewith Columbus set out on his first expedition that led to the discovery of America. Santangel, who was Chancellor of the Royal household in Arragon—Kayserling calls him the Beaconsfield of Spain—kept careful account of his expenditure, and that book, after 400 years, has been opened, and the fable of Isabella selling her jewels for the expenses of the voyage for ever disposed of. Ferdinand himself was the grandchild of Paloma, a Toledan Jewess; his chief ministers were Marannos. On board the vessel that bore Columbus were five Jews, including the surgeon.

## COLONISATION AND PALESTINE NEWS.

PROGRESS OF THE COLONIES.—One million of fruit-bearing trees have just been planted at the Colony of Ekron.

CITRONS, large quantities of which are shipped to Europe for the Jewish festivals, are now to be planted at Jaffa. Last year some 4,000 tons were sold from one central depot in Trieste!

SILK CULTURE.—The experiments recently made at Rishon le Zion in the cultivation of silk have been successful. Mulberry trees are now being planted, not only in that colony, but in several others as well.

THE HARVEST.—We mentioned last month the fact that the harvest was rather above the average this year. This referred only to the grain, and some of the fruit. We understand now that, owing to the very heavy and exceptionally late rains and hailstorms (!) the vineyards suffered considerably.

BEEHIVES at Wadi Harim, another Jewish colony, have produced a very good quantity of honey. Ninety-two hives produced in two gatherings 678 retels of honey, or about 3,729 lbs., reckoning 5½ lbs. to the retel. Will some reader who understands bees inform us whether this is good or bad or indifferent?

PALESTINE EXHIBITIONS are continuing to be held in various places, and are creating much interest. Three were shortly held in the Isle of Man, and resulted, not only in creating much interest in the Holy Land, but in producing a handsome sum of money towards the Samed Hospital for Poor Jews. Two more have been held in Blackburn and Chester, and although the largest Halls had been secured, they were often uncomfortably full, whilst in the latter place the doors had to be closed one evening, and numbers had to go away disappointed, without being able to get in.

EASTWARD-HO! EASTWARD-HO!—This seems God's plan and purpose concerning Israel. Nearly every steamer reaching our shores brings back the sad, disappointed wanderers from America. They have found that, in spite of the support of millionaires, they cannot succeed, and they take the very first opportunity of returning, hoping to settle in Palestine. God is giving His people many an object lesson to-day to show that He needs not the great and mighty to help Him in furthering His plans and purposes, He can do without them; and He is doing without them.

THE JEWISH TECHNICAL SCHOOL IN JERUSALEM.—This useful institution trains young Jews to some useful trades. The machine shop in particular deserves more than a passing notice, as showing what class of work is needed in modern Jerusalem. In this shop are made, pumps, steam engines, connecting rods and cranks of printing machines, iron tanks, tools, &c. The foreman says, "The sight of a small steam engine, made by the pupils working at a regular speed and puffing out the exhausted steam, and of a pump forcing the water to a great height, continually excites the curiosity of young scholars." Two apprentices recently left, and took with them as certificate of capacity, a complete set of fitter's tools in cast steel of their own make.

JEWISH HOSPITALS IN JERUSALEM.—While our Mission Hospital is being so greatly owned and blessed by God, it is strange that one of the most important Jewish hospitals is in low water through lack of funds. They are now appealing to their wealthy brethren for support, and the motive of their appeal is to prevent Jews in their distress from applying to the Mission Hospital! "If God be for us, who can be against us?"

A JEWISH TRAINING FARM IN PALESTINE.—The Chovevi Zion held a special meeting recently, "to consider a proposition with respect to a farm for training Jewish agriculturists." This is another step in the right direction.

WHAT MEANETH THIS?—On *Josh-Hashanah*, the Jewish New Year, nearly 8,000 Jews and Jewesses filled the vast Assembly Hall in Mile-end-road, London, which had again been lent to the Jews for their religious services. The service is a long one, lasting many hours, and the climax is reached when, at its close, all rise to their feet to hear the blast of the *Shopher*—the trumpet of ram's horn. The moment the sound had died away, up rose the expression of hope from 8,000 lips and hearts, "This year in captivity, next year in Jerusalem." It sounded like the roar of thunder, like the sound of many waters. No one could doubt the genuineness of that cry. Will they be in Jerusalem next year? Events move so rapidly to-day. Things that seem quite out of the question to-day may have passed into the pages of history to-morrow. Let all devout and ardent Christian Zionites pray, "Thou wilt arise and have mercy upon Zion, for the times that favour her, yea, the set time is come."

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JEWISH VINEYARDS AND JEWISH WINE.—Amos foretold (ix. 14) that at the coming restoration Jews should "plant vineyards and eat the fruit thereof." It may of a truth be said "this day is this Scripture fulfilled in your ears." The colony Rishon-le-Zion, near Joppa, has been so successful in the vine culture, and in the making of wine, that large quantities were shipped to many countries, England included, for use by Jews at their recent festivals. So the Palestine wine was actually used not only in Palestine but by scattered Jews in the land of their dispersion.

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A CURIOUS PROPHECY.—In Isaiah xvii. 10, 11 we have a curious prophecy concerning vine-slips brought from a strange land, and planted in the Holy Land. A friend from Dublin reminds us of the millions of strange slips brought over from America, and planted by the Jewish colonists. It is reported that these "strange slips" do far better than the native slips.

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PRODUCTS OF PALESTINE.—We understand that large consignments of wine and honey are on their way to England from Palestine. The honey is the "Orange Blossom honey," from Joppa, and the wine comes from the Rishon le Zion colony. The wine, it is believed, will be used by ardent "Zionites" for the Lord's Supper.

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JEWS AS FARMERS.—We find as we grow older that we have much to unlearn. And perhaps on no subject have we so much to unlearn as on that of the Jewish people. We thought Jews could not be farmers; now we find that they are succeeding in the Holy Land, and Dr. Kranskopf, the American Rabbi, who recently visited Russia, reports that Jews have been successful as farmers for many years past in Russia. He visited some of the thirty-nine agricultural colonies in South Russia, and speaks of them with the highest praise; and adds that "equally flourishing colonies exist in other parts of Russia, and that some of them have been in existence for almost a century."

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ERRONEOUS STATEMENTS ABOUT PALESTINE.—How careful we must be in accepting as facts statements which appear in various papers concerning the colonisation of Palestine, is amply illustrated this month. A few weeks ago the Rev. Haskett-Smith wrote a series of interesting articles in *The Jewish Chronicle* on the subject of the colonisation of Palestine by Jews. He stated nothing new that was not already known to readers of *THE MORNING STAR*. But there was one paragraph I read with astonishment and even dismay. He said that the Syria Ottoman Railway Company had come to grief, and that "four hundred Italian navvies and railway labourers were in a state of destitution and starvation in Haifa, owing to the stoppage of the works." Now Mr. J. R. Pilling, the promoter of this railway, writes to contradict this statement as without any foundation. It appears that fifty foreign labourers had voluntarily presented themselves for work on the railway. It also appears that the contractors failed, and left the workmen unpaid. The council, however, ordered immediate payment to be made to all the workmen. These two facts were probably stated to Mr. Haskett-Smith in a not very distinct manner, and may have been misunderstood by him. But it only shows how careful one must be not to believe all one reads in print.

PROGRESS OF THE RAILWAY.—Mr. Pilling says that the construction of the railway has now been resumed. There was some delay, owing to the failure of the contractors. But work is now being pushed forward, and the first section of the railway, from Haifa to the River Jordan, will be opened by June next.

JEWISH MISSIONARY NEWS.

THE NEW TESTAMENT IN ROME.—Mr. Arias says:—"One day I was at the market, and had a conversation with a Jew about the Messiahship of Christ, in which he said, 'Is it true, that for hatred against Him our rabbis put Him to death? This proves to me how the rabbis have deceived us about Christ, and do still deceive us.' Another day I found him going about the town with his wares. When he saw me he stopped, and drew out of his pocket a copy of the Gospel of St. Matthew, which I had given him, and said, 'This book pleases me so much that I keep it in my pocket to read when I have nothing to do. In the evenings, when I am with a friend, we read it aloud.'"

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THE JEWISH MISSIONARY CONFERENCE.—We are very grateful for the encouraging letters we have received from some of our readers. We hope shortly to issue a circular, and would ask all our readers to help to circulate it far and wide. Unfortunately, owing to a variety of circumstances, the conference will be held, God willing, in the autumn of 1895, instead of in the spring. We feel it will give all God's children, especially those coming from abroad, a better opportunity of being present if we gave them a longer notice. We would invite all our friends to pray for a very great blessing upon this undertaking. It should be an epoch-making event in the history of Jewish missions.

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CHILDREN'S WORK FOR ISRAEL.—Last April a proposal was made at a large children's meeting in Liverpool that they should "adopt" a Jewish boy and girl in the Jerusalem Schools, the cost being about £20 each. Many friends of Israel seemed to think it almost impossible that children could do so much, but six months later, at the half-yearly meeting for the opening of the boxes, it was found that the dear children had collected nearly £30!

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SPECIAL sermons were preached during the Jewish feast of Tabernacles in Whitechapel Parish Church. The services are in Hebrew, the sermons in German and Yiddish respectively. These services are unique. It is a common occurrence to see from three to six hundred Jews in that church, following the service and listening most attentively to the sermon. Who could have ever expected such things in the early days of Jewish missions?

\* \* \*

*The Jewish Missionary Intelligence* says:—"The Rev. A. Bernstein lately completed the revision of the Yiddish translation of the Psalms, which required a good deal of attention and study. Though this was a voluntary labour, it was a most important missionary work, in that it gives to the Jews the Word of God in a language which they can perfectly understand. The Psalms issued by Mr. Bergmann in a small size will be largely circulated among the foreign Jews in London."

\* \* \*

THE LONDON JEWS' SOCIETY.—We are glad to hear that the heavy debt of £5,000 is almost wiped out. The contributions received up to November 15 amounted to over £4,000. Will some readers of *THE MORNING STAR* help to wipe out the remaining debt, so as to free them before the close of the year? "Their debtors ye are."

\* \* \*

ERRATA.—A correspondent draws attention to two mistakes made in last month's article, "The Story of the Hebrew New Testament," and we are very grateful to him for kindly correcting us. He informs us that the Rev. O. H. Reichardt was not a Jew, but a Gentile; also that it was he who added all the marginal references in Hebrew, and not Mr. Margoulouth, as stated in our article.

PUBLICATION ANNOUNCEMENTS.  
OUR FIRST VOLUME.

As announced in the last issue, the VOLUME FOR 1894 will be ready directly this number is in the hands of the readers. Very many subscribers and friends have already ordered copies, and we venture to ask all who have not done so, and who desire to possess in a permanent form the valuable papers which have appeared during the year, to order it at once. As before mentioned, we are sure that as presentation books to friends at Christmas and the New Year, they will be eminently appropriate.

The volume will be published at 2s. in ordinary cloth, and at 3s. in superior binding, gilt edges. The book will be sent post or carriage free upon publication.

To encourage the distribution of the book we will supply  
12 copies at 2s. for 20s., carriage paid by purchaser.  
8 copies at 3s. for 20s., " " "

RENEWAL OF SUBSCRIPTIONS, 1895

THE publisher will be very much obliged if the subscribers would very kindly renew their subscriptions for the coming year, and remit the amount at an early date. This will save us very great labour in the matter of accounts. It is especially requested that all orders for this periodical, and all business letters in reference to the same, should be addressed to Mr. ALFRED HOLNESS, and NOT to the Editor. The kind attention of subscribers and correspondents to this notice will be a great convenience, and save delay in the execution of orders.

We have various articles by esteemed contributors and helpers unavoidably held over for insertion in future issues. God willing, we shall, as we have space, also publish many prophetic conference addresses delivered at Ealing, West Norwood, Birmingham, and other places.

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