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A Herald of the Coming

of the Lord Jesus Christ.

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## PREFACE.

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WITH true hearted thanksgiving to our God and Father we send forth our second year's volume of THE MORNING STAR. Acknowledging His gracious Hand in the wide-spread interest which continues to be manifested, we desire at the same time to express our gratitude to the many thousands of our subscribers and readers for all their kindly co-operation in spreading the good news of our Lord's near return. It has become understood by very large numbers of them that, as they look forward to the handsomely bound volume at the close of each year, there is no need for them to *file* their monthly copies. This enables them to pass these on to others, and so largely to increase the circulation among numbers of people who would not otherwise see our valuable paper. For this we specially thank them.

We cannot send this new volume out without expressing also our warmest thanks to our many able and Spirit taught brethren who have so unweariedly and lovingly given so much of their time and labour *freely* to contribute to the pages of THE MORNING STAR. Their present reward is in the assurance that their writings have taught and comforted very great numbers of the Lord's *little ones*; their fuller reward is in our Master's Hand, and waits the great coming Bema day. Our prayer is "The Lord remember it to them and abundantly reward them in that day."

BLACKHEATH,

December, 1895.

R. McK.

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# The Morning Star.

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1895.

Our Motto.

**"NOTHING SHALL BE IMPOSSIBLE UNTO YOU."**

(MATT. XVII. 20.)

Is not this a magnificent promise to take with us into another year? It is pledged to us by Our Lord, and the only condition is "FAITH IN GOD." The past year has been one of marvellous grace and blessing. May the present superabound to the glory of God by Jesus Christ! "NOTHING IMPOSSIBLE!" What unheard-of blessing it would bring to us; what wonderful lives we should lead, what wondrous blessings we should become to others! A truly blessed New Year! Why not? Paul the Apostle is still crying aloud to us in the spirit, "When I am WEAK, then am I STRONG; I CAN DO ALL THINGS through Christ that strengtheneth me." (Philipp. iv. 13.) Not that there may be glorying in the flesh, but rather glorying in our infirmities that "THE POWER OF CHRIST MAY REST UPON US." (2 Cor. xii. 9.)

LET the readers of THE MORNING STAR remember with praise and gratitude to God that *this* has been the great secret of its marvellous success in the year just closed. In ourselves we have been weak, but it has been "WEAKNESS LEANING ON HIS MIGHT." Our resources are not of this world. To back us we have neither wealth nor position, nor human wisdom, nor earthly power. Yet, look ye, God has blessed us. Month by month "His

grace has been sufficient for us; His strength has been made perfect in weakness." Storms of opposition have moved us only so far as to teach us our greater need of God, and have our faith rooted only the deeper in His love. As we face the future "TILL HE COME," let us together encourage ourselves in the Lord our God. He is faithful.

LET every one of our readers ask God to speed the course of THE MORNING STAR more than ever, and let everyone trust Him to do so. Then we shall be in our thousands a united band in this part of our Lord's work; and as we tell out what our blessed Master is doing for our souls in the truth given to us, thousands more shall be added to our band, and this little herald of our Lord's coming shall go forth on a wider circuit, and bring light and joy to many hearts, which know not yet the gladdest bit of all this glad tidings.

Two things have become very apparent to us during the past year. One, the great need of this special line of truth; the other the preparedness of many thousands to receive it. It was not in vain that the Spirit of God put it into our hearts to devote a magazine to the proclamation of prophetic truth. One short year's experience has abundantly proved that the hour for such had come, and confirmed us in the belief that we were specially called to the work, while from all quarters has come, and still comes, praise to God that the truth taught has supplied a long felt want to many, while to large numbers it has been a revelation of the hitherto unknown which has transfigured their whole lives. And no wonder! As we look back to our Christian life of years ago we wonder now whatever we could have done without the knowledge of the BLESSED HOPE. At best the life of the Christian without it is like a bark driven hither and thither on the wide waste of waters which we try our best to guide and, oh! so vainly. But now—"which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil" (Hebrews vi. 19), and we are riding at anchor. The darkness may deepen, the winds may roar, the waters may rage, but our anchorage is trustworthy and our anchor is firm. Indeed, it is just because we have come to times when everything here is faster and faster becoming unstable that this blessed hope has been revived in the

hearts of God's children with fresh and ever-increasing power by the Holy Spirit.

THIS connection with the truth, which we are specially called to proclaim, must not for a moment be lost sight of. Otherwise we may become as mere idle dreamers; and our lot is cast in times when the dreamer must very soon be rudely awakened. The separated character and condition of all true Christians from "this evil age," this untoward generation, is becoming increasingly apparent. If we are living in the presence of our Lord, earthly things are drifting from us. The failure of earthly plans and the disappointment of earthly hopes, which at one time would have perplexed and greatly grieved us, are now understood in the light of God's great purpose for us, His heavenly people, and we rejoice, even in tribulation itself, with exceeding joy as we behold the end of our faith and the consummation of our hope. To us earth's glory is a very tarished thing and a very fading thing, and earth's sorrows and sufferings are "not worthy to be compared with the glory that is just about to be revealed in us." God be praised that ever He revealed to us this wonder-working hope!

A CHILD of God, passing through the furnace and writing cheering words concerning the increasing circulation of THE MORNING STAR, says: "I never cease to thank God for the clear and Scriptural teaching it contains month by month. It has been of unspeakable blessing and comfort to my own heart in a time of great and heavy sorrow, and I have always realised a very real guidance by the Holy Spirit in the different articles." A dear fellow in the Cameron Highlanders sends word from Malta: "How I do look forward to receiving THE MORNING STAR! And when I have received it, how I do love to get away to have a quiet read! I get so lifted up." Another in the Medical Staff Corps has been delivered by means of its precious truth from the fear of the Lord's advent, which, till now, thanks to the un-scriptural teaching, had been a torment rather than a pleasure to him. These are specimens of what has been done in thousands of cases in all parts of the earth, and the knowledge that there are many, many more of the Lord's dear ones waiting thus to be taught and cheered, and "lifted up,"

should surely encourage us to help one another by earnest prayer and effort to increase the circulation of the magazine.

OUR readers will be glad to know that there has been an extraordinary demand for the past year's *volume*. The binding and style of the book is much appreciated, and it is with thankful hearts that we hear praise from all sides. The demand was so great both for the annual volume and for the December number of the magazine that our publisher found it altogether impossible to execute orders with the usual promptitude. There is now, however, a reprint of *all the numbers*, and from this date orders for the yearly volume can be executed without delay. We anticipate a very great increase in the demand for this January number of 1895, and an edition of forty thousand has accordingly been prepared. God honours a *daring faith*. This we have often proved, and now that we know that we are in the *line of His purpose*, and that we are following His leading, we *dare* to trust Him more and more. Hallelujah! The Lord our God is with us.

THE words of God, "We shall not all sleep" (1 Cor. xv. 51), remind us that very many of the saints have fallen asleep, and that day by day some of us are departing "to be with Christ." The time of our Lord's coming again is most surely near at hand, and one of His devoted servants is in the habit of saying that, though upwards of seventy years of age, he does not yet despair of escaping the "dishonour of the grave." Nevertheless, let not any child of God count it a hard or strange thing to go to be with Christ; and if it should be His will that we should have to lay the body of any whom we dearly love into the ground, even at the grave-side, THE HOPE will quiet the throbbing of the sorrow-stricken heart, and touch the darkest cloud with glory. For we "sorrow not even as the others who have not the hope." (1 Thess. iv. 13.) Nay, not even as in the case of dear Eustace Maxwell the home-going is rough, and, as the world would say, terrible.

A VERY bright and devoted young life was that of Mr. Eustace Maxwell. The eldest son of the Rev. D. A. Maxwell, Vicar of St. Silas', Handsworth, Birmingham, he had just finished his first term at Cambridge, and on his way home on Saturday, 22nd December, was one of the passengers killed in the train wrecked at Chelford. He was a true Christian, full of courage for his Lord. He was one of the very earliest subscribers to THE MORNING STAR, in which he was deeply interested. Looking

forward to medical mission work if the Lord should still delay His coming, and waiting with glad heart for this great event, he has been suddenly, and in a moment, taken to be with Christ. Now in fuller companionship with his Lord, he is still waiting, with the whole redeemed Church, for the fulfilment of her one great hope, and by and bye, it may be in a few hours, God will bring him to us with Jesus our Lord. (1 Thess. iv. 14.) Holy, blessed, joyous hour. Oh! that it were here. Let the sure hope have its fullest weight and power in such hearts and homes as mourn most. The holding of it in reality, the teaching it widely, are God's sure modes of binding up the broken hearts of bereaved saints "in sorrow not like those without THE HOPE."

IN another part of the paper will be found a most interesting narrative of the conversion of Israel Sunlight, a Jewish rabbi. It is another proof of the importance of our magazine, and of its widespread influence, that the rabbi, *before his conversion*, was a reader of THE MORNING STAR, and was deeply interested in its pages. Let our readers please remember much in prayer this part of our work. We are writing for large numbers of Jews who are as yet ignorant of the very purposes of their own God, the God of Abraham and of Isaac and of Jacob, the God and Father of our Lord and Saviour Jesus Christ. They are ignorant of these purposes, because they have not yet in reality and in truth turned to the Lord. The veil is upon Israel's heart, but when that heart "shall turn to the Lord the veil shall be taken away." (2 Cor. iii.

15, 16.) Their God and ours has been pleased to make Jesus Christ the way unto *all* salvation and unto all the knowledge of His purposes and ways. Without Jesus, Israel can never have the place of national greatness which has been promised to it. Going about to establish their own righteousness they have failed to submit themselves to Christ, Who is the righteousness of God for the sinful nation as He is for the individual sinner. (Romans x.) Not receiving Jesus as the Christ they are pouring into JEHOVAH'S LAND (Lev. xxv. 23) in their alienation and unbelief of heart, and in the furnace of the great tribulation they are destined to suffer their last great agonies preparatory to the coming of Jesus as their Deliverer. Thank God, to-day many of them are turning in heart to the Lord, and from them the veil is falling; but, besides this, we are reaching multitudes who may not as yet believe, but who may recall in the day of their coming calamity much precious truth which at present they reject. Let us therefore prayerfully "sow beside all the waters."

A YOUNG man in the capital of Burmah writes: "It is very delightful, helpful, and refreshing to read THE MORNING STAR, and it takes me back to the good old times when I heard such truths from living lips. There are two other witnesses to the truth besides myself in Mandalay and several others in various parts of Burmah. To them all, THE MORNING STAR is a very welcome friend, read with much joy and profit. May its beams shed their light in many hearts!"

"They shall be **ABUNDANTLY** satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." (Ps. xxxvi. 8.)

Ps. lxx. 10. Thou waterest the ridges abundantly.

Abundantly He watereth when once the plough hath wrought, In furrows deep across my life, a soil else fit for nought.

John x. 10. Life . . . more abundantly.

Abundantly fresh springs of life He giveth day by day, A well of life in my poor heart, Himself the Life, the Way.

Cant. v. 1. My myrrh, my spice, my honey-comb, my wine.

Abundantly He hath prepared the myrrh, the spice, the wine. Salvation's cup—my Master's cup—He gives; can I repine?

Cant. v. 1. Eat, O friends, drink, yea, drink abundantly, O beloved.

Abundantly, beloved, eat, yea drink, O friends of mine! 'Tis His own voice, His loving hand; I bow, I taste, I dine.

Eph. iii. 20. Able to do exceeding abundantly.

Abundantly exceeding all that we can ask or think, 'Tis His to give, and thus my life with His own purpose link.

Is. lv. 7. Our God, for He will abundantly pardon.

Abundantly the sunlit waves of pardon, joy and peace Come surging o'er my longing soul in tides which never cease.

2 Pet. i. 11. An entrance shall be ministered unto you abundantly.

Abundantly an entrance soon administered shall be To my poor barque—storm-tossed, but safe at last—across the sea.

Ps. cxlv. 7. They will abundantly utter the memory of Thy great goodness.

Abundantly I'll utter now, ere thought and voice shall flee, The memory—exceeding sweet—of Thy great love to me.

1 Chron. xxii. 5. Prepared abundantly.

Abundantly! Abundantly! With Heaven's fulness fraught! Abundantly! Abundantly! Thy word transcends my thought.

## POSSIBLE—EVEN PROBABLE.

A Word for the New Year.

By PASTOR FULLER GOOCH.

WHAT is possible? We reply, it is possible, nay, even probable, that this New Year of Grace 1895 may witness the coming of the Lord for his waiting saints. To earnest students of the prophetic Word the question of our Lord's return is in no sense one of speculation, controversy, or curiosity, but one intensely practical, involving grave and momentous issues, not only for a distant future, but for the immediate present. Too many read and discuss subjects relating to the Second Coming of Christ without discerning their special solemnity, and peculiar bearing on the opportunities and responsibilities of the daily life. They regard them from a literary rather than a spiritual standpoint, and so while interested, it may be, in the theme, they are unsanctified by it, and fail to realise the imminence and reality which characterise it.

Nothing is to be more deprecated than mere intellectual acquaintance with sacred things, apart from practical and experimental consciousness of their value and import. Truth must occupy

## THE CITADEL OF THE HEART

as well as of the head, if it is to be of any real advantage or profit to a man. Speaking of the importance of taking heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise, the Apostle Peter says, "*in your hearts*, knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The difference is vast between knowing these things *in our hearts* and knowing them only in the head. O for

## MORE HEART ILLUMINATION

concerning our blessed hope. The Lord grant it abundantly this year to every reader of THE MORNING STAR!

## POSSIBLE.

It may well make the heart of the Christian leap for joy to realise the possibility of Christ's appearing to "His own" before the year has run its course. We cannot too strongly emphasize the fact that, according to Scripture, no event foretold in the Word of God as connected with the last days must necessarily transpire before the Lord takes His watchful saints to Himself. His coming *for us* is quite distinct from His coming *with us*. His presence in the air or in the ærial heavens is quite another thing to His feet standing on the

Mount of Olives. The first is a prelude to the second, one must necessarily occur before the other, and that so definitely as that an interval of to us uncertain, but lengthened, duration must occur between them—an interval long enough for the judgment of the *Bema*, the apportionment of reward or loss to each saint before the judgment seat of Christ, to intervene, followed as it will be by the presentation of them all to the Father in fullness of joy and perfection of character, and that by the marriage supper of the Lamb on high, from the celebration of which it is that He shall come, followed by the armies of Heaven. (Rev. xix. 7-11.) Wondrous events in relation to the Jews and to the peoples of the earth must transpire before He is seen by the world coming in the clouds

WITH POWER AND GREAT GLORY;

but we wait not for these, we wait for *Him*. His *parousia* is for us, the *epiphaneia* or manifestation of that *parousia* is for the Jew, and for the world (2 Thess. ii. 8) (Greek). Therefore it is POSSIBLE, to say the least of it, that this year, any day or hour of it, may witness His coming to receive us unto Himself according to His promise, made to all who hear His voice, and who are found watching for His approach.

## EVEN PROBABLE.

Many perhaps would go with the writer thus far, who would hesitate to advance further, and assert the probability of the case to be as real as its possibility. And yet a careful survey of facts, we are assured, warrants us to assert both. Scripture abounds with warnings and delineations concerning the "latter times," and the "last days." Our Lord Himself spoke of the time of the end, in terms which we cannot fail to understand, pointing out moral and ecclesiastical features by which it would be marked both in the church and in the world. The Apostle Paul in his letters to Timothy, as also Peter and Jude, are very emphatic in their testimony to the same effect. So that quite apart from Old Testament prophecies, bearing on Daniel's last week or heptad of years, there is much to indicate the approach of the end to which we hasten.

Coming events cast their shadows beforehand, and unquestionably the coming of the Lord does this now. Never has there been such a concurrence of facts corresponding with

## THE PREDICTED SIGNS OF THE END

as we see to-day. There have all along been prominent characteristics of the age developing themselves to the concern of the godly, one now, and another then, some here, and others there, but never at one period, and with such widespread universal manifestation, has there been

the correlation of signs we see now. In the church, apostasy from the truth, and worldly conformity of a most pronounced type; among the nations, commercially, socially and politically, confusion, perplexity, foreboding and fear; on the part of the Jews, a resuscitation, and a stirring among the dry bones, which cannot but be the precursors of renewed nationality, and speedy return. If these things be so, and who can deny that they are, what can we infer but that the immediate return of the Lord in its first stages of action is as probable as it is possible.

## WHAT THEN?

"Seeing then that ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness?" The Lord is manifestly in these days calling out a people for His praise, a people who will testify for His name, and stand on the watch-tower

AS ALIVE AND ALERT IN HIS SERVICE.

The great question is, are we writers and readers of this journal among them? Are our loins girt, and our lamps burning? Are we like unto men that wait for their Lord? We witness for an unpopular truth, and are on the side of a by no means popular cause. Christendom is far too self-satisfied with its vaunted organisations and boasted developments of thought, to care for prophetic truth, or to desire the personal return of the Lord. To be faithful to revealed truth is now to be narrow-minded, intolerant, and uncharitable. To watch for the Lord, as if He may at any hour appear to our joy, is to be a follower of old wives' fables, and to be charged as dreamers, or fools, deluded by empty signs, and worn-out fallacies. "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." All the more because we avow our sure belief in a returning Saviour, must we be wholly consecrated in heart and life to His call and claim?

The New Year calls on us to be more than ever firm and bold in testimony, true and fervent in heart for and unto the Lord, watchful and earnest in looking for His appearing. The Lord grant us one and all a revival of His own work in heart and life to the praise of His grace, that peculiar grace wherein He hath made us "accepted in the Beloved." We need to be more blessedly conscious and assured of our perfect standing in Christ, in order that we may be encouraged and animated to seek the attainment of those blessings which should be its outcome. It is

THE CONSTRAINT OF A SAVIOUR'S LOVE

which leads to true consecration and

devotedness. We long for Christ most intensely when we arrive at the consciousness that He longs for us. Only let us experimentally understand His "Father, I will that they whom Thou hast given Me be with Me where I am," and we shall soon cry, "Even so, come, Lord Jesus, come quickly." Thus shall our life be restful in His presence, trustful in His love, hopeful of His return, and bright with the expectation of His glory; yet at the same time patient if He still delay: we shall then be able to sing:

"Just when Thou wilt, O Bridegroom, say,  
'Rise up, my love, and come away!'  
Open to me Thy golden gate  
Just when Thou wilt, or soon or late."

## Birmingham Prophetic Conference.

### DIVINE WISDOM AND HUMAN FOLLY.

BY G. H. PEMBER, M.A.

(From a paper read at the Meeting.)

IN the case of Divine prophecy, the process of corrupting the Word of God has been complex and varied, its object always being to prevent men from receiving the predictions of God in their plain and natural sense, and so to deprive those predictions of their spiritual power. To this result Præterist and Post-millennialist, Historicist and Mystic, have all contributed, and dire has been the confusion.

But we need not despair. Let us rather ponder the words of the Lord Jesus to the disciples who were journeying toward Emmaus, and we shall both perceive the cause of all error, and be enabled to discern the narrow way of truth lying straight before us. "O foolish men," He said, "and slow of heart to believe in all that the prophets have spoken!" Slow of heart, not to understand, but to believe! For there has never been any difficulty in understanding the prophecies, if men could but have believed them; it is in that point that they have failed.

God's revelation of things to come predicts unwonted and supernatural events, the catastrophe of the present order of the world; and His ways of effecting His purpose are often perplexingly diverse from our ideas. Hence there is but one course open to us, to believe with the confidence of children whatever He has spoken, and to know that, however impossible it may seem to men,

HE WILL CAUSE HIS COUNCIL TO STAND

and His pleasure to be done. But the majority even of Christians seem to lack faith for this; and, consequently, they fritter away the supernatural in His revelation, and do not scruple to alter its arrangements, or to transfer its application and so to bring it into accord with their own notions of congruity.

The Præterist cannot believe that the Lord will return to the earth in glorious bodily presence, even as He ascended up into heaven. So he deliberately suggests that by "the coming of the Lord" we are

to understand the destruction of Jerusalem by Titus! Of what use is Divine revelation to one who can dare thus dishonestly to pervert the words of the Most High?

The Post-millennialist does not absolutely deny that the Lord will return to the earth in person; he is, however, sure that the great event cannot take place at any unexpected hour, but only in the distant future, at a time far too remote to make it a matter of concern to the present dwellers upon the earth. Therefore, he really sets aside the Divinely revealed scheme for one of his own devising, and, in defiance of Scripture, places the thousand years of the Millennium between himself and the Appearing. Hence he is compelled to make "the coming of the Lord" signify the death of a believer, and to understand many other phrases and passages in a non-natural sense—a practice which speedily reduces the whole Bible to vagueness and uncertainty.

The Historicist is displeased with God's arrangement in grouping so many predictions around the two advents, and does not think it right that the intervening space should be so neglected. Therefore, in accord with his own judgment, but without Scriptural authority, he distributes the woes of the end over some eighteen centuries. But the prophecies will not yield themselves to this treatment, and hence he also is forced to resort to strange devices. To contrive their extension over so long a period, he affirms that the God of truth always means a year when He says a day, and three hundred and sixty years when He mentions one! Then, because in the interval between the advents the earth has been visited by no such plagues as those which are threatened in the Apocalypse, he again teaches that God does not mean what He says, but that these supernatural plagues are merely figures of ordinary events in the history of the world the greater part of which are already past and gone! And so the

#### TERRORS OF THE BOOK OF JUDGMENT

are dissipated, and men are persuaded that God's wrath is not in proportion to the fear which His words inspire.\*

Lastly, the Mystic does not care to be troubled with anything that is external to himself: therefore, he so diminishes the terrible world-prophecies of the Almighty that they become little more than shadows of the sentimental perturbations in his own breast.

In our present conference we would, I feel sure, strive to avoid the errors of these diverse schools of interpretation, and we should study the Word of God with a solemn sense of its truth, in simple faith, praying that we may be enabled to believe all that the prophets have spoken, and may neither add to nor take from their words.

For God has not given His marvellous revelations in vain. And the perilous days in which we live, the decline of faith, the ominous appearance of all the signs of the end, and the consequent nearness of the time in which we must see our Lord, face to face, combine to urge upon us a more diligent and unbiassed study of those prophetic records, from which we may, perchance, at last bring forth what God has

laid in store for such a time as this—truth hitherto neglected, but which may now relieve our perplexities, strengthen our faith, and help to bring us spiritually unscathed through whatever may lie before us.

## Conference Addresses,

LANSDOWNE HALL, WEST NORWOOD.

### THE TYPICAL CHARACTER OF THE DAYS OF NOAH.

BY J. J. SIMS.

[Revised by the Speaker.]

WE have divine warrant for interpreting the Old Testament narratives as types, and even the meaning of the names may be rightly used as illustrative of spiritual teaching. We have the instance given to us in Melchizedek. His surroundings and antecedents are used as typical of the character of the priesthood of Christ, and the interpretation of the name is given and their order emphasized. For he was "first" King of Righteousness (Melchizedek), and then King of Peace (King of Salem), typifying thus the Great King-priest, who shall rule in righteousness first, and then peace follows as the result.

We thus find the historic parts of the Old Testament, which some who profess to be friends of Christ tell us are so many fables, full of types of coming blessing, and coming glory, and even, as we shall see, of coming judgment.

We will find the character of the types differ according to the character of the Book. For instance, we find the types of Genesis are dispensational and broad in character. The types of Exodus are connected with redemption and more individual. The types of Leviticus are connected with holiness, and are mainly used in the Epistle to the Hebrews. I only mention these three, as they will illustrate the manner in which the types are used all through the Word of God.

Genesis has been rightly called "the seed-plot of the Bible," for in it we find, either in type, or illustration, or precept, all the principles of God's dealings with man, from the beginning to the end of the history of man upon earth. It is well to notice that the six days of Genesis are connected with the re-formation of the earth after its creation: "In the beginning God created." An infidel once said to me in Canada, "Do you know it took eighty thousand years to form our coal-beds?" I answered, "The Bible does not say that God made the earth six thousand years since. You can have eighty thousand and a hundred thousand years on the top of it." "In the beginning God created the heavens and the earth." There is infinitely more in the first verse of the Bible than in all men's theories of cosmogony put together!

Which is more reasonable?—to believe "In the beginning God created," or to believe that, away back ages ago, there was a protoplasm which, by means of its environment, evolved itself into tadpoles, and so on upward until it reached man? If this is reasonable and intelligible, then I



had rather be a fool! I can see the reasonableness of Gen. i. I can understand that an Eternal and Almighty Being brought this universe into existence, and that He sits on the throne of the universe and controls it.

These six days of the re-formation of the earth are typical of the dispensations from the fall of man to eternity. The seventh day is typical of God's eternal rest.

The typical characters of Genesis, as a whole, correspond to these six days, and they are pictures of the dispensations. We find, for instance, the first dispensation from the fall to the flood; the second dispensation is represented by Noah; the third by Abraham, who becomes a figure of God's dealings with Israel. Isaac raised from the dead, in figure, and afterwards marrying Rebecca, who is brought to him through the wilderness by Abraham's servant, is a picture surely of Christ, the resurrection man at the right hand of God, and the bride, Rebecca—a beautiful picture and type of the Church. Then, again, Jacob becomes a figure of Israel in their coming tribulation, especially connected with the dispensation to follow this present one. And there is no more beautiful picture in all God's Word, of Christ in His coming power and presence, than in Joseph down in the land of Egypt—the second man in all the land, and the man through whom all blessing had to come. Joseph reigning thus with his bride over the land of Egypt—is not this a picture of that blessed time when Christ will reign with His Church over the earth?

Now we come to the typical character of the days of Noah. There are two men who figure there—Enoch and Noah—and you will find these two men are distinct types.

Enoch's history is very brief. "Enoch walked with God." Jacob had a long history because he so frequently walked away from God, and therefore it takes a long time to follow his wanderings. But Enoch's wanderings were few.

Enoch was also a prophet. He had the mind of God. And what a solemn prophecy his was; a wonderful prophecy looking through the long corridor of time, until the Lord Himself would appear from heaven, descending with His angels, taking vengeance on them that know not God.

Then Enoch went away from this earth in a very strange fashion. He went out for a walk one day and he never came back. It was a grand walk he had, for he walked right into heaven.

Enoch is, therefore, a type of the saints saved in the present dispensation—these days of the Holy Spirit, this time that is based on the death and resurrection of Christ, and His consequent ascension to glory. Christ is now at the right hand of the Father. He has gone into heaven and has given the Holy Spirit, and those who are saved in this dispensation form what is called in Scripture "the Church of the living God."

Enoch is thus a type of the Church; first, in his name. *Enoch* means *dedicated*, or *set apart for God*, and the Church is set apart in a very special way for God. Enoch is also typical of the Church in the character of his walk. It was a separated walk; he "walked with God," and so the Church

of God as God sees it is walking with God. Thank God! "the gates of hell shall not prevail against it," and the Church of God shall go away from this earth into yonder glory as a Church that is "without spot or wrinkle." Do not let us forget that though failure may be round about us on every hand, God's purposes and counsels will never fail. The Church of God is walking this earth to-day, a people separated to God, and by and bye, when it is complete, it will be caught up to heaven.

Now we find, as I have already remarked, that Enoch was one who had God's mind and told of the coming judgment. And so the Church of God, true to its mission, has been telling of coming judgment. There is a distinction between the *profession* of Christianity and Christianity, between the Church of God and those who merely profess to belong to the Church. The Church of God is composed of all true believers in the Lord Jesus Christ, by whatever name they may be called. Wherever there is a soul born again, and so indwelt by the Holy Spirit, there you have a member of the Church of God upon earth; and to the Church has been given the oracles of His Word. As Enoch had the prophetic word, so also the Church of God has it. It is one of our high privileges that God has given us the prophetic word concerning, not only ourselves, but future days of judgment and blessing. The reason He has given it to us is found in our Lord's own words, "I call you not servants, but friends, for whatsoever I have received from My Father, I have made known unto you."

Again, Enoch is a type of the Church, in the way the Church is to be taken from this earth. Enoch went to heaven bodily, and the Church is also going to Heaven in the same way. Enoch was caught up, and the Church will also be caught up. That is what we are looking for to-day. "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. 17.)

I now come to the consideration of Noah as a type. After the Church has gone, God is going to deal with His ancient people. Israel, and a remnant of Israel are going to be saved to pass through the great tribulation, of which the Flood of Noah is an illustration and type. Just as Noah passed through and over the waters of the Flood on to a new earth, so a remnant of God's ancient people will go through the great tribulation to the millennial earth of blessing.

We find, next, in connection with the days of Noah, what the Lord Himself has told us as to their character. "As it was in the days of Noah, so shall it be also in the days of the Son of Man, they did eat, they drank, they married wives, they were given in marriage, until the day Noah entered into the ark, and the flood came and destroyed them all." You will notice the Lord goes on to say, "Even thus shall it be in the day when the Son of Man is revealed"—not when the Lord *comes from heaven* for His saints, but when He *is revealed* with His saints. And this tells us that the days of Noah are illustrative of the days of the great tribulation. I find no authority in God's Word for looking for signs, and no authority for expecting the

coming of the Lord to-night, simply because there are some signs abroad in the earth. I am expecting the Lord on the simple ground of faith in His word. "If I go away, I will come again." It is my business to believe His Word even if all the signs were against His coming. At the same time we can take up the study of the days of Noah as an illustration of what will bring on "the Great tribulation."

Sometimes as I have looked at the great river Niagara, the thought has occurred to me that it is an apt illustration of this. After the river flows out past the city of Buffalo it passes down to Grand Island, which divides it in two. Before reaching the rapids a mile below Grand Island, the river flows down smoothly, but it is tremendously dangerous, and through the smooth surface hundreds of lives have been lost. Over and over again men have tried to row across in boats, but suddenly the mighty current has caught hold of them, and they have gone down through the rapids and over the precipice!

The world has just got into the place where the currents are setting in rapidly and surely towards the great catastrophe. It is "Grand Island" with the world, and they little dream of the mighty rapids and cataracts of the judgments of God Almighty they are so swiftly nearing. May they be awakened!

The days of Noah, then, are typical of the coming time of tribulation. In the days of Noah they did not believe the flood would come, and therefore they had a fancied but false security. And so the Lord tells us "When they shall say, Peace and safety, then sudden destruction shall come upon them."

In the next place, the days of Noah illustrate the rapid growth of the evil to be manifested in the last times. "God looked upon man and found every imagination [or conception, it is a very strong word in the Hebrew] of the thoughts of his heart was only evil continually." Men had at that time just the very principles that are gaining ground to-day. "The sons of God saw the daughters of men that they were fair." I am going to use this as an illustration. I believe that these sons of God are "the angels which kept not their first estate," and who are now in chains. The devil is not in chains just now, nor in hell yet at all. As a matter of fact, he is now "the prince of the power of the air" around and above us. "The sons of God saw the daughters of men." Those who stand on God's side are going to mix with those who stand with the world. Whenever you have a mixture of the Church and the world, or God's people and the devil's people shaking hands together, you have simply that which Satan can smile upon and which God grieves over. If we want to have power with God the pathway is written down in God's word as plainly as possible—"Be ye not unequally yoked together with unbelievers," and "Have no fellowship with the unfruitful works of darkness." May we be truly separate to God.

But again, in Gen. vi. we read, as it is translated in the Revised Version, "The Nephilim were in the land in those days," evidently referring to evil spirits, and this is surely characteristic of our day. The growth

of spiritualism has been marvellous within the last twenty years.

Then, in the family of Cain the very meaning of the names gives us the course of the world and its moral character. There are six names, six being man's number, always working but never reaching perfection.

Cain means "gotten," and speaks of the principle of covetousness that controls the world.

Enoch means "dedicated," and speaks of the world fully set in its downward course. The result is told out in

Irada, which means "wild ass." That is, the ungovernable nature of fallen man is thus expressed: Civilise him, educate him, and he, "like a wild asses colt," will manifest his true, ungovernable character. And so Mehujael, "smitten of God," tells of the judgments of God that always follow.

In Methusael, "man of God," and Lamech, "the strong one," we have a figure of the Beast and false prophet of Revelation: the two men in whom the iniquity of man will be headed up in the coming time of judgment.

From what we have seen, how clearly is manifested the solemn fact that the world around us is ripening for judgment! The days of grace have nearly gone.

May the hearts of all the Lord's people be stirred up to seek those who are still out of the ark of safety. The great event we wait for is the coming of the Lord for His saints. The open door of this age will then be shut. Inside, the feast! Outside, the wail of despair!

"There shall come a night, of such wild affright,  
As none beside shall know!

When the heavens shall shake, and the wide  
earth quake

In its last, and deepest woe!

The children of day, are summoned away,  
Left are the children of night;

Sealed is their doom, for there's no more room,  
Filled are the mansions of light.

What an awful cry shall rend the sky:  
'Open to us, O Lord.'

O ye sinners yet, ere the door be shut,  
Let that cry in faith be heard!

And then, in that night, of such wild affright!  
As none beside shall know!

You shall calmly rest on His gentle breast,  
Far off from this world's last woe!"

## West Norwood Conference.

### WAITING, WATCHING, AND WORKING.

BY THE REV. J. G. TRAIN.

[Revised by the Speaker.]

THE subject on which I have been asked to say something is "Waiting, Watching, and Working." May we just remind ourselves of some portions of the Word of God which concern all these matters. Look, for instance, at 1 Thessalonians i. 9, 10, the Apostle's description of what conversion had accomplished in the Thessalonians: "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,

Whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

Let us look at another portion, 2 Cor. v. 6-10: "Therefore we are always confident

[always of good courage], knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight :) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour that, whether present or absent, we may be accepted of Him. 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." And let us remind ourselves of some words of the Master Himself, in St. Luke, xxi. 34-36: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares; for, as a snare shall it come upon all them that dwell on the face of the whole earth. 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." One passage more, St. Luke, xii. 35-37: "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. 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."

#### WAITING, WATCHING, WORKING.

It is very evident, even from the portions of Scripture we have now read, that there is much in the Word of God concerning all three. Each believer is called to wait, and to watch, and to work. Perhaps some Christian may have taken exception to the order in which these exercises are named in the title of the subject now before us. Perhaps some would be disposed to give the first place to work, so that the order would then be working, watching, and waiting. I believe, however, that the more careful regard we pay to the teaching of the Word of God concerning the subject before us, we shall find that the order of our title is the order of Scripture, that waiting precedes watching, and that both precede working; and perhaps, indeed, more real results would attend our working if we knew more of what the Lord intended by waiting and watching.

Let us look, then, at these three things in their order. *Waiting.* Of course you recognise that there are a number of senses in which we are called to wait. Let us not ignore, even in this meeting, the primary sense in which we are called to wait on the Lord before we ever think of working for Him. Our working will be to very little purpose unless we know what it is to wait on Him. And amid

#### THE MULTIPLICITY OF SERVICE

that characterises Christian life to-day I am sometimes apprehensive that a spirit of worry is creeping in, owing to the fact that the balance between waiting on the Lord and working for Him is not maintained. Perhaps we should need to *toil and drudge* less if we waited a little more.

I was very much struck, when reading

the biography of Gilmore, of Mongolia, by a reference to his experience in later life. He had the frankness to allow that early in his career he had made a mistake. The way in which he acknowledges the mistake is exceedingly ingenuous. He says: "I worked, oh, so hard! and so much! and I asked God to bless my work! Now I try to pray more, and get more blessing, and then work enough to let the blessing find its way through me to men." Such, brethren, is the Divine order. Before ever we think of working for the Lord, or doing the work of the Lord, let us recognise that we have need to wait on Him, or we shall be devoid of the strength in which the work has to be done; for it is still true "they that wait upon the Lord shall renew their strength." I might just add, if one might borrow an illustration from the analogy of sleep, that as in sleep we want to have unbroken rest in order to refreshment, so in waiting on the Lord we want to have seasons of uninterrupted fellowship with Him in order to

#### THE RECEPTION OF TRUE STRENGTH.

So, just as when we can speak of enjoying sound sleep we are in a happy case physically, when we can speak of enjoying *sound* communion with the Lord, we are indeed in a happy case spiritually.

But, of course, brethren, it is not in this sense only we are called to wait. We are called to wait *for* the Lord as well as to wait *on* Him. Scripture is perfectly explicit as to this. The Apostle Paul tells the Thessalonians, as we have seen, in writing to them, that what conversion had accomplished in their case was, they had "turned to God from idols, to serve the living and true God, and to wait for His Son from Heaven." The balance was maintained by them between these two; they had turned to serve the living and true God, actually to *slave* to Him, as the word implies, to render Him service that in some respects was painful and cost them much. And at the same time, while they served the living and true God, they had the longing and the alertness that led them to wait for His Son from Heaven. If you ask, what possible bearing could their waiting for His Son from Heaven have on their service, I think the answer is not difficult to find. I believe that just as if we do not wait on the Lord we shall miss strength for service, so if we do not wait for Him we shall miss the proper motive.

*Why am I working?* With what end in view? For whom? Is this not the answer: "We labour that, whether present or absent, we may be accepted of Him?" Otherwise we may be sure the wood and hay and stubble, instead of gold and silver and precious stones, will get into our work. There is nothing like the appreciation of the truth that the Lord is going to reckon personally with His servants for what they have been doing, for leading *them* to put into their work the material that He will approve. And, perhaps, I should add this: sometimes we work in such a fashion as to suggest that we are going to accomplish all that has to be accomplished. We give the Lord a small place, we leave Him little to do. Now, the truest attitude for us to take is that of those who acknowledge that nothing they can accomplish will properly fulfil the

programme He Himself has announced. He must come to

FINISH THE WORK, AND HE IS COMING,

and we are encouraged to persevere in what work is appointed us in the present, by the knowledge that He is coming, and we cry, even when we are most weary under the great discouragements to which we are subject, "Come, Lord Jesus, come quickly."

But we are called not only to wait on the Lord, and to wait for Him, but we are also called to watch. You will not gainsay that statement. There are abundant Scriptures to show that our calling is to watch as well as to wait. Waiting may degenerate into something stocial, may it not? Folks may wait and seem to be the subject of a certain measure of drowsiness even while they wait. Work may be done as a matter of routine, and those who do it may claim that even while it is being done the Lord is being waited for. But the Lord has called us to do more than wait. Has He not called us to watch also, to be on the outlook? When the Lord says, "Watch!" He means keep awake; be on the alert; be on the outlook; rise on the tiptoe of expectation. When in the Epistles, where this matter of watchfulness is enjoined upon us, what is suggested is that the

GREAT FOE TO WATCHFULNESS

is drowsiness. You remember how the Apostle Peter says, "The end of all things is at hand; be ye therefore sober, and watch unto prayer," implying that there will be no watchfulness worthy of the name unless there is sobriety, and that there is nothing in which watchfulness will so much show itself as in the maintenance of the exercise of prayer.

You remember how, in the Epistle to the Thessalonians, these words occur: "Let us not sleep as do others, but let us watch and be sober." And so we are called to do more than wait for the Lord; we are called to watch for Him; we are called to be on the outlook. We are called to go to the window, are we not (as we have been permitted to do this morning) to look through the clear glass of the Word on the facts of history, and to consider what testimony these bear to the nearness of His coming. We are called to watch. Who of you, having a friend at a distance, and being aware that he must soon return, does not, the nearer the time of his coming approaches, busy yourself in preparing for his reception, and even wistfully look for his appearing. As we love the friend who is absent, but who has told us that he is coming back, we watch for, as well as wait, his coming. Ah! if Jesus has the supreme place in our affections, do you not think we shall be found at the window of expectation, looking out to see if there are any signs of His coming? Shall we not render obedience to this word of His, to watch as well as wait?

But let us not forget that there are foes to watchfulness. The Lord Himself has indicated what these are. He said to His disciples, you remember, speaking of this very matter, "Take heed lest your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares." It would

appear our hearts may be overcharged unless we are on our guard, and our hearts may be overcharged in a variety of ways. Some may yield to the temptations that are indicated by surfeiting and drunkenness, and others to the temptations that are represented by the cares of this life. But in whatever way anything is permitted to distract or burden or dull our spirits, and induce a measure of indifference to our Lord and to His coming again, we are subject to the very drowsiness He Himself has warned us against. Mayhap, as you find in many quarters indifference to the Lord's return, the reason is that drowsiness has crept into the Church, hearts are overcharged, and eyes are heavy. Now, to watch surely means to look

EXPECTANTLY, OBSERVANTLY, AND ARDENTLY,

"Looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." "To them that look for Him shall He appear the second time without sin unto Salvation."

May I quote here a sentence or two from a sermon of a preacher whose teaching was greatly esteemed in Scotland, in the days when I was a student? Commenting on the words in the thirteenth chapter of St. Mark, where the Lord says, "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," Dr. John Ker says: "The object of our Lord is, by telling us that the workmen are many and the watchman one, to impress this lesson, that while the mode of labour in the house may vary, there is something common to all who are in it—the duty of watchfulness. The porter must stand at the door of every heart while that heart pursues its work." "It is, in most cases," he adds, "a much harder thing to preserve this watchful heart than to have our hands busy with the work of the house, and therefore, probably the emphasis which our Lord puts on it—'He gave to every man his work'—'He commanded the porter to watch.' But, if attended to, it will bring its proportionate benefit. It will keep all wakeful, for nothing is so fitted to rouse from the lethargy that falls on every spirit as the thought of the day of His coming." Who can be insensible to the wisdom and fervour of these words? Truly our Lord has commanded us to watch, and we are clearly chargeable with disobedience and indifference if we fail to do so. May He deliver us from everything of drowsiness—from everything that would prevent our looking for him! The attitude which should always be ours is beautifully portrayed in one other sentence which I venture to quote from Dr. Ker's pages: "The Book of Revelation which concludes the canon of the Word shows the attitude of the Church, her eye searching the future, her arms outstretched in longing as His were in blessing, and the sigh breathing from her heart, "Even so, come, Lord Jesus."

And let it not be said that waiting and watching are foes to working. When I was in my first charge, a young woman in my congregation became engaged to a sea captain. I was aware of the en-

agement, but I took little thought of it, having a very small personal interest in the matter. Months passed, and the marriage did not come about, for the captain had not returned from sea. One evening the father of this young woman came to my house and told me that his daughter's marriage was to be on an early day. I expressed a measure of surprise and, I confess, of regret, for I was sorry to lose her as a worker in the church, and I spoke to the father as if he was almost to be condoled with! but I told him I should see his girl before her seaman husband came for her. I went. I did not find her dejected, and I did not find her idle! I found her singularly elated, for the hope of her life was soon to be realised; and singularly busy, too, for she was making every necessary

PREPARATION FOR THE COMING OF HER BRIDEGROOM.

And calling on her once and again, in the interval before the day of his return, I found her always busy and always glad, for the uppermost thought in her heart seemed to be, "he is coming." I frankly confess, what I saw of that girl's conduct taught me a lesson I have not yet forgotten—a lesson concerning the influence that the hope of the Lord's return should have on every loyal heart. Should that hope not cause us to be always busy, and always glad? How much there is to do in preparation for His coming! Who is the Bridegroom of our souls! How joyous the prospect that He is coming to take us to Himself for ever! Do waiting and watching for Him not consist with working? Should I not rather say: "Can such working be acceptable in His eyes that is not dictated by the longing that waits for Him, and the animation that watches for Him? May He Himself keep us waiting, watching, working, that when He shall appear we may have confidence, and not be ashamed before Him at His coming!"

"As you work, your heart must watch;  
For the door is on the latch  
In your room."

THE SECOND COMING OF THE LORD.

BY CHEYNE BRADY.

(Contributed Article.)

It has been revealed by the Spirit that God sent His Son from heaven to live and die on this earth, that "whosoever believeth on Him should have eternal life." Jesus Christ was born of the Virgin Mary, was crucified, buried, and rose again the third day. The disciples saw His ascension into heaven. All this is surely believed among us, but have you ever learned that

HE WILL COME BACK AGAIN?

You remember that night after the Last Supper when He washed the disciples feet and told them that He must leave them, how trouble filled their hearts.

To comfort them He 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. . . . I WILL COME AGAIN and receive you *unto Myself*, that where I am ye may be also." (John xiv. 1, 3.)

WHEN WILL HE COME AGAIN ?

(a). When the wickedness of man shall be great on the earth, and when the earth shall be filled with violence. When men are living only for pleasure and are fulfilling the solemn words of the Lord Jesus, "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of Man be." (Matt. xxiv. 37-39.)

Also St. Paul testifies: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. v. 2, 3.)

HOW WILL HE COME AGAIN ?

(b). Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. But the believers in Christ shall lift up their heads and rejoice, for their redemption has come. (Luke xxi. 28.)

On the Mount of Olives the disciples were assembled together with the risen Lord, giving them His last charge: "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me both in Jerusalem and in all Judæa and in Samaria and unto the uttermost parts of the earth. And when He had spoken these things, while they beheld, He was taken up and a cloud received Him out of their sight." He lifted up His hands and blessed them, and it came to pass, while He blessed them, He was parted from them and carried up into heaven, blessing them as He ascended. Quickly following on the blessing of the ascended Jesus, came the comforting corroboration through the heavenly messengers as to His return again. "While they looked steadfastly toward 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. (Luke xxiv. 50, 51; Acts i. 10, 11.)

And later St. Paul says, "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 [believers in Christ] which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.)

FOR WHOM WILL HE COME ?

For pardoned sinners who have accepted Him as their Saviour and are waiting for Him to take them to be with Him in glory. And secondly, for unpardoned sinners, who have despised His grace and refused His mercy, and who must now share in the awful judgments which are to fall upon the earth when the Church, which is all God's faithful people, is withdrawn from it.

My Christian brother, let me tell you what you should look forward to is not death, but the COMING OF THE LORD. See what St. Paul says: "We shall not all sleep, but we shall all be changed." (1 Cor. xv. 51.) "We know that if our earthly tabernacle were dissolved we have have a building from God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.)

Seeing that this glorious event will surely take place, and that there are many signs that it is near at hand, "What manner of persons ought ye to be in all holy conversation and Godliness?" (2 Peter iii. 11.)

But to you who are yet in your sins, living without God and without Christ, lovers of pleasure and not lovers of God, in all love and tenderness allow me to address a few words especially to you. Happily for you, the Lord Jesus has not yet come again. He is still waiting to be gracious, and is saying to you, "Come unto Me all ye that labour and are heavy laden" [with so much sin]. I will give you pardon and peace, and with My blood, shed on the cross for you, I will cleanse you from all your iniquities and make you fit to meet Me when I return again in glory. "For the grace of God that bringeth salvation hath appeared to all men [and to you who read this] teaching us that, denying ungodliness and worldly lusts, we should 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. (Titus ii. 11-13.)\*

\* The above simple paper by this beloved and aged servant of God has been published also in Spanish. We commend it to workers in Spain and among Spaniards.

MATTHEW XIII.

The Treasure.

By REV. A. WILKES, B.A.

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ (πάντα) ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

"Again the kingdom of heaven is like unto treasure that had been hid in the field, which a man having found hid, and for joy thereof goeth back, selleth all that he hath, and buyeth that field." (verse 44.)

IN accordance with a promise made in an introductory paper on the last three parables of Matt. xiii., in the December issue of this magazine, I now venture to expound the parable of the "treasure" which is the first of the second group of parables in this chapter. This parable, found in no other Gospel, does not exceed the limit of one verse even in this. That it is of great importance, its position in relation to the other six parables would alone suffice to prove.

It is impossible to rightly expound this parable until it be ascertained what the *treasure* itself is. This is the central thought of the text, and the several distinct actions taught by the parable refer exclusively to it. No interpretation of the *treasure* could be even generally accepted, if the following *facts* might not be rigorously and satisfactorily applied to it as *tests*:—(a) the "treasure" is that which had, in the past, been hidden by some one; (b) it had been hidden in *the field*; (c) "a man," distinct from the one who had hidden it the first time, found it; (d) this man hid it again; (e) for joy at his discovery, he sold all his possessions; with the proceeds thereof, bought the field containing the treasure; and then went home again; (f) leaving the treasure hidden, until the time shall come when it may with safety be manifested; and, in point of fact,

THE TREASURE HAS REMAINED HIDDEN UNTIL THIS DAY.

These facts (I repeat) must be applied *as tests* to each proposed, or already accepted, interpretation of the "treasure"; and *that* interpretation, which will not stand the application of *every one* of these tests, must be abandoned. These have either not been supposed to exist within the parable; or the consequence of the application of them to some cherished interpretation has been dreaded; or, it has been thought that to apply them would be to make the parable teach more than the Lord intended it should, or teach a doctrine very different from the one that He intended. Now, if one interpretation—but if only one—can be found which shall bear the application of all these tests, then *that* interpretation ought to be universally accepted as *the true one*, even if less attractive than some other which had been empirically accepted.

There are *five* interpretations which, although incorrect in my judgment, demand special consideration. These have hitherto seemed to satisfy as many distinct companies of students of Holy Scripture. The incorrect interpretation which may be first considered is that the "treasure" is the LORD JESUS CHRIST. Let us now apply our tests to this. If we may assume that the Lord is the treasure, who, in the first instance, concealed Him from all view? Which is the field in which He was concealed? Who is the man that found his Lord; and, having found Him, hid Him again? The most solemn question remains: Who is the man, of whom it may be said that he sold possessions of such infinite value that the proceeds thereof sufficed to purchase the field in which the Lord lay hid?

These questions, and many subsequent ones which will be asked, may be ruthless, but they are not idle. Either they must be satisfactorily answered, or the doctrine that *Christ* is the *treasure*, however tenaciously it may have been held, must be abandoned. But to *ask* these questions is to *answer* them. To ask them is, indeed, to demonstrate the exceeding folly of neglecting the exercise of analytic thought. As the correlate of the treasure is the finder, the ultimate analysis of the exposition under consideration is this: man, fallen, utterly lost, finds, by the exercise of his carnal mind—though it is hostile to God, and to whatever is of God—Christ, whom God the Father (for no one less august could possibly have done it) had hidden in the world; and, having found Him, hid Him again, until, in his joy, he had purchased the world wherein he had hidden his Lord; and, therefore had purchased the Lord Himself!

The second interpretation of this "treasure" is THE GOSPEL. This also necessitates that the man who found the treasure is the sinner. If we may assume that the gospel is the treasure, and that the man who found it is the sinner, and if we then apply our tests,

#### WE SHALL MEET WITH INSUPERABLE DIFFICULTIES

in the attempt to harmonize the several actions of the parable. According to this interpretation, the field in which the treasure had been hidden is the word of God; but this definition of "the field" is arbitrarily chosen simply to meet the exigencies of the case. "The field" in the other parables, if explained to be the word of God, would be unintelligible. In the second parable of this series, we are not permitted to conjecture what the true interpretation of this phrase is. The Lord, foreseeing the necessity of certain marks to guide us, explicitly taught that "the field is the world" (verse 38, κόσμος), hence I

venture to affirm that the phrase in this parable must also mean the *world*, and that no exposition of it can be correct which necessitates any other meaning of the phrase. The article in ἐν τῷ ἀγρῷ is *that of repeated mention*; and unquestionably teaches that "the field" in this parable is the same as "the field" in the parable which our Lord has explained to be "the world."

Again, even if it were lawful to assume that the field means the word of God—that is, the whole canon of Scripture—in order to render possible further exposition of this parable on the assumption that the *gospel* is the "treasure"—then, forsooth! we learn that the Gospel had been hidden by God in the canon of Old Testament Scripture; that the sinner in due time found it in the New Testament; and that, for joy at his discovery, he went away, sold all his possessions, and with the proceeds thereof, bought the whole canon of Scripture, in order that he might possess the Gospel which he had discovered in the New Testament; and, having made this purchase, he forthwith hid the Gospel in the word of God, and it has remained hidden until this day. It were idle to comment upon these excessively foolish and mutually destructive propositions, and yet they are unquestionably created by the doctrine that the *treasure* is the *Gospel*.

The third interpretation of the "treasure" is THE CHURCH, OR BODY OF CHRIST. If we may assume that the *treasure* is the *church*, then the "man" is the Lord Jesus Christ. I venture to think that, in the true interpretation of this parable, the man *is* the Lord, but I cannot accept the doctrine that the treasure is the church. Is the body of Christ merely His treasure, or the treasure of the Father? Is *this* the language which the Lord personally, or by His inspired writers, has used about His own body, or which the Father has used about His "beloved Son," and about those who are in organic union with Him? It is true that the church, "chosen . . . before the foundation of the world" (Eph. i. 4) had long been hidden by God, yea, hidden not only in the past eternity, but also during long centuries of time, quite hidden indeed until it was "revealed unto holy apostles and (New Testament) prophets by the Spirit." (Eph. iii. 5).

IT HAD, HOWEVER, BEEN "HIDDEN IN GOD"

(Eph. iii. 9, 11; i. 9, 11; Rom. viii. 28-30; 2 Tim. i. 9), not in the world, for no member of the body of Christ existed, *in time*, before Pentecost. Hence the true interpretation of the *field*, as the *world*, will not bear the tremendous strain that it would be obliged to bear if the *treasure* were the *church*. The implication is, that Christ for the first time

"found" the church, which the Father had hidden, when He was upon earth. But the Father, who in the past eternity hid the church, chose it *in* Christ (Eph. i. 4) where it lay hid—Christ and His church lying hid *in* God. (John xvii. 21, 23; Col. iii. 3, &c.) Nay, with all reverence be it said, the church *is* Christ Himself in His perfection and completeness, being His very body. (Eph. i. 22, 23; iv. 13-16; v. 30; Col. ii. 9, 10, &c.) It cannot be, therefore, that Christ found, in the fulness of *time*, what the Father had, in the past *eternity*, hidden and chosen *in* Christ.

Nor is it true in any sense that the church was again hidden by Christ—in other words, was not allowed to assume an objective existence. The very contrary is true. Numerous Scriptures teach that the purpose of Christ was that the church, after His departure, should shine in the dense darkness of the world as a brilliant luminary. It is true that the "sons of God" will not be manifested as the *corporate body* of Christ until Christ appear to the world in company with them (Rom. viii. 19; Col. iii. 4, &c.); but it is His purpose that each member of that body shall shine, with the translucent light of the indwelling Christ, wherever in this evil world he may have been placed. (Eph. iii. 17; 2 Cor. iii. 18; Col. i. 27, &c.) Again, Christ purchased His church, not *after* He is alleged to have discovered it in the world, but in the past eternity. He had already purchased it when God chose it in Him. A church, drawn from a sinful race, could not have been *in* Christ without antecedent purchase. Hence we read that He has been "slain *from* (not on any day *since*) the foundation of the world." (Rev. xiii. 8.)

A fourth interpretation of the "treasure" is ISRAEL. This interpretation also fails to stand the application of the tests. Be it remembered that Israel *as a nation* is here understood. No habit, alas! is more usual than either to identify the *nation* with the *remnant* of Israel, or to fail to clearly distinguish between them. They are not only not the same, but the one is as distinct from the other as darkness is from light. There can be no true nor intelligent reading of the Prophets unless, and until, this distinction be borne in mind. The "treasure" of the parable is *not* Israel *as a nation*. The nation had never been hid, not even in the wilderness, where its presence was well known by the surrounding nations. The plagues and the passage of the Red Sea had inspired terror into the adjacent peoples.

ISRAEL DID NOT EXIST AS A NATION UNTIL THE EXODUS.

The creation of this nation, and its adoption as the people of God, took

place on the night when the first-born of Egypt were slain. No one will contend that, after the Promised Land had been entered, the nation was ever hid. It bade fair under Solomon to attain to great proportions. A holy separation from the surrounding nations was not concealment among them. But, according to the exposition in question, the Lord, when upon earth, discovered for the first time this nation hidden in the world, whereupon He hid it again from human view. The discovery filled the Lord with joy so intense that He went away, sold all that He possessed, and bought the world for the sake of the nation of Israel. He thereupon hid the nation, and it remains hid until this day!

A fifth interpretation of the "treasure" is THE MILLENNIAL KINGDOM. The error of this becomes evident in pursuing the same process of reasoning. Is "the kingdom of heaven like unto" the *millennial kingdom*? Nay, is it not the fact that "the kingdom of heaven," as understood throughout this chapter of parables, is the kingdom *in mystery*? And will not the kingdom *in mystery* end when the King shall come forth to take vengeance upon the world and to establish His millennial kingdom? To teach that the "treasure" is the millennial kingdom is to violate that fundamental principle of *mystery* upon which this series of parables is based.

But, if we may assume that the "treasure" is the millennial kingdom, in what sense can it be said to have been hid in the world? To say that it is yet *future* is not to say that it is *hidden among the nations*. Hence, if it has been hidden at all, it must have been hidden as a *doctrine* in Holy Scripture. In that case it was (like the church) a mystery; but, if a mystery, certainly this one verse, which alone speaks of it, does not reveal it. A solitary verse of but one Gospel, containing a parable so obscure that unanimity as to its meaning has never yet been reached, cannot be the

#### REVELATION OF A MYSTERY

which had been hidden by God, but which Christ "found." As matter of fact, has the millennial kingdom (the alleged treasure) ever been hidden as a doctrine in Scripture, supposing that it were lawful to say that "the field" is the word of God? Nay, has any doctrine been more luminously revealed? Do not the Prophets teem with allusions to it, and are they not, in part, even ablaze with gorgeous amplifications of it?

Can Christ then be truly said to have discovered this doctrine in the word of God, or, if so, did He hide it again? Was it not the burden of His own teaching, as well as the burden of the teaching of His herald and of His apostles? And did Christ, for joy, go and sell all that He had, to buy the

word of God for the sake of the millennial kingdom? and did He hide this doctrine within the word as soon as He had discovered it?

The extreme difficulty of correctly interpreting this parable arises from its brevity, and from its disconnection with the rest of Holy Scripture except the six parables amid which it lies. That this difficulty is extreme is proved by the fact that

#### SO MANY CONFLICTING INTERPRETATIONS OF IT

have been given, and still prevail. All the difficulties are produced by the word "treasure." If we may ascertain the Divine meaning of *this* word each and every difficulty will vanish away. There are, happily, two trustworthy aids to the correct interpretation of this parable. One is the relative position of it in Holy Scripture. It is found in St. Matthew's Gospel only; it is found only in this chapter of parables; it is the fifth in order among the seven; it is the first in order in the second group of three. These facts have been already discussed in previous papers, and will be further discussed in this and subsequent ones. It is important to consider also the *scope* of the four parables which precede, and of the two which follow this one.

The next aid is rendered us when we ascertain from Holy Scripture the exact meaning of the word "treasure" wherever it occurs. We must resolutely refrain from giving to this word in the *parable* a meaning which may seem, even to the spiritual mind, the most honouring to God, if His word shall forbid us to do so; and we must be ready to accept a less glorious meaning, upon the authority of the word of God, however much it may grieve us to surrender what we may have long and tenaciously held. The question is, what interpretation does Holy Scripture *alone* seem to authorise?

It has been seen that to regard either the Lord, or His church, or the Gospel, or the nation of Israel, or the millennial kingdom, the "treasure" of this parable leads, by ordinary mental processes, and by the application of those tests which the parable itself supplies, to conclusions, in every instance untenable, and, in certain instances, absurd.

In a previous paper in this magazine I have contended that the symbols of the first four parables in this chapter are wholly different from those of the last three; that, practically, in the first four parables there is but one word symbolical of that which is precious, namely, "wheat;" that the "tares" are but a wondrous imitation of the "wheat" during its earlier stages of growth; and that the "mustard tree" and "leaven" are symbols of that which is wholly bad, being used by the Lord to represent the tares *in the aggregate*, as if they were quite dissociated from the wheat. The wheat,

when ready for the garner, having no living root, and consequently having but the feeblest hold upon earth, is the symbol of a people who are dead to earth, because their life is in heaven. "Treasure" is a symbol, in its nature and in its destiny, wholly different.

I hope to prove in this paper that the "treasure" is the symbol of the *complete remnant*, and of the remnant *only*. The word "treasure" is a royal word. A king without his most precious treasure is a king largely spoiled of his glory. Now Christ is not the King of His church, or of His heavenly saints. The one passage in which He is said to be "King of saints" (Rev. xv. 3) is not the rendering of the most approved readings. It ought to be either "King of the ages," or "King of nations." The heavenly King, His millennial kingdom, and His kingly treasure are inseparably associated in the word of God. But as the heavenly King and His church are one, the millennial kingdom is *conjointly theirs*, and

#### THE KINGLY "TREASURE" IS THEIRS JOINTLY TOO.

Treasure, however precious, is infinitely subordinate to the possessor of it; especially so if the possessor be a king; how much more so if He be the King of the universe! The owner of a treasure and the treasure which he owns cannot be placed in the same category. But between the King of heaven and His church there is no disparity except that which may be said to obtain between a ruling head and its subject members. Organically, the head and the members constitute one person.

(To be concluded next month.)

#### STORY OF THE CONVERSION OF THE JEWISH RABBI, ISRAEL SUNLIGHT BY PHILIP E. TAYLOR.

SOME thirty-two years ago a lady friend lent me a book by Charlotte Elizabeth, entitled "Judah's Lion." It was the means of awakening in my heart a deep interest in God's chosen people, and a strong desire to be the means of leading at least one Jew to recognise his King in Jesus of Nazareth; and to yield his heart's allegiance to Him.

At the time there seemed little probability of my ever coming in close contact with any of the "chosen race"; but the desire expressed itself in prayer, and was always kept alive in my heart. Some six years ago, in the order of Providence, I came to reside at my present address; which is almost within a stone's throw of the Coventry Synagogue. During the first two years I found no opportunity to make the acquaintance of any of the Jews.

About four years ago, however, as I one evening passed the Synagogue, the Rabbi (Jacob Bhoner) was closing the gate, when I asked if he would be kind enough to allow me to look inside. He very kindly granted my request, showing and explaining to my heart's content. From that time a friendship sprang up between us. I gave him lessons in vocal music and in English; and together we read and conversed upon the Holy Scriptures. Frequently we met at six o'clock in the morning to read "Stackhouse's History of the Bible" aloud. When we met at my house in the evenings, our converse and reading lasted often till the small hours of the morning. We frequently read a book of the New Testament together at one meeting. This dear man I came to love as a natural brother. He will ever retain a warm place in the affections of my dear wife and four children; but he went away to the Transvaal,

## STILL WEARING THE VEIL

upon his heart. Before our meeting he had never seen the inside of a New Testament. A dear friend gave him a copy of it in Hebrew, which he took away to Africa with him. He still lives in our prayers. His immediate and second successors I never knew. They stayed in Coventry only a short time. The third after Rabbi Bhoner remained here till I had the joy of receiving from his lips a confession of faith in our Lord Jesus Christ as the Incarnate Son of God.

A year ago last summer, I frequently took an evening walk along the Holyhead road, which is not many minutes' walk from my home. Almost invariably I passed the then new Rabbi. We used to look at each other, and my heart went out to the Lord in prayer on his behalf.

One evening I broke the ice between us by a "Good evening." The response was cordial, and we both walked in the same direction. My experience with R. Bhoner had taught me not to be too hopeful for early fruit in dealing with a Jew. And it was not soon that I attempted to speak on the subject dearest to my heart. I sought and awaited guidance. By Christmas of last year (1893) we had become confirmed friends. Still, only rarely had we spoken of the Hope of Israel, and not for long at any one time. A true friend of mine, Mr. George Mayo, who resides in London, whom (as a stranger some eighteen years ago) it was my privilege, as "angel unawares," to entertain, has spent seven consecutive Christmas seasons as my guest: his interest in Jews is greater than my own. It was my pleasure to introduce my two friends to each other. The rabbi, whose name is Israel Sunlight, came to my house to spend the evening in company with another Jew

and Jewess. I had prepared for him a Christmas present—a Hebrew New Testament and a copy of "Judah's Lion."

Our converse was almost exclusively of Messiah, Israel's past and future hope. The longer we spoke the deeper became the interest. At midnight my family retired. Mr. Mayo remained with us till one o'clock, then he also retired; while Sunlight and I remained in conversation and reading together till four o'clock on the morning of December 26th. As he departed he put his arm round me, saying, "I never enjoyed a day so much before in all my life."

The friendship between Mr. Mayo and Sunlight led to a correspondence between them. Mr. Mayo requested many of his Christian friends in London to join in prayer on Sunlight's behalf. He sent him many pamphlets and a few copies of "THE MORNING STAR." From this time all reserve between Sunlight and myself had melted away. We could speak freely henceforth. Our walks were long, our conversations earnest. I remember one day asking, "Can you explain to me the significance of the veil in the Tabernacle and Temple?" He could not. I told him I had the advantage of him; and that the meaning of many other matters also, in his own Scriptures, would become conspicuous to his understanding (which were at that time obscure) if he accepted Jesus of Nazareth as the Messiah. It was with difficulty I could persuade him to believe that Christians really regarded the Lord Jesus as Incarnate God. When ultimately he was convinced of this, he at first said it was impossible.

"How could the Infinite become finite?" How could the Illimitable come under limitations? I asked how otherwise could Infinite Condescension manifest itself. I perceived from time to time less antagonism but had no idea how far his mind had advanced towards Christ.

One day as we were together I was led to ask:

"Israel, have you any objection to kneeling with me together in prayer?"

It was a pleasure to receive his assent. I prayed as if I were a Jew, until the end when I presented my prayer in the name of the Lord Jesus Christ.

When we rose from our knees, he said—the tears were in both our eyes—"Shall I tell you something?" "My dear fellow, tell me anything you please," I replied. He said: "I believe." "You believe what?" "That Jesus is Messiah." "And Incarnate God?" "Yes." "You do?" "Yes. While you were away on your last journey the last doubt was dispelled from my mind. As I did not know where to find you, I went to London to see Mr. Mayo and tell him."

Again we knelt in thanksgiving.

Shortly afterwards he gave notice to the synagogue authorities that he desired to be released from the duties of his office; although one believing Jew advised him still to continue, and wait for the Lord to open his way for him. It was very near the Jewish New Year, which brings with it the Day of Atonement. To have performed the duties of his office then would have been a denial of the Lord. He therefore stipulated that, while it was his desire to be relieved as early as possible, he should insist on leaving before New Year commenced—October 1st.

After obtaining his testimonials, he addressed to the President of the Synagogue the following letter:—

Coventry, September 22nd, 1894.

DEAR SIR:

I beg to inform you that I can no longer perform the duties of the Synagogue for the following reason: You must not think I am leaving you because I have obtained a better post, or have any fault to find with your congregation; nothing of the kind. But I have been fortunate enough to find out that the despised and rejected Jesus is the real

CHRIST OF GOD, THE TRUE MESSIAH,

of whom the prophets have spoken, and whom the Jews are still expecting. Now, when being raised to spiritual life, it is no more possible for me to indulge in merely ceremonial performances. I wish you and the whole congregation a Happy New Year. May the Lord inspire your mind that you too may come to know that Jesus is the true Messiah of God. With best wishes to you all,

I remain, dear sir,

Yours sincerely,

ISRAEL SUNLIGHT.

Our brother's wife and children came to England from Russia without knowing of the change he had undergone. He earnestly hoped that at least one or two of the children would be given to him; but all are gone back, his wife cursing him. He is at present a student, and without means. Some few Christians have given me a few pounds to meet his personal needs. If any of the Lord's people feel disposed to help him I should feel very thankful to become a channel of communication of material help, no matter how small the amount. It is his desire to qualify himself for mission work among his brethren according to the flesh. With some of the London official Jews, since his conversion, Mr. Sunlight has had most kindly and interesting interviews; accounts of which, at his dictation, I have written; and their accuracy Mr. Mayo has confirmed, so far as he was present with our brother, as a listener. He was not allowed to sever his connection with Judaism without his brethren making strenuous efforts to reclaim him. Their overtures indicated a suspicion in their minds that he was influenced by no higher a motive than the desire to improve his worldly prospects through conversion: so they put it to the test—and at the same time, of course, tested

his faith. They thus dispelled their own suspicions of him, and placed him on ground *above* suspicion. His reasonings, too, in argument, they were able "neither to gainsay nor resist."

He has been successively the guest of Mr. David Baron, of London; and the Rev. H. Stanley Mercer, vicar of Christ Church, Coventry. Both these gentlemen are satisfied as to the genuineness of the Lord's work in him. Mr. Baron accompanied him during one interview with a prominent Jew in London. At the house of Mr. Mercer, in Coventry, Mr. Henry Varley met Mr. Sunlight, and afterwards bore public testimony at the Y.M.C.A. Hall, 186, Aldersgate-street, London, at a well-attended noon-day prayer-meeting, to the solid character of the work of God in him, and also to his high mental power, and general capability as an *intellectual* as well as *spiritual* man. At that meeting I was present, and told this story by request. Mr. Holness, too, was there, and heard it; and asked if I would write it out, for publication in "THE MORNING STAR." Mr. Baron has been to him "a brother indeed." So also has Mr. Mercer, since his conversion; he (Mr. Mercer) has read privately with him the Epistle to the Hebrews, and those to the Corinthians also. Many friends—and Sunlight himself—have remarked to me that the Lord's leading and guidance have been very marked in the matter of the *character* of the Christian friends to whom he has been introduced, among whom I must not omit to mention Mr. Jackson, of the Missionary Training Home, where our brother is residing at present as a student. His (Mr. Jackson's) has been "*brotherly kindness*" indeed; so says Sunlight himself. He has quite recently spent a happy time with me in my home, and given bright testimony to the reality of his faith in our Lord Jesus Christ.

1, Rothesay Terrace, Coventry.

### PRESENT SIGNS OF THE TIMES.\*

BY THE REV. R. MIDDLETON,

Vicar, St. Martin-at-Oak, Norwich.

"The coming of the Lord draweth nigh."—JAS. v. 8.

"When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."—ST. LUKE xxi. 28.

THE second coming of our Lord and Saviour, Jesus Christ, is, I believe, the central truth of Christianity at this moment, and should be most carefully and diligently studied by every one who has been truly converted to God. And for this reason. Jesus Christ came

\* This remarkable address is also printed separately, and has already reached a sale of 21,000, four editions having been issued in a very short time. Copies may be had of the author; of Messrs. Jarrold & Son, Norwich; or of the publisher of this paper.

nineteen hundred years ago to His own nation as King. As such He was rejected. St. John i. 11: "He came unto His own place, and His own people received him not." He was recognised as King at His birth, but it was only by Gentiles who had come from the far East. They asked the question, "Where is He that is born King of the Jews?" He was again recognised as King at His death, but it was by the Gentile Pilate, who wrote over the Cross, "This is Jesus of Nazareth, the King of the Jews."

By His own people He was reviled, rejected, cast out, and handed over to the Roman authorities for crucifixion. They cried out, "Crucify Him, crucify Him! His blood be on us and on our children." And they were instant with loud voices, requiring that He might be crucified. And Pilate gave sentence that it should be as they required. (St. Luke xxiii. 23, 24.)

Thus was the Lord Jesus treated when on earth, and His title as King rejected. He is now looked upon by the world as one who is not worthy of credence, or as one who failed to accomplish His great object or purposes in life. He is still the rejected one.

#### HIS TITLE TO KINGSHIP OR LORDSHIP

over the sons of men is either questioned or ignored by the vast majority. The world does not know or recognise Him at the present time, nor does it show any desire to do so. It works, plans, arranges, lives, as though He did not exist. But in all this He is not at all disappointed, for He foreknew all things, and even asked the question when here about His future coming, "When the Son of Man cometh, shall He find faith upon the earth?"

*God's plans can never be frustrated.*—Man may scoff or oppose, but both he, his scoffs, and his oppositions sink into the grave in a few brief years, whilst God's unchangeable decrees are carried out. God has decreed that His Son shall sit on the throne of His father David. He came to the people and offered Himself as King, but they crucified Him. In this there was nothing which could be considered failure, for it had been already predicted, was by the enlightened expected, and fulfilled God's purposes in providing a free and full salvation by Christ's substitutionary sacrifice of Himself for all poor sinners who will believe on Him and accept Him as their Saviour. Now, Jesus most distinctly stated before He went away that He would come again to receive His children to Himself. (St. John xiv. 1-3.) He also promised His disciples that they should be appointed to sit on thrones in His Kingdom. (St. Luke xxii. 29, 30.) He also gave them directions to watch the prophecies in the Word of God which indicated the time of His second coming.

Now, let us without prejudice approach the Word of God and view it in the light of present events, which to me appear to be distinct signs that we are in the last days of this dispensation.

*First, with regard to the Jews.*—St. Luke xxi. 24: "They shall fall by the edge of the sword"—this was fulfilled at the siege of Jerusalem, when about one million Jews perished—"and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." They have been without a home or country now for centuries. Jerusalem has been trodden down of the Gentiles since A.D. 70. The present signs of the times, however, now appear to indicate

#### THAT "THE TIMES OF THE GENTILES"

are nearly fulfilled, because of the extraordinary movements among the Jews and their gathering together to Jerusalem. Russian and other persecutions have forced them to turn their eyes to Palestine, and they have been and are now returning in large numbers. No less than 120,000 Jews are already in their own land, 40,000 of whom are centred in Jerusalem alone. Seven steamers every week are landing Jewish emigrants on Canaan's shores. A short time ago Jews were not allowed to settle down in the Holy Land, or to acquire property there. These restrictions were removed in October, 1892, by the Turkish Government, and large tracts of land are now in the hands of the Jews, who are rapidly buying up the country as far as their means will allow. The recently opened railway from Jaffa to Jerusalem is greatly aiding this movement, and we must remember there are now three times as many Jews in Palestine who have returned as returned in the last Captivity.

And not only have so many Jews returned, but the work many of them are engaged in doing seems to me to be a direct fulfilling of prophecy. If you turn to Isaiah xvii. 10, it says—"Therefore shall thou plant pleasant plants, and shalt set it with strange slips. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow." Only quite recently the Jews have ordered about *two millions of vine slips from America* which they have planted in Palestine. Now, who can say but that this is according to prophecy, and, if so, it points most distinctly to the harvest of the vines being gathered in the great tribulation upon the verge of which we believe we are now standing.

*Everything seems to prepare the way for the Jews to possess their own land.*—We are told that the climate itself is changing and the seasons becoming



regular, as they were in bygone days. You may think this strange, but it is easily accounted for. The former and the latter rains are beginning to fall as of old in consequence of the many trees planted of late years by the various settlers or colonists. The land had been denuded of its timber for generations, hence there was nothing to collect the mists or attract the clouds. The consequence was barrenness for lack of moisture. One writer says, "Comparing the rainfall for the last five years, I find 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."

It may be that some of the rich and 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, as is prophesied in Isaiah lxvi., and elsewhere.

The facilities for opening up the land of late are also remarkable. The Palestine railways already include—

1. From Jaffa to Jerusalem, which is already opened.

2. From Beyrout to Damascus, for which a concession has been obtained by a French company.

3. From Damascus, seventy-five miles into the grain district of the Hauran, already commenced by a Belgian company.

4. From Acre to the Jordan, crossing which it will traverse the plateau to the east of the Sea of Galilee, and so reach Damascus. An English company is about to construct this railway, which will almost certainly be extended to the Euphrates Valley.

The international work in connection with these railways is remarkable. An interesting fact has come out in connection with the Jaffa-Jerusalem Railway: Turkey gave the concession. France found the capital. Belgium furnished half the rails and coal. England found the other half. Poland and Switzerland sent engineers. Italy and Austria provided engineers and labourers. Egypt and the Soudan and Algiers sent labourers. Greece furnished the cooks. The United States shares with Germany the man who first surveyed the road, while Philadelphia supplied the engines.

The nations may yet unite in doing much more important work in restoring the Jews to Palestine.

*The next sign I would bring before you is the world-wide preaching of the Gospel.*—In Rev. iii. 8, God says in His message to the Philadelphian Church, which is by most Bible students classed with the Laodicean Church, and applied to the present times, "Behold, I have set before thee an open door, and no man can shut it." Now this century in this respect is quite a phenomenon. At the beginning of the century very little of the world was open to receive the Gospel. It was very difficult indeed to obtain permission to preach the Gospel in any foreign country, but now we have China, Japan, India, Africa, North-west America, with their restrictions withdrawn, and their doors flung wide open. How many times within recent years have efforts been made to silence the Gospel in these countries! but the prophecy, "no man can shut it," has proved true, and God has been found faithful to His promise. The Gospel is now being preached to the heathen more vigorously than ever. Praise God! and the glorious light of Christ is now shining brightly in many of the dark places of the earth.

*The next sign of the times I would bring before you is the intense worldliness of the Churches,* coupled with a down-grade movement with regard to the inspiration of the Bible and the holding of foundation truths. 2 Tim. iii. 1 says, "This know also, that *in the last days grievous times shall come.*" 4th verse: "Traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of Godliness, but having denied the power thereof: from these also turn away." 8th verse: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men corrupted in mind (marg.), of no judgment concerning the faith." I am sure I have no need to bring any facts before you to prove the worldliness of the Churches. It is before our eyes every day. Look at the posters on the walls. Bazaars at which amateur theatricals are publicly announced, fortune telling, raffling, secular songs of all descriptions sung by so-called Christian workers. Churches and chapels rivalling the unconverted worldlings themselves in the amusements and attractions provided for the people. Never was there an age in which Christianity was so

#### THOROUGHLY LEAVENED BY WORLDLINESS

as at the present time.

But worse than this is, if possible, the terrible down-grade movement which has set in, and, like a stone rolling on the mountain side, has gained a terrible impetus by the way in which it has been taken up by all sections of Christians.

Anyone who dares to contend for plenary inspiration of the Bible is looked upon as a simpleton, and is either scorned or pitied. Beloved, hold fast to the faith, and cast not aside your firm convictions that *all* the Bible is God's Word, even though these unconverted "higher critics," as they are called, question your belief and seek to shake the confidence of your childhood in God's precious gift, His own Word. We who *know* God can easily afford to let these blind leaders of the blind alone to go on their own paths, whilst we worship our God in spirit and in truth, and follow the Saviour, who has promised by His Holy Spirit to guide us into all truth.

We are living in times when men "will not endure 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.) We are told as a matter of policy and charity to "preach the Gospel on more popular lines, so that it may be made more attractive to the people." In order to do this we must necessarily give up our standing as ambassadors, whose business it is to deliver the King's message, whether men will bear or forbear. We are advised to so disguise the solemn warnings of God in fantastic drapery that they may be acceptable to the carnal mind, which is enmity against God. We are told we "must speak only of the love of the Common Father, and not preach those harsh doctrines which disturb and offend people." Yet as long as my Bible teaches me that "the soul that sinneth it shall die," or, "the wicked shall be turned into hell, and all the nations that forget God," or, "the wages of sin is death," or, "he that believeth not the Son shall not see life, but the wrath of God abideth on him," I must be faithful. It is not considered necessary or charitable to bring out these awful truths lest they drive the people away. Beloved, if I see a man in eternal danger, I must tell him of it. And I must tell him what God says about him in faithfulness to him and to the God who has sent me as His messenger. Surely we are not to be

#### SIRENS WHO PLAY SWEET MUSIC

whilst the soul is being lulled to eternal destruction by Satan, or wreckers who would lead men to believe they are safely nearing a harbour of peace and shelter, instead of the treacherous rocks which will speedily break their frail bark to pieces. It cost Mr. Spurgeon a great effort and much pain to sever his connection with the Baptist Union, but all honour was due to him for the splendid example he set and the real service he rendered to the orthodox cause.

(To be concluded in our next.)

## THE RESTORATION OF ISRAEL.

An Address on Rom. xi., by

JAMES SPRUNT.

[Revised by the Speaker.]

THERE is nothing more certain from the Word of God than that the Jews, who are now dispersed throughout the world, will be restored to their own land; for, as Jeremiah the prophet declares, "He that scattered Israel will gather him." (Jer. xxxi. 10.) This could be proved from hundreds of passages in the Old Testament Scriptures, but we are to confine our remarks to-night more particularly to the eleventh chapter of the Epistle to the Romans.

In the first verse of this chapter the question is distinctly raised and fully answered. "Hath God cast away His people?" or, as the Revised Version says, "Did God cast away His people?" And at once the answer is given, "God forbid." In the previous chapter the nation is seen to be in a state of complete alienation from God. The promises, so many and so full, which pertained to them as the people of Jehovah, were, so far as they depended upon their obedience, entirely gone. They, as a nation, had walked in their own ways and had proved the truth of the word long before pronounced by the prophet Isaiah, when he declared them to be a rebellious people—"I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." (Isa. lxxv. 2.) The present condition of Israel is, therefore, "the fruit of their own way," and they are "filled with their own devices." (Prov. i. 31.) But now the question comes, "Did God cast away His people?" or, in other words, are they to lose their position which God in grace gave to them according to promise? Are they rejected for ever? God forbid! Far be it! "God hath not cast away His people which he foreknew." Instead of God "casting off" His people, He had been "stretching forth His hands;" but they had departed from Him. But though they had thus disowned the Lord, it is still His purpose that they as a people shall be brought into the enjoyment of their ancient and cherished hopes, though upon the ground of the mercy of God.

In verses 5 and 7 we note that

THE NATION IS DIVIDED INTO TWO PARTS, that which is called in verse 5 "the remnant according to the election of grace," and the other the portion which is called in verse 7 "the rest." The "remnant," according to the election of grace, are being saved at this present time, and "the rest," the nation at large, will be saved in time yet to come.

1ST. THE REMNANT.—At one of the worst times in the history of Israel, when they had forsaken Jehovah's covenant, thrown down His altars, and slain His prophets with the sword, there were seven thousand, unknown to Elijah, who had not bowed to Baal. These Jehovah said He had left or reserved to Himself—"I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings xix. 18.) And so, in like manner, the apostle goes on to say, "Even at this present time also there is a remnant

according to the election of grace." The Apostle himself was the proof of this, and there were others too, besides him. It will be remembered that almost the whole church at first was composed of Jews; whilst afterwards great multitudes of Gentiles were gathered in. But God has never ceased to convert individual Jews who believe in Jesus as their Messiah and Saviour. The Gospel, be it remembered, is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Rom. i. 16.) "For He is our peace, who hath made both one (i.e. both believing Jew and Gentile), and hath broken down the middle wall of partition between us (Jew and Gentile); having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain (Jew and Gentile) ONE NEW MAN, so making peace; and that He might reconcile both (Jew and Gentile) unto God in one body by the Cross, having slain the enmity thereby; and came and preached peace to you (Gentiles) which were afar off, and to them (Jews) that were nigh. For through Him we both (Jew and Gentile) have access by one Spirit unto the Father." (Eph. ii. 14-18.) Let us remark just here, that individual believers in Christ, upon believing, lose their national standing in the sight of God. That is to say, a Jew ceases to be a Jew, and a Gentile ceases to be a Gentile, inasmuch as they have now become members of the body of Christ, and there is in Him "neither Jew nor Greek." (Gal. iii. 28.)

2ND. THE REST.—In these verses (7 to 10) we have the nation of Israel placed in direct contrast to the election. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded," or "hardened." The nation, groping in the darkness of their unbelieving hearts, going about seeking to establish their own righteousness, have not obtained it; whilst "the election" have obtained it in Christ. But this "hardening" of the nation ought not to surprise us, for

THE LAW, THE PSALMS, AND THE PROPHETS

had all foretold that so it should be. (See Deut. xxix. 4; Isa. xxix. 10; Psalm lxxix. 22, 23.) And now we come to another question: "Have they stumbled that they should fall?" And again the reply, clear and plain: "God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Now, this being so, it is clear that the purpose of God is that the Israel people shall have produced in them the sense of what they have lost, and the desire for its recovery; and this, again, is an evidence that they, the Jews, are not finally cast off. Indeed, this is made perfectly clear as we proceed with our chapter, and notice therein *four main things*:

- 1st. The restoration is entertained.
- 2nd. The restoration is argued.
- 3rd. The restoration is dated.
- 4th. The ground of the restoration is given.

THE RESTORATION IS ENTERTAINED.

"Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their

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?" Does this look like Israel's being for ever rejected? Indeed, no. Buried or hidden they now are among the Gentiles, but God Himself will bring them up out of their graves (see Ezek. xxxvii.) and bless them, and make them a blessing in their own land. "God shall bless us," says the inspired Jewish psalmist, "and all the ends of the earth shall fear Him." And thus shall it come to pass that the restoration and fulness of this nation shall be as life from the dead for this poor sin-stricken world.

## OUR INQUIRY COLUMN.

J. C., quoting from an address of Dr. White's, published in October MORNING STAR, objects strongly to his teaching that the fine linen in which, in Rev. xix., the bride is seen arrayed is *not imputed righteousness* but *the righteous acts of saints*, and asks the question whether we are to stand before our blessed Lord in the filthy rags of our *own* righteousness?

Answer.—The question is based on a strange misunderstanding. Christ, as God's righteousness for us, is ever the ground of our acceptance and the cause of our salvation; but after a sinner is thus accepted in Christ Jesus, the Holy Spirit dwelling in him, works within him "to will, and to do of God's good pleasure." The result is holy living and the righteous actings of holy men and women; such holy living can by no means be called "filthy rags," for it is the work of the Holy Ghost. Christ Himself in his death and resurrection is God's righteousness for the sinner, by virtue of which, from the first moment of his faith, he is accepted as a saint; but the saint is then enabled by the spirit to live a saintly life and to do saintly deeds. The filthy rags are fleshly righteousness, the bride's garments are spiritual works in the Holy Ghost's power.

J. L. asks: (1) Whether the fulfilment of the times of the Gentiles (Luke xxi. 24), and the "fulness of the Gentiles" (Rom. xi. 25), refer to one and the same thing, and whether they refer to the time during which salvation is being offered to the nations in the present dispensation?

Answer.—The expressions are not synonymous. The times of the Gentiles cover the whole ground from Nebuchadnezzar to the moment when governmental power is manifestly committed to Christ Jesus, as the Son of Man. The term "fulness of the Gentiles" refers to that portion of the church which has been taken out of the Gentiles, and with the Jewish portion constitutes the Body of Christ.

(2) Is the treading down of Jerusalem by the Gentiles for three and a-half literal years, viz., the last three and a-half years of the present dispensation; or how otherwise understood?

*Answer.*—Our Lord's prophecy has its plenary fulfilment doubtless at the close of the dispensation, but the context seems to point to the dispersion and sufferings of the Jews after the destruction of Jerusalem by Titus.

Miss H. F. T. asks if the words "until He be taken out of the way" (2 Thes. ii. 7) refer to the Holy Spirit, how they can be reconciled with the fact that after the rapture many witnesses for God are to be on earth?

*Answer.*—Notwithstanding other interpretations given by learned commentators, we still believe that these words do refer to the Holy Spirit; and that His presence indwelling the Church hinders the manifestation and power of the Antichrist. But the Spirit came upon holy men and women long before the Church was formed, and will again do so after the Church has been removed to her place in glory. Thus the Holy Spirit will rest upon the special sealed company of 144,000 Israelites (Rev. vii.), who are to be the great witnesses when Christendom shall have lapsed into the apostate condition for which it is rapidly preparing.

M. A. says: "A friend has been stumbled by advocates of non-eternal punishment, especially in view of the two Scriptures, 'Whom the heavens must receive until the times of restitution of all things,' and 'In Christ shall all be made alive,' and asks can you help her?"

*Answer.*—The word restitution means simply re-establishment or restoration, and points to God's revealed purpose to restore to mankind (not necessarily to all individuals) what was lost at the fall; and the times of restitution are those blessed times when Christ shall reign, and when the whole creation of God shall be brought into the liberty of the glory of God's sons. (Romans viii. 21.) But let it be marked that the first statement is not complete, and, as it stands, is very misleading. God's word does not speak of the "times of restitution of all things," but "of all things which God hath spoken by the mouth of His holy prophets since the world began." These holy prophets therefore must be consulted carefully ere we find what are the all things which are thus to be restored. There is no difficulty whatever about the second quotation. The statement there is not that all who died in Adam are to be made alive in Christ, nor anything like it; but that, as IN ADAM all died, so in CHRIST shall all be made alive. And IN CHRIST all are made alive, for

there is no true life out of Christ. The all who died are most certainly not the all who are made alive. The emphasis is not on the word "all," but on the words "In Adam" and "In Christ."

Mrs. E. P. writes: "Would you inform me why so many Christians say that the scene of the 'Great White Throne' takes place at the end of the millennium instead of the beginning. Daniel vii. 9, 10 distinctly places the throne of judgment and the opening of the books at the beginning, not at the end of the millennium? How are the wicked Jews to know that the kingdom has been set up if they are not to be judged until the end of the millennium? or how can Luke xiii. 27-29 be fulfilled if the judgment of the Great White Throne is only to take place after the kingdom age is over?"

*Answer.*—The question involves a confusion of several thrones and several judgments. The Great White Throne of Rev. xx. 11, is the Throne of God as God, and is most clearly connected with the resurrection of *dead ones* which occurs at the close of the millennium (verse 5), only the dead, i.e., those who never received life in and through Christ stand there, and their portion is the lake of fire. The thrones of Daniel vii. "I beheld till the thrones were set up" (not cast down) (verse 9), are the same thrones as the thrones of Rev. xx. 4, which are seen set up at the beginning of the millennium. They are the thrones of Christ, as the Son of Man and of the Saints who reign with Him. The ancient of days (Daniel vii.) has *always* been on the Throne of the *Universe*, and before Him as God absolute, the Son of Man is brought to be invested with supreme authority over the kingdom given to Him. During His millennial reign there are not to be *any wicked Jews*. Then the Israel people shall be a nation of priests, and all holy. (Isa. lx. 21; Isa. lxii. 12; also chap. iv. 2, 3.) The wicked Jews are to perish during the great tribulation and at the coming of the Lord *with His saints*. Luke xiii. refers to the judgments which precede the millennial reign, in the DAY OF THE LORD, that short, awful period when the long-continued dispensation of grace gives place to the "day of vengeance." (Isa. lxi. 1.) During that time God will judge Christendom for the rejection of His righteousness in Christ, and by terrible and universal judgments make the way plain for the coming of the Lord *with His saints*. This period embraces the great tribulation, and continues from the moment that He descends into the air and removes His Church from the earth till He comes with His saints for the final deliverance of His Israel nation. The rapture of the Church, which may take place at any

moment, is the first stroke of that terrible judgment period. This, however, is a judgment by means of which many shall be saved. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. xxvi. 9.) Whereas the Great White Throne judgment is by no means disciplinary but penal and final.

K. Y. W. writes: "The Lord comes for His Bride. (1) Is she not composed of the entire number of His elect—a perfect Bride—the whole of the redeemed? If so, (2) Over whom will Christ reign with His Bride? (3) Where do the Israelites come in, and how can they become evangelists?"

*Answer.*—The elect saints of the present dispensation gathered out of all nations form one glorious company quite distinct from the *elect Israel nation*. Together with Christ the former are to reign over the latter and over all the *nations* of men. Israel as a holy nation is to have the honour of sending forth the law, and carrying the knowledge of God to all the peoples of this earth during the righteous rule of Christ as the Son of Man. (Isa. ii. 2, 3.)

## JEWISH MISSIONARY CONVENTION.

DEAR CHRISTIAN BROTHERS scattered throughout the world:—

Believing that God is shaking His ancient people Israel, and preparing them for their speedy return to their own land, and encouraged by the blessed results and widespread missionary interest manifested on the one part by Christians towards Jews, and on the other by Jews towards Christianity, we feel the time has come when all God's children should have the opportunity of meeting together to confer upon the best means of furthering and increasing this interest to the glory of the God of Abraham, Isaac, and Jacob, and the salvation not only of His people Israel, and, *through them*, of the whole world.

We therefore invite you, in God's name, to a Jewish Missionary Convention, to be held, God willing, in October of this year, in the Queen's Hall, London, England.

We would seek, by the help of God's Holy Spirit and by brotherly conference, to discuss the following subjects:

1. How to promote and extend God's work amongst His people Israel by reviewing past methods and considering present resources.

2. How to quicken in all God's children the important truth—too often neglected—that "the receiving of them (the Jews) will be as life from the

dead" (to the whole world), and hence the importance of the principle "to the Jew first," and "beginning at Jerusalem."

3. How to arouse the consciences of all those who still neglect the duty they owe to the Jews.

4. To raise the warning cry that THE COMING OF THE LORD DRAWETH NEAR. To press on all God's children the urgent need for a wholehearted consecration and complete self-surrender to God; to foster more earnest watchfulness and prayer, and more ardent work in God's vineyard, to the Jew first, and also to the Gentile.

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 many missionary problems.

(b) *The afternoon sessions*, open to all, to take the form of Bible-readings, when the many-sided Jewish question in relation to unfulfilled prophecy and the return of our Lord will be discussed.

(c) *The evening sessions*, open to all, when God's Jewish Missionary servants from many parts of the world will be able to declare the wonders God hath wrought in Jewish souls.

The convention is to be of a strictly unsectarian character, and is not intended to hold up any particular society or mission, but as it will, by God's blessing, be a great stimulus to all societies, it is hoped that all will by earnest prayer and hearty brotherly co-operation, help to further the objects of the Convention, a Convention which will, we believe, be specially dear to our beloved Lord, and should, therefore, be very dear to His followers.

All brethren, whose intention it is to be present, and all Jewish Societies and Missions who hope to be represented by delegates, and all brethren who wish to take part in these conferences, are requested to write early to the Editor of THE MORNING STAR, 14, Paternoster Row, London, E.C., England.

We hope, God willing, in due course, to publish a detailed programme, together with the list of speakers and those who will otherwise take part in the Convention.

Meanwhile, we would invite all who believe in the power of prayer to remember this Convention before the Throne of Grace, asking God to order and direct all the preliminary arrangements as may best tend to the furtherance of the Redeemer's Kingdom amongst Jews and Gentiles.

I remain, dear friends,

Yours in the Master's Service,

R. McKILLIAM.

Signed on behalf of the Conveners.

## OUR BOOK COLUMN.

Our table is loaded with books, pamphlets, and papers of all sorts. Many of them are worthy of careful review and much commendation, and we are truly sorry not to be able to do them anything like justice. Our space forbids us even to give the names of quite a number of them, and the authors and publishers will believe us when we say that we are much grieved not to be able to do so. Later on we may perhaps find space to give at least a brief notice of each.

From Messrs. Partridge and Co. we have received *Memories of Gospel Triumphs among the Jews during the Victorian Era.* Price 5s. (By the Rev. John Dunlop, Secretary of the British Society for the Jews.) This is the jubilee volume of the Society, and is in every way a magnificent book. It is beautifully got up. The binding, printing and engraving are executed with much taste. There are 250 portraits and illustrations, and the letter-press is exceedingly valuable. We congratulate Mr. Dunlop and warmly commend the volumes to all lovers of Israel.

From Messrs. Morgan and Scott we have received *After the Thousand Years: The glorious reign of Christ as Son of Man in the Dispensation of the Fulness of Times.* (By Geo. F. Trench, B.A. Price 2s. 6d.) This is an effort to prove from Scripture that the Millennium is only the beginning of our Lord's reign as the Son of Man. The author considers that the term "Dispensation of the Fulness of Times" describes a much more prolonged period succeeding the thousand years. He regards the millennial reign of Christ as confined to the earth as to its sphere, and as chiefly repressive of evil as to its character. On the other hand he believes that the glorious reign of Jesus Christ as Son of Man during the Dispensation following the millennium embraces a much more extended sphere; things in heaven, things on earth and things under the earth. "Not only will this glorious reign include the whole of the now inhabited regions, terrestrial, celestial, infernal; but there is reason to believe that the 'heavenly places' will include the multitude of those star-worlds that now present such a mystery as to the purpose of their creation." The book is simply fascinating, and the reader who begins it will find that he is much tempted to read it through at a sitting. We cannot refrain from quoting once more. In the chapter on the "Ascent of Man," p. 81, Mr. Trench says: "The Philippian's vision gives us in effect the three marvellous journeys of Our Redeemer. The first from the bosom of God down to the womb of the Virgin. The second from the mean manger of Bethlehem still downward to the hideous, cruel cross of Calvary. The third upward from the tomb of Joseph to the throne of God. The last of the three begins in the silent, secret, unseen awaking from the grave, and advances stage by stage through manifestations of Himself given to one and others of His wandering disciples on to ascension in the presence and view of the eleven apostles, right up to and through the angelic hosts; and still on and upwards past the princes, potentates, powers of the heavens, never pausing, never halting, till He, the Man of Bethlehem, who hung but a few weeks before upon the gallows of Calvary, sits down at the right hand of God; thence to advance from glory to glory in the sway and sovereignty of souls; till, first, the whole Church complete, then all Angels, then Israel, submit themselves to Him. Nor even then to stay His upward progress. No! not till in the renovated material creation He shall reign alone; not one living being to dispute His title and sway; not one but God only above Him, the Nazarine, the Carpenter, the Man of Sorrows, of sin-bearing and the criminal's Cross!" The author believes he has proved his contention. Of this we are not sure. One portion of Scripture seems to us to stand in the way (Rev. xx. 4), "they lived and reigned with Christ a thousand years." But let every one who can, procure the book and judge.

An *Introduction to the Study of the Acts of the Apostles.* By J. M. Stifor, D.D. (Published by Passmore & Alabaster, Paternoster Buildings. Price 3s. 6d.) This is in every way a most excellent book, and we heartily commend it to our readers. Such sentences as the following, taken from the preliminary chapter, is in itself a mine of thought:

"The gospel gives the whole story of Jesus' career on earth, but the earthly manifestation did not end, it only commenced His career."

"The book is the Acts of the Apostles, because they were used to carry out the will and spirit of the enthroned Christ." It is a book of Acts, a history of striking deeds—"Jesus was the doer before; He is the doer still." A risen Christ with us, in directing, controlling, empowering, is the central thought of the book of the Acts. If Christ has disappeared from the eye He has come by His spirit into His disciples' hearts, and is still living His life and doing His great works.

From the author we have received *The Future Unveiled in a Voice from Heaven.* (By Rev. C. Higgins, F.S. Sc., Lond., Oxford House, 88, Forest Lane, Forest Gate.) This is another of the many expositions that in these last days have been given us of the Apocalypse. It is, for the most part, Scriptural and useful. We commend it heartily, especially to young students of prophecy. In his exposition on Rev. xiv., we notice that he supposes with many others the company of the 144,000 to be a heavenly people in a heavenly sphere. This idea is gaining ground, but we cannot agree with those who thus interpret the passage.

Mr. Russell Harditch sends us his twelfth year's volumes of *Footsteps of Truth.* (Published by Messrs. Shaw & Co.) It is in every respect equal, if not superior, to its predecessors, and that is saying a great deal. It is worth far more than its price were it only for the admirable photographs it gives us of many of God's blessed servants. In every way, however, it is valuable.

From Messrs. Hodder and Stoughton comes a very interesting record of life experiences in India and South Africa, by M. S. Osborn-Howe entitled, *By Fire and Cloud.* Price 3s. 6d. It records very important work, chiefly in South Africa among the soldiers, sailors and others. It will deepen the interest in African missions and in mission work generally.

From Messrs. Marshall Brothers, Keswick House. *The Gospel according to Satan.* (By Heywood Smith, M.A., M.D. Price 1s.) The title is peculiar and sensational, but the book is exceedingly good, and in days such as ours, much needed. We commend specially the chapters on the lies of "Universal Salvation," "Annihilation," and on "Atheism and Science."

Of magazines we have received *Footsteps of Truth.* (John Shaw and Co. One Penny.) We notice that our friend, the editor of this excellent monthly, has, under the title of "A Word of Testimony," reprinted in the November number Sir Robert Phayre's remarkable reply to Mr. Gladstone's article in the "Nineteenth Century" on the place which heresy and schism now hold in the Modern Christian Church. All Christians ought to possess themselves of this valuable paper.

*The Christian Scotsman.* Edited by John Robertson, of Glasgow.

*Regions Beyond.* H. Grattan Guinness. Full of thrilling missionary intelligence.

*David's Sling,* the first number of a new penny monthly, the organ of the Bible Class Movement and Prayer Union. Edited by Charles R. Parsons. Its aim is to encourage Christian workers in their crusade against the powers of darkness. We wish it all success.

## CONVENTION AT WEST NORWOOD.

We are pleased to hear that our friends at Lansdowne Hall, West Norwood, propose holding (D.V.) on the 30th and 31st inst., a Convention on the Spiritual Life. In view of our Lord's speedy return it behoves the Children of God to have their lamps trimmed and burning, and their vessels filled with oil, and as a means to this end we commend this convention to the earnest and believing prayers of our readers. The following brethren, beloved in the Lord, are expected to take part:—Revs. G. H. C. Macgregor, M.A., F. B. Meyer, B.A., R. Middleton, and J. G. Train, Pastor W. Fuller Gooch, Dr McKilliam, Capt. Baring, R. C. Morgan, Walter Sloan, and others. Meetings each day at 3 and 7 o'clock, tea being provided at 5.30.

# The Jew ;

OR,

## All About Israel.

### ONE YEAR'S WORK FOR GOD AMONG HIS ANCIENT PEOPLE.

*Being gleanings from the Annual Report of the London Society for Promoting Christianity amongst the Jews.\**

THE first words that rise to my lips when perusing this interesting volume of about 150 pages are the words of the elders of Jerusalem to Paul "Thou seest, brother, how many thousands of Jews there are which believe!" (Acts xxi. 21.) The whole book is a record of God's marvels in pulling down the mountains of prejudices, and in crushing the hard and stubborn hearts of Jews and leading them to Christ. Oh, if we could make every child of God read this book. It would at once reveal the fact that God's "time to favour Zion has come."

But unfortunately, the exterior of the book is not as presentable as it deserves to be. It reminds me of an exquisite painting, spoilt by a bad frame and bad light. The very name, "Report," sounds very dry and formidable. The book deserves to be in a good cover, and interspersed with good illustrations, and many, who perhaps never open its pages, would read it with pleasure.

But this is all the fault I can find with it, and having relieved my mind, let us plunge into the subject at once.

But where to begin, and how to begin! It is indeed a puzzle. The society reaches one nation only, yet one is reminded of the fact again and again that the Jews are "the peculiar people," scattered all over the world, and the missionaries have to use so many different languages in order to reach this one people, and use so many strange and varying methods.

There are forty-one stations, each of them being the centre of a large district. Many of the "parishes" would therefore embrace a large Province, or a moderate sized Kingdom; one may therefore say that, by means of this distribution, a very large proportion of the Jews in the world are reached. Then there are 163 missionaries, who are doing God's work amongst the Jews, and it is interesting to know that these include seventy-two workers who are descendants of Abraham themselves. What marvels their histories alone would reveal!

We must of course

#### BEGIN AT JERUSALEM,

and see what God's messengers are doing in the Holy Land.

The services held in Christ Church, the first Protestant place of worship built in Jerusalem, are to-day an even greater blessing than they were in the past. Rev. A. H. Kelk says: Looking back on my fifteen years' of work here I cannot help feeling thankful for a greatly improved tone in our Christian community, and for greater warmth in our services, but I hope for still

\* The Eighty-sixth Report of the London Jews' Society. Sold at the L.J.S., 16, Lincoln's Inn Fields, London, W.C. Price 2s.

greater things, a deeper spirituality, and a more thorough realisation of our great blessings in Christ. We have not only the preaching of the Gospel in the church Sunday by Sunday, but also day by day, for at the daily Hebrew Service from twenty to thirty men are instructed in the truths of Christianity, and upwards of 150 children are daily taught from God's Word."

In this church fourteen Jews were baptised.

#### JEWISH CHILDREN IN JERUSALEM

are reached by means of schools. Here again we get an insight into the remarkable return of Jews from various countries of the world, for the report speaks of children from various countries.

There are boarding schools for girls and boys, and a day school was started a short time ago for Arabic speaking and Spanish speaking Jewesses. Many of these girls are almost little missionaries themselves, for they carry home what they learn. Mrs. Coral says: "I was sitting Arabic fashion in a house of Bagdad Jews, the grandmother, mother and two girls being there. I asked the eldest child whether she repeated to her mother the Lord's Prayer, hymns, and texts she had learnt in Arabic. The mother at once said, 'Whatever she learns at school she repeats at home,' and both women thanked me for teaching her such nice words and prayer. They were pleased to hear that she was beginning to learn the ten commandments. I then told them who the author of the Lord's Prayer was, and explained every petition.

#### THE HOSPITAL WORK, MARVELLOUS RECORD.

This, the very first medical Mission founded in modern times, is being wonderfully blest.

Dr. Wheeler, the energetic medical missionary, gives a marvellous record of work done for God. He says that 898 Jewish in-patients were admitted into the hospital. They had 12,650 out-patients; while 6,355 visits were paid to Jewish houses in Jerusalem! Who can estimate the result of so much seed-sowing?

As the hospital has become far too small, a new one is in course of construction at a cost of £10,000.

#### PREACHING CHRIST IN THE SYNAGOGUES.

We are indeed living in wonderful days for such things to take place in Jerusalem. But it is a fact. Rev. J. Jamal says: "On several occasions I was allowed to speak to a large party (of Yemen Jews) at their private synagogue, on the subject of the Messiah, and to read to them from the Bible. On one of my visits, on a Sabbath afternoon, I went into their synagogue. It is a very little one, poorly made up of old wooden boxes covered with tiles, containing only about thirty males. The rabbi is a friend of mine, with whom I have had very often a quiet conversation in his house and in my house, on religious matters. As I entered I addressed them with the well-known salutation, 'Peace be unto you.' The rabbi then gave me room near him, expressing his pleasure at seeing me. So also did many of his congregation. It was not for prayer that they had come together, but for reading or listening to the rabbi, whose custom was to sit for one or two hours on Saturday, before the

afternoon prayer, reading and expounding the law according to the Talmud. They were all sitting down on the floor on straw mats, except the rabbi and a few other members, who were sitting on bits of carpet made of black goat's hair. I soon engaged them on matters of religion, leading up to the subject of the Messiah. They affirmed, 'Our rabbis say that two Messiahs are to come, one ben-Joseph the other ben-David.' I begged them to give up this unscriptural idea of two Messiahs, drawing their attention at the same time to what the Bible says about the only Messiah; the time of his coming, His offices, His character, and person. Each passage was read loudly, at my request, by the rabbi in Hebrew, I reading the Arabic text after him, so as to make sure that what escaped their ear in the Hebrew would be caught by to the Arabic. They all listened with marked attention as I told them of our Saviour, who was wounded for our transgressions, and they appeared deeply impressed. I left them several tracts on claims of Christianity, which they thankfully accepted."

#### WHAT HATH GOD WROUGHT!

Mr. Jamal also says:—"Hundreds of my Jewish acquaintances among the Yemenite, Persian, Syrian, and native Spanish Jews, are in an unsettled state of religious mind. The Talmud is no longer an inspired book. Many of their religious observances are becoming of less value to them. The spirit of opposition and hatred against the name of Jesus is gradually diminishing. The New Testament and missionary publications are asked for and read without fear."

Miss Barlee, who has often been mentioned in THE MORNING STAR, speaking of one of her Bible classes for young Jews, says:—"At nine o'clock on Sunday, the hour before morning service, I have taught a class of young men from the Enquirers' Home and House of Industry. This has been a very interesting part of the work, all these men having put themselves under instruction. There is no 'beating about the bush,' and one is able to put the Gospel and Gospel truths plainly before them, and to address them as Christians, or as those who desire to become so. Their numbers have varied from six or seven to sixteen or seventeen, some being married men and some only young lads. All have entered the class as inquirers only, but now this year THERE IS SCARCELY ONE UNBAPTISED—none in the House of Industry. The influence in the Home has been greatly blessed to them this year, and more have come out to confess Christ than in any previous year since I came to Jerusalem."

#### THE GOSPEL IN JOPPA.

This station had to be strengthened by the addition of another missionary, the Rev. J. E. Hanauer. Jaffa itself has a large resident Jewish population. But apart from this, there are some of the flourishing Jewish colonies in the immediate neighbourhood, and then each steamer has to be boarded, and the Jews welcomed to the land of their ancestors with the message of salvation. This, then, is what God's servants are doing here, and the distribution of God's Word has been so effectually done that Mr. Weinberg informs us that "many

Jews in Jaffa know the Gospel better than many Christians."

But WHAT SAY YOU TO THIS?

Mr. Weinberg had to take his wife to Europe on account of her health, and he used even this journey in proclaiming Christ to his unconverted brethren. In Zurich, in conversation with a Jew, the latter informed him that he had never heard that Christ is the Saviour; "for," said he, "We never hear in Zurich of such things!" Jews in a large Christian city, not hearing of such things! But "what do we more than others?"

HEBRON IS RISING IN IMPORTANCE,

and from being only an out-station, visited at intervals from Jerusalem, is to become a permanent station. May God bless the work there.

The record of

WORK IN SAFED

is also very remarkable. Mr. Ben Zion Friedman had no less than thirty enquirers who received instruction three hours daily. And who were some of these enquirers? Mr. Friedman says: "Seven of these enquirers were educated in Baron Rothschild's school, after which training they were received on his colonies, where they laboured as gardeners, earning from forty to fifty francs a month. This will be noticed with special interest. For it has been repeatedly stated in the Hebrew papers, that when the Baron first visited the colonies in Galilee he expressed the hope that the provision made for the education and employment of the Jewish poor would have the effect of driving away the missionaries from the Holy Land. But here are young men, educated and provided for by the Baron, willingly leaving their present positions and future chances, preparing to work in Jerusalem, where they know they will get much less pay and harder work. It is only the inner craving of the soul that drives these people to seek something higher and better in life."

OPPOSITION AND BLESSING.

"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 had no effect in diminishing the number of children.

"Another very important place into which the New Testament found its way is the Hebrew Library, which was opened here in 1891, with the special object of keeping the young men from visiting my house and the Depôt. Some time ago I was told by a friend, who is a frequent visitor at the Library, that a New Testament is to be found there. I could hardly believe it possible, but have since visited the Library myself, and seen a small copy of the Hebrew New Testament published by our Society. As several Jews were there, I did not think it advisable to make enquiries as to how, and by whom, it was presented. But to witness so many Talmudical books, side by side with the Gospel of Christ, which contains a severe protest against all the teaching of the Pharisees, was a sight of no small interest, and may, perhaps, prove a means of bringing Jewish souls to the knowledge of the Saviour of the world."

And remembering that only a few years

ago the missionaries were almost stoned when they entered the city of Safed, what can we say to Mr. Friedman's summing up: "I do not know of a single house in Safed where I would not be readily admitted and welcomed!" "It is the Lord's doing, and it is marvellous in our eyes!"

Going north, we hear the same

GOOD NEWS FROM DAMASCUS.

Mr. Segall speaks of a remarkable movement amongst the Jews. They were most anxious to know more of Christ, and they came daily for instruction. All seemed to go well until the rabbis heard of it and determined to crush the whole of the Damascus Mission. Hear what these rabbis did. "The first thing they did was to throw them out of employment. In addition to this, the rabbis issued a 'cherem,' or ban of excommunication, not only against the inquirers themselves, but against any other Jews who came into contact with them, or any of the mission staff, and began to persecute them in every imaginable way. Many of the inquirers who were housed by us were waylaid and got hold of one by one and taken away. The last inquirer, who held out longest, mysteriously disappeared one day. He had been beaten and put in prison. The vengeance of the rabbis, however, did not rest there. They broke up all our work. The night school, held three times a week, with an average attendance of about seventy young men, had to be given up. My wife's mothers' meeting, with its forty Jewesses, shared the same fate. Nor was the school successful. It was still kept open, but very few boys attended."

A sad record this of the power of evil in seeking to destroy a good work. Imagine the anxiety of the missionaries when passing through all this crisis! How much they need our prayers.

But again we exclaim,

WHAT HATH GOD WROUGHT!

Mr. Segall says: "Strange to say, after this outbreak of fanaticism and opposition had passed, a reaction seemed to set in. Not only was the number of scholars greater towards the end of the year than at the corresponding times in other years, but the attendance at the mothers' meeting could have been doubled if it had not been for want of room and help."

Mr. Segall spent a few months in England trying to arouse more interest in his mission, and returned some two months ago with a lady worker, the means of starting a small church for mission services, and the means of building a hospital. God bless the work in Damascus.

The report then takes us N.E., and we get an insight into

THE GOSPEL IN PERSIA.

There, too, have been much blessing and opposition. How often the two seem to go together! Our missionary, Mr. Norollah, through the instigation of some Jewish rabbis, was banished by the Government from Ispahan, where he had been carrying on a blessed work, and he had to remain in Hamadan, and travel elsewhere; and no doubt God ordered it for some wise purpose in order that other towns might hear the Gospel, and certainly the opportunities seemed marvellous

He says: "I may say here of these missionary journeys, that at Sinna (one of the places visited right away in the heart of Khurdistan) I preached to a congregation of 500 Jews and Jewesses

BY INVITATION OF THE RABBI.

14,335 Jews reside in the towns I visited. I visited the Jewish schools wherever I had the opportunity. On one occasion the schoolmaster interpreted my address to the boys in the school."

Hence, if banished from Ispahan, he was able to do good work elsewhere. If the devil shuts one door, God opens twenty!

We have now only very briefly recorded God's mighty works in the seven Asiatic stations of the Society. We now come to the four stations on the North Coast of Africa, and the six stations in Abyssinia among the Falasha Jews.

Mr. Zerbib, working among the Morocco Jews, says that "Prejudices against the New Testament are disappearing more and more, and the Messianic question is becoming the question of the day!" He gives many interesting instances, of which we give one. "I invited a fanatical Jew from Saffi to the Depôt. He came one day when several of his co-religionists happened to be there, and began to interrupt the conversation with arguments that had nothing to do with the subject, so much so that the other Jews asked him to be quiet, and he was obliged to listen in spite of himself. At length he left the Depôt abruptly. A few days after one of those present met him, and asked him why he left so abruptly? 'Oh! my friend,' he said, 'it was time I left, or else that Christian would have made me believe that this Jesus is really our expected Messiah.'"

The work in Tunis is ably carried on by Mr. Flad, and he believes in

WINNING THE CHILDREN FOR CHRIST.

They have splendid Mission schools, and during the year he informs us that "the number of pupils (girls) exceeded the space and the strength of the school staff. In the boy's school there are 110 on the list. Besides that a good Infant school is also supported, and good Sunday Schools. Just imagine one third, and sometimes one half of the Jewish children attend these Sunday schools!

In Abyssinia, the work is carried on under difficulties. The followers of the Mahdi had spread destruction and the sword particularly in those parts where the missionaries had been at work. The work was completely destroyed. Many of the converts had been killed and the rest scattered in all directions. Over 1400 Jewish converts are thus dispersed. It seems a grievous blow to the work in Abyssinia, and yet it may only be a blessing in disguise, for these converts will take the Gospel with them wherever they go. The missionaries state that large numbers have fled into the country of the Shangallas, a large province just S. of Upper Nubia. The Shangallas are a negro tribe and heathen, who have probably never heard of the Gospel. Let many friends pray to God that these converts may be a blessing to the Shangallas.

God's Word, too, must be very precious in that country, for they say, "The three loads

of Scriptures and tracts, which Mr. Argawi gave us at Massanah, soon disappeared, when we had arrived among our people. With them we have been able to supply the men who had lost their books during the fight, but we had not sufficient to satisfy all those who begged for books and tracts."

We now reach Europe, and find that God is

#### OPENING DOORS IN CONSTANTINOPLE.

They have here again services, meetings, house to house visitation, good schools for Jewish children, and colporteur work through which a large province is reached. And what services they have! Mr. Ginsburg, the missionary, himself a Jewish convert, preaches in English, French, Judeo-Spanish, and German! He *could* also preach in Jewish, Hebrew, Arabic, and Italian! Yes, the Jewish missionaries have the gift of tongues, and if God was to see fit to move most of them from their present sphere of work into some other country, they would be quite ready to commence work in their new surroundings, with other languages, without delay.

From Constantinople we pass on to Warsaw, a most important Jewish centre, with a very large Jewish population. And what good news Dr. Ellis, the missionary, has to give of God's work here!

Besides the ordinary work of carrying on the Mission Services, visiting Jews in their houses and shops, itinerating work, whereby a Jewish population of nearly half a million souls are reached, he had 134 Jews and Jewesses under careful instruction during the year, and of these, 60 were baptized. He has, therefore,

#### BAPTIZED NO LESS THAN 235 JEWS

in three years! Let us praise the Lord for the "*wonders that He doeth.*"

#### THE WORK IN BUCHAREST,

another important station, and the centre of a very large Jewish population, has also been visited by God's mercy.

Mr. Muhlenbruch says that on many occasions he finds the *Mission Chapel too small to accommodate all the Jews who come to hear the Gospel.* He says:

"On such occasions I regret very much that the mission chapel is not larger, as the people are not only crowded together, but many have to go away not being able to find room."

The school for Jewish girls is also as full as it can be, in fact they are overcrowded. Here are 298 Jewish girls being taught to love Jesus, and many of them again are little missionaries in their own homes. Mr. Muhlenbruch says:

"The Christian religion and the New Testament were taught daily. There is no doubt that a blessing went from the school into the different homes of the children. They learning Bible stories, hymns and Scripture texts by heart, teach their parents by repeating their lessons aloud, which Jewish children are fond of doing. We went once to the house of a former pupil of the school, when the mother showed us a well-used Bible, saying that her daughter often reads a chapter or two, and they all like listening. The headmistress, visiting one of her pupils, was told by the mother that her little girl always read the Bible

stories to the grandmother, and that they all enjoyed them very much. Jewish children are fond of singing, and the girls attending the mission school often teach their brothers and sisters the hymns which they have learned. I once entered a family where all could sing our Christian hymns. The father and mother seemed pleased, and encouraged their children to sing the hymns. One of their favourites was 'Hosannah to the Son of David.' The children are, of course, also taught little prayers, and specially the Lord's Prayer, and told to pray every morning and evening. One little girl was forbidden by her father to do this, and, when she continued, was severely beaten; the father telling her never again to repeat Christian prayers. Another little girl not only prayed for herself, but also for all her dear ones and for the missionary, whom they call director. When her mother asked her why she also prayed for the director, she said, 'Yes, he is always kind to us, and we love him, and I must pray for him.'"

We have already overstepped the bounds of our article, and yet we have not told of God's work in Rome, and the twenty-one cities visited by the missionary, nor yet of the work in Germany, Holland, France, Austria, and England, and yet the accounts from all these places are equally interesting, equally important.

But there is just a touch of sadness which one detects once or twice in the report, one that fills me with an aching heart. Let me mention

#### THE DARK SIDE, AS WELL AS THE BRIGHT.

There are three stations against which the ominous word "*Vacant*" occurs. Alexandria, with its population of perhaps 50,000 Jews; Vienna, with over 100,000 Jews; and Leeds, with 10,000 Jews! No one found to go to any of these places, and tell the Jews of the love of Christ! And with such boundless opportunities and open doors too! Let every reader of THE MORNING STAR give God no rest until these stations are again occupied.

There is another note of sadness in the Financial Statement. The income for the year was £35,492; the expenditure reached the sum of £38,561. A deficit, and at such a time as this! What are God's children doing to allow such a state of things? How easily the debt could be wiped away too! A little less jewellery, less pleasures, simpler food, more self-denial all round, and the whole debt will be soon wiped out.

May God use this article, for the promotion of His glory, in stirring up all readers to deny themselves, and do more in this New Year than they have ever done before.

S. S.

NOTE.—As we go to press the good news reaches us that Leeds has ceased to be a vacant station. Mr. R. N. Spiegel, who has done good work for the Master in White-chapel, has just been transferred to Leeds. We hope Vienna and Alexandria will also soon be occupied. "Give Him no rest."

N.B.—Next month (D.V.) will appear the promised continuation of "*The Story of the Hebrew New Testament,*" from the pen of Mr. Samuel Wilkinson.

## GENERAL JEWISH NEWS.

NICHOLAS II.—All eyes are turned at present to the young Emperor who rules over some 80,000,000 of people. We have already referred to the fact in our last number that the present Emperor has evidently no intention of following the harsh policy of his father. Two more notices have appeared in the papers which tend to prove that this is indeed the case. First of all comes the news that the Governor General of Warsaw, General Gourko, retires from the Governorship. Then comes the news that Count Ignatieff has been recalled from the Governorship of Kieff. Both these men were noted for their anti-Jewish proclivities, who seemed to love to use the terrible powers they possessed against many unoffending Jews.

WHY THIS CHANGE?—Three reasons are given as to why the Jews are at present undergoing this sense of relief from any further persecution. The first one being the natural kindness of heart of the Emperor himself, and now only more accentuated by his union with the daughter of one of the sweetest of ladies who ever lived. The second reason given is said to be the personal influence and advice of his uncle, the Prince of Wales. The third reason of this change is said to be the fact that the Russian government, before prevailing upon the Rothchilds to negotiate the recent loan, had to promise that the anti-Jewish restrictions would altogether cease.

RUSSIO-JEWISH LOYALTY has been very prominently manifested by the numbers of Jews who assembled in the Great Synagogue in London to take the oath of allegiance to the new Czar and the Czarevitch. When it is remembered that most of these Russian Jews are practically exiles, driven out of the country that gave them birth through no fault of their own, but simply because they were Jews, this display and anxiety to render due homage to the Emperor of Russia is very touching. They, who found no protection either of life or property, in the land of the Czar, took the oath that they would protect him, his heirs and successors with their very last drop of blood.

A CORRESPONDENT, who does not give his name or address, takes exception to the remarks we made respecting the late Emperor. He wants to show that the Jews were only receiving all they richly deserved, on account of their cupidity, falsehood and cheating. We do not wish to say that the Jews are perfect, but we certainly deny the fact that all Jews are given to lying and cheating. And if any of them were so, they ought to have been dealt with as such cases are always dealt with in all civilized countries—in the law courts. But even supposing all Jews were what our correspondent says they are, why should the innocent wives and children have been made to suffer?

MR. GLADSTONE AND TURKEY.—In reply to an Armenian deputation, the veteran statesman referred to the recent Armenian atrocities in terms of very strong condemnation. He considered Turkey "a scourge to the world." Mr. Gladstone also referred to the fact that he had lived "to see the Empire of Turkey in Europe reduced to less than one half of what it was when he was born." And this was the power foretold by our Lord that would tread down Jerusalem!

THE JEWS AND THE LABOUR QUESTION.—The Board of Guardians for the relief of the Jewish poor of Liverpool have prepared a report, and their conclusions were as follows:—(1) That the influx of Jewish immigrants into this city is very much over-estimated; (2) that their condition is by no means so bad as is generally believed; (3) that their effect on the local labour question is infinitesimal when compared with the other serious causes engaging the attention of the Commission; (4) that their capacity to get on in life is not obtained at the expense of the native workman, but is due to their steady application to their own special trades, and to their

frugal, thrifty, and sober habits, which, as is well known, characterise the Jewish race, and which, if universally followed, would result in the disappearance of many of the difficulties which surround the labour question.

**NEW JEWISH SCHOOL IN BAGDAD.**—The Jews in this city, like their Arab neighbours, do not teach their daughters to read or write. The Anglo-Jewish Association is now hoping to start a school for girls, one for boys being already in existence. It is interesting to know that the first school for Jewish girls in the East was a missionary school in Jerusalem. Bagdad is the centre of a very large Jewish population, probably not less than forty or fifty thousand, without a missionary!

**JEWISH TRADES.**—Exception has often been taken to the fact that Jews are limited to very few trades, and that some of their occupations are not the least shady ones. This is the cry of Anti-Semites to-day. But it should never be forgotten that in days gone by Jews were restricted by the authorities to certain trades only, and in these, too, they were constantly hampered by many stringent rules and regulations, which made life to the poor Jew almost unendurable. If now, after generations of enforced restrictions, Europe is finding that the Jews are what she made them, it is, to say the least of it, unreasonable to raise a cry against them.

## PALESTINE AND COLONIZATION NEWS.

**THE EARLY RAINS** have indeed been early this year, and give promise of a good harvest. The rainfall, too, was very heavy, showers that would not only fill the cisterns, and thus provide Jerusalem with drinking-water, but showers that would saturate the thirsty ground, and prepare it for the ploughman.

**IMPORTANCE OF THE EARLY RAINS.**—These rains begin to fall in the latter end of October or beginning of November, and soften the soil, making it possible for the ploughman to begin work. Until these rains come, the anxious farmer has to wait. He can do no work whatever, for the ground has become as hard as a stone with the drought of six months' duration, for in summer it never rains. Hence "snow in summer or rain in harvest" is as exceptional a thing as "honour to a fool." (Prov. xxxi. 1.) When it rained in harvest, at the prayer of Samuel (1 Sam. xii. 17, 18), it would at once be associated in the minds of the Israelites with a judgment from God.

**HONEY FROM PALESTINE** is now finding its way into the English markets, and we believe it will be as popular before long as the Jaffa oranges are now. The honey is of two kinds. One kind is called the "Wild Thyme Honey," and the other the "Orange Blossom Honey." Both are equally good and pure, but the latter, on account of the orange-blossom flavour, and even scent, fetches a higher price.

**IMPORTANT INDUSTRIES.**—We have already referred to the Palestine wine made in the Jewish colonies; we also now understand that the Palestine olive oil is competing in many places with that of Provence! The land of wine and of oil is thus beginning "to flow together to the goodness of the Lord" (Jer. xxxi. 12). Silk-weaving, too, bids fair to become a source of wealth to the country. Palestine is shaking herself from the dust!

**ANOTHER IMPORTANT ADVANCE.**—If there was one Jewish paper that altogether ignored the Zion idea, and sneered at the colonization idea, it was the *Jewish World*, published in London. But how times have changed. However, Zion has become a power which no Jewish paper can afford to ignore, and now week by week appears a column devoted to news and paragraphs on the subject of "the National Movement." It is true it is not always to the point, but we hope it will improve as time goes on. One point the writer is evidently anxious to effect, and that is a strenuous opposition to missionary work in Jerusalem. In the very second number appears a

paragraph advising the expenditure of some money in "removing the surplus Jewish population of Jerusalem to the townlets and market villages." It also says: "A sum of £5000 would remove these sufferers from the snares of the missionaries." We reply: "If God be for us, who can be against us?"

**ANOTHER ZIONITE IN ENGLAND.**—We have already made our readers acquainted with the Rabbi Maccoby, who, by his eloquence, patriotism and zeal, has done so much to forward the Zion idea amongst the lethargic Jews in England. Another great Russian orator has arrived from Russia, and is attracting crowds to his addresses. He too is full of Palestine for the Jews. Indeed the key-note of his message is this: "Just as Bulgaria is only that country where Bulgarians dwell, so Palestine could only become Palestine when it was inhabited by Israel." His name is Masslansky.

**CHANUKAH.**—The Jewish feast of lights, kept in commemoration of the victory of Judas Maccabæus against the Syrians, is becoming more and more the Annual Festival of the Chovevei Zion. It commenced this year on Sunday, Dec. 23, and lasts eight days. We notice that in London, as well as in the provinces, meetings of the Chovevei Zion were held, when speeches were delivered in reference to the colonization of Palestine and the national revival of the Zion idea.

**A CONTRAST.**—At one of these meetings one of the speakers contrasted the great difference between the origin of the Zionist idea and now. The large hall of the Jewish Workingmen's Club "was packed from floor to ceiling with a most enthusiastic audience, and several hundreds of persons were unable to obtain admittance." He then said that "looking backward to the time when the London Branch of the Chovevei Zion was but a mere cypber, a mere nonentity, he could only congratulate the society on the splendid successes they had achieved, and the gigantic proportions to which the society had attained."

## "PRAYER UNION FOR ISRAEL."

Mr. W. K. CAMPBELL has asked us to insert the following, and we gladly do so:—

Many members of this union have been lost sight of through their change of address not having been notified to the secretary; and whenever "Occasional Papers" or pamphlets are sent to the members, a considerable number of them are returned by the Dead Letter Office for the same reason.

I much regret this, as it has put me out of touch with about 300 of the members; and I should be glad if any members who have not received any notices, papers, or pamphlets during 1894 will kindly correspond with me at once—sending me their present postal address, their card number if possible, their name and title in full, and (when it is in arrears) their subscription of one shilling.

Should you know of any deceased relative or friend who formerly belonged to the Union, whose death has not been reported to the secretary, I shall be much obliged if you will let me know; or give any information which may help to get the books of the Union into good working order.

For any readers who may wish to join I would add that the objects of this Union (started in October, 1882 by the late Miss Phillips) are:

1. To form a bond of union between the friends of Israel of all denominations; and,
2. To seek, by united prayer, for the outpouring of the Holy Spirit's convicting and converting power on Israel.

Any further information I shall be happy to supply. WALTER K. CAMPBELL, Hon. Sec. 7, St. Mark's Square, Dalston, N.E.

## PALESTINE EXHIBITION IN LIVERPOOL.

A very large exhibition will (D.V.) be held in Liverpool on Feb. 5-16, to illustrate the customs and manners of Bible lands. The proceeds are to go towards the building of the new hospital in Jerusalem towards which £2,000 are yet needed. Any articles for sale, or contributions, should be sent by the end of January to the Secretary, 25, Cavendish-road, Blumellesands, Liverpool.

## PUBLICATION ANNOUNCEMENTS.

### RENEWAL OF SUBSCRIPTIONS, 1895.

THE Publisher will be very much obliged if the subscribers would very kindly renew their subscriptions for this year, and remit the amount at an early date (1s. 6d. for one copy per annum). 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.

### OUR FIRST VOLUME.

As announced in the last issue, the VOLUME FOR 1894 is now ready. 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.

The volume is published at 2s. in ordinary cloth, post free for 2s. 4½d., and at 3s. in superior binding, gilt edges, post free.

To encourage the distribution of the book we will supply, carriage paid by purchaser, 8 copies at 3s. for 20s.

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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.

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**HALLELUJAH! HALLELUJAH!**  
 "Praise the Lord, O my soul, while I live will I praise the Lord; I will sing praises unto my God while I have any being." Ps. cxlvi. 1, 2.)

OUT of our many, many thousands of subscribers, *two* friends have written expressing their surprise "that we can praise THE MORNING STAR so much." These two friends are greatly mistaken—they have not been reading so carefully as they ought. We do not praise THE MORNING STAR, but THE LORD of THE MORNING STAR. We desire to acknowledge His Hand in the rapid and brilliant course of the paper, and its wonderful success from its beginning till now. "THE LORD HATH DONE GREAT THINGS FOR US; whereof we are glad." (Ps. cxxvi. 3.) Please do not try to stop our mouths from praising Him. In these days, when the majority of professing Christians count it *old-fashioned* folly to look for the Hand of our God in almost anything; when our learned critics and so-called scientists delight to get rid of Him from His own creation and from His inspired words, it is not to be wondered at that it should be counted a bit of the wildest and most absurd fanaticism to think that we can trace His leading and guiding Hand in such a simple thing as a monthly religious magazine.

NEVERTHELESS WE DO; and we are glad. Do not grudge us this little bit of gladness. Let it be fully understood that we consider ourselves nothing, less than nothing and vanity; we are absolutely unworthy to do the least little bit of work for our glorious and blessed

Master; and this is no mere word, but a simple statement of what we honestly feel in His presence. With John the Baptist we proclaim that we are not worthy to take the place of the poorest slave in the household, and to stoop down to unfasten His shoe latchet. Therefore it is that we wonder at the great GRACE He has *graced* us with, and the blessed fellowship with Himself He has been pleased to give us. Therefore it is that "we glory in the Lord" and "make our boast in our God." We cannot *but* praise Him for what He has done and is doing by means of this paper, and "WE ARE GLAD."

OUR readers, we are sure, will rejoice when they learn that we entered the new year with a *very largely increased circulation*. We had faith, notwithstanding the adverse circumstances with which we closed our first year, that there might be an increase of a few hundreds; but He whose delight it is to do for us far more than we ask or think, has been pleased to signalise our entrance upon a new year by an increased *sale* of several thousands, and this without any *undue effort* on our part to obtain subscribers. We believe that our readers will continue to value THE MORNING STAR for the sake of what they find in its pages, and for that alone; and that this may be so, we beg that they will join us in prayer to God continually, that *our whole staff* may be controlled and used by the Holy Spirit in all that is written. When our magazine ceases to be its *own best recommendation*, when it ceases (which God forbid) to carry the weight of God's own Word, or when our readers cease to read it and spread it, and begin to require stimulation by one kind or another of *earthly* inducement to take it in, *then* may it cease to be. The first volume of the magazine has already, we are glad to say, had a splendid sale, and orders are being continually received. We have learned that many took the hint given in the December number, and instead of the Christmas and New Year's cards which they had been wont to distribute, sent to their friends the first volume of THE MORNING STAR. We *congratulate* them on having done so, because we are well sure that by-and-bye the result will be far greater gain to themselves and their friends.

WE think it only right that friends who have written to us should know how

much we value their kind messages. It is impossible to reply to them individually. Letters literally pour in upon us and our publisher by hundreds from all parts of the earth; letters full of the kindest messages of sympathy, appreciation, and encouragement. The Lord bless and reward all these kind hearts.

WE have several letters from some of the Lord's SICK ONES, who gratefully acknowledge to Him the comfort and spiritual help received by them through THE MORNING STAR. They express their gratitude in a very practical way by sending it to their friends. One such writes from AUSTRALIA, that "during a visit to Tasmania, which ill-health compelled him to take, he succeeded in getting a number of subscribers who are now in *their* turn speaking warmly of the paper and doing their best to extend its usefulness." Another, a well-known and "beloved physician" in Liverpool, suffering, at the date of his letter, from a painful and dangerous illness, writes: "From my heart I say 'GOD BLESS THE MORNING STAR, its Editor, and its Contributors!' I have been enabled by means of its precious articles to bring the great truth of the Lord's coming in such a definite, concrete, orderly, and forcible manner before the minds of many Christians, till now ignorant of this truth, that many of them have searched the Scriptures for themselves, and are now convinced that 'these things are so.'" He then makes a suggestion which we think very important, and commend to our readers, some of whom may be led prayerfully to take this up as their special work. "An effort should be made to get all Y.M.C. Associations to take the paper regularly for their reading-rooms. I shall try to get our committee to take it here, and if they decline shall order a copy for them at my own expense."

ANOTHER suggestion, if possible *still* more important, comes to us from Mr. W. B. Harrington, the founder of the "Soldiers' Prayer Rooms" in India. It is that THE MORNING STAR should be provided for the *eighty-three* Scripture reading and prayer rooms now open, and that the first volume should be supplied to all their "libraries." We need hardly say that this is a noble work waiting for some child of God. Many of our Christian soldiers abroad have already welcomed THE MORNING STAR,

and written to say what a boon it is to them. These Indian prayer-rooms for our soldiers are very interesting. The State provides the buildings with fittings and furniture, monthly supply of oil, &c., for lighting, firewood in winter, and punkah pulling in summer. Besides this, there is, of course, considerable expense incurred, which is met by subscriptions and donations. The work is a needful and good one, and we heartily commend it to the prayers and practical sympathy of our readers. The prayer-rooms are specially in need of American organs, bales of good baize (52 inches wide), rich green, dark crimson, or chocolate colour; timepieces and brackets, cartoons and suitable pictures, texts for walls and scrolls, Bibles and Testaments, Sankey's songs and solos (latest editions), concordances, &c.

AN aged servant of God, who has himself travelled much in the Holy Land, writes to us that he "long felt the need of a paper like THE MORNING STAR." Its origin I am convinced is of the Holy Ghost, and the wide-spread interest it is exciting, and the growing numbers of its monthly issues are, I think, confirmatory of this. I have had much pleasure in recommending it to my friends, and they again to theirs. The FIFTEENTH DAY OF EACH MONTH has now a *strangely new interest to me.*"

THE wonderful truth of OUR LORD'S near advent is the subject of conversation often in unexpected places. It was spoken of at a large DINNER PARTY recently, and gave rise to interesting discussion. A lady present, who did not take any part in the conversation, but who listened attentively, writes to the friend who introduced the topic, "I feel I ought to tell you that what you were saying the other day about the nearness of the second coming of the Lord Jesus has been made a great blessing to me. It led me at first to much searching of heart, but I cannot tell you the joy it gives me now. The heavy troubles of the last two or three years have almost crushed me sometimes, but in view of this hope they seem of little account, and the knowledge that AT ANY MOMENT JESUS MAY come, takes away all dread of the future. Hitherto it has been little else than a theory to me." Yes! by all means let us talk of this wonderful thing. It is so wonderful, that, even as a matter of curiosity, some in worldly circles may be led to listen. Just think what an incalculable boon this conversation at a dinner table has been to one downcast, weary heart. The Lord bless her and help her to pass on the good news, that others like her may be comforted with the comfort wherewith

she herself has been comforted of God. (2 Cor. i. 4.)

WE have just received the account of a most important premillennial conference held for four days, from the 18th to 21st December, in Los Angeles, California. The speakers were all well-known Christian scholars of high standing, and some of the addresses were of exceptional value. "In the course of the Conference," writes our correspondent, "THE MORNING STAR paper was recommended and highly spoken of, and it was resolved unanimously to request the Editor to publish some of the addresses." This we are happy to be able to do, and in another part of this number our readers will find a very remarkable paper by Dr. J. S. Mabie, on "The Man of Sin: A Personal Antichrist." We give a summary of this important conference, and hope to print several of the deeply interesting discourses in future issues. It is with a grateful heart to our God and Father that we thus find ourselves brought into touch, not only with many CONFERENCES at home, but with such as this on the distant shores of the Pacific. In these days we need to be more and more separated from all that ought to be discountenanced in the worldly ways and workings of mere professors, and increasingly united with all who sincerely love the Lord Jesus Christ and wait for Him. Truly the spiritual bonds of union which link the church, which is the Body of Christ, together, know nothing of time or distance. The IN CHRIST company is indeed a unity; and this truth of His speedy coming is more than any other linking us in sympathy with those of all the centuries who have gone into His presence and are waiting there, and with those waiting here in all lands and of all colour and nationality, who, washed in the blood of the Lamb, are eagerly looking for their blessed Lord. Hark! Is HE not saying "BEHOLD I COME QUICKLY." Let a mighty cry go up from the whole church, "EVEN SO, COME, LORD JESUS!"

A QUESTION has been sent to us as to whether we may not expect a "GREAT REVIVAL YET before He comes." To this we must answer that HIS COMING is one great and constant expectation. Where this is maintained brightly in the heart of a child of God, he lives on *the alert*. Other things are possible, but this is his bright hope. We ought not to put anything between. At the same time, the church of God as a whole is not yet half awake to her glorious calling, and she does not even yet respond as she ought to the longing of her coming Lord. While we wait in gladsome expectancy, it is not inconsistent to cry out, "Wilt

Thou not revive us again?" There is, however, a solemn side to this question. What if *we have had* our last great revival? We cannot forget that the wonderful revival of '59 and '60 was no ordinary event. The Spirit of the living God was poured out in such measure that the church was fully roused, and the world was shaken. Multitudes of believers have carried *revival in them and with them* ever since. To all true Christians the Word of God has been, more than ever before, the one authority to which they refer, and to which they bow. More or less of separation from the world has been the result. Christian work at home and abroad received then a forward impetus which has produced a world-wide activity, such as, perhaps, was never seen before. The hope of the church in the coming of her Lord was kindled afresh, and for the first time hundreds heard this part of the Gospel, and now thousands upon thousands are rejoicing in eager expectancy.

BUT side by side with all this, another thing has been seen throughout the whole of Christendom. Since that world-wide revival an apostasy has set in among professing Christians on a scale never before witnessed. We cannot help thinking that the rejection by the many of the Gospel as then preached in its simplicity, with the refusal to accept the principles and position which true faith in Christ Jesus crucified and rejected by the world, involved, was the cause of this widespread and now rapidly increasing apostasy. Since then, certainly, the tide of ungodliness of all kinds has rushed onwards with terrible rapidity, and TODAY the so-called Christian world presents an extraordinary spectacle. On one side is CHRIST HIMSELF drawing closer to His side all His own; and with increasing haste preparing them for the great gathering in the air; on the other, mere profession breaking up into its component elements of Romanism, infidelity, socialism, humanitarianism, ungodly pleasurism and spiritualism, manifesting already, wherever these are found, the absence of anything like the life of God, which is found nowhere but in Christ Jesus and in real personal union with Him. To the eyes of some of us these breakings up are awful things, and point ominously to the lifeless carcase which is to meet its doom when the living and life-giving Head has removed all the living members of His body from the earth. What if this rapid disintegration, to which we cannot shut our eyes, should prove to be the first step of the great final withdrawal, when the Holy Spirit shall have left for ever the great house of Christendom (2 Tim. ii. 20) to its last Laodicean stage and doom? (Rev. iii. 16.)

## Prophetic Convention.

December 18 to 21, 1894.

LOS ANGELES, CALIFORNIA.

### THE MAN OF SIN: A PERSONAL ANTICHRIST.

By THE REV. J. S. MARIE, D.D.,

(Specially revised Report.)

MAN of Sin! What a name! Antichrist. What a title! Who is this man of sin? Whence comes this anti-god? What is his mysterious work? For what purpose is his manifestation on earth? What is his destiny and doom from God? This five-fold query waits and demands an answer from the word of God. This God-breathed record of truth—the Bible—has vouchsafed to us a full and clear solution of the question.

He who knew the end from the beginning, was not at all taken by surprise when sin entered this world. The beginning of it, to its utmost development, at its consummation, was not only well known, but purposely permitted by the Creator, as a necessary part of

#### HIS GREAT PLAN OF THE AGES.

Divine revelation and human history are a unit in their testimony as to the order and sequence of certain great facts relating to the economy of the ages. From the beginning of God's creation week in Gen. i., His predetermined order has been, darkness before light, sin before holiness, evil before good, night before day, cross before crown, pessimism before optimism, antichrist before true Christ.

The heading up of sin, in a personal man of sin, was no more an after-thought of Jehovah than is the heading up of holiness in a personal man of God.

Some definite and clearly defined knowledge of God's plan of the ages is a necessary foundation for an intelligent presentation of our theme.

Turning to Heb. i. 1-2 we read: "God, who at sundry times and in divers manners spake in times past to the fathers in the prophets, hath in these last days spoken unto us in a Son, whom He hath appointed heir of all things, by whom He also made (arranged), the ages (dispensations)."

By whom He planned the ages. Again in Eph. iii. 11, "According to a plan of the ages which He made in Christ Jesus our Lord."

So we see that God is working out a plan of the ages. As an essential part of this plan, He has seen fit to allow an enemy to enter and spread evil over his fair creation. Tares are permitted to grow with the wheat. But an enemy hath done this.

We shall find that the Scriptures give us something very definite concerning

#### THE DEVELOPMENT OF EVIL

to its climax along down the ages.

A brief retrospect of these ages from the beginning, will help us to lay hold of the truth concerning the man of sin, the anti-god, in whom will be headed up the sum of all evil down here, ere Jesus returns to rule over the earth.

God's creation week of Gen. i. is an epitome of His dispensations. While man's days are but twenty-four hours each, the Lord's days are a thousand years each. We read in Ps. xc. 4, "For a thousand years in

Thy sight are but as yesterday when it is past, and as a watch in the night." 2 Peter iii. 8 declares: "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Doubtless, Satan, ere he fell, was God's vicegerent and rightful ruler over this lower kosmos. Hence his words to Jesus in Luke iv. 6: "All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will I give it." His right was forfeited by reason of his rebellion and fall; but settling down upon this planet that he had lost, and which had become

#### A WRECK AND A RUIN

—a Tohu and a Bohu, as the Hebrews has it: waste and void, as we read in Genesis i.: which God had re-moulded, re-fitted, and re-furnished, for this present Adamic race. Satan presumed by most subtle device to pull down God's new created head of a new earthly race, and so regain possession of his lost estate, this lower kosmos. Early on the first day Satan pulled down the first woman, and straightway the man was prostrate in the same ruin. The first day ended with the first Adam dead, at the age of 930 years. He did not live one day out—one thousand years. For God had said: "In the day that thou eatest thereof, dying thou shalt die." Adam dead and Enoch translated without seeing death, the first day ended.

Satan's work was so far advanced that he had already laid low in death six representative, typical men—Adam, Seth, Enos, Canaan, Mahalaleel and Jared died. God snatched away Enoch, that he should not see death. Pessimism before optimism. Night before day.

The second day opens and runs its course, with a ripening harvest of human violence, till shortly before its closing hours, Divine patience for the time being was exhausted, and the flood-gates of His wrath were lifted to pour down upon the enemy's ripened harvest a deluge of fierce judgment waters.

The second day closed with Satan's work so far in advance of God's work that he had strewn the habitable earth with the dead-victims of his fiendish power. A remnant only—Noah and seven with him—were saved out of the ruin. Pessimism before optimism. Tempest before rainbow.

The third day dawns with the birth of a man who is to be separated unto God for a testimony for the truth, to be

#### THE GERM OF A NEW NATION,

to enlighten the Gentiles, and to make known to them the ways of the God of heaven and earth. Abraham appears upon the scene. Through him a nation is born in a day—in a thousand years—the third day from Adam.

Will Satan now step in again to imitate the plan of Jehovah? Let us see his special forte is religiousness. He will have the world to be RELIGIOUS, and so prepare the way for his man of sin, and antichrist. So during the third age of the world, while God was developing a remnant of true religiousness, through Abraham, Isaac, Jacob, Joseph, Moses and Israel, with a still smaller remnant of Gentile proselytes, incorporated with Israel, what was Satan doing meanwhile? He was imitating God's

work. He was counterfeiting God's plan of the ages. He was rearing and ripening to a monstrous fruitage, IDOLATROUS RELIGIOUSNESS.

That third day ended with only one nation worshipping the true God, and that one had not enlightened the surrounding peoples of the earth. Rank idolatry, even demon worship, was rampant on every hand. Even Israel was sorely poisoned with its fatal virus. Satan had an enormous majority on his side at that time, while God had a small minority only.

So the third day ended in darkness. Night before day. Pessimism before optimism.

The fourth day was ushered in with the foul leaven of

#### NATIONAL DECAY,

so far advanced that even in Israel's mass well nigh the whole lump was leavened: yea, putrid and rancid with the abominable stuff.

Ichabod was written over her doorway. "The glory is departed" was soon a realised fact of her experience. Ten twelfths of her tribes, corrupted with Satan's abominable leaven, sloughed off in a body, with Jeroboam at their head. Calf worship at Bethel was soon followed by demon worship in all the high places of the land. "The Assyrian came down like a wolf on the fold," and swallowed them down en masse.

Israel ceasing to be a nation, Judah soon followed in the footsteps of her sister to Babylonish captivity. The fourth day closed with idolatrous Rome swaying a world-wide sceptre over the nations of earth.

Judah, while a bond-servant to Rome, had the brazen audacity to say to Jesus, "We were never in bondage to any man." Judah was religious enough, but sadly apostate from God. His religiousness had sunk to the level of Sadusaic casuistry and Pharisaic hypocrisy.

The time had full come for the arch-enemy to meet and withstand face to face the second Adam.

#### THE DEVIL HAD CONTROL

of well nigh the whole mass of earth's people. A little remnant only was loyal to the God of truth. It was the hour and power of darkness. It was Satan's opportunity. The closing fourth day witnessed the enemy seeking the life of the young Child to destroy it. Darkness prevailed. The newly-arisen Star of Bethlehem had not yet become the Sun of Righteousness. Egypt must give asylum to Judah's new-born King. Judah will not accept his Heaven-sent Messiah. Gloomy the outlook. The Paschal Lamb must die. The Christ of God must return to the right hand of the Father. Two days more their course must run ere earth receive her King. Two thousand years of groans and tears ere creation sings

Her glad some song deferred so long, till Heaven's own King  
Release shall bring.

Sorrow for the habitable earth while Jesus is absent in the heavens. Cross before crown. Pessimism before optimism. Man of sin before man of God. Antichrist before TRUE CHRIST is openly manifested down here on earth among men.

The fifth day comes amid threatening

portents of evil. Its opening hours are filled with

#### TRAGIC SCENES.

Golgotha's cross is but the climax of Satan's awful four days' work, projected a little over into the fifth, and to be consummated at the last end of the sixth day.

We are doubtless already in the darkening penumbra of the on-coming shadow and eclipse that is soon to envelop the habitable earth in denser gloom and thicker darkness than ever yet a Christ-rejecting world has known. Satan must and will apocalypse his man of sin, his antichrist.

If God be two days—a little shortened for the elect's sake—in forming His church (the Bride) for His Son, then will Satan also be two days, less a little shortening, in forming his woman of sin—his harlot bride, the strumpet woman of Rev. xvii.

Early in the *fifth day* the Pentecostal church, in all her virgin purity, beauty, and heaven-begotten power, was ushered into being. Begotten of the Spirit from above, endued with might from on high, and destined for joint heirship and glory in and above all heavens with her risen Lord and Christ, she is the anti-type of the first woman in Eden.

Satan looked upon her as he did upon Adam's bride in Paradise. His horrid scheme is to assail her as he did the spouse of the first Adam, in the garden.

The same three-fold temptation by means of which he had pulled down the first woman, and through her had prostrated the first Adam, had already been applied to the second Adam—Jesus Son of man—in the wilderness, on the temple pinnacle, and on the high mountain top. But the Devil had

#### FAILED TO PULL DOWN THE SON OF MAN

by a direct assault; so now he will resort to his former wiles, so successful in Eden. In that paradise he had pulled down the man through the woman, and by a threefold temptation; even by an appeal to the lusts of the flesh, the lust of the eyes and the pride of life. Hope seemed to revive in his wicked heart, that he may pull down the second Adam in like manner, ultimately, through the second woman, the church. At all events he will make the effort. Here, now, is a remarkable truth that we shall do well to bear in mind and forget not.

Satan corrupted the first woman during her espousal time; before the actual marriage had taken place. The espousal is noticed in Gen. ii. 24, but the marriage is not consummated till the record of Gen. iv. 1. In Gen. iii., where her fall is recorded, she, though espoused, is ALONE, out from under Adam's watch care.

Turning to 2 Cor. xi. 2, we read: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

While Jesus the Christ is absent in the heavens, on his Father's throne, it is

#### THE ESPOUSAL TIME OF THE CHURCH,

now being gathered out from among the nations as a bride of Christ, who is the last Adam.

Satan will not manifest his man of sin till he has first corrupted the nominal church; and so, through his subtilty, has formed his woman of sin. And this he will do before the marriage day of the church has come; before Christ shall have come in clouds for her. *The true bride of Christ is made up of all genuine believers in Him, gathered by the Holy Spirit from Pentecost, till the trump of 1 Thess. iv. 16 shall sound, to summon us on high, to meet Him in the air.*

When the real church shall have been raptured away to the heavens, as she will be at the close of the Philadelphia period of her earthly career, there will be left behind on earth, a nominal, unsaved, corrupt, professing mass of church members, worldly, proud, self-satisfied and boastful, saying: "We are rich and increased in goods, and have need of nothing." It is

#### THE DEVIL'S CHURCH AND BRIDE.

It is his harlot spouse—his woman of sin. Through this, his strumpet woman, he would fain hope to set up and establish his man of sin, at the head of earthly government, as a usurper in place of God's Man of holiness—Jesus Son of David.

Early in the first day, Satan's mystery of iniquity was doing its secret work, preparatory to its open manifestation, in the man of sin. Under God's supreme headship, saying to the enemy: "Thus far and no farther," the devil has been permitted to manipulate men and things down here to suit his own will. In the economy of the ages, God has allowed the enemy's work to be brought in first, before God's work has been wrought out to completion. Furthermore, God has permitted Satan's work to appear right along side of his work. So in this espousal time of the church, Satan's work is being wrought out in MYSTERY.

The true church is God's mystery. The devil's church is "The mystery of iniquity." But the man of sin will be no mystery when he appears. Well known will he be when he is brought forth upon earth's stage to play his part in the closing scenes of earth's great tragedy amid the closing hours of this sixth day, now so far spent.

At the end of the *fifth day*, i.e., A.D. 1,000, Satan had so far corrupted the nominal church that she appears before the world as little else than

#### A VILE MOTHER OF HARLOTS.

She flaunts her robes of blood-guiltiness in the face of the State itself, and unblushingly asserts: "I sit a queen." Blood of martyrs by millions have crimsoned her harlot robes. It is the devil's mysterious woman persecuting the true church of God. But it is not the MAN of sin. Though she masquerade in a man's garments, seize upon the reins of government, and assume the right to rule the world, nevertheless she is the woman, and not the man of sin. She is not the ANTICHRIST. Nay, nay, she is not.

What Bible student does not know that God's corporate people, whether Israel of the old dispensation of law, or the church of this dispensation of grace, are symbolised by a woman, not by a man? God will have at the head of government a man. But an ecclesiasticism, be it true or false, is set forth by a woman in the Scriptures. On the other hand, the Scriptures are definite and uniform in using the masculine gender when-

ever they mention the man of sin and the antichrist.

This fact alone ought to settle at once and for all the oft repeated query, "Is not the Papacy the antichrist, the man of sin?"

No doubt she is anti-Christian enough, as are also all other corrupt religious systems. Many antichrists were upon the scene in John's day, and in Paul's time. But

#### THE ANTICHRIST HAS NOT YET COME.

The spirit of antichrist has been in the world since Pentecost, but the incarnation of that spirit in a veritable man is yet to be realised down here among men on earth. Who then is this man of sin? Do the Scriptures give us anything definite concerning this one? Undoubtedly they do, as we shall soon see. He is to be Satan's finished masterpiece of diabolical work in imitation of God's work, manifested at the last end of God's great dispensational week of the ages.

This present and now far spent *sixth day* was ushered in with blood of martyrs flowing from many a Christian heart. The angry clouds of its dawning skies were made lurid by the fires of martyrdom at many a burning stake. Fierce flames of persecution lighted up the hill tops of Christendom. All this and much more the woman of sin could and did do at the behest of her master, the devil. But, by as much as a man is stronger than a woman, for whatever work he takes in hand, by so much more will this man of sin, when he is manifested at the close of this *sixth day*, spread havoc, desolation and carnage over the face of the earth.

He is the one of whom Jesus spake one day as He was addressing the Pharisees, in John v. 43: "I am come in my Father's name, and ye receive Me not: if another one shall come in his own name, him ye will receive." HIM, not HER. A man, not a woman. Not a corrupt church, not a religious system.

(To be concluded in our next issue.)

## Conference Addresses, KILBURN HALL.

### THE TRUE KEY TO THE STUDY OF PROPHECY.

BY PASTOR FULLER GOOCH.

(Revised by the Speaker.)

I HAVE been told about this conference that there is a strong desire on the part of the promoters of it to make it as elementary and simple as possible. I do not doubt the wisdom of this purpose, because I feel quite sure that if we get well grounded in what are spoken of as the more

ELEMENTARY ASPECTS OF PROPHETIC TRUTH we shall not be able to rest long without going further. For the study of God's Word—if it be a study that is at all spiritual and true—is a study to which we are led by the Spirit of God, and if we are led by the Spirit of God I am quite sure that we shall not be brought to any stopping stage or any place where we can sit down and congratulate ourselves, and say, "Now, we need go no further than this."

I believe that the waters of the Word of God are like the waters of the river Ezekiel saw in vision. You go into them and first touch them with the soles of your feet; you

advance till you reach ankle depth; afterwards the waters rise to your knees, and then to your waist; and, if you are thus led and taught of the Spirit, you will find the Word of God a sea to swim in, and you will find the joy of your heart and your life in just being absorbed in wonder, love, and praise at the great revelation God has given.

And so I would say, by all means let us be very careful to have elementary truth as to the Word of God—as to the teachings of the Word of God. But do not let us stay there. Let us rather put ourselves into the hands of God's Spirit, to be led through every chapter, every verse, and every book as He shall direct and guide.

There are many aspects, of course, of the study of prophecy;

#### MANY STANDPOINTS FROM WHICH IT MAY BE APPROACHED.

There is the historical, showing how all God's past doings in the world have been leading up to the advent of His Son in glory, Who is, then, to be, as you were singing just now, King of kings and Lord of lords. For I believe that from the very first day that God began to create this world of ours He had in view the placing that world in subjection to the Son of His love. And there is nothing that God has been doing, from the first until this very hour, that has not contemplated the glory of Jesus as King of kings and Lord of lords.

Further, you might approach the study of the prophetic Word from a political standpoint, showing how all governments and nations on the face of the earth have been affected by that great truth, and will be affected by it until the kingdoms of this world become the sovereignty of the Lord's Christ.

We might approach this study also from a moral standpoint, showing how all the signs of the times, how all the growing prevalence of evil, indicate the approach of that solemn culmination when the "man of sin" shall be seen on the earth in all his fearful power, only that the manifestation of the parousia of Christ may smite him in a moment and chase away all sin, and drive out Satan, and make the world a pure and holy sphere for the Son of God.

We might approach it, moreover, from a Jewish standpoint. And how tempting it is to do so! You remember Israel, the scattered seed of Abraham, and how, in connection with them, this grand subject looms out before us, proclaiming salvation to that long despised and oppressed people. "O that the salvation of Israel were come out of Zion!"

Again we might approach it from a Gentile standpoint. We might trace it through each of the four great successive monarchies of the world and on, till they all give place to the one monarchy of the Lord Jesus.

Or, once more, we might approach it from the Church standpoint and see how it affects all who belong to the body of Christ. You see, therefore, that it is a wide subject, and one in which there is room for us to be ever advancing, ever learning more and more of what God has revealed.

But I want, this evening, rather to approach this subject from a purely spiritual

standpoint, the one most neglected, and yet, I venture to say,

#### THE MOST IMPORTANT;

because you may know of prophecy and yet not spiritually be any the better for it. It is quite possible to know all mysteries and have all knowledge, but if you have not the love which is the essence of the spirituality begotten of God in the heart, the knowledge of all these mysteries will only make your doom the worse when you enter on it. I venture even to say this much—and I will guard myself in saying it, because I know it might be misunderstood—you may be ignorant of all prophecy, and yet not much the worse spiritually. I guard it thus: the knowledge of any part of God's Word, the knowledge of prophecy or any other subject that the Holy Ghost has been pleased to reveal to us, is a grand help to spiritual life. When spiritually understood, any truth of the Bible makes a man spiritually the better for knowing it, but at the same time there are those who have never heard of the second coming of Christ, who know nothing about it from the standpoint that we occupy on this platform, and yet are walking very humbly and very closely with God.

I am asked sometimes, in Bible readings, at different places where one goes to, "Do you think that the knowledge of the truth, concerning the second coming of the Lord, is essential in order to readiness for His appearing?" My answer always to the question is this: the knowledge of the truth about the Lord's coming is

#### A GRAND HELP TO READINESS,

but there are many Christians who do not know what it is scripturally to say "He will be here before the Millennium," because they have so long been under false teaching about this. They have been trained all their life by ministries and other instrumentalities to look at the subject from the post-millennial standpoint, on which account ignorance is not a wilful one; it is not even a result of neglect of the study of the Scripture. God's Spirit is moving in them, they have spiritual life and they love His appearing, and were they to die in a moment they would rejoice to feel that they had gone to be with the Lord; meantime they are living to go and be with the Lord. Therefore, I do not believe that to have an intellectual acquaintance with this subject is essential to spiritual life. A grand help, I repeat, and one of the most blessed signs of God's working in the present day among His people on earth is this, that He is opening their eyes to this truth of the Lord's second coming, bringing them out of the darkness they have been in respecting it, and so bringing them nearer to Himself in expectant faith and hope.

Now, the Jews had an expectation of the first coming of Christ, but it was a carnal one, and it is possible for you and me to have a carnal view of the coming of Christ in glory. I pray God that we may be saved from this, and that we may have a spiritual view of our Lord's second advent, and so shall we be spiritually the better in every sense of the word. To show how spiritual the subject really is, and how spiritually it should always be approached.

Let me, first of all, say in this connection that

#### THE PROPHETIC WORD IS THE HOLY SPIRIT'S WORD.

I am afraid many Christian people have got into the habit of studying prophecy and subjects connected with the second coming of the Lord from books rather than from the Book. I thank God for some books that have been written on this subject, and I own the help, of course, that one has had many a time from reading the thoughts of others upon this and other subjects of God's truth. But, nevertheless, the moment we let in man's theory, however ably treated, however carefully written, however spiritually intended to be our guide, rather than have the mind and heart open always and simply to the teaching of God's Word, we make a great mistake and go astray. I might mention honoured names to-night connected with this subject, to whom the churches of Christ are much indebted under God; but I believe that some have made a great deal too much of those names; and I know Christians well to-night, personally, who cannot receive many things that are taught in God's Word, because if they did it would upset the theory of such and such a leader for whom they have a loving respect, and, forsooth, they will say *he* cannot be mistaken. My dear brothers and sisters in Christ, I beg of you, for the Lord's sake,

LET NO BOOK HOLD YOU BUT THE BIBLE; let the teachings of every leader, no matter how great or respected or wise he may be, be brought to the Word of God. Why the Bereans would not even accept what the Apostles said till they had "searched the Scriptures daily to see whether these things were so." I am not wrong when I say that there are men and women to-day among Christian people who will accept the teaching of well-known leaders without personally searching the Scriptures, because they think those leaders know more than they themselves do. That is wrong, and the consequence is we are landed in half-a-dozen systems of interpretation, instead of all coming from the one fountain head and source, and our allowing ourselves to be led by the one Spirit into the one Truth.

The only reason, I believe, for our being so many denominations to-day, instead of our being one, as they were in historic times, is that men have been put in the place of the Holy Ghost; that over and over again the great mistake has been committed of letting theory guide and limit and hold and govern. Away with all our theories! Let us clasp the Word of God to our hearts, and go to it every day afresh, childlike in spirit, and say, "O Lord, open Thou mine eyes and I will behold wondrous things," not out of So-and-So's books, but "out of Thy law." Every word of prophecy is the word of the Holy Spirit, and therefore every word of prophecy must be approached in dependence on the Holy Spirit, and by our looking up to Him who is the teacher and guide into all truth.

Another thought that I would like to throw out is that the prophets through whom these prophecies have come were themselves

#### SPIRITUAL MEN.

I make much of, I put great emphasis on, those words of the Apostle Peter, in the first chapter of his second epistle, the last verse. He does not there say: "Men wrote and spoke as they were moved by the Holy

Ghost." He said: "Holy men of old spake as they were moved by the Holy Ghost." And I think it is one of the most beautiful studies you can enter upon, in relation to Bible truth, to trace the character and spirit of those men whom God honoured to be channels through which the inspired Word has come to us. Look at Moses, the man of God, the meekest man on the face of the earth. Ah! and how much meekness has to do with real spirituality! You cannot be a spiritually-minded man and be proud; you cannot be a spiritually-minded woman and lift your head up, so that when a poor sister passes by you, you look down upon her as though you were not, in the sight of God, on the same standing as herself. Spirituality and pride were never married; spirituality and humility are.

Look at Daniel, the man of prayer, the man who could wrestle with God for light and for truth and for teaching from on high. Look at Isaiah—but I must not dwell thus. Look at all the list of those Old Testament prophets of God, "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 glories," as it is in the Greek, "that should follow." They were all spiritually-minded men.

And so also in the New Testament. To whom did God give the Apocalypse? John, the loving disciple, who delighted to lean his head on the bosom of his Lord. And if you and I ever know God's secrets, we must, spiritually speaking, do the same as John.

#### ALL IN THIS BOOK IS A SECRET,

from a spiritual standpoint, till God reveals it. You may read it and understand it from a mere mental or intellectual point of view, but you cannot thereby know it. The knowledge of the head may do for science and for branches of human study and thought, but it will not do for the Book. I know men who are fools about every other subject, but at whose feet I am glad to sit when the Word of God is to be spoken about. Why? Because this subject and all subjects of Divine revelation are spiritual, and it is to spiritual men and spiritual women that God gives the light, and through them the light comes and shines upon us. And if you and I would know about the coming of the Lord as God would have us know, and as we ought to know, so that we are ready for it, we must be spiritually-minded men and spiritually-minded women.

One other thought I want to throw out just at this point is this, that the right attitude to be taken, in view of the coming of the Lord, demands a deep and full spiritual life. Do not let us deceive ourselves about that. It is not studying the subject, it is not knowing the subject; it is feeling, experiencing it, and you cannot experience a desire for the Lord's return if you have got a poor, starving spiritual life. Look at the great Apostle of the Gentiles. He loved his Lord's appearing, he earnestly desired to be "clothed upon with our house which is from heaven," and which we do not get till the Lord comes to give it to us. He waited and reached forward, forgetting the things behind and pressing to those before, in view of this coming of the Lord. I can tell you

the secret of what made him do it, I can give you in his own words

#### THE WHOLE KEY TO UNDERSTAND

why this subject was so precious to the Apostle Paul. They say that he lived too early in the apostolic age, and so he got these strange notions about the coming of the Lord, and that, if he had lived as long as John, he would have written differently and not have thought that the Lord's coming was probably near, or spoken of it as imminent. What fools men are to talk like that! How it shows that they know nothing spiritually about the subject at all.

Here is the secret of the Apostle's earnest love for, and joyous grasp of the thought that even he, early as the times were, might see the coming of the Lord before he died: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh is a life of faith in the Son of God, who loved me, and gave Himself for me." Let us all get love like that into us; let us truly know what it is, not as a mere doctrine, but as an experience hour by hour; and I tell you there is nothing that will thrill through our souls like the thought that at any moment the Lord may be seen by us, and we may hear Him saying, "Come up hither." But you cannot be ready for the Lord without a deep spiritual life. You must know what the blessed Saviour meant when He said, "He that believeth on Me, out of him shall flow rivers of living water." This spake He of the Spirit which they that believe on Him should receive. What was the difference between the wise virgins and the foolish? Though they had ever so many points of comparison, there was only one contrast that the Lord brings into the parable. What is it? The wise took oil in their vessels with their lamps, the foolish took no oil; which, being interpreted, means that the wise were full of the Holy Ghost, and the foolish were empty. And so, to be ready for the coming of the Lord means to have a full spiritual life.

Now, may I just occupy another minute or two, to show what are

#### THE ELEMENTS OF THE READINESS,

which a full spiritual life will most certainly eventually give in the believer. The blessed Lord has pointed that out for us very clearly and fully in His own teachings, and, of course, His apostles have emphasised and opened up fully His precepts. Would you be ready for the Lord? Then you must be waiting for Him. What does waiting mean? Believing. You cannot wait unless you have faith. Who would wait for a thing that he did not believe was sure to come? But when you know that the thing is sure to come, you can wait for it, you can say, "Well, it may be delayed, it may not be so soon as I would wish, but still it is bound to come, and therefore I will wait." Oh, for more waiting faith! "We, through the Spirit, wait for the hope of righteousness by faith." You must wait; and, you know, the word in the Hebrew which is translated *wait*, really means to *grasp*, and the Greek word most commonly used in the New Testament for *wait* is a word which means to *earnestly grasp*. So that waiting means really faith, believing, and expecting.

*Watching.*—What is it to watch? If you are ready for the Lord you are not watching for the Jews' return to Palestine. If you are ready for the Lord you are not watching for the "man of sin" and his doings. I do not know a single passage of Scripture that tells me, as a believer, to be watching for any event of that kind. Plenty of passages tell me those events are coming to pass, and I pray the Lord to hasten them, but I do not at all watch for them; I want to

#### WATCH FOR HIM.

And if you and I are ready for the coming of the Lord we will be watching for Him, because our portion is not down here, thank God. Our portion is not with the Jew, our portion is not with the Gentile; our portion is with Him, and we are to be there, not here, we are citizens of that country, not this. Therefore, if we have a full spiritual life, we will be watching for Him. Let us see that we are so doing, for it says in Rev. iii. 3, "If therefore thou shalt not watch, I will arrive over thee as a thief, and thou shalt not know at what hour I arrive over thee." The Greek word translated in our Version *come on thee*, literally means *arrive over thee*. God save us from being unwatchful about it then.

*Proclaiming.*—If you are ready for the Lord you will proclaim Him. "As often as ye eat this bread and drink this cup, ye do proclaim the Lord's death till He come." I fear me some people so study the Crown of Christ that they lose sight of the Cross. And I am sure that is not a wise way to study the second coming of the Lord. I would say love by all means heartily the coming Crown and kingdom of the Redeemer, but, I pray you, love even more the Cross. He who turns his back on the Cross, in order to look for the Crown, will not be likely to gain the Crown. It is by the Cross we reach the Crown, and I know no stage of spiritual life where we can do without the Cross. I know no attainment in readiness for the coming of the Lord in which I may say, "I can afford to lose sight of the Cross, the Crown is all I have got to think of." No, not even when the glittering Crown shall be on my brow, if God shall ever deign to give me one—I sometimes can hardly believe it possible, and yet there are promises of that glorious reward, promises which I can claim as well as you. But still, if ever the Crown be mine in the kingdom of the Lord, I think I will

#### NEVER FORGET THE CROSS,

and that He bore it. I think I will never be so taken up with the Crown that I shall forget the Crucified.

The bride eyes not her garments,  
But her dear bridegroom's face.

And so shall it be with us in the glory. But, as I have just said, if you are ready for the Lord's coming you will be proclaiming His death, you will be bearing about in yourselves the dying of the Lord Jesus; you will delight to wear the blood-mark, and to tell others their need of it. Reconciled yourselves to God by the death of His Son, you will be thankful that to you has been committed, not in a clerical sense, but in a spiritual and real sense, the ministry of "the word of reconciliation."

*Ready.*—Then you will be occupying, you will reckon yourselves stewards. If you are ready for the Lord you will look at your

money, and you will say, "This is not mine, this is His, and you will spend it not for yourselves, but for Him. If you are ready for the Lord, spiritually, you will look at your time, and you will say, "I must not deal with this as if I were master of it; I must remember that my Lord is Master of my days and my hours." Well, then, whatever you have, all you have, and all you are, if you are ready for the coming of the Lord, you will lay at His feet; you will "Crown Him Lord of all." Oh, it is so easy to sing that, is it not? It is so beautiful, especially when you get the grand old Keswick chorus; I love to hear that rolled out. But whether you get that chorus or not, get the thing itself and crown Him Lord of all, for in proportion as you crown Him Lord of all down here, He will crown you up there.

*Occupying.*—Yes, and *purifying.* "He that hath this hope in him purifieth himself." I have heard some people say that

THEY CANNOT UNDERSTAND THAT PASSAGE. Purify myself! Is not it God's work to purify me? Is not it the Holy Ghost's work to purify me? Yes, of course it is, and so also it is your work. But somebody says, "How are we to do it?" In this way: get into line with Christ and see to it that you and Christ are one in daily experience and life. That is purifying yourself. He will do the work, but you will walk with Him and let Him do it. There are many Christians who seem to be very jealous about anything which, as they might think, trenches on the doctrine that *it is all Christ*, and yet when you come to know them and see into things about them you find that they take things continually out of the hands of Christ. They worry and fret over matters, and meddle with matters that they have committed to the Lord and asked Him to undertake for them. Is not that taking things out of the hand of Christ? If I understand it aright, readiness for the Lord is the surrender of spirit, soul, and body to Him. It is the will given over to Him; the heart given over to Him; yea, to go back to Paul's words, it is "the life of faith in the Son of God" about everything. And as long as you and I trust Him, He will purify us, and that will be purifying ourselves, because we just put ourselves into His hands to do it, and trust Him for His power, His sanctifying and purifying power. And how blessed it is to feel that if things are right between the Lord Jesus and our souls' experience, He will do everything in us, and everything for us, and we will just have to ride in His chariot and rejoice that He saves men all the time.

Lastly, if we are to be ready for the Lord, we must *hold Him fast*. And the secret of holding Him fast is a full spiritual life. They tell me that those

MEN WHO TO-DAY FILL THE PULPITS AND UNDERMINE THE SCRIPTURES

are spiritually-minded men. I have no fear of any breach of charity in God's sight when I say they are not. A man cannot be spiritually-minded and at the same time pull God's Word to pieces. A man cannot be spiritually-minded and say that the Lord Jesus Christ is not the very Son of the very God of Heaven. A man cannot be spiritually-minded and say it is not the blood that makes atonement for the soul. Spirituality of mind

is the product of the Holy Ghost, and the Holy Ghost never taught a man to pull the Bible to pieces. The Holy Ghost never taught a man to insult Christ or speak lightly of the blood. And, therefore, if you and I would be ready for the Lord, we must hold fast these grand truths; we must cling to the blessed Word, and the only way to do it in times like these in which our lot is cast is to be filled with the Holy Ghost. God grant us that fulness now and continually.

## THE STAR AND THE SCEPTRE.

[KILBURN HALL CONFERENCE.]

BY J. J. SIMS.

(Revised by the Speaker.)

I DESIRE to call your attention to the close of Balaam's remarkable prophecy in Num. xxiv. 16 to the end. One of the striking features of this prophecy is the way he is compelled to utter his own doom. "I shall see Him, but not now; I shall behold Him, but not nigh." And we must keep in mind we are warned in the New Testament of those who hold "the teaching of Balaam," who have followed "the way of Balaam," and ran greedily after "the error of Balaam." A solemn fact it is, that there are many in Christendom who, like Balaam, have had "the knowledge of the Most High," and whose latter end will be as Balaam's, to go down to the eternal burnings!

But the prophecy goes on. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." Here we have an example of the way in which the prophecies of the Old Testament link together events that are often centuries apart in their fulfilment. In the first address of our Lord, given in Luke iv., He quotes from Isa. lxi., "The Spirit of the Lord is upon Me," and goes on until He reaches "the acceptable year of the Lord," and then "He closed the book . . . and sat down." The next clause is "the day of vengeance of our God," and between the two clauses of this one prophecy over eighteen centuries have passed away. But when He rises to read again, it will be "the day of vengeance" and the blessing of God's ancient people. How it tells out the heart of God that this time of blessing is "the acceptable YEAR," but the time of vengeance is only a "DAY"!

And in this prophecy the Star out of Jacob has been fulfilled. The Sceptre out of Israel awaits for its fulfilment, the time when the Son of David shall have the dominion "from the river unto the ends of the earth."

Notice here the change of the name. "The Star" comes out of "Jacob," and it will be found "Jacob" refers to the nation in the time of its failure and tribulation. For centuries of suffering have this people borne the name "Jacob," and their

TRIBULATION WILL BE CULMINATED

in that coming age known to the Gentiles as "the Great Tribulation," but to the Jew as "the time of Jacob's trouble." And in the dark night of their sorrow, "the Star" arose, and is still shining for them, if they had but eyes to see it!

But "Israel" speaks of the nation in that coming time when their wrestling with God will have given place to the cry for blessing.

And their name shall then be called "Israel," for they shall have power with God and with man. And "the Sceptre," the royal government of the earth, will rise out of "Israel." It does not say: Jacob "shall do valiantly," but "Israel shall do valiantly."

There is here a practical lesson for us. For whenever a poor failing Jacob gives up his wrestling, and lays hold upon God with the cry "I will not let Thee go until Thou bless me," "weak Jacob" becomes "mighty Israel!" Would to God we all knew more of this!

"The Sceptre" refers, as we have seen, to the coming of Christ to reign. Centuries roll between "the Star" and "the Sceptre," and notice when Christ comes to reign what the result is. "He shall smite," "shall destroy;" Amalek "shall perish." How this brings to our mind the solemn utterance of Rev. i. 7: "Behold, He cometh with clouds . . . and all kindreds of the earth shall wail because of Him." When He comes to establish His kingdom the clouds surround Him, and His judgments go before Him. How fallacious the dream, then, that this world is getting better, and the establishment of Christ's kingdom on earth will be connected with the conversion of the world! Every prophecy that speaks of the Lord's coming to reign speaks of

JUDGMENT UPON HIS ENEMIES,

and also gives the thought that they will be *many and mighty*. Search and see if this be not true. (See Mal. iv.; Rev. xix.; Ps. xcvi.)

But let us look at the thought of "the Star" in Scripture. We know from Gen. i. the stars are connected with rule in the night. We do not see the stars in the day; they have paled before the sun. The evident thought of the star is "leadership" and "rule." Those who have led others into the way of righteousness are to "shine as the stars," and thus the star is applicable to the Lord as the "great Captain of salvation." Down in the dark night of sin has He, the Star of salvation, shone, and thus, in accepting Christ as Saviour, we acknowledge Him as Lord. We are obedient unto salvation (Heb. v. 9). We are saved to be obedient. Thus "the Star" we follow is our Blessed Lord, who died to save us, "Whose we are, and Whom we serve."

And so in this prophecy the "Star out of Jacob" speaks of salvation procured for that nation, and when as a nation, they are brought to follow the guidance of the Star, the whole world will have to recognise "the Sceptre."

But we have in the New Testament "the Star" mentioned in three places as connected with the Lord. We read there indeed of "falling stars," and we know that the time will come when there shall be "one Lord." All stars of earth shall fall, and in heaven the brightest saint shall pale before the glory of Him who is both "Temple" and "Light." It is a joy to all our hearts to know that the One Who suffered for us, Who took the lowest place that we might be saved,

IS GOING TO BE EXALTED OVER ALL.

We now begin the strain that shall yet fill heaven and earth, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

But we find Peter speaking of "the day

Star." (2 Peter i. 19.) Speaking of the transfiguration Peter says, "We have also a more sure word of prophecy," or as the Revised Version reads, "We have the word of prophecy confirmed." "How do we have it confirmed?" says Peter, in the sixteenth verse, and the Spirit of God was here evidently speaking to the nineteenth century, for people now-a-days are saying that what the apostles said was mere fable. "We have not followed cunningly devised fables, when we made known unto you the power and coming of the Lord Jesus Christ, but were eye-witnesses 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.'" There is no mistake about it, says Peter; we have not been telling you nice stories. Did not we see Him ourselves? Were we not with Him on the holy mount? Did we not enter into the cloud, and was His glory not so manifested there that we trembled before it and fell down as dead men? We were eye-witnesses!

That is the best answer to infidelity. If you go to an infidel with your theories, you will find that he can often theorise a great deal better than you can. Let him spin out his theories, but *you*—let theory alone. Get the

#### LIVING CHRIST INTO YOUR HEART AND LIFE,

so that He may be seen through you, and then you will be able to meet the infidel. "We saw Him," says the apostle; "it was no mere theory." Have *you* seen Him? When did you get the last look at the Lord Jesus Christ, the last quiet talk with him? We fail to-day because we are so busy running about. We forget to go into the King's chamber and get our orders. Would it not be better for us if we were something like the little girl over in Canada? Her father was a minister, and his little daughter having gone into his study one day, while he was preparing his sermon, he said to her, "My dear, you must go out." "Oh, father," she responded, "you might let me stay here, I do love to be with you." O for more of this "eye-witness" of our blessed Lord!

"We have the word of prophecy confirmed," declares Peter, and he adds, "Whereunto ye do well that ye take heed as unto a light that shineth in a dark place," i.e., as I understand it, the word of prophecy shines down here in the midst of obscurity and darkness. "Ye do well that ye take heed." Where? "In your hearts." How long? "Until the day dawn and the day Star arise." This is clearly the true meaning of this passage, "the day Star" is the harbinger of the day. When the Lord comes for us we will go into the day with Him, but for the earth it will still be night. This is brought out in two other passages we shall now look at.

In Revelation ii. 28, we have a remarkable promise to the overcomer, "I will give Him the morning Star." I cannot now go fully into the prophetic aspect of the seven churches, they can be looked at in a threefold way. First, we can look at them as individual. For instance, there are Christians in that state represented in the address to "Philadelphia." "Brotherly love" Christians, as the word implies. May their number be increased! Then, again, there are Laodi-

ceans, "people's right" Christians, always speaking good things about themselves and pulling others down!

In the second place, these addresses can be taken as referring to churches or assemblies of the Lord's people. The condition of such assemblies will be found to correspond to one or other of the conditions here described.

In the third place, it will be found that these addresses are prophetic, giving the moral condition of the church in the seven stages of its history on earth. Looking at them in this way, it will be found Ephesus represents the church in apostolic days; Smyrna, the persecution period; Pergamos, the Constantine period; Thyatira, the Roman Catholic days; Sardis, the Protestant, or state church period; Philadelphia, the revival days of the last hundred years; and Laodicea, the "people's rights" movement of to-day.

Now, how striking was this promise to the church in the days when Roman Catholicism was governing Christendom. "The morning star" is in contrast to the sun, and

#### SPEAKS OF THE RULE OF CHRIST

during the last and darkest hour of the night, the great tribulation time. The Lord comes as the "morning Star" for the church, and this wonderful promise associates the church with the Lord in His time of rule during the tribulation age, which is to intervene between His coming as "the morning Star" for His saints, and His coming as "the Sun" with His saints, to set up His kingdom on earth.

It will be noticed that this promise is distinctly connected with "ruling the nations with a rod of iron." How applicable this is to those who were suffering persecutions under the rule of the false church, "the Jezebel," whose judgment is to be in the very tribulation, when the saints she persecuted are to be in the place of authority in association with their blessed Lord!

Let us then keep in mind that Christ rules the nations in judgment as "the morning Star," and reigns over the earth as "Sun," and that we will be associated in both His rule and reign. Such is God's marvellous grace to sinners who merited nothing but the wrath of God!

We find the morning Star in the last chapter of "the Revelation." Before He closes the Book, the Lord reveals Himself in three ways.

"I Jesus."

"The root and offspring of David."

"The bright and morning Star."

"Jesus" speaks of the Lord in His humiliation. As Jesus He walked this earth "a Man of sorrows and acquainted with grief." As Jesus He died for us, He bore the thorn crown, the spitting, and the shame. And He is "the same yesterday, and to-day, and forever."

"The root and offspring of David" speaks of His coming reign, with blessing to His ancient people Israel, and judgment upon His enemies.

But "the bright and morning Star" is His call to the church, as the coming One. And as soon as He unveils Himself thus, the response is given, "And the Spirit and the Bride say come." The Spirit raises the cry, and the Bride in the power of the Spirit says "Come!"

How clear and distinct is this cry of the

Bride being raised to-day! Everywhere the Lord's people are joining in the cry, "Come, Lord Jesus, come quickly!" And the unity of the church is being manifested, connected with this Spirit-wrought desire of the church, such as has not been seen since Apostolic days.

And let him that heareth say "Come." All who have ears to hear are to join the cry.

And then the Lord turns to the poor world in its misery, and says, "Let him that is athirst come, and whosoever will, let him take the water of life freely."

The last call from the throne of God to a world rapidly going on to judgment!

May our hearts be stirred up to join in these two cries.

First in the Spirit-raised cry, "Come, Lord Jesus." O to be waiters and watchers! Always on the watchtower with hearts that long for "the bright and morning Star," and then in fellowship with Him, seeking the wanderers, ever calling them to "come in" before the storm sweeps the earth. The Lord give us something of the reality and brightness of those early Christians, who "turned to God from idols, to SERVE the living and true God and to WAIT for His Son from heaven."

"The night is far spent, the day is at hand,

No sign to be looked for, the Star's in the sky,  
Rejoice then ye saints, 'tis your Lord's own  
command,

Rejoice, for the coming of Jesus draws nigh.

What a day will that be, when the Saviour  
appears,

How welcome to those who have shared in  
His cross;

A crown incorruptible then will be theirs,  
A rich compensation for suffering and loss.

O, pardon us, Lord, that our love to Thy name  
Is so faint; with so much our affections to  
move,

Our coldness should fill us, with grief and with  
shame,

So much to be loved, and so little to love.

O kindle within us a holy desire

Like that which was found in Thy people of  
old,

Who tasted Thy love, and whose hearts were  
on fire,

While they waited in patience, Thy face to  
behold."

#### JACOB'S PROPHECY.

(GEN. XLIX. 10.)

BY G. W. LANCASTER.

(Contributed Article.)

"DID the sceptre depart from Judah at the first coming of Christ? or when?"

In the November number of the MORNING STAR, under the head "Our Inquiry Column," page 244, we find the following question and answer:—

"R. J. (2.) Would the Hebrew of Gen. xlix. 10 allow of the translation—The sceptre (emblem of authority) shall not go forth from Judah . . . until Shiloh come?"

Answer: "It would not."

It is not clearly understood in what sense the querist takes the words "go forth." Does he mean in that of departing, or going forth in the ordinary sense of the word, as, for example, Isaiah ii. 3? If the former, then any such rendering of the verse is superfluous; but if the latter, we can under-



stand the answer; but it requires to be qualified.

It involves one of these statements: Either the sceptre is to go forth when the Lord comes again to reign over His people, or He is not coming again in the literal acceptance of the word.

We will look at this a little in detail. Out of about 290 times in which the Hebrew word *soor* occurs, it is nowhere rendered to *go forth*. Nevertheless, it is widely extended in its meaning, being used seventy-four times as "to depart" in its various moods. Besides this one verb, there are seventeen others also widely extended. The verb *soor* seems to give the idea of departing never again to return, at any rate, it is one of the stronger words, if not the strongest.

How far, however, and in what way, did the Patriarch Jacob look at the future in uttering this prophecy? Did he only refer to our Lord's first coming, and the consequent dispersion of the Jewish people? or did he look further and see them gathered to Messiah as their king? If he took the latter view (which we believe he did) it will involve a very different reading of the text from that in our Authorised Version; for how could the sceptre depart from Judah at the period of our Lord's birth? He came as their king, but they did not receive or own Him, and in consequence there was not the gathering of the people to Him, according to the prophecy.

It is possible the translators of the Authorised Version did not see the literal and personal coming of Christ to reign, or they would have halted at the words "shall not depart," and have considered further before they closed the sentence; they do not seem to have grasped the full scope of the prophecy.

There are different MS. readings of this verse; we will content ourselves with giving two only, as more immediately bearing on the subject of this paper. The first reading is that of our Authorised Version, and is that of the *unpointed* Hebrew. The second is that of the *pointed* text, and should read as follows:

"The sceptre shall not depart from Judah, nor a law-giver from between his feet for ever, because Shiloh shall come."

Here it is evident that the particle "oed ki" is not read as the adverb "until," because the particle "ki," having makkeph, is connected with the verb following "shall come;" "oed" therefore stands by itself, and should be read "ever," or (as understood) "for ever," being a particle of continuance, if we may so say.

Taking, then, this reading, the further question arises: How could the sceptre depart when Christ first came? Zedekiah was the last king of Judah, and he was carried captive to Babylon; after that period the sceptre has been no longer in the hand of Judah.

These questions can only be satisfactorily answered by suggesting the reading as given above, from the pointed Hebrew text. It therefore follows (by implication) that the sceptre shall yet *go forth* from Judah when the Messiah appears again in Jerusalem.

If any of our readers feel disposed in their judgment to adopt the reading *go forth*, no error would be involved by their so doing; but it must leave the rest of the

sentence as in our Authorised Version, and so retaining the adverb *until*. We have, however, already pointed out the proper construction of the particle, and therefore give preference to the reading of the pointed Hebrew.

In Isaiah ii. 3 we have the going forth of the law from Jerusalem, and therefore what is affirmed of the law here must be affirmed of the law-giver also in Gen. xlix. 10, for the law involves a law-giver in the same manner as a kingdom involves a king.

In conclusion, there can be no doubt whatever that the commonly received view of this verse is erroneous, as it does not admit of the Lord's return literally in person to reign. The prophecy of Jacob must therefore be understood as having reference to the perpetuity of the kingdom of the Messiah when the sceptre will go forth from Judah, and when righteousness shall be established in Him to whom the gathering of the people shall be.

### MATTHEW XIII.

#### THE TREASURE.—II.

BY REV. A. WILKES, B.A.

[Continued from page 10, January number.]

It is hardly possible to emphasize too strongly the fact that this parable of the "treasure" is found only in the Gospel of St. Matthew, which is the gospel of the remnant. This fact alone furnishes strong *prima facie* evidence that the "treasure" is the remnant. A careful examination of every passage in which the English word "treasure" (the rendering, for the most part, of one, but in a few instances of several Hebrew words), in the Old Testament, and in which *θησαυρός* in the New, occur, ought to convince the reader that the word expresses the essential glory of a kingdom. In the Old Testament, the principal Hebrew word is specially used in the books of the Kings and the Chronicles. In these, the treasure spoken of is, without exception, that "of the house of the Lord" (or "of God"), who was the true King of Israel, even after the Theocracy, or "of the king's house"—the king being the vicergerent of the Lord, the King of heaven; or it is spoken of as the treasure of a king, or treasure of the things which David, the king, had dedicated. Again, in Ezra and Nehemiah, the word is used only in reference to the "house of the Lord." In the Prophets, generally, it is occasionally used of treasure, either wickedly acquired or covetously held and trusted in, by peoples or by kings.

The Greek word in the New Testament, corresponding to the Hebrew word that is principally found in the Old Testament, is seldom used. The first use of it is in Matt. ii. 11, where it expresses the treasures displayed by the Magi, whilst prostrate in worship, before the infant King of Israel. In this 13th

chapter our Lord likens the "scribe, who hath been made a disciple to the kingdom of heaven, unto a man that is a householder which bringeth forth out of his treasure things new and old" (verse 52). Here is treasure first hidden, then displayed. In every other instance in both Testaments the treasure referred to is hidden; and the word is used either in an ethical, or metaphorical, or spiritual sense, to indicate that which is at the disposal, or which is characteristic of the possessor, be he sinful man or the Lord Himself.

Throughout the whole of Scripture there is not one passage in which the word "treasure" occurs which could justly be said to militate against the interpretation that the remnant is the treasure of this parable, or which could be said to suggest, or to favour the adoption of any other interpretation. The reader will deem it his duty, and will find it instructive and edifying, to verify these statements for himself, as all the passages in which the word in question is used in Holy Scripture could not be introduced into this short paper, and to introduce only some of them might be considered misleading. But, happily, we are not under the necessity of arriving at this correct interpretation by deduction. It is

EXPLICITLY REVEALED IN THE WORD OF GOD.

Will the reader carefully study the following passages among many similar ones which he may find: Exod. xix. 5, 6; Deut. xiv. 2; xxvi. 18, 19; 1 Chron. xvii. 22; 2 Sam. vii. 23, 24; Ps. cxxxv. 4; and Jer. xxxiii. 9. These Scriptures alone will be found to be conclusive.

It may, however, be argued that they prove too much; that, whilst they do indeed refer to Israel, they refer to the nation, and teach that the nation is the "treasure" of the parable. In attempting to prove that this is not so, I now proceed to discuss the statement that the treasure had been hidden in the field. The field itself lay open to public view, not so the treasure. The treasure lay hid from all eyes; its very existence was known only (to itself); to Him who had hid it the first time; and to the finder of it, who hid it the second time. Now, if the "treasure" is the remnant, the "field" in which it lay hidden is Israel, but because Israel had been scattered all over the world, and had become practically coterminous therewith, the "field" is (as the Lord taught) the world.

It is wrong to suppose that the remnant was—even when the Lord was upon earth—or will, in the future, be found only within the limits of the Holy Land. Wherever Israel has been, or shall be, scattered, the remnant has been and will hereafter be found, although the majority may have been, and shall hereafter be, found within the limits of the

land. It must never be forgotten that the Scriptures which speak of *the nation* of Israel as the "peculiar treasure" of God, annex *obedience as the inescapable condition of the fulfilment of His purpose.\** Should this condition fail to be fulfilled, then the purpose of God would not be fulfilled, and the covenant, *so far as it pertained to the nation*, would be broken. Now the nation, *as such*, did utterly fail to fulfil the condition, did repeatedly break their covenant with God, and, consequently, did violate the purpose of God. God therefore has already repudiated, and will hereafter, when He shall resume dealings with it, destroy the nation; and will, by virtue of His covenant with Abraham, transfer to the remnant hidden within the nation, the honour and glory forfeited by the faithless nation itself.

Innumerable passages † in the Prophets attest this past repudiation, and the ultimate destruction of the nation, by reason of its wilful violation of the condition of the covenant; and attest the transference to the remnant of the glory originally purposed for the nation. When the Lord came to earth, "He came unto His own, but His own received Him not." (Johni. 11.) He came to establish His kingdom upon earth, but

THE NATION REFUSED THE KINGDOM AND SLEW THE KING.

In point of fact, the field had, during long centuries, been transforming itself from the character of the Lord's designated treasure into a thing of naught; and, for the same length of time, God had been hiding His *true* treasure within it.

Christ, as King of Israel, came to find so much of this hidden treasure as was then upon earth. The preaching of His herald (which the whole nation heard, or might have heard) effectually drew forth this treasure. It may possibly be that the Baptist did not fulfil his mission, and was not immured within the walls of Machaerus, until every member of the remnant (within the borders of the land) had been discovered and transferred to the King; unless, indeed, the King Himself, Who for a time repeated the doctrine, found it necessary to complete the work of His servant. Thus, the treasure which God had hidden became manifested before the King.

This perfect separation of the treasure from the field—of the godly remnant from the apostate nation—left the nation absolutely ready for its subsequent long

\* *E.g.* Exod. xix. 5, 6, "If . . . then." Will the reader find for himself the *many* other passages which teach the same doctrine. In this passage "all the earth is mine," contrasted with "peculiar treasure" are strikingly similar to "the field," *i.e.* "the world" and "treasure" in the parable.

† The delightful task of finding these is strongly urged upon the reader.

captivity, and ripe for the destruction which is impending. During the public life of the King upon earth, His newly-found treasure ever surrounded His Person. But what became of the remnant after His Passion? \* Although this question is most important, I am not aware that it has received due consideration. We have seen that the Lord discovered, during His ministry, the remnant which His Father had hidden. But the parable says that the Lord Himself hid the treasure *again after he had found it.* Unquestionably, this act refers to the concealment of the remnant, either during the church dispensation, or during the longer interval between His Passion and His Epiphany.

Until the nation had repudiated its King, Christ gave no revelation of His church. He recognised in His disciples only the remnant. It would seem certain (from Acts ii. 47) that some, including the apostles,—if not all—of those who had followed the Lord upon earth, and whom He had addressed as the remnant, were transferred from their remnant position to the church. But the question arises, were *all* the true disciples whom the Lord had attracted to Himself transferred by Him to His church? This question—which must be answered from the New Testament if it can be answered at all—ought not to be persistently disregarded, nor ought the question of the remnant—if there have been any—during the church dispensation to remain unconsidered.

In case *certain* of the remnant who were upon earth at Pentecost were *not* transferred to the church, but were allowed to die, to rise again to occupy their remnant position during the millennial age, did another generation, or, rather, did an uninterrupted series of generations of the remnant (even if "very small"; so small, indeed, as to be practically unobserved by the world, yet sufficient to

PRESERVE UNBROKEN THE CONTINUITY OF THE REMNANT

until the rapture), arise during this church dispensation? If so, these, together with those who shall be upon earth after the rapture and until the Epiphany, constitute the treasure which the Lord, upon His departure, hid for the second time, and which await in their tombs, as the remnant after the rapture will await, the Epiphany of the Lord for their manifestation.

Or, during these long centuries of the church dispensation, has the remnant which the Lord hid at His departure been like latent life in a tree that is

\* In previous papers I have said that the remnant (beyond the *material* thereof) and the church could not be upon earth at the same time; but deeper study of this parable and of the Acts, as well as of certain of the Epistles, will not now allow me to say this so confidently.

apparently dead, been nothing except a "holy seed," which shall germinate into fulness of spiritual life after the rapture? In either case, this remnant has been hidden, because the time for the establishment of the millennial kingdom (when the "treasure" shall be *displayed*) is not yet come. The Lord went back to His throne, and forthwith inaugurated the parenthetical dispensation of the church.

"For joy thereof, he goeth back, selleth all that he hath, and buyeth that field." This joy is *special*, being caused exclusively by the discovery of the treasure. In *this* parable, the *remnant only* is in the view of the Lord. The deeper joy arising from the church, which is not referred to, is not expressed *here*. The joy produced by the remnant alone suffices to cause the subsequent actions of the Lord. From other Scriptures we learn that these actions accomplished a purpose infinitely more glorious than the purchase of this treasure, inasmuch as they purchased the church which is being called out in this present dispensation. From this parable we learn the profound truth that the King's earthly treasure must needs have been purchased at the same cost as His heavenly church.

Each of the three verbs in this clause is in the present tense; all are co-ordinate, practically they express synchronous action. They do not describe three distinct and successive actions; they describe the three phases of one completed action. The sale and the purchase were both effected on the Cross. The verb *ἐπάγειν* does not mean merely "to go away,"\* it means rather "to return" to the place whence the subject of the verb had come forth. The King of Israel came forth from heaven to earth—

HE CAME TO FIND HIS TREASURE.

He did find it, but He was obliged to hide it again because He learnt that the day for the manifestation of it was not yet fully come. And Himself also He hid again. He "goes back" to His throne in heaven, thus placing His kingdom *in mystery*. But he did not return to Heaven, *as He came therefrom*. He permitted the apostate nation to fill up the measure of its iniquities by slaying Him, thus stripping Him of all that He—as Son of man—possessed.

The crucifixion is the supreme expression of hatred, rebellion, and lawlessness, on the one hand, and of self-sacrifice on the other. "He selleth all that He hath." This perfect self-sacrifice is fully described in the closing chapters of the four Gospels, and is wondrously summarised in Phil. ii. 5-8 (see also 2 Cor. viii. 9, &c.). But *to sell*,

\* Cf. John vii., 33; viii., 14, 21, 22; xiii., 33, 36; xiv., 4, 5; xvi., 5, 10, 18; Matt. ix., 8, and elsewhere.

in this instance, was *to purchase*. This sale was *ipso facto* the purchase of the world ("the field"), embracing within its limits Christendom, which enshrines the church, and Israel, which enshrines the remnant. Nothing of less value than this "precious blood" (1 Pet. i. 19; the blood of His own Son (Acts xx. 28) sufficed to purchase even the remnant-treasure. Hence "the field" of the world, thus purchased by blood, is the true "field of blood unto this day." (Matt. xxvii. 8; Acts i. 19).

The sale of all that the Son of man possessed, and the purchase of all that He desired, was effected when He "yielded up the ghost." (Matt. xxvii. 50, &c.) And this yielding up the ghost was *His first step heavenward*. He went back to His throne *by way of the Cross*.

#### HE STARTED FROM THE CROSS.

Hence the three acts, expressed by the three verbs in the present tense, were practically *identical and synchronous*. Thus we reach that deep truth, as to the ultimate condition of the remnant, which possibly we have been specially tempted to disregard. No Christian would dare to forget that *he* has been redeemed by the blood of Christ. But have we been accustomed to regard the earthly remnant as, of equal necessity, redeemed by this blood? or rather to consider that they themselves will be deeply conscious that they had been purchased by the blood of their Messiah? For, in the gospel of the kingdom—even as it will be preached to the future remnant, unless, indeed, it be fuller and richer than that which was proclaimed by the apostles—there is no mention of the blood of Christ. Nor does it include other doctrines which are essential to the gospel of the grace of God.

This statement may be corroborated by the study of the Psalms and of the Prophets. Precious as these Scriptures are to the church when applied by the Holy Spirit, they are in reality the Scriptures of the remnant. Their full significance will never be known until after the rapture. The essential doctrines of the church—those which differentiate the gospel of to-day from the gospel of the kingdom—are as absent from these Old Testament Scriptures as they are from the commission to the remnant in Matt. x. Yet the remnant must be taught *some* of the fundamental doctrines which constitute the essence of the gospel of to-day. Hence this parable teaches that the gospel of the kingdom, as proclaimed by the apostles, will not always suffice for the future remnant. It will doubtless be preached in the first instance, but the gospel of the grace of God, *with necessary limitations*, will follow.

The remnant must learn, *before* they enter upon their glorious career, that

they have been purchased by the blood of Him whom they had never failed to recognise as their Messiah. They must learn that to purchase them, He, though in the "form of God," "became obedient unto death, yea, the death of the cross" (Phil. ii. 6, 8); and that the purchase of them could not have been effected at less "price." Not until all this shall have been learnt will the glory of the Lord descend upon them. And this is precisely what the prophet Zechariah teaches. The *elementary* lessons taught by the gospel of the kingdom will have been fully learnt by the remnant before the Epiphany. They will have proved themselves to be loyal to God; they will, at all hazards, have forsworn and withstood the antichrist: they will have followed as their Messiah, Him whom their nation had crucified; they will live the life, and manifest the spirit of which the Psalms and the Prophets are the exponent, *right up to the moment of the Epiphany*. But

THEY WILL HAVE LIVED NO DEEPER LIFE; they will have learnt no higher truths.

Up to this moment, they will *not* have seen that the blood of Christ was absolutely needed for the purchase of themselves, and that Christ was the antitype to which all their sacrifices during the ages, almost infinite in number, had pointed. From Zechariah (xii. 9—xiii. 1) we learn the moment at which the remnant shall understand these wondrous truths, shall understand also that the cross, the symbol of infamy to their nation, is the symbol of glory unutterable to themselves. Whilst looking unto Him, when standing upon the Mount of Olives, whom their own sins (more truly than Roman spear and nails) had pierced, 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 . . . the land shall mourn, every family apart, and their wives apart. . . . 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.

All this shall take place, because, *at the moment of the Epiphany*, the Lord "will have poured upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication"—grace upon the remnant, beautifully and wondrously corresponding to "the grace that is to be brought unto us (of the Church) at the Apocalypse of Jesus Christ." (1 Peter i. 13.) Previous to this sight of the pierced One; previous to this unutterable bitterness of mourning; previous to this cleansing in the fountain which will be consequent upon the extraordinary effusion of grace upon them, the remnant will be but *labres*; afterwards

they will be men. Without *this* baptism they would be as unfit to fulfil their great destiny throughout the millennial age as the apostles would have been to fulfil theirs, without the baptism of the Holy Ghost and the endowment with power from on High, at Pentecost.

## PRESENT SIGNS OF THE TIMES.

By THE REV. R. MIDDLETON,  
Vicar, St. Martin-at-Oak, Norwich.  
[Continued from page 13, January number.]

"The coming of the Lord draweth nigh."—  
JAS. v. 8.

"When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."—ST. LUKE xxi. 28.

*We are living in solemn times.*—Read 1 Tim. iv. 1-3: "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," etc. Romanists deny marriage to their priests, Spiritualists advocate free love. And is not this sign of the last days already in our midst? You all know that it is in the modern outbreak of Spiritualism and its allied movements which are now filling this and every other kingdom of Christendom with what the Bible calls sorceries. Since the year 1848 the mischief has been going on, and in that short time it has made incomparably more progress than any other false religion has ever done in a similar period. It is pouring forth a flood of books and periodicals, all of which strive to do away with the mystery from which true Godliness is drawn, the

#### WONDROUS HISTORY OF THE INCARNATION.

All stoutly deny Salvation by the Blood of Jesus; all openly avow and approve of intercourse with demons; while not a few shamelessly own to the two prohibitions which are reprobated by the Spirit and do not conceal their purpose. Everywhere the plague is spreading, from its apparently innocent beginnings in thought-reading or mesmerism, up to its climax in actual and conscious intercourse with lost spirits, or in the criminal use of those infernal powers of which the French hypnotists have lately been giving us samples.

Even in England, as you are doubtless aware, several periodicals are issued for its dissemination. Two or three pages of one of them, a weekly paper, are occupied with accounts of some of the various meetings in different parts of the country on the previous Sunday. The speakers are almost invariably said to be under the inspiration of demons, or, as it is now the fashion to call them, "controls," or "guides," or "mediums," and I regret to say that there is an appended account of children's services!

The next sign to which I would draw your attention is the prophecy in Dan. xii. 1: "There shall be a time of trouble, such as never was since there was a nation even to that same time."

Mark xiii. 8, Matt. xxiv. 7, St. Luke xxi. 10.—"Nation shall rise against nation, and kingdom against kingdom."

This seems to imply war on a large scale, perhaps almost universal. And does such an outbreak seem impossible at the present moment? Alas! No. Look around at the hideous spectres which are gradually assuming more definite shapes in diverse quarters! There is the grim and slowly preparing vengeance for the French borders; the ceaseless watch of great armies on the Russian and German boundaries; the Eastern question with all its consequences, affecting the whole vast central region of the earth; the impending struggle upon the frontiers of India; the present conflict between Japan and China. In all these places there is a menace of war which may at any moment involve the civilised world. And, corresponding to this fear, Europe is already armed in such a manner, and with such innumerable forces, such deadly weapons as the world has never before seen. It is an awful thing to contemplate, that

TWENTY MILLIONS OF ARMED MEN, highly trained in all the latest and most dreadful appliances of war, are simply awaiting the signal which will enable them to test their skill and to gain honours amid the fearful carnage that must necessarily ensue. Thus, with the one exception that the waiting saints have not yet been caught up to meet the Lord in the air, all things seem now to be prepared for those woes and throes which will be the chief characteristics of the impending great tribulation.

Another sign of the times is the spirit of lawlessness which is growing rapidly on every hand. Matt. xxiv. 12: "And iniquity (*ἀνομία* lawlessness) shall abound." 2 Thess. ii. 7: "The mystery of lawlessness doth already work." 2 Tim. iii. 1: "In the last day grievous times shall come." The unrest seen amongst the people at the present is quite phenomenal—socially, politically, religiously, among all sections, high and low, rich, poor, learned and unlearned. The editor of one paper said recently, "We are living in times when the Christian and the infidel, the statesman and the divine, seem to agree in the expectation that some great crisis is at hand. Amid these thick clouds an eager gaze is fixed upon the dark and coming future." It is pre-eminently an age of selfishness, both nationally, commercially, and individually. The scramble for territory by nations, the grinding greed of limited liability companies, the avarice of syndicates, cotton rings, &c.,

all bespeak in unmistakable tones the spirit of the age. In addition to all this there is the dark spirit of a violent discontent showing itself in organised forces in every civilised nation. "Europe is honeycombed with secret societies," said Lord Beaconsfield, and we know it to be but too true. Russia has its Nihilism, which is aiming its deadly blows against the Throne and the present Constitution, using any means, however violent, for the accomplishment of its aims. France has its Communism, which has not in times past scrupled to shed rivers of blood; Ireland has its Fenianism; England is largely permeated with a rank Socialism, having for its avowed object the overthrow of ancient institutions, and the infusion of a communistic spirit amongst the people; whilst Anarchism is making its heavy hand felt by its bombs, its dastardly plots, its daring deeds in many nations, culminating in the death of President Carnot by an Anarchist assassin. And, oh! what unrest is there displayed in the constant and disastrous conflicts between capital and labour, bringing wretchedness, misery, starvation, bitterness of feeling, and often violence in their wake, besides ruining the trade of the countries by the uncertain and uneasy feeling they provoke. Surely we are living in the grievous and perilous times which are preparatory to the final struggles of the great tribulation.

[We regret to be compelled, through pressure on our space, to defer the conclusion of this paper until our next issue.]

### THE PARTIAL RAPTURE.

In publishing the following paper by the Rev. Mr. Hooper, of Luton, we again wish it to be distinctly understood that personally we do not think that the teaching gives the true interpretation of Scripture. We think it right, nevertheless, since so many who are spiritually minded men, earnest students and able exponents of the Word of God, differ from us in this particular, to allow such to state what they believe to be the truth of God on this point. From time to time articles from the pens of those who at present differ on this very important matter will therefore be inserted. Let our readers seek the mind of God and judge. Let them also pray that where God's saints and servants do not yet see eye to eye on this and other subjects, the Spirit of God may speedily enlighten more fully, and that everything may be removed from our hearts and minds which may be preventing such enlightenment. None of us can afford to be *too dogmatic* in the present imperfect condition of the church. "If any man thinketh that he knoweth anything, THAT MAN knoweth nothing yet as he ought to know." (1 Cor. viii. 2.)

We have thought it necessary to preface Mr. Hooper's paper and others that may follow with these remarks, because some of our friends have expressed alarm at our allowing this subject to be thus handled. They think that large numbers of our readers will be alienated in consequence. We have already, in the MORNING STAR for December, p. 222, stated our reasons for doing so; and we must say once for all that to those who have the truth of God on their side there need never be cause for *alarm*. We do not receive papers like the following for the sake of introducing controversy, nor because we wish to court the favour of those who differ from us, but simply because this is a very important point of difference, and many of those who differ from us are well known able expositors of God's word. Let us hear what they have to say, and let us pray God to deliver from error and bring us all in fuller enlightenment to see eye to eye.

We feel that *while such difference exists*, it would be on our part a confession of weakness were we to refuse the admission of such papers into our magazine.

### THE GATHERING OF THE CHURCH;

OR,  
"THEY THAT ARE CHRIST'S AT HIS COMING."

By REV. G. D. HOOPER.  
(Contributed Article.)

WE are probably all agreed that God's purpose in this age is, by the preaching of the Gospel among all nations, to gather to Christ a great multitude which no man can number, convinced of sin, regenerate, and sanctified by the Holy Spirit. Our Lord foretold this when He declared to Peter that on the rock of His Divine Sonship, duly confessed, He would build His Church. The Day of Pentecost inaugurated the gracious work, as 3,000 souls were added to the 120 (Acts i. 15; ii. 41). By the key of the Gospel preached, Peter had been God's instrument to open the door to the Jews, just as, later on, he was privileged again to use the Gospel key to Cornelius and his household, and thus, though the Apostle of the Circumcision officially, to admit the first-fruits of the Gentiles to the Church. The progress of the society thus founded is traced in the Acts and Epistles, in the messages to the Seven Churches in Asia, and in the parables of Matt. xiii. Its destiny is declared in countless passages to be union with its Lord in glory, to reign with Him for ever and ever. (Rev. xxii. 5.)

When, however, we ask in what order or fashion, and when, the Lord's people will be fully and finally gathered to Him in the clouds (1 Thess. iv. 17), prophetic students are not agreed. Some hold the church must first pass through the Tribulation ere it is taken to its Lord; while others think that such a view bedims the ardour of our hope, and hold that nothing of necessity intervenes before the Lord may so come as to call His people to Himself. With great deference to some who have been deeply taught of God, and with utmost love to

those who differ, we submit both views are *partially* true. Just as in the natural world God sends the seasons in their order, and gives us first-fruits, harvest, and then the vintage, does not Scripture teach that, as the ages close, these stages are foretold? That the first aspect of our Lord's Coming will be the translation of His ripe and ready, watchful, consecrated ones, as living first-fruits from the great harvest field; that from the Tribulation which ensues the harvest of the earth is reaped, or, in other words, the resurrection of the righteous dead, and their translation, together with believers left, takes place. When thus His people all are

GATHERED TO HIMSELF BEFORE THE BEMA, and are allocated their position in the coming Kingdom, He then comes forth to the earth with His people (Zech. xiv. 5, Rev. xix. 14), just as before He had come to the clouds for His people.

As this view appears to some to divide the church, and to be otherwise objected to, let us first see what the view really is, and then what evidence it commands. Observe first, our Lord's return is

NOT A MOMENTARY ACT, BUT A PROLONGED PROCESS.

His First Coming appeared as a definite moment to the prophets; but when the time came we find that between His "coming forth" from Bethlehem (Micah v. 2) and His coming unto Jerusalem as Israel's proffered King (Zech. ix. 9) there lay an interval of three and thirty years. May we not reasonably expect between the first and last stages of His Second Coming an interval in which the judgment of the saints, the assessment of rewards, and the Marriage Supper of the Lamb take place? Thus, from the moment when He rises from the right hand of His Father's Throne to His glorious appearing to destroy the anti-christ, and to deliver Israel, there will be time for the manifestation of the Man of Sin and the horrors of the Great Tribulation.

There are certain prophecies, it appears to us, which regard the removal of the church as a whole, giving the general view; while others give separate and detailed aspects or stages. Among the former are, 1 Thess. iv. 13-18, 1 Cor. xv. 20-54. It is with the latter (sup.) series of passages we are now concerned. Our Lord distinctly promises to WATCHFUL, FAITHFUL BELIEVERS immunity from the Tribulation. While some are over-charged with surfeiting, or marked by other traits of the days of Noah, the word to believers is "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.) Clearly such a promise brings living hope to watchful hearts that they shall be taken hence before the woes predicted come to pass. Does the Lord appear to tarry, and

ARE WE TEMPTED TO GROW WEARY

in our watch? He knows the need of patience through the long-drawn day of grace, and so declares to Philadelphia, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all

the world, to try them that dwell upon the earth." (Rev. iii. 10.) The very place of such a message, immediately *before* the Laodicean or last phase of the church's history, indicates a taking away of some, while others are left upon the scene. It is our belief that these are identical with the first fruits of Rev. xiv. 1-5, and the Man Child of Rev. xii. 5. Of that we will (D.V.) speak later. In the meantime, we note this leaves the outlook as one of constant expectation and anticipation of Christ's return; and serves at once as the great incentive to holiness (1 John ii. 3) and to missionary effort (Matt. xxiv. 14). It only needs to be added that those thus "caught up" are living saints and not the dead raised; and that they are not taken for greater reward than saints who have already died, but for preservation from the coming awful time of terrible temptation.

It is at once evident that the foregoing cannot include all believers. Some are left behind. The worldly and unwatchful ones, who have life, but, alas, have it not "more abundantly" when the Tribulation comes, "wash their robes, and make them white in the blood of the Lamb," and are hence found before the Throne, having come out of the Great Tribulation. (Rev. vii. 14.) Evidently therefore, they have been in the reign of antichristian terror. Surely all will agree that the martyrs of Rev. xx. 4, who live and reign with Christ a thousand years, belong to the church. Yet but for their presence in the Tribulation they had not known the martyr's death. This later, larger body synchronizes with the harvest of Rev. xiv. 14-16 (cf. also Matt. xiii. 39). Thus the first fruits and the harvest are together Christ's, all to be gathered to Him, although not at the same moment.

The time of the translation of the great body of the church is further identified by the trumpet sound, when the righteous dead are raised. (1 Thess. iv. 16.) This, we learn from 1 Cor. xv. 52, is the "last trump." In Rev. viii. we have the first four of these, and in Rev. ix., the last three, or woe-trumpets. Not until the last of these (Rev. x. 7) is the "resurrection of the just," and the church, or "mystery of God," finished. There would be poor comfort for the child of God if we were called to wait till all the woes of these dread trumps had taken place before our rapture. But we see the gathering of the church begins before the Tribulation, though it is not finished till the last trump sounds.

Once more, the Marriage Supper of the Lamb deserves attention. Assuming (as we hold from 1 Cor. xi. 2 and Eph. v. 32) that the church is the bride here in completeness, we note that the glad festivity and ceremonial consummation of the union, by which the former bride becomes now "the Lamb's wife," takes place immediately before the glorious coming forth in judgment of the Lord with all His saints. The fact that this Supper is placed here is further proof that the Church's completion is not until towards the close of the Tribulation, which is terminated by the next and final stage of the coming of the King. (Rev. xix. 11-16.) We hope, by the Editor's kindly courtesy, to show the view here advocated from other Scriptures in succeeding numbers.

## THE RESTORATION OF ISRAEL.

An Address on Rom. xi., by  
JAMES SPRUNT.

[Revised by the Speaker.]

(Continued from page 14, January.)

WE have seen that although judicial "blindness" is resting upon the Israel people, their restoration is entertained in the twelfth verse of this chapter, and in perfect agreement with the Old Testament Scriptures. The apostle does not stop here, however, but continuing the same line of truth we note that in the very next verse

THE RESTORATION IS ARGUED.

"For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches. . . . For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" Abraham was the root of promise, Israel the natural branches. The root was holy, and the branches holy also, as it is written, "Israel was holiness unto Jehovah, the first-fruits of His increase." (Jer. ii. 3.) For unbelief, some of the branches of this olive tree have been broken off, while the Gentile wild olive has been grafted in. But God makes a declaration by His Spirit through the Apostle: "They also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." It is what God is able to do. It was He who grafted that which was wild contrary to nature into the good olive tree; how much more shall He be able to graft into their own olive tree these natural branches.

THE RESTORATION DATED.

We are not told the year, or the month, or the day, when Israel shall be restored. It is not in that sense that we speak of the restoration being dated. But in some sense the time is stated. That is to say that verse 25 points out the time: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." It cannot be *before* this time; it will be *after*. The temporary and partial blindness of Israel is limited by the word "until"—they are not blinded for ever. When the fulness (*i.e.*, the compliment or number) of called Gentiles is "come in," then God will begin to deal again with the nation of Israel according to His Word.

THE GROUND OF THE RESTORATION.

"And so all Israel shall be saved, as it is written, 'There shall come out of Zion, the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant unto them, when I shall take away their sins.'" This is a quotation from Isa. lix. 20, 21, and shows clearly that it refers to Israel as a nation—the Israel of God—who have survived the persecutions and judgments that have been upon the earth, for the very next chapter speaks to the same people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Here, then, we have Israel saved, and if saved, then restored according to the previous reasoning of the Apostle. But what is the ground of this salvation—this restoration? Is it because of anything in

them? Any effort or goodness on their part? No, indeed. It is not because of any merit on their part; but the real ground of blessing is told out in verse 28: "As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." He who has spoken good of Israel's latter days, "is not a man that He should lie, neither the Son of man that He should repent." (Num. xxiii. 19.) God called Abraham, Isaac, and Jacob, and bestowed gifts upon them and on their seed after them. Abraham was called to a land which he should after receive for an inheritance. God has not repented of this. That inheritance still belongs to Abraham and his seed. The land of Canaan was bestowed by God upon Abraham, Isaac, and Jacob, and He has not repented of that great gift. The Israel people by their unbelief have proved themselves unworthy to possess what the Lord had provided for them, and unable to hold what He bestowed upon them. But in spite of all this

#### JEHOVAH'S MIND IS UNCHANGED

concerning all the promises He has made to that failing people. In His own good time He will again put forth His hand and deliver His people. Meanwhile, it is well for us to remember that we are all shut up to the mercy of God: "For as ye were once disobedient to God, but now have become objects of mercy through their disobedience, so have they also now become disobedient to the mercy shown to you, in order that they also may become objects of mercy; for God shut up together all in disobedience in order that He might show mercy to all."

### ROUND ABOUT LEBANON.

#### REMINISCENCES OF SYRIA 25 YEARS AGO.

By REV. J. ROSE.

#### No. I.

ONE of the most pleasant and exciting evenings that I ever spent, when a Sunday School scholar, was when my mother took me to hear one of Mr. Gadsby's Oriental lectures. What I then saw and heard made an indelible impression on my youthful mind. The Bible, from which I had been taught, became to me instinct with a new life. I could see that the habits, manners, and customs of the present-day East were plainly those of the Bible; and the numerous and interesting exhibits on the platform, which we were courteously invited to inspect, made the whole subject of the lecture yet more relishable and real. I went home that night full of boyish exhilaration and enthusiasm. I had from that moment but one ambition. Let me only see Egypt, with her donkey-boys and pyramids, and Palestine, with her holy cities and sacred mountains, and the very acmé of my life's happiness would be attained. But its realisation! How

utterly impossible it all seemed! Dear Mr. Gadsby's lecture could be no more to me than a glowing and beautiful memory; never the first actual step in the direction of those lands to which my mind had been so suddenly drawn, as by some strange and irresistible magic.

Yet it is a fact that, twelve years later, my early dream was unexpectedly realised. In the fall of the year 1869, we were really ploughing the blue waters of the Mediterranean on board a Liverpool liner, bound for the Syrian coast. We had touched at Malta and taken in a cargo at Patras. A few days later, and we were "sailing under Crete"; and soon Cyprus—Britain's subsequently acquired possession—came into view. It was Sunday evening, and we had been holding a last religious service on the upper deck, attended by the passengers and the greater part of the ship's crew. It was a glorious evening, too. The waters of "the great sea" were as calm as an inland lake. The moon was shining in silvery brightness and reflecting her pure beams in the deep, placid waters, while stars of all magnitudes glittered above our heads, shining with that peculiar lustre so characteristic of the Eastern heavens. How those heavens, thus "declaring the glory of God," seemed to echo and accentuate that Gospel of God's glory which had been the burden of our theme that Sabbath evening. Truly, the God of Nature and the God of the Gospel are one. So thought every child of God on board that vessel as we left the upper deck and retired to our berths for the night. The thought, too, that on the morrow many of us were about to separate, never more to meet again this side eternity, gave to that final gathering on the upper deck a solemnity peculiarly its own.

Many a strange and novel scene has been witnessed from the porthole of a ship. We had been told over night that before we opened our eyes the next morning we should have dropped anchor off the town of Beyrout. So we were prepared next day to look upon land which many of us had not seen before; but land which we longed to behold; a land which has had so grand and sacred a past, and which is yet to become "the glory of all lands."

I can scarcely describe my feelings when, in my first waking moments, I eagerly threw open my porthole window and looked out. Yes, there before me was grand old Lebanon, with Jebel Sunneen lifting up its majestic head to the height of 10,000ft., and bathing its towering summits in the soft sunlight of early morning. I was really looking at last upon the land which God had given by everlasting covenant to Abraham and to his seed; and this my first happy view of the land was through the port-

hole of a Liverpool liner. My mind went back involuntarily to Mr. Gadsby, and to the scene of that long bygone lecture, and I was moved to thank a kind and gracious Providence, who had so ordered my earthly life as to give me now an opportunity for the fullest gratification of my earliest and most ardent longings.

After taking our farewell of those friends with whom we had been in a companionship more or less close during the previous three weeks of our voyage, we stepped into one of the numerous boats which were plying for hire round about the steamer; and, amid a perfect Babel of noises—stentorian shoutings, angry altercations, wild gesticulations, and loud and irreverent invocations and appeals to Allah—we quickly reached the quay, and stood for the first time upon the shores of Emmanuel's Land.

Beyrout has been called "the Paris of the Levant." Its name is supposed to signify "the City of Wells," a name it fully justifies. Recently, however, an English engineer has supplied the city with drinking-water from the Dog River, a few miles to the north. Beyrout is not mentioned in the Bible, unless it be, perhaps, the Berothai from which "king David took exceeding much brass;" or the Baal-berith of the times of Gideon. This region was one of the ancient centres of Baal worship. Beyrout is a most beautifully-situated and exceedingly prosperous town. Its population at the present time may number 80,000 souls, the dominant sect being Mohammedan. It is the seat of the European Consulates, and of the American and other educational and medical establishments; also of the Prussian schools. Its bazaars are picturesque, but neither so large nor attractive as those of Damascus. There are, also, many pleasant villas in the more modern part of the city. That Beyrout is destined to play an important part in the future history of Syria, there is not much room to doubt. Not only its situation and rapid growth would seem to justify this expectation, but its proximity to the island of Cyprus, and its connection with the city of Damascus by a railway now in course of construction, will bring Beyrout in the direct line of route with the future Indo-Euphratean railway, so that it may eventually become the chief maritime emporium for the overland traffic.

Lift up thine eyes around and see  
O'er foreign fields, o'er furthest waters,  
Thy exiled sons return to thee;  
To thee return thy long lost daughters.

And camels, rich from Midian's tents,  
Shall lay their treasures down before thee;  
And Saba bring her gold and scents,  
To fill the air and sparkle o'er thee.

And Lebanon thy pomp shall grace—  
The fir, the pine, the palm victorious,  
Shall beautify our holy place,  
And make the ground I tread on glorious.

## OUR INQUIRY COLUMN.

COLONEL SLADEN, of Ripple Court, has kindly written taking exception to the answer given in our last to the question as to the text in 1 Cor. xv. 22.

He says, "Paul is here proving the universality of death, and the universality of resurrection, and the life or death spoken of is *physical* not *spiritual*. It is not stated that 'all *in Christ* shall be made alive.' That is of course true, but not what is here stated."

Another friend, Mr. F. Smyth, also writes in like terms, pointing out that the Apostle's argument is solely in proof of the resurrection.

The subject is intensely interesting and important, and it is well to see that the answer does not lie quite on the surface.

We are not, however, sure that the emphatic words are not as at first stated, "IN CHRIST." The distinction between the "by" of verse 21, and the "in" of verse 22 requires to be pondered. In verse 21, resurrection of "dead ones" is said to come by man, *i.e.*, by Christ Jesus (*dia*, with *gen.*, meaning as proceeding from Him), while the being made alive, verse 22, is in connection IN CHRIST; while the "ranks," "Christ the firstfruits, afterward they that are Christ's at His parousia," clearly seem to show that none of the unsaved, that is of those NOT *in Christ*, are in question.

We shall be glad to hear more on this important subject.

QUESTION I.—"C. H." desires to know what is the true rendering of 2 Tim. iii. 16-17. Whether that of the ordinary or of the revised version?

*Answer.*—The revised version gives literally the translation, but the ordinary version conveys better, we think, the meaning. The meaning is clearly that every part of the written word of God is divinely inspired, and is profitable, &c.

QUESTION II.—"R. L." asks who is "that wicked" of 2 Thes. ii. 8? Is he the Pope? Also if not, and if he is a person yet to come, how can we be looking for Christ *till* this wicked has been revealed?

*Answer.*—This dread personage is not the Pope. The Papacy is connected with the "mystery of iniquity, or lawlessness," that "wicked," or man of sin (the lawless one), is the revelation of lawlessness. He is waiting to be revealed, and is to be a counterfeit by Satan of God's man, Christ Jesus. It must be observed, however, that in this chapter (verse 3) the Holy Spirit does not say that *our Lord is not to come* till the man of sin be revealed, but that the *day of the Lord shall not come* till after his revelation. Then (verse 8) the destruction of this terrible being is to

take place at the *manifestation* of our Lord's presence. In other words, our Lord has already come to the air for His saints. (1 Thess. iv.) This is the beginning of His "parousia" or presence, which presence continues in the air till the "*manifestation* of that presence." Between the two events, the day of the Lord (1 Thess. v. 2), the apostacy and the revelation of the man of sin (2 Thess. ii.) take place. Then our Lord's *coming with all His saints*, whom He has already gathered to *meet* Him (Jude 14), and so we have the awful Epiphany of His presence by which He destroys the man of sin with all the ungodly of this generation who are deceived by, and take part with him.

QUESTION III.—"Z" asks: Will not converted Jews be "caught up" along with other believers at the "appearing?" Yet in an answer to "H. W. F.," in the MORNING STAR for November, it is said: "When the church which is Christ's body has been received into glory, a Jewish remnant of elect ones shall take her place as witness-bearers, and be recognised as the then company of God's saints and Christ's servants on earth."

*Answer.*—All converted Jews at present are added to the church. These, with all truly converted Gentiles, forming together the church, shall be "caught up" *not* at the "appearing," but at the first stage of our Lord's advent—His parousia—in the air. (See preceding question.) During the day of the Lord which is ushered in by this event, a band of Israel witnesses shall succeed church testimony, and shall proclaim the Gospel of the coming kingdom.

QUESTION IV.—"A. R." asks: "Does Rev. xi. deal with events during the tribulation in verses 1-14; during the millennium, in verses 15, 16, and 17; and at the close of the thousand years, in verses 18 and 19?"

*Answer.*—We believe the whole scene to be connected with the tribulation. The dwellers in heaven during the dread period called the day of the Lord are not only onlookers, but are in many ways taking part. The sounding of the seventh trumpet embraces all the events which follow during the pouring out of the vials, and the dwellers in heaven see beyond all that to the full destruction of everything that stands in the way of God's holy purposes of everlasting blessing. Their outlook extends to the close of millennial times, and their words of worship embrace this, though they are speaking of these things while the judgments are still going on. The judgment of dead ones really begins while they are yet on the earth. In Scripture language, those who have not

received "life in Christ" are constantly spoken of as "*the dead*." The inner temple of God in heaven was opened at this time in such a way that even those dwelling on earth were no longer left in ignorance of true worship. Therefore it is that the worship of the beast in chap. xiii. becomes all the greater crime, and therefore it is that the judgment meted out to those thus guilty is the lake of fire. (Chap. xiv. 9.)

QUESTION V.—"G. M." sends in two questions: (1) "Rev. xx. 4, 5, speaks of '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. . . they lived and reigned with Christ a thousand years. . . This is the first resurrection.' Is the resurrection of these simultaneous with that of 1 Thess. iv. 15, 17? If so, must not the church pass through the tribulation? Or, is the first resurrection divided into two parts, one before, the other after the great tribulation?"

*Answer.*—See answer to Question 3. These martyrs of the Israel witnessing band are raised again at the time of Christ's *appearing* the second stage of His advent to occupy either a princely place *upon the earth*, or to be added to the great redeemed company in the heavenly city. In any case their resurrection *only completes* that great *first* resurrection of the "blessed and holy." This is the close of the "resurrection of life." (John v. 29.) Of this resurrection there are several detachments. (See Matt. xxvii. 52.)

(2) Is the last trump in Matt. xxiv. 31 after that of 1 Thess. iv. 15? And what relation do these bear to the sounding of the seventh angel in Rev. xi. 15?

*Answer.*—In Matt. xxiv. the reference is to the gathering of God's elect Israel nation from all parts of the world. The seventh angel trumpet of Rev. xi. embraces this great event. Indeed, all the judgments which take place under it are preparing the way for the perfect restoration of the Israel people to their promised place of blessing under the righteous reign of Christ Jesus their Messiah. The trumpet of 1 Thess. iv. is the voice of the Lord as in Rev. iv. 1.

QUESTION VI.—"C. T." says: If, as you suggest in the September number of the MORNING STAR, the New Jerusalem will be visible from the earth (Rev. vii. 15) during the Tribulation, may not its being so throw light on our Lord's promise, "I will give him the morning star" (Rev. ii. 28)? It could only be seen probably as some distant sun, a brilliant new star in the heavens; and if its descent into the heavens be coincident with the rapture of the church then His promise might refer to that.

and the further one of the Sun of Righteousness arising might hint at the coming down of that beautiful city over Mount Zion? Of course in both cases the reference would be but secondary, as Christ Himself is both Star and Sun. But is it not possible that the sudden outshining of the new star, the Holy City, in the far distance may be the first intimation which the church will receive of the presence of her Lord, and Rev. vii. 15 seems to intimate that the world will be aware, after the rapture, that the saints have been caught up thither.

*Answer.*—The above suggestion, with questions embraced in it, is intensely interesting, and we have long believed something like what is suggested.

The measurements of the city (Rev. xx. 16) give us the dimensions of a great world, with an area of over a hundred billions of miles. As the Tabernacle of God it is seen by the "beast" of Rev. xiii. during his short, terrible career, for "he opens his mouth to blaspheme" the Tabernacle of God and the dwellers in Heaven. As we have seen in Rev. vii., God is to spread His tabernacle over the great multitude of the saved nations.

We have often wondered whether the star called "His Star," and seen for a short time at the birth of our blessed Lord, then withdrawn for a time, is again to descend at the crisis of His second advent.

### TIDINGS FROM AFAR.

WE are sure that many will be glad from time to time to read letters giving tidings of blessing and work for the Master in distant lands.

To the Editor THE MORNING STAR.

Thornbury, Ontario, Canada,

MY DEAR SIR,

Dec. 19, 1894.

Allow me to take this opportunity to express my great appreciation of THE MORNING STAR. The articles from month to month are very refreshing, and, I think, calculated to awake many to the expectation of the coming Messiah. I enjoy very much "All about Israel"; the information is most interesting and will create a deeper and wider interest in the Jew. I may say that from my early youth I have been a firm believer in the Second Advent, and "the waiting for His Son from heaven" has been a great influence over my life. I became a subscriber last spring for 1894, and lent the copies as I received them throughout my congregation. I had previously been giving lectures every Thursday evening for three months. I have now the pleasure of ordering a number of copies, one for myself and the others for different members of my congregation. A year ago they knew nothing at all about the doctrine, and rather viewed unfavourably the subject; but now there are many ardent believers in it, and THE MORNING STAR has had a special influence in Bible study. Wishing you still greater success for 1895.—I am, yours in "The Blessed Hope,"

JOHN L. SIMPSON  
(Presbyterian Minister).

To the Editor THE MORNING STAR.

Tiberias Mission Hospital,

Sea of Galilee, December, 1894.

DEAR SIR,—We have taken your very interesting paper from the beginning, and are so pleased to see accounts of Jewish Mission work in this country. We thought you might like to have a slight sketch of this, the only Scotch Mission Hospital in the Holy Land. Nine years ago the Free Church of Scotland wished to begin some medical mission work to the Jews in Palestine, and sent out Dr. Torrance from Glasgow. He was full of zeal and energy, and started at once trying to do good amongst the Jews in Tiberias, on the shores of the very Lake of Galilee where our Saviour laboured amongst men, healing soul as well as body. Tiberias is one of the four Holy Cities of the Jews, partly because one of their revered Rabbis is buried here and partly because they expect the Messiah to arise from the waters of the lake, whence He will proceed to Jerusalem to establish His Kingdom and reign over the whole world. Dr. Torrance found Jews, Moslems, and Christians alike eager to obtain his medical advice, and after a time saw that, to make the work really useful, he would need a hospital. For a time he occupied a native house, but funds were raised in Scotland, and a new hospital, in a fine airy situation above the town, was opened formally on New Year's Day, 1894, though some urgent cases had been already admitted. There are thirty beds, and a nice open balcony runs along in front of all the wards. We have Jewish cooking, so that even the strictest Jew need not fear to enter our hospital. All three classes of patients are most friendly together, and never make any objection to hearing the Gospel read to them or to hear our belief about the Messiah. Every Sunday morning a service is held in Arabic and hymns sung in Arabic. Dr. Torrance addresses them in the most simple manner, and the hall is often filled with both in-patients and those from outside and their friends. They often discuss the subject of the address all day, and in the wards they have a supply of Bibles and Testaments, and a Scripture-reader comes every day to read with any who like to hear. Dr. Torrance has just gone to Scotland for a much-needed rest, and Dr. George Wilson, of Edinburgh, is taking charge of the medical mission work for a year. The patients all love him, as he is very kind and gentle, and so good to the children. We have sometimes had one hundred patients in a day, and we had nearly forty serious operations in a month. The Bedouins have great confidence in the Doctor's skill, and come from great distances, sometimes three days' journey. If you would care to have another letter with more details I shall be very pleased to write again, and remain yours faithfully,

AGNES DONALDSON.

### CONFERENCES, MEETINGS, &c.

A MOST interesting gathering was held on Thursday, January 17, in Lansdowne Hall, West Norwood, to witness the marriage of Miss Rachel Gooch, the youngest daughter of Mr. Fuller Gooch, to Pastor Karl Mascher, of Dresden, and to commend the married couple to the care of the Lord Jesus. The large hall was quite filled, and the proceedings were in every way consistent with the high spiritual tone which is the character of all the good work done in Lansdowne Hall. The marriage ceremony was conducted by Dr. R. McKilliam, and was followed by short, earnest addresses by Pastors Frank White, Douglas, and Fuller Gooch. It was refreshing to have a part in a ceremony where everything was plain, simple, and Scriptural, so blessedly in contrast with the tawdry *world-shows* into which so many modern marriage ceremonies have degenerated. Pastor and Mrs. Mascher went straight to their work for the Lord in Dresden, where, in three short years, many souls have been won to Christ under the preaching of the young pastor, and much opposition on the part of the cold Lutheran Church. We heartily commend these two fellow labourers to the prayers of God's people.

At the very very busy "Home of Industry," 29, Bethnal Green-road, the well-known headquarters of Miss Annie Macpherson, we were privileged to be present at an *afternoon tea party*, on Thursday,

Jan. 25, when *seventy-five* Jewish women were gathered together. After Mr. Merry had led in prayer, Miss Macpherson spoke a few words of kindly welcome to her Jewish sisters, and introduced to them Dr. T. McKilliam, who had been asked to address them. Though only a few of these Jewesses were Christians, the whole party listened most eagerly and with the closest attention to an address on Jesus crucified and raised from the dead, the Hope of Israel, and joined in singing some of the hymns from Sankey's solo book with evident heart and reverence. After tea each one as she left the Hall received, by the kindness of a friend, a warm wrap and a few sweets for the children. Arrangements have been made to hold another meeting next month.

THE Jewesses gathered together as above mentioned, represent part of the work of a little society which has been the pioneer of all meetings convened by Christians for Jewish women. It is known as the PHILO-JUDÆAN SOCIETY, which has its headquarters at the Conference Hall, Old Montague-street, Whitechapel. It was founded in 1826 with the object of breaking down the barrier of prejudice between Jew and Christian, and to gain an entrance into Jewish homes which at that time was almost an impossibility. God opened some doors, however, even then, and Mrs. Way (the wife of the Rev. Lewis Way) with another lady visited from house to house. In 1860, the late Countess of Cavan became treasurer. In 1862, in consequence of terrible distress among the poor, a mothers' meeting was started for these women of Israel, and a few of them were found willing to come together to hear the Scriptures read and explained. They received sixpence each for two hours' work. This meeting has been continued ever since, and now from seventy-five to eighty of these Jewesses meet every Tuesday afternoon at the above named hall from half-past two till half-past four. A Biblewoman is now supported by the Society for constant work among them. This pioneer society is worthy of all support. In this exceedingly trying weather we need not say that parcels of clothing, and all sorts of help are greatly needed. Such parcels ought to be sent to Mr. H. L. Orchard, the Conference Hall, Old Montague-street, Whitechapel-road, while subscriptions and other donations may be sent to Miss C. M. Wellesby, 10, Granville-place, Portman-square, W.

CONFERENCE LOS ANGELES, CALIFORNIA, Dec. 18-21, 1894.—We are very thankful to be able to direct attention to this remarkable gathering. Very many Christians from different parts of this distant land were assembled, and the addresses were of supreme interest. The conveners spoke with the greatest gratification of the influence of the MORNING STAR in arousing Christians to a sense of the character of the times in which we live. Dr. Mabie's address on "The Man of Sin a Personal Antichrist," at the express wish of those present at the Conference, appears in this issue, and we hope to print others equally as striking and suggestive as we have space, especially those by the Rev. A. J. Frost, D.D., on "The Signs of the Times;" Rev. Roland D. Grant, D.D., on "The Lord's Return Imminent;" Rev. J. S. Mabie, D.D., on "The Characteristics of the Millennium;" and also others of equal importance.

KILBURN HALL.—An interesting conference on prophetic truth was recently held in this hall. The meetings were presided over by Mr. W. H. Seagram, Hon. R. Moreton, Sir Robert Phayre, G.C.B., and Mr. R. C. Morgan. The speakers were filled with power and unction, and many testified to the blessing graciously vouchsafed by the Lord. We are thankful to be able to report in this issue the addresses of Pastor Fuller Gooch and Mr. J. J. Sims, but those by Dr. Gritton, Dr. Pentecost, and Mr. George Huckleby, were also most helpful and instructive.

We are pleased to announce that our fellow-helper, Mr. J. J. Sims, will give a series of lectures and addresses at the Conference Hall, Stratford, from February 17th. During this mission there will be a conference on the Lord's coming, particulars of which may be obtained from our publisher.



# The Jew ;

OR,

## All About Israel.

### THE STORY OF THE NEW TESTAMENT MOVEMENT.

BY MR. SAMUEL WILKINSON.

"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. x., 12, 13, 14.)

We cannot trace the early history of "The Mildmay Mission to the Jews." Its founder was the Rev. John Wilkinson, and his first colleague in service the Rev. James Adler. The mission grew and prospered and was in favour with God and man.

Out of it grew the New Testament movement.

When the mission was seven years old, the following happened. The words are those of the Rev. John Wilkinson:

"The Rev. Isaac Salkinson, a Christian Jew, translated, as his life work for his Lord, the New Testament into beautiful idiomatic Hebrew. He was a fellow student of mine, and a dear, personal friend. In the autumn of 1882 he came from Vienna to London and tried to get his work into print, earnestly asking me to help him. At the end of 1882, I induced the Trinitarian Bible Society to take the matter into consideration. During 1883-4, the society entered into correspondence, examined the MSS., and resolved, encouraged by a legacy that had come in, to publish the work. Before dear Salkinson had finished his translation, he was called to his rest, and the eminent Oriental scholar, Dr. Ginsburg, was engaged to complete the translation and to edit the work. The first edition of 2,000 copies was issued in 1885, and sold within a month. It had, however, been too hastily issued, and had many errors of minor importance which afforded room for unfriendly criticism. Before the second edition appeared it was carefully revised by six Hebrew scholars, and on October 9, 1886, I received my first copy of the second edition, which is pronounced as near perfection as possible.

"The Mildmay Mission purchased 100,000 of this revised edition. How wonderful God's goodness! We first mentioned our desire in public at our annual praise meeting at the Conference Hall on the first Monday of 1886, and asked prayer for the Lord's guidance. Encouraging letters and various sums of money were sent to us in a few days, and we were full of hope. We mentioned the matter in the February number of *Service for the King*. The Lord directed the eye of a gentleman in Scotland to that project, and the result was a cheque for £3000, followed by another for £120, to make up the amount, £3750, the cost of the 100,000 copies. I had been asking the Lord for three years for the sum of £3000 in one gift to show His love to Israel, and, at the same time, His continued

approval and superintendence of this mission. I had heard of two other instances in which the Lord had given £3000 to work amongst Gentiles, which suggested that I might plead for this sum for Israel. The Lord was very gracious in sending this sum to cheer me when on a sick bed at Hastings, in April, and at a time when I thought for a few days that my work for my Lord on earth had come to a termination. Through mercy I am again strong, and as full of work as ever. Oh that it may be work that will stand the test of fire in the day of rewards for service!"

And now let us follow the work of distribution.

The two missionary brethren selected to go forth to distribute the Word of Life were Messrs. Baron and Barnett, both men of sterling faith and piety. They left Dover on Monday, September 13, 1886. With the distribution of the books, which they ordered as required from the printers at Vienna, they coupled earnest missionary effort.

Their letters home are amongst the most interesting missionary records of modern times. In Stettin they were abused and maltreated by some of the Jews; in Königsberg and Memel they endured blows and hardness; but in every place there were those who listened to the message of the Cross and accepted a copy of the Divine Book. Thus these two brethren passed from town to town, visiting that autumn the following places:

Stettin, Marienberg, Königsberg, Stargard, Danzig, Tilsit, Stolpe, Elbing, Memel, Insterburg, Eydtkahnen, Goldap, Lyck, Prostken.

But a limited number of Testaments were distributed, owing partly to the difficulty of obtaining them from the press at first, and also the nature of the soil.

While these two brethren were away from London, preliminary steps were taken with a view to obtaining permission to distribute Testaments similarly in

#### RUSSIA,

the enormous Empire of Western Europe, which contains five millions of Jews in its "Pale of Settlement" alone. It was Mr. Wilkinson's ardent desire that at least half of the 100,000 Hebrew New Testaments should be distributed among the Jews of Russia, than whom a more fanatical or spiritually and socially down-trodden class does not exist.

The first step in this direction was a visit to the Russian Ambassador by Mr. Wilkinson, accompanied by Mr. James Mathieson, then of Mildmay; the second, a letter to the British Ambassador at St. Petersburg.

These steps were prospered of God; but there is so much to say about Russia that we must defer it until later.

The work of Messrs. Baron and Barnett inaugurated what has become the main feature of the methods of the Mildmay Mission to the Jews; namely

#### ITINERANT WORK.

This method of work was adopted in connection with the distribution of New Testaments, but its advantages over that of settled stations became manifest.

1. It was more suited to the Spirit of the command, "Go ye into *all* the world," &c.

2. It was a more speedy and practical

means of progressing towards *World Wide Evangelization*.

3. It was warranted by Apostolic precedent.

4. It tended to keep the heart of the missionary warm and fresh, not tied to stereotyped lines, but ever dependent on the guidance of the Spirit.

Messrs. Baron and Barnett returned from this the first tour of distribution only to go forth again on Feb. 7, 1887, for similar work in Austria, Hungary, Galicia and Bohemia. A week or two later Mr. Halbmillion, another godly Jew, was sent forth to North Africa on the same errand, there to be joined by M. Mercadier of the North Africa Mission, to undertake together a journey along the coast and into Morocco as God should guide.

The second tour of Messrs. Baron and Barnett was even more remarkable than the first. From Frankfort to Nürenberg, from Nürenberg to Prague, with its ancient Jewish City within the city proper, where Jewish councillors and magistrates used to sit; with its famed Synagogue, the lower portion of which dates from A.D. 592, and with its equally famed Jewish burial ground containing thousands of tombstones, faded and grey added one by one through the centuries! From Prague to Pressburg, Szegedin, Pardubitz, Arad, Brün, the missionary travellers passed, preaching and teaching and delivering the printed Word into hundreds of Jewish hands.

The tour further included, Breslau, Grosswardein, Debreczin, Nyiregyhaza, Miskolez, Kaschau, Eperies, New Zander, Tarnow, Cracow and other towns with large Jewish populations in Hungary and Galicia. From Vienna a copy of the Hebrew New Testament was sent by post to the 2268 Rabbis in the German and Austria-Hungarian Empires. In spite of fanaticism and prejudice the missionaries had crowds of listeners in many places, and returned to rehearse all the Lord had done with them.

In 1889 Messrs. Baron and Barnett made their third missionary tour together in connection with the distribution of the New Testament. For three months they lived and moved about in some of the largest centres of Judaism in Austria, Hungary, Roumania, Bukovina, Galicia, &c. "For every one who received a copy of the New Testament," Mr. Baron wrote at the time, "a hundred have heard the Gospel." Nineteen towns in the Austria Hungarian Empire, and nine towns in Roumania were visited.

Meantime Messrs. Halbmillion and Mercadier faced danger and privation in North Africa—refusing the usual military escort. In Oran, Algiers, Oudjda, Bliadah, Constantine, and many other towns and villages they distributed about 3,500 Hebrew Testaments among the Jews; and about 4,000 Gospels, Testaments, cards, &c., in Spanish, Portuguese and English to Jews and Arabs. In some places many copies were torn, owing perhaps to some lack of discrimination in the distribution. The blind anger of Jewish mobs who on these unfortunate occasions destroyed the books, was almost rivalled by the vehemence with which some Christians inveighed against the wickedness of the distribution.

The work now began to be vigorously opposed from various quarters. It was urged

1. That the distribution was on too large a scale.

2. That it was indiscriminately carried out.

3. That it was by FREE GIFT, and, therefore (a) it injuriously affected the sales of those who sold the Scriptures, and (b) it was wrong in principle, for the object to be attained was to make people value and read the Scriptures, and they were more likely to do this if they paid a sum, however small, for the book.

These objections did not shake Mr. Wilkinson's convictions in the least, nor cause him, nor those who stood by him, to swerve a hair's breadth from the work undertaken.

For, as regards objection 1, that the distribution was on too large a scale, Mr. Wilkinson was already in prayer that it might be vastly increased.

And as regards objection 2, that it was indiscriminately carried out, while this, doubtless, was true in isolated instances, it was not true of the work as a whole. Moreover, the word "discrimination" is a relative term, and apparently meant to many the disposing of two or three Testaments only in a year, for fear they would not be appreciated. If that were "discrimination" it were better to give God's Word free course, at the risk of the destruction of a portion, than to practically withhold it altogether. Objection 3 involved the great question of

#### FREE GIFT V. SALES.

This has been the predominant feature of the New Testament movement from the beginning. On this point it has been strongly opposed by influential Christian men. But FREE GIFT remains the inscription on the banner: it has not been, and shall not be altered until our Lord alters His mandate to the equivalent of "Freely ye have received, cheaply sell."

#### RUSSIA.

We have already told of the visit to the Russian Ambassador and the letter to the British Ambassador. Other inquiries were made, and as a result, the first attempt to distribute New Testaments in Russia was made in the summer of 1887.

The Rev. James Adler, himself a Russian subject, set out for Russia and joined Dr. Althausen, a converted Jew of standing, and a retired surgeon of the Russian army. These two brethren were both of one mind and one soul, and with the spiritual needs of their brethren in Russia deeply on their hearts. Their task involved much prayer and patient effort, but it was worth an effort to get the Book of Life into thousands of hands of the 5,000,000 of Jews in the Pale of Settlement in Russia—Jews for the most part previously untouched by missionary enterprise.

The two brethren attached themselves to the Russian Bible Society, an organization founded in 1869 for the distribution of the Scriptures in Russia. In the statutes of the Society it is stated:

"By sanction of his Majesty the Emperor, given on the 2nd of May, 1869, a society is formed here in St. Petersburg, the aim of which is to propagate in Russia the Old and New Testament, with the blessing of the Holy Synod."

Though this Society was under the auspices of the Greek Church, and did not expressly include Jews in its intended sphere of labour, yet it did not expressly exclude them. Messrs. Adler and Althausen, as members of this Society, became possessed of the right to sell or distribute Scriptures to Jews; and as the Hebrew Testament had in the meantime received the sanction of the Censor, there was no hindrance either to its entrance into Russia or to its distribution by these brethren. Mr. Adler wrote home at this time,

"We are now provided with documents of the highest authority, allowing us to sell and distribute the Scriptures all over this enormous land, and can everywhere have the protection of the police. . . . We have the permission of the Chief Censor at St. Peterburgh; we have the sanction and blessing of the Holy Synod, we have certificates from the Bible Society at St. Petersburg, by which we are not only allowed to sell and distribute the Word of God all over the Russian Empire, but authorized to receive contributions on its behalf, and last of all—which is perhaps the most important thing—the permission of the Governor of Wilna, whose district contains hundreds of thousands of Jews among whom comparatively few, if any, have heard of salvation in Christ. I am called in my documents

#### "ZHEN SATRUDNICK,"

that is, active member of the Russian Bible Society; and this title I glory in! Is there a better employment than to give the Word of God, the water of life, to our poor brethren?"

The work of distribution really commenced in Wilna, which might be called

#### THE FOUNTAIN HEAD

of orthodox Judaism. Of 180,000 inhabitants over 80,000 are Jews, and Jews of the most pronounced religious type. Wilna is sometimes called the "Jewish Vatican." We must not enlarge upon the distinctive features of the place, interesting as the subject would be; and will merely say that all that these 80,000 or 90,000 Jews of Wilna have seen of the so-called religion of Jesus Christ is the idolatrous practices of the Greek and Roman churches. Holy pictures and images abound, and to some even Jews are bound to doff their hats as they pass them.

The news in the town that there were Testaments to give away spread like wildfire, and Jews of all ages and grades called to obtain copies. Some who could not come themselves sent their children or a servant. But the two missionaries insisted on a personal call from those who wished a copy, and then they told them of the contents of the books and the object in giving them away. Dr. Althausen and Mr. Adler visited the Chief Rabbi, presented him with a New Testament, and spent an hour in conversation about Christ and Him crucified. He thanked them heartily for the New Testament. Two New Testaments were bought by two poor students; they could only afford 25 copeks each—6d. Jews were invited, when willing to give something for the New Testament, and the missionaries making a hole in the top of a large tin canister, sealed it and wrote on it "Contri-

butions for the Bible Society in Russia." Mr. Adler wrote, "And now I am thankful to say we have disposed of 128 copies to-day, and every one has given something; some more, some less; some dropped silver coins into the canister."

During this visit of Mr. Adler to Russia, a Lutheran pastor, a converted Jew, Pastor Gurland, Primarius over an extensive district containing about 130 pastors,

#### TOOK UP THE WORK WARMLY.

He issued a stirring and Scriptural circular to his fellow pastors in the Russian Empire, inviting their aid in the work of New Testament distribution among the Jews. This received a glad response, and the General Superintendent of the Riga Pastoral Synod remarked to Pastor Gurland, "The English people are after all very practical, and we can learn much from them in matters concerning mission work. They have through your appeal secured by one stroke about a thousand unpaid co-workers in the Jewish mission field, from the ablest men of our Evangelical Church in the Empire."

The Mildmay Mission to the Jews was enabled to pay £100 for a curate for Pastor Gurland, in order that he himself might devote more time to the work which had so taken his heart.

On March 29, 1888, the first depôt in Russia was opened at Wilna, and placed under the charge of Dr. Althausen. By April 1, 200 Jewish visitors had called, and within the first few weeks over 20 Jews expressed to Dr. Althausen a desire for Christian instruction.

Mr. Adler returned to England for a time, but made a second visit to Russia in the summer and autumn of 1888, and on his advice a second depôt was established at

#### MINSK,

another centre of many thousands of Jews. This was put under the superintendence of the Rev. Mr. Meyersohn, a Lutheran Pastor, and son-in-law of Dr. Althausen.

But we must leave Russia again for the present to follow the development of the work in other parts.

(To be concluded next month.)

### A GREAT AND GOOD WORK.

It is not generally known that, although all Jews are able to read Hebrew, the great masses of uneducated Jews do not understand it. The only language with which they are really familiar is a sort of patois, which is known as the Judæo-German dialect. In England there is literally nothing printed for them in this their own language, except translations of Atheistic and Socialist writings. It has been put into the heart of Mr. Bergmann, of the London City Mission, to give his poor Jewish brethren the Holy Scriptures in this their own language, which they can read and understand. He has already translated the first half of the Old Testament, and is busy with the rest. An edition of 10,000 copies, which he hopes to issue soon, will cost £1,500, but we are well sure that thousands of grateful Chris-

tians who remember what we owe under God to the Jewish people, will count it joy to help forward a work like this. In a letter we have just received from Mr. Bergmann, he writes: "When some time ago I showed a proof copy of the Pentateuch to a learned Jew, and when telling him that I hoped soon to have the whole Bible printed in Judæo-German, through Christian liberality, he was so overjoyed that he took off his skull-cap (which all pious Jews wear), and kissing my hand said, 'That will indeed be an act of kindness, and a great boon to our Jewish people all over the world.'"

The God of Abraham, Isaac, and Jacob; the God and Father of our Lord and Saviour Jesus Christ, smile upon and prosper this great effort, and supply Mr. Bergmann with all he needs to complete it.

### GENERAL JEWISH NEWS.

**IN WHITECHAPEL.**—Rev. F. L. Denman says:—"A Jewess, who a year ago laughed at the idea of a Messiah, owned she was not religious, and saw no reason why she should become a Christian, has now accepted a Bible, saying she would read it. About six weeks after I called to see her again: the Bible showed evident signs of having been read through, and some questions were asked and doubts raised which proved that the Book had been thoughtfully read. Her husband happened to be at home, being out of work, and with him I had a long and solemn talk on sin and salvation, and the result was that he said he should like a copy of the Old Testament in Hebrew, which he understood better than English. I left tracts for him to read, and when later on I brought him the Old Testament he paid me for it and accepted a New Testament in Hebrew. A work of grace has been begun in both their hearts."

**INTERESTING JEWISH BAPTISM.**—Very recently a Jewish merchant, temporarily residing at a West-end hotel, expressed to Christian friends his desire to become a Christian. He was directed to Mr. D. Oppenheim, of the London City Mission, who satisfied himself as to his convictions and motives, and introduced him to Rev. J. B. Barraclough, vicar of St. Thomas', Lambeth, who, after careful examination and prayer, had the privilege, on October 23, of admitting him into the Christian Church by baptism. It may be mentioned, as an exceptional experience in Jewish mission work, that, instead of needing temporal relief, the convert presented, as a thankoffering to God, £5 to Mr. Barraclough for the poor of his parish, and £5 to Mr. Oppenheim for needy Jews in East London. Mr. Oppenheim is a Jew by birth, and was brought to the truth in Palestine-place.

**ROUMANIA AND THE JEWS.**—How blind people are to their own interests. The whole of history proves again and again the truth of God's word, "I will bless them that bless thee, and I will curse them that curse thee." Yet how hard it is to persuade, either individuals or nations, that this promise and threat have never yet been revoked. We have frequently in past numbers referred to the treatment Jews are receiving from the Roumanian authorities, and now we learn that that country is in a state of semi-bankruptcy. The State Treasury will, we are informed by the special correspondent of the *Jewish Chronicle*, will have a deficit of 70 million francs. And now God has added to this yet another plague. There has been an unprecedented drought, and the harvest this year has been practically nil. To add to the misfortune, the price of cereals abroad has been so low that the large quantities of maize and corn stored up by farmers have been sold at ruinous prices.

**CHICAGO A JEWISH COLONY!**—The *Jewish World* gives the interesting and startling information that the famous city of the West was founded by Jews. It says:—"In 1843 there was founded in New York a Jewish Colonization Society, not on very ambitious, but on fairly practical lines. This body sent out one of its associates, Mr. Meyer, to spy out the land in the West with a view to colonization. Mr. Meyer found Cook County, Illinois, much to his liking, regarding it, as he himself wrote, as 'a land flowing with milk and honey' for cultivators of the soil. He purchased 179 acres in the town of Schaumburg, retaining the whole of that area for his own use. He was not, however, unmindful of the purpose for which he had set out, and immediately wrote his coreligionists of the fair land upon which he had settled, advising them to join him, predicting at the same time a great commercial future for the then embryo city of Chicago. These colonists came to that city, but soon dispersed, being more disposed to taking up farm lands. Mr. Meyer, believing in his own prediction, invested largely in land upon which to-day the best parts of Chicago city are built—but his purchases were then regarded as the height of eccentricity. Later on, Jews flocked in large numbers to the Prairie city, improving its commercial prospects daily, and it is recorded that the first brick house erected in Chicago was built by a Jew."

### PALESTINE AND COLONIZATION NEWS.

**CLOUDS ON THE HORIZON.**—All eyes are again turned towards the East—this time towards Armenia. The Sultan is evidently anxious that the searchlight of public opinion should not penetrate that unfortunate country, but we are glad to find that the Powers, notably England and Russia, are determined to sift the matter as fully as possible, and we hope they will succeed. We are also glad to notice that some of our leading newspapers are determined to be supplied with news direct, by sending their own representatives. All this should ensure a full exposition of the real state of things.

**FANATICISM IN SYRIA.**—The daily papers also speak of a revival of fanaticism on the part of the Moslems of Syria. We cannot think of fanaticism and Syria without a shudder. Many of our readers will remember the massacre of Christians in Damascus in 1860. The old spirit of hate is not yet dead. There are many missionaries scattered throughout the north of Syria, from Beyrout to Damascus, many of them in lonely places among the Lebanon Mountains, who will need the prayers of God's children at home.

**A NEW CONSUL-GENERAL IN BEYROUT** has just been appointed by Her Majesty's Government in the person of Mr. Robert Drummond Hay, the late Consul-General of Tunis. He commences his duties under trying circumstances, owing to the fanatical disturbances in North Syria, to which we refer in another column.

**WHAT MAY THE OUTCOME OF THIS BE?**—It is an interesting study to take a map of the Turkish Empire of about 25 years ago, and to compare it with a map of the same empire ten years ago. Their possessions in Europe had dwindled to a mere trifle. In each case the loss of a kingdom or province was preceded by acts of barbarism and cruelty. Will history repeat itself? We must wait and see. One thing is certain, God has at last made the Jews ready and willing to return. It only now needs the open door. And that may take place almost any day. And "when the Lord doth build up Zion, He shall appear in His glory?"

**ZIONISM IN EASTERN EUROPE.**—According to the *Jewish World*, Zionists are increasing in numbers in Roumania and Bulgaria. Sofia has two societies, Philippopolis one, while the Chief Rabbi, Dr. Grinwald, during his pastoral visits, always advocates the claims of Zionism. Through his influence, branches of the Chovevei Zion are started in nearly every town of any importance

within his jurisdiction. When the Chief Rabbis take up the movement, we may expect great progress.

**THE PURCHASE OF MORE LAND** in Palestine is the latest news of the Chovevei Zion. But details are not yet forthcoming. At any rate, the Zionists are so keen about it, that they are proposing a contribution of half a shekel from every Israelite during the feast of Purim, which will be celebrated on the tenth of March.

**HEBREW A LIVING LANGUAGE.**—The study of Hebrew as a living language in Palestine, which we announced some time ago, is now spreading in other countries. The sons and daughters of Zion are forming themselves into societies with the object of studying the sacred language. They are known as the Benei Zion, i.e., Sons of Zion. As the Jews who have returned to Palestine come from different parts of the world, and speak different languages, the use of one common language, and that the sacred one, will form a strong bond of union between them.

**BENEI ZION SOCIETIES** are being founded in England, America, and other countries. They work harmoniously with the Chovevei Zion—in fact, many Zionites are members of both.

**PROGRESS.**—Thus, we are glad to be able to report progress everywhere, the Chovevei Zion, the Benei Zion, are thriving everywhere, and it is also interesting to know that the Russian Colonists in Palestine are also progressing favourably.

**HONEY.**—We have received several replies to our question, and we thank our correspondents for their information. It appears then that about 40lb. or 45lb. per hive per annum is a good average. A large consignment of this honey was sent to the Rev. S. Schor, for the Palestine Exhibition in Liverpool, and sold like wildfire. In quality it was pronounced excellent, nor had it the slightest degree suffered from its long journey. Should any be left over when the exhibition closes, Mr. Schor will gladly dispose of it to readers of THE MORNING STAR, for the benefit of the Jerusalem Hospital. Apply Mrs. Schor, Blundellsands, Liverpool.

**MISSION WORK IN LEEDS.**—Our last article "One Year's Work for God," has brought one or two letters from some friends in Leeds, who wish to remind us that a good work is going on there in connection with the British Society. One friend speaks of Rev. J. Mollis as having been there for many years. We gladly record that the British Society have been, and still are, well represented there. Mr. Mollis is well known to us as a hard-working, conscientious missionary, an Israelite indeed, while his successor is a young Jewish convert, Mr. Gilbpfamm, full of zeal and power, and one who, by God's grace, will be a blessing to his own brethren.

**THE ARGENTINE COLONIZATION ASSOCIATION** have just issued their second Annual Report, and it is a very interesting document. In reviewing the past it refers to many mistakes and blunders committed, but speaks very hopefully of the future. The sum of £376,369 has now been spent on these colonies. They own 444,780 acres of land, of which 246,097 acres are as yet unoccupied. During the past year ten new colonies were started, all the colonists hailing from Russia. The arrangements were so perfect that more than 3,000 persons were landed in the space of a few months without any great difficulty. When they reached their destination, so perfect were the arrangements, that they were taken straight to their new homes, which had been built and were quite ready for occupation. Everything had been provided for them, not only houses, but animals, and utensils, so that they were able to commence work at once. Nearly every family has received an allotment of 185 acres. It is not given to them; they have to reimburse the Company by twelve annual payments of £32, or at the rate of 4s. 7d. per acre, after which the farm becomes the absolute property of the colonist.

## OUR BOOK COLUMN.

The year has opened with a more than usual supply of new and good books which, want of space we regret to say, prevents us doing anything like justice to by way of even a notice. We can do little more than name a few of them.

From Messrs. E. Marlborough and Co., 51, Old Bailey, we have *Tracings from the Acts of the Apostles*. (By C. E. Stuart. Price 3s. 6d.) This is a very valuable book, much needed in these days when many are content to lead us back only so far as the work and writings of "the early fathers." Mr. Stuart gives a second title to his book: "Thirty Years of Christian Work." We are pleased to commend this carefully written book to our readers, and are certain that those who follow the author's devout "tracings" will be led to take a deeper delight than ever in the "Acts" recorded by the Holy Ghost Himself. Would that we had space to quote largely from this most suggestive book.

Messrs. Nisbet and Co. have sent us *Lyrics of a Long Life*. (By Newman Hall. Price 3s. 6d.) These hymns and poems are like a cup of cold water to a thirsty soul.

From Mr. Albert Needham, East Northfield, Mass., we have a precious little book entitled, *Will Jesus Come?* (By Mr. and Mrs. George C. Needham.) Those who know the authors will only have to hear their names to know how good the book is. It, too, is mainly for beginners in this study. To such it will be found most helpful.

*The Lord's Supper, its Meanings and its Teachings*. By George Clarke. *A Holy Life*. By G. H. C. MacGregor. (Marshall Brothers, Paternoster Row.) The first of these is a seasonable little work, giving in a very simple way the meaning of the blessed memorial feast. It is a protest against the horrid Romish superstitions of a continuous sacrifice. The second is No. 6 of the Keswick Library, and is a most helpful little work. The writer, speaking of the filling of the Holy Ghost for service, says: "This should be distinguished from the work of the Spirit in regeneration. The Spirit who empowers is the same Spirit as He who regenerates. But this work is different. Regeneration belongs to the infancy of spiritual life, while the reception of the Holy Ghost in that fullness which fits us for service, marks the attainment of spiritual manhood."

*A Curate's Wednesday Evening Addresses upon the Sermon on the Mount*. (By the Rev. H. O. Allbrook. Published at the Operative Jewish Converts Institution, Palestine-place. Price 2s. 6d.) The author of these excellent addresses is Principal of the Operative Jewish Converts Institution, and we understand that any surplus, after defraying the cost of publication, is to be devoted to the funds of the Institution. This by itself ought to commend the work to the attention of our friends.

*A Reply to Changing Creeds and Social Struggles*. By J. Huxley. (Marshall Bros.) To those who are spiritual, and therefore guided by the Word of God, this reply to the Rev. C. F. Aked will be welcome. It is in every way good, but as a rule we think such books as *Changing Creeds and Social Struggles* are better left alone. "Let them alone," said Our Lord, "they be blind leaders of the blind." In our day such are greatly on the increase.

*Thoughts for the Quiet Hour*. By J. R. Macduff, D.D. (Hodder & Stoughton.) These are fragmentary, but very helpful and restful. We cannot refrain from giving a specimen:—"At Evening Time there shall be Light.—The grandest memory I have of the scenery in the Holy Land is the opal and amethyst tints witnessed one evening from Mar Saba, on the Moab mountains. It suggested the vision of the everlasting hills which the Christian is often permitted to have at life's sunset hour."

*Secrets of a Beautiful Life*. By J. R. Miller, D.D. (Hodder & Stoughton.) This is the fifth of Dr. Miller's in what is called the "Silent Times Series." We wish much we could quote from the chapter "Our Unanswered Prayers," or from that of "Christ's withheld Lessons." Let our readers get this book.

*The Age to Come; or, the Millennium*. By Rev. W. Frith. (Messrs. Partridge & Co. Price 2s.) This is a most scriptural, interesting, and very helpful work.

PUBLICATION ANNOUNCEMENTS.  
RENEWAL OF SUBSCRIPTIONS, 1895.

VERY many friends kindly write asking how they can help to secure the wider circulation of THE MORNING STAR. We reply by asking them 1st, to order one each extra *January* and *February* numbers through any railway or other bookstall, or of any bookseller or newsagent, and to give the copies thus ordered to some minister or Christian worker who may not hitherto have seen it. We regret that often there is difficulty in obtaining the paper when so ordered; but our friends will greatly oblige by not accepting any excuse, but by persistently asking for it until it is supplied; or 2nd, by posting copies to missionaries abroad and at home, and by supplying them to hospitals, waiting and reading rooms everywhere; or, 3rd, by purchasing 250 copies assorted for 15s. and distributing them freely amongst congregations and assemblies of Christians.

We thank all those friends who have renewed their subscription for the magazine. We posted the January issue to all, whether ordered or not, but we should be greatly obliged if those who have not done so will kindly renew their subscription at once (1s. 6d. for one copy per annum). 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.

## OUR FIRST VOLUME.

The volume is published at 2s. in ordinary cloth, post free for 2s. 4½d., and at 3s. in superior binding, gilt edges, post free. We are thankful to be able to print over 40,000 copies of this February issue, and we venture to ask our friends to help us in the circulation. We will supply to all who will use them for free distribution parcels containing 250 COPIES FOR 15s. These must be ordered direct from the Publisher.

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# The Morning Star.

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## "SORROWFUL, YET ALWAYS REJOICING."—2 COR. VI. 10.

"My brethren, count it all joy when ye fall into manifold trials."—JAMES I. 2 (R. V. MARGIN).

"Blessed be the God and Father of Our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again into 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. Wherein ye greatly rejoice, though now for a season (a little while *E. V.*) if *need be*, ye are in heaviness through manifold temptations. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

To be a true herald of the coming of our Blessed Lord; to be faithful to Him whom it seeks to represent, THE MORNING STAR must continue to be *bright* and to *shed brightness*. He whose name it bears says of Himself, "I am . . . the *bright* and morning star" (Rev. xxii. 16). Let not any, however, misunderstand its brightness. We do not for a moment wish to lessen the sense of the quickly deepening darkness and the ever increasing sorrow all around us. Everything that is of the earth earthy, everything without exception that pertains to the present age and condition of things, is shrouded in gloom. Never perhaps was the outlook darker. Men of ecclesiastical dignity and authority tell us that the Church is drifting into hopeless chaos. Politicians are at their wit's end, and anything like true statecraft is rendered impossible by the ever-increasing difficulty that comes of the mixture of the iron with the miry clay in the feet of the great image. (Daniel ii. 43.) Trade and commerce are becoming paralysed.

For the past five years there have been everywhere increasing business difficulty and depression, and to-day thousands of erstwhile prosperous business men are well nigh in despair as they see only ruin before them.

SUCH a state of things cannot, of course, exist without the true children of God being made to suffer more or less. Perhaps they are sufferers in connection with these things more than those who know not God. In business matters, for instance, it must be remembered that very much of the abounding and increasing difficulties have arisen out of the unholy spirit of speculation and of reckless competition which increasingly characterises the business of the day. Said a Christian merchant the other day, "It is impossible to keep one's own, not to speak of profit, with a happy and easy conscience." Sad admission surely! We much fear that numbers of honest upright Christian men of business are rapidly going to the wall in these times on account of their rectitude. If so they are happy, for this is only another form of suffering with Christ. Indeed, one of the signs of the times is this, that so far as the things of earth are concerned, Christians generally are suffering. One rarely meets a true and faithful follower of Jesus Christ without hearing of trial, sorrow, suffering. "The time is come that judgment must *begin* at the House of God; and if it *first begin* at us, WHAT SHALL THE END BE OF THEM THAT OBEY NOT THE GOSPEL OF GOD?" (1 Peter iv. 17.)

NEVERTHELESS, let us not think this a strange thing. We are not of the world. It would be strange, indeed, if, at a time when everything speaks of the near advent of our Lord, we, as His chosen ones, were allowed to settle down easily and restfully as on a bed of comfort in a world which knows Him not, and amid scenes and circumstances which manifest increasing ungodliness. Brethren in Christ, He loves us too well for that. Increasing difficulty, increasing trial, increasing sorrow that comes of earth's circumstances, proclaim to us only the more loudly "THE COMING OF THE LORD DRAWETH NIGH." If so, let us lift up our heads. This is not a time to hang them as a bulrush. Trials in business, trials in the family, trials among fellow Christians: all sorts of trials, "diverse temptations," are but His way of unsettling us from all that would otherwise keep us in a state of comfort in a world that knows

not God, and which is doomed to awful judgment. "When *we are judged* we are chastened of the Lord that we should not be condemned *with the world*." (1 Cor. xi. 32.) To the Church about to be caught up to meet Him, all the calamity of the present times are but as the sounding of his chariot wheels, and soon, very soon, we shall hear the shout of our Captain as He summons us to His side.

THEREFORE it is that the MORNING STAR must shine out brightly. Part of its mission is to send gleams of brightness down into the thickening gloom, and right across the gathering blackness. "Comfort one another with these words," "OUR citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." The darkness outside makes the light of home all the brighter and clearer. Surely if ever there was a time when the BLESSED HOPE should cheer the saints of God it is NOW. He is coming; He is coming; He is coming! Tell it out by the bed of the sick and the dying; tell it out as you seek to comfort the stricken heart of the widow and the orphan. Tell it even, if laden with sorrow at the grave side of a beloved one, as we gaze with increased longing and intense expectancy to the opening heaven. Surely, "We sorrow not as others who have not the hope."

AND yet we sorrow. It is part of the sufferings of this little while, until He comes, to mourn, as one after another is taken from us. This also has its lessons of discipline, needed to perfect us for our wondrous future. Alas! how many of the good and brave soldiers of Jesus Christ have been taken from us of late. One after another whom we, in our poor ways of judging, think we can so little spare, have gone, and are going, to be with Christ. Is this, too, that we may learn with united hearts to cry more earnestly, "Come, Lord Jesus," as we ever increasingly long for the hour of the "general assembly" of the first-born ones whose names are written *in heaven*, our great "gathering together unto Him?" (2 Thess. ii. 1.) Does it not flush us with joyous expectancy to anticipate it. Well might dear Denham Smith teach us to sing:

"Blissful unions  
Lie beyond this parting vale."

A TRULY great and good man was taken from us when on the last day of January Dr. Gordon of Boston entered

the Master's presence. Many, many thousands, both in America and Britain will miss him. A man full of the Holy Ghost, so full, as to be in much more thorough touch with all believers than very many of us are—a truly "all-round" spiritual man, as such works from his pen as "The Twofold Life," the "Ministry of Healing," and "The Holy Spirit in Missions," amply show, he does not leave many like him. A sweet singer, too, as the much loved hymn, "My Jesus, I love Thee, I know Thou art mine," has long told us. This happy song was along with others chosen by him to be sung at the burial, and we do not wonder to hear that the large concourse of people were melted to tears as they sang. Dr. Mabie, whose stirring addresses at the Californian Conference we are at present publishing, gave the first address of the burial service. He was followed by Dr. Andrews, Dr. Joseph Cook, and Dr. Pierson. We need hardly say that such a man was an earnest student and teacher of prophetic truth. He himself tells us that when the BLESSED HOPE was revealed to him it changed his whole life, guiding him to look at everything from a new point of view, begetting in him new motives, and filling him with evangelistic and missionary zeal. Need we wonder when we hear that the last word heard to fall from his lips as he passed away from the present scene of things, was "VICTORY!"

In another part (page 56) we give two short paragraphs from his pen. He has, thank God, left many valuable writings. Some of these are not yet published. One especially on "The Holy Spirit" is looked for with much expectation. It is said to be a wonderful bookfull of much original and spiritual thought. May God use it largely.

THE story of Rabbi Sunlight must yet be fresh in the memory of our readers. They will be glad to learn that he continues to make good progress. He made a public confession of his faith in Christ Jesus on March 6th, when he was baptised by the Rev. James Stephens, M.A., at Highgate Road Chapel. An account of this interesting ceremony will be found in this issue of THE MORNING STAR. The short story of his conversion in the pages of THE MORNING STAR for January of this year has created quite a deep interest. Many have sent, and continue to send, contributions to help in his education and otherwise, so that quite a goodly sum has been received. We believe that God will open up a path of usefulness and blessing for our Brother in missionary labours amongst his own people in this and other lands.

WITH grateful hearts we acknowledge our God's continued grace to us in the

steady progress of THE MORNING STAR. He prompts and enables our friends to help us bravely. Several of His servants who are engaged in evangelistic work, and are holding Conferences on our Lord's Coming in many places, are commending the paper wherever they go, and this without any solicitation on our part. Some such, value it so much that they take the trouble of receiving orders, and one beloved brother has only just forwarded an order for 600 copies with a request to know whether he can be supplied with an additional 600 copies of previous numbers. Thousands are in this manner circulated. Praise God!

THE suggestion made recently by one of our helpers that efforts should be made to supply the reading rooms of our Young Men's and Women's Christian Associations has already been warmly taken up by friends of THE MORNING STAR, and to some extent this is being done. This is a very large field, however, and there is ample room for many willing workers. Another good suggestion has just been made, and the friend who makes it has begun to carry it out so far as he is able. He is making gifts of small parcels of THE MORNING STAR paper to the pastors of congregations in the town where he lives, requesting them to read and distribute. This is splendid; if some one in every small town and country village were raised up by the Lord to spend a very little every month in this manner how rapidly this good news of our Lord's near coming might spread throughout the Church.

THE idea that our fellow labourers in this great work should take up special departments in this way is a very valuable one, and so far as it has been carried out has been of such good service that we humbly think we can discern the wisdom of the Holy Spirit in it. Let work and prayer go hand in hand, let thanksgiving abound.

THE only difficulty we have, lies in the over abundance we have of willing contributors of most valuable articles. These continue to supply us month by month with far more than we can use. Our readers will perceive that much wisdom is needed to make a selection. Let those who know what it is to "pray in the Holy Ghost," and who are, therefore, in the way of receiving many answers, pray without ceasing for us in this responsible place. Recently we think there has been a growing tendency on the part of our best known contributors to send us *very long articles* necessitating their division and continuance month after month. As a rule, such, while intrinsically most valuable, are so

laboriously studied, worked out, and expressed, that the very large majorities of our simple readers do not find the same help from them as from a number of shorter and less *crudite* papers. It is our desire and intention therefore to give preference, in making selection, to short papers, more easily understood, and, with one or two exceptions, where occasionally at least continuance cannot be avoided, we shall prefer articles which do not run on for more than two months. We trust that our valued contributors will kindly notice this and take what we say in good part. We are assured that this is needed for the Lord's glory, and the greater good of the larger number of readers.

FROM distant lands we continue to hear of much loving welcome and increasing blessing. So much is THE MORNING STAR valued that it is likely very soon to take the place of two valuable magazines. The "Australian Quarterly Journal of Prophecy," edited by Mr. Hussey, is well and widely known. In an editorial paragraph in the January number it proposes to its readers to transfer their names as subscribers from the Journal to THE MORNING STAR monthly, offering to contribute to our pages reports of the doings in Australia of labourers in this part of the Lord's work. The other paper is a Melbourne monthly called "The King's Business," edited by the Rev. A. R. Blackett. Thus is our blessed Lord more and more fully opening up the way before us. To Him be all praise and honour and glory.

"WHEN ye shall see these things beginning to come to pass, know that it [the coming of Christ] is nigh, even at the doors." The infinite store of blessings and glory for the Christian which will be revealed "in that day" is past human description. While, to the unconverted, the great and solemn question is, "Who may abide the day of His coming?" (Mal. iii. 2)—to the redeemed child of God, the truth of Christ's Second Advent should be one of the most inspiring topics he can consider, and the brightest hope of his life. There is an interesting feature in the habits of the Laplanders. You know how long and dreary is the winter they have to spend in the gloom; but as the season draws to a close, they may be seen climbing the steep sides of the mountains to catch the first faint streaks of the dawn which will tell them that their long, long winter is nearly over. And so we can see in the signs around us of the Coming of Christ, the streaks which announce the rising of the Sun of Righteousness upon this now sin-stricken world. We can rejoice because our King is coming, and shout the glad song because the day of our Redemption is nigh.

"Jesus is coming: sing the glad word—  
Coming for those He redeemed by His blood;  
Coming to reign as the glorified Lord.  
Jesus is coming again."—W. P. Hicks.

## Prophetic Convention.

LOS ANGELES, CALIFORNIA.

### THE MAN OF SIN: A PERSONAL ANTICHRIST.—II.

BY THE REV. J. S. MABIE, D.D.

(Continued from page 24, February.)

TURN NOW to 2 Thess. ii., and we shall learn SOMETHING VERY SPECIFIC CONCERNING THIS MAN OF SIN, whose coming is after the working of Satan, with all power and signs. "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 [as of a ship dragging her anchor], or be troubled; neither by spirit nor by word, nor by letter as from us, as that the day of the Lord has set in. [But the day of the Lord is the seventh day, or the millennium]. Let no man deceive you by any means, for that day will not set in, except there come a departure first and that man of sin-lawlessness be revealed, the son of perdition."

The common version says, "Except there come a falling away first." The Greek word is *apostasia*. It is a compound of *apo* and *histemi*. Its simple meaning is, to stand off, or depart from. It is translated "depart" no less than eleven times in the New Testament, elsewhere. (See Luke ii. 37, iv. 13, xiii. 27; Acts xii. 10, xv. 28, xix. 9, xxii. 29; 2 Cor. xii. 8; 1 Tim. iv. 1; 2 Tim. ii. 19; Heb. iii. 12.)

The simple meaning of the passage is, the man of sin will not be apocalysed till there has been first a DEPARTURE. Now the query arises, a departure of what, and to what? The answer will unfold a wondrous double truth. First: a departure of the church to meet the Lord in the air. Second: a departure, or falling away, of the Laodicean mass that is left behind, when the church departs, to more utter ungodliness under the man of sin. Blessed departure of the bride to be with her Lord evermore. And it must take place before the day of the Lord arrive, and before the

#### AWFUL DEPARTURE

of the Christless professing mass that is left behind, to the full maturity of godlessness, which will be the acceptance of the ANTI-GOD, so soon as he shall be apocalysed before their eyes.

Satan, doubtless, knows full well that God will in due time unveil His Man of holiness, Jesus the Christ. Even so will the devil hasten to unveil his man of sin, just before the time shall have arrived for the true Man from heaven to appear again on earth. The devil is an adept at getting in his work in advance of God's work. He is a most shrewd counterfeiter, and aims to flood the market with his imitation goods ere the genuine is put into circulation.

Old nature before new, cross before crown, man of sin before man of God, antichrist before true Christ.

This man of sin is to be a veritable personage, a man, even as Jesus, of whom he is to be a satanic copy, was a veritable man. The devil may for a while endeavour, as he seems now to be doing, to pass off his corrupt woman—the papacy—for the man of sin. Indeed, very many are mistaking her for the antichrist, since she so persistently masquerades in the garments of a man;

that is, she puts on governmental prerogatives, and claims the right to rule. But the Scriptures delegate rule and headship to *man*, not to *woman*.

Careful Bible students need not mistake this woman nor any of her daughters, who look so much like their harlot mother, for the man of sin, even though she does dress in male attire to deceive the unwary.

The Holy Spirit has given us a full length portrait,

#### A GENUINE SUN PICTURE OF THIS WICKED ONE,

in 2 Thess. ii. 3-11. "And that man of sin be revealed—apocalysed—the son of perdition; the opposing one who exalts himself against all that is called God." This fellow will *exalt* himself, whereas Jesus *humbled* himself, that His Father might in due time exalt Him. The temple in Jerusalem will ere long be rebuilt, and this fellow will seat himself in it, and demand of the people that they worship himself as God. "And what now restrains ye know, for his being revealed in his fit time. For the mystery, lawlessness, already is inwardly working itself, only until the restraining one at present may be taken out of the way."

But who is this restraining one? The Holy Spirit, doubtless, who is now down here, and, by means of various agencies, not only in the church, but also in the State, is holding in check the full development of evil till the fulness of time has come for the heading up of wickedness in this wicked one. "And then shall be apocalysed the lawless one, whom the Lord Jesus will slay with the breath of His mouth, and will paralyse with the forth-shining of His arrival. Whose arrival is, according to an inward working of Satan, in all manner of mighty working and signs, and wonders of falsehoods, and in all manner of deceitfulness of unrighteousness to those that are perishing, because the love of the truth they welcome not that they might be saved. And for this reason God is sending them an inward working of error that they may believe in the LIE."

Jesus was the incarnation of the TRUTH. This one is to be

#### THE INCARNATION OF THE LIE.

The devil is a liar, and the father of this lie. The man of sin is to be an incarnate devil.

Names and titles not a few are applied to this wicked one in the Word of God. Personal types of him very many do we find in Scripture.

Among these types we may mention the king of Tyrus, of Ezekiel xxviii., Sennacherib, king of Assyria; the six Antiochian tyrant kings of Syria. Here are the self-assumed titles of the first five of them. 1. The Saviour. 2. The God. 3. The Great One. 4. The Shining One (Epiphanes). 5. The One of Noble Descent. Another is the little Horn of Daniel, Alexander the Great. Herod the Great, who was an Edomite. Indeed, we may include the entire line of the Herods, six in number. Concerning one of these we read, in Acts xii. 21-23: "And on an appropriate day Herod, putting on royal apparel and seating himself on the tribunal, was delivering an oration unto them. The populace, moreover, was raising a shout: 'A God's voice, and not a man's.' But instantly there smote him an

angel of the Lord, because he gave not the glory to God, and, becoming worm-eaten, he died."

Others might be named, but these will suffice as samples. You will notice that they are all *Gentiles*. And here we must pause to make

#### A DISTINCTION

that is seldom, if at all, made by those who write or speak on this theme. Two personalities are employed by Satan to travesty Jesus the Christ. One of them will be a *Gentile* as to his citizenship, and a *secular-political* ruler; the other one a veritable *Jewish* king.

Jesus himself descended through four *Gentile* women, according to the genealogy of Matt. i. Moreover, we must not forget that, throughout God's infinitely accurate and verbally inspired Word, each and every differing word and phrase involves, of necessity, different thought and different thing. Now, the man of sin and the antichrist are not the same expression. The two are made up of differing words. They do not mean exactly the same thing.

Are these two personages precisely identical? Even though they scheme and work together in unison, we still ask, may they not be two distinct personalities? We know that this man of sin and this antichrist is to be a travestied copy of the true Son of man, Son of God.

But in that mysterious God-Man, Jesus Christ, we have TWO in ONE. Gibbor-El (Gabriel) is one of His titles. Mighty Man-God is its meaning; or reversed, it is Mighty God-Man.

#### IS NOT GABRIEL JESUS CHRIST?

Michael is simply Micha-El. Micha, who is like El, God. Michael, who is like God. Such is its meaning. Jesus Christ is like God. Is there more than one Archangel? What about the trump of God, in 1 Thess. iv. 16? Is it not the Archangel's trump? And is not the Archangel the Chief Angel, the great Angel of the Covenant, even Jesus Christ Himself? And is He not the very One who shall stand up in behalf of Daniel's people (Dan. xii. 1)? "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Is He not the Mighty Angel of Rev. x. 1, 2, with right foot on sea and left foot on land, who gave to John the little scroll to eat, with the command to prophesy again?

Mysterious union of human and divine in one person. Jesus the Christ. How grandly mysterious is the setting forth of

#### THIS WONDROUS TRUTH

in Matt. i. 17. "So all the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." So if you will count the names in this list, you will find just forty-two, from Abraham to Christ inclusive. But count again and you will find that from Abraham to Jesus inclusive there are only forty-one names, forty-one generations. Jesus, son of David, Man after the flesh, is FORTY-FIRST from Abraham. Christ, Son of God, Man after the Spirit, is FORTY-SECOND from Abraham. (See Rom. i. 1-4.)

Jesus said: "Tell no man that I am the Christ till I am risen from the dead." He was *Christed in body form* when He rose from the dead. Mysterious double Being. Two in one God was able to combine humanity with Divinity, in *one Person*. But the Devil seems quite *unable* to do it. He is a copyist; he will imitate *Jesus* in his man of sin. And he will imitate *Christ* in his antichrist. To produce an exact copy in *one person* appears to be quite beyond his ability. Hence he brings upon the scene in Rev. xiii. *TWO separate personalities, two beasts, by means of whom*

#### TO TRAVESTY THE DIVINE INCARNATION.

A beast in Scripture is taken to symbolise, not an ecclesiasticism, but a governmental power, the State. So the lion, bear, leopard, and nameless monster beasts of Dan. vii., set forth four successive stages of Gentile government, even as the fourfold image of gold, silver, copper, and iron had done for Nebuchadnezzar. It was the image of a *man*, not of a *woman*. God will have at the head of government a **MAN**, not a **WOMAN**.

And if Babel's king in his night dreams sees Gentile government as a **MANLY** thing, God will show it to Daniel as a **BEASTIAL** thing.

Turning now to Rev. xiii., *two* beasts are before us. One of them rises out of the *sea*. But the *sea* is a symbol of the *Gentile* peoples. This first beast is a governmental ruler, and because he comes out of the sea he must be a *Gentile*, as to his *nationality*, as to his *citizenship*. He may be an Israelite as to his lineage and extraction. Probably a Grecian Israelite. This first beast is like all four of Daniel's beasts, but in the reverse order—monstrosity first and lion last, because seen from an opposite point of view. He is a blasphemer against God, and a mighty potentate over all kindreds, and tongues, and peoples. He demands that all inhabitants of earth shall worship him. He receives

#### A FATAL SWORD WOUND

in his right eye (Zech. xi. 17)—in fact, is slain, but lives again. He is to be a mighty secular potentate over that nation that once was, that now is **NOT**, and that yet **SHALL BE** again (Rev. xvii. 8), Rome redivivus—the eastern and western Roman Empire re-established. This first beast is to be the representative head of that revived nation. This man of sin will be its real, personal **EMPEROR**. His throne will be established in Babylon (Isa. xiv. 4-18)—in Babylon re-built with greater splendour than ever before in the past (Rev. xviii).

He begins his reign as a seventh head and continues as the man of sin for three and one half years. He then dies from a sword wound, probably in some one of the battles in which he engages, and is raised from the dead—doubtless by satanic power, under God's permission—and finishes his awful career in a resurrection body. And so he becomes an eighth head.

Even so does this wicked one become a most consummate imitation or counterfeit of the true Son of Man—Son of God, Jesus who died, and of Christ who rose from the dead to finish His earthly course in a veritable resurrection body. A world-wide secular sovereign. A king of (at least ten) kings. Such an one is the first beast.

The second beast is very like the first, but at the same time quite different in many respects. He rises out of the earth. But the earth is the opposite of the sea, and as a symbol, always points to Israel, as over against the Gentiles. This second beast will be a well-known Jew, and he will be accepted by them as their king in Jerusalem. And so like the first beast he will be a veritable ruler—the king of the Jews. Though he is lamb-like as to his two horns, he will be dragon-like as to his voice. He has joint and equal power with the first beast. He is

#### THE DEVIL'S IMITATION OF THE LAMB OF GOD.

He is an ecclesiastic, and compels the worship of the first beast. He seems to have charge of the religious affairs of the world-wide empire of the first beast. While the first beast is a very infidel or atheist, of whom Daniel says "He shall exalt himself, and magnify himself above every god . . . neither shall he regard any god . . . but he shall honour the god of forces." This second beast is a **RELIGIOUS** ruler.

The first beast will have a conglomerate mass of religious people in his mighty empire. Here are some of them: Confucionists, Budhists and Mohammedans; Theosophists, Spiritualists, and Christian-Scientists; Romanists and Jews; together with a great mass of Protestants, who are such in name only and were never born again, a Laodicean mass of hollow profession, left down here after the true heaven begotten born ones are caught away to meet the Lord in the air. All this mass, and much more, will have to be managed, and so far as is possible, amalgamated into a great neutral church corporation; of which the late World's Fair Congress of Religions, recently held in Chicago, was probably a feeble prototype.

The Jews when restored to Palestine as a nation, with the larger part of the world's money bag in their possession, will, by virtue of their financial status in the realm of the first beast, hold a ruling position among other religionists, and so compel the obsequious respect of the emperor. The Jews will doubtless demand for themselves a king, as they did in the days of Samuel, so as to be **LIKE** the other nations—the ten sub-kingdoms under the first beast. This demand being granted, their king—the second beast—will establish himself in Jerusalem in the rebuilt temple, and so fulfil 2 Thess. ii. 4: "So that he as God sitteth in the temple of God, showing himself that he is God."

Then will be fulfilled—**FILLED FULL**—the words of Jesus in John v. 43: "I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive." This one is

#### THE FALSE KING OF THE JEWS,

whom they will with glad acclaim receive as their long-looked-for Messiah, whom God will send them, together with strong delusion, that they should believe the Lie, having rejected Him who is the **TRUTH** and the **LIFE**. He is God's answer to their awful unbelief and refusal of His **SON**.

This is the king of Isa. xxx. 33: For whom Tophet "is prepared." To this one the first beast turns over all the religious affairs

of his vast empire. **World-wide** will be the fame and renown of this great ecclesiastic false prophet and ruler.

These two politico-religious potentates, in close sympathy, devise plans and execute their nefarious schemes in unison. Daniel declares of them in xi. 27: "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table"—that is, in one fellowship. Rev. xiii. 13-14 says of him: "And he doeth great wonders, so that he maketh fire to come down in the sight of men, and deceiveth them that dwell on the earth by means of those miracles that he had power to do in the sight of the beast."

This one will doubtless be a descendant of Abraham, and if not, through Jacob; perhaps through the Esau or Edom line, like Herod, who was an Edomite, and was put upon the throne by the Roman power. As Rome made Herod king of the Jews in Jerusalem, and so furnished a notable type of the man of sin and antichrist, even so will the revived Roman power, with the first beast as its emperor, instal the second beast as king of the Jews in Jerusalem in due time.

#### MANY PERSONAL TYPES OF THIS BASTARD KING

of the Jews are to be found in the Scriptures. Among these I may mention Saul the son of Kish, Israel's first king, chosen in defiance of God's will, and yet with His permission and word to Samuel, who was commissioned of the Lord to anoint him. Absalom is another of these types. As a usurper he stole away the hearts of the people from David, and by his cunning craft and fawning sycophancy he seized the reins of government, and raised a mighty rebellion in Israel, to dethrone the man after God's own heart.

Adonijah is another. He attempted to seize the throne and crown that God had decreed to Solomon, while David was lying on his bed in feeble helplessness. (See 1 Kings i. and ii.) Ahab was another. His wife Jezebel, daughter of the king of Tyre, was the power behind the throne.

Ahab exceeded in sin all the kings of Israel who had gone before him, and he is a marked type of the second beast, a very religious king. So religious was he, that he had at one time no less than 400 Baal prophets, and the green hills and groves of the land were silent witnesses of his awful idolatry.

Jehu is still another. Anointed by Elisha at God's command, he was exceeding religious. "Come," said he, "see my zeal for the Lord of Hosts." His very name—meaning Jehovah himself—is most

#### SUGGESTIVE OF THE CHARACTER OF THE ANTICHRIST.

David's major-general, Joab, is another. Full of fiery zeal, furious fight and religious enthusiasm, he was a very Judas all the while, and died, by command of David to Solomon, a felon's death, with blood in his shoes. Uzziah is another. Being a king and not a priest, he dared to invade the holy place, and usurp the priestly office, for which temerity he was stricken with leprosy as white as snow to the day of his death. Ahaziah is still another. He was the eighth king of Israel, and son of Ahab and Jezebel. He was a worshipper of Beelzebub, and died



from a fall through a lattice, and furnishes an occasion for Elijah to twice call fire down from heaven, to consume two fifties of men with their captains.

Coming down to New Testament times, we have Herod, who died eaten of worms, because he gave not glory to God, but accepted Divine honours for himself at the hands of the admiring populace. And last of all, Judas Iscariot, meaning, man of praise and of bribery. Satan incarnated himself into Judas for the foul purpose of betraying the Man of God. These are but sample types of the false prophet, the second beast of Rev. xiii. Roman Catholicism makes much of priesthood, and but very little of the prophetic office. But this man of sin is by way of emphasis, THE false PROPHET, rather than the false priest. The Papacy is not the antichrist. SHE cannot be the MAN of sin.

The fact that the two beasts are thrown alive into the lake of fire is good proof that they both have their resurrection bodies ere they are cast in. This imperial head ruler over a world empire, the first beast, is the Devil's counterfeit imitation of the Father.

This religious king of the Jews and false prophet, the second beast, is the Devil's counterfeit imitation of the Son.

The dragon spirit, the devil himself, is the devil's counterfeit imitation of the Holy Spirit.

Thus, as in Rev. xiii., the world is presented with a

MONSTER MASTERPIECE OF THE DEVIL'S FINISHED WORK.

It is nothing less than a horrid travesty of the Divine Trinity. 'Tis a tri-unity of evil. Yea, a very triune devil, incarnated and apocalypted on earth, at the close of this sixth day, now so far spent. The Lord Jesus Christ was God in flesh. But this monstrous triad of Rev. xiii. is the devil in flesh.

For three and one half years, forty and two months, twelve hundred and sixty days, time, times, and half a time, one half of seven years, he will pose and act as the man of sin. Then he, the first beast, will die of a sword wound. Then Satan (*see* Rev. xii.) will be cast out of the heavens, where he now has access to accuse the saints day and night. Hurlled down to earth, and knowing that he has but a short season in which to finish his work, he enters the body of the dead monarch, who, alive from the dead, poses and acts for three and a half years more, in a resurrection body, as the antichrist. Shewing the marks of his sword wound, which, according to Zech. xi. 16, 17, will be upon his right arm, and in his right eye, the admiring populace will cry out: "Who is able to make war with him? He was but lately slain, but here he is alive again. He MUST BE the Christ." And so they will accept and worship him as their long looked for Messiah. Raised from the dead in awful imitation of the true Messiah, he will deceive the whole habitable world, whose names are not written in the book of the life of the slain Lamb, from the foundation of the world. This is no fancy sketch. The Divinely predicted realities of these things, which we have merely touched upon, are thickly strewn throughout the pages of God's prophetic word.

The last book of these sacred records, the Revelation, so little understood, or believed, or even read, is full of overflowing with prophecies of these things, but the

PREPARATION FOR THE FULFILMENT, yea, the FILL-Fullment of these startling truths is already very far advanced. A well-nigh world-wide financial crisis is distressing the civilised nations of the earth. The very existence of the present monetary stringency, the wise ones of the nations are at their wits' end to remove or explain.

The politics of earth are rapidly changing, like the bits of coloured glass in a kaleidoscope, promising ever and anon flattering schemes of reform, but ending in more hopeless confusion at every successive turn of the machine. Greatly increasing crime and lawlessness on every hand. Suicides of almost daily occurrence in every considerable centre of population. The percentage of murders in the United States increasing over 100—more than doubling—in the last eight years.

A world-wide and irrepressible conflict between capital and labour, resulting in gigantic combines, and trusts, and federations; strikes and boycotts of ever increasing power, to paralyse the nerves and sinews of trade and commerce, and stopping the wheels of business to an alarming degree.

Wars and rumours of war throughout the habitable earth. The great Powers of the world rapidly exhausting their resources in gigantic preparation for destroying each other on such a scale as was never before witnessed since human history began. The skirmish lines are already out.

The most populous nation of earth, China, numbering nearly a third of the human race, already in deadly struggle with her neighbour, Japan.

The very elements of Nature in a state of sympathetic alarm. Disasters on land, and sea, and in the air. Earthquakes and tidal waves, cyclones and devastating flames hurling their terrible bolts and shafts of death and destruction far and wide over the earth.

THE EARTH TREMBLING,

sea and waves roaring, men's hearts failing them for fear of those things that are coming on the earth. All this, and much more that we cannot mention, would seem to be enough to awaken and alarm a sleeping church, if not the world.

But alas, excepting a very small remnant, she sleeps on, unconscious of impending judgment. Aye, more; in her somnambulist dreams she is saying to herself and to a lost world: "Peace, peace, when there is no peace." Alas, alas, from not a few of her pulpits, in dreamy utterance, she is talking to herself and to the world, yea, talking in her sleep, in sweet and pretty rhythmic rhymes and pleasing ditties, as to how the world is improving, getting better and better, being rapidly converted, how the church is taking the world for Christ, &c., &c., &c., *ad nauseam*.

Arouse ye saints of God. Awake, O slumbering church. "Arise from among the dead, and Christ shall give thee light." "And that knowing the time, that it is time to awake out of sleep." Gird thee anew for what yet remains to do ere thy Lord return. Thy loving, patient, long-suffering Bridegroom is at the very door, to take thee home on high, in clouds to meet Him in the air.

After the apocalypsing of the man of sin, and the antichrist, *then* the unveiling of the Man of God, even the true Christ, earth's rightful ruler, and heaven's appointed Sovereign.

Even so come Lord Jesus Christ — QUICKLY. Amen.

SOME FURTHER THOUGHTS ON JERUSALEM: A PRAISE IN THE EARTH.

By E. A. RAWLENCE.

(Contributed Article.)

REFERRING to my article under this heading in the August number of the MORNING STAR, I have recently come across some further interesting information bearing on this subject in Sir J. W. Dawson's valuable book, entitled, "The Meeting-Place of Geology and History," which remarkably strengthens the views I therein ventured to put forward in regard to the possible future enlargement of the land area along the northern coast of Egypt.

Speaking of the condition of this locality under one of its most recent geological phases, Sir J. W. Dawson writes as follows: "This next period—that known to geologists as the post-glacial or early modern—was characterised by an

ENTIRE CHANGE OF PHYSICAL CONDITIONS.

The continents of the Northern Hemisphere were higher and wider than now. The details of this we have already considered, and have seen that at this time the Mediterranean was divided into two basins, and a broad fringe of low land, now submerged, lay across its eastern end. This was the age of those early palæolithic or palæocosmic men, whose remains are found in the caverns and gravels of Europe and Asia. What was the condition of Egypt at this time? The Nile must have been flowing in its valley, but there was probably a waterfall or cataract at Silsilis, in Upper Egypt, and rapids lower down, and the alluvial plain was much less extensive than now, and forest clad, while the river seems to have been unable to reach the Mediterranean and to have turned abruptly eastward, discharging into a lake, where the Isthmus of Suez now is, and probably running thence into the Red Sea, so that at this time the waters of the Nile approached very near to those of the Jordan, a fact which accounts for that similarity of their modern fauna, which has been remarked by so many naturalists. I have myself collected in the deposits of this old lake, near Ismailia, fresh-water shells of kinds now living in the Upper Nile."

Thus it will be observed that Sir J. W. Dawson, who is one of the greatest living geologists, and, above all, one who delights in bringing modern science and discoveries into

HARMONY WITH THE WORD OF GOD,

is of opinion that under the last but one of the geological phases of the earth's surface a more or less elevated land area existed along the coast line where our former researches led us to conclude that it might be looked for again under the changes which are foreshadowed to take place in those regions hereafter. The post-glacial period during which this condition obtained is that period of the earth's history when we find the first un-

doubted traces of man's existence. This period is also called palæolithic, or old stone implement age, when, before the use of metal, man constructed all his implements from flint, both for domestic purposes and for warfare. The flint implements of this age are found in gravel beds or water-washed caves, buried in one vast ruin in conjunction with the bones of the Mammoth Eliphias Antiquus Cave Lion, and other extinct animals, rude drawings and carvings of which have been found on bones. Then followed, so geologists tell us, a great gap, in which all traces of man disappear for many centuries before we come to the Neolithic or new stone implement age, when we find these flint implements scattered on or just under the present surface of the ground.

Those who accept Jehovah's statements in His Word as to the history of man, will have no difficulty in recognising in the palæolithic age, man as he existed before the Flood, and in the great gap, that period which must necessarily have existed

**BEFORE THE EARTH WAS RE-PEOPLED,** and man again left some history of himself in the stone implements which we find frequently on or just under the present surface. This being so we may conclude, according to Sir W. Dawson and other geologists, that it was before the Flood that this extended land area existed along the north coast of Egypt, which would therefore represent the contour of the coast line as Jehovah intended it to be when He made the habitable earth and blessed it. It would thus appear that at the Flood a great subsidence of the earth's surface took place in these parts, as no doubt was the case elsewhere. When "all the fountains of the great deep were broken up" (Gen. vii. 11), and the waters of the ocean, together with the waters from above,

**OVERWHELMED EVERY HILL AND EVERY MOUNTAIN.**

Therefore, if our views are correct, this locality will at "the times of restitution of all things" merely revert to that condition in which Jehovah made it and intended it to be.

In my former paper we considered some of the passages of Scripture which led us to conclude that this submerged area would appear again. It is obvious that if this upheaval does again take place, the River Nile will as a consequence be turned aside into its old channel as before, from a point somewhere north of the Delta, and once more empty itself into the Red Sea. The effect of this must necessarily be to "smite it in the seven streams, and make men go over dryshod" (Isa. xi. 15); or, as the prophet Zechariah puts it, in speaking of the final gathering out of Egypt (ch. x. 11, E.V.): He "shall smite the waves in the sea, and all the deeps of the river (Nile) shall dry up."

Such a diversion of the mouth of the river into the north end of the Red Sea would produce the interesting result that it would literally fulfil the promise of Jehovah to Abraham that He would give him "from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18), and what is still more remarkable, as will be seen by referring to a map, is the fact that then the thirtieth degree of latitude will as nearly as possible cut the mouths of both rivers.

making the southern boundary of Israel a straight line between these two magnificent outlets.

In this light let us turn again to Isa. xix., which we partly considered in our former paper. I venture to think that a careful examination of this chapter will show that the whole of this prophecy relates to

**THE END OF THIS DISPENSATION.**

It speaks of a time when "the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence" (verse 1). "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them" (verse 4), corresponding with the description of the antichrist (Dan. viii. 23), and also exactly with his doings in regard to Egypt and Ethiopia just before his final overthrow (*see* Dan. xi. 40, to end).

Further, in verses 16, 18, 19, 23, and 24, we get the expression "in that day," which invariably refers to the great day of the Lord when He will rise up in judgment on an apostate world. Then observes what takes place (verses 4 *et seq.*):

"And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall reign over them, saith the Lord, the Lord of hosts.

"And the waters shall fail from the sea, and the river shall be wasted and dried up.

"And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up; the reeds and flags shall wither.

"The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more.

"The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

"Moreover they that work in fine flax, and they that weave networks, shall be confounded.

"And they shall be broken in the purposes thereof, all that make sluices and ponds for fish."

So far as I am aware, history does not record any attempt to "turn the rivers (probably the seven streams, Isa. xi. 15) far away," and empty and dry up the brooks.

Egyptian records tell us that Seti I. cut a canal connecting the Nile with the Red Sea, and Necho, many centuries after, again attempted the same achievement, but had to abandon it after losing, according to Herodotus, 120,000 workmen in the enterprise, but both these attempts at "turning the river" took place long before Isaiah's prophecy was uttered. Other attempts to deal with the river have rather been in the direction of storing its water for further irrigation purposes, as witness the great work of Amen-em-hat III. in constructing Lake Moeris, a huge reservoir about four miles square; or the proposal of our own Government at the present time to dam the river near Assouan for similar purposes.

Have we not, then, in these verses the lament of the fisher folk and others residing on the Delta, who, when

**JEHOVAH BRINGS ABOUT THIS WONDERFUL WORK,**

will lose their occupation on account of all

that district being turned into a more or less elevated table land, and consequently destroying their avocation, together with the numerous irrigation canals therein.

In our former paper we considered verses 18-22, but the concluding verses of the chapter are important:

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

"In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land.

"Whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance."

If the views which we have set out are according to the mind of Jehovah, there will then be between the diverted river and the new coast line of the Mediterranean Sea an uninterrupted strip of land which

**WILL FORM A CONNECTING LINK**

between Palestine and the north part of Africa, which will no doubt form a great trade route over which innumerable caravans will be continually passing to and fro between Palestine and Assyria, and which in these verses and Isaiah xi. 16 is fittingly described as "a highway."

In conclusion, let me recapitulate the grounds on which I have ventured to suggest that Scripture points to some such wonderful and startling events.

In our former paper I showed (1) That the five southern tribes would, under the resettlement of the land, require territory as they increased, and that on account of the perpetual desolations decreed on Edom they could only obtain it westward. (2) We find it foretold that in that day there are to be in Egypt five cities speaking the language of Canaan and swearing to the Lord of Hosts. (3) Such requirements as were shown by the plan would necessitate an extended land area along the north coast of Egypt. (4) We have indications of such events foretold in the destruction of the tongue of the Egyptian Sea and the smiting of the seven streams of the Nile. (5) This can apparently only be effected by a great upheaval of the surface of the earth, and we find it distinctly foreshadowed in the great earthquake, accompanied with upheavals, which is to affect the southern portion of the Holy Land (*see* Zech. xiv. *et alibi*). (6) We also showed that over the region in question a great submarine deposit of the alluvial mud from the Nile has for centuries been accumulating. (7) Finally we find, on the highest geological authority, that the physical conditions which we are looking for actually did obtain in antediluvian times.

These are strong evidences, and yet we dare not dogmatise, but only wonder and wait to see the salvation of our God.

The prophetically defined limits of the country (Gen. xv. 18) are from the Nile (Africa) to the Euphrates (Asia)—west to east, and from Hethlon to Kadesh—north to south (Ezek. xlvi. 1-28). This is computed to give an area of about 300,000 square miles.

## MATTHEW XIII.

## THE ONE VERY PRECIOUS PEARL.

BY REV. A. WILKES, B.A.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπορῷ (ζητοῦντι καλοὺς μαργαρίτας· ὁ δὲ ἓνα πολυτίμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν). Again the kingdom of the heavens is like unto a trader seeking beautiful pearls, who, after having found one very precious pearl, went away, sold all that he had, and bought it (verses 45, 46).

HAVING considered the parable of the *treasure*, I proceed to consider that which comes next to it in order, the parable of the "one very precious pearl." The Greek word here rendered "of great price" occurs only twice in the New Testament, but, happily, the two distinct thoughts which it enshrines are expressed in these passages. This word (πολύτιμος) would seem to mean that which is both very precious intrinsically and also very costly. The other passage in which the word is used is John xii. 3, where the revisers have rendered it "very precious," whilst in the authorised version it is "very costly." The question of the traitor elicited both meanings. He objected that the pound of spikenard which was *very precious*, might have been sold for *very much money*.\* In other words, the question implied that the pecuniary proceeds of the sale of the unguent would be precisely equivalent to its intrinsic preciousness.

It is disappointing that the revisers have in this parable retained the words "of great price," for these do not suggest, as the words "very precious" would have suggested, the intrinsic preciousness of the pearl, which is the primary meaning of the Greek word. In extraordinary or exceptional circumstances, a thing which may not be really precious, not seldom commands a high price; and, conversely, a thing which is precious may be purchased at a small price. The Greek word rendered "goodly" is of very common use. The revisers ought to have rendered it "beautiful," which is its primary meaning, as the translators of 1611 knew, for "goodly" meant then all that "beautiful" means now. In this parable we are introduced to things which are abruptly and strongly contrasted, the one very precious pearl, and the several beautiful pearls. Although, as we have seen, πολύτιμος expresses primarily preciousness, and derivatively, corresponding costliness, it does *not*, of necessity, express any *beauty*. On the other hand, whilst the several contrasted pearls are described as *beautiful*,

THEY WERE NOT NECESSARILY EITHER COSTLY OR PRECIOUS.

They might indeed have been comparatively worthless; their very beauty might have rendered them ensnaring.

\* For as much as £10. 12s. 6d. of our money, reckoning the denarius as equal to 8½d.

Holy Writ furnishes an apt illustration of this statement. Of Him, whose preciousness is literally infinite, it is said that "He had no form nor comeliness that we should look upon Him, nor beauty that we should desire Him." (Is. liii., 2, R. v. margin.) But this infinitely precious Person, destitute as he was of all beauty, or form, or comeliness (as men judge these qualities), said of the Scribes and Pharisees, upon whom Israel looked with feelings of almost reverential awe, "Woe unto you, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so, ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity." (Matt. xxiii., 27, 28.) Is there any fallacy more prevalent than the doctrine that outward beauty and intrinsic preciousness must necessarily correspond?

In the parable, the pearls of beauty were sought by the trader, but never found; the very precious pearl *was* found, although it had not been consciously, or of set purpose, sought. Indeed, this one *was* found, because the others were *not*. Had the others been consciously and admittedly possessed, the satisfaction arising therefrom would have prevented further search, and, as a consequence, the finding of this. As soon as we learn the true meaning of the symbolical word *pearl*, the difficulties of the parable will quickly disappear. In the previous parable "a man" is the subject: in this, the subject is "a man that is a trader" (or "a trader," if we must excise ἀνθρώπῳ). The distinction between the two phrases which is marked, and which furnishes one aid to the solution of the difficulties, will be seen in the course of our exposition to be of vital importance. We are surely justified in regarding the word "again"—the formula which introduces this parable and the next (in contradistinction to the formula which introduces the parables of the former group)—as a word purposely used by our Lord to introduce two additional phases of the subject set forth for the first time in the parable of the *treasure*.

Let us now analyse the text:—(a) A trader pursues his vocation on the sea; (b) he is in quest of beautiful pearls; (c) he fails to find these, but he finds—contrary, as it would seem, to his expectation—one very precious pearl; (d) the preciousness of this is so great that he forthwith gives up his search for other pearls, which he no longer desires, and (e) surrenders everything which he possesses in exchange for it.

THESE SEVERAL FACTS OUGHT TO BE APPLIED as tests to each proposed or already accepted interpretation of the parable, and that interpretation alone ought to

be finally received which will stand the application of them. The first interpretation, which will not bear the application of these tests, is that the trader is the Lord, and that the church is the "one very precious pearl." But, if so, what are the beautiful pearls of which the Lord was in quest, and did *not* find—nay, not only so, but which He ceased to seek for as soon as He had found this very precious one? No answer which would satisfy any spiritual person of intelligence can be given to this question. And how can the Lord be truly said to have found the church, when not in conscious search for it? In the last paper I attempted to prove that the Lord could not, in any true sense, be said to find His church, whilst He was upon earth; and the very same arguments which were adduced therein to prove that the *treasure* could not be the church may be used to prove that the *pearl* is not.

A second erroneous interpretation is that the pearl is the Lord, and that the trader is the sinner. The difficulties which confront this interpretation are great. The trader (or sinner), who is alleged to find the pearl (or Christ), and who thereupon sells all that he possessed and buys his Lord, is analogous to the sinner who is alleged to have found the treasure (or Christ), and who acted in like manner. But in *this* parable there is the additional difficulty that the trader does not unexpectedly alight upon a treasure whilst seeking for nothing that was precious, but he alights upon the peerless pearl whilst seeking diligently, though fruitlessly, for other pearls, whatever these—as the objects of pursuit of an unsaved sinner—may be supposed to mean. It is impossible to explain and to harmonise the several actions of this parable with the special (and we may add, inevitable) pursuits of a sinner *out of Christ*.

A third interpretation is identical with the latter, except that the trader is the true child of God. If so, what can be meant by the pearls of beauty which he seeks, but does not find, which, indeed, he ceases to seek for as soon as he obtains the one pearl; or, how can a man, *after* he is saved, be said to be in search for these, but, contrary to his expectation, to find the Lord, inasmuch as he could not be saved until he had first found Christ, or rather had been found of Him? And what can be meant by saying that *after* he is saved, he not only for the first time finds Christ, although not in search for Him, but goes, sells all that he possesses, and buys his Lord? These difficulties have been more fully commented upon in my last paper. I now propose to show that this parable teaches a truth the very converse of that taught by the preceding parable.

In *that*, the man who found the *treasure* (the remnant) was the Lord; in *this*,

THE TRADER REPRESENTS THE REMNANT

who finds in the Person of the Lord that infinitely precious substitute for the pearls which he had been seeking. The remnant are viewed in this parable as being in search of *possessions*, not of a *Person*; but, whilst failing to find the beautiful things which they coveted, *as existing independently*, they found them in absolute perfection inherent in the Lord. This splendid discovery makes them instantly desist from any further effort: the pearls are seen by them in their integrity as a composite whole in the one very precious pearl. They, in their search, have now reached the goal. Nothing lay beyond. The pearls themselves had been an *ignis fatuus* to them: the more they had pursued them, the further they had receded. Not only did they find existent in the Person of the Lord everything that they had been seeking for, but they had found One who took them from under law and put them under grace, so that further search would be a work of supererogation and a sin, a desecration of the new position into which they had been transferred.

This parable and the preceding set forth reciprocal action and reciprocal discovery. The pearl (enshrined in the Lord Himself) was as precious to the remnant, as the remnant-treasure was to the Lord. Hence the reciprocal action which followed the reciprocal finding is expressed in identical language. What the Lord did, He did to purchase His remnant: what the trader did, he did (the utmost that he, as a fallen man, could do) to obtain the pearl.

For the first time in this series of parables, the sea is, by implication, introduced among the symbols. Hitherto "the field" had been the only symbol of location. And yet the *sea* and the *field* are identical. The new symbol is, of necessity, introduced, by reason of the introduction of *pearls* as symbols. The pearl fisher could not pursue his vocation except upon the sea. The word *sea* is the symbol for the nations. Hence the fruitless search in the first instance, and the subsequent glorious discovery, by the trader took place in the *world* (not exclusively in the land of Israel), no less than the discovery by the Lord of his treasure. As the trader in this parable represents, not the Jewish nation as such, but only the remnant, we here learn that the *remnant also* will be scattered over the world, although the larger proportion may be in the land.

We cannot accentuate too strongly the fact that the Lord in this parable uses a singular personal noun to represent a corporate body, just as in the preceding parable, He uses a singular impersonal noun to represent the same body viewed conversely. These are the 144,000 of

Rev. vii. 3-8, and xiv. 1. As the whole of this large body of the elect remnant, "the servants of our God," are represented by the *one trader*, it would seem that their search for what the pearls of beauty represent, and their final discovery of what the one very precious pearl symbolises, will characterise this whole body at the same time. Scattered all the world over though they will be,

THE SPIRIT OF GOD WILL BREATHE LIFE

into them, will effect their growth, and direct their action, as if they had but one spirit among them. And, just as the church, or body of Christ, will not be broken by a succession of raptures; just as the remnant-treasure was not found by the Lord in successive parts, so also the search for the beautiful pearls, and the ultimate discovery of the one pearl, will take place as if the remnant were subject to but one ruling will. Viewed by the Lord, the remnant are his "peculiar treasure." To the remnant now (no less truly than to the church) the Lord is become "the end of the law—under which they had hitherto lived—unto righteousness." (Rom. x. 4.) They are satisfied with what they have found in Him. And He is satisfied with them, seeing that He will evermore be unto these "the residue of His people, for a crown of glory, and for a diadem of beauty." (Isa. xxviii. 5.)

The use of the same word (*μαργαρίτης*), both for the pearls and for the one pearl, teaches that whatever may be symbolised in the one instance must be of the same nature as that which is symbolised in the other: whatever interpretation be finally given to the one pearl, the same must be given to the several pearls, except that the plural must be used in one case and the singular in the other. And yet, although the one pearl and the several pearls *must* be alike in their *nature*, they may be infinitely removed from each other in intrinsic preciousness. It is said that the constituent elements of coal are identically the same (so far as scientists have yet discovered) as those of the diamond, and yet a small silver coin may purchase a block of the one, whilst the purchase of so large a block of the other would impoverish a peer. By adopting this principle of interpretation we learn that the remnant did not *primarily* find the Lord Himself, because they had not been in quest of other saviours. We admit that they found in the Lord what they had been seeking *outside* the Lord. They found in Him more than all they had ever hoped to find elsewhere, and they learnt that what they found in Him *they could transfer to themselves*.

The question now arises, may we learn from the word of God the true interpretation of the word *pearl*, which is the key-word of this parable? The word is

used only once\* in the authorised version of the Old Testament, and even there it is a wrong translation of the Hebrew word, which means *crystal* (Job xxviii. 18), as, indeed, the revisers have translated it. In the New Testament, the word is used but once in the Gospels (except in the two verses of this parable), in Matt. vii. 6; once in the Epistles (1 Tim. ii. 9); and four times in the Apocalypse. In Matt. vii. 6 "the holy thing" bears the same relation to "the dogs" that "your pearls" do to the "swine." The holy thing must not be given to the dogs (the scavengers of the East), the pearls must not be given to the swine.

THE TRAMPLING, THE TURNING, AND THE RENDING

apply to the dogs as much as to the swine. If, therefore, we may rightly place the dogs and the swine in the same category, we are justified in affirming that the symbolical word *pearl* means substantially the same as the word *holy*; and that *pearls* are *works of righteousness, or of true holiness* (cf. Tit. iii. 5, Eph. iv. 24, Luke i. 75). We are the more justified in reaching this conclusion because the verse occurs in the Sermon on the Mount, which was preached by the King to His remnant—however much we of the church may apply it to ourselves—and in which He proclaims the laws of His millennial kingdom. I beseech the reader to study again this sermon with the utmost care; he will find that it is, from first to last, a profound exposition of the *righteousness* without which no one shall possess the *kingdom*. The qualifications of the candidates for admission are explicitly given; these are the works of righteousness which are the constituent elements of perfect righteousness.

Every Hebrew scholar knows that this word is frequently used in the plural in the Old Testament, both in reference to the Lord and to His people. Hence, to speak of *righteousnesses*—if this be the meaning of the symbolic word—is not to force the plural word "pearls" to express more than it may. The several spiritual features of those to whom the beatitudes were addressed are so many distinct pearls, or forms of righteousness. By a careful analysis of this sermon, the remnant on the one hand and the nation of Israel on the other (as distinct from the Gentile nations referred to in vi. 32) may be discriminated. The sermon in its entirety is addressed to the remnant exclusively. The frequent references to the nation are made only to condemn it, and thereby to warn the remnant. The "hypocrites" of the Sermon are the

\* I am aware that there are a few other passages in which certain scholars would render the Hebrew word or words into "pearl," but the best scholars repudiate every such rendering, and even if they did not, those passages would throw no light upon the present inquiry.

same as those denounced in Matt. xxiii. 13-39. The character of the remnant is beautifully portrayed in chap. v. 1-16. The seekers for the beautiful pearls are they who "hunger and thirst after righteousness" (6); who *ask*, who *seek*, who *knock* (vi. 7). It is they who are bidden to "seek first the kingdom of God and His righteousness" (vi. 33). The King gives the promise that these "shall be filled" with righteousness—in other words, shall find the one very precious pearl instead of the pearls of beauty which they were seeking. They shall *receive*; they shall *find*; it shall be opened unto them; all necessary things shall be added unto them. The righteousness after which the remnant "hunger and thirst" is contrasted with the righteousness of the hypocritical, self-satisfied nation (v. 20), is drawn in wondrous lines (vi. 1-18), and is elaborated throughout the Sermon. That

THIS SERMON WAS NOT ADDRESSED TO THE CHURCH,

but was addressed to the disciples who at that time represented the remnant (the only people of God then upon earth); and that it was addressed to *men of faith still under law* must be abundantly evident—from its various allusions—to every thoughtful reader. The supreme blessings promised to the obedient remnant are entrance into and possession of the kingdom of heaven (ch. v. 3, 10, 19, 20), the inheritance of the earth (5), fulness of righteousness (6), the vision of God (8), the high honour of being "called the children of God" (9), and the possession of great reward in heaven (12).

Let us now consider the other passages of the New Testament in which the word *pearl* is introduced. In 1 Tim. ii. 9, as the word is used literally to express adornment of the person, this passage does not aid us in our inquiry. And, although the word is used as a symbol four times in the Apocalypse, it elucidates the parable no more than if it had been used only once, inasmuch as the symbol, in all four passages, can receive but one interpretation. In xvii. 4, it is used to express part of the raiment of a *woman*, "Mystery, Babylon the Great," and in xviii. 12, 16, it is again used twice to express part of the adornment of the mystic *city* Babylon the Great, of which the mystic woman is the personal expression. But as the "Mother of the Harlots" is the Satanic travesty of "the Bride, the wife of the Lamb," and as the "city Babylon" is the travesty of "the holy city Jerusalem, coming down out of heaven from God," so the use of pearls in adornment of the corrupt woman and of the corrupt city is the Satanic imitation of their use in the holy Jerusalem "made ready as a bride adorned for her husband," and by the wife of the Lamb,

which is the personal expression thereof.

It is clear therefore that the use of the word in Rev. xxi. 21, is the only aid which the Apocalypse gives us—indeed it is the only direct aid which the word of God gives us, except the passage in the Sermon on the Mount—to ascertain the true meaning of this symbolic word in the parable. "The twelve gates (of this city) are twelve pearls, each one of the several gates is of one pearl." Through these gates "there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie, but only they which are written in the Lamb's book of life" (27). The pearls exist nowhere in the city except in the gates, and the pearl-gates are themselves the symbols of the moral vesture of every one who shall pass through them. As there is no entrance into the city except through the gates, and as each gate is of one pearl, does not this teach us to emphasize the truth that Christ is the only way to the Father and to His city; and that the perfect righteousness of Christ is symbolised both by the one pearl of each gate, and also by the one very precious pearl of the parable?

(To be concluded next month.)

### PRESENT SIGNS of the TIMES.—III.

BY THE REV. R. MIDDLETON,  
Vicar, St. Martin-at-Oak, Norwich.  
[Continued from page 32, February.]

How refreshing it is to turn from the dark pictures referred to in former papers to the brighter signs that tell us we are in the last days, and that Jesus is coming. In Dan. xii. 4 we read: "Shut up the words, and seal the book, even to the time of the end." 9th verse: "The words are closed up and sealed till the time of the end." Now, is it not a fact that, until lately, the prophecies of Daniel and its companion book, the Revelation, have been greatly neglected for centuries, because so little understood. They have been really and practically *sealed* books. In quite recent years, within our own memory, there has been quite a revival of the study of prophecy, which has never abated, but increased with rapid strides, until every prophetic verse is eagerly scanned by Spirit-taught searchers after truth day by day. The result has been that the subject of the second coming of Christ has latterly been brought more prominently to the front by ministers, teachers, prophetic investigation societies, and last, but not least, by prophetic papers which are being published regularly, besides hosts of pamphlets, booklets, and larger publications on this most important and absorbing subject. I take this as a most important sign of the times, that such a keen interest has been, and is

being, shown in the Lord's coming and in the end of this age.

The Lord's people are awaking to the fact that this is the *one* subject which ought to influence their lives, and whilst this is being studied,

#### THE PRACTICAL HOLINESS OF EVERYDAY LIFE

is being most powerfully proclaimed and insisted on in the great conventions which are held at Keswick and many other places. I look upon this movement as specially directed by God, that as the cry "Behold the Bridegroom cometh" is going forth, the Bride may be made ready by the call to separate from the world, and to yield herself for the filling of the Holy Spirit. Oh! beloved, are you all filled with the Spirit of God? Are you all watching, waiting, ready? Suppose Jesus were to come now, how many of you would welcome Him as your own Saviour, your Bridegroom, your Friend, for whom your soul has been yearning for a long time, and in whom all your hopes are centred? Study the Word and will of God day by day, that you may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

And do you know that one of the great prophecies is, that knowledge shall be increased.—Dan. xii. 4: "Many shall run to and fro, and knowledge shall be increased." The running to and fro reminds me again of the prophecy of the last days about the railways in Nahum ii. 3, 4: "The chariots shall be with flaming torches in the day of His preparation. . . they shall seem like torches, they shall run like the lightnings." And are we not justified in saying that the wondrous railway systems, spreading like networks all over the civilised world, "running like the lightnings," north, south, east, and west, carrying vast multitudes of human beings in every direction, is a distinct fulfilment of this prophecy? In addition to this we have the steamships, with their wondrous speed on the sea, almost competing with the railways in their rapid passages. And of the increase of knowledge, it is almost too apparent to speak of. First, the great knowledge of the Word of God, and especially with regard to the particular prophecies of Daniel. Commentaries, treatises, books of various sizes have been issued by the score as the Bible study has proceeded with restless activity this last half century. And, running parallel with this Bible study, secular knowledge has been marvellously developed. Scientific societies have spent large sums of money, and gathered together the greatest intellects, with the object of penetrating the secrets of Astronomy, Geology, Botany, Zoology, Chemistry, Electricity, &c., and with the most signal success. Education, taken up by the Government, has given

a wonderful impetus and encouragement to many to study who otherwise could not have done so. Truly, knowledge in all the sciences and arts has been greatly increased, probably more so during this last half century than all the previous centuries put together.

And yet—the last sign I bring before you is, nevertheless, on the increase, viz. (2 Peter iii. 3, 4): “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, ‘Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation.’” Is this true at the present moment or not? You stop a man in the street and tell him that Christ is coming, and may be here to-day. Ask him if he believes it and if he is ready. In most cases you would meet with nothing but jeers and scoffs. Even the professing churches seem very tardy in taking up this subject, and many, very many, openly oppose it. The vast majority of mankind is still saying, “Where is the promise of His coming?” The masses of the people seem satisfied with either an easy, popular, parody of Christ’s religion, which allows them to enjoy both worlds, as it is termed, or else are lapsed into the most absolute indifference. The eternal truths, that each man is lost through sin, condemned to eternal separation from God, by God’s divine justice, in consequence of sin, and that unless he flies to Jesus to hide him from the wrath to come, nothing can avert the power of God’s righteous anger against sin from falling upon him, are ignored. The world scoffs at Jesus, scoffs at the mere mention of His second coming. It seeks to ignore the fact that each man stands before God as a condemned sinner, until saved by Jesus. I ask you dear friend—you, who stand on the living side of the grave as yet—do you believe that the blessed Jesus is coming soon? Do these signs speak to you in trumpet tones, saying,

“PREPARE TO MEET THY GOD?”

From this time will your life be changed; will your heart be given to Jesus; will you receive Jesus as your Saviour, that you may be born again and made a new creation in Christ Jesus? Could Jude 18, 19, be applied to you now: He tells you there shall “be mockers in the last time, who shall walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.” Un-saved ones, I charge you as an ambassador from God, as though God did beseech you by me, I pray you in Christ’s stead, “Be ye reconciled to God, for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.” (2 Cor. v. 20, 21). The time is short! The

opportunities are limited! The Lord is coming and may be expected at any moment! ARE YOU READY?

And, dear Christian, just a word with you! Are you treading the soil of earth lightly, remembering that you are called to be, and to live, as a son of God, blameless, sincere, in the midst of a crooked and perverse generation, among whom you are commanded to shine as a light in the world, holding forth the word of life? (Phil. ii. 15, 16.) You are commanded to “be filled with the Spirit, to walk worthy of the vocation wherewith ye are called,” and to remember “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.)

May the Lord Himself cleanse us and make us all ready to meet Jesus, who is coming soon. Amen.

Look up, lift up your heads, for your redemption draweth nigh!

## THE CHURCH NOT DIVIDED.

BY THE EDITOR.

THERE are two senses in which the word “church” is used in Scripture. The church considered as “the house of God, the pillar and ground of the truth” (1 Tim. iii. 15); and the church considered as the Body of Christ (Eph. i. 22, 23). These are not the same; they are not co-extensive. A careful study and consideration of the Word of God will show that the first presents the church in its earthly career and character during the present dispensation. As is manifest from the passage quoted in 1 Tim.; and from many others, man’s responsibility in its construction, maintenance, and guardianship is here clearly recognised. Hence it is that, so far as this aspect of the church is concerned, we see, even in apostolic days, alas how much more in our day, division and ruin, and rampant evil. Thank God for what of good, notwithstanding, may yet be seen by way of faithful testimony. Looked at, however, as a whole, the church in this sense is a divided ruin, full of all manner of evil. Thousands are within its pale who are not true Christians. Many hundreds are traitors to its constitution and to its principles, as laid down in the Word of God. Must we say that the majorities of its members are ungodly men and women, who, with a partial but only intellectual knowledge of the Word of God, are alien in heart from all the ways of God and steeped in worldliness, while by habit and tradition they retain the outward form of godli-

ness? Alas! we fear this must be affirmed. Considered in this sense, it needs but a little knowledge of the Word of God to see that comparatively few, calling themselves Christians, of the members and adherents of the church, which is the house of God, will share in the rapture of the church, which is His Body. This, however, is only to admit that, so far as its character as the house of God on earth is concerned, multitudes

WHO ARE NOT CHRISTIANS AT ALL

have been received into its communion, and that, though many such may be skilful counterfeits, they are but counterfeits after all. If the term Christian be applied in any sense to such, then, without doubt, they shall be left behind when our blessed Lord comes in the air; they shall, without doubt, pass through the tribulation, and it may be that some such shall, in the midst of the awful judgments then prevailing on the earth, be turned from evil to God, when the most of them, according to 2 Thess. i. 9, “shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.” In the meantime, however, such, whatever their profession, whatever their position in God’s house, and however favourable may be the judgment passed on them by their fellow-men, are not true Christians. They have never truly been born from above; never received the spirit of life in Christ; never been baptized by the Holy Ghost into union with Christ Jesus in the glory, and have therefore

NEVER BECOME MEMBERS OF THE CHURCH WHICH IS THE BODY OF CHRIST.

In the sense of which we have till now been speaking of it, the church has long been sadly divided, and when the rapture takes place, shall be most manifestly divided, as see the difference between the church in Philadelphia and the church of the Laodiceans. (Rev. iii.) Let us now, however, consider that other aspect in which the Holy Ghost presents the church, viz., that of

THE BODY OF CHRIST.

No one who has spiritually studied the Word can have failed to see that there is a spiritual organisation, having in vital union with the life-giving Head Himself, LIFE, the life of God. All the members are “born of [out of] God”; they cannot perish, they are now in possession of everlasting life, and they are together baptized into one body, and with their glorified Head constitute an unbroken unity in the keeping and power of the Holy Ghost. The church in this sense is the embodiment of Christ in His life-giving power. Many members, yet but one body, it has its origin in a Divine forethought before the foundation of the world, and in its creation it is a Divine expression of SPECIAL GRACE, and destined

to show forth the "exceeding riches of God's grace" in all the ages to come. (Eph. ii. 7.) The two expressions are not mere figures of speech indicating the same company of people. On the contrary, they describe two *distinct classes*. The former, to be sure, as the much larger company, embraces within it the latter, but they are not co-extensive.

The church, the Body of Christ, is a unity. It is so now, at this present time; *it has never been divided*. Our blessed Lord's prayer in John xvii. 21, "That they all may be one, as Thou, Father, art in Me and I in Thee; that they also may be one in us" — was answered in the formation of this church. It is ONE. The Spirit of life in Christ dwelling in fulness in the Great Head dwells in measure in each member. True, the oneness, being *spiritual*, has never yet been manifest to outward sense, and hitherto only imperfectly in its workings as the result of the oneness.

The unity will be manifested to the whole world by-and-by, but only when the Head is manifested [how should the Body be manifested without its Head?], and then the world shall know that the Father sent Jesus Christ and loved the church even as He loved His Son. (Verse 23.)

Even now the ruined *outbuilding*, if we may use the word, does not prevent this oneness from sometimes at least becoming apparent. In times of greater spiritual power the distinction we have been endeavouring to mark becomes almost visible. At such times the true children of God draw closer and feel their oneness, and would fain acknowledge it in spite of all the many divisions caused by the "mixed multitude." At such times also, true ministry and true worship, not only as prescribed by God, but as created and *maintained in us* by the Holy Spirit of God, flashes out brightly enough to the comfort of God's saints and to the exposure of all mere traditional formality and mere human assumption and authority. For

"GOD HATH SET THE MEMBERS,

every one of them, in the body *as it hath pleased Him*." (1 Cor. xii. 18.) And in their places within the body, God hath set His various gifts of ministry, evangelisation, teaching, government. (Read whole of chapter xii., also Eph. iv. 8-16).

I am persuaded that a true Scriptural insight into the nature and character of this church and its special place in the great Divine plan is absolutely necessary to the proper understanding of the *prophetic word*, and that such insight alone can prevent the many mistakes which many earnest students of the Word are making, in mixing up the

different companies of the great redeemed host. Because *this* is not clear, division is made where God does not divide, and saved companies are mixed together which God has meant clearly to discriminate.

The very fact that it is in its nature *such* a unity as we have shown it to be from the Word, puts aside all idea of division, and precludes the possibility of such a breaking up, even for a time, as, according to many able expositors, is to take place at the rapture of the saints. It has already been pointed out that this church embodies one great Divine thought and that thought is GRACE—*grace* in and by Christ Jesus. In Romans viii., from verse 28 to end of chapter, there are some very wondrous statements made. One of them, in verse 30 (let the whole context be prayerfully studied), is that *whom He foreknew, He predestinated to be conformed to the image of His Son—and these he called justified, glorified*. The glorification of the church is thus placed on the same terms as its justification. All is a matter of simple grace by Jesus Christ arranged

ACCORDING TO THE ETERNAL PURPOSE OF GOD.

Nothing of an evanescent or temporary character is permitted to interfere with this purpose.

It is true that individual members of the body are to have their places as such assigned to them in coming glory, according to their measure of faithfulness in the trust committed to them here; but that is a matter for the Bema of Christ as the Lord of individual servants, and in no way touches the destiny and interests of the body as a whole. Its reception at the parousia, and its manifested glorification in union with its Head, is not made to depend on *individual merit*. The body may, and does suffer *now*, by individual shortcoming and failure, but even now, and under such circumstances, it is not divided. How much less at its completion and removal!

This church then, the assembly of God, the body of Christ, is a *heavenly company*, the recipient of eternal life, according to God's eternal forethought and predestination. It is not to be confounded with any company of earthly redeemed ones, and can by no means be the *first fruits* of earth's harvest. It is indeed, with its glorified Head, the first fruits of God's new creation (Col. i. 18) [See MORNING STAR, page 215, Vol. I., article, "First Fruits"], and *eternal order of things*, but must be, on that very account, distinguished from all the saved companies of the tribulation and millennial periods.

When the church shall have been "caught up" to meet her Lord in the air, to be for ever with Him, *Church testimony* on earth shall have ceased.

True, the Laodiceans will still profess Christian testimony, but it is *not acknowledged* by the Lord. From the moment of the rapture, the testimony and service is not that of an ecclesia from Jews and Gentiles, but is of an Israel national character. (Rev. vii.) Were a first fruits only of the church removed, it would follow that the testimony of the *church as such* would still be maintained by the Holy Spirit, and acknowledged by our Lord. But this is not to be. Both in the Revelation, and in those passages in the Gospels where our Lord alludes to THE EVENTS CONNECTED WITH HIS COMING, and instructs His servants as to their behaviour during the terrible period of the tribulation, everything differs from, and is inconsistent with, the gracious life and testimony of the church. Everything is Jewish. Jerusalem is again the centre; the earthly, political, natural character of witness-bearing is marked; and the expectation is not that of 1 Thess. iv. 16, but of Zechariah xiv. 5, 9.

The mistake which puts any part of the church of God into Rev. xiv. chiefly springs from the interpretation of the words "Mount Zion." We submit that this expression is not used of the church either here or in glory. To use it in this way is to rebuild that which it has long been the aim of intelligent prophetic students to cast down—the old Scriptural mode of interpreting of the church and applying to the church that which God spake of Israel.

The expression, "Mount Zion," occurs about nineteen times in the prophetic Word, and a careful study of the passages in the context will convince readers that it is used only of the earthly city. In Ps. xlviii., which is clearly a millennial prophecy, it is said to be "the joy of the whole earth." It is built on the "sides of the north."

In Isa. iv. 5, where Scripture shows us the beginning of the millennium breaking suddenly upon our vision in the very midst of terrible things through which Jehovah's Jewish people are passing (chapter iii). "And (chapter iv. 1) in *that day* —" "For the escaped of Israel." (See verses 4, 5, and 6 in context, and compare with Rev. vii.) In Isa. xxix. 8, we read that "the multitude of all the nations are to *fight against* Mount Zion;" and in Isa. xxxi. 4, "that the Lord of Hosts is to *come down to fight for* MOUNT ZION." Others are similar, but these will suffice. Turning to Rev. vii., we find that on the removal of the church a company of 144,000 Israelites are sealed on their foreheads ere the great tribulation begins. Brought to our notice in the beginning of their history, this seventh chapter, which is a little prophetic book of itself, shows us also the result of their testimony and work in the tribulation.

A great multitude, which no man could number, are seen

GATHERED OUT OF ALL THE NATIONS AND TRIBES, carried through the great tribulation, and seen after it with blood-washed robes and palms standing before the throne of God and serving Him *day and night*. It is an earthly and millennial scene. It is not in the heavenly city, where there is no *night*. The fact that they stand "before the throne" is simply the statement that they lovingly and heartily acknowledge the supremacy of God, whether on earth or in heaven. The 144,000 is the first sown of the earthly seed of the kingdom, and the innumerable multitude is the full harvest of that earthly seed. Abraham's seed "as the sand which is by the sea shore" (Gen. xxii. 17) — a harvestage not gathered to heaven, but taking their proper place as "saved nations" in the redeemed earth. (See also Hosea i. 10 and 11, and chapter ii. 14-23, noting specially verse 23 in context. Compare this with Rom. ix. 26, in relation to the restoration of Israel.) Over these redeemed earthly multitudes God is to "spread *His* tabernacle" (the heavenly city), and the Lamb is to shepherd them. The saved nations are the sheep, and Christ is Jehovah's Shepherd, the great Shepherd King.

Turning now to Rev. xiv., we find ourselves in the very midst of the great tribulation. The full harvest scene which we have been contemplating is at the close of the tribulation, but this scene is in its very hottest fires, and the first fruits of *this great earthly harvest* are standing with the Lamb, their Shepherd King, before God. Let it be marked that they are "the first fruits of the lump" of Rom. xi. (read the whole chapter). It is the same wondrous company as that seen in chap. vii., only there they are viewed at the beginning of their enlightenment by the Spirit, now they are seen, after passing through much terrible testing and discipline, gathered round their Messiah, the Shepherd King, in their proper place on Mount Zion, and holding that place by *faith* in Him, and in fellowship with Him, while to the eye of sense, the antichrist usurper, is still in the place of power, and in possession of the land. They are not in Heaven, though they are next door to it. By faith in the Word they see the Lamb of God as the true King, while yet the usurper is in power; the seal of Rev. vii. is seen now to be the name of the Father of their King (note the Word *does not* say having their Father's name, but His); by faith they, having no guile,

LIKE NATHANIEL, SEE HEAVEN OPENED, and they gaze upon the scene of chapter iv.; by faith they have the ear of the heart so opened to heaven's music that they alone of all *men* can hear

amid the fearful din of earth's blasphemy, and the crash of tribulation, judgments, and hearing can *learn* the songs which the voice *from Heaven*, as the voice of many waters, and as of a great thunder, sings. These *first fruits* of the great saved earthly multitude are in the furnace heated seven times, but there is One with them like unto the Son of God, and in His company they are hearkening even then to Heaven singing. The word, translated "learn," means to learn from others, or by study and observation, and the statement regarding this first-fruit company is clearly not that they are singing that song, but that they have become capable of learning it. They are purchased from ("apo" not "ek") the earth, verse 3, and from among men ("apo" not "ek") verse 4. It is a most remarkable thing that "apo" should be used of this first-fruit company instead of the far more common *ek*, out of, which is used of the *singers* of the Heavenly song in Rev. v. 9.

One other thing only may be noted; the word "virgin" is the masculine, and the corresponding word in the Old Testament is used of those not overcome or brought into subjection, sometimes of cities or towns. These men have never submitted to the beast, never bowed down to his image, never received his mark on their forehead or hand. During that dread period, and in Jerusalem in these its very worst days, they follow the Lamb whithersoever He goeth, the true Mount Zion group,

THE CREAM OF THE PURCHASED NATION, the beginnings of the great multitude of saved nations. They are *not* the company of those IN CHRIST, the Christ first fruits unto God in resurrection (1 Cor. xv. 20), but the first fruits unto God *and the Lamb*. We would draw special attention to these very slight and subtle distinctions, because we are persuaded, lying as they do under the surface, they afford oftentimes the key to the more correct interpretation of the Word.

### "HIMSELF."

ONE there is above us

Intent our souls to bless;

How greatly He doth love us

No words can e'er express.

From Heaven He came to save us,

To Heaven again He's gone;

He died that He might have us

To be His very own.

Nor is it only blessing

Of which we are possess:

Ah! no, *Himself* possessing

Is more than to be blest.

*Himself* He gave a ransom

*Himself* our sins to bear,

And soon *Himself* is coming

To meet us in the air.

J. J. S. (Acton.)

## ROUND ABOUT LEBANON.—II. REMINISCENCES OF SYRIA 25 YEARS AGO.

By REV. J. ROSE.

[Continued from page 34, February number.]

LEBANON is not a simple, isolated mountain, but an extended chain of mountains nearly 100 miles in length. About as far north as the latitude of Tripoli there commences two parallel ranges of mountains, which enclose between them the fertile valley of Coele-Syria, or Hollow Syria, eighty miles in length, with an average breadth of fifteen miles. The Lebanon, or westernmost range, terminates near the ancient city of Tyre; while the eastern, or Anti-Libanus chain, divides at Mount Hermon, its greatest altitude, and near the sources of the Jordan. Running still south, it encloses on the east and west the deep basin of the Ghôr, or Jordan Valley, with its river and lakes; as also the valley and Gulf of Akaba.

Many able writers have used their pens to describe the imposing grandeur, the beauties, and the charms of Lebanon; nor can the Biblical sceptic charge any one such with exaggerated statement.

If lofty elevation, massive grandeur, wooded heights, vine-clad hills, gushing streams, and falling cascades have anything attractive and beautiful about them, then may Lebanon claim a very large share of such attractiveness and beauty. And, if jagged cliffs and yawning chasms, frightful precipices and giddy heights, mighty masses of dislodged rock and gorges and ravines of such profundity that in their solitudes there seems to reign the stillness of death itself—if such a combination of natural phenomena is calculated to awaken in one's breast a sense of wonderment and awe, then, in travelling over Lebanon, all such feelings may be vividly and repeatedly stirred. No description of the "goodly mountain" has yet excelled the beauty and sublimity of its subject. Mount Lebanon and its glories still remain an unexhausted and all-inspiring theme.

The Lebanon being the best-governed province in Syria, industry and enterprise are everywhere observable. Where life is held to be sacred, and property is secure, there the most torpid energies get healthily stimulated, even in the land of the Turk. But, the Lebanon was not always so happily circumstanced. The pride of Islam, and tribal and sectarian feuds, have both militated against the tranquillity of the mountain; while the farming-out of Turkish provinces to greedy speculators, who, again, sublet districts to equally avaricious local chiefs, produced a system of peculation, corruption, and extortion which paralysed all industry, enterprise, and trade. Hence, the rapacious Pasha



and the grinding tax gatherer have brought down a double curse upon the head of the poor, struggling peasant. But since the sanguinary massacre of 1860, Lebanon has enjoyed a much more stable and equitable government; and this is showing itself in a corresponding prosperity, commercially and socially. Indeed, Lebanon to-day is "blossoming abundantly" from her roots upwards to the remotest limits of possible cultivation. Her terraced sides of vine, fig, and mulberry are converting a would-be desert into "the garden of the Lord;" while her gardens of vegetables, and orchards of fruits are among the finest in the land. Nor can anything exceed the picturesqueness and romantic charms of many of her villages. While some are all but hidden away among the thick, green foliage which surrounds them, others appear to be clinging to the extreme edge of some ragged cliff; while others, again, nestle deep in the very bosom of the mountains. The climate of Lebanon is highly salubrious; but the temperature naturally varies at different degrees of elevation. All the seasons, in fact, are said to be represented at one and the same time. Thus, the Arabic poets say, "Lebanon bears winter on his head, spring upon his shoulders, and autumn in his bosom; while summer lies sleeping at his feet."

Lebanon derives no blessing whatever from the multiplicity of its tribes and sects. These different and differing professors and peoples do but aggravate and intensify the moral situation. The most perfect hatred of each other is nurtured and fed. Like Hannibal, who, when a child, swore upon the altar that he would never be at peace with Rome, so these conflicting races and creeds cherish their mutual animosity from their earliest days. They seem, indeed, to drink in their deadly antipathies with their mother's milk. 'Tis true that Protestant Evangelicalism has done a little to soften these racial and credal jealousies and hatreds; but only a little. Materials of a most combustible nature lie scarcely hidden beneath the surface of Lebanon society. Let but some fatal opportunity offer itself and a social explosion of a most terrific character is certain. Turkey, under the immediate eye of Europe, has been compelled to govern her Lebanon subjects with something like decency and justice. But let Europe relax her vigilance for twenty-four hours only; or let Turkey become so besotted as to re-adopt her old sinister policy of pitting one sect against another for her own sordid ends, and horrors equal to those perpetrated in Armenia would envelop the Lebanon in an appalling shroud. Druse and Maronite, Sunnite and Sheiite, Greek Catholic and Greek Orthodox would close together in deadly conflict,

and the fruits of three decades of civilisation and good order would be ruthlessly sacrificed. Nor would Ottoman rule in Syria survive a disaster so frightful; for out of the midst of such political ruins, one of Daniel's latter-day Kingdoms would certainly arise.

At the close of the Crimean war, hopes were entertained that Turkey would effect radical reforms in the internal administration of her empire. But those hopes have remained unrealised. The Moslem fears reform, lest he lose everything; and the Christian dreads it, lest his present gains should thereby be diminished; so that, apart from foreign pressure, nothing can possibly be done. The odious *status quo* must be indefinitely maintained, whatever the consequences may be. How true is the Word of God: "He turneth a fruitful land into barrenness, for the wickedness of them that dwell therein."

The natural resources of Syria are almost unbounded. Both Strabo and Josephus tell us that its fertility was such that it sufficed for the support of ten millions of people. To-day but a little more than one-fifth of that number find a subsistence on its prolific soil. All this is the direct and dismal result of mis-government, discord, and universal corruption. The dry-rot of plunder and bribed connivance has eaten its way through the entire administration, and, till the inevitable change comes—and come it must now, and very speedily—this glorious country, which bounds Palestine on the north, and all of which is embraced in the covenanted Land of Promise, will never be able to shake herself from the dust of centuries, and array herself once more in her garments of glory and beauty.

### BAPTISM OF ISRAEL SUNLIGHT, LATE OF COVENTRY.

Many readers of the MORNING STAR will remember, in the January issue of this year, the account of the conversion of the Jewish Rabbi, Israel Sunlight, and will doubtless read with interest the following account of his baptism.

At the Highgate-road Chapel, Highbury, London, on March 6, Israel Sunlight, late a Jewish rabbi, was baptised by the Rev. James Stephens, M.A.

The body of the chapel was well filled, and those who were present are not likely soon to forget the occasion. It had been previously arranged for Mr. David Baron to address the meeting, but his presence was prevented by illness.

Mr. Stephens gave a running comment on Acts ii. His expositions were of a very practical character. He brought out the truths of that history, and the principles which, at Pentecost, underlay the speech and actings of the apostles, and cogently pressed home those principles upon his hearers, as of equally vital import to-day.

Our Lord, *by men crucified*, was APPROVED OF GOD—RAISED AND EXALTED—"there-

fore the House of Israel" might have "*assured knowledge*"—not ignorance—of facts relating to the life, death, resurrection, and exaltation of Jesus: proofs that He was of God, made both Lord and Messiah. Hence His ability to confer upon those who recognise Him as such the gift of the Holy Spirit. Repent and be baptised—an *inward* change and an *outward* expression of it were *both* essential to put men in a right attitude towards God, in order to participation in the inestimable gift offered, on conformity to the stipulated conditions.

When we *bury* a person it is because a life has come to an end. So baptism signifies an end of one kind of life—for *it* also is a burial—in order to the commencement of another life. A *self-willed* life must *die*, in order to the manifestation of a life across which shall be written, "Christ in you." To become a partaker of "Life in Christ" is to become entitled to drink of a perennial fountain, the waters of which bubble up into an everlasting life.

Baptism became the symbol of entrance into the body of Christ, and the honour and glory thereby conferred and secured were such as to justify, if necessary, the severance of every opposing fleshly tie.

If any man love father or mother, wife or children, more than Me, he is not worthy of Me.

Mr. Sunlight followed with a short testimony to the all-sufficiency of the Lord's help, which he had realised, since first he came to trust Him, and the constantly abiding consciousness of His presence, that had been vouchsafed to him—especially in his times of greatest trial.

He said that looking back upon his path, he could now see, as at the time he could not, how graciously and gently he had been led, as blind, by a way that he knew not, into the light of the knowledge of the glory of God, in the face of Jesus Christ.

The light from the sun is *natural*; but behind all that is natural is the guiding power and wisdom of the great Creator Himself. He thanked God for bringing him into contact with his friend Mr. Taylor, from whose lips he first learned something of the real character of the Lord Jesus Christ.

How little did he dream a year ago of what the Lord had in store for him; for in the very same week, as that in which he then spoke, of last year (1894) he was conducting the services in the Dalston Jewish Synagogue, London. When he became convinced of the Messiahship of the Lord Jesus Christ, he had no rest in his spirit until he confessed his faith in Him. So as Mr. Taylor was on a journey, he felt compelled to run up to London at once to make known to his friend, Mr. Mayo, the change that had been wrought in him.

He emphasized the words of Mr. Stephens on the necessity of *outward* confession of inward conviction, and the blessedness he had realised in his own experience from so acting, for he could truly say that the friends the Lord had *given* were more to him than those he had lost—and the abiding consciousness of the Lord's own presence outweighed in value every loss. To any Jews who might be present in whom there existed the conviction that Jesus was Messiah and Son of God, but who shrunk from open confession of

Him—and he said he knew there were many in such case—and some *there present*—he exhorted to courage and fidelity; and reminded them that “the fear of man bringeth a snare”—a rock upon which many a noble vessel has been wrecked.

Mr. Taylor, from Coventry, briefly addressed the meeting.

It was one of the greatest joys of his life he said, to be there present that evening. More than thirty-two years ago the Lord awoke within his heart a desire to lead at least one Jew to Jesus, to recognise and acknowledge His Regal and Divine claims to allegiance. Shortly afterwards Israel Sunlight was born, and in due time sent from Russia, and, so to speak, dropped down at his very door.

“Let us all awake,” he said, “to the realisation of the debt we owe to Israel, not only for the inestimable treasure of the Holy Scriptures, but for what is due to the nation for the misrepresentations and injustice of our forefathers, whose treatment of this people even the very heathen might well be ashamed of.” After Mr. Taylor had led in prayer, Mr. Sunlight followed Mr. Stephens down into the water, and was baptised “Into the name of the Father, and of the Son, and of the Holy Spirit.”

After several brethren had engaged in earnest prayer, a most impressive meeting was brought to a close.

### OUR INQUIRY COLUMN.

NOTE.—The question by “M. A.” in the January number, on 1 Cor. xv. 22, has given rise to much interest. We have received quite a number of letters, all of which we should much like to publish, but space forbids. We must content ourselves with the subjoined by our friend Dr. Forster, of Darlington, which expresses the thoughts of several of the others. We desire at the same time to thank all our friends who have written on the subject.

1 Cor. xv. 22.—Dear Brother in the Lord:—The above text opens up a most interesting and instructive subject. It must not, however, have a “private interpretation” given to it, for it is correlative with the verse on either side of it. “For since through a man (of the human species) came the death, also through man (see verse 47) came resurrection (not *The*) of dead ones. For like as in The Adam all die, in like manner also in The Christ all shall be made alive.” The former verse contains the general, the latter the particular concerning Resurrection. Undoubtedly Resurrection is the Apostle’s subject—but there is a difference. The former verse seems to teach that the resurrection of even the unrighteous is due to the virtue of Christ’s death on the Cross, by which ineffable act of love HE did away with all Adamic, or original sin; being the Saviour of all men; specially of believers. But, alas! “he that believeth not hath been judged already:” and, “the (judicial) wrath of

God remaineth on him.” Thus we have Col. Sladen’s and Mr. Smyth’s interpretation truly enough. But verse 22 differentiates Resurrection. And the text, Sir, supports most typically your contention. Adam was not merely the name of a man, but Ah-dahm was the generic term, which, as such, the Apostle enforces by the use of the definite article, The Abdahm. The generic and natural result of belonging to this race is the death,  $\delta$  θάνατος. But there is now a new type, The Christ, the generic and heavenly result of belonging to which is life, for *we* shall bear the image, or type, of the heavenly.” So, as a consequence, all who at the Resurrection possess no more than just the Adamic type of life are unsaved, or die. So, also, in the Resurrection, all who are already in possession of the Christ type of life are saved, have life eternal. Then, in verse 23, the Apostle details more pointedly the order of the Resurrection.—Yours faithfully in that Risen One,

Darlington. EDWARD W. FORSTER.

OUR respected aged brother, Mr. Thomas Newberry, of Weston-super-Mare, grieves much over the answer to Question 6 in our February number. He evidently thinks that we have made a number of unwarrantable assumptions, and given imagination undue freedom in the suggestions made. We can only reply that we were not dogmatising, only *suggesting* possibilities. The subject is far too large to deal with here; but we think there is quite a mass of Scripture bearing upon it which, if fully set forth, will remove the suggestions made from the domain of mere imagination. This, God willing, we hope to show by an article at some future time. In the meantime, regarding the measurements of the New Jerusalem, to which our friend takes special exception, we have to confess a mistake. The *ground area* of the city is 12,000 furlongs, or 1,500 miles *square*, its length being equal to its breadth (Rev. xxi. 16)—that is, 2,250,000 miles. We believe, however, that, as this great city is a perfect cube, the length, breadth, and *height* being equal, the area of *habitation* must be enormously greater than this.

QUESTION I.—“L. C. B.” asks: What is the “great day of wrath” at the opening of the sixth seal (Rev. vi. 16); and at what time (or order of events) do the seven sounding angels carry out their part?

Answer.—The sixth chapter of Revelation may, like many of the others, be considered to be a complete book, carrying us into the midst of this great series of Tribulation events afterwards given in detail. The breaking of the seventh seal introduces all the judgments com-

prehended under the trumpets and vials. It is evident that immediately before this, under the sixth seal, a series of supernatural events take place which have for their purpose the warning of the dweller on the earth that God’s wrath is at last about to be poured out. Our God is slow to wrath, and he gives abundant warning. The day of wrath then rolls on under the soundings of the trumpets and the pouring out of the vials, its final moment being the Epiphany of our Lord with all His saints.

QUESTION II.—How is Heb. vi. 4-6 to be reconciled with the thought of the complete bride?

Answer.—We have long held that *dispensationally considered*, the Epistle to the Hebrews is not addressed to the church. It is, of course, in many ways altogether *applicable* to the church; but here we speak of dispensational *interpretation*. The Epistle will have a special and direct bearing on the Jews, whose great temptation in the midst of awful sufferings will be to fall away from faith in Christ to the worship of the Antichrist. We cannot see how such a possibility as that indicated can be in the case of those who, as a matter of purest grace, are already in possession of eternal life.

QUESTION III.—“A. J. G.” asks for a definition of the expression “Kingdom of Heaven,” giving at the same time a number of passages with queries connected with each. To give an answer to this such as is desired would necessitate a long article, and, inasmuch as we desire our inquiry column to be mainly of use to simple students requiring help in a general way, we feel that to enter upon difficult details would only confuse the minds of such. But to

Answer in a general way, The Kingdom of Heaven is heaven’s rule over the earth under the sovereignty of Christ as the Seed of Abraham, Son of David. The Jews, as the natural seed of Abraham, are spoken of in Matt. viii. as “Children of the Kingdom.” Had they been true sons of Abraham through faith in God, they would have received the King when He was first sent, but, not being so, they knew not the time of their visitation and were cast out. Upon the resurrection and ascension of Jesus Christ, the Kingdom, after once again being offered to the Jews (Acts ii.), was opened to the Gentiles, and thus Christendom is in light and blessing while the Jews are in the outer darkness. This while the Kingdom is not manifested, but in mystery. As to John Baptist (Matt. xi. 11), our Lord was clearly speaking of him, not individually, but officially as to his place of service in the dispensation preceding the Kingdom.

QUESTION IV.—“S. E.” asks: Does Rev. iii. 17, 18, apply to mere professors or to backsliding Christians? If to Christians, what is the meaning of verse 16.

*Answer.*—Our Lord’s warning is to a church professing to be a witness of Him to the nations existing on the earth on the very eve of His advent—a mere professing church, wholly devoid of spirituality, altogether indifferent, keeping Christ Himself, indeed, outside its pale while it professes to reverence His name and carry out His commands. It is the church as such that is to be spued out of His mouth. Alas! we fear that many churches and chapels answer to the description.

QUESTION V.—“R. A. S.” Is Jer. iv. 19-29, to be taken literally? If so, does it refer to the thousand years of Rev. xx.?

*Answer.*—It is to be taken quite literally. The prophecy had a partial fulfilment in the days of Zedekiah, King of Judah, but is to have a yet more terrible and larger fulfilment in the approaching day of the Lord, from which we expect to be delivered by our Lord’s descent to the air for His saints. This terrible day of coming wrath is to end the present dispensation, and introduce the thousand years of Rev. xx.

QUESTION VI.—Does Luke xii. 26, refer to Jewish saints only, or to the church of this dispensation?

*Answer.*—Our Lord’s words in Luke xii. have, of course, general teaching, and we may well apply them to ourselves, but their prophetic and dispensational place is clearly Jewish. The servants are waiting their Lord’s return from the wedding feast. It is the little flock of the Israel remnant, who are not yet in the kingdom, but are about to receive it (verse 32).

QUESTION VII.—“B. G.” asks: Does Matt. xxiv. 40, 41, refer to the event described in 1 Thess. iv. 17? If not, is the one taken away in judgment and the other left to the millenium reign of Christ?

*Answer.*—The original words “taken” and “left” forbid the last supposition. In both verses the word taken is the very same as that used by our Lord in John xiv. 3, “I will come again and receive you unto myself.” It is a very different word from that in verse 39, “took away.” Again, the word translated “left” does not include the thought of blessing, it means to be sent away from one’s care, or to leave alone. The parallel passage in Luke xvii. 37, tells us that they are to be left where the eagles are gathered together, and that those thus left alone form the lifeless carcase of Christendom.

QUESTION VIII.—“C. F. D.” asks: “How are we to understand 1 Thess. iv. 16, ‘The dead in Christ shall rise first,’ in comparison with 2 Cor. v. 8, and Phil. i. 23? The passage in Thessalonians seems to convey that the departed saints are waiting in their graves until the Lord come, whereas the other passages show that they are with Him already.”

*Answer.*—In Thessalonians the context shows that the whole question concerns the sleeping bodies of the saints. We sorrow over our departed ones because they are absent from the body, and therefore cannot be with us; but, as to their spirits, they can be and are “with the Lord.” The saints who have gone to be with Christ are, while their bodies sleep in the dust, in an imperfect condition till the Resurrection, although that even is a very far better state than the condition of even a close walk with God down here in a foreign clime in the midst of temptation and conflict and sorrow. “If in this life only we have hope in Christ we are of all men most miserable.” Yes! should we be called to separation from the body before our Lord comes, we enter a condition, even if unclothed, very far better in the presence of our Lord, and in close spirit fellowship with Him. But there is the something much beyond that—the being clothed upon when the body is raised incorruptible and a spiritual body, and the saint is thus perfected. If these truths are duly compared and weighed, it will be at once seen that there is no inconsistency in the various Scriptures; only for the whole truth we must have all the passages.

QUESTION IX.—Job xix. 26 (R. V.) reads, “from my flesh shall I see God,” and the margin explains “from” to mean “without,” thus clearly teaching that we shall not see God in the flesh. And 1 Cor. xv. 50, 51, teaches that the living will be “changed,” the dead raised “incorruptible,” “flesh and blood cannot inherit the kingdom of God.”

*Answer.*—The passage in Job is confessed by all commentators to be a very difficult one, and, so far as the present question goes, ought not perhaps to be taken into consideration, though the whole passage clearly teaches resurrection. The raised body of our blessed Lord had “flesh and bones,” though, of course, these must have been incorruptible and spiritual, unlike the flesh whose life is the blood. Our flesh in its present condition will not be raised.

QUESTION X.—Is there an explanation in 2 Cor. v. 1-4, that when our Lord comes the departed saints will be “clothed upon” and, together with the living, assume the “spiritual body?” Would this cover the meaning of the

word “rise” in the Thessalonian text? The word means to “stand up” or to “rise up,” and, according to Lachman, the same word is used in 1 Cor. xv. 52, though the ordinary text gives another word to arouse from sleep. In any case, the body is raised from the grave. It is raised incorruptible: it is raised a spiritual body.

*Answer.*—The saint who, as to his spirit, has been till then “with Christ,” is clothed upon with the spiritual body thus raised, and is now “perfected.” The raised body is thus “our house which is from heaven” (2 Cor. v. 2), because the power which raises and changes, and the very nature thus imparted, comes “from heaven.” (See also Phil. iii. 20, 21.)

### SUNRISE AT BETHANY.

I’m watching the dawn of the glorious sun,  
O’er the Moab Mountains bare,  
The mists that lie in the valleys between  
Lighted up with the radiance fair.

And my heart is thinking with joyful beat  
Of the morn we long to see,  
When He shall come—our joy complete,  
For ever with Him to be.

The village lies on the slope below,  
At the base of Olivet,  
The place He loved and frequented so,  
And surely remembers yet.

May many souls in Bethany  
Gladly His coming greet,  
In this favoured spot from which He rose  
To the Father’s right-hand seat.

Meanwhile we work, and “watch” and “wait,”  
Obeying His command;  
Till wide shall ope the pearly gate,  
And we enter the Glory Land.

Our Home with Him! What will it be?  
Thought cannot take it in  
To have done for aye with sorrow and sighs  
And the cares of this world of sin.

To meet our loved ones gone before  
To that blessed rest on high,  
Where nought to mar the peace can come,  
And all “see eye to eye.”

But sweetest thought “Himself” to meet,  
And hear his welcoming voice,  
As He gathers His own, His waiting ones,  
Saying, “With Me rejoice.”

I sought My lost, My wandering ones,  
Through many a weary night;  
Now night is o’er, and its trials sore  
Forgotten in Heaven’s light.”

So “Come ye blessed” come and share  
My joy, My crown, My throne;  
Meeting your Saviour “in the air,”  
Who comes to claim “His own.”

Then patience, yet the “little while,”  
That parts us from that day,  
That glorious Resurrection Morn  
When “shadows flee away.”

The mists may lie in the valleys between,  
Hiding the path we tread,  
Yet lighted through by the radiance bright,  
Of that Coming—just ahead.

Bethany, M. M. CRAWFORD.  
January, 1895.

“O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” (Isaiah xl. 9.)

**"BRINGING BACK THE KING."**

By the late A. J. GORDON, D.D.

WHEN Jesus of Nazareth was born, this prophecy was spoken concerning Him by the angel: "And the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever." But His rebellious people rejected Him and drove Him away. Instead of a coronation, they gave Him a crucifixion. And so far from being King of Israel, He has for nearly two thousand years been in exile from earth; seated on His Father's throne, indeed, but utterly denied the throne of Israel. And what is the state of things in His absence? War, misrule, anarchy, and suffering—enough to make one swoon with heart-sickness, who stops to think of it at all. And the world is full of expedients for bringing deliverance to the race. Moral reforms, social reforms, labour reforms, political reforms, church reforms—I do not disparage these in the least. They are significant symptoms of the world's unrest and of its irrepressible yearning for deliverance. But amid this universal striving after human amelioration, I take up this ancient question, "Why, therefore, speak ye not a word of bringing back the King?" On the authority of all New Testament teaching, and in the light of nineteen centuries of history, I declare my conviction that the only hope for the world is in the return of Jesus Christ to reign over the earth, to establish universal peace, and to bring it into subjection to His authority, and the return of our Lord in glory is the only hope of the Church.

Oh, missionary enthusiast, we will outdo you in rejoicing at the blessed results of the Gospel among the nations! But permit us, with the whole church of the first three centuries, and with thousands of the most devout and thoughtful of our time, to cry, "O, King Immanuel, return!" The experience of eighteen centuries is sufficient to prove to us that no power can stop the march of crime till He shall take unto Himself His great power and reign; that no final check will be put upon the sin and violence of this earth till, at the descent of Christ from heaven, Satan is "bound and cast into the bottomless pit" (Rev. xx. 1), and that there will be no disbanding of standing armies till He shall come who "maketh wars" to cease unto the ends of the earth, who "breaketh the bow and cutteth the spear in sunder, and who burneth the chariot in the fire."

**NO MORE DEATH.**

Nor with a farewell word to earth,  
Not lying down to die,  
Not putting with a conqueror's hand,  
The pilgrim armour by;  
But caught up in the shining air,  
To meet the Lord on high.  
Not shrouded in death's sable robe,  
And calmly laid to rest,  
Within the dark and lonely tomb,  
Its long-expected guest,  
But flying through the glorious sky,  
With all the radiant blest!  
Ten thousand saints, in robes of white,  
Far in the heavens appear,  
And glory bursts upon the sight,  
From the open portals there;  
And the trumpets of the King are heard,  
And His chariots in the air!  
ETHEL HARRIET TRITTON (with Christ).

**TIDINGS FROM AFAR.**

Campos, Brazil,  
DEAR DR. R. MCKILLIAM, Feb. 13, 1895.  
London.

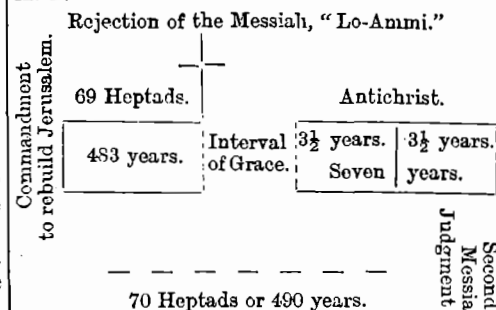
DEAR SIR AND BROTHER,  
Returning from an interior trip I found your valuable journal, THE MORNING STAR, on my table, sent to me by a friend of Israel. You can imagine how I enjoyed it. As a converted Jew my heart is in the work of Jesus amongst my brethren according to the flesh, and it is for this reason I pray to Jesus to bless you and your work. God bless you abundantly. The signs of His coming are becoming clearer and plainer every day. May your light, therefore, shine forth with the light gained from the Sun of Righteousness, and be instrumental in guiding many souls from the darkness of sin and superstition. Again I say, God bless you.

Yours for Brazil,  
SOLOMON L. GINSBURG.

**A PROPHETIC DIAGRAM.**

It will be noted that this diagram is wholly in regard to God's dealings with Israel, His chosen people.

DIAGRAM showing outline of the course of seventy weeks, or heptads of years revealed to Daniel (Dan. ix. 24, 25). The break in the continuity of the lines represents the present interval, during which the history of Israel is not counted, as God calls them "Lo-Ammi"—not His people. When they return to their own land again, and resume a national existence, God will begin to deal with them in judgment; and the last seven years of their history is described in Dan. ix. 27.



Seventy weeks (heptads) dating from Nehemiah's prophecy. (Dan. ix. 25.)

Nehemiah's Prophecy, 446. Age of the Lord Jesus Christ, 33; discrepancy of dates, 4—483 (verse 24). 70 weeks means seventy 7's or heptads, or 490 years to be accomplished. 483 have been fulfilled (see verses 25, 26=7 weeks, three-score and two weeks), leaving 7 years to be fulfilled (verse 27).

The book of Revelation gives us these seven years in detail, and there the thread, broken off abruptly in Dan. ix., is resumed.

Rev. xi. 3=1,260 days (3½ years) is the first half of the seven.

Rev. xiii. 5=42 months or (3½ years). The great tribulation, Jacob's trouble (Jer. xxx. 7).

Hosea ii. 16. When the Lord is revealed (when, as in Zech. xiv. 4, His feet shall stand on the Mount of Olives), the Jews will say, "Ishi," my husband, and no more say "Baah," my Lord. "I will betroth thee unto Me" (verse 16).—M. S. Midhurst.

**OUR BOOK COLUMN.**

WE have sent to us for review, *The Comprehensive Concordance to the Holy Scriptures*, by the Rev. J. B. R. Walker. (Messrs. T. Nelson & Sons. Price 5s.) No true Christian ought to be without a good Concordance: that and his Bible. Other books he may do without, but not these. Mr. Walker's Concordance is handy and useful; not too bulky, and yet containing several thousands of references more than our well-known and much valued "Cruden."

*Rifted Clouds; or, the Life Story of Bella Cooke.* Written by herself. (Published by Messrs. Hodder and Stoughton.) This book the authoress calls her "record of loving kindness and tender mercies." It is the story of abounding prayer and thoughtfulness for others, who spent thirty years of her life in great physical suffering. It humbles one to read it, and yet strengthens faith. Get it; it will do you good.

*In the Master's Service.* By Mrs. Harvey-Jellie. (G. Stoneman, 39, Warwick Lane.) A precious little book full of most encouraging examples of God's blessing on the labours of a Sunday School teacher. Has done us good to read it.

*Lessons from God's Flower Garden.* By the late Rev. W. M. Whittemore, D.D. (G. Stoneman.) This is a booklet containing the substance of seven out of forty-one flower sermons, preached to children and young people. The texts are floral and the sermons are simple, interesting, and practical.

*Reality.* By the Rev. J. T. Wrenford. (Marshall Brothers.) This, the ninth little volume of the Keswick Library, is like its predecessors, excellent.

*The Two Dispensations, Gentile and Millennial.* By John Williams. (Eliot Stock.) The alternative title is "The Book of Revelations made Plain." We cannot help thinking that the author has not succeeded. The plan is that of historic interpretation, but a special feature is the effort to make all teaching which pertains to the state after death allegorical. For instance, the "Lake of Fire" is a confederation of all the scum and rowdyism of society, cast out from others and obliged to live together in violence and strife among themselves. Mohammedanism is the first death and this is the second!

*The Spirit-filled Life.* By Rev. John McNeil, B.A. (Marshall Brothers.) We commend this book most heartily to our readers. We cannot afford, so near are we to the Lord's coming, to live any longer the empty life which has so long in individuals and churches grieved the Holy Spirit of God. When the command, "Be so filled with the Spirit" becomes of greater importance to us than the churchy distinctions which have so long been causes of separation, we shall begin to know the meaning of true unity, not only with each other, but with the Lord Himself, and we shall begin to know the power and gladness of true Christian life.

Of booklets we have received from Messrs. Marshall Bros., Keswick House, *The Life of Fellowship*, by the Rev. E. W. Moore, M.A.; and *John the Baptist*, by Rev. J. Elder Cumming, D.D. Both very precious.

From Messrs. Partridge & Co. *Christian Baptism.* By Frank H. White.

*Songs of Faith, Hope and Love.* By John Dickie, of Irvine. The Watchman office, Kilmarnock. It is with extreme reluctance we forbear from quoting some of these sweet songs. Those who know the story of Mr. Dickie's long sickness, with its wondrous gift of happy service, will not be surprised to hear that God made him a sweet singer. Its cost is only 8d.

Of magazines we can only acknowledge having received them, and praise their general excellence. *The King's Own*, *The Gospel Message*, *Fellowship*, *David's Sling*, *Out and Out*, *The Christian Watchman*, *Schoolgirls*, *The Life of Faith*, *Word and Work*, and Nos. 1 and 2 of a new series *Footsteps of Truth*. The February number is a special one, with a beautiful portrait of the Queen of Sweden and Norway. Lastly, *Trusting and Toiling on Israel's Behalf*. This is the organ of the Mildmay Mission of the Jews—a newly published monthly, which, edited by the director of the mission, our beloved brother, Rev. John Wilkinson, will, we are sure, find a most warm welcome.

# The Jew ;

OR,

## All About Israel.

### THE STORY OF THE NEW TESTAMENT MOVEMENT.

(Part II.)

By MR. SAMUEL WILKINSON.

[Continued from page 38, February number.]

#### MOROCCO.

SINCE Mr. Halbmillion's return from his tour in Morocco with M. Mercadier, which we have already chronicled, he had had a strong desire to return to that needy part of the world, to live among those whom he desired to reach with the glad tidings of salvation. After much prayer, he and his wife left for Tangier on December 8, 1877. In a few months they gained the confidence and affection of many Jews in Tangier, visited Gibraltar and Tetuan, and were laying plans for further work, when Mr. Halbmillion was suddenly

#### CALLED TO REST

on August 8, 1888. He was a spiritually-minded, patient and devoted missionary, beloved by all who knew him. The work in Morocco was not allowed to drop. A grant was made, by which the mission had a share in the services of Dr. Churcher, at Tangier, he giving a portion of his time to Jewish work. Mr. Baldwin was also assisted. In February, March, and April of 1889, Messrs. Baron and Barnett, who, as we have already seen, had already made three distribution tours in Europe, one in N. and N.E. Germany, and two in Austria, Hungary, Roumania, and Galicia, were sent on a visit to North Africa. They travelled through Paris (where they had meetings for Jews), passed through Spain, stopping at Madrid and Cadiz, and visited the Jews at Gibraltar. In North Africa they visited seventeen places, found traces of Mr. Halbmillion's labour among the Jews, many of whom mourned his loss. The principal towns visited were Centa, Tetuan, Oran, Bel Abbas, Lamoricere, Tlemcen, Ain Temouchon, Denis Du Zig, Mostaganem, Perrigaux, Mosscara, Afraville, Milianah, Blidah and Algiers. To multitudes the Gospel was preached, and in the hands of very many the New Testament was placed.

In 1889, after much prayer and consultation, the mission engaged the services of Mr. Paul Dressler, a young man of considerable energy, who had passed through Harley College, and in July of that year he proceeded to Tangier, was provided with a tent and a mule, and commenced to journey throughout Morocco, distributing New Testaments. Al Kazar, Fez, Mequinez Rabat were visited in October and November, and 260 Testaments distributed.

#### GRANTS TO MISSIONARIES.

Up to the present we have been relating the progress and development of the New Testament distribution work as it was prosecuted by workers of the Mildmay Mission to the Jews, or under its auspices. In one sense the New Testament movement was a branch or outgrowth of this mission, but Mr. Wilkinson's practical judgment and catholic

sympathies told him from the first that, for the sake of the needs of Israel as well as for their own blessing, others ought, as far as possible, to participate in the distribution.

It was responded to in a brotherly spirit, and New Testaments were sent free to missionaries of the London Jews' Society, the British Jews' Society, the Presbyterian Jews' Societies of England, Scotland, and Ireland, and others. All had them free, as many as they asked for. One asked for six copies, others for twenty, others for twenty-five, others for 100, others for 150, others for 500, and some for 1,000. Some had gone to France, many to all parts of Germany, to Rome, to Adrianople, to Constantinople, to Jaffa, and to Jerusalem.

By the end of 1888, 50,000 copies of the Hebrew New Testament had been sent out for distribution through the agency both of missionaries of the Mildmay Mission to the Jews, and of missionaries of other societies.

The work in Russia went steadily forward, though not without difficulty. Towards the end of 1888 some enemies of the work had succeeded in alarming the authorities in Russia and in stopping the work of distribution. The books had been represented as

#### UNFIT FOR DISTRIBUTION,

and Mr. Wilkinson's object as political, and also sectarian, and as likely to lead to mischief in State and Church. Nine thousand copies of Hebrew New Testaments had accumulated at Warsaw and could not be moved. Much prayer was offered specially at the annual prayer meetings of the Mildmay Mission to the Jews at Mildmay on January 7, 1889. On the same day,

#### UNKNOWN TO MILDMAV

at the time, a representation was made to the authorities as led to the renewal of the permission to distribute as before, and on the 13th of the same month telegrams were sent throughout the Empire to that effect.

#### WHAT CAUSE FOR PRAISE AND WHAT ENCOURAGEMENT TO PRAY.

Town after town in the Pale of Settlement was visited, and Testaments distributed by Dr. Althausen, of Wilna, and by his scun-law, Pastor Meyersohn, of Minsk.

Let us take a glimpse at how the work of distribution was carried on. Dr. Althausen visited Bjalestock, among other places, in the spring of 1889, and writes thus :

"On arriving at Bjalestock all alone, shut out of one hotel, and failing accommodation in another, I finally settled down in a Jewish hotel. I told the landlord my mission; he asked to see my passport, and then told me he could not interfere with my business; my rooms were my own for the time being. My host and his brother were the first to receive copies. My little stock was soon exhausted, so I asked others to come at ten o'clock the next morning. The entire evening I spent in conversation with Jews, and my heart was filled with joy. My assistant, a German, spent the night with his relatives while I remained alone in that Jewish rest. At first I felt a little uneasy; but by-and-bye I said to myself, 'Why, you are not alone, Christ is with you.' I put on

#### MY MILITARY UNIFORM

and went to see the chief of police, who received me very kindly, but said: 'I fear

your work is vain; I daresay the Jews destroy the books.' I replied: 'A few may possibly do so, but the most read them earnestly, and manifest a longing after the truth. Besides, our Blessed Lord knew that the Jews would destroy Him, but, nevertheless, He came.' He liked my answer, and at once gave the permission for protection of the police, who arrived soon after. The work then resembled that done in September last. We admitted only ten to fifteen at a time. I held in one hand the Old Testament and in the other the New Testament, showing the harmony between the two. I urged them to accept Jesus Christ, and then we distributed the New Testament, and 1,000 copies were distributed in one day. My earnest prayer is that the book may not only be received into their hands and houses, but the truth received in their hearts, to the glory of God and the salvation of many in Israel.

"There was a marked difference between this visit and the one we made in September last. The number of inquirers was much larger this time than then. My large room was again and again filled with Jews, earnestly asking what they must do to be saved. Their earnestness could be read in their faces. One openly confessed before all his faith in the Lord Jesus Christ, and gave proof of his knowledge of the contents of the New Testament. He asked me to put him in the way to be baptized. Many requested me to prolong my stay in order to give them further instruction."

#### A DEVOTED HELPER.

One of the most devoted helpers in the work in Russia was a converted Jewess in humble circumstances. At Dabbeln, a town frequented by numbers of Jews from all parts of the Russian empire, she distributed 849 Hebrew New Testaments and 500 of Mr. Adler's Judeo-German Gospels. One of these Testaments was blessed to the conversion of an entire Jewish family. She said that, though she was fifty-seven years of age, the Lord enabled her to carry as many as twenty-five New Testaments and some Gospel portions at a time, and she felt it was a work near to the Master's heart.

At the end of 1889 it could be said that of the 100,000 Hebrew New Testaments nearly 90,000 had been sent out for various parts of Europe, Asia, Africa, America, and Australia; while several thousands of the Judeo-German Gospels and Epistles had been distributed.

Of these numbers 57,000 Hebrew New Testaments had been distributed among Jews in the Russian empire by the agents of the Mildmay Mission. The rest had been disposed of both in the missionary tours of the Mission's own agents already reported, and also through other missionaries, in larger or smaller quantities.

#### EXTENSION.

At the end of 1889, as we have already seen, the special funds were exhausted. As the months rolled on, and but little came in, the question arose: Is the work to be continued or given up? After definite prayer in public and private the answer came. We give it in Mr. Wilkinson's own words:

"Towards the end of June, 1890, a lady

called at my house, asked about this New Testament work, and whether we wished to continue it, at the same time expressing her deep interest in the work. I asked her name. She courteously declined to give it, and requested that if ever I got to know it I would not mention it to anyone. I replied, 'No, except to my wife.' We had prayer together, and the lady left. As the months roll by it seems now almost like a visit from another world. In speaking of the visit and of the visitor to my wife, I said, 'I should not be surprised at receiving a cheque for £5, £50, £500, or even £5,000. I am inclined to think it may be the last-named sum.' A few days after this—the first week in July—I received a line from our banker on Newington Green stating that £5,000 had been received from the Bank of England in the interest of the Mildmay Mission to the Jews. We just knelt down and praised the Lord. A dear friend, who heard of this gift, wrote to rejoice with me, and also mentioned the matter in a letter to the friend who gave so largely towards the first £100,000. This friend wrote at once to me and volunteered another £5,000 on the condition that more workers be engaged, and the work of distribution prosecuted with as much haste and wisdom as possible. We have ordered another 50,000 Hebrew New Testaments, 20,000 Russian New Testaments, and 100,000 portions—Gospels and Epistles—in Judeo-German. We shall purchase as needed in other languages, as Spanish, Judeo-Spanish, German, Arabic, &c."

Thus the work had now ceased to be a distribution of *Hebrew* New Testaments almost exclusively and had become a distribution of New Testaments in all or any languages spoken and read by Jews, the wide world over.

#### WORK IN PALESTINE.

In December, 1890, Messrs. Baron and Barnett left for Palestine to take up more permanent work in Syria, where Dr. Dixon and Mr. Baron had already been in the spring of the same year.

At the close of 1891, 159,232 Hebrew New Testaments, 292,920 Judeo-German portions and 11,775 Russian Testaments, as well as smaller quantities in other languages, had been sent all over the world. Thus, in five years, 465,824 copies had been disposed of, while 575,000 had been purchased.

#### THE EXODUS FROM RUSSIA.

It was in 1891 that the great exodus of Jews from Russia began to assume stupendous proportions. Thousands of Jews fled from the Pale and yet made little impression in point of numbers on Russia's Jewish Millions. In the spring of 1891, Messrs. Samuel Wilkinson and Thiman were despatched to North and East Germany. They had meetings for Jews in several towns and distributed Testaments widely; besides making arrangements with local friends that the constantly increasing stream of Jewish emigrants passing through Germany on their way to America and elsewhere should be supplied with the Word of Life. The testimonies afterwards went to show that most of these poor refugees received the Testaments with gladness, many of them doing their best to hide their precious book

from the Jewish emigrant agents, that they might not lose it.

Thousands of Jews at that time were entering London, some to stay, most *en route* to New York. It was, therefore, arranged by the Mildmay Mission that each boat bringing Jewish immigrants should be met at Tilbury by missionaries. Thus was the boat work inaugurated, afterwards entrusted to Mr. Levinski, a brother who spared himself not by day or night, in order that each arriving contingent might listen to and receive in print the Word of the Gospel. Often, too, he needed to buy loaves of bread, or to feed "his" immigrants at coffee shops, so desperate was their condition on arrival.

#### FURTHER TOURS OF DISTRIBUTION.

We fear to weary the reader with details of places visited and Testaments distributed, suffice it to say that in connection with the New Testament movement further tours were undertaken by Messrs. Baron and Wallfisch to Posen in Germany; by Messrs. Samuel Wilkinson and Day in East Prussia and Russia; by Mr. Goldstein first alone to Prussia, and then with Mr. Dressler to Constantinople and the Levant; by Messrs. Day and Malbert throughout Cape Colony; by Dr. and Mrs. Rocha throughout the Baron Hirsch colonies of South America, as well as the larger cities; by Rev. Mr. Zwemer through Arabia; and continued tours by the mission's agents in Russia among the towns and villages of the Pale of Settlement. Each tour contains fact enough to kindle interest and to stimulate praise. Beyond and above these constant itinerations by the mission's own workers, a stream of New Testaments, in various languages, was constantly going out all over the world, though in the largest numbers to

#### AMERICA.

By far the largest demands for New Testaments now come from America. 2,000 copies were sent to the Rev. Jacob Freshman; 2,000 to Mr. Samuel Goldstein, a zealous Hebrew Christian, working for the American Tract Society among the immigrants arriving at New York; 500 to Mr. Blackstone, of Chicago; and smaller supplies to Boston and elsewhere. These were followed by much larger supplies, of which more later on.

We thankfully record that within the last few years missionary interest for the Jews has become wonderfully stimulated in America. In New York we need not name Warszawiak, Gaebelstein, Lichtenstein, Faust, Angel; and in Chicago, Boston, Philadelphia, special missions to Jews have sprung into existence. Most if not all American missions to Jews have been large claimants for grants of New Testaments. In 1891, 90,000 New Testaments and portions were sent to America; in 1892, 75,000; in 1893, 35,000; in 1894, 75,000. It was not necessary to send the Mission's own agents to America, since the distribution of these books could be entrusted to godly and devoted men in each city; but in the summer of 1894 Revs. J. Wilkinson and James Adler paid a visit by invitation to the United States, and sought to help forward the existing work and stir up fresh interest among God's people in America on behalf of their Jewish fellow-citizens.

Were we to stop to recount the many not only interesting but thrilling incidents that are wrapped up in the story of the New Testament movement, our pen could run on; but this story would attain such length that many would shirk the reading of it in this busy age, and lay it by for the dim ages of the future.

It is impossible to give accurate statistics of *all* the New Testaments distributed by the Mildmay Mission to the Jews during the last eight years, simply because during the first few years it was a *Hebrew* Testament distribution only; and although Scriptures in many other languages were given away by the way, they were not included in the statistics under the New Testament fund, but were considered part of the ordinary work of the Mission.

But we give a brief summary down to the end of 1894:—

APPROXIMATE	SCRIPTURE	DISTRIBUTION
SINCE 1887.		
Hebrew New Testaments—		
Complete number distributed since 1887	...	230,822
Judeo-German Portions—		
Complete number distributed since 1887	...	550,933
Russian Testaments—		
Complete number distributed since 1891	...	26,062
German Testaments—		
Complete number distributed since 1891	...	3,345
English Testaments—		
Complete number distributed since 1892	...	1,089
Hebrew Old Testaments—		
Complete number distributed since 1892	...	405
Russian Portions—		
Complete number distributed since 1892	...	1,200
Jargon Testaments—		
Complete number distributed since 1892	...	12,312
English Gospels and Portions—		
Complete number distributed since 1893	...	3,137
Polish Testaments—		
Complete number distributed since 1893	...	10
Total	...	829,315

But did the money last out? Well, no, it did not; but the work did not cease, and the faithful Lord, who seems to say, "If you keep faithful and diligent in *My* work, I will supply the means," caused a large legacy to come to hand when the funds were a second time exhausted. And thus for the present the work goes on, and that legacy is being rapidly devoured; but God, no doubt, Whose is the silver and the gold, is watching, and waiting to send more through His servants to maintain the free distribution of His own Word among His own people.

#### FORWARD, NOT BACKWARD.

It is not for us to dwell in the past, but to press forward to undertake the work of the present and future. But if we spare just one glance at what God hath wrought, shall it not call forth our praise? Figures on paper are very dry things, and it is difficult to realise the magnitude of the number distributed. But these figures just quoted indicate facts. Each individual Testament given into the hand of a Jew, whether it was instantly destroyed, or afterwards burnt or lost, or whether it was

preserved, read, studied, has been a witness of God's boundless grace; a testimony to God's richest gift; an opportunity for the Holy Spirit of God to commence His inward strivings, which shall end in the everlasting salvation of a soul for Whom Jesus died.

## GENERAL JEWISH NEWS.

THE ISLINGTON CLERICAL CONFERENCE this year dealt, among other subjects, with the evangelisation of the Jews. A most able paper was read by the Ven. Archdeacon Perowne. He took as his text the words "Their debtors ye are." We just give a paragraph from this truly wonderful address:—"Their debtors, then, we are, because they belong to the family of man to whom we owe it to preach the Gospel; because they gave us on the human side the Scriptures, and in His human nature our Saviour and, because they are a standing witness to us of the truth of God. Their debtors we are, and how have we paid, how are we paying the manifold and accumulated debt? The answer to this question may well fill all Christendom with shame, and bid the Church of Christ fall on her knees and pour forth her penitent *Kyrie Eleison*. The treatment of the Jew by the Christian is among the darkest pages in the world's history. Bitter hate, withering scorn, cruel and relentless persecution has been the coin current in which the debt of the Christian to the Jew has been discharged. This, too, foretold in prophecy, the judgment of God, yet none the less the sin of man, concerning him. And when, as, thank God, in England now, that payment is repudiated, is there not too often substituted for it no better remuneration than neglect and aversion, suspicion and prejudice? We are verily guilty as concerning our brother. Yet may not the very consciousness of this suggest and supply the motive of amendment? My debtor thou art, there is a Voice that says to me. 'I forgave thee all that debt,' the penalty of that and of every other sin, because thou desirest Me; forgave it thee freely, inasmuch as thou hadst nothing to pay—freely, and yet at how great a cost incurred by Me for thy release! By thy full and free discharge from that debt I have bound thee by a new obligation of grateful love, of loving service, of self-consecration to Myself. My debtor thou art; constrained by My love, enabled by My grace, encouraged by My approval, repay the debt, or desire at least to repay it, by bringing thy brother and Mine to Me. Albeit, I say not unto thee, how thou owest unto Me, even thine own self beside."

REFERRING TO THE VISIT OF REV. JOHN McNEIL to Melbourne, Australia, a correspondent says: "Perhaps the most remarkable feature I witnessed in connection with the mission was the great interest manifested therein by the Jews. Even the rabbi himself came and asked if I would accompany him to one of the meetings, and he took his seat on the platform alongside of our own ministers, desiring, after the address, to be introduced to Mr. McNeil, whom he thanked very cordially. Other Jews of high standing amongst us also attended the meetings, and I was informed that two Jewesses were converted one evening during the singing of a hymn by Mr. Burke."

"Of all the seventy nations mentioned in ancient history and Holy Writ," says Dr. William Ashmore, who for many years has been a missionary of the American Baptist Society in China, "only two survive to-day." As one of these he mentions China, the land of his own labours. "The other," he says, "is scattered among the nations of the earth, awaiting its resurrection call."

THE MISSION OF A NEW TESTAMENT.—An incident comes from Russia giving an account of a wonderful way in which a copy of the Hebrew New Testament was used. An old Jew, eighty-two years of age, was found lying on a straw bed; he was visited by a Christian missionary, who, knowing him to be a Jew, kept repeating to him verses from the Old Testament. After listening

about an hour he said: "These are beautiful words from the Old Testament, but I know a medicine better than all these, one that heals all wounds. The blood of Jesus Christ, His Son, cleanses us from all sin." He was asked to explain how he came to know this truth, and he drew from the straw in which he lay a worn out copy of the Hebrew New Testament. Two years before, while travelling, he had stayed over night in the hayloft of an inn, and there he found the book, which had been left by a Hebrew traveller. His son had already been converted through it, and his whole family were rejoicing in the truth.

A JEWISH NATIONAL HYMN.—During the feast of Chanukah the important Hebrew hymn called "Maoz Tzur" is sung. We give our readers a free translation of the words by a well-known Rabbi, Dr. Gottheil, of New York. We think it will interest our readers. The melody is a very ancient one. We give the translation as published in the *Jewish Chronicle*.

### MAOZ TZUR.

#### A CHANUKAH HYMN.

Rock of Ages, let our song  
Praise Thy saving power;  
Thou amidst the raging foes  
Wast our shelt'ring tower.  
Furious they assailed us,  
But Thine arm availed us,  
And Thy word  
Broke their sword  
When our own strength failed us.

Syria's king had in his pride  
Boastful undertaken,  
Judah's God shall be dethroned,  
And His law forsaken.  
Fire and sword shall serve him  
No resistance swerve him  
From his end,  
No lament  
Of the Jews unnerve him.

But he knew not yet that faith  
Which is death defying,  
And for victory not on man  
But on God relying;  
See the few, the humble  
Make the mighty stumble;  
And the yoke  
Stroke on stroke,  
From the nation crumble.

Kindling new the holy lamps,  
Priests approved in suffering,  
Purified the nation's shrine,  
Brought to God their offering.  
And His courts surrounding  
Hear, in joy abounding,  
Happy throngs,  
Chant Judah's songs  
With a mighty sounding.

To the above, Rabbi Gottheil has added a fifth verse which we append:

Children of the Martyr-race,  
Whether free or fettered,  
Wake the echoes of the songs  
Where ye may be scattered!  
Yours the message cheering,  
That the time is nearing  
Which shall see  
All men free,  
Tyrants disappearing.

NEW TESTAMENT.—A few striking incidents have recently come to our knowledge from over the sea of how simple reading of the New Testament without a word of comment, has been blessed to the conversion of individuals of God's ancient people, the Jews. A young Israelite in the Crimea, a highly cultivated man, and thoroughly instructed in his own faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which the families of the Jews and Christians should be contrasted. The better to understand the latter he bought a New Testament, and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.—In Berlin, a Hebrew artist, desiring to find new subjects for pictures,

began to search for them in the New Testament. As he read, the moral beauty of the Saviour made a deep impression upon him. The more he read the deeper became the impression, until he reached the profound conviction that Jesus was the Son of God.

Mrs. Z. C. ROUND, of the Hebrew Christian Mission, Chicago, says: A young Jewess was led to go to the Ninth Presbyterian Church. Here she met, for the first time, those of her own people who had "found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth." (John i. 45.) She became deeply interested in what they said to her, and read most eagerly the Bible one of them gave her, and came to the mission and heard the preaching, and becoming herself convinced that "Jesus is the Christ," she gave herself to Him in a most beautiful child-like manner, and the peace of God found its way to her heart, and she now rejoices in Jesus as her Saviour, and is heard frequently to exclaim, "Why did no one tell me this before?" It has been the joy and delight of our heart to see her "growth in grace and in the knowledge of our Lord Jesus Christ." (2 Peter iii. 18.)

MANY of the Jews in Vienna have broken loose from the "hope of Israel" and are glorying in being liberal and unfettered by the old chains of bigotry, but their boasted progress is really nothing less than apostasy from the faith of their fathers. Rabbinism is bad enough, but I almost prefer, from a missionary point of view, the old orthodox Talmudical Jew to the modern Rationalist. In dealing with the former you have, at least, the advantage of being able to appeal authoritatively to the Old Testament, but many of these so-called "Reformed" Jews care no more for Moses than they do for Christ, says David Baron.

THE distress prevailing amongst the Jews in Russia is so great, so appalling, as to defy all description. We read of distress in Jerusalem. There can really be no comparison. The condition of the very poorest in Jerusalem is paradise compared with that of Russia. The overcrowding within the Pale is so great that thousands of Jews can get no work of any kind. A very considerable portion of the population have no occupation whatever, and no means of subsistence.

## PALESTINE AND COLONIZATION NEWS.

COLONISTS AND COMMERCIAL ENTERPRISE.—Members of the Chovevei Zion in England are determined to render their brethren in the Holy Land all the support they can. A scheme is, therefore, being set on foot, which will enable the Colonists to have many outlets for their produce. Thus, Jews will be invited to use Palestinian produce only during the Feast of Passover. Many Zionites intend acting as agents. They will thus, while in England, be working for the good of their beloved land.

Jews in China and Japan.—In Japan there is only one actual congregation, viz., at Nagasaki, which consists mainly of English, American, Dutch, German, and Austrian Jews, and possesses a Synagogue and a cemetery. There are also smaller Jewish settlements at Kobe, Yokohama, and Yoddo. In the Chinese capital, Peking, there are no foreign Jews, foreigners not being permitted to reside there. In Tientsin, however, there is a considerable colony of foreign Jews, and at Shanghai, as well as at Hong Kong, there are regular congregations with synagogues and cemeteries. In the ports of Canton, Fuchau, and Amoy, there are also small Jewish settlements. In Corea there are no Jews.

COREA (later).—It appears after all that Corea is not without Jewish inhabitants. Three years ago Herr Isak Steinbeck, a Galician Jew settled with his family at the port Tschimuelpe (Chennulpo) where he opened an hotel. As Austria is not represented in Corea, Herr Steinbeck is under the protection of the German Consul, who obtained for him from the Corean Government the right to purchase the site for his hotel.

**LIVERPOOL PALESTINE EXHIBITION.**—A Palestine Exhibition on a very large scale was held last month in Liverpool, and created a vast amount of interest. Under the management of the Rev. Samuel Schor, a native of Jerusalem, and the originator of these exhibitions, and assisted by his gifted wife, it was held in the Walker Art Gallery, one of the finest sites in the North of England for such a purpose. All the exhibits and models were divided, for the sake of classification, into courts, each of which represented some Bible subject. The first court contained a most interesting and curious collection of musical instruments, used to-day in the Holy Land, and probably the same kind as used in Bible times. There were to be seen the harp, viol, sackbut, pipe, lute, timbrel, tabret, cymbals, and the organ, the latter instrument being quite an unexpected surprise on account of its smallness.

**PALESTINE AGRICULTURE** was illustrated by another court, containing all the rough and primitive implements as used to-day, and probably the same kind as were used in Palestine in the days of the Patriarchs. The explanations threw a flood of light on many somewhat vague or difficult passages. One exhibit of special interest was a plough which had been *actually used in ploughing Zion!*—a most remarkable fulfilment of an old prophecy. Another exhibit in this court, the "Lodge in a garden," created much interest, on account of the light it threw on that well-known passage in Isaiah. We give the whole of the explanation from Mr. Schor's little guide-book to the Palestine Exhibition, which can be obtained from Mr. Holness.

**EASTERN FURNITURE** was again a great surprise to many. There was also a large Bedouin tent pitched, made of camel's hair cloth; and one could almost realise Abraham sitting at the door. There were full-sized models of an Eastern peasant's cottage, also a large model of a rock-hewn tomb with the rolling-stone, which was again quite a revelation to the visitors. There was also a very fine botanical and natural history collection, Jewish religious exhibits, fine models of modern Jerusalem, the Tabernacle, and a most exquisite model of the glorious second Temple, as it must have been in the days of our Lord.

**THE PALESTINE LECTURES** given by Mrs. Schor were, however, perhaps the most interesting feature of the exhibition. Some thirty ladies and gentlemen, arrayed in the garments of the East, were shown on the platform, and much of the character and customs and manners of the East explained. Crowds of visitors attended these lectures three times daily, and numbers confessed that the Bible had become quite a new book to them. The proceeds are to be devoted towards the building fund of the Jerusalem Hospital, and will probably amount to about £550.

**THE JERUSALEM HONEY** which was sold at the exhibition soon went, and unfortunately none was left for the many readers of *THE MORNING STAR* who wrote for some. However, they were not disappointed, for some was procured for them. It was highly relished by all who tried it, and was pronounced to be of a most excellent quality. Mr. Joseph Schor, from Jerusalem, is hoping to start an agency in England, with the object of encouraging the sale of products from Palestine. The price of the honey, owing to the great cost of carriage from the Holy Land, is necessarily high, but it is hoped that as the demand increases, and larger quantities can be ordered, the price will gradually diminish. We hope all Zionists will encourage this enterprise.

**THE HAIFA-DAMASCUS RAILWAY** has not made very much progress yet. About ten miles only are ready now; but when the complications, owing to the failure of the contractors, are satisfactorily overcome, the work will be pushed forward, and it is hoped that the line will be complete as far as the Jordan by next autumn. The French are working hard with the opposition line from Beyrout to Damascus, but, as they have to cross the heights of Lebanon, their line will hardly be able to compete with its English rival.

To the Editor of THE MORNING STAR.

DEAR SIR,—My attention has been called to a statement contained in the very interesting article entitled, "One Year's Work for God among His Ancient People, &c.," which appeared in *THE MORNING STAR* of Jan. 15. The statement I refer to is in the concluding paragraph, and is to the effect that no mission to the Jews exists in Alexandria, Egypt. As secretary of a society which has long laboured in that very sphere, I should like to correct that mistake. The church of Scotland has, according to the last published records, four large day schools specially carried on for the education of Jewish children, although other pupils are also received. Two of these schools are for boys, and two for girls. Of those four schools, two are free schools, and the other two upper schools where higher class education is given and which are largely supported by the fees of the pupils. Of the scholars in the boy's schools, 190 are Jews; and in the girl's schools, 251 Jewesses were last year under instruction. In all these schools Christian truth is diligently taught and throughout the Mission in its varied methods, work for the Master is being carried on with zeal and efficiency, and with encouraging tokens of fruitfulness. On the mission staff there are an ordained missionary, a lay Jewish missionary, a head master of boy's schools, two lady teachers of girl's schools, a lady visitor, and assistants of various nationalities to the number of twelve.—I am, dear sir, yours truly,  
MARY ELLIOT,  
Secretary, Church of Scotland Women's Association for the Christian Education of Jewesses.

We propose to supply these parcels of 50 ASSORTED FOR 4s., and will send them carriage paid to any address that may be given. We shall be glad to notify from time to time how this proposition is taken up. We feel persuaded many readers of *THE MORNING STAR* know of congregations in which the paper will be very acceptable.

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.

**OUR FIRST VOLUME.**

In consequence of the great expense now incurred in reprinting the back numbers of this paper to complete more volumes for 1894 we are obliged to somewhat increase the prices of the same, which in future will be as under:

Cloth, plain edges ... 2s. 6d., parcel post 2s. 10½d.  
Superior edition, gilt edges, 3s. 6d., " " 3s. 10½d.  
For postage abroad, an extra 6d. must be sent.

**OUR SUBSCRIPTION COLUMN.**

**DONATIONS.**

**"ISRAEL SUNLIGHT" FUND.**

See *THE MORNING STAR*, January, 1895.

Those friends who may still desire to contribute to this fund, or to communicate in any way in reference thereto, are requested in future to address their letters to Mr. CHARLES J. G. HENSMAN, Inglewood, 7, Hainthorpe Road, West Norwood, London, who has kindly consented to act as Hon. Secretary in the matter.

Per Mr. Philip E. Taylor.

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**MR. BERGMANN'S WORK.**

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We have also received several parcels of clothing.

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

**PUBLICATION ANNOUNCEMENTS.**

It is with the deepest thankfulness the Publisher announces that an edition of 50,000 (fifty thousand) copies of this number of *THE MORNING STAR* is issued. The rapid and truly wonderful increase in the circulation would be marvellous indeed, if it were not for the knowledge that God's gracious hand has been with us, and is now. *Praise His Holy Name!*

We have printed so many in excess of the 42,000 printed each month for January and February because kind and interested friends have made two important proposals to us. The first is, that 10,000 copies should be circulated in various parts of India, in which land there is a stirring interest concerning the truth of *the Coming of our Lord*.

The friend who suggests this, offers two guineas towards the expense involved, and our friend Mr. John Cory, of Cardiff, offers a similar sum if others will subscribe to enable the copies to be forwarded. They would be supplied at cost price, and mainly sent carriage free; about £25 would be required. Perhaps the Lord may lead those who love the truths we announce to help in this matter.

The second proposal is a simpler one, but we believe it will be, with God's blessing, most effectual, if taken up, in spreading the knowledge of the coming of our Lord amongst the Christian congregations of our land. A friend suggests that subscribers should be invited to purchase 50 copies, say, of the three numbers of the present year, and present them to any minister, with a request that they should be distributed amongst the members of his church. *Already ten clergymen* have accepted these simple grants, and we believe thousands more will be pleased to do so if *those who can* will secure their interest and co-operation.



# The Morning Star.

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"Our conversation [citizenship] is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ."—PHILIP. iii. 20.

THE Apostle Paul, in these words and their context, gives expression to the heart of the Church. All believers ought to be able to say the same thing at all times, and all men and women filled with the Holy Spirit do say so, now. Very specially does Philip. iii. apply to the days in which we live. The proper walk and manner of life are tested in the light of the rapidly nearing Advent. Away from home in a foreign clime, they who love their own land desire rightly to represent it. We Christians who know that we are not of this world (John xvii. 16), but are heaven-born ones, desire, by the manner and order of our lives, to commend the country to which we belong. Many, alas! walk now, as in Paul's day, over whom all true men must weep, not according to the custom of our Fatherland, though they profess to belong to it, but altogether according to earth's ways and habits; "they mind earthly things;" "while at Rome they do as Rome does." Professing to be not of this world, they do as this world does, and live as this world lives. Men who make no Christian profession, who are honest worldlings, wonder to see in such professors only earth stuff more earthly than themselves. Is it any wonder that Christianity, as seen in large numbers of people, should be viewed askance by

increasing multitudes of sceptics? Is it any wonder that true Christians, who, in the leading of the Spirit, are taught that Heaven's citizens *must* lead heavenly lives, should weep bitter tears over the many who, holding "a form of godliness," refuse the power of godliness (2 Tim. iii. 5), because, while they walk in outward form with the true people of God, they *misrepresent* the home country, and in their ways and lives never a glimpse of Heaven is seen. Nothing but this poor, cold, cheerless, sad, weary, sinful EARTH, EARTH, EARTH. They are of the earth, earthy, and "mind earthly things."

LET us not be like them, my brothers; let us get as far from their ways as by God's grace we can. Since we became true Christians our whole path has been divergent from the course of this world. We are *not* judged by the same standard of RIGHTEOUSNESS. We are not under the law righteousness—we are under grace—righteousness. IN CHRIST, "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (verse 9). Theirs is a righteousness which is ever coming short at its highest, ever coming short of deliverance, even from condemnation. Ours is the righteousness from God upon our faith in Christ whereby we are ever "justified from all things, from which we could not be justified by the law of Moses." (Acts xiii. 39.)

OUR pursuits and aims and acquisitions are very different from those of the world. The ambitions of the worldly are many and varied, but they are all of the earthly and passing character, all limited by earth's horizon, all their gains also are poor and perishing. If we are *spiritual men*, all these at the very outset are counted but "*dung*," to be cast aside for Christ; and our constant aim is to "win Christ." To acquire Him, to gain possession of Him who is God's "righteousness, wisdom, sanctification, redemption," yea, the "riches of God's glory," the very "fulness of God." In this life of WINNING Christ we are not satisfied with any past or present acquirement. We *follow on*, if that we may lay hold of that for which we have been laid hold of by Christ Jesus. There are heights to be scaled, depths to be explored, and broad reaches to be made ours beyond even the thought of the most spiritual among us. "I REACH

FORWARD." Do you see the eager look on the face of that *business man*. His whole soul is on the stretch after gold. So eager is the mad rush after gain to day, that it costs many of our City men their lives and many more their reason. The spiritual man is quite as eager; his whole being is on the stretch after Christ, but in this pressing forward there is no unholy speculation and no dread result. All acquired is soul satisfying, and it is kept safe for eternity and there is ever more to win. Well may we sing: "I envy not the rich their gold, CHRIST FOR ME, CHRIST FOR ME!"

As we go on thus to win Christ, there may be, nay, in measure, *must* be in the power of His risen life "*the fellowship of His sufferings*"—there may be even in such fellowship conformity to His death, but the goal is within the eager touch of such, the "*resurrection from the dead*." The men and women of our day who are "looking for the Saviour" from heaven are fellow sufferers with Christ, "partakers of the sufferings of Christ." This is a condition impossible to a mere worldly professor. Many of the children of God even know little, if anything, in their experience of this kind of suffering. The Corinthian babes in Christ, who ought to have been fathers, lived such carnal lives that they were living and reigning like kings, without, *i.e.*, apart, from the apostle and his *spiritual* fellow helpers. They suffered indeed, but it was in being chastened by God for their carnality. God's true children living carnally *must* be so chastened, that they may "not be condemned with the world." (1 Cor. xi. 32.) Only the truly spiritual are in fellowship with a suffering Christ, in the sufferings of "this present time." It is easy indeed to avoid such suffering. "Walk like men" and you cannot know anything of fellowship with a rejected Lord. Let none of us be deceived: ENOCH WALKED WITH GOD in the midst of a Godless world. It was because he walked thus apart with God that God revealed His purposes to him; it was because he walked thus apart from the ways and seekings and gains of the men of his day that he was made *capable of seeing* coming judgment; and it was because he walked apart with God that he was "translated" so as not to see death, and *that* before the judgment burst upon the men of his generation.

To men like Enoch, Noah, and Lot, all righteous men in the line of God's

righteousness, and all in their measure (types of men saved from coming wrath, the very state of things around them caused much suffering. Even Lot, the least spiritual of these, "vexed his righteous soul from day to day with their ungodly deeds." Do we know anything of such suffering as this? Does the very condition of society pain and grieve us? Are we finding ourselves increasingly *from home* in this pleasure-loving, earth-grabbing generation? Does the godless, worldly state of the professing Church wound us to the quick as it would have wounded Enoch? ARE WE SUFFERING TOGETHER WITH CHRIST? Be sure that the true Christian in a day like this—the Christian looking for the Saviour, the Christian who is as a man *waiting* for his Lord—knows in measure at least this sorrow, and has fellowship with Christ in such suffering. We cannot be truly on the outlook for the Saviour Jesus Christ unless we are consciously entering into the experience of this third chapter of Philippians.

TOILING and suffering for Jesu's sake and for Jesu's glory! Himself at the right hand of God, the source of all our life and power *now*, and His "well done" very soon, the prize of the upcalling of our God we long to win. The expression, "prize of the high calling," is important and peculiar. Some have mistaken the meaning of the apostle, and interpreted his words as if the upward calling were the prize. It will help us all if we see that this is not so. The *summons up*, as it may well be rendered, is clearly the rapture of all saints when living and sleeping who are caught up in answer to their Lord's "shout" (1 Thess. iv. 16, 17), but the prize is something *belonging to or connected with* that summons. In other words it is the victor's crown which the servant of Christ may receive or *may lose*. Take heed "that no man take thy crown." (Rev. iii. 11.) The upward call is for all the servants of our Lord; the prize is for those only who have run well to the end, who have *fought out* the good fight, who have endured to the full approval. It is well to note this distinction carefully, because from the want of correct division of the truth, not only is there confusion, but much discouragement to some and failure in the case of many who, had they known better, would have had healthy and spiritual incitement to higher aims and more eager perseverance.

GLORIOUS opportunities are given to all the saints of God in these trying and testing days. Let young and old of us aim to be "*overcomers*." Even in this we are only receivers and users of GRACE. The power is that "whereby HE IS ABLE *even to subdue all things unto HIMSELF*"

(verse 21). The reception of this change from the body of humiliation into the likeness of His glorious body, is but the last touch of His all-subduing power. Bit by bit just now He is conquering all that in us lifts itself against Him; we are His, and by grace His power is making us lovingly subject. This we are receiving by faith. WE OWE IT ALL TO JESUS! Oh! for that last touch! and oh! *till then* to let Him work all His will with us.

"Do clouds and darkness round us press?  
Would we have one sorrow less?  
All the sharpness of the Cross,  
All that tells the world is dross,  
Death and darkness and the tomb  
Pain us *only* TILL HE COME."

TALKING together thus of suffering in fellowship with Christ, let us not forget, any day, that there are many fellow members of his body suffering even to prison chains and death. In Russia many Studists and other Christians are in prison for their allegiance to our Lord Jesus. In Armenia hundreds are daily in danger of death. Forget not to pray always for them, for their deliverance if it be the will of God, for the joy of the Lord in their hearts, if His will "be" to supply them long trial and suffering. Would that we could reach them all with the cheering news of the near Advent of our Blessed Deliverer. Let us all pray at least that the Holy Spirit guide them unto the truth, and Himself comfort them with such words.

ONCE more we are glad to thank our many friends for cheering words and much help in spreading the Gospel of our Lord's coming. One at home writes: "A colporteur brought me some time ago a copy of THE MORNING STAR. I began by ordering one copy, now I am able to take twelve copies each month, and I have fourteen kind helpers who do all they can to distribute and get subscribers. This number I hope soon to increase, as I feel that too much cannot be done to help forward the spread of your magazine." Another home friend, a great invalid, writes that she has got thirteen subscribers. She says: "I was greatly blessed by means of the text-motto in the January number—'*Nothing shall be impossible unto you.*' I could read no more than just the motto that day. It came with such power to me, and I had first to think it out, and now I take the words from God to myself and make it truly my motto. As for the magazine itself, like another of your readers, I literally *count* the days till the *fifteenth* of each month." Admiral Brenton writes from Acapulca to say that he received his *first* copy from an American friend in Mexico City. It is truly a help, he says, "to those whose lives are passed in isolation far from conferences, missions, and prayer meetings, so common in England."

YES, we do humbly and reverently thank God that he is pleased to use THE MORNING STAR to teach and comfort and brighten lonely souls in far-off places. It is one of our greatest joys to receive such testimonies to its helpfulness. May the God of all Grace use it a thousand times more for cheering the lot of such.

"There are lonely hearts to cherish  
While the days are going by;  
There are weary souls who perish  
While the days are going by.  
Oh the world is full of sighs,  
Full of sad and weeping eyes,  
Help your fallen brother rise,  
While the days are going by."

WHEN HE HAS COME we shall have no further opportunity of this kind. Now is the time to show His love to others and to prove our love to Him by patient endurance and continuance in well doing. And the days *are* so swiftly passing. Could we know the exact day of His coming, we wonder how many would be *counting* the days between with eager gladness, and yet *doing just the next thing* in lowly loving service.

THE sudden death in a railway accident of that bright young soldier of Christ, Mr. Eustace Maxwell, must yet be fresh in the memories of our readers. In another part of this month's magazine we publish a statement with the proposal made in which we most heartily sympathise. Mr. Maxwell was one of the very first to take an interest in THE MORNING STAR, and pass it on to others. He looked eagerly forward to telling out the glad news as a medical missionary abroad should the Lord continue to give time for this; but HE had need of him in His own presence, and NOW we ask, on page 79, that, with means provided, another young medical man may be induced to yield himself fully to the Lord in this work, and may be mightily used, as young Maxwell longed to be, in bringing many to the Saviour.

A CORRESPONDENT, who thanks God that so much is being done to help poor Jews in Palestine, points out that there is vastly more misery of all kinds among the Jews in Russia, which, he says, is "so appalling as to defy all description." He suggests that efforts should be made to relieve them there as well as in Palestine. We believe God has begun to call His Israel people out of the north country, and that to unsettle them and bring them out HE is permitting all this misery. By all means, however, let us do what we can to help them. Let us pray much on their behalf, and let us give of our substance as we are able, and can reach them with it. We might well pray God to open the hand of their very wealthy Jewish brethren and dispose the hearts of such to help liberally their poor suffering kinsmen in Russia. JESUS THEIR GREAT GOEL WILL NOT FORGET THEM

## THE EPIPHANY OF GRACE AND OF GLORY.

BY REV. H. C. STURDY, M.A.,  
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(Contributed Article.)

"The GRACE of God hath appeared (*επεφανη*). . . . Looking for the blessed hope and appearing (*επιφανειαν*) of the GLORY of our great God and Saviour Jesus Christ." (Titus ii. 11, 13—R.V.)

THE word "*Epiphany*" occurs six times in the New Testament. (1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8.) It means "to shine upon." It refers to the first and second advents of our Lord. He came into the light, Who was hidden from us, and is hidden now, and He will again come into light. There are two other words (*παρουσια*; *αποκαλυψις*) which mean "presence" as contrasted with absence, and "the rolling back of a veil," and which are also used to describe our Lord's second coming.

This Scripture tells of

### THE EPIPHANY OF GRACE.

"*The Grace of God*" means "that Divine favour to men, of which the whole process of redemption was a proof" (Alford). In a word it signifies "the Gospel of the grace of God." From first to last all is of grace. Election (Rom. xi. 5), Calling (2 Tim. i. 9), Justification (Rom. iii. 24), Sanctification (Eph. ii. 8), and Glorification (Zech. iv. 7).

Grace first contrived the way  
To save rebellious man;  
And all the steps that grace display,  
Which drew the wondrous plan.

Grace all the work shall crown,  
Through everlasting days,  
It lays in heaven the topmost stone,  
And well deserves my praise.

This verse in Titus tells of *the appearance* (Epiphany) of Grace, which had indeed been manifested in part to Adam (Gen. iii. 15), and throughout the Patriarchal and Levitical dispensations, but which has been now fully revealed since the incarnation of our Lord.

*The universality of this grace.* It "hath appeared to all men." As the sun shines in the firmament for all, so the Sun of Righteousness shines for all. Alas! that so many close their eyes to His light. (John i. 9-11.)

*The teaching of this grace of God.* "The grace of God hath appeared . . . instructing us" (*παιδευουσα*) as a child is taught at school, sometimes by chastisement. The discipline is (1) *Negative*, "That denying ungodliness and worldly lusts," and (2) *Positive*, "We should live soberly (as to ourselves), and righteously (as to our neighbour), and godly (as to the Lord) in this present world, looking for the blessed hope and appearing (*επιφανειαν*) of the glory of our great God and Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." This is

### THE EPIPHANY OF GLORY

which we are looking for. Observe, Who will appear? Whose Epiphany are we expecting? That of "our great God and Saviour Jesus Christ." We are waiting for the manifestation of the God-man. "God" was once literally and personally "manifest in the flesh." Literally He was born at Bethlehem. Literally He was crucified, dead, and buried. Literally and personally he rose again from the

dead on the third day, and after forty days, during which He was often seen by His disciples, He literally and personally ascended into heaven, and sitteth on the right hand of the Father. There He now is. From thence He shall come again. "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.) He had prayed to His Father, "I have finished the work which Thou gavest me to do; and now, O Father, glorify Thou me with thine own Self with the glory which I had with Thee before the world was." (John xvii. 4, 5.) That prayer has been answered literally, and so shall our Lord's own promise be literally fulfilled, "I go to prepare a place for you, and if I go and prepare a place for you, *I will come again* and receive you unto Myself, that where I am, there ye may be also." (John xiv. 1, 2.) The Apostle Peter declares to the Jews that "God, having raised up His Son Jesus, *sent* Him to bless you, in turning away every one of you from his iniquities." He adds, "God *shall send* Jesus Christ, which before was preached unto you, Whom the heaven must receive, until the times of restitution of all things." (Acts iii. 20, 26.) He uses the very same word (*αποσπελλω*) of both sendings, to teach us that the second sending will be as literal and personal as the first. Visibly Christ was seen at His first advent, so also visibly He will be seen at His second advent. Manifestly He will be present in our midst when "His feet shall stand in that day upon the Mount of Olives." We shall see His face, hear His voice, and fall and worship before Him. We are looking for

### THE ACTUAL APPEARING IN GLORY

of Him who has appeared in *grace*, for the same word (*επιφανεια*) is used in reference to both events.

When will He appear? In the Scripture we are considering there is no indication as to the *period* of His Epiphany, but in other Scriptures the time (if not "the day and the hour") of His return is plainly declared.

It was foretold that His second coming should be *delayed*. In the Old Testament, Daniel shows us from his standpoint in the days of Nebuchadnezzar, King of Babylon, that the Kingdom of Babylon would be succeeded by that of Medo-Persia, and that, by the kingdoms of Greece and of Rome, and the last should be divided into ten kingdoms, five of which are to be in the eastern and five in the western parts of the old empire of the Cæsars, and that in all these ten kingdoms a disintegration should take place, through the spread of democracy, before the stone should fall upon the clay-iron toes of the great image and break it in pieces, and become afterwards a mountain and fill the whole earth. The fall of that stone is the time of the Lord's second advent. (See Dan. ii. 42-45; 1 Peter ii. 4; Isa. xxviii. 16; Luke xx. 17, 18.) Daniel also shows us in his eighth chapter that in the days of the fourth, or Roman Empire, divided as before stated, the little horn or antichrist should appear, of whom the Apostle Paul speaks thus in 2 Thes. ii. 8: "Then shall that Wicked [the lawless one] be revealed, whom the Lord shall consume with the spirit of His mouth, and shall

destroy with the brightness (*επιφανεια*) of His coming" (*παρουσια*).

So here in the New Testament also

### THE PERIOD OF LONG DELAY

prior to the second advent of our Lord is pointed out. Notice the context. Dr. Vaughan thus paraphrases the passage: "Now we beseech you, brethren, by the presence, the future presence or coming of our Lord Jesus Christ, and our gathering together to Him (as described in the former epistle to this church), that ye may not be quickly shaken from your mind—that is, from your calm and right judgment—nor be disturbed, either through spirit or through word, or through letter, as if through us—by any supposed testimony, whether in the form of a spiritual gift, or an inspired utterance, or an epistle purporting to come from us your evangelists—how (stating) that the day of the Lord is instant, absolutely impending and imminent (*i.e.*, at that date, A.D. 53, as Alford says). Let no one deceive you in any way, for that day comes not unless there have come the apostasy first, and unless there have been unveiled (*αποκαλυφθη*, the word is used of the literal and personal revelation or apocalypse of our Lord Jesus Christ, 1 Cor. i. 7; 2 Cor. xii. 1; Gal. i. 12; and 2 Thes. i. 7; showing that both are literal and personal) the man of sin, the son of perdition or destruction; the very term applied to Judas in the prayer of our Lord to His Father (John xvii. 12), he who withstandeth and exalteth himself exceedingly against every one called God (the expression is borrowed from the book of Daniel), or objects to reverence Him, so as himself to take his seat in the temple of God, displaying himself that he is God. Remember ye not that when I was still with you, I used to tell you these things? And now ye know that which restraineth, that so he may be revealed in, and not before, his own season. For the secret of wickedness, of lawlessness, or disobedience is already working; only he who now restraineth will do so until he be removed out of the way; and then shall be unveiled the wicked (the lawless or disobedient) one, whom the Lord will consume with the breath of His mouth, and will destroy by the manifestation, the Epiphany, of His presence, or coming; whose presence, or coming, *i.e.*, the coming of the wicked one, is according to (by) the operation of Satan, &c." Mark the note of time as to the second coming in the word "then" (verse 8). It shows clearly that first there is the appearance of antichrist before there is the appearance of Christ. There had been an unsettlement of mind amongst the Thessalonian Christians from an impression that the great day of the Lord was close at hand in the year A.D. 53, and one chief object of this second epistle was to correct that false impression which the Apostle Paul had already tried to guard them against. There are many other indications as to the delay of the second coming of our Lord, *e.g.*, in Matt. xxiv. 48; xxv. 5, 19, &c. The reason for this long delay of now nearly nineteen centuries between the two advents is given us in the Second Epistle of Peter. It is not, as the scoffers of the last day affirm, because God is not going to fulfil His promise, but because He does not reckon time as we do (iii. 8-10), "but is long-

suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night."

THE LORD'S COMING EPIPHANY IS  
PREMILLENNIAL.

What Christian heart has not throbbed with joyful anticipation as he has read, both in the Old and New Testaments, those glorious prophecies of

MILLENNIAL PEACE AND RIGHTEOUSNESS?

"Behold, a King shall reign in righteousness, and princes shall rule in judgment." (Isa. xxxii. 1.) But when? When the antichrist is slain (see Isa. xxxi. 8; Micah v. 5). Isa. xxiv. 1 speaks of the desolation of the earth, or rather *the land* (i.e., of Palestine,) as the R.V. margin reads it. We see that desolation. "Among the people (13) there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice; they shall sing for the majesty of the Lord; they shall cry aloud from the sea" (14). That is, a remnant shall fear the Lord as we see at this day. The greatest maritime power in the world is Britain. The Rev. A. Bonar, in his "Redemption Draweth Nigh" (p. 208), says, "May not the ships of Britain have been especially in the eye of the prophet?" "Wherefore glorify ye the Lord in the east (R.V.), even the name of the Lord, the God of Israel, in the isles of the sea (15, 16). From the uttermost part of the earth have we heard songs, glory to the Righteous" (i.e., to the Lord our Righteousness). This is the song to-day heard in our Protestant lands. But whilst this cheering song is heard in the distant lands, Judah is crying, "My leanness! My leanness! Woe unto me!" (16). There is no hint of any millennium, but rather judgment (see 21), when the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Antichrist and his associated kings are first judged before we read in verse 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." Then follows "the song" which converted Israel will sing in that day: "O Lord, Thou art my God! I will exalt thee." (Isa. xxv. 1-5). Then we read of "a feast" spread on Mount Zion, "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things," "and He will destroy in this mountain the face of the covering cast over all people, and the veil (2 Cor. iii. 14-16) that is spread over all nations (6, 7). He will swallow up death in victory" (8; cp. 1. Cor. xv. 54). "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."

"Break forth in song long-silent earth;  
Take up the unforgotten strain;  
Spread over vale and hill the mirth  
That tells of time begun again.

Awake, Jerusalem, rejoice!  
Thy night is glimmering into noon.  
Zion, arise! lift up Thy voice!  
Thy sorrows shall be ended soon."

Jehovah-Shammah.

Ezek. XLVIII. 35.

By E. A. RAWLENC.

In the paper, "A Glorious Temple," we considered the earthly beauty and glory of the restored Temple, but as in the original Temple of Solomon Jehovah signified His approval and acceptance of the work by filling it with His manifested glory (see 2 Chron. v. 13, 14), so we shall see that He will likewise signify His acceptance of this restored Temple erected and dedicated to Him by a regenerated nation. This manifested Glory as displayed in the Shekinah cloud was the distinctive privilege of Israel as a nation separated and set apart by Jehovah to fulfil His mission and purpose concerning her.

This manifestation of His presence suddenly burst upon the scene at the time that Israel, freed from Egyptian bondage, assumed a national life, and

STARTED UPON HER WILDERNESS JOURNEY

to the land of promise. Its first appearance was at "Etham, in the edge of the wilderness" (Ex. xiii. 20-22), and from that time it assumed the directorate of the children of Israel. Thus it is obviously a wonderful type of the Holy Spirit which meets the believer as "a guide" (John xvi. 13) the moment that he leaves "the city of destruction," and starts for the heavenly Zion. We also learn from this same passage that its presence was continuous "by day in a pillar of a cloud," and "by night in a pillar of fire," so the Holy Spirit is to "abide with you for ever." (John xiv. 16.) Sometimes leadings of the Holy Spirit may be dark and mysterious, and sometimes bright and clear, but, oh! what a comfort to feel and know that whether it be through the Red Sea or the Wilderness, or in the bountiful oasis of Elim (see Ex. xv. 27), each step is leading to the heavenly Canaan.

The next reference to it is in Ex. xiv. 19, &c.: "The pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night." Here the Shekinah appears as the separator between the children of the world and the children of God. So the Holy Spirit to the sinner is dark and comfortless because He doth "convict the world in respect of sin, and of righteousness, and of judgment" (John xvi. 8, R.V.), whilst He inspires the believer with comfort and hope. (Rom. xv. 13.)

In Num. ix. 15, &c., where we get an account of the Shekinah taking up its abode in the tabernacle when it was reared up, we also find a full description of its action in regard to Israel, from which we gather that every movement of the nation was governed thereby.

"So it was always; the cloud covered it by day, and the appearance of fire by night.

"And when the cloud was taken up from the tabernacle, then, after that, the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents.

"At the commandment of the Lord the children of Israel journeyed, and at the com-

mandment of the Lord they pitched; as long as the cloud abode upon the tabernacle they rested in their tents."

Not only was it a guide to their actions and movements, but it was a pillar of fire by night to light the whole camp, and by day a cloud. This cloud does not appear to have been merely a pillar of cloud, but a canopy to shelter the whole congregation from the blazing sun and heat of the desert. This we may conclude from Num. x. 34, "And the cloud of the Lord was upon them by day, when they went out of the camp;" and Ps. cv. 39, "He spread a cloud for a covering, and fire to give light in the night." In all this what a picture we have of the Holy Spirit in His office of "Guide" (John xvi. 13), "Teacher" (John xiv. 26), and "Comforter" (John xiv. 16) of the child of God. Often, no doubt, the believer is apt to look back on Israel, and in times of doubt and difficulty almost envy her happy lot in having such

A MANIFEST AND INFALLIBLE GUIDE;

but, my brother, my sister, we have no cause for envy, for, if we are only living up to our privileges, our position is far, far higher. Our blessed Lord Jesus seems to explain this when, speaking to His disciples of the promise of the Holy Spirit in John xiv. 17, He states that "He dwelleth with you, and shall be in you."

Thus the position in which the Holy Spirit stood in relation to the disciples was at the time He spoke an outside relationship or companionship, "with you," and that was His relationship to Israel in the Shekinah under the old dispensation; but his future position after Pentecost was to be "in you," an integral part of and a motive power within us. The strength of our position is obvious if we are not grieving that same Spirit as Israel did.

Another aspect under which the Shekinah may be viewed is shown in Num. x. 34-35, where it appears as the agent by which the foes of Israel were scattered; for when it and the ark moved forward, Moses exclaimed "Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee." We may well imagine the effect that this mysterious cloud preceding the marching tribes would have on the idolatrous and superstitious nations through which they passed. The Holy Spirit has again a counterpart to this in us when we are "brought before kings and rulers for My Name's sake:" the promise is "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 12, 15.) Thus it was that a few unlearned and ignorant Galilean fishermen were able to silence all the wisdom of the Jewish Sanhedrin, who were compelled to take note of them that they had been with Jesus, and so even now the simple faith of the most humble child of God is able to confound the carping criticisms of many a doctor of Divinity or the blatant blasphemy of the atheist.

These seem to be the leading features and teachings of the Shekinah, and thus it led the tribes of Israel with unerring step through the "great and terrible wilderness" to the "land of oil-olive and honey," and then finally found its resting-place in the Holy of Holies on Mount Moriah, indicating

thereby this spot as that foretold as "the place which the Lord your God shall choose out of all your tribes to put His name there" (Deut. xii. 5), and which afterwards became known as the footstool of the Lord. (See 1 Chron. xxviii. 2; Ps. xcix. 5, and cxxxii. 7.)

In the paper on "A Glorious Temple" we saw the defilement to which the Holy place was subjected, which ultimately ended in its destruction, and, as a consequence, the Shekinah, as the manifestation of Jehovah's presence, was driven away. Its departure is described in the wonderful vision of Ezekiel (chs. ix., x., xi.), and the various stages are most interesting and instructive to note.

The prophet, having seen in his vision the various forms of abomination which were being practised in the holy place (see ch. viii.), saw that "the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house" (ch. ix. 3). The prime object of King David in building the temple was to find a resting-place for the ark of the covenant (1 Chron. xxviii. 2), and in that temple the cherubim covered the ark. (2 Chron. v. 7, 8.) It thus appears, from the passage above quoted, that the glory of the Lord rested between the cherubim over the ark, and its first movement was from the cherubim to the door of the temple. The order then went forth to "defile the house, and fill the courts with the slain" (ver. 7). "Then the glory of the Lord went up from the cherub, and stood over the threshold of the house" (ch. x. 4). In verses 18 and 19, E.V., we have another step: "And the glory of the Lord went forth from over the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them; and they stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was over them above."

At this stage the glory of the Lord departed from "over the threshold" and halted at "the door of the east gate of the Lord's house." This would apparently be the outer gate. The prophet seems to have been overwhelmed with all that he had seen. "Then fell I down upon my face, and cried with a loud voice, and said, "Ah! Lord God! wilt thou make a full end of the remnant of Israel?" (chap. xi. 13) and he received the comforting assurance that the Lord would be to Israel "a little Sanctuary," or "a Sanctuary for a little while in the countries where they are come" (E.V.), after which they shall be gathered again into their own country, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God" (verses 19, 20). After the Prophet had thus been comforted with these assurances of future restoration the final act takes place. "Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (verses 22, 23—E.V.). From thence

we may assume that it returned to heaven, as it entirely disappears from the scene.

How inexpressibly touching is all this. Note again the different stages up from the cherub to the threshold, then it rises over the threshold, next from over the threshold to the outer eastern gate, thence across the Kedron Valley to Olivet, from whence it took its final departure. Now cannot we see in this a picture of Jehovah as the faithful husband (Isa. liv. 5), leaving on account of, nay, driven away by, the unfaithfulness of the wife (see Jer. iii. 6; Hos. ii. 1-5), and yet lingering at every step to see whether the unfaithful heart of Israel will relent, and crying, "Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you." (Jer. iii. 12-14.) But no, the unregenerate heart will not relent, and the divorce must take place, and the tie is broken.

This sad separation is not, however, always to continue, for as Jehovah has promised, a day is coming when He will put a new spirit within them and take the stony heart out of their flesh and give them an heart of flesh. "That they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God." (Ezek. xi. 20.) Then the bill of divorce will be withdrawn, and "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hepti-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Is. lxii. 4, 5.)

Now, as Jehovah revealed to the aching heart of the prophet Ezekiel the departure of His presence and the withdrawal of His favour, so He revealed to him the brighter side, and, after having shown him the resuscitation of the nation, the destruction of her enemies, and the re-building of the glorious temple (see chs. xxxvii. to xlii.), he is brought again "to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east, and His voice was like a noise of many waters, and the earth shined with His glory." (See ch. xliii. 1-2.) This is the final and crowning act in Israel's restitution, thus proving manifestly to the whole world that the past is blotted out. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." (Jer. i. 20.)

We are left in no doubt as to the identity of the returning glory with the former Shekinah, for the prophet adds: "It was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to prophecy that the city should be destroyed (marg.), and

the visions were like the vision that I saw by the river Chebar" (ver. 3).

Mark also that it came back by the same way that it departed, "even by the gate that looketh toward the east," and ultimately found its resting place in its former habitation. "And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house" (verses 4 and 5). The expression "the glory of the Lord filled the house" is exactly the same as that in 1 Kings viii. 11, thus manifestly signifying Jehovah's acceptance of the restored Temple just in the same way as He did that of Solomon.

What this will mean we gather from the wonderful prophecies of Isaiah: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning.

"And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for above (marg.) all the glory shall be a covering (marg.)."

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isa. iv. 4-6.)

"The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting Light, and thy God thy Glory.

"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended." (Isa. lx. 19, 20; see also Zech. ii. 5.) Then also will be fulfilled the prophecy of Hag. ii. 7, 8, 9—E.V., "And I will shake all nations, and the desire of all nations (marg.) shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is Mine, and the gold is Mine, saith the Lord of hosts. The latter glory of this house shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." So "the latter glory of this house shall be greater than the former," or as we read in Isaiah (chap. lx. 7), "I will glorify the house of My glory."

It will be seen from these prophecies that the returned Shekinah glory will be no insignificant spiral pillar as we see represented in pictures, but a great canopy overshadowing the whole city, which, in the daytime, will act as a shade from the blazing eastern sun, and at night, as a light which will supplant all modern inventions as a means of lighting the city.

It may appear to some that this canopy will give the City a somewhat sombre aspect, but this will not be so, as the "glory of the Lord" is a "bright cloud" (Matt. xvii. 5), which will probably impart a beautiful soft glow, and we may also conclude that it will not exclude the oblique rays of the rising and setting sun, which are pleasant and endurable, but only absorb the vertical rays when the sun is in mid-heaven.

"When the Queen of Sheba had seen the wisdom of Solomon, and the house that he had built, . . . and his ascent by which he went up into the house of the Lord; there was no more spirit in her" (2 Chron. ix. 3, 4), and we may well imagine that as the numerous embassies from "all nations" approach the city either on camels or dromedaries or by ship (Isa. lx. 5, 6), by the highways which have been considered under the papers on "Jerusalem a Praise in the Earth," to worship Jehovah-Tsebahoth at the feast of tabernacles, or to bring presents (Zech. xiv. 14-16), they may well exclaim in awe and wonder, as they behold from afar the manifest presence of Jehovah overshadowing the city, "Jehovah-Shammah," "The Lord is there."

### THE BEAUTY OF HOLINESS.—I.

(Ps. xcvi. 9.)

By THE REV. GEORGE STUDDERT.

I. THIS expression occurs five times in the Old Testament. The Hebrew is the same nearly in all, with one exception. The passages are Ps. xxix. 2, xcvi. 9; 1 Chron. xvi. 29. These three, being similar, may be considered as one as far as this paper is concerned. The two others are 2 Chron. xx. 21, where we read of "appointed singers" going before the army of Jehoshaphat which went out to meet the enemies coming against Judah, and these "singers," or "praisers" as they are described in the margin, are represented as "praising the Beauty of Holiness" as if it was some particular object of praise, and the form used by them was similar to that used at the dedication of Solomon's Temple, which was "*Praise the Lord, for His mercy endureth for ever.*" This is the well-known refrain of Ps. cxxxvi. The fifth and last passage is found in Ps. cx. 3, where it is in the plural, "the Beauties of Holiness."

II. I need hardly remind any one who has considered this passage that this expression has been and is still frequently used as applying to the worship of believers in a spiritual point of view. Perhaps no more is intended by its use than what our Lord meant when He said "*God is a Spirit, and they that worship Him must worship [Him] in spirit and in truth.*" (John iv. 24.) But to me it has always seemed as if it meant more in the minds of those who thus used it, and was intended to convey to the minds of others that the worshippers should come arrayed, as it were, in a

#### PERSONAL SANCTITY OF THEIR OWN.

Far be it from me to deprecate any effort to worship God aright. His worship should be solemn, reverential, and with all the heart. What I dread is, persons imagining that in worshipping Jehovah they are doing so in any holiness of their own, and were thus deserving of His approval. While again, with others it may be that the idea conveyed by the

term "the Beauty of Holiness" may be really nothing more than the stirring of the "æsthetic sense." Some persons are easily moved by music, such as the muffled peal of the organ in a cathedral, and the thrilling strains of a surpliced choir trained to sing in exquisite harmony; and then by the prayers beautifully intoned, together with the whole arrangement and ornamentation of some new church, with, perhaps, the great display of vestments and many other things to catch and gratify the most fastidious taste; while, with all this, there may

#### NOT BE THE LEAST REAL WORSHIP

of the heart and the true feeling towards God. Perhaps the same persons who are touched by these things, and who appear to be the devoutest bowers at the name of Jesus whenever uttered in the services, may be found the leading spirits in the ball-room and the most enthusiastic applauders at the theatre, the same evening, or on other occasions.

III. But, again, that some external worship is intended by this expression seems the opinion of many, and amongst these are the translators of the REVISED VERSION, for, in the three first places where the expression occurs, they have put in the margin "in holy array," evidently in reference to outward dress and, perhaps in connection therewith, some great processional display. In the margin of Ps. cx. 3, it is more clearly—"in holy attire"—while in 2 Chron. xx. 21, where we have already said that some object of praise was supposed, whatever was meant by "the singers should praise the Beauty of Holiness," the Revised Version has in the margin, as if to make the passage similar to the rest, "In the Beauty of Holiness," though in the Hebrew there is a difference in the preposition or prefix used. The version, however, remains the same as the old one. Some commentators hence, adopting this view, make the expression refer to the dress of the priests of old, and especially to that of the High Priest dressed in his robes made for "Beauty and Glory," but the term for "Beauty," in reference to those garments, is different from the Hebrew in the passages before us. But while these commentators seem to prefer the idea of dress, yet they are constrained to allow that the passage may be understood of a "place of worship—the Sanctuary or holy place of the Tabernacle," or they spiritualise the subject and refer to the beautiful garment of "Christ's Righteousness," and Holiness. One commentary on the Psalm distinctly desires to exalt the question of "vestments" in the worship of God, and the authors of this commentary are welcome to the term, which only occurs in our version once, and that in reference to the worshippers of Baal (2 Kings x. 22), so that they should be distinguished

from the worshippers of Jehovah—and they [the worshippers of Baal] only should be slain. As regards the Hebrew-rendered Vestments, I find it is used in reference to "the Vesture" of Christ (Ps. xxii. 18), for which lots were cast by the soldiers; and, as a matter of interest to some, I would mention that the Hebrew word occurs only once more in Ps. cii. 26, where the fleeting character of this earth and the heavens as the work of God's hands are compared to a garment which shall wax old and as a "vesture" which He shall change. But the robe of Christ is "ever new, no age can change its glorious hue." I need not add more on this interpretation but merely to show its absurdity. I give a quotation from one commentary: "The Gentiles are told to greet the manifestation of Jehovah in holy vestments"!!!

IV. Now I would proceed to give another interpretation of this expression—not from my own fancy—but on the authority of our old Bible, and the translation of the Hebrew in many of its passages. In the margin of Ps. xcvi. 9 we have another reading given—viz., "the glorious Sanctuary," while again in that of Ps. xxix. 2 we have it more particularly, "His glorious Sanctuary." In neither place of the Chronicles, nor in Ps. cx. 3, is there a marginal reading. Then, as regards the Hebrew, which in the five passages referred to is rendered "Holiness," is also in about twenty-five more so translated, while it is translated "Sanctuary" in about sixty-seven places, and of the twenty-five I find that in the Revised Version one is rendered "Sanctuary"—in Is. lxii. 9, "Courts of My Sanctuary," and in the margin of Mal. ii. 11 also. Besides, among these twenty-five places, in our version rendered "Holiness," we have expressions which evidently point to a place or sanctuary, and not to internal "holiness" in men—viz., "Mountain of His Holiness" (Ps. xlvi. 1), "Throne of His Holiness" (Ps. xlvi. 8), "Courts of My Holiness" (Is. lxii. 9), where the Revised Version has "Sanctuary;" again, "The Habitation of Thy Holiness" (Is. lxiii. 15), "The way of Holiness" (Is. xxxv. 8), "Then shall Jerusalem be Holiness" (Joel iii. 17, marg.). While also the Hebrew translated "Sanctuary" in the 6th verse of the Psalm before us is the same as in verse 9, and is rendered "Sanctuary" in sixty-seven places more, and the particular form of the word in verse 6 is never rendered "Holiness," but always "Sanctuary."

V. One chief thing we should remember is, that the whole Psalm is prophetic, and in spirit is

#### EVIDENTLY A MILLENNIAL PSALM.

It does not refer to the worship of the present dispensation, which is a spiritual

worship, and independent to a certain degree of externals. From 1 Chron. xvi. we learn that Psalm xvi. is a part of the Hymn of Praise which David "delivered into the hands of Asaph and his brethren" to thank the Lord on the occasion of bringing up the Ark into the tent which he had pitched for it on Mount Zion. The first part of the hymn is also found in Ps. cv., and that the ninety-sixth Psalm is in reference to future times will be plain, when we read the message which is to be told to the heathen, "The Lord reigneth," not that which is at present ordered to be proclaimed, "Be ye reconciled to God." The message of salvation, as now published, is changed into the declaration of the fact that the Lord is reigning in Jerusalem, which city, according to Jer. iii. 17, is to be called "the throne of the Lord," who has come to judge the world and rule over the earth. This, doubtless, is the time that Zechariah points to, when he prophesies that the representatives of "all the nations which came against Jerusalem shall even go up from year to year, to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles" (xiv. 16). Now the Psalm before us calls for a "new song" from "all the earth," and "His glory" is to be declared "among the heathen," "among all the peoples" (R.V.), not merely among His ancient people, but "peoples"—plural—which all through the Old Testament refers to the Gentiles. Then the idolatry "of the nations" is alluded to, and the contrast drawn that in "His Sanctuary" God's "honour and majesty" are maintained, and then, again, the "kindreds of the peoples" are called on to "give unto Jehovah glory and strength," and for this purpose they are to "bring an offering, and come into His courts" and "worship the Lord in the glorious Sanctuary." This is to be a time of GREAT REJOICING OVER ALL THE WORLD, for the Lord cometh to judge—that is, rule the world with righteousness, "and the peoples with His truth."

**"Watch ye; stand fast in the faith; quit you like men; be strong."**—1 COR. XVI. 13.

"Watch ye!"

It is the echo of His voice so sweet  
For Whom we wait.—Matt. xxiv. 42.

At morn or evening hour, we know not when  
He'll come again.—Mark xiii. 35.

Shall we not watchful stand, in armour bright,  
With lamps alight.—Luke xii. 35.

Though fierce the strife, 'tis but a little while,  
And then His smile.—John xvi. 17.

"Stand fast!"

For many quit the field, and drift away  
From wisdom's way.—Heb. ii. 1. (R.V.)

"Lovers of pleasure," greedy of its draughts,  
While Satan laughs.—2 Tim. iii. 4.

"Quit you like men," nor think the battle long,  
In Him "be strong."—1 Ph. vi. 10.

Then—when the conflicts o'er, the victory's won,  
He'll say, "Well done!"—Matt. xxv. 21.

H. TOPHAM.

## THE FOUR JUDGMENTS OF SCRIPTURE.

BY CHEYNE BRADY.

THE popular talk concerning the Judgment Day is that at some future time the trump will sound, the world will be destroyed, all the dead will be raised simultaneously, and all good and bad who have lived since Adam will stand before a Great Judgment Throne, when a separation will be made, the just shall be taken to heaven, and the wicked cast down to hell.

Surely all this is a sadly indistinct and erroneous belief.

Instead of one general resurrection, Scripture tells plainly of two resurrections; one before and one after the Millennium. Instead of one general judgment, the Word of God as plainly reveals four judgments.

What are they?

1. The Cross of Christ.
2. The Bema of Christ.
3. The Judgment of the Nations.
4. The Great White Throne.

Let us see "that which is noted in the Scripture of truth."

### THE CROSS OF CHRIST.

At the Cross, and in the person of Jesus Christ, our Substitute, judgment was passed and executed upon all sin for every believer. The sentence pronounced against sin, "The wages of sin is death," was then executed.

Jesus Christ took on Himself and paid the utmost penalty of sin. "The Lord hath laid on Him the iniquity of us all." "God made Him to be sin for us, Who knew no sin," &c.

"Christ hath redeemed us from the curse of the law, being made a curse for us."

Sin—our old nature; sins—our transgressions, have been atoned for and blotted out. The body of sin and death, all that pertained to our old selves has been cast out of God's sight for ever.

"IT IS FINISHED."

By virtue of the believer's union and identification with Christ by faith, he passed from death unto life, and shall never again come into judgment on the question of guilt. (Romans viii. 1.) "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation," &c. (John v. 24.) The word rendered "condemnation" in this verse is rendered "judgment" in almost every other place, and is so translated in verses 27 and 30 of the same chapter. What a judgment! what a discharge! what a humiliation! what a glory! Write down against me, O Satan! every depth of depravity, whether indwelling sin or transgressions—make the picture as black as hell. "The blood of Jesus Christ, His Son, cleanseth us from ALL SIN." Exhaust, O Accuser! every charge.

Now I stand no more in sinful self, but, "complete in Him" "as He is"—a member of His body; beyond the claims of the law; beyond the reach of condemnation. Neither the person nor the sins of the believer can ever be brought into judgment, for that is passed. Reader, grasp the full effect of the judgment of the Cross, and then,

and not till then, you can see the future glory,

### THE BEMA OF CHRIST,

which may be called the "Judgment of Praise," as revealed in 1 Cor. iv. 5, "and then shall every man have praise of God."

"Wherefore also we make it our aim, whether at home or absent, to be well pleasing unto Him [not accepted of Him, no question of acceptance can ever be raised as to those who are one with Christ]. For we must all be *made manifest* before the judgment-seat [the Bema] of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. v. 9, 10, R.V.) At this tribunal, believers only will appear. Then their conduct will be laid open, and "every one of us shall give account of himself to God." (Rom. xiv. 10-12.) The service of God's children shall be rewarded. The Lord "will make manifest the counsels of the hearts; and then shall every man have praise of God." (1 Cor. iv. 5.)

No question as to condemnation for sin, or our right to eternal life, can be raised at this tribunal. That question was for ever settled at the Cross.

The believer has already been crucified with Him (Gal. ii. 20), buried with Him (Col. ii. 12), raised with Him (Col. iii. 1), and seated in the heavenlies with Him (Eph. ii. 6). He has been called into the fellowship of the Son of God, made a member of His mystical body, an heir of God, and joint heir with Christ, identified with Him for ever. Moreover, ere this scene can be enacted, all the saints shall have received the redemption of their bodies, shall have been clothed upon with bodies of glory and their resurrection bodies caught up to meet the Lord in the air.

### THE JUDGMENT OF THE LIVING NATIONS.

This takes place at the Second Advent. (Matt. xxv.) There are three classes mentioned—the sheep, the goats, and the brethren of Christ. There is no mention of a resurrection; only living nations are gathered before the Son of Man on the earth. These are living Gentile nations who shall be judged as to their treatment of the brethren of Christ. Ere this judgment takes place, the Church shall have been caught up to meet the Lord, and shall come with Him as assessors.

### THE GREAT WHITE THRONE.

This refers to the judgment of the wicked dead, "the rest of the dead" of Rev. xx. 5. It takes place after the Millennium. "The dead" are particularly specified, twice in v. 12, and twice in v. 13. "The living" are not mentioned in Rev. xx., nor "the dead" in Matt. xxv. The judgments are distinct, having at least 1000 years between them. Before the Great White Throne all dead sinners will be raised from their graves and stand in their bodies, there to receive the penalty of the "second death."

No believers shall stand before the Great White Throne. They have been judged as to sin at the Cross.

They have been made manifest at the Bema of Christ. They shall already have reigned with Christ a thousand years, and shall sit with Him as assessors, to be a man.

festation of His redeeming power, that He may be "glorified in His saints." "Behold, the Lord cometh *with ten thousand of His saints*, to execute judgment upon all." (Jude 14.) "The Lord my God shall come, and *all the saints* with Thee." (Zech. xiv. 5.) "Judgment was given to *the saints* of the Most High." (Dan. vii. 22.) "Do ye not know that *the saints* shall judge the world?—that we shall judge angels?" (1 Cor. vi. 2, 3.) "The armies which were in Heaven followed Him upon white horses, clothed in fine linen, white and clean." (Rev. xix. 14.) "I saw thrones, and they [the saints] sat upon them," (Rev. xx. 4.) and they were constituted judges.

To sum up:

With regard to the first judgment, I stood before that in the person of Christ.

With regard to the second, I shall be manifested before the Bema to "receive the things done in the body . . . whether they be good or bad."

With regard to the third and fourth, I shall have nothing to do with them as regards receiving judgment.

Well do I remember the day, on a bright morning in July, 1861, when it was revealed to me that Jesus Christ had died for me.

I beheld One hanging on a tree. Oh, what love, what suffering! Executed for sin! Whose sin? Not His own, but mine! Who was there? Jesus, the Son of God! Who else? I, even I. Who was taken down from the Cross, and buried? Jesus and I! Whose sins were atoned for, left in the grave forgotten, blotted out? Not his, but mine! Who rose again, triumphant over sin and the grave? Jesus and—oh, glory!—even me! Jesus rose; so did I, in Him!

Will Christ ever come to judgment again for sin? Never!

Are my sins to be gathered up and again placed on my Substitute? Never! That transaction is done—past.

Is it ever to be opened again? Never! I shall stand with boldness in the Day of Judgment.

Bold shall I stand on that great day,  
For who aught to my charge shall lay?  
While through Thy blood absolved I am  
From sin's tremendous curse and shame.

### THE COMING OF THE LORD.

"BEHOLD, I come quickly." If this was true eighteen hundred years ago, it must be more so now. It is the advent of the Bridegroom which the bride is taught to anticipate. Throughout the whole New Testament it is Christ's coming, not our death, to which we are taught to look. Death is a most humbling and degrading thought. As Christians, therefore, we should try and rise to the dignity and the enjoyment of not anticipating death, but life. It is the coming of the Lord that a Christian should hope for, and, as he longs and waits and prays for such, his heart will be filled with love and peace and joy, and be assured of eternal victory through the presence and strength of the Coming One, of whom he can say: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, whom I shall see for myself, and mine eyes shall behold, and not another."—A. Campbell.

### GOD'S FULLSTOPS.

By GEORGE SOLTAU.

We find in Scripture a group of texts which point out very clearly the purposes of God with regard to the duration of the condition of things as affecting the Church, the Jewish Nation, and the Lord Jesus Christ Himself. Whilst those words in Acts i. 7, "It is not for you to know the times or the seasons which the Father hath put in His own power," retain their force for us, yet there are others which, when taken together, focus the running out of the different streams of events at the same terminal point. They are marked by the use of the word UNTIL, and when put together form a very remarkable group.

1. "Sit Thou at My right hand UNTIL I make Thine enemies Thy footstool." (Psa. cx. 1, quoted in Matt. xxii. 44, Acts ii. 34, and Heb. i. 13.) The Lord Jesus Christ is spoken of in these terms in Gal. iv. 4, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." His first Advent was timed in the purpose of God, and not till the exact hour struck could He come forth. Then He was SENT FORTH. His coming was for the fulfilment of the purpose of God in making atonement, suffering for sin, laying down His life, rising again, and ascending to the right hand of the Father, according to Scripture. Nothing happened by accident or unexpectedly. He was "delivered by the determinate counsel and foreknowledge of God." He was "foreordained to be the Lamb slain." Similarly, all that is to happen with regard to His Second Advent will be in accordance with Scripture. There will be no extraordinary events calling for the

UNEXPECTED INTERVENTION OF GOD,

but we shall see how all the things that come to pass are in harmony with the revealed will of God. Between the two advents, where is the Lord? Seated at the right hand of God, waiting for the command to rise and come forth to execute the will of God, and deal with His enemies. And who are the enemies? They are referred to in Philip. iii. 18, "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ . . . who mind earthly things." The enemies of the Cross are those who, professing to be Christians, are in heart Christless, hostile to the Person and precepts of Christ, and to the truth that is set forth at the Cross of the utter ruin of man through sin, needing an atonement through death, the sacrifice of the Son of God, and the utter humiliation of the soul before God.

In other words the enemies of the Cross are those who form "The Apostasy," "Christendom," which substi-

tutes for the Cross as the Way of Life, the sacrifice of the Mass, the sacerdotalism of Priesthood, the intervention of "the Church," the Intercession of the Virgin Mary and of angels, and whatever else on *man's* part does away with the finished work on that Cross. Jesus waits until all this is given over to His hands for destruction in judgment. We are close up to the outpouring of the wrath of the Lamb, as foretold in the Book of the Revelation.

2. Acts iii. 19-21. "When the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ . . . whom the heaven must receive UNTIL the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Things are woefully out of joint and displaced. A nation has been displaced from its land. A land has been occupied by foes. Nations have been busy rectifying boundaries, altering frontiers, adjusting the balance of power, and in attempting this have been disturbing more and more the Divine arrangement. Confusion is everywhere and discontent is universal, and will be so UNTIL the Lord Jesus comes from heaven to restore things to their original Divine position. The nation to their land, the land to the nation, and the setting the bounds again of the nations, according to the number of the children of Israel.

3. 1 Cor. xi. 26. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL He come." In the interval between the ascension of the Lord and His return, the Holy Spirit is occupied in the blessed work of calling out the people for His name who shall meet Him, and be with Him, and be joined unto Him as the bride to the bridegroom. In order to their being kept in remembrance of their high and heavenly calling, the Lord gave them the ordinance of "the Lord's Supper," which specially characterises this interval, and is a temporary ordinance UNTIL He come. It is the Church's link connecting the First and Second Advents; it is the symbol pointing backwards and forwards, and is the continuous illustration of the hope of the Church.

4. Luke xix. 13. "Occupy TILL I come." Similarly, this is the permanent order for service during the same period. Unto the Church have been given the Scriptures of truth, the Holy Spirit, and numberless opportunities that with these she may occupy. The moment He appears, such service as can now be rendered will for ever cease. Never again will there be the call to follow and witness for a rejected and crucified Christ. Hence the necessity laid upon every member of that Church to be obedient to the twofold command to commemorate



the death and resurrection of her Lord coupled with His coming, and also to be diligent in service.

5. 1 Tim. vi. 13-15. "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ . . . that thou keep this commandment without spot, unrebukable, UNTIL the appearing of our Lord Jesus Christ," &c. This third instruction to the Church is to faithfulness to her absent and invisible Lord TILL He appear again. This commandment points back to what the Apostle has said in the previous verses, as to Godly living and witnessing. After the appearing the fight of faith will be no more, and the victories that now may be won for Christ will then be impossible.

6. Cant. ii. 17. and iv. 6. "UNTIL the day break and the shadows flee away!" So speaks the waiting bride for the day of her full gladness. It is night time for her amid the abounding wickedness and rejection of her Lord; but she knows what is in the immediate future, and she waits for the Morning Star which shall herald the breaking of the dawn of the morning without clouds, when sorrow and sighing shall flee away. Until! Until!

7. Rom. xi. 25. "Blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in." The national and spiritual condition of Israel was a mystery to observers. It appeared as if the sin of the nation had cancelled the purposes and promises of God to their fathers. True, the sin had postponed them, and still postpones, and must do so UNTIL the hour strikes for their great deliverance by the appearing of the Deliverer. The casting off of them has been the reconciling of the world, and the great work is still going forward, and never so markedly as in our day of increased and rapidly developing missionary zeal. That unique company, called the Church, is still being formed, and members are being added to it from all nations under heaven, wherever the emissaries of the Cross are faithfully preaching the Crucified, and such will be the state of things UNTIL the number shall be complete in the mind of God, and then the sudden break will take place in the removal of that Church to meet and greet her Lord, and THEN all Israel shall be saved by His appearing on their behalf.

8. Luke xxi. 24. "Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled." Corresponding with the ingathering of the Church from all nations, is the continuous calamity of the down-treading of Jerusalem, yet to be the city of the great King. Observe how the absence of the rightful King, still sitting at the right hand of God, gives the opportunity for the wrongful supremacy of Gentile

power, used more or less for the oppression of the nation absent from their land, and so continuing UNTIL the KING Himself shall come forth, and by his glorious power and Epiphany put things right. No power can hold Jerusalem to advantage until the King of Israel shall Himself take the throne. The nation, guilty of prolonged rejection of Jehovah, of the Messiah in the person of Jesus and of the Holy Ghost, can have no blessing, no rest, no inheritance. Their condition is described in our next text.

9. Ezek. xxi. 27. "I will overturn, overturn, it; and it shall be no more, UNTIL He come, whose right it is, and I will give it Him." This is the promise, and this will be fulfilled. The hope of the Church is the coming of her Lord as Bridegroom. The hope of Israel is the coming of Messiah to restore all things, to pardon sin, and bring in everlasting reconciliation. The hope of the world is the coming of her rightful King and Ruler, who will make wars to cease unto the ends of the earth, and cause oppression to be no more. And what is the conclusion? The King shall come forth and take the reins of Government into His own hands, shall begin the work of subduing the foes of God, and of bringing all into subjection.

10. 1 Cor. xv. 25, 26. "He must reign TILL He hath put all enemies under His feet. The last enemy that shall be destroyed is Death." "Then cometh the end." This is the glorious consummation of the purpose of God both in creation and redemption. God will be all in all. Christ will be Head over all things, and yet be subject unto God, even the Father, and then shall be the eternal glory undimmed by sin or rebellion.

### "IN A MOMENT."

1 COR. XV. 52.

A MOMENT more and I may be  
Caught up in glory, Lord, with Thee;  
And, raptured sight, Thy beauty see  
For evermore!

A moment more—Thy chariot-cloud,  
Thy voice of power, Thy summons loud;  
Ah! then the vault of heaven shall crowd  
With myriad saints!

A moment more—earth left behind,  
Our bodies their redemption find,  
Our souls the prize for which they pined  
With great desire!

A moment more—what joy to wear  
Thy likeness, Saviour, and to share  
With Thee the place prepared there,  
Where Thou art gone!

A moment more—upon Thy throne,  
Thy place by right then made our own;  
Thou wilt not fill that seat alone,  
But with Thy saints!

A moment more—Thy faultless bride,  
In Thy own beauty glorified;  
Thenceforth for ever at Thy side,  
To crown Thy joy!

A moment more—Ah! can it be  
One moment bring such joys to me?  
Yea, joy of joys, yield them to Thee,  
Our Saviour, Lord!

Derby.

W. RICKARD.

### MATTHEW XIII.

THE ONE VERY PRECIOUS PEARL.—II.

By REV. A. WILKES, B.A.

[Continued from page 49, March number.]

STRONG emphasis must be laid upon the present participle—"seeking." This expresses an ever-present act; the remnant are always seeking the pearls. Although they will never find these, their persistent search for them will ultimately result in their finding the one pearl. This present participle throws brilliant light upon other Scriptures, which are in great danger of being misunderstood. Our Lord frequently referred to a class whom He satirically called *the just or the righteous*. These He minutely describes in verses 14 and 15 of this chapter. They are the *whole*, the *healthy*, the *strong*. (Luke v. 31, Matt. ix. 12, Mark ii. 17.) Out of the hundred sheep of the nation, they are the ninety and nine which had not gone astray (Matt. xviii. 12, Luke xv. 4); that is, the ninety and nine "just" persons who considered that they did not need repentance. (Luke xv. 7.) It was they who justified themselves before men (Luke xvi. 15), whilst they "rejected for themselves the counsel of God (vii. 30). The Lord explicitly said that He had not come to call *these* self-constituted righteous persons. (Matt. ix. 13, Mark ii. 17, Luke v. 32.) So long as they remained *self-righteous* they were absolutely beyond the sphere of His mission. And in Matt. xxiii. 13-39, the Lord, assuming for a brief hour the character which will be His when seated upon the "great white throne," dissects these "righteous" ones, turns the searchlight of Heaven upon their inward parts, exposes them to public view, and pronounces against them, to the wondering ears of angels and of men, a diatribe of woes, in language more scathing and more awful than had ever before proceeded from human lips.

Neither the abstract word "righteousness," nor any cognate word, occurs frequently in Holy Scripture before the call of Abraham, that is, before the call of him to whose seed the law was given. St. Paul refers to those who had lived before Abraham as those who had "sinned without law," and to those nations which surrounded the people of Israel as "the nations which have no law." (Rom. ii. 12-14.) He adds that when these "do by nature the things of the law, these, having no law, are a law unto themselves, in that they show the work of the law written in their hearts" (14). But until that very law had been written by the finger of God upon tables of stone, and presented to the people of His choice as the law henceforward of their life,

WE READ LITTLE IN HOLY SCRIPTURE OF  
RIGHTEOUSNESS.

(God said to the one antediluvian saint

who was alive upon earth at the time of the flood, and obviously of him alone, not of his family who entered the ark for his sake, "Thee have I seen righteous before Me in this generation" (Gen. vii. 1). Abraham, in his intercession for his kinsman, pleaded with God to preserve the few righteous who he hoped might be found in the cities of the plain. The word is however familiar to readers of the book of Job, which is the most ancient of all writings, and which describes a period, perhaps, long antecedent to that of Abraham.

But from Sinai onwards to the Advent, the chosen people, as distinct from the nations, were under law. Henceforth, righteousness became the regnant word of Scripture. *Law* and *righteousness* are correlative terms; each term necessitates the other. The Law, the Prophets, and the Psalms are full of the doctrine of the righteousness of God. This is declared to be absolute and everlasting; the manifold ramifications of it are reiterated with great frequency. His judgments, His statutes, His testimonies, His commandments, His precepts, His way, His paths, are all distinct expressions and phases of this righteousness. His right hand is said to be full of it; the skies pour it down. And the law of the righteous God, written by His own finger for His own people (for "what things soever the law saith, it speaketh to them who are under the law" (Rom. iii. 19), is like Himself; it is holy (ch. vii. 12), it is spiritual (14), it is just and good (12). Had man never fallen, the law would never have been given, not even as a rule of life. (1 Tim. i. 9.) But, after having been given, the law which was ordained to life, was found to be unto death (vii. 5, 11). The righteousness of God as revealed in His law provoked all the latent unrighteousness of those who were placed under it.

IT PROVOKED INFINITELY MORE THAN IT RESTRAINED;

and thus it proved to be "the foolishness of God" which perfectly revealed to man the hidden depths of evil which were within him. The Holy Ghost says, "through law is the knowledge of sin" (iii. 20), "the law worketh wrath" (iv. 15), "sin is not imputed when there is no law" (v. 13), "law came in beside that the trespass might abound" (20), "I had not known sin, except through law" (vii. 7), "sin, finding occasion, wrought in me through the commandment all manner of lust, for, apart from law, sin is dead" (vii. 8), "sin, that it might be shewn to be sin, by working death to me through that which is good, that through the commandment sin might become exceeding sinful" (13).

The ultimate consequences of the promulgation of the law are succinctly stated in Rom. ix. But Rom. ix. is an inspired summary of the prophetic

Scriptures in their entirety, for, whilst on the one hand "the number of the children of Israel may be as the sand of the sea," on the other hand only "a remnant [of these] shall be saved" (27). What is Holy Scripture, from the birth of Israel as a nation to the crucifixion of the King, but a history and a description of the nation, and of a remnant thereof; in other words, of the ninety and nine natural, unbelieving men under law, and of the one spiritual man of faith, also under law? This is equally the case, whether the Scripture be the histories, the Psalms, or the Prophets. The Psalms and the Prophets are, to a large extent, the history of the future as seen by the Divine mind and revealed to His servants. These Scriptures are infinitely more rich and more complex than they appear, for, whilst they deal with the then present as truly as the histories do, they deal more especially with the future in *successive periods*. The lessons which the contemporaries of the writers of these prophetic Scriptures learnt constituted but the first stratum of their full meaning. We do not reach the second stratum until our Lord tabernacled upon earth. If we would understand the inner life of the apostate nation at that time, we may learn it perfectly from the Psalms and from the Prophets. These display

#### THE ENTOURAGE OF THE LORD

far more graphically, and more minutely, than the Gospels: it is these writings which teach the profound meaning of the words "He came unto His own, and they that were His own received Him not" (John i. 11); "the Light shineth in the darkness, and the darkness apprehended it not" (5); "ye do the works of your father . . . ye are of your father the devil, and the lusts of your father it is your will to do." (viii. 41, 44.)

But the deepest stratum of these wonderful Scriptures still awaits revelation. They will not have become pure history until the King shall have come to earth again, shall have reigned in righteousness, and shall have set up His throne at the end of the millennial age. The Apostle explicitly teaches the moral difference between the nation and the remnant—between the nation from its birth to its impending destruction, constituting but *one* "evil generation" (Matt. xii. 45; xxiii. 35, 36); and the remnant from first to last also constituting morally but *one* righteous generation. In other words, he teaches the difference between the natural man and the spiritual man whilst *both are under law, and are contemporaneous*.

The Scriptures which have already been adduced describe the *natural man under law*. "Israel, following after a law of righteousness, did not arrive at that law . . . because they sought it not

by faith, but as it were by works." (Rom. ix. 31, 32.) "All the day long [saith the Lord] did I spread out My hands unto a disobedient and gainsaying people" (x. 21). "Israel [the natural seed of Abraham without faith] hath not obtained that which he seeketh for, but the election obtained it, and the rest were hardened" (xi. 7). The remnant, therefore, stand out from the apostate nation as men of Abrahamic faith, and therefore as the seekers of beautiful pearls *by their faith*, whereas the nation as such, *having no faith*, attempt to fulfil the righteousness which is of the law *by their natural strength*. Failing absolutely to do this, they pile tradition upon tradition, and seek to atone for their conscious delinquency by those rites and ceremonies, those sacrifices and oblations, which are dilated upon in Isaiah i. In this way the nation drifted from the very beginning of its history into a corporate mass of apostasy and treachery. The "zeal for God," which may have characterised the nation, has never been "according to knowledge" (Rom. x. 2), and it was so unrighteous when our Lord was upon earth that it repeatedly brought down His fiery denunciation. (Matt. vi. 2-7, 16; xxiii. 1-33.)

#### IT IS POISONED LIFE;

it is that death which the law always worketh in all purely natural minds. The exuberant versatility of his works, without admixture of faith, projected this legal religionist ever further from God. Heb. iii.-iv. 11, gives the inspired revelation of the national life when destitute of faith.

How different from all this is the language used by the Holy Ghost of the remnant! Of the husband of the mother of the Lord it is recorded that he was a "righteous" man. (Matt. i. 19.) Of that honourable councillor, the rich man of Arimathæa, although his discipleship was secret (John xix. 38), it is written that he "was looking for the Kingdom of God" (Mark xv. 43), and that he was a "good man and a righteous." (Luke xxiii. 50, 51.) Of Simeon of Jerusalem, that he "was righteous and devout, looking for the consolation of Israel," and that there rested upon him the Holy Ghost. (Luke ii. 25, 26.) Of the prophetess Anna, who had been a widow 84 years, that she "departed not from the temple, worshipping with fastings and supplications night and day," and "spoke of the infant Saviour to all them that were looking for the redemption of Jerusalem" (37, 38). Of the father of the Baptist and of his wife, that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke i. 6), that they were "filled with the Holy Ghost and prophesied" (41, 42, 67). These—not to speak of the Baptist and of the apostles of the

Lord—together with others like Ananias of Damascus, “a devout man according to the law” (Acts xxii. 12), represented the remnant of our Lord’s day, into the outer circle of whom Sovereign grace had introduced such Gentiles as Cornelius, the centurion of Cæsarea, “a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway” (x. 2, 4, 7, 22).

These devout persons according to the law, who were righteous before God, walking in all the commandments and ordinances of the Lord blameless, filled at times with the Holy Ghost, able on occasion to prophesy, waiting for the consolation of Israel and the Kingdom of God, looking for redemption, serving God with fastings and prayers night and day, were the seekers for beautiful pearls, were the candidates for the millennial kingdom, and faithfully represent the class to whom the Lord delivered the Sermon on the Mount, and gave the form of prayer recorded in Matt. vi. 9-13. These were the counterpart of the company of whom the prophet Malachi speaks in iii. 16, and of whom nearly all the prophets speak

IN PASSAGES OF EXQUISITE BEAUTY.

And this select company anticipated the Godly remnant, who shall again be upon earth between the ascension of the Church and the Epiphany of the Lord. In the language which I have just quoted does the Holy Ghost speak of the remnant, in contrast with the awful language which He uses of the rest of the nation. *By comparison with the nation, they are pronounced righteous and blameless.*

The conclusion was arrived at in a former paper that the moment of the Epiphany is the moment that these holy seekers shall *effectually* and *fully* find the pearl which will restrain them from all further search. The personal appropriation of the righteousness of the Lord by the remnant, when He shall stand upon the Mount of Olives, will be the exact analogue of the change which will be wrought in the believer (the substitution of the fulness for the first fruits of the Spirit, of the complete inheritance for the earnest of it) after he shall have met the Lord in the air. Hence the mightiest works of Him Who, when upon earth was “mighty in deed and word before God,” will be wrought upon the heavenly people and upon the earthly at the two distinct stages of His one Advent—at the Parousia and the Epiphany. At the moment of the Epiphany, but not before, every future tense in the Sermon on the Mount will become one present tense: all the distinct promises of that Sermon will be perfectly fulfilled.

That the one very precious pearl is the righteousness of the Lord may be learnt from many Scriptures. The right-

eousness of Christ is called *one* in Rom. v. 18, in contradistinction to the many works of righteousness wrought by man. “By one righteousness the free gift came unto all men to justification of life.” Again, “the days come, saith the Lord, that I will raise unto David a righteous Branch. . . . 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.’” (Jer. xxiii. 5-6.) In chapter xxxiii. 16 the prophet repeats this prediction. Isaiah utters the same in language equally explicit, “I said not unto the seed of Jacob, Seek ye Me in vain; I the Lord speak righteousness. . . . Assemble yourselves and come; draw near together ye that are escaped of the nations. . . . Only in the Lord shall one say, of Me is righteousness and strength; even to Him shall men come. . . . In the Lord shall all the seed of Israel be justified, and shall glory” (xlv. 19-25). Again, “this is the heritage of the servants of the Lord, and their

RIGHTeousNESS IS OF ME, SAITH THE LORD (liv. 17). Again, “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels” (lx. 10).

The intrinsic and exceeding *preciousness* of the *one pearl* is obvious, but the *costliness* which is the precise measure of that preciousness might be overlooked. The remnant will have to learn that the robe that each one of them shall eternally wear was so costly that only the blood shed upon the Cross could have purchased it.

The trader of the parable is one who *habitually* buys and sells, as the verb *ἐμπορεύομαι* means. It is of deep purpose that the word *ἐμπορος* is used here, whilst *ἄνθρωπος* only is used in the former parable. The “man” in the former was *not* a trader. *Habitual* buying and selling was not *his* vocation. *His* sale and purchase were but one composite act. Therefore he is called by the generic word alone, without any qualification; but in the second parable *ἐμπορος* (it does not matter whether we retain or excise the generic word) is used to connote the life-long occupation of a certain class of men. The emphasis must be placed not upon the *man* but upon his *pursuit*. The man of this parable is one who spends his life in effecting exchanges with the express purpose of ultimately obtaining the greatest personal advantage.

Of no race is this so true as of the Jewish. A Jew is the very incarnation of the spirit of barter. Time was when this, his special genius, lay comparatively latent within him. It was not until he

became an outcast among the nations, and was denied the privileges of all other races, that this one occupation was forced upon him, and amid circumstances to the last degree unpropitious. But what he, as an outcast among the nations has *become*, in the sphere of commerce, he ever *was* in a moral sphere. He is the only man who has ever been placed under law—law written for himself exclusively by the very finger of God upon material tables. From the moment that Moses presented to him these tables

HE SPIRITUALLY BECAME A BARTERER.

The Almighty Lawgiver entered into covenant with him. (Deut. xvi. 20, &c., &c.) The Jew, by the inexorable terms of the covenant, must effectually *work*, if the Lawgiver shall certainly *give*. “Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.” (Rom. x. 5.) From Sinai then came for the first time the word “*Do and thou shalt live.*”

Thus, life, direct from God Himself, was promised to the Jew *in exchange* for his own perfect *works* in fulfilment of the law. But these works are acts of righteousness; they are the beautiful pearls of the parable. From Sinai to Calvary the covenant which was in force might be thus expressed. “Seek the pearls which, together, constitute perfect righteousness, and if thou find them thou shalt have their *full value*, life from God.” And as it *was* until Calvary when the dispensation of the church, which is of pure grace, was practically inaugurated, so it *will be* from the ascension of the church until the Epiphany. Calvary closed the search of the remnant of a former age and dispensation. The Epiphany will close the search of the remnant of the brief dispensation of “the day of the Lord.” How the *nation as such* from its birth has grievously failed to observe this covenant has been already explained. And how the *remnant* from Sinai to Calvary have observed it has been described in the language used by the Holy Ghost of certain men of faith whose names are recorded in the Gospels and in the Acts.

Lovely and blessed indeed will be the future remnant, consisting of elect individuals, shining like solitary stars, widely separated from each other throughout the then civilised world, in its period of deepest moral darkness under the tyranny of antichrist. We learn from the parable that this trader, upon his *perfect apprehension* that the righteousness of the Lord is the one very precious pearl, goes away (*ἀπέρχομαι*, not “goes back,” as *ὑπάγω* in the former parable), sells all that he has, and buys it—that is, *he exchanges* (as a true barterer) all that he possesses, and foregoes all that he has been in quest of, for the pearl which he has discovered. We have seen, in a previous paper, what this

language means when used of our Lord in the former parable; and the Lord Himself has taught us elsewhere in the Gospels, in language which is *not* symbolical, what these actions of the remnant really mean. And the symbolical language is certainly not stronger than the literal. This literal language may be *applied* (and the Holy Ghost not seldom does apply it most powerfully) to the church, but it must be *interpreted* exclusively of the remnant. It describes their character before the church first rose above the horizon in the confession of Peter in Matt. xvi. 16.

In Matt. x. the scope of the commission to the twelve, who at that time represented the remnant, effectually limited their word and their action to the lost sheep of the house of Israel (5, 6). And as this commission is far more prophetic than historic (the most cursory perusal of the terms of it must convince any reader of this fact), the quest of the apostolic Jews for

THE WORTRY HOUSE AND THE WORTHY PERSON

implies the danger which (however much it did then, will hereafter especially) beset the remnant. They will be "sheep in the midst of wolves" (16); they must needs "beware of men" as very wolves (17), for these will scourge them. "Brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death;" they "shall be hated of all men for Christ's sake." (21, 22; Luke xxi. 12, &c.) Like their Master, they will be called Beelzebub. (Matt. x. 25.) Not peace but a sword would be among them (34). His foes shall then be they of his own household. (36; Luke xii. 49, 53.) These Scriptures describe the position and circumstances of the future remnant all the world over, but especially in Palestine, under the rule of antichrist. Hence the inexorable conditions upon which alone the righteousness of the Lord, as the one very precious pearl can be acquired, are in the most explicit language stated by the Lord Himself. "If any man come unto Me, and hate not [love not infinitely less than Myself] his own father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not [deny himself, and daily, Luke ix. 23] bear his own cross, and come after Me, cannot be my disciple. . . . Whosoever he be of you that renounceth not all that he hath, he cannot be My disciple (xiv. 26, 27, 33). "Whosoever would save his life shall lose it; but whosoever shall lose his life for My sake, the same shall save it" (ix. 24).

Is not this explicit language, spoken by the Lord to the multitudes who accompanied Him, as strong absolute as the symbolical language of the parable?

and is it not manifest why the action of the "trader" in this parable, upon finding the pearl, is expressed in language precisely similar to that used of the "man" in the former—always remembering that the acts of self-sacrifice and of self-abnegation referred to in this parable are those of poor sinful man, whilst in the former they are those of the Son of God Himself? The one set of actions are the very utmost that the trader can do; the other set are the mighty actions of the God-man.

PAUL AND THE RESURRECTION.

By G. H. LANCASTER.

A SOUND master may make an *unsound* scholar, and this without incurring any risk to his own reputation.

Leaving this statement for the present, let us proceed to the subject of this paper: Paul and the Resurrection.

No one, we think, who has seriously studied the line laid down by the Apostle Paul in support of the doctrine of the Resurrection, can for a moment believe that in 1 Cor. xv. he is treating of a general resurrection—or that his argument is adduced as a proof of such a doctrine.

Our attention has been drawn to this subject by the question and answers that have appeared in the January and February numbers of THE MORNING STAR. There are many professed students of the Apostle in times like the present, who seem not to be guided entirely by his line of argument, but who look merely at the surface of his doctrine, and thus do not see all the grand facts which flow from it; and so where the Apostle is treating of the first Resurrection alone, their conclusions are just the opposite. Paul, however, did not belong to this school of thought, for he has said elsewhere (2 Cor. ii. 17), "We are not as many, which corrupt the Word of God, but as of sincerity."\* It was the faithfulness with which he made known the mind (*vous*) of the Lord, as revealed to him, that gave power and authority to his ministry.

Let us then examine the style of the Apostle's reasoning, and how he arrives at his conclusion that the Resurrection is limited in this chapter only to the saints of God, without any reference to the state of the unjust, dealt with elsewhere in other portions of the Word.

It is satisfactory to find that the statement made as to the emphasis being on the words *in Adam* and *in Christ* has been reconsidered, the two names being presented by way of contrast only; but this need not affect the distinction sought to be main-

\* Sincerity—*εληκεν*—a beautiful word, which occurs nowhere else in the New Testament. It means "the splendour of the sun," and used in the connection in which it stands shows out how closely the Apostle applied himself to the setting forth of the truth of God, and by which that truth appealed to the hearts and consciences of all who heard him (even Felix trembled). No higher illustration could possibly have been given to show how thoroughly true all Scripture appeared when handled by him. As the splendour of the sun, so was the truth, the grace, and power of the Word made manifest to all.

tained between the two words *by* and *in* of verses 21 and 22.

Following the Apostle in the order of his argument we observe that with reference to these two verses the emphasis properly lies on the adverb "all." "As in Adam *all* die, even so in Christ shall *all* be made alive."† This, we think, will be admitted by all who carefully adhere to the line of the Apostle's reasoning, who in so doing will readily also admit that any reference to a general resurrection is at variance with the whole scope of the chapter.

Nothing is gained by the idea of a general resurrection here, as this would but leave the question where we found it, viz., there is a resurrection, and there it ends. But is this so? Decidedly not! The fact is, Paul enunciates a doctrine as profound as any that could ever be announced, viz., THE RESURRECTION OF THE SAINTS OF GOD TO A GLORY IN CHRIST, IN WHICH THEY SHALL SHARE IN VIRTUE OF HIS OWN RESURRECTION AS THE FIRST FRUIT; and he shows this by his statement laid down, that, "as in Adam all die, even so in Christ shall all be made alive."

Let us observe how he reasons this out. The salient point lies in the adverb *παρτες*, or "all." Here the apostle is showing that the same *παρτες*, or "all," affirmed to have died in Adam, are the same *παρτες*, or "all," that shall be made alive in Christ; that is, all the members of his own body, the Church, up to the period of the rapture, together with the sleeping saints of the old dispensation downward to the period of the formation of the Church. He says not one word about the unsaved dead.

The idea of a federal headship in the two cases is a marked peculiarity in the style of the Apostle's argument, and is very fine, running like a golden thread throughout Scripture, as illustrated by him, as, for example, death by Adam, life by Christ, sinners in Adam, righteous (ones) in Christ, in Adam afar off. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. ii. 13.) In whatever way, or in whatever form it is presented, the benefit, however, from all these culminating in the Resurrection as the grand climax.

The old school of doctrine (of the Resurrection) falls to the ground when brought into the light of such a revelation as this. In the clear, heavenly atmosphere of the Apostle, the trumpet gives no uncertain sound.

But it is not in this chapter only that we find this style of the Apostle existing; we shall find it also in Rom. v. and 2 Cor. v.

In Rom. v., 19, Paul shows, on the same line of argument, how "the many" of πολλοί made sinners in Adam are the same many made righteous in Christ (nothing, again, is here said of the *unsaved*), because of the analogy presented by the contrasts—Adam's iniquity to condemn and Christ's righteousness to justify.

† "Alive."—Now this statement may mean to a careless student of the Apostle's word—all *universally*—all dead in Adam, all alive in Christ. A careful study, however, of how the Apostle argues this out will at once show that this is a fallacy. It is not—*all* (universally) dead in Adam and *all* (a particular part) alive in Christ, but that which is affirmed of the *all* in Christ is affirmed of the *all* in Adam, i.e., not universal. This is the argument.

We have here to be on our special guard that we do not invert the order of the Apostolic argument. "The many" are not all, the whole is not included in the lesser; therefore the point of Paul's argument does not lean to establishing universal salvation.

2 Cor. v. 14 demands a passing notice. If One died for *all* *ὑπερ πάντων* (*ὑπερ* with the genitive here) then all, *οἱ πάντες*, died—here with the adverb we have the article restricting (if we mistake not) the *all* to those only the One died for.

We see, therefore, how profound and scholarly the Apostle's reasoning is, the very force and beauty of which is marred by the reading of the Authorised Version, "then were all dead." This is corrected in the Revised Version.

To conclude in the words with which we began this paper; we would observe that unless we take hold of the Apostle's argument at its central point, we shall fail to arrive correctly at his conclusions; for, although, with the Greek text as it stands, we cannot make him an imperfect reasoner, he may, if we are not careful to understand him, make us very bad ones, and it is quite possible to give an erroneous interpretation to his views; this many have done and are doing.

### THE MILLENNIUM: ITS CHARACTER AND PURPOSE.

By J. J. SIMS.

THERE seems to be a misapprehension as to the true character of the reign of Christ. When we look at the Old Testament Scriptures we find there is a twofold picture given.

*First*.—It will be a time of blessing for Israel, and through them for the earth; reaching even to the animal creation.

*Second*.—It will be a time of Judgment for the enemies of God.

This twofold view will be clearly seen in Isaiah lvi. 22-24. "*For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.*" This is the blessing side, but what follows is the other. "*And they shall go forth, and look upon the carcases 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.*" So during the millennium, sin will bring its judgment, and that judgment open and manifest, that all may see and take warning.

The great point as to the true character of the millennium is, what is to be its purpose in the counsels of God? This we shall find definitely revealed in 1 Cor. xv. 24, 25: "*Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet.*"

The definite purpose of the reign of Christ is putting down all enemies. Christ must reign until this is accomplished, and there-

fore to the very end of His reign there will be enemies. But "the last enemy that shall be destroyed is death."

All students of Scripture are agreed that death is destroyed when "death and hell are cast into the Lake of Fire." When the wicked, "the dead," have passed from the great White Throne down to "the lake of fire" into "eternal punishment," "the second death," then in the new heavens and new earth "there shall be no more death." But as soon as death is destroyed, when all things have thus become subject unto Christ, then He shall deliver up "the Kingdom to God, even the Father," "*and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*"

It will be noticed from this plain Scripture, *First*, the purpose of God in the reign of Christ is the putting down all enemies, and we know there will be no failure in this. Some have become occupied so entirely with the blessing side as to exclude altogether the question of judgment during this period, and failure is spoken of because the reign of Christ, according to Rev. xx., closes with a great victory over all enemies.

*Second*, the millennium is not the true Sabbath. The eternal kingdom when God shall be all in all, when all enemies have been put down, is the true Sabbath. During the millennium God will be still working as He has been since the fall of man. (John v. 17.) But the conflict will not close till the last enemy is subdued.

*Third*.—We learn from this that the unsaved in "the Lake of Fire" will be under subjugation. Nowhere does God's Word teach that the unsaved will be eternally blaspheming in the eternal place of woe. "Every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philip. ii. 10, 11.) Many of the conceptions of the eternal condition of the unsaved are drawn from the writings of the dark ages, instead of from the Word of God. Nowhere does that teach that the devil will reign in the Lake of Fire. The Word says "he shall be tormented for ever and ever." In the scene given us in Luke xvi. of Dives in Hades, he is not blaspheming, but praying!

Yea, even in the eternal conscious punishment of the wicked, in the eternal abode of the lost, God shall have the eternal victory over sin and death and Satan.

As we reach nearer to the climax of the age, the fulness of the Spirit and the coming of the Lord, we find God choosing the young as well as the old, and making them the special instruments of His power. Many of the saintliest lives of to-day are young men and young women, the heroines of the mission field, whose consecration is more marked because it is not expected so much from them, amid the attractions and allurements of their youth and their worldly surroundings. Oh, that the young might know that the blessed Holy Ghost is willing and able to possess them in all the enthusiasm of their nature, in all the freshness of their love, in all the glow of their ambition, and not only to fill and satisfy their

own hearts, but to use them as "burning and shining lights!" The saintliest life that ever lived in Scotland was young McCheyne, whose spirit still lives in the present generation. The most influential lives that have ever adorned the mission field have been the young men and the young women who have given up their very life as a sacrifice for Christ. Yes, and the very Leader whom we love to follow was Himself a young man, and never will be old. He will put His young heart, and His glorious Spirit, into the youngest as well as the oldest, and accept the bright and beautiful offering of a consecrated youth, and give to it the glory that the world can never bestow. Let us receive Him, and give Him our brightest and our best.—A. B. Simpson, D.D.

### THE NEEDED REVIVAL.

REFERRING to some remarks in our Inquiry Column for March, a correspondent writes from Switzerland that all the children of God, while waiting eagerly for our coming Lord, ought to plead with God for another time of rich revival blessing, but that to receive it we must bear in mind such passages of Scripture as Mal. iii. 10, and 2 Cor. viii. 7-11. It is good to have such exhortations, and we doubt not that as we become men and women more and more filled with the Spirit, we shall abound in *all grace* to the glory of God "in this grace also." Grace received and well used opens the way for more abundant supply. Let us eagerly ask and expect great showers of blessing.

Another correspondent on the same subject sends us the following very weighty words by Bishop McIlvaine, which are so pertinent not only to this matter, but to the present condition of the Church, that we think it well to give them entire.

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Psalm lxxxv. 6.)

"There shall be showers of blessing." (Ezek. xxxiv. 26.)

"Oh, how we need, how the Church needs, in these days, the outpouring of the Spirit, to revive the zeal, the love, and faith, and whole-heartedness of the Apostles' days! How we need to be broken down, that we may be raised up anew: to have our traditionary sort of religion, which at the best owes so much of its shape to the ages it has passed through, taken to pieces and reconstructed on the simple model of the Scriptures! Can we expect anything like the great victories of the Gospel which are promised, while the piety of the Church is, in many respects, what it is? Must there not, will there not be a PENTECOST upon those who are now in Christ Jesus, to make them as different from what they now are, as the Apostles were made by the Spirit from what they had been before? Oh, valley of bones that we are, who will prophesy for us to the wind, that it may blow upon us? Come, blessed Spirit, and shed abroad the love of God in our hearts."

Revive Thy work, O Lord!  
And give refreshing showers;  
The glory shall be all Thine own,  
Thy blessing, Lord, be ours.

## ROMANISM EMBRACING SOCIALISM.

BY BERNARD PIFFARD.

[THE subjoined paragraph, forwarded by Mr B. Piffard, is startling. It shows how pliant Rome can be till she has things well in hand. She would scruple little to sacrifice the truth as to the divinity of our blessed Lord. She has ever deemed Him higher as the Son of Mary than as the Son of the living God; and yet we fancy that not even for the advantage which union with Socialism might give can she afford to ignore the utterance of the Apostle Peter, in connection with which our Lord declares the foundation of His church, and commits the power of the keys to the great Apostle. In any case, the Pope will never be the PERSONAL ANTICHRIST.]

DURING the last few days a new departure in the Roman Church (which has been long in progress) has become apparent, which must make this short period in its history, historic.

Indications of an alliance between Rome and Socialism in America have been for some years past perceptible, but this has now taken shape in the direct and undisguised approval by the Pope of the Socialists, both in Austria and Prussia; the reception their principles have received, though graceful, has perhaps been compulsory. On the same subject we hear the Pope lends a willing ear to the American bishops.

So these two great, and hitherto antagonistic, powers, when the alliance is further cemented, will undoubtedly form the greatest power of modern times, and probably constitute that power over which Antichrist will reign.

Now notice the concession to be made and the party who makes it. Professing Christian Socialism denies the *Divinity* of Christ. The Pope, in accepting its approaches, so far yields that point, but in doing so, he leaves the door ajar to step in himself and show himself to be God.

This is startling progress in so short a time; truly events are hurrying on. When will the end come?

### ROUND ABOUT LEBANON.—III.

BY REV. JAMES ROSE.

ONE of the most remarkable sects of the Lebanon is that of the DRUSES, who may number, with those of the Hauran, or Bashan, 150,000 souls. The founder of their religion was one of the Khaleefs of Egypt, of the name of Hakem, who reigned towards the end of the tenth century. But the great expounder of their religious tenets was Hamza. Hakem claimed both the attributes and honours of Divinity, which, while some admitted, others denied. Hakem was assassinated while professedly holding intercourse with angels. One of his disciples—a Persian of the name of Durzi—fled to Mount Lebanon, and wrote a book to prove the Divinity of Hakem; and so successfully did he propagate the doctrines of Hakem, that a large tribe, recently arrived from the district of Aleppo, embraced the new creed, and called themselves Druses. The sect is divided into two sections—the Initiated, and the Uninitiated. Their religion is somewhat recondite and obscure. They believe in the transmigration

of souls, and in the dual principles of good and evil. They say that the Creator was represented in the ten directors, of whom Ali was the first, and Hakem the last. Also that there are seven laws which are needful to know, viz.: The truth of the tongue, the perseverance of friendship between brothers, the abandonment of idolatry, the disbelief in evil spirits and deceivers, the worship of one Lord in every age and generation, satisfaction with the acts of God, whatever they may be; resignation to God's will. They hold, too, that Hakem, their founder, did not die, but was translated bodily to China; also that the souls of all faithful Druses pass away to certain cities on the confines of Western China. They also teach that 900 years after the translation of Hakem—that is to say, about the present time—Hakem will re-appear at the head of 4,000,000 of Chinamen, all of whom have been Druses. These, again, will be divided into four wings, and led respectively by Matthew, Mark, Luke, and John. Hakem will then march victoriously upon Mecca, and, giving one wave of his sword, Islam will perish for ever. The same fate also is to befall every kingdom of Christendom save the United Kingdom, which, for special reasons, is to be spared. The Druse religion will then be absolutely supreme, and people other than Druses will be nothing better than donkeys! Such is the millennium of which the Druses dream.

A certain kind of freemasonry exists among the Druses, which binds them together in the bonds of closest brotherhood. They are dignified in their manners, and temperate in their habits. Their morals, if not unimpeachable, will compare favourably with those of other subjects of the Porte. They are a race of men indisputably brave and bold, and they bear their trials with a stoical resignation to the will of Allah. The Druses, however, are perfect masters in the art of dissimulation. To detect the subtle fraud, one must be a Druse himself. But then the Druse will tell you that it was his misfortune to be born in a country where dissimulation and lies abound, and where, for long ages, deception and deceit have been a sore and ineradicable epidemic! His self-pity in this particular is sometimes very touching. He, poor man, can no more abstain from lying than he can from eating and drinking. Was he not born in a land of lies? And were not the lies born into him? It is his baneful heritage, and he must not be too severely censured because of his inexorable fate. The story is told thus:—Early in this sad world's history Satan paid a visit to this planet with seven bags of lies, intending to scatter the contents of the bags over the seven kingdoms of the earth. Unfortunately for its people, Satan slept the first night in Syria, not forgetting, however, to let loose the contents of one of his bags. But, while Satan slept, some most wicked being opened all the other bags, and the land was flooded with this special form of evil! That is the explanation of the unenviable notoriety which Syria has in the way of lying. The people say that a man is savourless and flat unless he can lie well! With the Druses it is an acknowledged virtue to lie to all but their own people. Yet bargains have been clenched with the significant phrase, "Upon

the word of an Englishman!" A strong argument this for retaining an unstained reputation for upright and truthful dealing in all our commercial transactions.

The Druses are both ardent and shrewd politicians. Politics, in fact, form an integral part of their religion. After their strictly religious exercises, on Thursday evenings, when their *Ukkals*, or learned ones, meet together in their humble isolated *Khelwats*, the discussion of politics immediately ensues. Every fragment of information which might in any way affect their interests, or control their fortunes, is carefully scrutinised, and opinion freely canvassed, and, if necessary, action taken thereupon. Ever since, too, the Lebanon has been connected with Europe by telegraph, and Beyrout has provided the country with both a secular and religious press, this pronounced *penchant* of the Druses for politics has been yet more vigorously stimulated.

According to their light, the Druses are several shades superior to their neighbours. They are not infected with indolence or drunkenness. They have no harems, like the Moslems: and no monasteries, like the Papists. The Druses are monogamists; and, if a Druse thinks that he has sufficient justification for divorcing his wife, he simply says to her, "You had better go back to your father," and the separation is final. The ground for divorce, however, is oftentimes morally causeless.

The Druses have been strongly attached to the English, chiefly from political reasons. They have even said that they would place 25,000 fighting men at the disposal of Queen Victoria, should she ever want help in that part of the world. They believe, too, that the Lebanon will some day fall to the English. When visiting the "Giant Cities of Bashan," and having reached the distant ruins of Boosan, we were hospitably received by the Druses, who practically burrowed among the ruins. While examining the ruinous heaps to see if there were any inscriptions capable of decipherment, one patriarchal Druse said to another venerable brother, "What are these English people doing, searching thus among these old ruins?" "Don't you know?" replied the other, and then added, "This country once belonged to the English, and they are shortly going to take it out of the hand of the Turk and resume its government; and these English people have come out to find their title-deeds among the ruins." The querist exclaimed "*Mash Allah!*" and held up his hands in speechless amazement.

Several opinions have been ventured respecting the origin of the Druses, some believing that they are descendants from renegade Crusaders, and others that they are a remnant of the old Canaanites, perhaps of the Hittites, who dwelt in the mountains.

There have been some few individual cases of conversion among the Druses; but the very frigid scepticism cherished towards the Druses, and on the part of some missionaries even, has forbidden anything approaching an earnest and extensive effort being made for their salvation. Yet the same Spirit of God, Who can savingly enlighten a Moslem, Maronite, or Greek, can as easily soften and sanctify the heart of a Druse.

## OUR INQUIRY COLUMN.

QUESTIONS I., II., III.—“W. G. K.” asks: What Scriptures have we to prove that there will be a “secret rapture” of the church? What Scriptures to prove that the church will be saved from the Great Tribulation? Are we justified in taking Rev. iii. 10 as applying to the whole church? What to prove that the church will be taken away *before* the manifestation openly of the Man of Sin?

*Answers.*—These questions are all so closely connected that it will be easier to deal with them together. The expression “secret rapture” is not found in Scripture, but as 1 Thess. iv. 15, 16, clearly proves that just as the church is a separate and unique creation and election, the outcome of special grace during this time of forbearance on the part of God with mankind, so it has *its own special place* in the great prophetic event of our Lord’s advent. That event connects itself with mankind generally, but its first stage has to do only with the saints. In that special part of the COMING our Lord “receives to Himself” His own given to Him out of the world. (John xiv. 3.) Then just as His disciples *only*, saw Him go, and the people of Jerusalem at least were not *to see Him again* until the time came when *they* should say, “Blessed is He that cometh in the name of the Lord” (Luke xiii. 34), so as we learn from Acts i. 11 He will *come for His own* in like manner as they saw Him go. Then as to the time of special judgment embracing the Great Tribulation, we very decidedly hold that when the nature, character, and place of of the church is seen in the light of Scripture, there can be no question raised as to its removal before the judgment of the brief period known in prophecy as “the day of the Lord.” Grace and forbearance are so characteristic of this dispensation, during which the church is being gathered out, that anything like universal judgment is out of the question. Indeed, the removal of the *grace-company* from this ungodly world will be the *first stroke* of judgment. We do think that Rev. iii. 10 presents the Philadelphia church as representative of all saints living on earth up to the time of the rapture. But besides this passage, others, such as 2 Thess. i. 7, and 2 Peter ii. 9, are important. Then, the open manifestation of the Man of Sin or lawlessness cannot take place so long as the *mystery* of lawlessness continues. (2 Thess. ii. 7, 8.) The mystery of lawlessness, we believe to be (during the true church period) specially at work in the Church of Rome which takes a new form as mystery Babylon, after, as a corrupt thing, Christendom has been rejected as Christ’s witness and the true church re-

moved. The restraining one of 2 Thess. ii., notwithstanding that able students have questioned it, we still believe to be the Holy Spirit in the church of God. His removal in and with the church at the rapture leaves the way open for the rapid progress of wickedness, and for wrath to be poured upon the ungodly.

QUESTION IV.—“A. B. S.” asks: Will only unconverted ISRAEL go through the tribulation, or any Gentiles also who have not been caught up?

*Answer.*—The Great Tribulation (Matt. xxiv. 21) is especially “the time of Jacob’s trouble.” (Jer. xxx. 7, and Dan. xii. 1.) It is likewise, however, a time of universal judgment among the Gentiles. Christendom in a very special manner is to know the wrath of God against the Christ-rejecting multitude. (See 2 Tim. iii. ; 1 Thess. v. 3; 2 Thess. i. and ii.; 2 Peter ii.)

QUESTION V.—Does the gathering together the elect in Matt. xxiv. 31 refer only to the rapture of the saints.

*Answer.*—We do not believe that it refers to the rapture of the saints. This is very different from “our gathering together unto Him” of 2 Thess. ii. 1. The one gathering is effected by the angels, the other by the Lord Himself. The stage of His coming, referred to in Matt. xxiv. is Christ’s Epiphany as the *Son of Man*, and has specially to do with Israel and the earth. The gathering together is that of the elect nation, not of the elect heavenly church.

QUESTION VI.—“A. N.” writes: “If I understand aright your answer to ‘E. P.’ in the January number, you hold that the antichrist and a Jewish community in Palestine powerful enough to make a seven years’ covenant with him, also a rebuilt temple in Jerusalem will be in existence at the time of the rapture of the church. At present these three events are nonentities, and may not be realities for many years to come. You also hold that the rapture is imminent at any moment. Now supposing it were to occur to-day, where are these three events which are involved in ‘the tribulation’ which you say is to continue from the moment of the rapture? Please also give some authority for a seven years’ interval.”

*Answer.*—The writer of these queries must have quite misunderstood us. We have nowhere said that *at the “time of the rapture”* the antichrist would be in the land, or that a Jewish community powerful enough, &c., &c. On the contrary, we hold that the teaching of New Testament Scripture is to the coming of our Lord, for the church puts nothing between us and that event. The Temple *may* be rebuilt before the rapture; a community of Jews *may* even

be established in Palestine and recognised by the powers as a nation before the rapture, though this is not probable and, of course, not certain. It is certain, however, that the antichrist cannot be in the land, and cannot make his covenant till *after* the rapture. Again, the “tribulation” does not begin at the “moment of the rapture,” but occurs during the last half of the great seven years period, Daniel’s seventieth week. The judgment of Christendom, however, really begins with the rapture. See answers to preceding queries. On this very account there *must be* an interval of *at least* seven years, to let the antichrist play his part. We believe, however, that a much longer interval than this will take place between the two stages of the advent.

QUESTION VII.—“Anon” asks: Am I right in considering the scenes described in the fourth and fifth chapters of Revelation, as what shall be after the rapture as in 1 Thess. iv. 16?

*Answer.*—Yes; we believe that John represents in his rapture the whole true Church of God, and in this typical sense fulfils the words of our Lord concerning him, “If I will that he continue till I come, &c.” (John xxi. 22.)

QUESTION VIII.—“Idem:” Do you think that the 7th, 8th, and 9th verses of Rev. xii. refer to the same period as that of 2 Thess. ii. 6?

*Answer.*—We do *not* think so. This, however, is the interpretation given by some able scholars of the meaning of “He that letteth will let,” &c.

QUESTION IX.—“W. S.” asks for an explanation of the difference between Acts xvii. 31, “He hath appointed a day in the which He will judge the WORLD” (οικουμενε), and 1 Cor. vi. 2, “Do ye not know that the saints shall judge the WORLD” (κοσμος).

*Answer.*—The word in the former passage means the “inhabited earth.” By some it is restricted to what has been called the “prophetic earth.” In the passage in question we do not think it ought to be so restricted. The word in the second quotation is used of a wider sphere. Here we think it embraces creation in its present order, and includes, as the context shows, “angels” to be judged by the saints.

AFTER a careful count, 345 verses in the Old Testament are found to teach directly the second coming of our Lord, besides a vast number of allusions thereto. In the New Testament there are 385 verses which distinctly set forth the truth of His return, or more than one verse in every twenty-three. But, plainly and abundantly as it is proclaimed, it is hid from the eyes of the most of His preachers and people.—J. H. Brookes.

## LETTER ON 1 COR. XV. 22.

As we have had several letters reflecting on Dr. Forster's letter on 1 Cor. xv. 22, and as it appears to some that we have misunderstood the purport of it, we think it only fair to insert one such letter sent us by our beloved brother, Mr. W. R. Lane.—  
E.D.

1 COR. XV. 22.

DEAR SIR,—Dr. Forster in his letter suggests some very strange interpretations of Scripture. He says that "the resurrection of the unrighteous is due to the virtue of Christ's death." I would earnestly ask, Does this verse "seem to teach" this idea? The apostle surely is dealing *only* with the resurrection of the *just*. Those of whom Christ is said to be the "first fruits" (see verses 20 and 23). The bodies of the saved are the Lord's "in virtue of His death on the Cross." "Ye are bought with a price, therefore glorify God in your body" (1 Cor. vi. 20). And so the resurrection of believers is called the *redemption* of our body (Rom. viii. 23, and Hosea xiii. 14), "I will ransom them from the power of the grave." But these are words that cannot be applied to the unjust! In what sense, then, can the lost be "made alive in Christ?" Dr. Forster is led astray by the idea that the resurrection in general is here the subject, whereas the whole context goes to show, as Alford says, that only "the Christian dead are before the apostle's mind." He speaks, in verse 18, of those "fallen asleep in Christ;" in verse 19, of those who have "hope in Christ;" and in verse 23, "they that are Christ's." It is true, alas! that all men die in Adam, but this verse does not speak of the consequences of Adam's sin upon all men, but rather upon "all" those of whom he is speaking, "all" those who fall asleep in Christ, "all" those of whom Christ is the first fruits. "As in Adam all (these) die, even so in Christ shall all (these) be made alive." They are in union with Adam by nature; they are in union with Christ by Grace. I must not further intrude upon your valuable space, or I would like to remark upon the extraordinary statement that Christ's death on the Cross "did away with all Adamic, or original sin," for the lost as well as for the saved! This statement seems to me highly erroneous. The word "die" also in the sentence "So as a consequence all who at the resurrection possess no more than just the Adamic type of life are unsaved or die?" is vague and unsatisfactory. The rejectors of eternal life in Christ are to be raised to *eternal suffering*.

Yours faithfully,

W. R. LANE.

## NOTE BY THE EDITOR.

OUR attention has been forcibly drawn by a correspondent to part of Dr. Mabie's address published in our March number, in which he asks whether the names Gabriel and Michael are not names of our Blessed Lord; and whether the Son of God is not also the one only Archangel or Chief of the Angels. We agree with our correspondent in thinking that the answers to these questions must be in the negative. If it be remembered that Gabriel, whose place it is to stand in the presence of the Lord, was sent to announce the birth of John the Baptist and of our Lord Himself, and that Michael is spoken of in Dan. x. 13 as "one of the chief princes," we are not likely to accept this part of the teaching, and we regret that an otherwise very valuable address contains what may, in the minds of some, tend to detract from the supreme and unique glory of the Son of God.

## OUR BOOK COLUMN.

*The Newberry Bible.* Messrs. Hodder and Stoughton. We have before us a pocket edition of this admirably arranged copy of the Word of God. For some years we have used this Bible and found it of the greatest help, especially from the system of clear and simple markings designed by Mr. Newberry to aid such students as do not possess a good knowledge of the Hebrew and Greek languages.

*The Ministry of the Spirit*, by A. J. Gordon, D.D. (Published by the Baptist Tract and Book Society, Holborn.) In these days when much is said and written about the presence and work of the Holy Ghost, which is anything but helpful, we cordially recommend this book by the late Dr. Gordon, of Boston. It is thoroughly Scriptural and instructive. Yea, more, it is spiritual, and will be found full of wisdom and knowledge, good even for those most advanced. We specially commend for careful reading the chapters on the "Embodying of the Spirit" and the "Endowment of the Spirit."

*Nuggets of Truth from the Epistles.* By William G. Carr. (Messrs. Hodder & Stoughton.)—This is a splendid book, full of bits of the true gold well refined. We cannot refrain from giving a specimen from the Epistle to the Hebrews. "Our Priest not only brings us nigh but keeps us there. He died to make us clean; He lives to keep us clean. Continual sinners need a continual priest, not only for the sins we see, but for the sins He sees; not only for what we do, but for what we are, and fail to do."

*The Great Prophecies of the Centuries.* By G. H. Pember, M.A. (Messrs. Hodder and Stoughton.) Price, 7s. 6d. We fancied from the title that this was a third edition of Mr. Pember's former book. This, however, it hardly is, as it has been rewritten and carefully remodelled. It has two excellent coloured charts. We need not say to students of prophecy that it is well worth reading.

*Apostolical Succession tested by Holy Scripture.* Price 1s. *The Offering of Christ finished upon the Cross.* Price 1s. Two booklets by C. H. Waller, M.A., D.D., published by C. J. Thyne, Great Queen-street, Lincoln's Inn Fields. They are simple, and forcible.

From the same publishers we have received two pamphlets, one by Rev. W. B. Russell Caley, M.A., *Shall I Fast?* price 1d., and the other *What Prophecy says on Romanism.* By E. H. Garbeth. Price 3d.

*Hebron; or, the Place of Fellowship.* By Ada R. Habershon. (Published by A. Holness. Price 2d., six copies post free for 1s.) This little book is the substance of Bible readings given by Miss Habershon. It is bright and suggestive. We heartily commend it.

*Wells of Elim.* By R. Eyles, 90, Elderfield-road, Clapton. Price 3d. These are short sacred poems far above the average. We wish we had space for one of them.

*Bible Readings from Ceylon.* By Mrs. Arthur S. Liesching. (Marshall Brothers.) Short, pithy, and fresh.

From our home friends we have the first of a new series of *Open Doors*, the organ of Mrs. Meredith's Prison Mission Work; *Niger and Yoruba Notes*, *The Sunday Friend*, *David's Slings*, *The Christian Treasury*, and *Out and Out* from Messrs. Marshall Bros. Also the first of a new series issued by the Bible League, 19, Paternoster-row, called *Papers for To-day*, No. 1 of which is by the Rev. John Urquhart on "The Higher Criticism." No one who wishes to have his eyes open to the present drift of things in the professing church should neglect to read this paper. Its price is one penny. From John Robertson, of the City Temple, Glasgow, *The Christian Scotsman*; all needed and doing good work.

From abroad. *The Truth*, from St. Louis; *Kingdom Tidings*, from Philadelphia; *The Christian Alliance*, New York.

A sign of the times may be observed in the fact that, in assigning topics for the week of prayer, the Council of the Evangelical Alliance suggested for Friday evening, "Prayer for the Jewish race: That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that His purposes concerning them may be speedily accomplished." We say Amen!

## CONFERENCES, MEETINGS, &amp;c.

MR. J. J. SIMS has had missions at Stratford Conference Hall, London, E., and Brighton. At Stratford the interest was very marked, and the attendance large, the closing meeting having an attendance of 2000. At Brighton addresses were given in a number of halls in different parts of the town. The attendance and interest was remarkably good, on Sundays the Athenæum Hall being filled to overflowing. At the close of the mission a thanksgiving meeting was held, when there were many testimonies both of conversion of sinners and definite blessing to the Lord's people. The subjects of addresses were all on the Lord's speedy return, and the Book of Revelation. Mr. Sims is giving prophetic addresses for the month of April in the Conference Hall, Eccleston-street, right in the centre of London, West, near Victoria Station, and prayer is asked that the higher classes may be reached.

CONFERENCE AT ROCHESTER.—A most interesting and profitable conference was held in the Baptist Church in this town during the early part of March, Pastor Fuller Gooch, Rev. John Urquhart, Rev. A. H. Stote, Mr. Munro Collins, and the pastor of the church, the Rev. G. A. Miller, took part. The address of Pastor Fuller Gooch, on "Salvation in Three Aspects: Past, Present, and Future," was a very earnest and comprehensive one, and was listened to with rapt attention by the large audience. The Rev. G. A. Miller gave an interesting account of the experiences and convictions that had led up to his belief in the truth of the second coming of Our Lord, and the Rev. John Urquhart showed how this truth had been hidden during the days of the Reformation, but how God was making it known from His Word to-day. Altogether the many friends who attended the conference in this old town had reason to thank God for the privilege of being present.

SANTA BARBARA, CALIFORNIA.—Our friend Dr. Mabie writes from this far-away land telling of wonderful interest in the truth of our Lord's near return all about that region. The influence of the Los Angeles conference is spreading, and at the town of Santa Barbara a very remarkable conference has also been recently held, with great profit and blessing. Exceeding interest was taken in the subjects dealt with by the Rev. D. Reed, the Rev. A. J. Frost, Dr. Dodge, Dr. J. S. Mabie, and many other speakers. Our friend kindly adds to his note "God bless your magazine. It is doing great good on this side of the Atlantic, as it is everywhere else."

We have also just heard from our valued helper, Mr. Henry Varley, who is in San Francisco holding missions. Although he had but just commenced, there was great interest manifested in his addresses on the Lord's Coming, and very large companies were gathering to hear the Word. He asks for the prayers of our readers.

## A REMARKABLE SIGN.

THE construction of the network of railways in Palestine and Syria is making steady progress, and in a very few years it is probable that the entire territory will be in direct communication with the east and the west. The Beyrout-Damascus line will soon be opened, and a branch railway from Damascus to the Hauran is nearly finished. A French company has secured a concession for the extension of these lines from Damascus to Biredjoh on the Euphrates via Hoenus and Aleppo. Biredjoh is to be the junction of the Asia Minor railways and the projected Tigris line. The Acre-Damascus line will be opened this year as far as the Jordan. When a short branch from this railway is made to Jerusalem, European travellers will be able to get to the Holy City with no other sea journey but the crossing of the Bosphorus.



# The Jew ;

OR,

## All About Israel.

### A WORD OF THANKS FROM ISRAEL SUNLIGHT.

To the Editor of THE MORNING STAR.

DEAR SIR,—Will you kindly oblige by sparing me a little space in the columns of your valued paper, that I may express the gratitude I feel towards the readers of THE MORNING STAR for the great interest and sympathy they have manifested towards me.

How marvellously the Lord moves the hearts of His children with love towards each other! He has made us all members of One Body in Christ, so that when one member suffers, all the other members suffer with it.

When I left the Synagogue I did not expect to meet with such sympathy from Christians. I had not the slightest idea then that there existed such love amongst them, as I had no opportunity of coming in contact with Christians before that time. The only Christian friend I had in Coventry was Mr. Philip Taylor, and although I observed something more than ordinary love in him, yet our conversations were (before I became converted, and convinced that Jesus was the Christ) of a somewhat antagonistic character, and the love I observed in him, I ascribed more to humanity than to Christianity.

I was quite satisfied that I had found the Messiah Who died for me, washed away my sins with His Precious Blood, and Who ascended into heaven to be an Intercessor for me. I did not wish for anything more. I put my trust in Him that He would keep me, and that "my help cometh from the Lord Who made heaven and earth." Praised be His name! He keeps me. Oh, He blessed me abundantly, incomparably more than I could have ever expected. He was with me in the time of trouble, He delivered my soul from affliction. My father and mother have forsaken me, but the Lord has taken me up. My family and friends have left me, but He has never left me. He is all and all to me—parents, family, and friends. Yea, and also my Shepherd. "The Lord is my Shepherd, I shall not want." I have realised His presence with me all the time since my conversion, and have experienced a great measure of His INFINITE LOVE.

Now, as the veil has been removed from my eyes, I can, through His glorious light, looking backwards, see clearly how all the coincidences and concurrences, being a mystery to me at the time, were merely tending towards my conversion. My very coming to England was not of my own wish. When I felt compelled to leave Russia I did not intend to go anywhere else but to America. But the Lord's will was for me to come to England; of course, there was a special purpose in His Divine mind. It was the same with regard to my going to live in Coventry. I had better openings before me; but, as soon as the Coventry Synagogue became vacant, I felt a desire to apply for the post, and very easily got it.

We do not fully know the purposes of the Divine mind, but we know that there is a purpose in His every particular dealing with His children. God said to Abram, "Get thee out of thy country." There was a special purpose in telling him to leave his native land, and there was a special reason in concealing from him the place whereto he was to go, but God simply said, "Unto a land that I shall show thee." There, "I will bless thee." Yes, we must be blessed when we arrive in the land wherein the Lord wishes us to dwell, so I can see that England was the land wherein God purposed to pour His blessings upon me.

I earnestly ask you, Sir, and the publisher of THE MORNING STAR, as well as all the readers, to accept my inmost thanks for all the kindness and sympathy shown to me. May the Lord bless you all.

At the same time I would ask my friends to pray for my family, especially for my daughter, who is thirteen years of age, and whom, as has been intimated to me, they will try to marry soon, in order that she may not have the chance of coming under my influence. But there is nothing impossible with the Lord.

In conclusion, dear friends, I beg you to help me in praising the Lord for all He has done for me.

Let us all join together in prayer for the conversion of Israel, and that the Lord may hasten His Coming to reign with power and great glory. Amen.—Yours sincerely, in Christ Jesus,

April, 1895.

ISRAEL SUNLIGHT.

### GENERAL JEWISH NEWS.

THE EMPEROR OF RUSSIA has not only recalled General Gourko, and the Governor-General of Wilna, notorious Jew-haters, but has also given instructions to the Governor-General of Poland that no persons are to be refused public appointments on account of their nationality or religion. This is another and important step in the right direction.

THE POPE'S "INFALLIBILITY" AND THE JEWS.—A curious little episode, which throws some light on Papal dealings, deserves to be chronicled. A few weeks ago, Cardinal Rampolla, the Pope's secretary, forwarded a telegram of congratulation to the Anti-Semitic Congress at Luiz. It was ostensibly a blessing from the Pope upon the deliberations of the Jew-haters. The Austrian Government has, however, sent a complaint to the Pope, the special messenger being Cardinal Schönborn. Will the Pope disavow the telegram? or what will he do?

IMPORTANT NEWS.—At a recent meeting in London, one of the principal members of the Chovevei Zion, is reported to have said that he "was not at liberty to make public an important fact which had transpired at the recent meeting in Paris, but he could state that the Chovevei Zion had now achieved a success so great that there existed no longer any obstacle to peopling the land which the Association had bought in Palestine."

THE CHIEF RABBI IN CAMBRIDGE.—The Chief Rabbi paid a pastoral visit to Cambridge recently, and took part in the Synagogue services. The services are conducted entirely by Jewish students of the University, as there is no resident minister. It is interesting to see Jews in that seat of learning faithfully clinging to the profession of their ancestral religion. We are thankful to God for the many students in our universities and colleges who are not ashamed of confessing Christ before

men; but are there not many more who might take hold of the skirts of these Jewish undergraduates?

INTERESTING JEWISH BAPTISM.—Very recently a Jewish merchant, temporarily residing at a West End hotel, expressed to Christian friends his desire to become a Christian. He was directed to Mr. D. Oppenheim, of the London City Mission, who satisfied himself as to his convictions and motives, and introduced him to Rev. J. B. Barraclough, vicar of St. Thomas', Lambeth, who, after careful examination and prayer, had the privilege, on October 23, of admitting him into the Christian Church by baptism. It may be mentioned, as an exceptional experience in Jewish mission work, that instead of needing temporal relief the convert presented, as a thankoffering to God, £5 to Mr. Barraclough for the poor of his parish, and £5 to Mr. Oppenheim for needy Jews in East London. Mr. Oppenheim is a Jew by birth, and was brought to the truth in Palestine Place.

A LITTLE WANDERING JEWESS.—A little Polish Jewess, by name Pearl Landau, recently completed a remarkable journey to Liverpool. One of our poorer Polish co-religionists in Liverpool sought the assistance of Mr. W. H. Mills, the manager of Messrs. Bywater, Tanqueray, and Co., emigration, steamship, and railway agents in that city, to get her little sister Pearl over from Poland. The woman was too poor to either go for the girl herself or pay for some one to accompany her. Mr. Mills, therefore, got one of Messrs. Bywater, Tanqueray's parcel labels, and wrote on it in two or three languages the following:—"To the railway officials. Please forward this girl on to Hamburg," giving the address of their agents, and also their Liverpool address. The success of the experiment was very doubtful, as the girl was only ten years old, could not speak anything but her own language, the journey was a long one—hundreds of miles overland before Hamburg was reached—and for days and nights the little traveller would have to depend upon the goodness, and, in some cases, the charity of people who were not only strangers but aliens. Human feeling and sympathy, however, shielded the little Polish Jewess, and much to the surprise of Mr. Mills himself, the child was brought to 23, Water-street, the other day, with the parcel label tied to her arm. The little girl travelled from Poland to Germany, thence by boat to Grimsby, finally reaching the Central Station, Liverpool. It took about a week from the time the child's parents put her on the railway for her to reach Liverpool, and at no part of the journey was the label removed from her arm. The child was handed over to her married sister in no way the worse for her remarkable journey.

SAD WANDERERS.—Thirty-five Russian Jews arrived at Boston (Lincolnshire) in a more or less destitute condition. They were, in the first instance, expelled from Russia, and travelled to Egypt, and were there sent to Alexandria, from which port they were despatched by a local committee in a cotton vessel, the *Palatin*, to Boston. They were received by Mrs. L. Szapira, who provided them with food and clothing. One family possessed sufficient money to proceed to America, but the rest were totally destitute, and in accordance with their wish were forwarded to London. One woman is left with seven children, her husband having remained in Alexandria; and a girl sustained a fractured arm on the voyage. There was practically no accommodation for the party on the vessel, and many of them slept among the ship's coal supply *en route*. It will be thus seen that, although the condition of Jews in Russia is more promising, there are many who are still the victims of a former Reign of Terror.

ERRATA.—A correspondent draws attention to two mistakes made in the 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. C. 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.

## JEWISH MISSIONARY NEWS.

Mrs. BAERYTZ continues to carry on her blessed work in arousing careless and sleepy Christians. She lately conducted a remarkable mission in Glasgow. Hundreds flocked to hear her, and often the church was not large enough to hold them all. Overflow meetings had to be held. Numbers decided for Christ, and an interesting feature was the fact that many Christians were stirred up to seek, by God's grace, a higher level of Christian walk and conversation. Mrs. Baerytz is a Christian Jewess, she is a practical commentary of the well-known prophecy, "Ye shall be named the priest of the Lord." May God continue to bless her in her glorious work.

HEBREW CHRISTIAN TESTIMONY FOR ISRAEL.—This work is carried on by two devoted Hebrew Christian men of God, Revs. D. Barou and C. A. Schönberger. Their work is carried on wherever God calls them to labour: they devote themselves to the difficult task of reaching the Jews in the West End of London, of preaching in Scotland, Ireland, and Hungary, and have now taken large mission premises in Whitechapel, which will form the headquarters of their work. They have also made arrangements that, during their absence on missionary journeys, the work shall not be interrupted. We would invite those who wish to know more of their work to write for an interesting little book, entitled, *A Record and a Testimony*, to be obtained at 23, Grove-road, Highgate-road, London, N.W.

MR. RABINOWITCH continues to carry on his important work for God in Russia. He and his sons have visited various parts of that great empire where Jews are mostly to be found, and he had many opportunities of preaching Christ to his brethren. Besides travelling about, his house is a grand centre of mission work. He says that, when at home, he is almost daily preaching in his own house, and Jews come to hear him from various parts of Russia. They are orthodox Jews wishing to acquaint themselves with the truth in the Gospel and find out how much it corresponds with the teachings of Moses and the prophets. This he calls the most difficult part of his labour amongst Jews.

OUR RESPONSIBILITY TOWARDS ISRAEL.—A Jewish missionary relates the following incident: A short time ago I asked a gentleman in the north of England whether he took any interest in Jewish missions. "No," he replied, "nor am I likely ever to give a penny towards the Jews, I was only swindled by a Jew last week." "Had you often met that Jew?" I asked. "Oh, yes, we often had dealings together, and while I was off my guard he took me in." "I presume you met together for business?" "Yes," he replied. "And" I continued, "I suppose you often discussed, besides business, the weather and politics, but you call yourself a Christian, did you ever tell your Jewish friend about Jesus?" The gentleman was now silent, merely confessing that he had never done so. "Then," said the missionary boldly, "are you not yourself to blame for it? If he swindled you his ancestors gave the Gospel to yours, otherwise you would, perhaps, have been just as bad." How often do professing Christians forget their duty to the Jew, and neglect many valuable opportunities which God puts in their way.

EDUCATED JEWS AND THE GOSPEL.—We recently drew attention to some interesting utterances by Jews in regard to Christ and His teaching. One of the Jewish critics was the very able and learned Mr. C. G. Montefiore. His article in the *Jewish Quarterly*, on "The Religious Value of the Fourth Gospel," has produced a very interesting reply from that great scholar the Rev. J. J. Lias, in that valuable quarterly paper *Jews and Christians*. Mr. Montefiore had evidently studied the question from the fashionable tone of the Higher Critics, but Mr. Lias is able to reply to all his strictures. He thus refers to the use, or rather, abuse of the Higher Criticism. He says Mr. Montefiore has been "induced to break up the whole of the perfect chrysolite of Christian doctrine

into fragments, has smothered it under a heap of rubbish, mis-called scientific criticism." We need not be much surprised if educated Jews look askance at the Gospels; they treat their own Old Testament Scriptures in no better way.

## PALESTINE AND COLONIZATION NEWS.

It has been said that the Jews will never settle to the cultivation of the land; this, however, has been proved to be incorrect. Many of the Jews of Russia and Hungary are agriculturists, and it is a common sight in Palestine to see Jews at work in the fields. Dr. Anderson, who took up the work of Medical Missionary in Galilee in 1893, sends the following interesting account of the country, the Mission, and its needs:—"I am expected to work not only in the remarkable town of Safed, but also, as much as possible, in the neighbouring colonies and settlements. Of these there are already a goodly number within easy reach of Safed—viz., Rosh Pineh, Geshur Kayordan, Mishmar Kayordan, Yesood Ramaalah, Ain Zeitun, and Mahanaim. The last two are practically one colony. Besides these regular colonies eight or ten separate tracts of land of varying size have been bought by Israelites in various parts of Galilee. At the present time Jews are not allowed to acquire fresh property in Palestine. This regulation, however, will most likely ere long be done away, when, undoubtedly, much more land will be bought up.

WHY DO JEWS LIVE LONGER THAN GENTILES.—We have a very telling reply in a Government Report with regard to the tenement houses in New York. We cull this paragraph from the *Jewish Chronicle*. "With an average density of 57.2—i.e., an average of 57.2 tenants to the house—the highest in the city, the death rate in the Tenth Ward is 17.14. This means that, while the Tenth Ward is first in the list of density of population in its tenement houses, it ranks twenty-second among the wards in its death-rate, there being but two wards (the Third and Twenty-fourth), with a lower rate. While other factors may tend slightly to affect this, it is in the main due to the nationality of its population, which is largely composed of Hebrews. These people are a hardy, long-lived race, nor is the cause of their wonderful vitality difficult to find. The precepts of their religion afford one of the best sanitary codes in existence, and these precepts are religiously observed. Moreover, the Hebrews are an abstemious race in the use of alcoholic beverages. It is safe to say that since the time of the settlement of Palestine by the Hebrews until a recent period, the Hebrew has been the only race on earth which has been guarded to a considerable extent by sanitary laws, and we obtain thus some idea as to the reason why the race has developed such phenomenal strength. The history of the great epidemics during the Middle Ages shows that the inhabitants of Hebrew quarters in towns were singularly exempt from contagion. This was remarkable during the outbreak of the plague in France in the Twelfth Century, and during the prevalence of the so-called 'black death' in England. The low death-rate in the Tenth Ward was therefore to have been expected. The rules of life which orthodox Hebrews so unflinchingly obey, as laid down in the Mosaic Law—which seems to be full of the most vexatiously minute regulations—are designed to maintain health. These rules are applied to the daily life of the individuals as no other sanitary laws can be. Alcoholic liquors at certain times are absolutely forbidden. Food must be cooked properly, and hence avenues through which the germs of disease may enter are destroyed. Meat must be 'kosher,' and this means that it must be perfectly healthy. Personal cleanliness at times is strictly compelled, and at least one day in the week the habitation must be thoroughly cleaned."

THE Rev. A. Ben Olieh with his wife, two daughters, and two little ones, returned to Jerusalem and resumed their mission work among the Jews there. Mrs. Ben Olieh writes that they

were heartily welcomed by many Jews and others both in Jaffa and Jerusalem. The joy of one of the converts at seeing them again seemed unbounded, while others brought flowers to emphasise their welcome. The new mission house is on the Jaffa road near the hotels, a much better location, she says, than formerly.

SIR MOSES MONTEFIORE may be called one of the pioneers of Zionism. Not only did he make the journey himself again and again to the Holy Land, but he also bought land, outside Jerusalem, quite close to the New Jerusalem railway station. He was probably the first Jew to own land in Palestine since the Jewish dispersion. But in spite of his personal example and great influence, coupled with his immense wealth, which he most unstintingly lavished upon his countrymen, he failed utterly to arouse any true interest in Zion, and its regeneration by Jewish colonization. But what one of the greatest of modern Jews failed to do, a few poor Jewish tailors in the East End of London succeeded in doing. Such is our God. He always loves to work by paradoxes.

It is reported that the Jews of Constantinople are manifesting great interest in Gospel and New Testament work.

It is stated that there are 75,000 Jews in Persia, and that they are openly listening to the Gospel, one of their rabbis allowing Rev. Dr. Bruce to preach in his synagogue.

THREE HUNDRED AND EIGHTEEN Jewish girls are now attending the mission school in Bucharest.

THE Acre-Haifa-Damascus Railway, Mr. J. R. Pilling in a letter to the *Jewish Chronicle* states: "Our council have just resumed the construction of our railway, and we are hopeful of opening the section between Haifa and the River Jordan by June next."

## LIGHT ON BIBLE DIFFICULTIES.

"A Lodge in a Garden of Cucumbers."—Isa. i. 8. MUCH light is thrown on Eastern customs and manners by a visit to the Holy Land. For it can never be too strongly emphasized that Eastern customs are so different to those of Western lands. The full force of such a passage as the above can therefore never be realised until the Eastern customs are fully recognised. Now, what is this "lodge," and why is Israel compared with it? Let me take you to an Eastern village, and we will soon have this passage fully explained. It is harvest time, and you notice nearly all the villagers, men, women, and children, going out into the fields. Some fields are a considerable distance from the village, the owners will therefore not be able to return each night, and go out by day. They will have to spend perhaps three or four weeks in those fields. The farmer will therefore pitch a tent, in which he and his family will live. But close by he has a field with onions or cucumbers—both very cheap and common things in Palestine. He therefore puts one of his slaves to guard that field. The slave has no tent, and needs none. He cuts a few long branches from the nearest trees, he fixes four of them in the ground, and then covers the top with brushwood, or some coarse straw matting. This is the lodge. It affords no protection from cold, or wind, or rain, but he knows he will need no protection from the stormy elements, for it never rains in Palestine during harvest. They can always reckon for an unbroken spell of fine weather without a drop of rain from the end of April until October. He only needs protection from the sun's burning rays. Here he keeps guard for several weeks, until all has been safely taken in. When the season of harvest is over, the tent is taken home, but the lodge is left. The storms of autumn and winter soon play havoc with the frail summer hut, pulling it to pieces, and leaving it an utter picture of desolation and misery. And this is just the idea Isaiah wishes to convey. Israel, without God, is like a lodge left to its fate, and blown to pieces by the first autumn winds. What more striking figure could the inspired prophet have used to represent creation without God?

## "THE EUSTACE MAXWELL MEMORIAL FUND."

SINCE we briefly announced in a former number the death of Mr. Eustace G. D. Maxwell, of Pembroke College, Cambridge, we have heard with unfeigned gratitude of the proposal, emanating from some of his personal friends, to perpetuate the memory of this young servant of Christ by raising a fund to provide the stipend of a Medical Missionary. Particulars will be best gleaned from the following letter from Eustace's father, the Rev. D. A. Maxwell, M.A., Vicar of St. Silas', Handsworth, Birmingham, which has been printed, and sent to those who had expressed their sympathy with him in his terrible bereavement:—

"It is intensely gratifying to us to learn, from more than one quarter, that there is a desire on the part of many to perpetuate the memory of our dear boy. It has come to our knowledge that various proposals have been made with this object in view, but our sanction has been asked for one which so entirely commends itself to us that we unhesitatingly lay it before Eustace's friends.

"It may not be generally known that he had dedicated himself to Medical Mission Work, and it was the Palestine Exhibition, held in Birmingham in the Spring of 1894, that specially drew out his heart towards God's ancient people Israel.

"The proposal made is that the gap caused by his sudden Home-call should immediately be filled by one qualified to take his place, and that he be a *Medical Missionary* if possible; and it has been suggested that it should be under the London Society for Promoting Christianity amongst the Jews, with which he hoped some day to be connected. How he would rejoice were he to know that his call up Higher was the means used by God for hastening on that work, to accomplish which there may be so little time left before the Lord returns!

"All friends to whom this suggestion commends itself are invited to contribute *annually* sums varying in amount from *one shilling to one pound*. Our friend Mr. ARTHUR MERCER, 25, Lingfield Road, Wimbledon, has kindly consented to act as Treasurer, and all subscriptions may be sent to him at the above address. Cheques and Postal Orders should be crossed, London and South Western Bank, Wimbledon Common Branch, where an account will be opened for the "Eustace Maxwell Memorial Fund." The total amount received for the above object will be handed over to the London Jews' Society early in March every year, and Mr. Mercer will be happy to receive subscriptions for the current year."

Subscriptions may also be sent to the Secretaries of the Society, 16, Lincoln's Inn Fields, W.C.

We cannot help seeing in the above the good hand of our God. It is known to some of our readers that the Committee have been taking steps to strengthen the Damascus Mission by the establishment of a Medical Department, and the appointment of an earnest, spiritually-minded, duly-qualified

Medical Missionary. The Irish Auxiliary, the Society for Promoting Christian Knowledge, and numerous individual friends, have very kindly promised help for a term of years.

This support would have enabled the Committee to rent a house for the doctor, to open a Dispensary, to employ a dispenser, to purchase the necessary drugs, and to meet other incidental expenses, but it would not have been sufficient to cover the doctor's stipend as well. Consequently, it was desired to secure the *gratuitous* services of a Medical Missionary. Thus the proposal to establish this "*Eustace Maxwell Memorial Fund*" comes most providentially and opportunely, and if the appeal is responded to, the appointment of a Medical Missionary for Damascus will soon be an accomplished fact.

It may be interesting to mention that Eustace Maxwell had the needs of Damascus principally in his mind when he resolved to dedicate himself to Medical Missionary work.

It needs few words from us to commend the proposal to the notice of friends and lovers of Israel. The fact that Eustace Maxwell hoped to have joined the Missionary ranks of the Society whose welfare they have at heart, and that it is now sought to obtain a "substitute" Missionary in his place—who will, so to speak, be "baptized for the dead"—will, we feel sure, lead many to respond to the appeal now being made.

We understand that a brief Memoir of the bright young Christian, lost to us prematurely, is being prepared by his mother, and will shortly be published. We cannot doubt that all who knew and loved him, and many to whom his name and character have only become known since his sudden and lamented death, will gladly read such particulars as may be given of his short but interesting career. It is intended that all profits from the sale of the Memoir shall be devoted to the "Eustace Maxwell Memorial Fund," and we cannot but hope that it may have a wide circulation.—*Jewish Missionary Intelligence*.

LEPERS UNDER THE LANTERN.—A large audience assembled in the Alexandra Hall, Blackheath, recently, to hear a Lime-light Lecture on the work of the Mission to Lepers, by Mr. John Jackson, the Hon. Secretary for London and District. Dr. R. McKilliam, who presided, emphasized the claim those working among the lepers have on our sympathy and our prayers, owing to the risk of contagion and the painful nature of daily contact with these afflicted people. As photographic groups of lepers and views of the various asylums of the Mission were shown on the sheet and described by the lecturer, the audience were moved to a deep feeling of pity for the sufferers. But the story, while dark in many aspects, was relieved by cheering instances of what the Gospel of Christ is doing for those apart from its message of cleansing and life, and who are *literally* "without hope." The description of a leper communion, when 167 Christian lepers remembered their Saviour's redeeming death, of a leper baptism, when old Sukku, a former heathen priest and demon-worshipper declared his faith in Jesus, the life-story of Dyanoney, the leper woman, the account of Miss Mary Reed's noble consecration of her life to the service of Christ among the lepers after she had herself contracted the disease, of the wonderful blessing attending her labours, these and many other interesting items made up a record more cheering than saddening, in spite of the terrible sufferings of the poor lepers. We understand that Mr. Jackson has

still some open dates this season on which he would be pleased to deliver this lecture. His address is—The Mission to Lepers, 186, Aldersgate Street, E.C. Readers of THE MORNING STAR will be glad to know that a number of copies of the Magazine have been forwarded to Christian lepers, many of whom are waiting longingly for our Lord.

## THANKSGIVING MEETINGS, 1895.

WE have very much pleasure in directing attention to the following, which has been addressed to us by the editor of *The Christian*, and in asking the readers of THE MORNING STAR to pray that the blessing of our God may signally rest upon the meeting.

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it." (Psalm lxxxix. 10.)

"Whereby are given unto us exceeding great and precious promises." (2 Peter i. 4.)

"For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us." (2 Cor. i. 20.)

Conveners:—Reginald Radcliffe, Kinnaird, James E. Mathieson, George Williams, Martin Hope Sutton, R. C. Morgan.

12, Paternoster Buildings, E.C.

April 6, 1895.

DEAR SIR,—The conveners of the Thanksgiving Meetings held in the Great Assembly Hall in April last year have been requested by prominent Christian workers to convene similar gatherings this year. With great pleasure, therefore, we invite all Christians to come together at the Great Assembly Hall, Mile End Road (which will again be kindly lent by Mr. F. N. Charrington), on Wednesday, May 1; the meetings to commence at eleven, three, and seven. We feel assured that you will do all you can to encourage and secure the presence and co-operation of your workers and all those interested in the furtherance of the Redeemer's kingdom, and we hope to hear, on enclosed card, of the probability of your own attendance at one or more of the meetings. We shall have pleasure in sending you, in due course, a supply of handbills and tickets for distribution. Further information as to arrangements will be published shortly. In the meantime we earnestly entreat your fellowship in prayer that a warm and generous spirit of thankfulness and praise to our heavenly Father for what He has done in the past may be evoked in all His children, and that we all may be united in fervent and expectant desire for the revival and extension of the work of God.—Yours very truly, on behalf of the conveners,

R. C. MORGAN.

## SING HALLELUJAH!

Sing, sing hallelujahs  
Sing praise unto God;  
For Jesus hath loved us,  
Redeemed us by blood.  
To Him be the glory,  
Let Him be adored  
Shout loud hallelujahs  
To Jesus our Lord.

See darkness is passing,  
The bright star of morn  
Proclaims the dark night-hours  
Are fading to dawn.  
Then sing of His coming,  
Who heralds the light;  
Of glory unclouded,  
By shadow or night.

Soon Home and its wonders  
Our eyes shall behold,  
Its bright gem-like glories,  
Its pathways of gold.  
But best of all glories,  
We ever shall share;  
Our glorious Redeemer,  
Himself will be there.

TREVOR FRANCIS.

## TIDINGS FROM AFAR.

Hamilton, Ontario,  
March 25, 1895.

DEAR SIR,—Many thanks for the copies of THE MORNING STAR, which I trust I shall be guided in placing judiciously.

My husband and myself pray continually for the success of the paper, feeling that it supplies a long-felt need, and that even amongst those who have long been professedly looking for the Lord's Coming, it is most desirable to be occupied with the hope, while nothing exceeds the joy of making the truth known to those who hitherto have overlooked it.

For myself, ever since I was led early in the year 1861 to watch for His appearing, instead of waiting for death, I have experienced as great joy in seeing a believer grasp the blessed hope as in being used to the conversion of a soul. Now the God of the hope fill you (editor and publisher) with all joy and peace in believing, that ye may abound in the hope in the power of the Holy Spirit.

Sincerely yours,  
E. P. O.

## OBITUARY.

## NATHANIEL STARKEY.

At Malvern Link, at the age of 73, this servant of God (whose face was so long specially familiar on the Mark Lane Corn Exchange, at Hackney, and Clacton-on-Sea), departed on the 18th March, 1895, to be with his Lord.

Having long enjoyed his friendship and for two years served under him, I should like to record my sense of the value of his Christian character.

Though in many points agreeing to differ, yet we shared that blessed hope of the Lord's second coming for and with His saints.

Nearly throughout his long business career, he, at practically his entire cost, maintained a place of worship at Hackney where he himself expounded premillennial truths, and that too, in days of less enlightenment than the present: many also were the Lord's poor—specially widows—whom he similarly supported.

Stationed at a branch establishment, where I did not see him daily, it was always real joy to look forward to his coming, and to the true fellowship we should then have on subjects dear to our hearts.

His life—even to his employees—truly manifested what, would to God more others did!—business second, Christ first.

Amongst his many writings perhaps "Things which must shortly come to pass" (Elliot Stock) is his best known work: his generation has been conspicuous in Christian service, Mrs. F. Stanley Arnot being his niece.

Had he not so experimentally lived out 1 John iii. 17, perhaps his latter days might have been more affluent—but he was not one of those of whom it is written "They have received their reward" (Matt. vi. 5, B. V.), preferring here to "ignore himself," his mind being more centred on that "henceforth" when he who so "loved His appearing" will truly receive "that crown of righteousness."

O that in these last days the Church of God might possess more like him, in thus testifying to the world by the actions of their lives, more practically than by their mere preaching, their assurance of their Lord's return.

ARTHUR J. F. GIBBONS.

So great is the fall of wages in skilled labour within the Pale of Settlement in Russia amongst the Jews, owing to their forced over-crowding, that in many cases the earnings of the artisan do not exceed 3s. per week.

In Wilna 74 per cent. of the blacksmiths are Jews, while Jewish implement-makers average 53 per cent., and Jewish tilers 100 per cent. Nor do they refuse to work, however hard the work, or however low the wages may be.

Within that province there are 20,000 first-rate Jewish cabinet-makers. Wages run as low as two roubles per week, while women and children receive for their labour only 50 or 75 kopecks—less than 1s. 6d. per week.

## PUBLICATION ANNOUNCEMENTS.

WE are thankful to those friends who have helped us to circulate the magazine in various directions. We are pleased to say that quite a number of parcels of fifty assorted copies, according to our notice last month, have been supplied, and we have had the satisfaction of sending these parcels to congregations at Bournemouth, Bath, Durham, Rotherhithe, Warwick, Chapel-en-le-Frith, Shotley Bridge, Lancaster, Exeter, Bristol, Leeds, and to about twenty other places, to which they were taken by individuals for circulation. One generous helper has taken no less than 1,200 for circulation around Clifton, and our heart's desire is, that God may abundantly bless this effort to circulate the blessed truth of the Lord's return in that district.

We feel quite certain many would be glad to send further parcels if it were known how gladly they were received. As many may not have seen the notice in the March issue we give it again in this.

A friend suggests that subscribers should be invited to purchase 50 copies, say, of the three numbers of the present year, and present them to any minister, with a request that they should be distributed amongst the members of his church.

We propose to supply these parcels of 50 ASSORTED FOR 4s., and will send them carriage paid to any address that may be given. We shall be glad to notify from time to time how this proposition is taken up. We feel persuaded many readers of THE MORNING STAR know of congregations in which the paper will be very acceptable.

In reply to some friends we say that we should be glad to supply the numbers for 3s. 6d., when not carriage paid.

We greatly regret that the other proposal to send ten thousand copies to India has not to this date met with any further response. We feel certain many earnest Christian men and women do not know how India is flooded with unsound literature. Books calling into question our most holy faith are scattered by thousands amongst the educated natives, and our sincere desire is to be able to place THE MORNING STAR into the hands of some amongst the millions of that land. *Who will help?*

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.

## OUR FIRST VOLUME.

In consequence of the great expense now incurred in reprinting the back numbers of this paper to complete more volumes for 1894 we are obliged to somewhat increase the prices of the same, which in future will be as under:

Cloth, plain edges ... 2s. 6d., parcel post 2s. 10d.  
Superior edition, gilt edges, 3s. 6d., " " 3s. 10d.  
For postage abroad, an extra 6d. must be sent.

REV. ISIDON HARRIS, a very popular young Rabbi, in an article in a recent number of the *Ecclesiastical Gazette*, shows that the Rabbis not only taught the dignity of labour, but practiced what they preached. Here are his words: "The Talmud abounds in passages which assert the dignity of honest labour. 'Love labour' was the maxim of Shemajah, the teacher of Hillel, a contemporary of Christ. The frequent advice of Paul to acquire independence by the labour of one's hands is just the kind of advice to be found on the lips of the Rabbis. Rather treat the Sabbath day, they say, as a working day, or flay a carcass in the streets, than be dependent upon others. 'There is no trade which the world can spare; happy is he who has had in his parents the pattern of a business of superior character.' Let there come seven years of famine, they will not force their way in at the workman's door.' What gives force to these observations is the fact that most of the Jewish sages followed secular pursuits, even menial ones, rather than make a profession of teaching, which they called 'converting the law into a spade to dig with.' They were shoemakers, tailors, stonemasons, bakers, perfumers, gravediggers, fishermen, wood-cutters, leather-dressers, smiths, potters, embroiderers, dyers, carpenters, thread-makers, and needle-makers. It was, therefore, quite in accordance with Rabbinical custom that Paul, though a student of the law, understood a trade. The Talmud gives an account of a famous synagogue at Alexandria where the various trades sat apart according to their guilds: 'the workers in gold and in silver, the nail and needlesmiths, the coppersmiths and the weavers had each their proper station and seats; and if a poor craftsman came in, he seated himself among his fellow-workmen, who maintained him until he obtained employment.'"

## DONATIONS.

## "ISRAEL SUNLIGHT" FUND.

See THE MORNING STAR, January, 1895.

Those friends who may still desire to contribute to this fund, or to communicate in any way in reference thereto, are requested in future to address their letters to Mr. CHARLES J. G. HENSMAN, Inglewood, 7, Hainthorpe Road, West Norwood, London, who has kindly consented to act as Hon. Secretary in the matter.

Miss B., Beyrout, Syria ... ..	£ s. d.
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(for Zanzibar) ... ..	0 3 0
C., Harrogate ... ..	0 3 2
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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.

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## "THE COMING OF THE LORD DRAWETH NIGH."

"This, I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world (kosmos) passeth away."—1 Cor. vii. 29-31.

WE do not know the date of our Lord's descent into the air; we have no Scripture to tell us when the shout of our GREAT CAPTAIN is to fall upon the ear of His waiting church; but we are certain that the TIME IS SHORT, yea, *very short*. Think then how such words as those given as the Spirit's message to us this month, should thrill our hearts and sanctify our lives. Just consider their import. The holiest ties of the present time arrangement, ties between Christian men and women, not only sanctioned but framed by God, must *now* be held so lightly that, saints watching for their coming Lord, shall be rejoicingly willing to have their *earthly* union come to an end at any moment. Loving hearts truly joined in Christ need not fear that they shall be separated in any painful sense. IT IS NOT THAT; it is only that the scheme of the present kosmos is all to be changed. The earthly condition of

things may be altered in a moment, but though "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. xxiii. 30), there is no proof that those who know true spiritual union in Christ here are likely to know less of it in the glory. Rather will the friendship be closer, the love stronger and truer, and the bliss of it all far beyond what we can conceive. Here, in our earth-time, love and friendship *may* be interrupted; misunderstandings may arise, division, separation, even in spiritual things, may result; but lo! HE IS AT HAND, and in the twinkling of an eye all shall be changed. We shall see Him as He is and one another, and all saints in the light of His blessed face.

"AND they that weep as though they wept not." Yes, dry your eyes. The weeping time is so short that it is hardly worth while to sorrow. The trial of the moment is about to melt away in the warm glow of the glory of His presence. Dear sorrowing child of God, what if the tear dropping on that sorrow-drawn cheek of yours should indeed be the last you will ever shed, and what if His blessed hand should wipe it off, for our God is about to "wipe away" all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

"AND they that rejoice as though they rejoiced not." Even so; for the happiest, holiest moment we have ever had is not to be compared with what is in store for us. There may be among the readers of this paper young glad hearts to whom earth hitherto has brought but little sorrow, and such may be in love with earthly brightness, not knowing yet that if our Lord should still delay to come, the best wine that earth can give *must fail* and turn sour, and the best of earth's glad mornings go on to its evening of darkness and sorrow. To such, perhaps, it may be almost a regret to believe that the coming of their Lord draweth nigh. Why should it? Our Lord grudges us no real, true, innocent joy, even if it be only earthly in its nature. *But* He has something far better. Let the young and the merry-hearted but think this, that when He does come He will satisfy our hearts in a measure so far above everything we have yet known that we shall wonder that we ever could have been satisfied before; wonder at the little hearts and little capacities we must have had in the old world time. If

it be true that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," it is no less true that the pleasures and comforts and blessings of this present time are nothing in comparison to the "fulness of joy in His presence," when He begins to "shew us the path of life." (Psa. xvi. 11.)

"AND they that buy as though they possessed not." "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow." (James iv. 13, 14.) *To-morrow* He may be here; and all the merchandise of earth seems poor enough. The time is far too short to hold with a tight grasp (for that is the force of the word possess) anything that can be purchased with the coin of earth. Buy the truth; hold fast the faith; and if it is needed that ye buy anything of this earth's store, let your fingers hold it *so lightly* that when your Lord comes it may slip from them very easily and never be missed. Better still, let us count nothing we can buy here our own in such a sense that it gives us much anxiety to retain our hold of it. Moment by moment let *all* we have be laid at Jesu's feet. So shall we be able also "to use the world as not abusing it." That is to furnish ourselves with the things of this present world only to the extent that is really needful—not to furnish ourselves with overmuch. In the light of our Lord's near and speedy advent, this is a bit of Holy Ghost teaching that every Christian would do well to ponder. Whether the store be little or great, the question is, *is it needful* in the light of the great and rapidly approaching change? What I eat, what I drink, what I clothe myself with, what I buy, what I possess, is it necessary for the life of a child of God, and does it please and glorify my Father? There is vastly more than at first sight appears in the doctrine of the Lord's advent. It bears within it a call to the church of God to return to a simpler life than that which we fear most Christians are living. In our habits of life we cannot be too simple. What have we to do with worldly fashions and ways on the very eve of our Lord's return?

A GREAT revival, such as many of God's children are longing and hoping for, would, if given to us in the grace of

God, have to work many changes. Are we ready to accept such? The three great thanksgiving and prayer meetings, held in Mr. Charrington's great Assembly Hall on the first day of this month, shows, without doubt, that large numbers of Christians are thirsting for greater spiritual blessing and power. The large hall was nearly filled at both morning and afternoon meetings, and crowded in the evening. There was spiritual power in all the meetings, and an ardent expectation of greater things to follow. It was refreshing to hear speaker after speaker, while praising God for the blessings of 1859-60, declare that what was needed for spiritual manifestation in the church of God today was a *to-day's* touch with the Lord of life and power. The church cannot live upon past experience, however blessed. What it needs is the present fulness of the Holy Ghost, received through present abiding contact with her living and life-giving Head. The true church of God carries her credentials, and the proof that *she is the true church* only when the life of Christ Himself is seen in her. We may be able to point to a GLORIOUS PAST, but if we cannot challenge observation to a GLORIOUS PRESENT, we have no right to expect men to acknowledge that we are, in deed and in truth, the church of the living God.

In all else, Rome can beat us, but she cannot show, and never did show, real Holy Ghost power. Speaking of Rome, a correspondent, referring to the paragraph by Mr. Piffard on page 74 of our April number, draws attention to a paragraph in a recent number of the *Jewish World*, entitled, "The Jews in Austria," from which it appears that the Pope, instead of approving what the *inferior clergy* have done in taking sides with the "Christian Socialists," has sent a note to the Nuncio at Vienna asking him to convene a meeting of the chiefs of the Anti-Semitic movement, and to require them to sign an engagement to be entirely submissive to the episcopal authorities who are opposed to the anti-Jewish agitation, and hired to the Christian Socialists. A similar paragraph appears, our correspondent says, in the *Jewish Chronicle*. It is never safe, however, to trust to appearances, especially when they present themselves from the hand of Rome. Her tactics are never straightforward. That she is bound to occupy a supreme place for a brief space as the apostate church in the governmental affairs of men is clearly taught in the prophetic Word (Rev. xvii.); and as coming changes in the kingdoms of the Roman earth are evidently to depend to a great extent on democratic influence, we may be well assured that Rome will do what she can to accommodate herself to the people *till she has them well in*

*hand*. The hope of the Church of Rome is not the coming of the Lord to interfere in mundane affairs, but that of herself wielding the sceptre of universal empire at whatever cost. She has ever sat as queen, the concubine of many lords. To Him who is King of kings she never gave a virgin heart, and she cannot, like His true bride, look forward with pleasure to His coming.

IN an essay recently published (Elliot Stock) on "A FUTURE ROMAN EMPIRE," Mr. G. E. Farmer proposes as "a possible result and solution of some modern political and economic problems" the formation of a NEW GREAT FEDERATION, to include the United Kingdom, Holland, France, Switzerland, Spain, and Portugal, Austro-Hungary, and the rest of South-Eastern Europe, with Asiatic Turkey, Egypt, and the whole north coast of Africa. The writer is convinced that the policy he proposes would tend to the establishment of a *pax Romana*, to the moral and material amelioration of the federated nations and to the promotion of greater unity in Christendom. He thinks that the "working out of events" will bring this about. Thus it is that events written down in the sure word of prophecy forecast themselves in the minds of men who would never dream of consulting the Word of God or ascribe to the hand of our God this ordering of events. In one way and another such expressions of thought will take shape in the minds of our statesmen, and something like the proposed great federation become by and by matter of history. It is ours to see behind it all the mind of the Lord our God. More blessed still, it is ours to know that as such things are increasingly proving the truth of His Word, that our beloved Saviour is at hand, yea, even at the very door.

WE have again to praise God for continued progress, and for the many cheering letters which are sent to us from all quarters. From NAZARETH one writes: "I cannot tell you with what interest THE MORNING STAR is read here. Twelve copies which reached us a few days ago I at once passed on to our native pastor and others who can read English." Another friend says, "What the joy and delight of your little magazine has been to me I cannot in words express. It is as if a new sunbeam had opened a way for me to see into Heaven, and I SEE THE KING making ready. I have in every earthly way a very trying lonely life—neither friend, home, nor means; but you would never guess how the once sad prospect has faded away in the precious knowledge of the coming Saviour."

Another, writing from Scotland, says: "I wish I could express all that THE

MORNING STAR has been to me. Put into my hands in June, 1894, in an obscure country village, it has brought light and joy to me ever since. I at once got the back numbers and began showing it to others, and have sent copies to a far Eastern land with earnest prayer that God may bless it. A Christian for many years, I confess with shame that the second coming of our Lord was not a subject of interest to me. I was brought up to believe that all prophecy was to be interpreted of the church in a spiritualised way, and if I ever happened to speak of the second advent to Christian friends, I was told that they 'never meddled with such matters.' I have lived in many towns, but never heard a sermon on the second advent. But now, thank God, I have been led, through the pages of THE MORNING STAR, to search my Bible, 'to love and pray for our Lord's beloved Israel, to redeem the time and be found watching for my Lord's coming.'"

FROM Ireland we are cheered by the following: "When THE MORNING STAR was in its beginning, I saw it advertised and ordered a first copy. I was so delighted with this that I at once ordered two dozen a month for a year, giving away twenty-three to selected readers, so that I might thereby arouse some interest in the second coming of Christ. I sent one to a clergyman who replied, 'It will be millions of years before He comes!' After reading THE MORNING STAR, however, for five months he said that I had almost converted him! At the end of the year I began to find that my little effort was producing good fruit. A number of my readers began to catch the spirit and to spread the truth broadcast. One sent copies to friends 100 miles distant. From this I judged that my mission, so far as the twenty-three were concerned, had been fulfilled, and I now asked each of them to order copies for themselves, and I think it will cheer you to know that more than half of them have done so; and I am not without faith that I shall soon get many more readers. I am praying that there may soon be a million copies circulated a month! Why not, if the coming of our blessed Lord should not prevent its further spread?"

FROM Paurūti, India, Miss Reade writes: "I think you will be interested in the following little incident in connection with THE MORNING STAR. I was lately staying at Bombay at the Temperance Hotel, the proprietor of which is an earnest worker among soldiers and sailors. Meeting a Christian sailor on the stairway, I gave him a copy of your paper (having nothing else with me),

though a little loth to part with it, as I get only one copy from my friend, Miss Crawford, of Bethany, and I am anxious to keep mine for binding for the library. To my great joy, however, two days after, in answering a knock at my door, I found two sailors with beaming faces waiting to thank me for THE MORNING STAR, and asking where they could get it. 'It is indeed a good month's food,' they said. I enclose their addresses in the hope that some one may wish to keep them supplied."

WE publish these scraps of letters not boastfully, but in the spirit of continued praise to God, and that our readers may see that the interest does not in the least degree flag, and that seeing this they may add their praises to ours. Happening to mention the above incident to a lady interested in the spread of our Gospel of the Coming, she at once begged for the privilege of sending papers to the sailors, so that when Miss Reade gets her next paper from Bethany she will be glad to find that this need is supplied. But what a pity that a worker in India should have to wait for her own supply so long. She ought to have a parcel for distribution sent direct from London.

It will interest our readers to know that articles connected with what we may call the "first-fruits of the church theory," have created an immense deal of interest and given rise to quite a rush of letters. We cannot publish these, however willing, first because of want of space, and next, because many of them, as well as articles sent to us on the subject, are so keenly controversial that we are sorry to consider them ineligible. We earnestly trust that if from time to time we are led to publish articles from the pens of valued and beloved brethren in Christ, with whom in this and other points we may not agree, *those who do agree with us* will show an example of patient and forbearing love in their mode of dealing with such. Also, that they will always be charitable enough to believe that we, who are responsible for admitting such, are actuated by the highest motives in doing so; and that we are acting thus in the interests of the truth, as we believe, and not against it.

DR. MABIE, of Escondido, California, is our latest correspondent on the subject, and, as his writings have already been acceptable to many, we think our readers will like to hear what he has to say: "Dear brother in the Lord,—I write this to thank you for your very clear, able, and Scriptural article in THE MORNING STAR of March, entitled 'The Church Not Divided.' This article, together with yours on p. 215-216 of

Vol. I., set before your readers in a very clear light the CERTAIN FACT of the absolute UNITY of the body of the Christ. This truth I have been teaching, with whatever of ability I could command, for about twenty years, and it has pained me beyond measure to see the utter looseness of teaching on this matter by not a few able expositors of the Word. Your article is most timely, not only on your side of the water, but here also, where many, alas! are teaching the error that *part of the body* will be left behind at the Rapture. Surely the Christ will not cut in two His bride, and leave part of her down here to the judgments of God against the rejectors of the Gospel? No! no! Quite true, as the body is being formed from the shoulders to the soles of the feet (beginning with Pentecost and ending with the Rapture), there is very much of earth's dust and mud attaching mayhap to the lower members of the body. But, be it remembered, the body is not caught away on the ground of having kept itself free from defilement. Not on the ground of anything it ever has, or ever can do; but on the sole ground of Christ's finished work. On any other ground who among us could have any assurance whatever of being raptured to His presence at the trumpet call? The feet may be much and oftentimes perhaps defiled in these days of sad world conformity, and we have much need, doubtless, of abundant *feet washing*. (John xiii. and Ephes. v. 26.) Nevertheless, the body must have its feet, for the head cannot say to the feet, 'I have no need of you' (1 Cor. xii. 21). Nay, the Christ up there will have two good, spotless, well cleansed feet with which to walk the golden streets of the heavenly city. Whatever material is left down here at the Rapture will be too worldly for heaven's courts. Out of it He will form an EARTHLY body, beginning again as at Pentecost, and with the Jew as before. *This* will be the first-fruits unto God and the Lamb. It will be an EARTHLY company. It is referred to by the apostle James in chap. i. 18, as 'a kind of firstfruits of His creatures.' It is well to remember that James writes to the *twelve tribes scattered abroad*."

In another letter recently received from him, and which we hope to print in a future issue, Dr. J. S. Mabie points out a mistake which we made in referring to one of the addresses given at the funeral of the late Dr. Gordon, of Boston. It was *not* the writer of these letters and the speaker at the Californian Conference who gave the funeral address, but his cousin, Dr. H. C. Mabie, who is Home Secretary of the Baptist Foreign Missionary Union, with headquarters at Boston.

VERY very cheering are a few words from our beloved and highly valued fellow labourer, Rev. J. H. Brookes, of St. Louis. We would fain quote them, but as they occur in a private letter do not think it right to do so. It is well, however, that he and others should know how highly we prize the estimate of such devoted servants of God spiritually capable of judging. The Lord bless him in all his varied and many labours.

REGARDING the fact that in several important points of prophetic study saints of God do not yet see eye to eye, we would affectionately urge all our readers and friends first to pray much that the Holy Spirit of God may be pleased to enlighten more fully. Differences can arise only because we are not all subject to the Word of God IN THE SPIRIT. It is so natural to us to lean to our own understanding and intellectual gifts and acquirements. Second, to read the Word of God each one for himself more carefully and diligently, and especially to study every article as it appears in THE MORNING STAR by the help of the Word of God, carefully comparing all that our brethren write with what God Himself has written. Many of our differences arise out of a very incomplete and partial knowledge of Scripture, and this again from the want of diligent and careful study of the Word and the habit of taking too easily for granted what speakers and writers say. Let the question, What saith the Scriptures? be ever uppermost in the minds of the readers of our paper, and let there be a blessed expectation that His promise shall be made good to us, "They shall be all taught of God." Then, indeed, "Great shall be the peace of His children."

#### THE LAST WATCH OF THE NIGHT.

REV. XIX. 7.

It ends—the vigil of high festival,  
The solemn night of song;  
For lo! the crimson day has lit the hills,  
The day desired so long.

From peak to peak there spreads the jasper glow,  
The morning star grows dim;  
How passing strange the joy that now we know,  
So soon to look on Him!

Oh, deeper than our longing and our love,  
More wondrous than our bliss,  
His love that waited while the ages rolled  
To welcome us as His.

And now the watching and the waiting o'er,  
The sin and sadness passed,  
Behold within the palaces of gold,  
The harps are strung at last.

The Bridegroom from His chamber goeth forth,  
Resplendent as the sun.  
O Bride, arise, and put thy jewels on,  
The desert journey done.

Thus do the morning stars together sing;  
Our shout of joy replies:  
For lo! He cometh as the solemn dawn  
Awakes the silent skies.

The joy of God's high City peals afar,  
Through portals open wide;  
All heaven awaits the shining marriage train,  
The Bridegroom and the Bride.

C. P. C.

# Prophetic Convention.

SANTA BARBARA, CALIFORNIA,

MARCH 7TH, 1895.

## THE RAPTURE AND THE REVELATION.—I.

BY PASTOR W. C. STEVENS.

THESE are two totally different events occurring at separate stages of our Lord's coming.

"Rapture" is not a Biblical expression, but is the equivalent of the phrase "caught up," used in 1 Thess. iv. 17: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." It indicates a sudden seizure and snatching away—as a robber, a beast or bird of prey, grasps and takes off his plunder; or as a mother would catch up her child from danger into her bosom. It refers to the instantaneous translation, from earth into the ether above, in

A CHARIOT OF GLORY-CLOUDS,

of the resurrected saints, and of the transformed living believers, simultaneously, to meet the descending Lord at a tarrying place in the air. "Rapture," therefore, signifies the "gathering together" of saints, dead and living, unto the Lord, at the terminus in the earth's heaven of this earlier stage of His coming.

"Revelation" refers to the bodily manifestation of Jesus upon the actual earth, and all His glorified saints with Him, when He accomplishes the last stage of His descent from heaven, and sets His feet upon the Mount of Olives. (Zech. xiv. 4.)

Four phases, or stages, indeed, of Christ's coming need to be distinguished, in order to avoid confounding different groups of Scripture.

The first stage is His rising from His present seat with the Father on His throne, preparatory to taking His own kingdom and throne upon the earth. This epoch of transition, from His present high-priestly session on high to His kingly office here below, is one of the momentous occasions in the Redeemer's whole career. His leaving the Father's bosom at the first, His conception, His birth, His ministry, His passion, death, resurrection, and ascension fixedly contemplate this further development of the great drama. He speaks of it Himself in the prophecy of Isa. xxxiii. 10, thus: "Now will I rise, saith the Lord; now will I be exalted; now will I lift up Myself." His own personal exaltation is contemplated here in His rising to rule. Again Psalm xii. 5: "Because of the oppression of the poor, because of the sighing of the needy, now will I arise, saith the Lord; I will grant safety to him for whom the other layeth a snare." (Leeser's translation.) Here the avenging of His elect at their last

extremity is the purpose immediately in view in His arising.

Somewhat concealed, but very significant, is the representation in Isa. xxviii. 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." Here something quite unlike the Lord, foreign to His manner hitherto, is viewed as taken in hand. What that work is, is intimated in Isa. ii. 19: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His Majesty, when He ariseth to shake terribly the earth." This strange work is described more plainly in Zeph. iii. 8: "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger, for all the earth shall be devoured with the fire of My jealousy." And verses 14 and 15 present the sequel: "Sing, O daughter of Zion; shout, O Israel: be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the Lord [Jesus Christ] is in the midst of thee; thou shalt not see evil any more."

But still other objects are immediately contemplated in the Lord's rising from His Father's throne in heaven. The occasion is celebrated in heaven in the most exultant manner, as we read in Rev. xi. 15-18: "There were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever. And the four-and-twenty elders, which sit before God on their thrones, fell upon their faces and worshipped God, saying, We give Thee thanks, O Lord God, the Almighty, which art and which wast; because Thou hast taken Thy great power and hast begun to reign [as Benjamin Douglas translates]. And the nations were wroth, and Thy wrath came, and the time of the dead to be judged [i.e., the judgment of the righteous dead, as to their works], and the time to give their reward to Thy servants the prophets, and to the saints and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." In this solemn passage, the object that is chiefly dwelt upon, in connection with the Lord's arising to descend as King,

IS THE JUDGMENT OF AWARDS,

the reckoning taken with glorified prophets and saints, even all the servants of the Lord, small and great, in whose hands He had left the use of His goods on earth during His absence.

This brings us directly to the second great event attending His coming, viz., the gathering of His servants before Him at His tribunal of judgment upon Christian works. This tribunal is called "the judgment-seat of Christ" by Paul in 2 Cor. v. 10, before which "we all," i.e., Christian servants, not all men, shall appear, "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This transaction is more fully described in 1 Cor. iii. 13 following: "Every man's work," i.e., every believer'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. If any man's work abide . . . he shall receive a reward. If any man's work be burned he shall suffer loss; but he himself shall be saved; yet so as by fire."

This judgment is not the final one of the great white throne. It is not a judgment upon persons, unto life or death, but upon works, the works of Christians after regeneration, unto their reward or their destruction. It is still more fully described by the Master in the parable of the pounds, and especially that of the talents (Matt. xxv. 14-30). "After a long time the lord of those servants cometh, and reckoneth with them" (verse 19). As Jesus says: "Behold, I come quickly, and My reward is with Me." (Rev. xxii. 12.)

It is, therefore, to be noticed that Christians do not pass by death to their reward. Reward does not come until Jesus comes back, and the reward is determined by a reckoning held on the way. And the parables cited show that these rewards are earthly rulerships or administratorships. And Matthew puts this solemn examination of accounts just before the enthronement of the Son of Man upon the earth to judge all the nations. And Luke says that the accounting of the pounds was at the nobleman's return, "having received the kingdom," although he had not yet established it. "Then he commanded these servants to be called unto him." Who are these servants? Believers, many of past generations, and those of the one generation living at the time. Hence resurrection of the former and bodily transformation of the latter, and the "rapture" of them all in one blest company, are the response of the servants to

THE VOICE OF THE DESCENDING SON OF MAN, calling them to His judgment seat. This is the "resurrection of the just" for recompense (Luke xiv. 14); the resurrection of them "that are Christ's at His coming" (1 Cor. xv. 23); the coming forth of them "that have done good, unto the resurrection of life" (John v. 29), while "they that have done evil shall come forth unto the



resurrection of judgment" "after the thousand years are finished." (Rev. xx. 5.) But besides this resurrection, Paul says: "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 [i.e. in Christ] shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 51, 52.) Still more of this mystery is revealed by the same apostle in 1 Thess. iv. 14-17: "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we that are alive, that are left over unto the coming of the Lord, shall in no wise precede them that are fallen 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 that are alive, that are left over, shall together with them be caught up in clouds to meet the Lord in the air." (R.v.) This is the one plain, full account of the rapture, so simple that the child may understand, so unequivocal that none can dispute. And it is to be noted that these are the very words with which the Holy Spirit directs all Christians to comfort one another in time of bereavement. Yet how largely this express direction is set aside for the foggy, unauthorized conjectures of man!

It is to be specially remarked that the saints are caught up to meet the descending Lord, to encounter Him on His journey. He does not come for them, to take them back with Him awhile, but on His way eastward He

SUMMONS THEM TO MEET HIM IN MID AIR, to complete His journey with Him. It is the going out to meet the Bridegroom and accompany Him for the remainder of his journey. We may draw an illustration of it from the Roman brethren going "as far as Appii forum" to meet Paul.

But our return to earth with the Lord is not immediately after the rapture. An interval of time is taken for holy and blessed engagements up there.

First occurs the marriage of the Lamb to His bride: "For the marriage of the Lamb is come, and His wife hath made herself ready." (Rev. xix. 7.) The church is not now the married wife of the Lamb, left at home in the earth while He is for a season away from home, but she is the espoused bride awaiting nuptials and a home with Him. This is the event which we have now reached in following the progress of the Lord's coming. This is what the Saviour refers to in the parable beginning: "The kingdom of heaven is like unto a certain king, which made a marriage for his son." (Matt. xxii. 2.) It is also

the time referred to in Matt. xxv. 1-13, beginning: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom," to accompany him onward.

In anticipation of this happy event, Paul says: "For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. xi. 2.) And listen to the next verse: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." That is, "until the bride is gone, Satan's endeavour is to corrupt the woman and so defeat the man."

This

#### GLAD AND GLORIOUS NUPTIAL HOUR

is the accomplishment of what is said in Eph. v. 25-27: "Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; 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."

Many types and analogies of this nuptial occasion run through the Scriptures, notably the presentation of Eve to Adam, the reception of Rebecca by Isaac, the wedding of Boaz and Ruth, and others; and the book of Canticles, so misunderstood by higher critics, as well as unspiritual readers of the Bible, is wholly devoted to the allegorical portrayal of the bride of Christ's earthly career of temptation and persecution, her purity and fidelity to her lowly shepherd spouse, her resistance to the most flattering worldly offers, and her happy wedding at last with her true and worthy, and faithful Lover.

Another engagement during the interval in the air is the marriage supper, which is mentioned as such in Rev. xix. 9: "Blessed are they which are called to the marriage supper of the Lamb." This carries the conception of time as well as joy; a plenty of time for this great joy. Then there is also the time required for the examination of Christian works and the fixing of awards, of which sufficient mention has been made.

But not only for these engagements up there, is an interval of time necessary, after the rapture and before the further descent of the Lord, but also for the engagements going on down here.

The rapture is not only a

#### QUICK, GLAD GATHERING OF THE SAINTS

to Jesus, but its first aspect is really that of their sudden snatching from dire peril and calamity, just about to break over all the earth. The Saviour gives us clear guidance just here in Luke xxi. 25

following. The times of the Gentiles being fulfilled, He says: "And there shall be signs in sun and moon and stars; and upon the earth distress of nations in perplexity, for the roaring of the sea and the billows; men fainting for fear and for expectation of the things which are coming on the inhabited earth; for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." (R.v.) Not our atoning redemption, which was eternally accomplished on Calvary, but our redemption of the body from a doomed and reeling world. "When ye see these things coming to pass"—i.e., entering upon fulfilment—"know ye that the Kingdom of God is nigh," and it is not present or even nigh to the earth until then. "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell upon the face of all the earth"—i.e., unbelievers. "But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man." (R.v.) Here plainly a sudden snatching from earthly calamities is viewed in the front of the catching up to Jesus in the air.

There are very notable prefigurements of this event of safe and happy escape in Scripture. Noah and his family were lifted just in time above the destructive deluge, to return in safety after the judgment was past. Lot's escaping from Sodom, fairly snatched away by angel hands, before the fire of brimstone swept away the cities of the Jordan plain, prefigures to a considerable degree the raptures. And as the angel said: "Haste thee, escape thither; for I cannot do anything until thou be come thither," so we will be hastened forth, for the angels cannot go out over the earth in judgment until the Lord's own are safe. When Egypt was judged, Israel was first put into a place of safety, in Goshen during the ten plagues, and beyond the Red Sea in the final catastrophe. And when Jerusalem was overthrown by Titus, and the Jews entered upon their age-long tribulation,

NOT A HAIR FELL FROM A CHRISTIAN'S HEAD, for they were all secured by flight into Persia, according to the Master's direction. The transfiguration scene is also in different features a marked picture of the rapture, as Jesus is seen in His glory-person communing with Moses, the representative of the resurrected saints, and with Elijah, the representative of the translated ones.

But Enoch is perhaps the most remark-

able type, as he also heads the list. As seventh from Adam, inclusive as a generation-head, he was a type of the seventh thousand years, which is to be the millennium; and his translation is the prelude of the translation of all saints, with which the millennial events open. His testimony to his day and generation was: "Behold, the Lord cometh with ten thousands of His saints to execute judgment." (Jude 14, 15.) In this testimony He first

LIFTED UP THIS PRE-MILLENNIAL WITNESS

prominently, and was the type way back there of those who in this ungodly time are crying: "Behold He cometh quickly." God's witness to Enoch was that he pleased Him, and so does God witness to us, no matter how much nominal Christians are displeased. For 300 years Enoch "walked with God" in white, with a renewed mind. And so we are not to prophecy of His coming and still walk after the flesh, double-minded in our desires and carnal in our ways, but filled with the Holy Spirit are to walk apart from all evil, with our God.

THE SHEKINAH GLORY.

EZEK. XLIII. 2-4.

BY E. A. RAWLENCE.

In the former article we considered the gift, the presence, the withdrawal, and the restoration of the Shekinah glory to Israel, and in this paper I hope, under the guidance of the Holy Spirit, to draw attention to several points of interest which the Scriptures seem to indicate in relation to its return, or leading out therefrom.

We noticed that "the glory of the Lord" departed by the way of the east gate (Ezek. x. 19) to "the mountain which is on the east side of the city" (ch. xi. 23); so also in its return it "came from the way of the east . . . into the house by the way of the gate whose prospect is toward the east (ch. xliii. 2, 4). Now there is scarcely the possibility of a doubt as to the site of this eastern portal; and what do we see there at the present time? On the hallowed spot now stands "the beautiful golden gate" leading into the outer court of the dome of the rock, and as one

GAZES FROM THE SLOPES OF OLIVET

across the Kedron valley to this gateway, we see that the entrance is "walled up," and, on inquiring why it is closed, Mohammedans will tell you that they have a tradition that some day the Christians are to enter by this gate and destroy Islam, so, with all worldly wisdom, they have built up the entrance to prevent it. Here is a remarkable coincidence! How came the unspeakable Turk to get hold of such a tradition as this, which clearly foreshadows the truth in however distorted a form. It may be difficult to suggest, but we know that "the devils also believe, and tremble" (James ii. 19), and the unclean spirits cried "Let us alone; what have we to do with

Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art; the Holy One of God." (Luke iv. 34.) And as the demons had to succumb before the authoritative command, "Hold thy peace, and come out," so will this wall of the Turks, behind which they seek safety, crumble and fall before the presence of

THE LORD OF THE WHOLE EARTH.

In the paper on "the Glorious Temple" the possibility of Israel's return was suggested under some form of alliance with Islam, and their adoption of the Mosque of Omar in substitution for their Temple, and the passage in Ezek. xliii. 8 was quoted, where Jehovah told the prophet that Israel should no more defile His holy name. "In their setting of their threshold by My threshold, and their door post beside My door post, and there was but *the wall between Me and them*" (R.V.). Now this reference to "*the wall between Me and them*" at this particular period of Israel's history is very remarkable. The wall across the Golden Gate is a direct defiance to Christ and Christianity, and it seems possible that if an alliance between Islam and Judaism does arise, and the Jews in their blindness allow this wall to remain, that it is referred to in this verse. The reference to the thresholds and door posts clearly must be literal, and so, therefore, must be the wall, and it is difficult to conceive to what other wall it can refer.

In Ezek. xlv. 1, 2, the prophet is brought "back the way of the gate of the outward sanctuary which looketh towards the east, and it was shut. Then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because

JEHOVAH, THE GOD OF ISRAEL,

hath entered in by it, therefore it shall be shut." But the prince is to be allowed to sit in the porch, and "eat bread before the Lord," and to go in and out by this side entrance.

Satan by his devices has grieved and driven the glory of the God of Israel away from His chosen resting place, and has built a wall across the way by which He departed in order to prevent His return, but in spite of these precautions the wall is to disappear and the glory of the God of Israel is again to return by that very way. Now in His turn Jehovah shuts the gate, and all the powers in earth and hell will not be able to open it, because "I will dwell in the midst of them for ever." (Ezek. xliii. 9.) "Alleluia: for the Lord God omnipotent reigneth!"

In the face of this miserable failure of Satan and his emissaries he will yet make another attempt to measure his strength with Jehovah and dislodge the glory of the God of Israel from His resting place, for when he is loosed after the thousand years in the bottomless pit he "shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." (Rev. xx. 8, 9.)

Another feature in the departure and return of the glory of the Lord is that it

"went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Ezek. xi. 23), and in returning it "came from the way of the east." (Ezek. xliii. 2.) When our blessed Lord ascended into heaven "He led them out until they were over against Bethany" (Luke xxiv. 50, R.V.), that is on the road to Bethany over the Mount of Olives, and from thence "a cloud received Him out of their sight." (Acts i. 9, 12.) Again, when He returns in power we are told that "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." (Zech. xiv. 4.)

Now in these passages we have clear indications that

THE GLORY OF THE LORD DEPARTED

and will return, and our blessed Lord Himself departed and will return from some spot on the Mount of Olives, and, having regard to the description given, it would appear as we should suppose that all these events happened, or are to happen, at the same spot. Let us see, then, whether Scripture has indicated any particular spot on Olivet which, from its natural position, would be likely to be the place where (with the exception of Calvary), the most stupendous events in relation to the history of Israel, and, indeed, that of the world, are to transpire.

Never but once in our blessed Lord's earthly career did he assume kingly attributes, and that was when He came from Bethany to the Temple riding on the ass's colt, whilst "they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." (Mark xi. 9, 10.) And He "went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. xxi. 12, 13.) Yet this royal progress was marked by a most touching prelude. "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke xix. 41-44.)

There are only two records of our Lord weeping, and there must have been something deeply affecting in this sight of the city which thus moved Him to tears. The reason of this was "because thou knewest not the time of thy visitation;" as He was aware that the fickle crowd who then were shouting, "Hosanna to the Son of David!" would, anon, join in the shout, "We have no king but Cæsar," and "Crucify Him, crucify Him." But still, He knew that the way by which He was going, with the accom-

panying hosannas, was a foreshadowing of that truly

ROYAL AND LOYAL TRIUMPHANT ENTRANCE which would one day greet Him as He traversed it again.

It is said that if there is one spot definitely fixed in Palestine it is that from which He beheld the city and wept over it; and if there is one spot from which the grandeur of the Temple and city can be realised it is thence. The whole scene is thus graphically described by the late Dean Stanley, in his "Sinai and Palestine," page 187:

"The road He took was undoubtedly that by which I had come; the creature He rode, an ass, the symbol of early Jewish royalty, and then even more the usual creature for riding than now, though it is still used by all ranks. Two streams of people met as He advanced. The one poured out from the city, and as they came through the gardens, whose clusters of palms rose on the south-eastern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upwards towards Bethany, with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus. (John xii. 7.) The road soon loses sight of Bethany. It is now a rough, but still broad and well-defined mountain track, winding over rock and loose stones; a steep declivity below, on the left; the sloping shoulder of Olivet above it, on the right; fig-trees, below and above, here and there growing out of the rocky soil. Along the road the multitudes threw down the branches which they cut as they went along, or spread out a rude matting formed of the palm branches they had already cut as they came out. The larger portion—those, perhaps, who escorted Him from Bethany—unwrapped their loose cloaks from their shoulders, and stretched them along the rough path, to form a momentary carpet as He approached. (Matt. xxi. 8.) The two streams met midway. Half of the vast mass, turning round, preceded, the other half followed. (Mark xi. 8.) Gradually, the long procession swept up and over the ridge, where first begins 'the descent of the Mount of Olives' towards Jerusalem. At this point the view is caught of the south-eastern corner of the city. The Temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now, for the most part, a rough field, crowned with the Mosque of David, and the angle of the western walls, but then covered with houses to its base, surmounted by the castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically 'The City of David,' derived its name. It was at this precise point, 'as He drew near, at the descent of the Mount of Olives' (Luke xix. 37), (may it not have been from the sight thus opening upon them?) that the shout of triumph burst forth from the multitude, 'Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord. Blessed is the Kingdom that cometh of our father David. Hosanna—peace—glory in the highest.' (Matt. xxi. 9; Mark xi. 9; John xii. 13; Luke xix. 37.) There was a pause, as the shout rang through the long defile; and as the Pharisees who stood by in the crowd complained (Luke xix. 39), He pointed to the stones which, strewn beneath their feet, would immediately 'cry out' if 'these held their peace.'

"Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again, it climbs a rugged ascent, it reaches a ledge of smooth rock, and, in an instant, the whole city bursts into view. As now the mosque of El Aksa rises, like a ghost, from the earth, before the traveller as he stands on the ledge, so then must have risen the Temple tower; as now the vast enclosure of the Mussulman sanctuary, so then must have spread the Temple courts; as now the grey city on its broken hills, so then the

magnificent city, with its background—long since vanished away—of gardens and suburbs on the western plateau behind. Immediately below was the valley of the Kedron, here seen in its greatest depth, as it joins the valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem, seen only on its eastern side—its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road—this rocky ledge—was the exact point where the multitude paused again, and 'He, when He beheld the city, wept over it.'

There therefore appears to be strong grounds for presuming that from this unique position the glory of the God of Israel took its departure, from thence our blessed Lord ascended to "the right hand of God; from henceforth expecting till His enemies be made His footstool." (Heb. x. 12, 13.) There His feet shall stand as He returns again to mete out judgment on the armies of the nations who are dividing the spoil of the city in the valley beneath (see Joel iii. 2 and 12), and from thence, at a later period, after the Sanctuary has been cleansed and rebuilt, He will make His triumphal entry, overshadowed by the Shekinah glory, and amidst the hosannahs of a regenerate nation, whilst the priests and singers will probably be chanting the special Psalm (xxiv.) indited by the Holy Spirit for the occasion some 3000 years ago.

Lift up your heads, O ye gates;  
Even lift them up, ye everlasting doors;  
And the King of glory shall come in.  
Who is this King of glory?  
The Lord of Hosts;  
He is the King of glory.

## THE JEW IN HIS RELATION TO THE SECOND COMING.—I.

BY THE VEN. J. HUGHES-GAMES, D.C.L.,  
Vicar of Hull and late Archdeacon of Man.

"When the Lord shall build up Zion, He shall appear in His glory."—Psalm cii. 16.

In these words we have the rebuilding of Zion, or the restoration of the Jewish people to their own land, intimately connected with the appearing in glory of the Lord Jesus Christ. That they do not refer to His First Coming is clear, because then He did not appear in glory, but in

HUMILIATION AND SUFFERING;

and at that time there was no rebuilding of Zion, and no restoration of the Jews. They must, therefore, refer to His Second Coming, when He will appear again in majesty and splendour, to close this present dispensation.

To rightly understand the whole subject, we must clearly distinguish between the two stages of the Lord's Second Advent, the coming in the air for His saints, and the coming to the earth with His saints. The former is definitely described in 1 Thess. iv. 16, 17: "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." And again, in Matt. xxiv. 37-41, "So shall also the coming of the Son of Man be—then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." The latter is referred to in Zecl. xiv. 1-5: "Behold, the day of the Lord cometh.

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 . . . and the Lord my God shall come, and all the saints with Thee."

At that time, then, it appears the Jews will have been restored to Jerusalem, and be in possession of the city; they will be besieged by the armies of the Gentiles, under the leadership, probably, of antichrist himself; and just at the critical moment when the city has been taken, and is being sacked by the victorious foe, the Lord Himself will

SUDDENLY APPEAR ON THE SCENE,

along with all His saints, "ten thousand times ten thousand, and thousands of thousands," in number, and shall scatter and utterly destroy the beleaguering hosts at the very hour of their triumph. The former stage of the Second Coming may occur at any moment; it is to be preceded by no definite signs, but is quite uncertain; "Ye know neither the day nor the hour wherein the Son of Man cometh." (Matt. xxv. 13.) Between it and the second stage there will be some interval of time, probably not a long one; there are reasons for supposing that it may be, perhaps, three and a half years. This second stage will be preceded by certain definite signs of the times, so that the people of God who can read them will know pretty well exactly when it is on the point of taking place; and of these signs, that referred to in the text is one of the most conspicuous. At this final stage of the second advent, the Lord will inaugurate at Jerusalem, as a metropolis, His glorious reign over the whole earth.

Amongst these signs of the end of the dispensation we may enumerate the following:

1. *The chronological.* Of this we shall speak briefly later on.

2. *The vast increase of knowledge and of the means of locomotion and intercourse.* "Many shall run to and fro, and knowledge shall be increased." (Dan. xii. 4.) This has been fulfilled to a remarkable degree in this present century by the immense increase in the

number of publications of all kinds and for all classes issuing from the press in one incessant stream—newspapers and other periodicals, tracts and leaflets, tales and novels, school books and manuals of instruction, histories and biographies, essays and treatises, religious, educational, and social; by the wide diffusion of education; by steam-boats and railways, causing an enormous increase in the number of travellers; and by other facilities for intercommunication—*e.g.*, cheap postage, the electric telegraph, and the telephone—all of which have been brought into use within the memory of living men.

3. *The evangelisation of the heathen.* "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.) The vast spread of missionary enterprise which has taken place in this century is

RAPIDLY BRINGING ABOUT THE FULFILMENT of this sign; and who can say how soon it may be completed?

4. *The drying up of the mystical Euphrates* (Rev. xvi. 12)—*i.e.*, the gradual wasting away of the Turkish Empire, the great Mahomedan power, which has been going on slowly, stage by stage, during the last seventy years.

5. *The stripping the great apostate church of her temporal possessions*, which was consummated when Rome was handed over to the kingdom of Italy.

6. *The prevalence of infidelity.* "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8.) The scepticism, rife throughout Christendom generally and amongst ourselves—exhibited in newspapers and publications of all kinds, prevailing in our universities and other places of education, fostered too often from professorial chairs, and not absent even from the high places of the Church—indicates the existence of this sign in our midst.

7. *The abounding of iniquity*, coupled with an indifference to all true religion—"Because iniquity shall abound, the love of many shall wax cold." (Matt. xxiv. 12.) We have only to think of the character and tone of many of the popular novels of the day, and the avidity with which they are read; to look through articles in many of the magazines and other periodicals; to contemplate the commercial frauds and widespread immorality of society, as revealed to us in the columns of newspapers; and to view the indifference to vital religion which prevails; and we shall be forced to the conclusion that this sign, too, is in full course of accomplishment.

8. And last, but not least, is the sign to which the text refers, the

RESTORATION OF THE JEWS TO PALESTINE. This is an event preliminary to the Second Coming; the two events are

closely connected together; when the one takes place, we know that the other must be nigh at hand. That this sign is in course of fulfilment will, we venture to think, be abundantly clear from the sequel.

In God's governmental dealings with the world, the history of Israel is the centre of all human history. The theocratic kingdom was given to Israel. At the capture of Jerusalem by Nebuchadnezzar, the kingdom was taken from that people; and though, after seventy years, the Jews were restored to their land, yet they were not reinstated in the kingdom. After a few hundred years more of residence in their country, they were finally, as a punishment for their rejection of the Messiah, dispersed throughout the nations; and now for upwards of eighteen centuries they have dwelt amongst them without ever mingling with them, preserving their national unity and identity, but without government, or rule, or authority of their own, in accordance with the prediction, "the children of Israel shall abide many days without a king and without a prince" (Hosea iii. 4); "scattered and peeled" (Isa. xviii. 2), subject to cruel persecutions and untold sufferings, plundered, outraged, mutilated, and slain throughout the centuries; and yet existing still, and easily to be identified, ready and waiting for the completion of the destined time of their weary wanderings and sojournings, when they will be permitted to re-occupy their own beloved heritage. There is

NO MORE WONDERFUL EVENT IN HISTORY, as there is no stronger proof of the truth of prophecy than this existence of the Jews amongst the nations without their ever becoming incorporated with them.

Now, nothing is clearer in the sure word of prophecy than that, after their long scattering, and the down-treading of their city by the Gentiles, the chosen people are to return to their land, their city to be rebuilt on a scale of greater magnificence than before, and the theocratic kingdom to be restored to them. There are numerous predictions to this effect, out of which we select a few:

"Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. xxx. 3.)

"He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jer. xxxi. 10.)

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands

of the sea. And He shall . . . assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. xi. 11, 12.)

"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." (Ezek. xxxvii. 21.)

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. . . . And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit 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 thy God." (Amos ix. 11, 14, 15.)

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever." (Micah iv. 6, 7.)

"Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath . . . it shall not be plucked up, nor thrown down, any more for ever." (Jer. xxxi. 38-40.)

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isa. ii. 2, 3.)

Now the interval between the taking away of the kingdom from Israel to its restoration under its lawful king, is filled up by a parenthetical dispensation, called "the times of the Gentiles"—"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luko xxi. 24). When those times are fulfilled, Gentile usurpation is to cease, and the Jews will be once more in possession of their land and holy city. During this period the Church of God—the *ἐκκλησία*—is being called out (*ἐκκαλεῖται*) of the Gentiles; as James said, in the first council at Jerusalem, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." "After this I will return, and will build again the

tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." (Acts xv. 14, 16.) To this church "a remnant according to the election of grace" (Rom. xi. 5) of the people of Israel is being added.

The order of events, then, is quite clear. The church, thus formed, fills up the long gap, and occupies the breach in the history of the theocratic kingdom, covered by "the times of the Gentiles;" "after this," i.e., at the close of this interval, the kingdom is to be restored to the house of David; and then not merely an elect remnant, but "all Israel shall be saved." (Rom. xi. 26.) This prolonged period of time is represented by Nebuchadnezzar's image of gold, silver, brass, iron and clay, typifying the

FOUR GREAT WORLD EMPIRES OF BABYLON, Medo-Persia, Greece, and Rome, which image was to be shattered by the stone cut out without hands, which "became a great mountain, and filled the whole earth"—"a kingdom, which shall never be destroyed—but it shall break in pieces and consume all these kingdoms, and it shall stand for ever"—the kingdom of the Lord Jesus Christ. (Dan. ii. 31, 44.)

Of this parenthetical dispensation the prophet Daniel fixes, with tolerable definiteness, the duration. On four occasions does he speak of "seven times" that are to "pass over." Now the particular period called "a time," is, undoubtedly, a year of days, or 360 years; and this, multiplied by seven, gives 2520 ordinary years. And so if we commence to date this period from the first captivity under Jehoiachin (B.C. 606), or the subsequent one under Zedekiah (B.C. 588), which is, perhaps, the better epoch to select, as he was the last reigning king of the house of David—both of which captivities were brought about by Nebuchadnezzar, the mighty monarch of the first of the four great world-empires—we are, without attempting to fix exact dates, in the first case about twenty years, in the latter case some forty years—say in either case within fifty years—off from the close of the dispensation.

The "times of the Gentiles," then, are rapidly running out; and when they are completed, "Jerusalem shall be trodden down of the Gentiles" no more. God's "time to favour" Zion, "yea, the set time, is" (nearly) "come." (Ps. cii. 13.) And these "times of the Gentiles" are to be followed by "the times "of the

BLESSED AND ONLY POTENTATE;"

when the usurped domination of the world-powers will be succeeded by the rule and reign of the lawful King Messiah, "the King of Kings, and Lord of Lords."

## CHRIST'S MILLENNIAL REIGN.

By GEO. F. TRENCH, B.A.

THE article on this subject in the April number of the MORNING STAR suggests some very important questions, as well as throwing light on the true character of the millennium, as an age in which good and evil, righteous rule and the spirit of rebellion will be co-existent and contending.

The writer gives it as his view that "the definite purpose of the reign of Christ is putting down all His enemies;" also that "to the very end of His reign there will be enemies," and quotes 1 Cor. xv. 24, 25, to prove this.

Surely there is some confusion or misapprehension here. A reign is not merely, though often including, a war of subjugation. It is its result. England has often been obliged to put down enemies in her Indian Empire. To what end? Was it merely for the glory or pride of being conqueror; and then to retire to her island? Was it not rather that that country might, thereafter and thereby, enjoy the blessings of internal peace and the prosperity that comes of righteous rule and just laws? It might be as truly stated that the definite purpose of tilling the soil of the earth is to break up hard clods and destroy weeds! But after that comes the peaceful growing of the good seed crop, and then the golden harvest. The definite

### PURPOSE OF THE REIGN OF CHRIST

is nowhere set forth as that of merely destroying all enemies. Let the statement be reversed and it will read true. He destroys all enemies that as Prince of Peace He may reign over a willing people.

King David destroyed all enemies that King Solomon might reign in peace in the land. Have these great facts no antitype in Christ's kingdom? If Psalm lxxii. be studied (and many other Scriptures speak in like terms) it will be seen that the "purpose of Christ's reign" is not what Mr. Sims supposes. It is, among others, to let the world see the reign of sin give place to that of right (1-3), the oppression of the poor to their protection; to show the righteous in prosperity; and peace flowing like a river; but above all and before all, the purpose of His Kingdom is that His promised destiny of glory on the scene of His dishonour should be fulfilled (verses 8-19). To destroy His enemies is but a means to an end. That end is, to a certain extent, reached in the millennium, but as the human race at large proves incorrigible and unconvertible, its final and perfect fulfilment is postponed till the dispensation of the fulness of the seasons. (See Eph. i. 18-23.)

But how about 1 Cor. xv. 24, 25?

Does not this teach that He must reign till, and only till, He hath put all enemies under His feet? This brings me to Mr. Soltan's article in the same number of the MORNING STAR, where, in a very interesting series of texts in which the word "till," or "until," occurs, he includes this passage from Ps. cx. as his first and as his tenth illustrations of "God's Full Stops."

I believe that no question can arise but that "till" often points to a terminus, or full-stop, as in 1 Cor. xi. 26; but both your contributors must be aware that often it is not so. Take the word in Isa. xlii. 4: "He shall not fail nor be discouraged, till He have set judgment in the earth." Shall He fail then? or be discouraged then? It is irreverence to think it. The "till" is, in fact, no terminus or "full stop" here, but the reverse, for then His glory and triumph will be secured.

Again, Phil. i. 6, "He which hath begun a good work in you, will perform it until the day of Jesus Christ," but not leave off and desert His handiwork then.

Again, referring to Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come; and unto Him shall the gathering of the people be." Hengstenberg says this means "Judah shall not cease to exist as a tribe, nor lose its superiority until it shall be exalted to a higher honour and glory through the great Redeemer whom not only the Jews but all the nations of the earth shall obey."

The truth is, that "till" is used both in a terminal and transitional sense. The first verse of Psalm cx. seems to me from internal evidence in the Psalm, from the numerous Scriptures referring to

### HIS REIGN AS A REIGN OF PEACE,

and from the considerations that I have mentioned above, to be an instance of the latter use. Here we read (verse 1) "The Lord said unto my Lord, sit thou at My right hand, until I make Thine enemies Thy footstool," and then "rule Thou in the midst of Thine enemies" (verse 2). That the reign of Christ is intended by the words\* "Sit thou at My right hand," is plainly taught by the very passage quoted by both your contributors. For there, the Apostle, referring to this passage says, "He must reign till," &c., and, as the 2nd verse indicates, that even then, when the enemies are subdued, He is to rule in their midst, we are forced to the conclusion that the "until" of verse 1 is transitional, not terminal. He reigns in one sense now, "crowned with glory and honour;" He will reign in a further sense in the millennium, in the

\*We do not think that Christ's present session at the right hand of God is part of His reign. He is waiting till God shall put His enemies under His feet, which He has not yet begun to do. His

midst of submissive enemies, made His footstool by God; and He will reign thereafter in the fullest and most perfect and most glorious sense when all enemies, death itself included, are not subdued merely, but destroyed.

I venture to suggest that in a "great matter" like this, we must exercise ourselves with much self-distrust, and be careful to build, not on one isolated text, but using diligence to dig down to all the Scriptures on the subject, so far as our infirmity permits.

It will be observed that in 1 Cor. xv. the 24th to 26th verses are founded upon Psalm cx. 1, and verses 27, 28 upon Psalm viii. Verse 25 "He must reign, till he hath put all enemies under His feet," is a paraphrase of Psa. cx. 1. Verse 27, "He hath put all things under His feet" is a quotation from Psa. viii. 6.

The one is the war of subjugation, beginning with the Lord's return to earth, maintained in force throughout the millennium, and concluded by the fiery suppression of the great revolt at its end.

The other is the subsequent universal reign of peace, fully described in Eph. i. 20-23, Phil. ii. 9-11, and Col. i. 18-20.

There will be no full stop to the reign of the risen Man till all these Scriptures have been, to the least jot and tittle, fulfilled. "Then cometh the end," and

ETERNITY BEGINS.

### THE DRAW-NET.

MATT. XIII. 47-50.

By ALPHEUS WILKES, B.A.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθεῖσα εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσα· ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ κατὰ εἰς ἄγρη, τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων· καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

"AGAIN, the kingdom of the heavens is like unto a draw-net, which had been cast into the sea, and had gathered (some fish) out of every kind; which, when it was made (or become) full, they drew up on the beach, and sat down and collected the good ones into vessels, but cast out the putrid ones. So shall it be in the consummation of the age; the angels shall come out (from heaven) and shall separate the evil (persons) from the midst of the righteous ones, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of their teeth."

Of the seven (or perfect number of) parables in this chapter, this is the last. It is therefore the last of the second group of three. The formula "again" (πάλιν) which introduces the parable would seem to justify us in again concluding that the Jewish remnant are the principal subject of it, as they are in the preceding. This parable presents great,

though not insuperable, difficulties. Of these, the foremost are caused by its similarity, and also by its dissimilarity, to the parable of the tares. In the parable now under consideration "the kingdom of the heavens is like unto a draw-net that had been cast into the sea, and had gathered of every kind," until it had become full. Whatever the contents of the net might have been, fish only are mentioned, because fish only are in question. Of these, some were found to be putrid; others to be good. Neither the putrid nor the good are further described. No degrees of putrefaction nor of goodness are noted. Neither the size, nor the quality, nor the relative value of any of the fish enclosed within the net is taken into consideration by the scrutineers. We must not forget this, if we would ascertain the true interpretation of the parable.

The sole question before those who "sat down, and collected the good ones into vessels, but cast out the bad ones" was, what fish, as each one in succession was scrutinised, should be *preserved*, and what should *not*. Other and deeper questions pertaining to each and every fish—both those preserved, and those cast away—must not be entertained by them. These ulterior questions are not within the scope of the parable. To bring them within the scope of it would be to read *into* the parable what our Lord has not introduced into it, and therefore would be to "add unto" the word of God. The net "gathered out of every kind," both putrid and good; fish, therefore, of every kind, and size, and quality were preserved by the scrutineers, if they were found *good*; and fish of every kind and size were cast away, if they were found *putrid*. This fact is implied, if not stated: it is not dwelt upon, because it is not a great point in the parable.

The similarity and the dissimilarity of certain statements in this parable to others in the parable of the tares are obvious to every student. In *that* parable "the kingdom of the heavens is likened unto a man that sowed good seed in his field."

AT THIS WORD WE MUST PAUSE.

The kingdom is not likened to this act, conjoined to the additional act which is recorded. This additional act was, in no respect, according to the purpose of the Sower. It was the fulfilment of the deep purpose of the enemy to frustrate that of the Sower. And in *this* parable, "the kingdom of the heavens is like unto a draw-net that had been cast into the sea, and had gathered of every kind," the purpose of the fishermen being that the net should enclose and become full of "every kind" and size and quality of *good fish only*. Their further purpose was that, when the net had become quite full, it should be committed to the charge

of the appointed scrutineers. The presence in the sea of the bad fish, and their association with the good; the invisible agents also which directed these bad fish into the net, are all incidental to the parable. Had the purpose of the fishermen not been more or less frustrated by hostile agents, the work of the scrutineers would have been almost a work of supererogation.

In the earlier parable, *the one enemy* of the Sower was alone responsible for the sowing of tares in the field, where the Sower had intended that only wheat should grow: in this parable also, *the very same enemy* (having, by permission, certain, although limited, control of the sea,) is alone responsible for the introduction into the net of the putrid fish, to the deplorable exclusion of the same number of good fish. In other words, that rule of the heavens upon earth which the King had purposed should be exclusively beneficent, has been all along seriously disturbed by the King's very potent enemy.

Thus far, we discern similarity between the parables. The *field* "in the time of the harvest" is full of wheat and of tares—of wheat, to be gathered into the barn, of tares, to be burnt. The net also, "in the consummation of the age," is full of fish—of good to be preserved, of putrid to be cast away. In both parables, the dissimilarity exists *only between the good*. There is no dissimilarity between the destiny of the bad in either case. The tares are plucked up by the roots, bound into bundles, and in due time (that is, *after* the wheat is gathered into the barn) *utterly* consumed (*κατακαῦσαι*). These are not discriminated among themselves. Each several bundle is, like every other, quite consumed. Nor are the putrid fish discriminated by the scrutineers; each and all, without exception, are cast on the beach to perish.

But let us not forget that, although Sodom, Gomorrah, and the other cities of the plain were wholly destroyed by fire, every inhabitant of those cities will appear again for judgment before the "great white throne." (Matt. x. 15, xi. 24; Mark vi. 11; Luke x. 12; 2 Peter ii. 6.) These "are set forth as an example of eternal fire, suffering punishment." (Jude 7.) The "destruction of their flesh," their *first* death, simply

antedates that further destruction, that "second death" (Rev. xx. 14), which will supervene, when they shall be finally judged. In like manner, although angels shall, at the bidding of the Son of man, cast all "them that do iniquity" (symbolised by the *tares*) "into the furnace of fire;" and, at a later day, "sever the wicked" (symbolised by the putrid fish) "from among the righteous, and cast them (also) into the furnace of fire," this *first* destruction of tares and of fish antedates, in respect of *them*, that

further destruction, that second death, which will supervene when they also shall be finally judged. It now becomes clear why, in both parables, the Holy Ghost does not discriminate among the tares and among the putrid fish.

Let us proceed to consider the dissimilarity which exists between the *first* and *second* parables (which are complementary, each to the other) on the one hand, and the parable of the draw-net on the other. The *wheat* in the parable of the *tares* is discriminated in the parable of the *sower*, and is found (see verse 23) to be of very varied degrees of fruitfulness. "He that was sown upon the good ground," who brought forth thirtyfold, widely differs from him who brought forth sixtyfold, and both more widely still differ from him who brought forth a hundredfold. These three classes, each one of which shall embrace an innumerable multitude of the members of the church of God, will, hereafter, *collectively* "shine forth as the sun in the kingdom of their Father."

The first and second parables deal with *wheat* (not *fish*) to be gathered, in the first instance, as soon as ripe, into the barn, but afterwards to shine forth in the heavens. The parable of the draw-net deals with *fish* (not *wheat*) to be placed in vessels, to remain therein upon the shore, and never to be removed to a higher position. Now, whilst the wheat of the first two parables is discriminated, the good fish of this parable are *not*. The reason is obvious: the wheat is discriminated with a view to reward at the Bema of Christ, before they shall shine forth as the sun; whereas the fish, being elected merely for admission into the *millennial earth*, would not be discriminated for further specific reward. The wheat are the church, who (after the *eternal status* of each member of it shall have been determined at the Bema) shall rule from the heavens over the millennial earth; the fish are not the church, but a *Gentile people* who shall, upon certain conditions, continue to dwell upon the earth during the Millennium, under the rule of Christ and His church.

Again, the reapers of the second parable, who, "in the time of the harvest," will pluck up the tares, bind them into bundles, and afterwards cast them into the furnace of fire,

CORRESPOND TO THE VIGILANT SCRUTINEERS of this seventh parable, who, "in the consummation of the age," shall draw up the net on the shore, shall sit down (the position is judicial, indicating great deliberation and the extreme care with which they will discharge their functions) and shall keenly scrutinise each fish which the net had enclosed. The Lord teaches that both reapers and scrutineers are angels. And, as the work of the reapers will, by a certain interval of time, the length of which has not been revealed,

precede the work of the scrutineers, it may be that the reapers and the scrutineers are the very same company of angels whom the Lord shall elect to accomplish, under His own Personal direction, these delicate and difficult tasks.

One remark must be made upon the Greek word in this parable, translated "bad." *Sapros* (σαπρός), which means *putrid*, *rotten*, occurs eight times in the New Testament. In this passage only is it translated "bad," in every other it is rendered "corrupt." In six places it is used either of a rotten tree, or of the rotten fruit of a tree: in the only remaining passage it is used of the morally corrupt language of the lips. (Matt. vii. 17, 18; xii. 33; Luke vi. 43 (twice); Eph. iv. 29.)\* From these Scriptures we learn that corrupt (σαπρός) and evil (πονηρός) are convertible terms. The former word is used generally of material things; the latter of moral qualities. In the parable under consideration the same two words are introduced: the former is the symbolic, the latter, the ethical word. Our Lord explains that the *putrid* (σαπρὰ) fish are *evil* or *unrighteous* (πονηροὺς) men; and that the *good* (καλὰ) fish are *righteous* (δικαίους) men.

Our attention must now be directed to the word "net." It is the rendering of the Greek word *sagēnē* (σαγήνη). Another word, *diktūon* (δίκτηνον), translated "net" twelve times in the New Testament, is the "more general name for all nets, and would include the hunting net, and the net with which birds are taken (Prov. i. 17), as well as the fishing, although used only of the latter in the New Testament." (Matt. iv. 20, 21; Mark i. 18, 19; Luke v. 2, 4, 5, 6; John xxi. 6, 8, 11 (twice).) Still another word, translated "net," *amphiblestron* (ἀμφίβληστρον), found, however, in the New Testament only twice (Matt. iv. 18; Mark i. 16), is the name of the casting net, which is occasionally used for other purposes than for fishing, and "which, when skilfully cast from over the shoulder by one standing on the shore, or in a boat, spreads out into a circle, as it falls upon the water, and then sinking swiftly by the weight of the leads attached to it, encloses whatever is below it."

#### THERE MUST BE SOME SPECIAL REASON

why the Lord did not use this word in the parable. We can understand why He did not use the word *diktūon* (δίκτηνον) because it, being a generic word, would have failed to teach any specific lesson.

\* In Matt. vii. 17, 18, the tree is corrupt (σαπρὸν); the fruit, which it produces, is evil (πονηροὺς). But in Luke vi. 43 our Lord says that a good tree does not produce fruit which is corrupt (σαπρὸν), nor does a tree which is corrupt (σαπρὸν) produce good fruit. In Matt. xii. 33, our Lord says or "make the tree corrupt (σαπρὸν), and the fruit of it corrupt (σαπρὸν)."

Now *sagēnē* (σαγήνη)—the third and only remaining word translated "net" in the New Testament—which our Lord has used in this parable, is "the long draw-net, or sweep-net, the ends of which being carried out in boats so as to include a large space of open sea, are then drawn together, and all which they contain enclosed and taken." The *sagēnē* was invariably let down in deep water, and not cast from the shore. Whilst possibly covering a smaller area than the former net, it enclosed, nevertheless, a vast multitude of fishes, because it sank to the bottom of the sea, which it swept.

This word is one of the words found not more than once in the New Testament (called ἀπαξ λεγόμενα). Although these words are very numerous, not one should be dismissed without some attention. The Holy Ghost, who inspired the words as well as the thoughts of the writers, would seem to have used many of these words only once, for the express purpose of preserving thereby as many distinct thoughts. When thus indissolubly uniting *one thought* to *one word*, He has in each such case consecrated the word the exclusive shrine of the thought; and what the Holy Ghost has thus consecrated let not man make common. If we interpret any one of *these* words inaccurately or loosely, as if it did not enshrine a distinctive thought, we shall fail to truly interpret the portion of Scripture of which it is probably the key-word. We shall have lost the one clew whereby we might have reached light and truth, and our mind will hopelessly wander within a maze.

Hence, it is essential to true interpretation that we should ascertain, in the very first instance, the distinctive thought enshrined within the keyword. As soon, therefore, as we shall accurately ascertain the significance of *σαγήνη* (net) we shall have made good progress in the interpretation of this difficult parable. We may conclude that the Lord would have used one of the other two words, translated "net" in the New Testament, if either of them would have expressed His thought. Conversely, if *σαγήνη* (*sagēnē*) could be used by the Holy Ghost to express any other fact or thought than that taught in this parable, He would have used it on other occasions. The Holy Ghost, therefore, introduces nowhere else, just because He would express one fact

NEVER BEFORE ACCOMPLISHED, AND NEVER AGAIN TO BE REPEATED.

We shall hereafter learn what this fact is, and learn also that it is unique in the history of the world.

It has been stated in previous papers that the word "sea" is the symbol used in Holy Scripture for the Gentile nations,

whilst the word "shore" is used for the Holy Land. These words are not used exceptionally here. But, if the symbolic word "sea" embraces the entire area occupied by the Gentile nations which shall hereafter exist upon earth around and beyond the land of Israel, the draw-net (*σαγήνη*) must embrace only a very limited portion of the land occupied by those nations. However limited, *relatively*, this area may be, it may, notwithstanding, be of large dimensions *absolutely*; as, for example, the Roman world in comparison with all the regions beyond.

Again, as the special kind of net introduced into this parable is used for fishing in deep water, more or less distant from the shore, the portion of the Gentile world indicated by this net must be more or less distant from the Holy Land, and cannot, therefore, be the countries or provinces contiguous to, or immediately surrounding it. And, as the parable distinctly teaches that the net will, until it become full, remain permanently stationary after it shall have been cast or let down, we learn that the circumscribed area of the Gentile world (indicated by the dimensions of the net)

IS ONE AND THE SAME FROM FIRST TO LAST. If, then, the symbolic word "sea" represents the inhabitants of the whole Gentile world, the word "fish" must represent the Gentile inhabitants of that portion of the world found within the limits of the net.

That the net will remain stationary is taught by the use of the word *βληθείση*, "that had been cast," once for all—cast, to remain where it was until it should become full. This word "full" is more significant than may be suspected. Either it implies that the net is large enough to enclose, and will enclose, every fish in the sea from the surface to the bottom, which may be found within its own superficial dimensions, or it means that the net, when quite full, shall have enclosed only a certain number of *every kind* of fish which the sea contains within the superficial dimensions of the net.

But who are they that cast the net? To assume that they who cast the net and they who will draw it up on the beach are the same persons is to beg the question. A careful examination of the parable will convince us that they are not. In verse 47 the agents are hidden from view, and yet agents are, of necessity, implied. It will be hereafter seen that these agents could not be angels. Our Lord does not state who shall cast the net, but He would seem to teach, if we compare verse 48 with verses 49, 50, that the obscure, unrevealed subjects of the several verbs in the former verse are the revealed subjects of the verbs in the latter two

verses: if so, these angels, whom He shall send forth, will perform every action, *after the net is quite full*, including even the drawing of the net up on the beach.

But these angels will not be sent forth to perform even their initial action until "the consummation of the age." For, until then, the net will not have become full, and the net *must* be full before the hands of angels can be placed upon it. There is no note of time as to how long the net will remain in the sea before the angels shall descend from heaven upon the scene; but it is clear that from the moment the net shall be cast into the sea until the moment when it shall be drawn up on the beach, it will remain absolutely stationary and undisturbed therein.

(To be concluded next month.)

## THE BEAUTY OF HOLINESS.—II.

(Ps. xcvi. 9.)

BY THE REV. GEORGE STUDDERT.

[Continued from page 67, April number.]

VI.—I have read that the late Lord Beaconsfield, when Mr. D'Israeli, attending a festival to celebrate the restoration of a local church, gave an address, in the course of which he spoke of the architecture of the building and its internal arrangements, and the excellent order of its services, as presenting a picture on which the eyes rested with satisfaction, because it exhibited "the beauty of holiness." The application of this Scriptural expression in such a way amused a good many persons. It sounded to them odd, eccentric, ridiculous. But as a *Jew* he had no doubt the thought of the Temple of old before his mind, with all its splendour and glory as given us in the Bible—"exceeding magnificent" (1 Chron. xxii. 5.) And I can understand that it requires a mind full of the Jewish idea of a Temple for Jehovah to dwell in, and manifest His glory as of old, where

THE SHEKINAH RESTED ON THE ARK

of the Covenant between the Cherubim, to enter into the wording of the Psalm and similar passages.

VII. And let us bear in mind that the thought of a Sanctuary for Jehovah runs through the whole of Scripture. No sooner is Israel safe across the Red Sea, and the bondage of Egypt over, than the thought crops up, as we read in the Song of Moses: "Thou shalt bring them in and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established." (Ex. xv. 17, 18.) Then comes the chorus of the song, which well agrees

with the ninety-sixth Psalm: "The Lord shall reign for ever and ever." Let us not forget how this "Song of Moses" joined with, if not considered identical with, "the Song of the Lamb," at whose marriage the same cry shall be heard: "Alleluia, for the Lord God Omnipotent reigneth." (Rev. xv. 3; xix. 6.) To proceed: Israel had not long been in the Wilderness when we read that God said to Moses: "Let them make Me a Sanctuary, that I may dwell among them." (Ex. xxv. 8.) Of this Sanctuary God then gave Moses a pattern, and description of the services to be carried out there, down to the minutest matters. These directions were carried out, and God accepted the Tabernacle and His cloud rested upon it (xl. 38), and His promise was: "There will I meet the children of Israel, and (Israel) shall be sanctified by My glory" (xxix. 43, marg.). Next we read of a Temple being erected

"EXCEEDING MAGNIFICANT OF FAME

and of glory, throughout all countries," for which David made great preparations, and which, when finished, God honoured, as before he had honoured the Tabernacle. (1 Kings viii. 10, 11; 2 Chron. vii. 1.) This Temple was destroyed, another was built, though not so grand in all its parts, yet was remarkable for its "manner of stones and buildings." (Mark xiii. 1.) This also was burnt. But we have the promise of God, relative to future times, when Israel shall again be gathered and be an united people in their own land—"My tabernacle also shall be with them: yea, I will be their God and they shall be My people. And the heathen shall know that the Lord do sanctify Israel, when My Sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii. 27-28.) Of this Sanctuary, as of the two former ones to Moses and to David, a pattern, or exact description, was given by the prophet who spoke this promise; and may we not expect that if Solomon's Temple was so glorious, as we are told it was, that this Sanctuary yet to be erected will exceed in glory, especially as we understand from Zech. vi. 12, 13, that the Lord Himself shall have something especial to do with its erection. For thus, writes the prophet—"Behold the Man whose name is The Branch, and He shall grow up out of His place, and He shall build the Temple of the Lord. Even 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." Perhaps it is of this Temple the same prophet speaks when he says in a former chapter—"He shall bring forth the headstone thereof, with shoutings, crying, Grace, grace unto it" (iv. 7). Of it, it will be true in the words of Moses already alluded to: "The Sanctuary, O Lord, which Thy hands have established." (Ex.



xv. 17.) Another thought arises connected with

THE ANNOUNCEMENT OF ZECHARIAH

regarding Christ sitting as Priest upon His Throne as well as of His building the Temple—namely, that it may throw light on the statement by St. Paul in Heb. viii. 2, when speaking of Christ being exalted as High Priest to the “right hand of the Majesty in the Heavens,” he describes Him as “a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitched and not man.” I have no doubt that Hag. ii. 6-9, refers to this Sanctuary, though in general the words are quoted in reference to the second Temple, which was at Jerusalem, when our Lord was upon earth, and because of His attendance there. “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. . . . The glory of this latter\* house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.” The manner, too, in which St. Paul quotes this passage, as regards the shaking of the earth and the heavens (in Heb. xii. 26-27), certainly leads us to suppose that the prophecy has not yet been fulfilled, while, moreover, it is plain that the promise about Jerusalem has not yet been accomplished, for that city never yet has realised the meaning of its name—“Visions of peace.” God’s promise, “In this place will I give peace,” has yet to be fulfilled literally. A “Sanctuary” then, where Jehovah can manifest His presence, is a thought and promise that runs through the whole Bible, and throughout all time, until the Son shall deliver up His kingdom to the Father. (1 Cor. xv. 28.)

And then we are told by St. John, “I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.” (Rev. xxi. 22.)

But before the erection of Ezekiel’s Temple it is very probable that a temple of some kind or another will be built at Jerusalem, where Antichrist will place his image, causing “the abomination of desolation” to be put “in the holy place” (Matt. xxv. 15), and thus fulfil also the announcement of St. Paul in 2 Thess. ii. 3, about “that Man of Sin, the Son of Perdition, 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.” Cer-

tainly I cannot call St. Peter’s at Rome as “the Temple of God.”

VIII. Returning again to Ezekiel’s Temple, I have already alluded to the prophet having given a pattern of a future Temple. I say a future one, for certainly the building he describes with such particularity has never yet been erected. I am quite aware how many endeavours have been made to spiritualize the whole description, in order to get rid of the difficulty of supposing sacrifices and offerings being offered in future times. But to me it seems that all attempts have been futile. Not one consistent spiritual interpretation of the description given by the prophet has ever yet been made, as far as I can find, and there is nothing in the wording by the prophet to lead us to think that it is all a spiritual thing; on the contrary, he gives the measurements and all his descriptions so minutely that an ordinary reader of God’s Word would at once take it as a literal matter, and when it is so taken, however we may plead ignorance of the time and fail to explain all the circumstances of the erection and the work to be carried on therein, the whole is consistent, though it may astonish us, because we cannot understand it all. But, at all events, it is certain that the structure has never been erected, and it is equally certain that it could not be built under present circumstances as regards the place on which it is to be erected. The size and arrangements of the City of Jerusalem as it is now would not allow of a Temple being built according to the dimensions of Ezekiel, for the future Temple will be of enormous dimensions as compared with either of those which preceded. This one is to be the

CENTRE OF UNIVERSAL WORSHIP ONCE A YEAR,

at least, at the Feast of Tabernacles, “a house of prayer for all peoples” (Isa. lvi. 7), as well as, “whither the tribes” will “go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord.” (Ps. cxxii. 4.) It has been calculated that the Temple, as described by Ezekiel, and its enclosure will be about equal to the greatest extent reached by the entire ancient City of Jerusalem, the circumference of which, according to Josephus, was nearly three and a-half geographical miles, a little more than four miles of our measurement, while, I believe, the circumference of the whole city, as given in Ezek. xlvi. 11, will be about thirty-six miles (Rev. J. G. Gregory), and it would seem that God will prepare a space for all the future arrangements—on the coming of our Lord, to deliver Jerusalem and His people from utter destruction by the nations gathered against it and them. For when “His

feet shall stand in that day upon the Mount of Olives—which is before Jerusalem on the east—the Mount of Olives shall cleave in the midst thereof, towards the east and towards 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.” Again, we are told, “all the land shall be turned,” or “compassed” (marg.) “as a plain from Geba to Rimmon, south of Jerusalem, and it shall be lifted up and inhabited,” or “shall abide” (marg.) 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 winepresses.” (Zech. xiv. 4-10.)

Then, room having been prepared for the city and Temple, and both being rebuilt, “the glory of the Lord,” which

EZEKIEL SAW DEPARTING

“from the threshold of the House” (x. 18), will be recognised “coming from the way of the East;” and “the glory of the Lord will come into the House by way of the gate whose prospect is toward the East,” and, as before with the tabernacle and Solomon’s Temple, the glory of the Lord filled the House” (xliii. 2-5); and the Lord will thus declare it to be “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” (v. 7). Accordingly, the same prophet tells us, “the name of the city from that day shall be ‘Jehovah Sham-mah,’ the Lord is there” (xlviii. 35). “In that day there shall be no more the Canaanite in the House of the Lord of Hosts” (Zech. xiv. 21). For in that place will the Lord of Hosts “give peace.” (Hag. ii. 9.)

NOTE.—I have lately seen an allusion to a fifth Temple, but I cannot understand where this comes in, except it be that some persons seem to infer from John ii. 20 that Herod built the Temple which was in existence at the time of our Lord Jesus Christ, when all that king did was to repair and beautify the Temple of Ezra’s time, which is generally spoken of as the second Temple.

THE loved one is the absent one, the absent one is the one whom we miss, the missing one is the desired one, and the desired one the coming one. Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself (the retrospect); now to appear in the presence of God for us (the absent); unto them that look for Him, shall He appear the second time without sin unto salvation (the prospect). How much is wrapped up in the little sentence “Till He come!” It surely means that He Himself is coming. No spiritual presence or providential interposition can satisfy or exhaust the meaning of these words. They limit His absence. They mark the limit of our responsibility. We are to occupy till He come. They also limit the time of our suffering and patience. These are only “Till He come.”

\* In reference to the Hebrew word in Hag. ii. 19, translated “latter,” it also means “last,” and is so rendered in twenty places; whereas, it is only translated in eight places “latter.”

## "SLEEPING THROUGH JESUS."

By PASTOR P. E. MARSH, SUNDERLAND.

"Them also which sleep through Jesus." (1 Thess. iv. 14, R.V., m.)

THOSE who have been taken away, who are the Lord's, are not dead, but sleeping, that is, sleeping as to their bodies and present with the Lord in spirit. And they sleep by virtue of the action of their Saviour.

The words "them which sleep in Jesus" may mean one of two things, or both. The preposition *dia*, rendered "in" in the Authorised Version, should be, as in the margin of the R.V., translated "through," and, as Eadie points out, may mean "the mediatorial instrumentality of Christ." The preposition is so used again and again in relation to Christ by Christ Himself—"For God sent not His Son into the world to condemn the world; but that the world *through* Him might be saved." (John iii. 17.) "As the living Father hath sent Me, and I live *by* (R.V. *because of*) the Father." (John vi. 57.) "I am the door: *by* Me if any man enter in he shall be saved, and shall go in and out and find pasture." (John x. 9.) "Jesus saith unto him, I am the Way and the Truth and the Life; no man cometh unto the Father but *by* (R.V., m. "through") Me." (John xiv. 6.) The meaning of the words "sleep through Jesus" may be that the reason why the believer falls asleep and is not dead is the sense in which the word is applied to the unsaved, is through

### THE MEDIATORIAL WORK OF CHRIST.

Just as one obtains a situation through the influence of a friend in a position of power. But there is another sense in which I like to look at the words, and that is, that the Lord Jesus Himself is the One who puts our loved ones to sleep. It is the direct action of Christ Himself. I am led to this conclusion by the verb "sleep." There are two words that we have rendered "sleep" in the Epistle to the Thessalonians. The first word, in chapter iv. (verses 13, 14, 15), signifies being put to sleep by a power outside of the patient, even as the mother lulls the child to sleep by her lullaby. The second word is a compound; the verb by itself signifying to sleep, and the preposition meaning "down;" thus, its signification is, one who lies down to sleep by his own choice. Hence the latter word is the word that is used in referring to Christians who get into a drowsy state through unwatchfulness, as in the case of the virgins, who all "slumbered and slept while the bridegroom tarried." (Matt. xxv. 5.) It is when Christian husbandmen, in this night time of the world, sleep, that the enemy comes and sows his tares. (Matt. xiii. 25.) The exhortation to the sleeping ones at Ephesus was, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephes. v. 14.) Christ's warning is that we watch lest He find us sleeping when He comes (Mark xiii. 36); and the repeated word in 1 Thess. v. 6, 7, 10, is that we are not to be drowsy, but

### AWAKE AND ALIVE TO OUR PRIVILEGES

and responsibilities. There is one place in Scripture where both the words occur together, namely, Luke xxii. 45, 46: "And when He rose up from prayer, and was

come to His disciples, He found them sleeping for sorrow, and said unto them, 'Why sleep ye? Rise and pray, lest ye enter into temptation.'" The first word is the word which is used when one is made to sleep through the action of another. Undoubtedly the disciples had been made sleepy by the power of darkness, that they should not watch with Christ, for in Mark xiv. 40 we read, "Their eyes were very heavy." (R.V.) Yet, on the other hand, it did not relieve them from responsibility, as Christ indicates: "Why lie ye asleep" (of your own choice)? "Rise up and pray."

The one point to which I would direct special attention is this, that as the disciples had been made to sleep by a power outside of themselves, so those who have fallen asleep have been put to sleep by the direct action of Christ Himself. M. Malan, mentioned in the life of Rabbi Duncan, once prayed, when Rabbi Duncan was passing through a critical history as to his spiritual state: "Lord Jesus, everlasting Son of the Father, come near to us as the Son of Man, and lay Thy warm fleshly hand upon us, that we may feel it." Ah! since the "warm fleshly hand" of Jesus shall come and close our eyes, should we sleep in death, we do not mind being put to sleep by Him. But, on the other hand, we would rather wait till He came, and we were caught up to meet Him in the air. I was preaching in Hull recently, and in the house where I was being entertained there was a wee chap, who, when his mother wanted to put him to bed before my arrival, exclaimed: "I want to stay up and see the minister." Yes, and we exclaim in the face of death: "I want to stay up and see my Saviour."

"O joy! O delight! should we go without dying,  
No sickness, no sadness, no sorrow, no crying,  
Caught up in clouds, to meet Him in glory,  
When Jesus receives His own."

But if it is His will to sing to us the lullaby of His death, that we may have fellowship with Him, all, all is well—as a dear saint said only a short time since: "All, all is well, resting in Jesus."

## THE WOMAN, THE MAN-CHILD, AND THE DRAGON.

(REV. XII.)

By REV. G. D. HOOPER.

(Contributed article.)

THE close of Rev. xi. clearly brings us to a climax, when the last or seventh trumpet has sounded, and "the kingdom of the world is become the kingdom of our Lord and of His Christ: and He shall reign for ever and ever" (verse 15). Chapters xii. to xiv. are partly parallel to what has gone before, forming a distinct section of the Book, and ending also in climax.

As we have already sought to show (see February MORNING STAR) there are passages and promises of Holy Writ declaring the woe and tribulation which mark the age's end, and the church's deliverance therefrom; while other passages, equally explicit, promise immunity and exemption from that awful hour of trial to faithful, ready souls, implying a rapture of living First-fruits before the final harvest; so in this chapter, we would submit that this great truth, so precious to the watchful and consecrated, so reconciling both Scripture and beloved

brethren who have differed, is clearly and distinctly taught.

Let us look at the imagery of the vision John saw. We have first

### I.—THE SUN-CLOTHED WOMAN.

We cannot hold with Romanists that this is the Virgin Mary, for she is expressly called *a sign* (verse 1, R.V.). Of what can she be the sign or symbol but the church, described through Scripture as a woman, a bride, a wife, just as the apostate church is termed the harlot? Thus, John the Baptist said, "He that hath *the bride* is the bridegroom." (John iii. 29.) Jesus avowed Himself to be the Bridegroom. (Matt. ix. 15.) Paul espoused Corinthian believers to one husband, that he might present them as a pure virgin to Christ. (2 Cor. xi. 2.) And when the complete church is gathered to her Lord in consummated union above, she is then the Lamb's wife at the marriage supper. (Rev. xix. 7.) This is confirmed by the Apostle's use of the earthly relationship between husband and wife to illustrate the union between Christ and the church. (Eph. v. 32.) At the time of John's vision here, however, it is not yet the bridal hour; hence she is simply the Woman. Arrayed with the sun, she aptly signifies the church invested with the light and glory of her Lord, the true Sun of Righteousness. The moon under her feet, portrays the waning light of Israel before the church's glory. The twelve stars with which she is crowned, we gather from Rev. i. 20, are angels or ministers; and being twelve, we take them to be the apostles, each shining with separate lustre, yet forming together one crown. As Thessalonian converts were a "crown of rejoicing" to Paul, so the twelve apostles are fitly called the crown of the church. The woman cries and travails to be delivered. Does not this strong utterance express the throes and longing on the church's part, her earnest effort to bring forth spiritual fruit, to beget more and better converts than yet vouchsafed? The very same language is thus used by Paul of the Galatians: "My little children, of whom I am again in travail until Christ be formed in you." (Gal. iv. 19.) A vivid contrast is presented between our chapter and Isa. lxvi. 7-9. With the earthly Zion, birth precedes the pains of travail. Here it follows. There a nation is to be brought forth (verse 8). Here it cannot be. There the issue is joy and blessing upon earth: here it is escape for the child born, and persecution and flight for the woman and the remnant of her seed. All this leads to the conclusion that the woman is the church, and her travail the spiritual pangs of holy zeal in labouring for souls. This brings us to

### II.—THE MAN-CHILD.

His characteristic is "to rule all the nations with a rod of iron" (verse 5). In the light of the second Psalm, it is impossible to dissociate this description from our Lord. This does not necessitate, however, the conclusion that He is the man-child. For to the Church of Thyatira, the message to Him that overcometh is "to him will I give authority over the nations: and he shall rule them with a rod of iron." (Rev. ii. 26, 27.) What is this but part of the joint-heirship with Christ? That the man-

child represents believers (enjoying the promise to Thvirira in union with their Lord) and not Christ personally, we believe for the following reasons:—(1) Christ is the author and founder of the church, not its child; (2) the man-child is caught up to heaven to escape the dragon. Our Lord was not thus taken, but submitted Himself to the wiles and attacks of Satan, fulfilling the Divine purpose of being bruised as the woman's seed. (Gen. iii. 15.) Again (3) The man-child is but a part of the woman's seed. In Rev. xii. 17, the dragon makes war with "the remnant of her seed." True, our Lord is the First-born among many brethren," but that applies to the resurrection glory of the new creation, not to our entrance on the earthly scene. As the seed of the woman and of Abraham, He stands unique, alone, exclusive, without peer or rival. (Gal. iii. 16.) Hence the coupling of the man-child with the rest of the seed as equal offspring, forbids the thought that the former is Christ. (4) Moreover, if the woman is not an individual, but a great sign, symbolising a collective body, may we not reasonably urge the child also to represent a body rather than an individual?

The only other interpretation worthy of notice seems to be that explaining the man-child as the complete church. This would, indeed, be a confusion of terms. How could the church bring forth the church? Further, whenever the church in completion is gathered to the glory there must be the first resurrection. But in the catching up of the man-child as soon as brought forth, it is living converts taken, not dead saints raised. There is neither word nor thought of resurrection. Add to this the fact that the woman and the rest of her seed flee into the wilderness, and we see there can be no completion in the rapture of the child. Hence, if the man-child be not Christ, nor yet the whole church, we are driven to the conclusion that it must be believers, faithful, loyal, consecrated, participants of the promises already alluded to (Luke xxi. 36; Rev. ii. 26, 27; Rev. iii. 10), and identical with the 144,000 caught up to God as the first fruits of the redeemed, seen with the Lamb in Rev. xiv. 1, with which our next paper will deal. Being *first fruits*, we can now understand how the rest of the seed remain upon the scene until the harvest.

### III.—THE DRAGON.

Another sign is seen in heaven, "a great red dragon," who (in verse 9) is explained to be the old serpent, the devil, and Satan. From the double title, the former Greek, the latter Hebrew, we infer connection with Gentile and Jew. The dragon does not work in person, but mediately through the seven crowned heads and ten horns, the rulers and kingdoms predicted in Dan. vii.: "And his tail draweth the third part of the stars of heaven and did cast them to the earth." Passing this rebellion, we note the dragon waits to devour the man-child. Being caught up to God and His throne, implying translation (as Enoch) rather than being left for tribulation (as Noah), the destroyer is despoiled of his prey, and turns to vent his fury on the woman. Her flight into the wilderness signifies such retirement into secrecy and quietude as oft in history the saints of God have known. By some

the wilderness is understood to be outside the prophetic earth (= *οικουμένη*). Meantime, however rough and inhospitable the wilderness may be, "she hath a place prepared of God." Nay more, the very power by which the Church thus driven from the world is able to fly into the wilderness, is Divine. As God of old bore His people upon eagles' wings from the power of the oppressor, so now "were given to the woman the two wings of the great eagle that she might fly . . . unto her place" (verse 14). With might, speed, and certainty, they are borne of God away from the light and prominence where they would be most subject to the dragon's persecuting power.

### IV.—THE GREAT TRIBULATION.

The dragon and his angels are cast down from heaven to earth. Joy marks his banishment from above, but it is woe for earth (verses 7-12). The great prince of the power of the air, with the wicked spirits in heavenly places (Eph. vi. 12), from this point have earth alone for their sphere till Satan is bound for the millennial age. Hence the manifold hostility to all that is of God. Our Lord spoke of this time (Matt. xxiv. 21), as Daniel had long before predicted: "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time." (Dan. xii. 1.) We pause here to utter, as we pass, our note of thankful praise to God that we are spared the trials in store for those who then dwell on the earth. Should not our greater privilege draw us nearer to our Lord, and urge us to fullest love and service in this day of grace? "And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream" (verse 15). Is this river the influence of evil or error? Many currents of such a sort are running swiftly now, and carry the unstable and unwary in their course. Or is it the fashion of this world, its smiles and patronage, or actual power put forth to destroy, the shortness of the devil's time leading him to desperate effort, military forces in myriad numbers bent on the extirpation of Christians?

But the earth helped the woman, for there are yet other forces than those wielded by the serpent. "The earth opened her mouth and swallowed up the river which the dragon cast out of his mouth" (verse 16). Thus may God overrule the very forces of evil that they shall not destroy His people. As the fertile plains of Southern Europe swallowed up the northern hordes descending on the Roman Empire, so may the hosts that persecute the woman be absorbed by the lands to which she flies. Angered by his passing defeat, "the dragon waxed wroth with the woman, and went away to make war with the rest of her seed," those who had not found refuge in such effectual shelter, "which keep the commandments of God, and hold the testimony of Jesus" (verse 17). Thus is maintained the character of the age to the end of this dispensation. At the beginning, the sorrowful record was: "He came to His own and His own received Him not." Jew and Gentile united in the awful act which spoke in stern derision, "We will not have this Man to reign over

us." And now, as we come to the closing week in Daniel's vision (ix. 21-27), the evening of the dispensation, for holding the testimony of Jesus and keeping the commandments of God, the undying hatred and bitter persecution of the serpent are the portion of believing souls. How joyous to know as we behold this night of coming woe, that the ready and devout shall be taken ere these terrors come, and as to those yet left, the sunrise of millennial joy lies beyond. The sorrow that has endured for the night gives way to the joy that shall spring up in the millennial morn.

### OUR INQUIRY COLUMN.

QUESTION I.—By "A. M. A." Referring to Mark xiii. v. 27: If *all* the church has been taken away, how is it there are saints left on the earth after the tribulation? See verse 24.

*Answer.*—In one form or another this question has been often put and answered. The "elect" of Mark xiii. are the elect of Matt. xxiv. 31 (see answer to Question V. of last month's paper, p. 75). After the rapture of the whole church of God, there will most certainly be elect Jewish saints on earth all through the tribulation. By their efforts, also, many Gentiles shall be turned to the Lord and prepared for the KINGDOM. (Rev. vii. 9.)

QUESTION II.—"R. J." To what *day* does our Lord refer in Matt. xxiv. 36 and Mark xiii. 32.

*Answer.*—The context carefully studied shows that the *day* of which our Lord speaks is the day of His arrival on the earth *with all His saints*. He is instructing His disciples as those who were (then) partakers of the hope of Israel. Everything in the chapters points to Jewish interests, and in verse 15 of the Matt. chapter, and verse 14 of the Mark chapter it is clearly thought that Jerusalem shall at the time be inhabited, and the Temple have been rebuilt. Note also instructions to disciples living in Judæa. These things have nothing to do with our present ecclesia position of waiting to be gathered to the meeting-place in the air.

QUESTION III.—"J. P." In Matt. xiii. can we discover the members of Christ's body who are now being gathered to Him during this period of Israel's rejection?

*Answer.*—They are first referred to, I believe, in verse 43. The kingdom in mystery, till *its manifestation*, is the great theme of the chapter, and, though not then made known, the church had *its place* in the kingdom. The kingdom, when fully manifested, will embrace both the heavenly and earthly, and the association of the one with the other.

QUESTION IV.—“Idem.” Assuming Matt. xxv. to refer to the judgment of the living nations at Christ’s appearing and kingdom, do “the righteous” (verse 37) refer to Gentiles who will still live on the earth; and in what sense will they inherit the kingdom? Is there sufficient warrant to believe that the “righteous” and “brethren” are distinct parties?

Answer.—There is an undoubted distinction. Much prophetic truth shows that some *Gentile nations* (as nations) are to be blessed, together with Israel, as inheritors of the earthly portion of the kingdom. Israel is to have nationally the first place, and as brethren of the Great King (His brethren according to the flesh) will be universally acknowledged as first. Many nations will, during Christ’s millennial reign, be brought into subjection and learn righteousness, but a few at the very outset are acknowledged as righteous, and shall enter the blessings of His kingdom. Others, on the contrary, because of their opposition and cruelty to the Jews, shall be punished with everlasting destruction (nationally) from the presence of the Lord. Isaiah xlvii. and Obad. 10-16 verses, show that Babylon, the lady of kingdoms, and Edom, shall be amongst these. Many nations may be spared for a time, and yield a feigned submission to the King of kings, to be at the close of the millennium, as we know from prophecy, destroyed in the last great Satanic war. These, of course, in no sense “inherit the kingdom.” They shall be in it, and subject to righteous rule, but the *sheep nations* inherit the kingdom, and shall have an everlasting and a blessed nationality both on this earth during the millennium, and afterwards on the New Earth.

QUESTION V.—“W.M.” (Dublin): How can Jer. l. 39, 40, be reconciled with the view of some writers of Zech. v. and Rev. xviii. regarding the re-building of Babylon? The Scripture in Jer. l. “cannot be broken.”

Answer.—Jer. l. is, in itself, a proof that Babylon must be rebuilt. Verses 4, 5 make this clear: “In those days, and at that time . . .” The final overthrow of Babylon cannot have taken place yet, because these two verses have not been fulfilled. Past history tells us nothing of the sudden and utter destruction of Babylon by a combination of a great nation from the north with many kings from the coasts of the earth (v. 41). On the contrary, the history of Babylon is its *gradual decay* after its conquest by Alexander.

QUESTION VI.—“Anon.” Inasmuch as the new phase of Gentile sovereignty did not change from gold to silver at

Nebuchadnezzar’s death, so may we reasonably conclude that the power was given to him before it was made known to Daniel, as in chap. ii. (B.C. 603)? If this be so have we not a safe starting point from which to reckon the commencement of the seventy weeks as well as the other periods specially mentioned in the marvellous Book of Daniel? It seems to me that Gentile supremacy will end immediately the Jews become again a recognised nation on the earth, and not before.

Answer.—The difficulty is not in finding a *starting point* for the seventy weeks, for as to this prophetic commentators are very nearly agreed; but in finding the *starting point* of the closing week. Those who belong to the futurist school of interpretators agree that we cannot do so, inasmuch as the long gap between the close of the *sixty-ninth* week and the *beginning* of the seventieth. The sixty-ninth week closed and the long gap of Israel’s rejection began. (Matt. xxiii. 38, 39.) There can be no data now from which to proceed till the land is once more in the hand of the Jews. As to Gentile supremacy, it must be remembered that up to a certain point the “God of heaven” hath given supremacy to the Gentiles. (Dan. ii. 37.) This continues till the great, last monarch of the Gentiles, the usurper and antichrist, shall come on the scene. He is not to receive his authority from the God of heaven but from the dragon of the pit. When he comes upon the scene our Lord will already have descended to the air and have been invested with the supreme authority over the earth. (Dan. vii. 13.) Before the powers of heaven He has already been invested with the government before He is in actual possession and *manifested* to earth as its King. The last work, with all its terrors, is, we believe, the final contest between the rightful King thus invested, and the antichrist usurper.

QUESTION VII.—Idem: As some were expecting Christ when he was about to come in the flesh, may we not reasonably expect the same expectancy to exist in the minds of God’s people when He is about to call them up?

Answer.—Assuredly so; and on all sides there is this expectation becoming increasingly strong.

QUESTION VIII.—A Reader: Does the Scripture, 1 Cor. iii. 12-15 or any other, seem to imply that there will be any sorrow to believers during the time between the church being caught up and its manifestation and coming with Christ?

Answer.—By no means. We believe that any suffering will be at the moment of the rapture, when some of us may see much of our work of which we had till

then thought highly to be only earthly rubbish consumed in the fire of the rapture, which must test every kind of service; or at the judgment seat of our Lord when, though we find ourselves saved as men sanctified by the blood of Jesus, we may as *servants* be non-approved by Christ, and so lose a crown. (1 Cor. ix. 27.) The apostle John (1 John ii. 28) seems to refer to possible shrinking back with shame when we are called to meet Him, through not being careful now to continue abiding in Him. Would not this be suffering at the rapture?

QUESTION IX.—“J. Z.” In Rom. viii. 24 in the Revised Version the translation is given: “By hope *were* we saved,” instead of are, as in the received text. Is not this misleading? Does not the context, verse 23, show that the redemption of the body is referred to?

Answer.—The change is decidedly misleading, and the context ought to have prevented the revisers from changing the word. The Greek is in the aorist, and *may*, as it does here, be used in the present, where completeness in the present is intended. The blessed hope saves now in such sense that we can say: “I am saved” from worldly conformity, from *continued sinning*, from whatever grieves the Spirit of God. The words “were saved” do not express the thought intended.

## CONFERENCES, MEETINGS, &c.

THE CONFERENCE HALL, BELGRAVIA.—Mr. Sims has been giving addresses on “the Lord’s Second Coming” at Conference Hall, Eccleston-street, S.W., during the month of April. There has been manifest interest from the very beginning, and the Lord has been “confirming the words with signs following.” This hall is situated in the very centre of a population of the higher classes, a number of whom are coming to the meetings. The attendance has been larger than for some years past, and is steadily increasing. Mr. Sims will (D.V.) continue the services through May on Tuesday and Thursday evenings, and Sundays at 3.30 and 7. Prayer is earnestly requested that there may be the manifest power of the Spirit of God in conversion of sinners and revival of His own people. Mr. Sims is being assisted by Mrs. Sims and Mr. F. H. Hutchings, whose gospel duets have been specially owned of the Lord, and will not soon be forgotten by those who have once heard them.

DAUNTLESS HALL, LISSON GROVE.—Most interesting addressing on the coming of the Lord were given in the above hall daily from April 7 to 15. Many of God’s children testified to distinct blessing having been received through the presentation of the truth of our Lord’s near return. Mr. A. C. P. Coote, M.A., Mr. George Huckleby, the Rev. W. Firth, Mr. J. H. Gear, Max Isaac-Reich, Mr. James Sprunt, and other speakers spoke during the mission on different phases of the truth as to the Blessed Hope. We are certain that great profit would result from such simple local conferences if held in the same informal way as this, under the auspices of our friend Mr. James Sprunt.

# The Jew ;

OR,

## All About Israel.

### MRS. BAEYERTZ, HER LIFE AND LABOUR FOR CHRIST.

THE short paragraph in our last number, referring to the remarkable testimony of this well-known worker for Christ, has occasioned considerable enquiry. We are thankful to be able to place before the readers of THE MORNING STAR certain facts concerning her wonderful life-story which we believe will be of interest, and cause thousands to join in prayer that God may still mightily bless His Word through His servant to sinners, and also use her fearless proclamation of the truth of our Lord's near return to the awakening and blessing of His own people.

A correspondent well acquainted with the missionary labours of Mrs. Baeyertz says: "The mission at Paisley during April was the largest yet held in Great Britain. Three thousand, at any rate, were present on Sunday evenings, and many were unable to enter the meetings at all. We had two churches for the last days, and closed the mission with fully 1,200 at the prayer meeting. Truly it can only be said, 'Himself hath done it!' for over 400 professed true conversion to God! The subject of the Blessed Hope was taken up at one meeting, and the interest appeared to be so profound that literally hundreds were turned away from the church the night it was given."

Mrs. Baeyertz has no new doctrine to declare; she enunciates simply the familiar Gospel truths of redemption through the life, death, and resurrection of the Lord Jesus Christ. Speaking to believers, she insists on full surrender, the abandonment of all known sin, and practical obedience. THE HOPE OF THE CHURCH IN THE PERSONAL RETURN OF THE LORD IS MADE PROMINENT IN HER TEACHING. In some of her addresses, as, for example, that on "The Passover," she makes very profitable use of her familiarity with Jewish ideas and customs. The late Dr. Gordon said of her work:

"Her presentation of the Gospel made a deep impression upon the unconverted; clear, uncompromising, and most tender in her setting forth of the way of life, she could not fail to rouse the careless and win the unsaved."

#### LIFE'S SPRING TIME.

Mrs. Baeyertz is a Jewess born, and was reared in an English town. Her parents brought her up "with all the loyal strictness of pious Jews, to fear the God of Abraham, Isaac, and Jacob, and to regard the Jewish religion, with all its rites and ceremonies, as the one and only religion for all time."

Emilia was a very delicate child, but, on "coming out," she plunged into the gaieties of a fashionable life.

#### HER VISIT TO AUSTRALIA AND WHAT CAME OF IT.

Then came a bitter disappointment, which entailed mental anguish and physical prostration. This led to her being sent out for a change to a married sister in Australia. Arrived there, she became the leader in a

fashionable set: yet in a strange way (through which the overruling hand of God may be clearly seen), this giddy girl was ere long married to a true Christian. Cast off by her friends on account of this marriage, she became formally a churchwoman, although ignorant of vital Christianity. After six happy years of wedded life, her beloved husband, who had prayed much for her, was cut off suddenly, leaving her with two children. The wail of her sorrowing heart was: "I have no God! No Christ to comfort me!"

The one dominant idea in her mind became: "How shall I find God? How find my dear dead one's Christ? For unless I do this I can never go to him: I can never see him again." Thus she began to read, for the first time in her life, the New Testament; and God stood waiting to lead her.

"Many a day amid this time of awful sorrow," she writes, "have I lain in the damp upon the grave of my husband, and prayed that God would take me. Very bitter and hard, too, were my thoughts of God, whom I accused of dealing cruelly with me."

#### HER CONVERSION TO GOD.

One day she was alone, reading the old story in the Gospel of John, when the truth she searched for, the Person she sought, burst suddenly upon her astonished and delighted gaze. God's Holy Spirit showed her Jesus as the Saviour, as her Saviour. "Christ is God," she cried, "and He died for me. I have found Him, and He is my Saviour." Never from the first moment of joy had she one shadow of doubt as to her acceptance with God.

Some time after she was led to leave her home in "sweet Colac," and go to live at Geelong, where she was constrained to visit the prisoners in the gaol, and the sick and suffering ones languishing in the hospital wards. This humble effort led to further service in various quiet ways, and "from the outset God crowned her labours with success."

#### SERVICE FOR THE MASTER.

About that time Mrs. Baeyertz received a letter from Rev. H. B. Macartney, asking her to come to Melbourne as a missionary to the Jews. She consented, though after-events proved that God had other purposes for her. She went to Melbourne, where she passed through deep waters in the critical illness of her little girl, who was spared, in direct answer, she believed, to prayer. Her own spiritual life was deepened by this experience. The work among the Jews—who looked on her as an "apostate"—proved very uphill; but among the girls in the factories she speedily found remarkable acceptance, and many of them were converted.

She used to visit them in their homes, and try to get them to allow her to read the Bible—more especially the New Testament—to them. As a rule, directly they found out that Mrs. Baeyertz had been a Jewess, and was now a "Meshumad," they were so incensed against her that they could not be prevailed upon to listen to anything she had to say. More than once her life was threatened, and on one occasion it was only by God's special mercy that she escaped alive.

She was visiting in a rather poor part of the city, and called at a house where she had once been before. She had only just entered, when the daughter said, "Father has sworn by an oath, which he would not break, that if he catches you here again he will kill you!"

The words had scarcely escaped the lips of the girl, when the father—who was out when Mrs. Baeyertz called—passed the window on his way to the front door. The girl raced to the door and locked it; then seizing Mrs. Baeyertz's hand, she whispered, "Come with me quickly! This is your only chance."

Following the girl through the narrow passage, Mrs. Baeyertz found herself thrust hurriedly through a small door in the rear of the house, while the trembling voice of the girl whispered hurriedly, "Run for your life!"

The news of God's glorious putting-forth of His power spread far and wide. Scores of ministers heard of the work, and invitations to their churches poured in upon the young evangelist. These she declined, feeling doubtful "as to her right to address mixed meetings." Eventually, after much inward conflict, "Our Coffee Room," by Miss Cotton (now Lady Hope), was the means of leading her to do what she believed to be God's will, regardless of how she might be misunderstood. Accordingly she accepted an invitation to address a Sunday-school, but on going "found the church packed," and among the audience three ministers, who, as she quaintly says, "with their long black coats, their solemn faces, and their huge white starched ties, appeared like sons of Anak in my path." God, however, gave great power, and at the close two vestries were filled with seekers after salvation. Soon after came a call from Sandhurst, and in that city Mrs. Baeyertz held her first big mission.

This led to a mission at Ballarat, described as "even more wonderful than at Sandhurst. Over a thousand persons gathered every afternoon at the Bible readings, and many Christians were quickened and refreshed by these meetings. The theatre was crowded night after night. . . . The municipal authorities prohibited vehicular traffic down the street in which the theatre was, as the crowds were so dense that the traffic became dangerous. Here more than ever did Mrs. Baeyertz realise what God could do. The anxious inquirers were so numerous that it was impossible for the workers to deal with all."

From Ballarat she went to Adelaide for three months' service; but "God kept her there, full of constant labour, for three years"—that is, in the district; not all the time in the city itself. There she felt herself compelled to begin those meetings for men, which have ever since been a feature of her missions.

But further service awaited her. At a convention in Melbourne she seemed to hear a voice, "Will you go to New Zealand and America for Me?" She felt she dare not parley, and cried—"I'll go, Lord; I'll go, Lord; I'll go where You want me to go."

Soon she was led to Queensland, then to Tasmania, where Mrs. Henry Reed was of much help to her; and so on to New Zealand, where in many of the towns she had

remarkable missions. After nine months' labour in New Zealand, she felt impressed that God would have her go to America, where, however, she knew no one. Landing at San Francisco, she wrote to Mr. Coy, secretary of the Y.M.C.A. He came in person to see her, and kindly, but candidly, said that "there was no opening for a lady in connection with the Association." A letter from the secretary of the Melbourne association led him to reconsideration, and he asked Mrs. Baeyertz to speak to the young men. A week's mission was held, the result being fifty souls. This led to various missions in California, and brought an invitation from Canada. Blessing was granted in Toronto on the first visit, but the showers of refreshing came at a second visit. Meanwhile, Mrs. Baeyertz had been in Boston, and Dr. Gordon gave in *The Watchman*, under the heading.

"A HEBREW PROPHETESS,"

a very remarkable account of her mission. The view taken by Dr. Gordon of the exceptional character of her work was confirmed by a letter from the Bishop of Nelson, N.Z., in which he confessed that "notwithstanding all that is said upon the opposite side, I could not, if I had the power, dissuade her from what cordially receives the Divine blessing."

On her return to Canada from Boston remarkable missions were held in Quebec, Ottawa, Toronto, London, Montreal, and other cities in the Dominion.

Still believing herself led by God, she sailed in April, 1892, for this land, knowing no one, but realising that the Lord would go before her. The way opened as she went forward, and in Queenstown, Cork, Belfast, and Dublin, great interest was stirred. Then came her mission in West London, and subsequent labours in different parts of the kingdom, and recently in Scotland, as we have stated, and more particularly in Glasgow, Paisley, and other populous towns. Suffice it that God seems to be wonderfully owning this lady evangelist in leading souls to Christ—and yet more in reviving Christians.

God is sovereign, and in His mighty grace He can use whom He will. He has chosen this servant to proclaim the unsearchable riches of His grace far and wide. That He has been pleased to raise up such a woman, one of His own chosen and still beloved people, to tell not only the Gospel of His grace, but the Gospel concerning the near return of our Lord for His own, will fill the hearts of thousands of our readers with thankfulness, and cause them to pray continually for yet greater "showers of blessing" to accompany this remarkable ministry of our friend.

NOTE.—We are sure the foregoing details, gathered by permission from the interesting book "From Darkness to Light," written by Mr. Sydney Watson, as well as from other sources, will be read with exceeding interest. The volume may be had from Mrs. Baeyertz by applying to her at 26, Fore Street, London, E.C., enclosing 1s. 6d. in stamps.

FREDERICK THE GREAT once gave utterance to the following truthful statement: "No one ever touched the Jews without smarting for it." This is still true, for God has said, "I will bless him that blesseth thee, and curse him that curseth thee."

## GENERAL JEWISH NEWS.

It may be of interest to our readers to know that the orthodox Hebrews keep the feast of Purim in the same way as it is recorded in the book of Esther, that is, as a feast of rejoicing and gladness. They assemble in their synagogues and read the whole book of Esther, the children are present and have little rattles and sticks, and whenever the name of Haman is mentioned in the reading of the book they clap with the sticks and make a noise with the rattles, they give gifts to each other, and bake little cakes, which have a triangular shape, which is the likeness, they say, of the hat Haman wore. The orthodox Jews believe that the law and the Book of Esther will stand for ever, and though all other festivals of Judaism may be discontinued, the feast of Purim will always be remembered. We thought of the many higher critics and other so-called Christians who sit in judgment over that marvellous Book of Esther trying to prove that it is not inspired and that it does not belong in the Old Testament Canon. How different the orthodox Jews treat this book, and with the celebration of Purim today is certainly a very powerful proof of the historical facts which are recorded in the Book of Esther. After the reading of the Book of Esther the Jews repeat this prayer in Hebrew: "Blessed art Thou, the Eternal, our God, King of the universe, God, Who hath pleaded our cause, defended our rights, avenged our wrongs, dealt out retribution unto all who hated our very existence, and wreaked punishment for us upon our adversaries. Blessed art Thou, the Eternal, who wreaketh punishment for His people Israel upon all their adversaries; the God who saveth."

THE word Talmud simply means "doctrine." There are two Talmuds, one known as the Babylonian, the other as the Jerusalem. Of these, the former is held in the highest esteem, and is regarded as "The Talmud" *par excellence*. Each Talmud is divided into Mishna and Gemara, the former being the embodiment of the oral traditions of the nation, the latter being a commentary, scholion, or expansion of the former. The Mishna in both Talmuds is the same. The Gemaras differ. The Gemara of the Jerusalem Talmud was added in the second century, that of the Babylonian in the fifth. The Talmud, like the Tabernacle of old, has three veils, and to this day, when Moses is read, the veil is upon the hearts of Israel. Nevertheless, when it shall turn to the Lord the veil shall be taken away. May the Lord hasten it in His time!

A GREAT living Jewish Rabbi, Dr. A. Weiner, says:—"The Bible alone is for us the holy source. The Talmud sometimes serves to elucidate and elaborate its teaching; sometimes it only envelops in fogs that which was clear, and troubles the sweet waters of the original text. The Bible alone is our trustworthy guide and master, the Talmud can never be anything more than its disciple and helpmate, an office which it sometimes fills with intelligence and learning, at others with stupidity and gross ignorance. Therefore, we cannot stake our faith upon the Talmud." This, from a respected Jewish Rabbi of eighty-four years of age, is grand. Oh! that his words may go far, and do much towards breaking the spell of the traditions of men which make the word of God of none effect.

ZIONISM is growing apace. There is now scarcely a single town in England with any number of Jews without its branch of the Chovevei Zion. The change of opinion amongst the Jews in England, from the most perfect and absolute lethargy about everything concerning Zion to the greatest enthusiasm, is only another proof as to how easily and suddenly God can rouse a nation and make them obey His will. Had anyone suggested a wholesale spirit of Zionism amongst English Jews only four or five years ago, he would have been treated as a poor benighted enthusiast, with more zeal than sense. Yet what seemed impossible then has become an absolute fact to-day.

THE CRISIS IN ARMENIA AND NORTH SYRIA will be carefully watched by all Zionists with much prayerful interest and deep concern. What

will the result be? The conscience of Europe has been moved to its greatest depths by the harrowing tales of the inhuman brutality of the Turkish oppressors. Europe will not allow the matter to rest, and we hope that something will be done to completely prevent in future the recurrence of such scenes. And it appears to us that the only means of effecting this will be to wrest from Turkey the government of the Armenian people. Turkey is quite incapable of governing Christians without endangering their lives and property.

THERE are signs that the harshness of Russian rule is to be relaxed in the case of the Jews. The removal of General Gourko from Warsaw, and of Count Ignatieff from the Governor-Generalship of Kieff, both of them vigorous anti-Semites, is a significant act of the new Czar. The law of toleration, once admitted, has a tendency to spread. Gentleness and consideration grow by exercise. That some wealthy and influential persons have exerted their influence on behalf of the Jews is certain; and one reason given for the change in Russia's attitude toward the Jews is that before the Rothschilds would negotiate the recent loan, the Government had to promise that the anti-Jewish restrictions would altogether cease.

SACHARGIN of Moscow and Leyden of Berlin, two physicians who attended the late Czar of Russia during his fatal illness, were Jews. Thus the very ones whom he despised and persecuted during his reign were called upon to furnish the men who eased his dying days. Was it fate?

THE foundation stone of the new Mission Hospital, Jerusalem, was laid on March 6, by the Right Honourable the Earl of Northbrook, G.C.S.I., P.C. The ceremony consisted of reading Psalms cxxi. and cxxii., and prayer by the Rev. A. Hastings Kelk, a statement by Dr. Wheeler, a hymn, after which the stone was laid, and a most interesting address given by Lord Northbrook; then came a second hymn, followed by "God Save the Queen," and the benediction by Bishop Blyth.

IN Tel Hum—Capernaum—have recently been discovered the ruins of a synagogue, probably the very one in which Christ taught. The walls are 74ft. 9in. long by 26ft. 6in. wide, and 10ft. thick. It appears to be better finished and more profusely ornamented than other synagogues in upper Galilee. The interior was divided into five aisles by four rows of columns. If Tel Hum is really Capernaum, this is without a doubt the synagogue built by the Roman centurion (Luke vii. 4, 5), and one of the most sacred places on earth.

COMMENTING on the largeness of the field and the fewness of the labourers, Mr. David Baron says: "In England, Christian friends reading reports of Jewish work, are led to think that the whole Jewish people is now being fast Christianised; but when I come to these regions and behold these multitudes of Jews, and remember the fact that millions of them in Eastern and Central Europe and in the Orient, have never even heard the name of Christ pronounced from the lips of a true Christian, and that most of them do not even know of the very existence of such a book as the New Testament, my heart becomes full of sadness, and I enter, to some extent, into the meaning of the words of Christ: 'The harvest truly is plenteous, but the labourers are few.' O Lord of the harvest, send forth true labourers unto Thine harvest among Israel!"

UPON the height of Mount Lebanon, in Syria-Palestine, appears now a daily paper in the Arabic language, called *Ha-Arets*, "the earth, or the land." The district counts 20,000 souls, and supports a daily paper. The *Ha-Arets*, says the Hamagid, is altogether unsectarian, it is equally devoted to all religions represented in that district.

NEAR the place where Christ talked with the Samaritan woman now stands a Baptist church, with a regular congregation of a hundred persons.

A JEW recently brought to Christ said: "Three weeks ago I was an unbeliever. As a son in the House of Israel, I did believe in the God of

Abraham, Isaac, and Jacob. When you came to this city I wrote against your meeting. I hated the very name of Jesus. I had been taught by my father to despise Him. I was led by your words to see that I was a lost, guilty, helpless sinner, and that Christ was indeed the true Messiah and the atoning sacrifice for the sins of the world. I could then say to my brethren, 'We have found Him of whom Moses in the Law and the Prophets did speak.' I shall leave this city one week from to-day, and shall go to Germany to bring the Gospel of Jesus to my Jewish brethren. Guide me with your prayers. When one of your ministers spoke to me about you I told him that I hated you, but to-day I love you as my brother in Jesus Christ. Will you ask the many Christians who attend your meeting to pray for the Jews, as Christ has set us the example?"

NEARLY one-fourth of the population of Budapest, or about one hundred and twenty thousand, is of Jewish nationality. In this city the Rev. Dr. Adolph Saphir was born and "born again;" and here, also, the late Dr. Edersheim, Mr. Tormory, and many others of equal note were won to the Gospel of the Lord Jesus Christ. It has well been called "A truly memorable city in connection with Jewish missions" when it has given such bright lights to the world as these and other brethren have been. There are now only four or five missionaries labouring on behalf of Israel in that large city, but among them is Rabbi Lichtenstein, who has done so much for his own people since his conversion a few years ago.

## JEWISH MISSIONARY NEWS.

THE REV. J. JAMAL, writing from Jerusalem in his journal, says: "Visited the girls' day school, where I had an opportunity of reading and explaining some Gospel truths. The young faces showed much attention. Several simple questions were put, to which the girls gave fair answers. They repeated some passages from the Gospels. When asked 'What was the object of Christ's coming into the world?' the elder girls answered, 'To die for our sins.' In answer to the question, 'Why was He sent?' a girl repeated St. John iii. 16, which the whole of the class joined in repeating. It was very pleasing indeed to hear young Jewish voices repeating together, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.' The lesson was concluded with singing a hymn in Arabic, after which a short prayer was offered, ending with the Lord's prayer, in which all the girls heartily joined."

A STORY is told of those true friends of missions, both to the Jews and Gentiles—Charles Simeon and Edward Bickersteth—to this effect:—They were once present at a meeting held in support of the London Society for Promoting Christianity among the Jews. Simeon was the speaker, and, in closing his speech, he said that they had met together that day for the furtherance of the most important object in the world, viz., the conversion of the Jews. When Simeon sat down, Edward Bickersteth, who was at that time a secretary of the Church Missionary Society, wrote on a slip of paper, *Eight million Jews, eight hundred million heathens—which of these is the most important?* This paper he handed to Mr. Simeon, who at once turned it over and wrote on the other side:—*Yes, but if the eight million Jews are to be as "Life from the dead" to the eight hundred million heathens, what then?* And this done, he returned the slip of paper to Mr. Bickersteth.

MR. RABINOWITCH'S WORK IN RUSSIA.—The London Council for aiding Mr. Joseph Rabinowitch's Mission to Israel has issued a report of the work. The chief interest for most friends of Israel will centre in Mr. Rabinowitch's own statement, from which we make the following extracts: "The year was an especially significant one. The Lord enabled me to find good soil in

Jewish families, wherein to sow the precious seed. There were always in my way circumstances preventing me from preaching Christ in some private Jewish houses. A few months ago I and my son John visited some very poor Jewish families, the men of which are regular attendants at our meetings. It is difficult even to describe the joy and surprise of those poor Jews when they saw us, and how cordially we were treated by them. Very soon the news spread that 'Rabinowitch, with his son, was visiting the poor Jews,' and in a short time we found ourselves surrounded by a crowd of Jews and Jewesses, old and young, who left their work, wishing to hear something from me. It was quite a sight to watch the faces of the Jews, eagerly listening to the old, old story of the love of God revealed in His Son. Every now and then such words were heard as 'Yes, it is quite so, it is quite true.' Distributing some Gospels and tracts, which they took willingly, also giving some material help to a few very poor and sickly-looking Jews, we departed to another district, inhabited by a still poorer class. During the year we received very comforting and encouraging news from Jews who have come to the Lord Jesus through my sermons; they tell me that they work among Jews in various places of Russia, trying to bring them also to Christ. I am requested by many Jewish Christians to send New Testaments and sermons for distribution among their fellow-believers, which I do most willingly every now and then. I count all I have suffered for the Lord's name's sake and His Gospel during these ten years, but nothing in comparison with that spiritual pleasure I enjoy in the encouraging news reaching me from Jewish Christians from far and near."

HERMANN WARSZAWIAK, referring to his return voyage to New York, speaking of meeting Jews on board ship, says:—There were precisely 1,000 passengers in the steerage of our vessel, the steamship *Teutonic*, only nineteen of whom were Jews, as far as we could discover, some of them had also wives and children with them. One of them knew me very well as a Jewish missionary, having attended our meeting in this city ere he left New York. He soon told his other brethren all sorts of things about me, and before long I had an opportunity to go and talk with them. There certainly is no better place to preach the Gospel than on board a ship, as the people have nothing else to do and are only too glad to listen to any conversation. My audience, however, with the exception of one or two, was composed of orthodox Jews, and more deeply interested in religion than in any other subject. I at once began to preach Christ to them in all His fulness, and directed their thoughts chiefly to the need of the atoning blood. At first a few of them began discussion with me, but later on they were only too willing to listen to what I had to say. The four Jewish New Testaments which I had with me were brought into use when I read to them the Sermon on the Mount, the Story of the Crucifixion, and so on. Never have I spent a week with a company of Jews where they were so ready to listen continually, and when departing they thanked me, one and all, for the time we had conversed together, and I truly believe that in days to come the Lord Himself will gather in the fruit of this seed sown.

THERE are at least a dozen recognised societies in Great Britain seeking the conversion of the Jews, both at home and abroad, besides a large number both on the Continent and in America. "The number of proselytes from Judaism in all the churches was estimated by the late Dr. Delitzsch to be over 100,000, and is supposed to be more now. There are over 250 converted Jews, or sons of such, ordained clergymen in the Church of England, and more than double that number in the nonconformist bodies at home, in the Continental churches, and in America."—Rev. J. M. Eppstein.

IN Adrianople, where there are 20,000 Jews, says Rev. L. Rosenberg, of the British Society, bigotry, superstition, and hatred of Christianity have vanished before the knowledge of the Gospel of Christ. "I can now go anywhere amongst the Jews, and they show me reverence and respect. They know the English Christians love them, or they would not have sent missionaries to them."

Our beloved brother, Mr. David Baron, has recently left England for a six weeks' mission tour among Continental Jews. Let us follow him with our prayers.

THE recent visit of Mr. Hermann Warszawiak to Edinburgh was in every way memorable. Many have been led to take a warm interest in the proposed "Christ Church Synagogue," greatly needed as a centre of his work in New York. His closing meeting, presided over by Rev. Dr. Whyte, of Free St. George's, and addressed by Drs. Blaikie, Cunningham, Laidlaw, and Wilson, will long be remembered. Mr. Warszawiak stated that during the five years of his New York mission, more than a hundred thousand Jews had heard the Gospel. Since his return to New York, Mr. Warszawiak has written the cheering tidings of the baptism of his wife and youngest child. The God of Israel bless them.

MR. J. A. ADLER, of the "Mildmay Mission to the Jews," has just completed a work of great value, his "HEBREW NEW TESTAMENT." He has been engaged in this work for ten years, and it has been done in odd and late moments. The Lord use it much to many in Israel.

"SINCE the destruction of the Temple all prayer-gates (gates by which prayer enters heaven), are shut, and an iron wall separates Israel from their heavenly Father." (Babylonian Talmud, vol. Berechoth xxxii. 6.) "How terribly true! Yet Israel has large prayer books and long hours of prayer. Israel is praying and fasting sometimes twenty-seven hours at a stretch, when not a crumb of bread or drop of water pass their lips. We see them in Jewish towns, at least, in the middle of the night in the synagogues, or at home, barefooted, on the ground, lamenting the destruction of the Temple. Every orthodox Jew prays five or six times a day for the restoration of Jerusalem. Does he not pray for it at every meal. Yea, even at a wedding ceremony and under the wedding canopy (in conjunction with Psa. cxxxvii. 6) a glass is broken to remind the married couple of it, lest in their joy they should forget it."—From *Prayer Union Occasional Paper*.

We have culled the above from Mr. Adler's Occasional Paper, which is sent out not only to many Christians, but to numbers of Jews, for the purpose specially of strongly emphasising the call to prayer on behalf of poor Israel, whose prayer gates are indeed closed. (Isa. i. 12-15.) Blessed be God we can get near on their behalf. "By Jesus Christ" the Holy of Holies is open to us. Let us see to it that with our wondrous privileges we forget not to remind our God and Father of Zion's need. "Ye that are the LORD's remembrancers, keep not silence and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." (Isa. lxii. 6.)

## PALESTINE AND COLONIZATION NEWS.

THERE is a community of 10,000 Jews in Southern Russia, says an exchange, who escape the persecutions inflicted upon the rest of that people. They are called Karaites, or "People of the Law," and accept only the Old Testament, rejecting the Talmud and the rabbinical traditions. They claim that their ancestors took no part in the crucifixion of Christ, and are friendly to those Jews who become Christians. Their moral and commercial standing is very high and they are greatly respected.

SUCCESS OF THE COLONIES.—At a recent public meeting, Dr. Hirsch, the general secretary of the Chovevei Zion, gave many interesting examples of what could be achieved by the colonists. He mentioned that some men had been sent from the colonies to India to learn tea-growing, so that it might be introduced into Palestine; while an English landowner, wishing to transplant to his estate some of the cereals grown in the Holy Land, had been recommended by the British Consul to peasants of two Jewish colonies as being in a position to give him the best seeds.

The Berlin Society for the Colonization of Palestine now has more than 50,000 acres of land under its control, and about 5,000 Jewish colonists residing there. New colonies are being added constantly.

Dr. Bliss has discovered the first wall of Jerusalem, thus establishing beyond doubt that its present position is the original one, as many writers have supposed.

ST. PETERSBURG, APRIL 5.—As there are many persons who believe that a general relaxation of the severe enforcement of restrictions on the Jews in Russia is now observable under Nicholas II., it may be well to call attention to a circular just issued by the Minister of War, which again enjoins the strictest observance of the Anti-Jewish edict of 1893 in regard to excluding all Jews from the various health resorts of the Caucasus and adjacent territory. The circular is addressed to the authorities of the military territories of the Don, the Kuban, and the Terek, which are under the administration of the Ministry of War, and where there are a number of establishments for water cures. In consequence of reports that Jews are again resorting to those places, the Minister directs that they must, according to law, be forbidden the territories in question, either for the purpose of drinking the waters or for seeking restoration of health in general.

THERE is a most remarkable movement in Smyrna among the Jewish refugees from Russia. One of their number—a well-educated and clever man—was converted while in the hospital by reading the New Testament in Hebrew. He immediately desired to impart his knowledge to his countrymen, the result being that a Hebrew Christian church of thirty-two heads of families has been formed. Two of the rules by which this body is to be regulated are directed to the retention of circumcision—not as a rite, but as a mark of their descent from Abraham—and to the possession of all goods in common.

THOSE wanderers on the face of the earth—the Jews—are never at rest in the Baltic provinces. As of old, they are constantly moving to and fro, seeking fresh fields and pastures new. The stream of Hebrews from the provinces to Argentina continues unremittingly. Last week another party of 600 embarked at Libau for Bremen, where they will be transferred to a Transatlantic liner. The agents of Baron Hirsch's enterprise are now exercising a greater discrimination in the choice of emigrants, who are not accepted or assisted unless they possess a practical knowledge of agriculture. The previous shipment of a nondescript class of immigrants to the Hirsch colonies led to lamentable results in many instances.

LEAMINGTON SPA.—We are glad to hear that our friend Israel Sunlight visited this town during Easter, and spoke with very great acceptance in the Gospel Mission so successfully carried on in that town by Miss Gowan. We thank God for the clearness and precision with which He enabled our brother to tell forth the truth of the Gospel, and it is a joy to know that many were greatly helped and some confessed Christ. We are sure many readers will pray that God may richly bless His word through Israel Sunlight.

MILDMAY MISSION TO THE JEWS.—Rev. John Wilkinson presided over the monthly meeting of workers, held on April 25, in the Central Hall, Philpot-street, E. The chief event of the evening was the wishing God-speed to Dr. and Mrs. Rocha, who were about to proceed to North Africa. These friends spoke of the goodness of God to them while labouring in Argentina, and looked forward with pleasure to work among the Jews of Morocco and Tangiers. Two other workers, Messrs. Davidson and Goldstein, both Hebrew Christians, leaving for work in Bulgaria, were also commended to the Lord for his care and blessing. Some stimulating words were addressed to the assembly by Pastor Fuller Gooch.

We much regret that we are losing the able help of the Rev. S. Schor as sub-editor of the Jewish matter in our paper. This, he specially requests us to inform our readers, is only because of the expressed desire of the committee of his Society. He writes: "I will not cease in the least from my interest in THE MORNING STAR, and I hope, from time to time, to contribute to its pages."—Ed.

**HELP FOR THE LEPERS.**

As we believe all our readers will sympathise with the specially Christ-like work being done in forty centres by The Mission to Lepers in India and the East, to which reference was made in our last issue, we shall be pleased to receive any contributions they are led to give to the work of the Lord amongst these poor afflicted ones, who are in every sense "without hope and without God in the world."

The need may be judged from the fact that reliable estimates place the number of lepers in India, China, and Japan at about a million.

The economy with which the funds are spent is such that £6 will support an adult leper for a year, and £4 will maintain a child in one of the mission homes.

The spiritual results have been most encouraging, as many as 150 converted lepers having been welcomed into Christian fellowship during 1894 in the asylums maintained by the mission.

The society is quite unsectarian, and does its work with the co-operation of all the leading evangelical missionary societies.

Further particulars will be gladly supplied by the hon. secretary for London, Mr. John Jackson, 186, Aldersgate-street, E.C., and donations may be sent to him care of the Editor of THE MORNING STAR.

**OUR SUBSCRIPTION COLUMN.**

**DONATIONS.**

**"ISRAEL SUNLIGHT" FUND.**

See THE MORNING STAR, January, 1895.

Those friends who may still desire to contribute to this fund, or to communicate in any way in reference thereto, are requested in future to address their letters to Mr. CHARLES J. G. HENSMAN, Inglewood, 7, Hainthorpe Road, West Norwood, London, who has kindly consented to act as Hon. Secretary in the matter.

Mrs. M., Coventry...	...	...	...	...	0	5	0
Mrs. C., Edgbaston	...	...	...	...	0	10	0
E. H., Torquay	...	...	...	...	0	5	0

**"THE MORNING STAR" FREE DISTRIBUTION FUND.**

C. C., Tulse Hill	...	...	...	0	10	0
" (for India)	...	...	...	0	10	0
" (for Burma)	...	...	...	0	5	0
J. A. T., Victoria	...	...	...	1	5	0
A. T., Toothill	...	...	...	0	2	6

**SOCIETY FOR RELIEF OF PERSECUTED JEWS.**

C. C., Tulse Hill	...	...	...	1	0	0
J. A. T., Victoria	...	...	...	0	5	0

**LONDON CITY MISSION TO THE JEWS.**

J. A. T., Victoria	...	...	...	0	5	0
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**LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.**

J. A. T., Victoria	...	...	...	0	5	0
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**MR. BERGMANN'S WORK.**

J. A. T., Victoria	...	...	...	0	5	0
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**BRITISH SOCIETY FOR THE PROPAGATION OF GOSPEL AMONG THE JEWS.**

J. A. T., Victoria	...	...	...	0	5	0
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**PUBLICATION ANNOUNCEMENTS.**

We have had inquiries from many friends asking if the price of the volume of THE MORNING STAR is to be permanently increased. We therefore take this opportunity to say that the volume for the present year, 1895, will be published at 2s. cloth plain, and 3s. cloth gilt; these being the prices at which we first announced the volume for 1894.

We wish it to be understood that is solely because of the great expense incurred in reprinting the numbers to complete further copies of the first volume, that we were compelled to raise the price.

We are very thankful to say the book is still most freely asked for from all parts of the world, so much so, that we are now obliged to reprint three of the numbers for 1894 to enable us to complete 500 more volumes. This we hope to do at once and to have a supply in about a fortnight.

Those friends who order the volume and do not receive it immediately, will understand the reason. If we find that further copies are required after this edition of 500 is exhausted, nine more of the numbers for last year would have to be reprinted. We wish to be emphatic as to the only reason for increasing the price of the volume, as SOME OF OUR KIND CORRESPONDENTS HAVE BEEN INFORMED THAT THE ADDITIONAL PRICE WAS TO SECURE INCREASED PROFIT, whereas it is a fact that, as we cannot reprint but a small quantity of each of the back numbers, the cost incurred is greater than can be reimbursed even at the extra rate charged.

We are thankful that other friends have secured the distribution of parcels of 50 assorted copies for 4s., for about fifteen other congregations since our last issue. We shall be glad to send parcels to various ministers and workers if our friends will kindly help us with the funds to do so, as we have many applications.

We have about 1,000 surplus numbers for 1894, which cannot be used for volumes. These we will supply for distribution to the first applicant for 50s., or we shall be glad to add them to our parcel for the soldiers in India if any reader would like to supply them for this purpose.

We will supply the numbers from January, 1895, as under for distribution:

50 copies, assorted...	...	...	...	s.	d.
100 "	"	...	...	4	0
250 "	"	...	...	7	6
500 "	"	...	...	17	6
				32	6

All sent carriage paid in Great Britain.

We very much regret that, in consequence of the pressure on our space, we are obliged to hold over most interesting papers we have in type by the Rev. H. E. Sturdy, M.A., Dr. Mabie, Mr. J. J. Sims, Mr. R. Taylor, "Eschol" of Toronto, and Rev. J. Jones, whose article on "Round about Lebanon" we are sorry to omit, and also "Our Book Column" notices. These, God willing, we hope to insert in our next issue.

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 ME."

"They shall walk with Me in white."  
 "I will sup with him and he with Me."  
 He shall "sit with Me in My Throne."  
 (Rev. iii. 4, 20, 21.)

PRECIOUS promises! dear to the heart of all true Christians, in these days of Sardis and Laodicean testimony. We wonder what honest heathen men, who come with watchful and inquiring minds to our shores, think of the *Christian religion* as exhibited in the lives and habits of the large majorities of its professors? They are not likely to see much of the *few* who have not defiled their garments. In the great *swim* of social life in the "*Christian world*," these are hardly known enough for such eyes to see them. The heathen observers must judge of Christianity by the lives of the masses. Can we blame them if they conclude that heathenism, of whatever kind, is better than the Christian religion?

SARDIS, Sardis, thou great boasting, protesting remnant, loud in thy protestant outcry against the Romish superstition and idolatry of Thyatira, it is time thou knewest that Christ is *not with thee* nor thou with Him. It is time, too, that the church of the Laodiceans, that huge mass of bloated *popularity*—exalting the people and exalted by the people—should know that Christ is not even within its pale. HE IS OUTSIDE. "*Behold I stand at the door and knock.*" He has a *few* in Sardis, but as to Laodicea it is doubtful whether, in the

din of the so-called religious, philanthropic, and pleasure-seeking life of the day, *one man* will ever hear the appealing voice of our Lord, "*If any man hear My voice.*" What a scene it is! Christian walk! (we shrink from using the word, but they call themselves Christians, and we must deal with them on their profession). *Christian walk!* *Christian enjoyment* and *Christian influence!* They walk, but not with Him; they sup, but in their festivities He has no fellowship; they sit in seats of authority, and lordship, and power, but in their *politeuma* (Philip. iii. 20, conversation—citizenship) He has no share. Their reign is earthly and carnal in a most earthly and carnal age.

WE are told that the other day the words of the Rev. Urijah R. Thomas, as he addressed the Congregational Union, produced "a thrill of pain—a hush of horror." He said "there are savages in London slums, barbarians in London drawing-rooms, and heathens in London churches." They were timely words. It were well that their effect did not end in a thrill of pain or a hush of horror. They are *true*; and we fear that the heathens in the churches are, at least, as numerous as the savages in the slums. ARE WE TO HAVE A REVIVAL BEFORE OUR LORD COMES? If so, it must begin in our churches. The heathens there must be told, and that not with bated breath, that *they are* heathens and not Christians. It is a crying shame that Christ should be so grossly misrepresented as He is to-day in the Christian churches of our land, and it is indeed time that the pure and holy and undefiled religion of Jesus Christ should be distinguished from the heathenism that bears the name of Christianity.

Is it to be wondered at that with Sardis as it is and the Laodiceans as they are, Romanism should be so rapidly coming again into ascendancy? Everywhere Rome is rising to renewed influence and power. Our contemporary *The Christian* may well say, "The vigour of the Papacy is a fact as tremendous as it is dangerous. Especially is this evident in Rome, where, during recent years, the *Evangelical movement has been so active*. The Pope has lost the temporal power, but he wields a wider sway: whereas in 1870 church properties were confiscated and religious orders abolished, it is now stated that the possessions have been regained and the influence of the Vatican is practically what it was before

Victor Emmanuel entered Rome." Quoting from the May number of *Evangelical Christendom* the writer continues: "Immense monasteries have sprung up in all parts of the city, where young men are recruited by the hundred for the various religious orders. The convents are constantly multiplied, and nursing sisters of charity *monopolise* the sick both in the hospitals and at home. No expense is spared in schools and colleges, and thousands of children of all classes are constantly under the instruction of nuns and priests." Not in Rome alone, alas! but very specially in England, while Sardis and Laodicea are more and more effectually getting rid of Christ Himself, while professing the Christian faith and labouring to make earth wealthy and pleasant enough to spend life in, *amusing themselves* and *misgoverning* the nations. Thus rapidly preparing the scene for judgments about to overtake them, is the Jezebel of the Thyatira church insinuating herself into favour and power. We know, from the prophetic word, that, as Babylon mystery, she is destined to sit upon and guide Gentile Imperial power in its next phase; and the Christless churches of Protestantism, polluted with worldly defilement, preferring pleasure to the things of God, indifferent to His Word, and His worship, and His work, and showing, in what they call their *Christian politics*, an utter incapacity to rule the nations, are doing their very best to pave her way to power. SHE is rising on the high tide of *their apostasy*.

MEANWHILE, to all true Christians, there was never such opportunity afforded as now for *fellowship with Christ HIMSELF*. As surrounding things become more and more polluted and worldly, our Lord retires farther and farther from the scene of defilement. At the present time a true child of God and a true church of Christ must prove their Christianity by their *nearness* to Christ and their *distance* from the world; not *now* by a glorious *past* so much as by a holy *present*; not by brilliant and venerable tradition, but by the manifestation of a living Christ in her midst; in her attitude towards the men and things of TO-DAY is the church to be known. Doubtless the precious promises of our month's texts point, in their fulness, to the time when we shall be with Him in glory, but they have their beginnings here. The Holy Spirit gives us the earnest of all our heavenly

portion: and now by God's grace ours is meant to be, and must be, in days like these, the life of heaven-born men and women side by side with Christ in the midst of earth's increasing foulness. To the true church of Christ then, to-day, it is given to "walk with Him in white." Let those who think they belong to Him and to His church ask themselves whether it has been given to them. Never was there such defilement. Fifty years ago *Christian* householders would have blushed to read the filth of many of our daily papers, now, alas, gloated over by the youngest members of thousands of church-going households. Fifty years ago the foul pictures now seen in shop windows and on the very bills that pollute our walls and advertising spaces, would not have been tolerated. Fifty years ago the kind of novel now most popular with the great majorities of old and young would have been denounced from the pulpit and torn to shreds by professing Christians, very far, perhaps, from spiritual. The difference of to-day shows how familiarised we have become with uncleanliness, and how few are even capable of knowing defilement when they look upon it. This is one penalty that comes of the rejection and neglect of the Word of God as the rule of daily life. All true believers are overcomers over this state of things, and are keeping their garments "unspotted from the world." Most surely Christ is not with all this moral foulness, and the members of His body must be morally and spiritually where He Himself is. Have you definitely refused to partake of the defilements of the age? And, remember, we have alluded to only one variety of the filth around us, there is filthiness of the flesh and filthiness of the spirit, commercial political, and intellectual! Have you shaken yourself loose from it all, refusing to have *your garments* polluted? Then our Lord is already giving you, apart from it, closer fellowship with Himself. Ye are walking with Him in white.

UNLESS we know something of this we need not expect to "SUP WITH HIM." The Divine order is, walk with Him, sup with Him, reign with Him; and man cannot reverse or confuse it. The marriage supper of the Lamb is, without doubt, the chief thought here, but many are already enjoying that close and blessed fellowship with Him which He gives to those who, apart from earthly pleasures, have begun to find their highest enjoyment in His companionship and in the "hidden manna" with which He feeds them. Even now, to those who company with their Lord, there is "a feast of fat things full of marrow, and of wine on the lees well refined." (Isa. xxv. 6.) He Himself

provides it, and His own hand feeds us. Can you wonder if, while we wait for Him to lead us to the higher and fuller banquet, we have learned to turn with loathing from the poor frivolities of the age, and find that even the *earnest* of coming glory almost satisfies us? Ye worldly churches that *must* have your foul puddles of the amusements and pleasures of the age, Christ is not supping with you nor ye with Him. How is it possible, your tastes differing as they do, that ye *could* sit out the marriage supper even if permitted to enter His banqueting house? *That* time of glory is at hand. Surely it is time, if ye expect to meet Him when He comes, that your desires and your habits and your ways should be beginning at least to be a little less worldly and more heavenly. Take heed, lest when "He rises up and shuts to the door" ye should have to stand without and hear Him say: "I know you not, whence ye are; depart from Me, all ye workers of iniquity." (Luke xiii. 27.)

"HE shall sit with ME on My throne." This is where worldly people, calling themselves *Christians*, having much present greatness, wealth, pomp, and worldly influence, must not expect to find themselves. It cannot be too often repeated that members of the true church are overcomers over this state of things; and all the more so as the time to overcome is so short, and the Coming One is just at hand. Let it be remembered that if we are indeed supping with Him, it is with a SHOUT OUT CHRIST. This means not only the joy of His companionship but fellowship with Him in His present sufferings. "If we suffer we shall also reign with Him; if we deny Him, He also will deny us." (2 Tim. ii. 12.) Glorious future of rest and holy power to govern aright this poor groaning creation and these poor suffering sheep that need so cruelly the SHEPHERD KING. Come, Lord Jesus, quickly. We long to sit with Thee on Thy throne, for we know that misrule shall not cease, nor nations be delivered from bondage, nor creation from its groaning, till Thou hast the reins of government. Come, Thou blessed King of Righteousness and King of Peace. It will indeed be a glory to be in power then, but the best is this, that we shall sit *with THEE*!

It has been proposed by some holding what is called the "historical" interpretation of prophecy, that a series of conferences should be held for the sake of advocating that special line of teaching. We are glad to see by letters in *The Christian* of May 23rd, that the proposal is not approved of. The movement would be regarded by Christians generally as a declaration of open hostility against what is called the

futurist plan of interpretation. This would be, to say the least, *unseemly*, and might be fatal for a time, at any rate, to the spread of the truth. We do not believe that the historical mode of interpretation is according to Scripture, but we do not think that anything is to be gained by wrangling over our differences. "The *servant of the Lord* must not strive." (2 Tim. ii. 24.) At the same time, as we learn from the same Scripture, he must *teach* what he believes to be the truth of God; he dare not keep back one iota of what has been revealed to him, because we do not *all* yet see eye to eye. If in conferences, or by the pen, any are more apt to preach against error than to preach the truth, they are making a mistake. And if any are spending their Lord's time calling attention to *views* of beloved brethren who differ from us in order simply to contradict, we say at once that whether on the platform or in the paper, we have no sympathy with them, and will take no part in such work. We have our Lord's testimony against all such work in Luke xii. 45. But we *must* proclaim what we believe to be the truth of God, keeping nothing back. It looks well on the *surface* to say that we should agree to preach nothing but what the *Church as a whole* sees clearly, but it is not the less *foolish*. It looks *loving*, but it is not really so. We are sure that it is because of such that the great truth of our Lord's Second Coming has been so long thrust into dark corners. "We *cannot but* speak the things which we have seen and heard." (Acts iv. 20.) We dare not agree to a silence which can only keep the church in continued ignorance, and darkness, and slumber.

WE have just received from Brussels the first number of a small prophetic bi-monthly, the editor of which has done us the honour of calling his paper *De Morgen Ster*. It is good—may it shine brightly in its sphere. We would take this opportunity of thanking our many friends who exchange their valuable papers and magazines with us. We have, however, a great desire to do more in this way. We long to be in touch with all magazines throughout the world which give any part of their space to the "Hope of the Church and of Israel." Will editors who take an interest in Jewish movements note this very specially, and kindly communicate with us. While we exchange already with quite a number both at home and abroad, we know that there must be many more, and it is well to get into sympathy and touch.

WE have just received a copy of *The News* from the American Baptist Missions in Buraiah and Assam. From this we learn that there is another *Morning Star*,

this one being published in the Sgaw Karen language. The name is apparently popular.

Do not let us forget that young children are being prepared for our Lord's advent, and are quite as much interested as older people. One very young child overheard a conversation recently about Jesus coming soon. She was deeply stirred, and put a question which led one present to explain in a simple way the GOSPEL OF THE COMING. The little girl listened attentively and with great joy. At the close she said, "Oh! why don't they tell *all the children* these things?" Why, indeed? Mothers, Sunday-school teachers—why, why not? Do let us make this all important subject a matter of daily conversation; do let us make it, every Lord's Day, part of our teaching,

"And tell the little children,  
For they will like it well."

At a meeting of the Blackheath Missionary Helpers' Band, held in the Alexandra Hall on Whit Monday, the Rev. W. B. Cassels, of the China Inland Mission, gave a very cheering bit of news. He said that the tidings of our Lord's Coming had been received in a very practical way by some native Christians. It is well known that in China one of the acts of filial devotion, when a son is grown up and beginning to take his place in the family, is to provide *coffins* for his parents. These are often displayed for years, waiting for death. This is a pious action on the part of the son. This is often continued even among native Christians. A coffin was about to be provided by a pious son for his mother, but the old lady had heard of the Coming of our Lord, and in a kindly but firm way objected to the *coffin*. "I may never need it," she said; "the money will be thrown away; let us use it rather for His work." Better still, when the son proposed to buy a plot of land, the Christian mother again objected. "We are waiting for our Lord to come. Our home is not here. Why, then, spend money on buying land?" Blessed, precious testimony to the whole church of God. Christians, don't provide for the *coffin* and don't buy land. HE MAY BE HERE TO-NIGHT!

#### "COME LORD JESU—COME QUICKLY."

BRIDE of my heart! the time is near,  
And though the way seems dark and drear,  
Fear not, thy faith must yet be tried  
To make thee white and purified:  
Fit to be welcomed in that home  
Where sin and death shall never come.  
Bride of my heart! thou soon shall know  
The joys which from My presence flow.  
Lord of my heart! I will not fear,  
E'en though the way seem dark and drear;  
Oh! lead me with Thy loving hand,  
Till in my heavenly home I stand;  
Fall at Thy feet, and Thee adore,  
And be with Thee for evermore.  
Lord of my heart! I long to know  
The joys which from Thy presence flow.

## "THE DAY OF THE LORD."

BY THE REV. M. WASHINGTON, M.A.

THE history of God's dealings with this world is divided into four great periods of time. It is remarkable that each of these periods commences with blessing and ends with signal judgment and catastrophe, a fact which clearly indicates that the world is not improving itself into a millennial state.

The *first period* commenced with the blessing, to our first parents, of the promised seed, and closed with the solemn judgment of the flood of waters.

The *second period* commenced with the renewed blessing promised to Abraham, the father of the faithful, and closed with the awful judgment which fell upon one particular people when Jerusalem was overthrown, and the nation which should have been God's witness was scattered throughout the earth for its rejection of the Messiah.

The *third period* commenced with the wondrous blessing of Pentecost, and will close in awful judgment on the great day of the Lord, when in manifested glory He will descend upon the Mount of Olives. (Zech. xiv. 3, 4.)

The *fourth and last period* of God's dealing with man in his unregenerate state commences with the glorious wave of blessing which will usher in Messiah's reign over the earth, and this period, too, will close in solemn judgment in the final overthrow of Satan and the confederacy of the nations which he will form against the Lord. (Rev. xx. 7-10.) The final judgment of the great White Throne seems to follow immediately on

#### SATAN'S FINAL DOWNFALL.

In this nineteenth century we are living in the *third* period of this world's history. It has been inaugurated by the great outpouring of Pentecostal blessing which endued with power from on high the first witnesses to Christ's death and resurrection.

Before us stand in clear outline two great events, greater and more stupendous than the world has ever seen, these are *The day of Christ* and *The great day of the Lord*.

Between these I would have you notice a distinction:—

1. "*The day of Christ*." This is mentioned six times in the New Testament, and in every case in connection with blessing, and with reference only to the company of believers forming the church of God. It is spoken of once as "The day of our Lord Jesus Christ," twice as "The day of the Lord Jesus," and three times as "The day of Jesus Christ." The following are the six passages:—1 Cor. i. 8, in connection with the blamelessness of believers; 1 Cor. v. 5, in connection with the manifested salvation of believers; 2 Cor. i. 14,

in connection with the rejoicing of believers; Phil. i. 6, in connection with the completion of God's work in believers; Phil. i. 10, in connection with the approved holiness of believers; Phil. ii. 16, in connection with rejoicing in fruit borne by believers. In none of these passages in which reference is made to the "day of Christ," is there any mention whatever of vengeance or penal judgment which distinguish the events of the "great day of the Lord." Thus, *the day of Christ* refers only to a day of blessing in connection with the saints of God, and here I would mention in passing, that the passage in 2 Thess. ii. 2 which seems to refer to *the day of Christ* is now clearly shown by the reading of the best manuscripts adopted by our Revised Version, to refer to *the day of the Lord*. Our new version reads it thus, "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that 'the day of the Lord' is now present."

Thus *the day of Christ*, connected as it is with the saints of God, is the day of the first resurrection. On that day the Lord Himself will descend from the heaven of heavens with "a bidding cry," and, halting either in the sidereal heavens or in the atmosphere above this earth of ours, will raise the bodies of His dead saints and summon His living ones to meet Him in the air. (1 Thess. iv. 16.)

2. *The great and terrible day of the Lord*. This is manifestly an after and later event. It has no reference to the saints of God, but to the world at large and to God's ancient people Israel. The day of Christ has no definite signs preceding it. *The great day of the Lord*, on the other hand, has very marked and terrible signs, which are its sure precursors. Convulsions of the earth and a great shaking of the sidereal heavens, and the manifestation of the anti-christ, the "man of sin" referred to in 2 Thess. ii. 3.

We are thus led to consider "the day of the Lord," which is a period of time preceding the great and terrible day of the Lord and succeeding *the day of Christ*. It forms an interval between these two great prophetic landmarks, an interval when God's sore judgments will be poured out upon this world, extending over a period of at least seven years, and closed by the

#### CROWNING ACTS OF THE AWFUL DRAMA

on the "great and terrible day of the Lord." The account of this period of judgment is given us in the Book of the Revelation from the commencement of chap. iv. to the end of the fifth verse of chap. xx., with a short historical paren-

thesis in chap. xii. The judgments of this period are enumerated under the distinguishing expressions of seals, trumpets, and vials or bowls. The opening of the seven seals and the blowing of the seven trumpets in chaps. vi., vii., viii., ix., and xi., disclose to us the judgments of God which, during *the day of the Lord*, will be poured out upon the Jewish world. The outpouring of the seven vials or bowls of wrath, in chaps. xv., xvi., disclose the judgments which will be poured out by God on the Gentile world, synchronously as the judgments of God are falling on the Jew. It is instructive to notice that the judgments on the Jewish world mentioned at the opening of the seals correspond with those mentioned by our Lord in Matt. xxiv. The period to which our Lord is referring is evidently future, as is shown by His allusion to the well-known prophecy of Dan. ix. 27. In verse 15 our Lord's words run thus, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet." And mark how our Lord here stamps with

#### HIS OWN DIVINE TESTIMONY

the truth and authorship of that inspired book, that precious portion of the sacred canon of Scripture which some modern critics would have us believe was never written by Daniel at all, and, treating it as Jewish fable, in presumption and ignorance of prophetic teaching, would assign to the year B.C. 160.

But notice how our Lord's predictions in Matt. xxiv. correspond with the solemn judgments of the apocalyptic seals. The wars of verse 7 with the wars of the first and second seals (Rev. vi. 2-4), the famines of the same verse with the famines of the third seal, the pestilences with the fourth seal, the martyrdoms of the 9th verse with the martyrdoms of the fifth seal, the signs of the sidereal heavens of the 29th verse with the signs of the sixth seal, the manifestations of the 30th verse with the manifestation of the Son of Man as the woes of the seventh seal are closing. That the judgments of the seven seals have special reference to Israel and the great tribulation through which they will have to pass is clear, I think, from Rev. vii., where 144,000 are sealed from the twelve tribes of Israel and form the Jewish remnant who will be saved during "the day of the Lord." There are some students of the prophetic word who cannot accept the judgments of "the day of the Lord" as literal judgments which have yet to fall upon the earth. They allege that they are symbolical, and that many of them are already fulfilled in a metaphorical sense. Now, while granting that many indications of these coming judgments have been given in the past, yet, at the same time, I would submit that their fulfil-

ment is still future. To my mind there is a grave danger in dealing with the word of God in this manner, nay, more, that from the record of God's judgment in the past, it is eminently unreasonable. The sore judgments which fell upon the land of Egypt

#### WHEN GOD WOULD REDEEM ISRAEL

from the hand of the enemy were literal judgments. The waters of the land turned into blood, the judgment of hail, and fire mingled with the hail, the awful overspreading of darkness by the veiling of the light of the sun, the use of animal life as God's agents in the work of judgment; all these seem to run parallel with the coming judgments during "the day of the Lord." When stretching out His arm for the redemption of Israel, God will deal with them in purging and chastisement, and with the world in awful judgment. To illustrate what I am describing, let us examine the judgments. Under the sixth seal (Rev. vi. 12) we read, "There was a great earthquake," literally "a shaking." This will evidently not only affect our earth but also the sidereal heavens around this planet. Mark how this is corroborated by the past; when God manifested Himself in a judicial character this took place. "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." (Exodus xix. 18.) When Elijah was with God in Horeb "the Lord passed by, and a great and strong wind . . . and after the wind an earthquake." (1 Kings xix. 11.) Of this Haggai has prophesied, "Thus saith the Lord of Hosts, Yet once, it is a little while, I will shake the heavens and the earth, and the sea, and the dry land." (Hag. ii. 6.) And this is to take place at the advent of

#### "THE DESIRE OF ALL NATIONS."

Next there will be a "darkness of the sun." Why is this not to be taken literally? When Jesus our Divine Lord hung upon the cross there was darkness, "the sun was darkened." (Luke xxiii. 44, 45.) "There was a thick darkness in all the land of Egypt three days." (Exodus x. 22.) "The moon became as blood," of this our Lord supplies us with the key in Matt. xxiv. 29, when He tells His disciples "the moon shall not give her light," men will behold her the colour of blood. "The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." (Joel ii. 31.)

"And the stars of heaven fell unto the earth." How can you take this literally? said a brother to me once. But he was thinking only of those great worlds which are seen in the midnight

sky above us. The term "stars" applies literally not merely to the heavenly bodies, but also to "meteoric stars" visible only when they fall. These are fragments of matter, and in ordinary conversation are spoken of as "falling stars." None of us who witnessed it will forget the magnificent display of this character about twenty-eight years ago. A mighty convulsion in the sidereal heavens will naturally increase these fragments of matter, and thus fulfil the prophecy before us. "And the heaven departed as a scroll when it is rolled together." This St. Peter corroborates, 2 Peter iii. 10-12, "Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved [or loosened], and the elements shall melt with fervent heat." So much for the literal interpretation of the signs and judgments during "the day of the Lord."

In closing, let me draw your attention to four great subjects in connection with "the day of the Lord."

1. *Salvation*.—Will any be saved during "the day of the Lord" and after the translation of the church of God on "the day of Christ?" Scripture seems clearly to indicate that a remnant will be saved both from the Jewish and the Gentile world. But these two remnants will both have to pass through the great tribulation, and will form the palm-bearing multitude of Rev. vii. 9, 14. It also seems to be clear from Scripture that the church of God translated on "the day of Christ" will escape the great tribulation from which they will be mercifully shielded. (Compare Luke xxi. 36, 1 Thess. i. 10, 1 Thess. v. 9.) How will these remnants of the Jewish and Gentile world be converted to God? In answer to this we can easily understand that many conversions and consequent active service and testimony for our Lord will take place when the church of God, like Enoch of old, is suddenly and mysteriously withdrawn.

2. *Sin*.—A consideration of the events of the day of the Lord teach us the desperate case of *sinful nature*, and the awful character of sin, although the world of this nineteenth century is pleased to call it by soft and misleading terms. After the judgments under the sixth trumpet of Rev. ix. 13, we read in verse 20, "And the rest of the men which were not killed by these plagues *yet repented not* . . . of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

3. *Satan*.—"The day of the Lord" brings before us this awful enemy of God and man in all his terrible malignity as a real living personal agent, not a mere influence, and corroborates to the letter the story of his personal agency in the fall of man, which is thus shown

to be no mere allegory full of Oriental colouring, as modern professors are now trying to teach University students. No 1 Gen. iii. 1, 2 Cor. xi. 3, Rev. xii. 9, are conclusive on this point. The enemy of souls is there rightly termed "That old serpent called the devil, and Satan, which deceiveth the whole world."

4. *Punishment.*—In days when men are questioning the reality and eternal duration of punishment, it is most instructive to study the solemn dealings of God with man in judgment during "the day of the Lord." How sure, swift, and unerring is His punishment of sin and unrepentant sinners. From the lake of fire into which Satan and his agents are cast, and in which the wicked dead find their final doom (see Rev. xx.), there is no revealed escape and there is no revealed release. It is final and unending.

May the Lord the Spirit stir us up, one and all, by the consideration of these tremendous and surely approaching events, in being more faithful in witnessing by life and word to our coming Lord, in warning the unconverted whom we meet, to flee to a present, living Saviour, now in this "day of salvation" from the coming wrath, which is surely coming upon this world. At the same time we join with deep humility in the words of the company of the redeemed in glory, saying, "Alleluia, salvation and glory and honour and power unto the Lord our God, for true and righteous are His judgments." (Rev. xix. 1.)

## THE JEW IN HIS RELATION TO THE SECOND COMING.—II.

BY THE VEN. J. HUGHES-GAMES, D.C.L.,  
Vicar of Hull and late Archdeacon of Man.

[Continued from page 89, May number.]

WE have seen that one of the most marked signs of the Lord's Coming, or of the close of this dispensation, is the restoration of the Jews to their own land. That this sign is in rapid course of fulfilment we have the following indications:

1. *The increasing interest that is being taken in the conversion and the religious welfare of the Jews.*—At the beginning of this century it might most truly have been said, "this is Zion, whom no man seeketh after." (Jer. xxx. 17.) Things are very different now. In the year 1809 the London Society for Promoting Christianity among the Jews was established; ever since, great efforts have been made, by that and by other societies founded subsequently for the same purpose, to bring about the conversion of the Jews; and Jews and Gentiles alike, in large numbers, are praying for the reconciliation of Israel. This latter circumstance, in itself alone, points to the fact that the predicted time

of the restoration of that people to favour is nigh at hand; for, in the very next verse (Psa. cii. 16), which speaks of that restoration, prayer is also spoken of: "He will regard the prayer of the destitute, and not despise their prayer;" and who can avoid thinking in this connection of the memorable passage in Isaiah?—"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," and the subsequent words, "Say ye to the daughter of Zion, Behold thy salvation cometh." (Isa. lxii. 6, 7, 11.)

2. *Civility, again, the Jew is regarded very differently from what he used to be,* and his position amongst the nations is much changed. For long centuries the name of a Jew was "an astonishment, a proverb, and a byword among all nations" (Deut. xxviii. 37); he was despised and scorned by all. Towards the close of the first quarter of the eighteenth century, the tide of feeling began to turn. In 1723 our Parliament first recognised the Jews as British subjects; and Louis XV. allowed them to possess real estate in France. In 1753, in England, a bill for their naturalisation was passed; and they were, for the first time, enfranchised. In 1780, Joseph II., of Austria, opened the schools and universities of the empire to them, and allowed them to follow any trade. They were emancipated in France in the great revolution of 1793; and in 1813 in Prussia and Denmark. In 1805 Alexander I., of Russia, revoked the edict of banishment which had been passed against them. In 1858, in England, full equality was granted to the Jews, and they were permitted to be elected to the British Parliament. Finally, in 1867, the Turkish Government conceded to them the right of holding real estate in Palestine.

Thus for more than a century and a half has the *renaissance* of the Jewish people been going on, and what is their position to-day? They are to be found in large numbers among the richest, the ablest, the best educated classes, and, in short, are amongst

### THE DOMINATING FORCES OF THE WORLD.

(a) As regards education and culture, a large proportion of the cultured classes in Germany, Austria, and Russia are Jews. In the German Empire, a short time ago, seventy professorial chairs were held by them; and while they were one in seventy-five of the whole population, they had one in ten of the students of the higher seminaries of learning. In the gymnasias and higher schools of Berlin, 18 per cent. of the boys, and 35 per cent. of the girls, were Jews; and in the course of five years, while they were but 1·2 per cent. of the population, 8·9 per cent. of the pupils of the high schools were of their race. In

Hungary, 4 per cent. of the population, and 36 per cent. of those under education in the upper schools, while 25 per cent. of those in the Faculty of Law, are Jews.

In all the intellectual walks of life some of the most distinguished men have been of Jewish origin. For example, amongst statesmen there has been Disraeli; amongst philosophers and scientific men, Spinoza and the Herschells, father and son; amongst lawyers, Jessel and Lord Herschell; amongst linguists, Mergoliouth; amongst musicians, Mendelssohn, Meyerbeer, Rossini, and Julius Benedict; amongst church historians and theologians, Neander and Delitsch; amongst textual critics, Tregelles and Ginsburg. The Sultan's personal physician is a Jew, while another of the same people is the chief physician of the Turkish army, and two of the specialists who attended the late Czar in his last illness were also Jews. In Austria not long ago, out of 370 registered in the census as authors, 225 were of that people.

The newspaper press of Europe is largely controlled by them. In Italy it has been stated that the Liberal press is almost exclusively in their hands. This is largely the case in Germany also—e.g., in Berlin, twenty-three out of twenty-five Liberal papers are said to be managed by them. Mr. Arnold White, in an article in one of our magazines not long ago, observed, "Almost without exception the press throughout Europe is in Jewish hands, and is largely produced by Jewish brains."

(β) In commercial enterprise they are pre-eminent. In Broadway, the great business street of New York, out of 1,200 wholesale places of business, 1,000 are estimated to belong to Jews; while their influence on the Bourses and the Stock Exchanges of all the great centres of commerce is very great indeed.

(γ) As regards wealth, they largely control the finances of the world; and the capital of the world is, to a very considerable extent, concentrated in their hands. As Mr. Arnold White, in the article already referred to, says, "International finance is captive to Jewish energy and skill." During the ten years, 1854—1864, the Rothschilds alone advanced £112,000,000 to the great countries of Europe, and £1,000,000 more to the smaller States. About one quarter of the railway system of Russia is owned by Jews. Nor will it be forgotten in this connection how it is predicted that they "shall eat the riches of the Gentiles" (Isa. lxi. 6); and that, when restored to their own land, they are to bring "their silver and their gold with them." (Isa. lx. 9.)

Thus great are the power and influence of this remarkable people to-day. "In every line," to quote Mr. Arnold White once more, "the Jews are fast becoming

our masters." And what does it all indicate but this? That they are being fitted for return to their own land, and for taking up at once an influential position when located there; and finally predominating, as, in Messiah's reign, they will

#### DOMINATE THE NATIONS OF THE EARTH.

That they are being thus specially fitted for occupying effectively this position is an indication that the time for the consummation of this purpose of God is drawing nigh.

3. *The great and growing interest taken in Palestine.* In Psalm cii. it is very distinctly stated that this is a sign that the reconciliation of Israel is very nigh at hand. For note the sequence of thought, "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come;" and then follows the reason why this is apparent, "For thy servants take pleasure in her stones, and favour the dust thereof" (verses 13, 14). It is well known how earnestly and diligently in the last few years numbers of individual travellers and explorers have been inspecting the stones, and searching into the heaps of dust of the Holy Land and City. In particular, the Palestine Exploration Society, which commenced operations in 1872, has carefully explored the whole country, and marked out the various localities, hills and valleys, towns and villages, ruins, mounds, and heaps of stones, on a map of the scale of one inch to a mile. Excavations in Jerusalem have disclosed many of the stones of Solomon's and Herod's temples, and of Solomon's palace, and also the ruins of bridges connecting Mount Zion with the hill on which the western part of the city was built. It is well within the truth to say that, in the last quarter of a century, far more information respecting Palestine and Jerusalem has been collected than during all the centuries since the devastation of that country, and the destruction of the sacred city.

4. *The return of the Jews in large numbers to the Holy Land, and particularly to Jerusalem.* The number of Jews residing at present in Palestine has been variously estimated at from 100,000 to 120,000 or 130,000, or nearly three times more than those who returned under Zerubbabel and Joshua; twenty years ago the number was only about 30,000. In some of the weeks of 1891 it is said that the Jews were going back at the rate of 1,000 per week; and now they are supposed to be returning at the rate of 1,000 a year, a rate which may, at any time, be largely increased. Some, indeed, have estimated that twenty years hence there will be upwards of 1,000,000 Jews in their country. Up to 1841 only 300 Jews were permitted to live in Jerusalem, in 1882 there were only

10,000 actually living there; now there are said to be 42,000, or two-thirds of the entire population; indeed, it has been well observed that, "if cities be determined by the majority of their inhabitants,

#### JERUSALEM IS AT LAST AGAIN A JEWISH CITY."

This has been brought about by a variety of causes; but principally by the persecution of the Jews in Russia, where about 5,000,000, or nearly half of the Jews in the world, reside; and also from the hostile feeling which exists towards them in Austria, the German empire, and elsewhere. There is every facility for their migration; for example, the fare from South Russia, where most of the Russian Jews reside, is only twenty shillings.

5. *The colonisation of the land.* Formerly, Jews were prohibited by law from holding landed property in Palestine. In 1867 that law was repealed, and now a great number of colonists have acquired land, and settled in different localities throughout the country. It has been recently stated that there are some twenty-five colonies of Jews in Palestine, some comprising but a few, others as many as 100 to 150 families, the largest numbering 400 colonists in all.

It is estimated that as many as 10,000 or 15,000 Jews are settled as farmers in various parts of the land. Some few years ago there were stated to have been as many as forty-nine societies in Roumania alone for promoting the colonisation of Palestine by Jews. The Turkish opposition to it is passing away. Baron Edmond de Rothschild owns several flourishing colonies in North Palestine; and has recently purchased a tract of land, forty-five miles square, east of the Jordan in Bashan. About four or five years ago, some half-dozen foreign Jews in the East End of London met in a small room to found a society for the colonization of Palestine, and named it the Chovevei Zion—i.e., the Lovers of Zion Society. The fire of patriotism was mightily evoked; the society has rapidly spread, and to-day it has branches wherever the Jews are scattered throughout the world.

6. *A good deal of building is going on in Jerusalem and elsewhere.*—Not so many years ago Jerusalem was little more than a desolate Moslem village. Now there are many buildings in it, arranged after the European fashion; hundreds of houses are being, or have been, recently built; along the Bethlehem road, a short time ago, as many as 4,000 houses are said to have been erected, or in course of erection. "The measuring line" is passing beyond "the hill Gareb," and that hill and "Goath" are being covered with houses (Jer. xxxi. 39); the city is extending far beyond

its former limits; and *Jerusalem outside the old city walls is larger than the city within them.*

7. *The rapid introduction into the country of various modern improvements.* Twenty-five years ago there were only two good roads in Palestine; now there are such roads on the north, south, and east of Jerusalem, while on the west there is the railway to Jaffa. Another railway is in course of construction from Damascus across Lebanon to Beyrout, which is intended also to run southwards to the Isthmus of Suez. A third railway is planned to pass south of the Sea of Galilee, and reach the Mediterranean at Acre. The old aqueduct of Solomon is being repaired, bringing water from nine miles off to Jerusalem. Twenty-five years ago there were no public conveyances in Jerusalem; now there is a cabstand at the Jaffa gate. The electric telegraph and light are in full use in the city. The trade of Palestine is yearly increasing, and the land everywhere affords indications of awaking from its long sleep.

8. *The land itself is being prepared for the people.* In Palestine there are two seasons—the dry from April to October, and the wet from October or November to March or April. The early rain falls in the autumn to prepare the ground for ploughing and sowing, the latter falls in the spring to develop the growth of the crops, and, if this be not plentiful, the crops are poor. Until some ten or twelve years ago there was scarcely any rain after March, and it was almost unknown in April. From 1880 to 1885 some rain fell in April, but much less than in March. For the last five years there has been as great a rainfall in April as in March, and thus the land is becoming much more fertile.

9. *Amongst the Jews themselves there is an increasing interest in Christianity, and large numbers of them are seeking after the truth.* There is a wide circulation of the New Testament in the Hebrew tongue, as many as 239,000 copies of the Hebrew, and 500,000 copies of the Hebrew-German New Testaments having been printed, and found a ready sale. Six "Lives of Christ" have been published by the Jews in America. In South Russia a remarkable movement is going on. A lawyer, named Joseph Rabinovitch, having become convinced that Jesus of Nazareth was the true Messiah, conceived the plan of forming congregations of Jewish nationality founded upon the historical and doctrinal teachings of the New Testament. Large numbers have joined the movement, and formed themselves into a body, known by the title of the Israelites of the New Covenant, with a liturgy, articles, and creed of their own; and there is every reason to hope that this body may

develop into an important branch of the Christian church. There is

A SHAKING AMONGST THE DRY BONES OF JUDAISM,

and soon may we expect bone to be joined to bone, and the skeleton thus put together to stand erect, and sinews, flesh, and skin to cover it, preparatory to the breath of life being breathed into it, that it may live.

(To be concluded in our next issue.)

## Prophetic Convention.

SANTA BARBARA, CALIFORNIA.

### THE RAPTURE AND THE REVELATION.—II.

BY PASTOR W. C. STEVENS.

[Continued from page 86, May number.]

As has been intimated, while the interval of delay, before the Lord's revelation on earth, is replete with grand consummations and preparations in mid air, the same interval is crowded with

#### A PLETHORA OF TRIBULATION

on earth. It is the time of the appalling culmination of the evil which has gradually been coming to a head for 6,000 years. It is the time of Satan's apparent triumph and unhindered sway, the time of the *antichrist*, the time of the *tribulation*, the time of the outpourings of judicial blindness, and misery from God, the time of Jacob's trouble, such as has never been seen. Students do not agree as to how much Scripture of tribulation and judgment is to be pushed forward into this period, but all agree that all the consummations of woe meet here. How long the time lasts we do not know certainly, at least there is not agreement. Some say three and a half years, some say seven years, some think not less than forty years. Terribly long at the shortest, Satan being unrestrained and at white heat of rage, knowing that his time is short, and judgment without grace falling to earth incessantly and increasingly from on high.

At the critical moment the Lord of Glory appears on the scene, leading the GLORIOUS ARMY OF MIGHTY ANGELS and glorified saints, and confronting the *antichrist* and his enormous army, to exterminate utterly this defiant array. This is the third stage of His coming—His personal revelation on the earth, in the glory of His Father, and His own glory and with the holy angels and the glorified saints. He arrives at the crisis of a wholly unequal battle at Jerusalem between *antichrist* and the partially restored Israel, to turn the tide gloriously. But we will let Scripture tell the tale.

Zech. xiv. 1, &c.: "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. . . . And His feet shall stand in that day upon the Mount of Olives . . . and the Lord my God shall come and all the saints with Thee. And it shall come to pass on that day, that there shall be no light, but fleeting light and thick darkness. But it shall be a particular day, which shall indeed be known as the Lord's, neither day nor night." (Leeser's translation.) "And this shall be the plague, wherewith the Lord shall smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour." This is what is epitomised in 2 Thess. ii. 8: "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."

In Ezekiel xxxviii. and xxxix., an extended prophetic account is given of the assembling of confederate nations against rebuilt Jerusalem and re-occupied Palestine, the judicial calamities visited by God, through this host of *antichrist*, upon His people, and then the turning of His sword upon this confederate host in extermination and the happy deliverance of His people,

#### THEIR LONG PROMISED RESTORATION

in completeness and glory, and the filling of the whole earth with the glory of Jesus. The great interior body of the Book of Revelation depicts the earthly side of the period of the Lord's coming; and the climax at the Lord's revelation, which has been presented as the third stage of His coming, is most sublimely portrayed in Rev. xix. 11, &c.: "And I saw heaven opened [evidently the atmospheric heaven which has concealed the tarrying King], and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew, but He Himself. And He was clothed with a vesture dipped in blood, and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and

He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture, and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast [antichrist] 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. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth, and all the fowls were filled with their flesh."

No break should occur here between the nineteenth and twentieth chapters, for the next enactment of this third stage of the Coming is the binding of Satan by a strong angel and his imprisonment in the bottomless pit (xx. 1-3). Thus the work of destroying, combined,

AVOWED, ARRAYED, AND DEFIANT ENEMIES, is first completed. And all Scripture of that type comes under this head.

But for clearness and convenience we separate as the fourth stage of the coming, the Lord's enthronement. Here belongs the restitution of all things of Israel to the glory prophesied through successive centuries and never to be connected at all with the church; the reconstruction of all nations, institutions, and activities of the earth under Messiah's righteous peace-making and peace-keeping reign. Vast measures of Scripture belong to this part of the Coming—the settling of the kingdom for its development and progress.

It is hoped that the foregoing sketch may help many to a clearer understanding of the vastness of prophetic Scripture, in which, at first sight, for want of discrimination, it would appear that great confusion and even contradiction prevailed.

But before dismissing the subject of the Saviour's revelation as King and concluding this paper, let me set before you one Scripture which shows a further and crowning reason for the glorification of the saints in body, and their attendance upon the Lord in His revelation and reign.

2 Thess. i. 7, &c.: "The Lord Jesus 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; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe. . . . in that day. . . . That the name of our Lord Jesus Christ may be glorified in you and ye in Him, according to the grace of our God and the Lord Jesus Christ." The crowning wonder of grace and of glorifying power lies in that preposition "in." "When He shall come to be glorified in His saints and to be admired in all them that believe. . . . that the name of our Lord Jesus Christ may be glorified in you and ye in Him." It is not, glorified by you, Jesus glorified and admired by us, but in us. And this does not mean our glorifying and admiring Him by an inward adoration and delight. But it means that such is to be our likeness to Him, that just as a monarch upon entering

#### A MANY-SIDED THRONE-ROOM,

each side of which is set with a perfect full-length mirror, has his stature and majesty and splendour exactly portrayed and reflected from all sides, so Jesus, at His revelation and all through the millennium, yea, through eternal ages, will be fully portrayed and reflected in—not angels, even the highest—but in His ransomed saints, even the lowest and least, and in each be so fully set forth in His glory and beauty as to be glorified and admired as seen in us.

Now, in conclusion, when we are over and over bidden, warned, exhorted to watch, instantly, constantly, not tremblingly, but lovingly, joyously, ardently, for His coming—it certainly is not for His coming in its first aspect, that of His rising up to lay aside His priestly garments for the robes of Kingship; nor is it for His coming to the earth in revelation, for we are to be revealed with Him; nor to watch for His millennial reign to begin; but to watch unto OUR INSTANT SUMMONS TO MEET HIM IN THE AIR, nigh unto this earth. We know not, never shall know, the day nor the hour, until it has come, and in an instant gone: "Watch, therefore, at every season, and pray always that ye may prevail to escape . . . and to stand before the Son of Man." This is always for us the *next known event*. Likewise, "be ye also ready." This readiness consists in being pure as He is pure. There is but one kind of purity, whether for Him or for us, whether for earth or for glory. We must also be found suffering with Him; not for Him, but with Him, having "the fellowship of His sufferings." Unless crucified with Him to the world and the world to us, we are unfit and incapable of being glorified together with Him. Let us therefore be ambitious,

that, whether present or absent, we and our works may be well pleasing to Him. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter i. 11.)

### THE SHEEP AND GOATS OF MATT. XXV.: WHO ARE THEY?

BY JAMES SPRUNT.

(Revised by the Speaker.)

In most of our Bibles we read on the top margin such words as "Process of the last judgment," or "Description of the judgment at the last day." Now it should be remembered that all marginal notes and references are the work of uninspired men, and may be right or wrong; so that it is necessary to test them, as well as every other part of man's work, by the Word of God. Although the majority of commentators seem to have taken it for granted that the judgment described in this chapter is the last judgment, we think it will not be difficult to prove that it is not so.

It must be remembered that there is no such thing as a *general* resurrection and judgment taught in the Scriptures. That is to say, we cannot find a single passage in the New Testament epistles where it is stated, or even implied, that saints and sinners will together be raised and judged. Of course, all the Old Testament saints looked forward to what might be described as a *general* resurrection, and would, undoubtedly, express themselves in conversation in exactly the same manner as Martha did to Jesus when He told her that Lazarus should rise again. "I know that he shall rise again," said Martha, "in the resurrection at the last day." But upon this saying Jesus makes known a new thing, viz., that He Himself is the resurrection and the life," and that consequently it lies in His power to call an individual, or any number of individuals,

#### OUT FROM AMONG THE DEAD.

It was this kind of teaching that caused Peter, James, and John to question one another, when descending from the mountain where Jesus had been transfigured before them. "As they came down from the mountain He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (Mark ix. 9, 10.) Now it is clear that if the Lord had spoken of the resurrection of the dead, these disciples would have at once understood what the Lord meant; but He was not speaking of that, but of what was to them something altogether new—the resurrection from, or from among, the dead. This teaching concerning the resurrection is made more clear by the word of the Lord Jesus in John v. 25-29, where He speaks of two resurrections, viz.,

#### THE RESURRECTION OF LIFE and

#### THE RESURRECTION OF JUDGMENT.

The first of these resurrections will take place at the coming of our Lord for His

saints, and that may be at any moment. The second resurrection cannot possibly take place until after that period called the millennium has come to its close. So that between the first and second resurrections there will be at least 1,000 years of time. But the judgment upon which we have to speak to-night does not take place at either of these resurrections. Following the first resurrection there will be the manifestation of all believers before the judgment-seat of Christ, but no ungodly person will stand there—NO "GOATS." The Great White Throne judgment—the last judgment—will immediately follow the second resurrection, but it is a judgment of evil persons only—NO "SHEEP." It must be clear, therefore, that the judgments of 2 Cor. v. 10, and Rev. xx. 11-15 are not the same as that described in Matt. xxv. 31-46.

Now if we compare carefully this judgment of the sheep and goats with the last judgment described in Rev. xx. we shall notice some wonderful

#### CONTRASTS:

REV. XX. 11-15.	MATT. XXV. 31-46.
1. "Great White Throne."	1. "Throne of Glory."
2. Individuals judged.	2. Nations judged.
3. One class of persons mentioned ("the dead").	3. Three classes of persons mentioned ("sheep," "goats," and "my brethren." All living).
4. "The books were opened."	4. No "books" mentioned.
5. No "Coming" of the "Son of man" mentioned.	5. "The Son of man shall come in His glory."
6. "The earth and the heaven fled away."	6. The earth and the heaven evidently remain.
7. None who stand here will be blest.	7. Some will be blest.
8. There is a resurrection of all the dead.	8. No resurrection is mentioned.

This, we think, will be sufficient to show that these judgments are not one and the same. And now we come directly to our subject proper—What is this judgment described in the parable of the sheep and the goats? Who are these sheep and goats? And that will compel us to ask yet another question: Who are these described as "these My brethren?" It may be helpful in seeking to answer these questions for us to note the proper divisions of Matt. xxiv. and xxv. We suggest that

Matt. xxiv. 1-44 describes God's dealings with THE JEWS.

Matt. xxiv. 45 to xxv. 30 describes God's dealings with CHRISTENDOM.

Matt. xxv. 31-46 describes God's dealings with THE NATIONS.

The title "Son of man" is always used to show the relationship of our Lord to the earth. When He comes to take away His saints from this world to be for ever with Himself, He is never said to come as "the Son of man," but always as "the Lord," or "Christ," or "Son of God." But when He comes with His saints to this world first to judge and then to reign, He comes as the "Son of man." (Compare 1 Thess. iv. 15-17 with Matt. xxiv. 37-41, where in the first Scripture "THE LORD" takes away His own for blessing, and in the second "THE SON



OF MAN" takes away His enemies by judgment, even as in Noah's day "the flood came and took them all away.")

We draw special attention then to this title, "Son of man," because it is the first proof that we have that this judgment before us is distinctly a *judgment on earth*, i.e., a judgment of the living Gentile nations on the earth. Verse 32 says that before the Son of man "shall be gathered all nations," or as we have in R.V. "THE nations." The Greek word *ethnos* here translated "nations" is rendered "the Gentiles" ninety-two times, "the heathen" five times, and "nations" twenty-five times. It cannot include the Israel people for it had been declared of them, "The people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9); and it cannot include the church of God, for therein there is "neither Greek nor Jew." (Col. iii. 11.) It is clear, therefore, as we have said, it is a judgment of the living Gentile nations of the earth, and the judgment is concerning how they have treated certain persons that the Son of man calls His "brethren." Had we time we could show that after the church of God is removed from this earth, the Gospel of the Kingdom will be proclaimed to all the world for a witness before the end comes. (Matt. xxiv. 14.) It will be proclaimed to the nations by Jewish missionaries, and it is these Jewish missionaries who are here described as the "brethren," i.e., brethren, according to the flesh, of the Son of man Who is upon the throne. When they bear their testimony for Jesus as

#### THE COMING MESSIAH AND KING,

they will go forth according to the directions given by the Lord in Matt. x., and they will have to suffer persecution, even as the Lord foretold in that same chapter, and the word shall also be fulfilled, "He that receiveth Me receiveth Me, and he that receiveth Me receiveth Him that sent Me." Some among these nations will receive the message, will tenderly care for the Jewish messengers, and wait for the King, Who had been proclaimed to them in the message. These will be the SHEEP, who, in due course, will have a place given to them in the kingdom "prepared for them from the foundation of the world." But the rest of the nations will not receive the message, and will despise and persecute the messengers of the King; these are described as the GOATS, and shall receive the due rewards for their sins against a despised and feeble few. "These shall go away into everlasting punishment; but the righteous into life eternal."

WHO IS THE JEW?—Well, for one thing, the Jew is the great living evidence of the truth of the Word of God—the great incontrovertible fact on which infidels may break their teeth; nevertheless, there he is. There are two things you cannot do with the Jew. You cannot exterminate him so as to blot him out of existence, and he cannot be absorbed by the other peoples of the earth. You know the assimilative power of the United States of America. You know that when a Scotchman goes there, or a German, or an Englishman, in a short time his natural characteristics have been absorbed, and the man is an American. But it is not so with the Jew.

## THE DRAW-NET.

MATT. XIII. 47-50.

By ALPHIEUS WILKES, B.A.

[Continued from page 92, May number.]

HAVING minutely indicated the structure and examined the symbols of this parable, I now venture to attempt to interpret the facts which it veils. Our first inquiry must be, What is the net? Around this word every other revolves. To this every other bears the most intimate relation. The men who cast the net—the element into which it is cast—the fishes which it encloses—the shore upon which it is drawn—the angels who empty it—everything and every person is subordinate to the net, having no *raison d'être* independently of it. It is not surprising, therefore, that the Holy Ghost chose a word to describe this net which He did not use on any other occasion. The parable was spoken to men who, with few exceptions, had, throughout their life, been fishermen. Unless, therefore, we put ourselves in thought into their position, we shall not be able to understand the parable as they understood it, and as the Lord intended that it should be understood.

Although we possess in John i. 35-51 a record of the first interview with the Lord of certain of the disciples of the Baptist, which was practically the dissolution of the bond that had united them to himself, and consequently their release to follow the Lord as soon as they might receive His formal call, the direct and unequivocal call of Peter, of Andrew, and of the two sons of Zebedee, is recorded in Matt. iv. 18-22 (Mark i. 16-20). Of these disciples, three became by far the most prominent of all who ever followed Him. This first direct call must ever afterwards have been inseparably associated in their own minds with their nets, which were as truly the symbols of their calling as the rod (or shepherd's crook) of Moses was the symbol of his. When our Lord called Peter and Andrew, they were in the very act of casting a "net." In obedience to His word, "Follow Me," they "straightway left their nets and followed Him." And when He called—immediately afterwards, as it would seem—the sons of Zebedee, they were "in the boat mending their 'nets.'" To Andrew and Peter He gave at this time the distinct promise that

HE WOULD MAKE THEM "FISHERS OF MEN." (Matt. iv. 19, Mark i. 17.)

Whilst John i. gives the account of the introduction of these men to the Lord, and the consequent commencement of a slight acquaintance with Him, and whilst Matt. iv. and Mark i. give the account of the first direct call which drew them more or less frequently from their daily vocation, we learn from other Scriptures that even *this* call had not been perfectly effectual. When Peter and Andrew "straightway left the nets," and when the sons of Zebedee "straightway left the boat and their father," and when all four, there and then, "followed Him," they did not follow the Lord irrevocably. The "nets," the "boat," the "father," were not their "all." They returned from time to time (as they did again after the resurrection) to their former pursuit, until the Lord called them the third time, if the record given in John i. may be

deemed the record of a *first* call. The account of this final call is given in Luke v. The sons of Zebedee and Simon, who were partners, were pursuing their business with great diligence. At the opening of this chapter the connection between these fishermen and the Lord is seen to be still slight. If the Lord had not entered, with some degree of familiarity (which the incident recorded in Luke iv. 38, 39, suffices to explain), into Simon's ship, we should hardly have conjectured from this narrative that the fishermen and the Lord had previously known much of one another. The Lord took this opportunity, however, which, doubtless, He had *created*, of calling these men effectually.

The first eleven verses ought to be carefully studied in connection with the parable under consideration. In these verses, which record one of the stupendous miracles of our Lord, the net is the keyword. The fishermen had had their nets cast all night, but in vain; they were now washing them; they are bidden by the Lord, at an inopportune time (for night is the proper time to cast the net), to let them down for a draught. The command was, perhaps, imperfectly and also reluctantly obeyed, for, according to some copies, only one net was let down, whereas the command was to let them all down; nor have we any evidence that they did "launch out into the deep." With difficulty a double catastrophe was averted. Notwithstanding, even this imperfect obedience—doubtless mainly because the obedience *was* imperfect—accomplished in Peter and in the rest the purpose of the Lord, for now "they left *all* (which hitherto they had not done) and followed Him." Previously, as we have seen, Peter and Andrew

#### HAD ONLY TEMPORARILY FORSAKEN THEIR NETS,

and the sons of Zebedee their *father* and their *boat*. On this occasion our Lord repeated, though in different terms, the promise which He had made before, "Fear not, from henceforth thou shalt catch (*ἔσθῃ ζῳογρῶν*, thou shalt without cessation take alive) men." The parable under consideration *lies largely concealed beneath these eleven verses*. The command had been, "Launch out into the deep, and let down your nets for a draught." A net of another kind should hereafter be let down among nations which this "deep" sea typified, far away from that land which the "shore" typified, and men would be enclosed therein. The net is, unquestionably, the key word in these verses also; without it their very structure would be destroyed.

Again, in the post-resurrection scene described in John xxi. 1-11, the principal features of the miracle recorded in Luke v. are repeated, though with striking differences, and once more the net is the key-word. This scene makes it certain that fishing was the one occupation of these men; and it would seem that the Lord had ordained that their vocation should be parabolic of their future pursuit as "fishers of men." In these acts, literally performed, the figurative actions of the parable are seen in type. These two miracles, by means of, and in connection with, the net, were themselves, in their principal features, the seventh parable of Matt. xiii. acted before the eyes of those men by whom it would, hereafter, be

fulfilled. As the whole active life of a fisherman is spent in casting, in washing, in mending, and in otherwise manipulating the net: and as the one purpose of the net is to receive fish from the element into which it is cast, it becomes clear that the disciples, whose evangelical pursuit, that of the fishermen, typifies, have but one instrument corresponding to the net, that is the Gospel which the word of God proclaims. The Gospel bears precisely the same relation to men wandering according to their own will in this world, as the net does to the fish wandering in their native element. And as a net cast by one man may enclose, on any one occasion, a great multitude of fishes, so Peter, on the day of Pentecost, verifying the promise of the Lord recorded in Matt. iv. (Mark i. and Luke v.), as a "fisher of men" literally repeated in a spiritual sphere the miracle recorded in Luke v. and John xxi.

If it should be objected that such an interpretation of these several manipulations of the net is strained, permit me to indicate the dangerous consequence, *not* of such an interpretation, *but* of the *objection* to such interpretation. No reader of this magazine will question that the New Testament, as it proceeded from the pens of the writers, is inspired by the Holy Ghost. This inspiration not only includes all the *subjects*, but

EXTENDS TO EVERY WORD OF THE ORIGINAL TEXT.

If this is so, can we believe that words and phrases of no real significance have been introduced into a Book, which, although of so small a compass, is the exclusive light to the feet and lamp to the path of every believer throughout the centuries on his way to heaven? Permit me to ask the objector to explain (if he can) why the Holy Ghost takes up precious space in this small Volume by introducing phrases that in his judgment are not essential? Why does He so frequently refer to the *net* in the records which He has given of the apostles? All information could well be dispensed with in *this* Book which is not essential to its structure, or is not a necessary part of the magnificent mosaic of that system of parabolic teaching found in the words of the Lord, in His miracles (which in every case are parables in action) and in the ordinary acts of His apostles.

Why does the Holy Ghost so carefully mention that the Lord saw "Peter and Andrew . . . casting a 'net' into the sea?" and why does He add that "they straightway (upon being called by the Lord) left their 'nets,' and followed Him?" And why does He, with the same particularity of detail, say that the Lord "saw other two brethren . . . mending their nets?" The Holy Ghost has given us this Holy Ghost ever given it to us by s. And why, by v. 2-6) has the at "the fishermen were standing by had gone out of their nets." Surely, unless the Holy Ghost could teach us some deep truths by these acts—although so very common, daily and nightly performed—

which could be the case only if the acts were parabolic, it were gratuitous to record them at all, not to say in a form so permanent that every reader of the Book throughout the centuries must learn them. Again, when the Holy Ghost adds the words, "for they were fishers," dare we say that they were unnecessary, and, at best, casual and incidental? Again, is it an altogether unimportant record of the Holy Ghost that the Lord said to Simon Peter, after the miraculous draught of fishes, "Fear not, from henceforth thou shalt catch men." He had previously said to Peter and Andrew, "Follow Me, and I will make you fishers of men." And

IS THERE NO DIVINE SIGNIFICANCE

in the fact that so many of our Lord's parables were spoken upon the shores of the lake of Galilee? and no significance in the fact that the apostles had, for the most part, been fishermen on that lake, or had been otherwise associated with it? If not, then why did our Lord choose fishermen, and why does the Holy Ghost so carefully record that they *were* fishermen? If not, why did not our Lord choose a mixed body of men, drawn from the several occupations or trades then in vogue? *Can we doubt that every fact is intended to be parabolic?*

Again, why did our Lord work *two* miracles (one pre-, one post-resurrection) upon the sea, in association with the *net*, and exclusively by the agency of those very apostles who, He said, should hereafter become "fishers of men?" These two miracles are remarkable both for their similarity and for their dissimilarity to each other. And their dissimilarities, no less than their similarities, are parabolic. In both instances the disciples had toiled all the night and had taken nothing, *because* the Lord had not spoken the word of direction to them. In the first instance, the obedience to the word of the Lord was, as we have seen, probably imperfect, with a result, in consequence, which bade fair to be most disastrous, although (doubtless, *therefore*) followed by the humiliation of Peter that was indeed blessed. In the second instance, the obedience was perfect, followed by results only good. In the first instance "their net was on the point of breaking," and the boats "were on the point of sinking;" in the second, there was no apprehension of any such calamity, "for all there were so many, yet was not the net broken." In the former instance, the fish were doubtless of all sizes, both bad and good; in the latter, the fish were all "great," and, it would seem, all good. In the former, there is no note of the number caught; in the latter, the Holy Ghost is careful to tell us that the number was one hundred and fifty and three. Will anyone dare to say that there is no Divine significance, no distinctness in the spiritual teaching in all these points of contrast (as well as points of similarity) between the miracle wrought before the Crucifixion, and that wrought after the Resurrection by means of the net, and by the agency of those who were hereafter to become "fishers of men" upon a larger sea and with a net of a different kind?

Again, is there no significance in the fact

that the first miracle was followed by the absolute separation of the fishermen from their previous life-long occupation in order that they might follow the Lord always and only? "When they had brought their boats to land, they left all, and followed Him." Never again before the crucifixion did they return (although after the previous call they had returned) to their former occupation. And is there no significance in the analogous fact that the post-resurrection miracle was the last miracle, recorded by John, wrought by our Lord before His ascension, and before He sent forth the "promise of the Father," by Whom these very same fishermen

EFFECTUALLY BECAME " FISHERS OF MEN ? "

When Peter cast another net at Pentecost, he drew to the Person of the Lord, as we have seen, 3000 men. Until the Holy Ghost came forth, *this* fisherman had caught nothing, for until the descent of the Holy Ghost, Peter had not been able to cast his new net "on the right side." When 3000 men, in one day, believed the testimony of Peter, the Lord's prediction, "ye shall find," was astonishingly fulfilled. With deeper significance than when first used, the words might now be spoken, "Now they were not able to draw (the net) for the multitude of fishes." Again, is it not of additional significance that the parable of the draw-net, spoken privately to these disciples in the house, is the last of the seven (or perfect number of) parables spoken by the Lord in this chapter (see verse 53)?

Assuming, then, that the casting, the mending, the washing of the nets—that the net itself—that the choice by the Lord of fishermen as His apostles—that His choice of them on the shore of the lake—that the incidents characterising the two miracles wrought by means of the net *were all parabolic*, it becomes less difficult to understand the spiritual teaching of the parable under consideration. These men, who hitherto had been exclusively associated with the sea and with the net, might, after all, not have been so audacious as to us they may often seem to have been when, in reply to the question of our Lord, which immediately followed this parable, "Have ye understood all these things?" they said, "Yea," *as if* those parables in this chapter which they had *not* asked our Lord to explain were obvious to them. There can be no doubt, then, that the net of the parable is the analogue of the net which the fishermen cast into the sea when the miracles were wrought. A new net (needing neither mending nor washing), or an old net more or less used (needing, in proportion to its frequent use, both washing and mending), is cast into the sea, according to the shape and nature of it, for the one purpose of catching (*ζωγῶν*—taking alive) fish. The frequent washing and the necessary mending of the net were accomplished simply to make the net more effective—as effective, indeed, if possible, as a new net which had never been in use.

Hence the *net* and the *fish* are the only true correlates. No fish could be caught without the net; \* the net would be useless

\* Or stake or hook, which were but rarely used.

without the fish. Again, it is, as we have seen, the net which is all-important, for, after it is once cast, the fishermen have little more to do until the net is drawn up. The deep purpose of our Lord in all these parabolic acts and words was to *exalt the net and to debase the living agent* in order "that no flesh should glory before God." (1 Cor. i. 29.)

(To be concluded next month.)

## A SOUL-TRANSFORMING TRUTH.

BY "ESHCOL," TORONTO, CANADA.

(Contributed article.)

AN assertion often made by those who oppose the doctrine of Christ's Premillennial Advent is: "It is altogether visionary, and, even if true, eminently unpractical." This, if correct, would indeed be a serious objection. But what saith the Scripture? Does it throw any light on this phase of the subject? Truly a flood of light, till one cannot help seeing that here pre-eminently we have the secret of a higher standard of Christian living; of a sanctified life.

"And we all with unveiled face *the glory of the Lord beholding* in a mirror, to the same image are being transformed from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18. Dr. Young's translation.)

Have we not here what all true hearts are seeking—something that will make us Christlike?

Let us examine the passage.

What is the special glory referred to here and called "*the glory of the Lord*?" I answer *It is the Coming Glory of the King in His Beauty. We feel its transforming power. Unlike the Jews, who do not yet see the glory in which their dispensation ended—the veiled glory of the "Child born," the "Son given"—we look onward to the time when "the government shall be upon His shoulders," and "a King shall reign in righteousness;" praying with David, "Give the king thy judgments, O God, and Thy righteousness unto the king's son;" listening to catch the first strains of that glorious antiphony: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, He is the King of Glory." (Psalm xxiv. 7-10.)*

You recall the scene in the wilderness, to which allusion is made in the passage quoted from 2 Cor., when Moses came down from the Mount

NOT KNOWING THAT HIS FACE SHONE.

But Aaron and the children of Israel were afraid to go near him until he put a veil on his face. In the third chapter of Corinthians Paul contrasts the position of Christians with that of the Israelites, and says: "The children of Israel could not steadfastly look to the end of that which is abolished," i.e., the law. Had they possessed a little of the spirit of their great leader, and, like Moses when he saw the burning bush, "turned aside to see this great sight;" what might not have been saved of weary wandering and

hopeless sin! "*Christ is the end of the law for righteousness to every one that believeth.*" (Rom. x. 4.) But they were afraid to look to the end, so Moses veiled his face. Fit symbol. And because they did not wish to see, it came to be that they could not see. "For until this day remaineth the same veil untaken away in the reading of the Old Testament." And when the Saviour came and wrought among them His wonderful works, "with their ears they heard heavily, and their eyes they did close, lest they might see with the eyes, and with the ears might hear." What is the consequence? A rejected Messiah; and Judah wandering still; without a home, without a King. But it is the glory of this dispensation that we may see to the end of it. The veil was done away in Christ, and there need be no veil on our minds, except we harden our hearts, as they did in the provocation. Paul warns us against doing as the Israelites did, and tells us the cause of their failure. The good news was proclaimed to them as well as to us; why then, did the word preached not profit them? Because it was not mixed with faith in them that heard it. That is the very thing needed to-day, the same profitable mixture of *faith in the written Word of God.* The very saddest sign of the near approach of our Lord is the falling away we see around us—the apostasy within the church. "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" After the unhallowed work of the "higher critics" will the church any longer say, "Thy Word is a lamp unto my feet, and a light unto my path?" Soon we shall hear the cry: "Give us of your oil, for our lamps are gone out." When the Bridegroom came, "they that were ready went in with Him to the marriage; and the door was shut." "WATCH THEREFORE." (Matt. xxv. 10, 13.)

Where is this glory to be seen?

"BEHOLDING IN A MIRROR."

Then the glory we behold is *reflected* glory. You have seen, on a calm day, a mountain lake or wooded stream reflect every object within its reach, and filled with admiration have exclaimed: "What a perfect mirror!" Memory repeats the scene; and as you recall the vivid picture the thought arises, Is there anywhere on earth such a reflection of God's glory? While you gazed at the still beauty of the lake you did not see the hills and clouds and trees—but *their reflection.* That is how we are to look at God's glory, the reflection of it. And surely you need not ask where you shall find that. *It is the Lord.* Can you doubt it? He was the brightness of the Father's glory, and the express image of His person. Christ was "God manifest in the flesh." He mirrored the Father to us. And we are to be "conformed to the image of His Son that He might be the firstborn among many brethren." Other mirrors, placed at different angles. And for what is creation waiting, but

"THE MANIFESTATION OF THE SONS OF GOD,"

when the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. "And not only they, but ourselves also, which have the firstfruits of the Spirit,

even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Does it begin to dawn on you, the glorious idea of the completed whole? And do you ask how is this transformation to be effected? Only by *beholding* Christ. And we cannot separate the *incarnate* Word from the *written* Word. His prayer is: "Sanctify them through Thy Word, Thy Word is truth." "Faith cometh by hearing, and hearing by the Word of God." Where can we behold Christ but in His Word? "Search the Scriptures . . . these are they which testify of Me." Some of us, for the time we have been learning, ought to be good mirrors; but alas, how poor our *image* of Him is, how faint the reflection! But take courage, faint not, "*hope to the end* for the grace that is to be brought unto you *at the revelation of Jesus Christ.*" (1 Peter i. 13.) For "we know that when He shall appear we shall be *like Him*; for we shall see Him as He is." (1 John iii. 2.) And for those who fall asleep before His return, there is this assurance: "I shall be satisfied when I awake in Thy likeness." *Lord Jesus, come quickly.*

What is the effect of the vision?

A PURIFYING INFLUENCE.

The apostle John says: "Everyone that hath *this hope* set on Him purifieth himself, even as He is pure." (1 John iii. 3, r.v.) Ask those who have felt, who are feeling, its transforming influence, and I think they will unite in the testimony that nothing else so lessens the power and deadens the influence of the trinity of evil—the world, the flesh, and the devil—as watching for the Lord.

But let us take an outward look, it will be uplifting as well. Far away back in the history of our race we find, among the antediluvians, a premillennial adventist. What is his record? What was his fate? What of his life?

ENOCH walked habitually with God. That must be what we call "abiding in Christ." The life "hid with Christ in God." "ENOCH also, the seventh from Adam, prophesied of these, saying: Behold, the Lord cometh with ten thousand of His saints, TO EXECUTE JUDGMENT UPON ALL; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." It is evident that Enoch did not expect the world to grow better and better until it should finally glide, almost imperceptibly, into the millennial state. And seeing the nature of the end of this dispensation, he warns others. "And he was not, for God took him." Enoch was translated before the flood swept away the world of the ungodly. Type of that generation who, at the Second Advent, shall be waiting for God's Son from heaven, and who, expecting Him and going out to meet Him, shall be caught up, together with the saints of the first resurrection, to meet the Lord in the air; and "so shall we ever be with the Lord." "As it was in the days of Noah, so shall it be also in the day of the Son of Man."

I sometimes wonder if those who denounce us for "prying into things which God has

purposely hidden," ever read the book of the prophet Daniel. What a student of prophecy he was! How he peered into the future of his people, sought by books to understand the meaning of what he saw, and fasted and prayed and made supplication to God that he might know *when* all these things should happen. Did God reprove him for his curiosity? Far from it; we read of Gabriel being sent to give him skill and understanding in the matter. Moreover, Gabriel told him that at the *beginning* of his supplication he had been commissioned to *fly swiftly* with the explanation of the vision, because Daniel was a man *greatly beloved*. At one time he tells us he fasted three full weeks. But had he not rich recompense? He received angel visitants, who gave him understanding of the visions. And, though of the old dispensation, he was permitted to gaze onward to the close of this age; and obtained the promise of standing "in his lot" at the first resurrection. A notable example, truly, and one that gives great encouragement to follow him in research.

Saul of Tarsus saw the glory on the road to Damascus, when there was a light from heaven above the brightness of the sun; and the persecutor of the church was transformed into Paul the zealous Apostle. And because of this "blessed hope" born in his heart, he tells us that instead of putting a veil on his face, like Moses, he uses *great plainness of speech*; in order to persuade men to examine this subject. What longing must have filled his heart as, looking to the glorious future he exclaims: "If, by any means, I might attain unto the resurrection from among the dead." Paul was never a Sadducee. And he counsels the brethren to follow him as he presses toward the mark—"for the prize of the high *calling* of God in Christ Jesus." "Blessed are they who are *called* to the marriage supper of the Lamb." And he concludes thus: "For our citizenship is in heaven, from whence also we look for the Saviour who shall *change our vile bodies*"—another step in the glory—"from glory to glory." "We are to be conformed to the body of His glory" (Philip. iii. 20-21, Dr. Young's translation). The chief work of creation, its *glory*, was man; and "as we have borne the image of the earthy, we shall also bear the image of the heavenly." "From *glory to glory*." This is

#### GOD'S PLAN OF EVOLUTION.

How is it that this glorious, this soul-transforming truth is not more prominent, or I may rather say, is a forbidden subject in so many of our churches? Paul explains that too, before leaving the subject. Without any hesitation he credits the devil with the work. "The god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the *glory of Christ*, who is the image of God, should not dawn upon them." (E.V.) Or, as Dr. Young gives it, "That there doth not shine forth to them the enlightening of the good news of the *glory of the Christ*, Who is the image of God." (2 Cor. iv. 4.) He also shows us the converse side of the question. "But where the Spirit of the Lord is there is liberty;" liberty to look to the end; and amid the gloom to hear God's voice saying: "Out of darkness light is to shine."

What was the transfiguration but a foretaste of the rapture? After *six* days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them! And when the time approached that Peter was to put off this tabernacle, he wrote an account of the scene; that we might, after his decease, have these things always in remembrance. How does it look to him now, at the close of a long life? Was it a dream he had outgrown? No, oh no! "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses 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." "In the mouth of two or three witnesses shall every word be established." Here are three faithful witnesses, who heard and saw this scene of grandeur, when for a little while the veil was drawn aside that separates the seen from the unseen, and hides the future from the present. But in case of anyone doubting their testimony, Peter refers us to "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." O grand, unwavering Peter, true strengthener of our faith even as the Lord commanded; and it is good to leave the husks of modern critics, and be fed with strong meat by thee. "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken by the holy prophets, and of the commandments of us the apostles of our Lord and Saviour. Knowing this first, that there shall come in the last days scoffers, walking after their own lust and saying, Where is the promise of His coming?" A significant warning by which we recognise that we are in the midst of these last days. False teachers, the ravening wolves in sheep's clothing, are making sad havoc in the church.

I would emphasize this fact, *the church, as a whole, does not wish this doctrine taught*. Therefore, all who believe and teach it, must, as it were, go forth without the camp, and be prepared for scorn and ridicule. What of it? Christ "suffered without the gate, let us go forth, therefore, unto Him without the camp, bearing His reproach." "If ye be reproached for the name of Christ happy are ye." Apparently it is the opinion of many that to hold or avow this doctrine presupposes *mental weakness*. Therefore, instead of wishing to discuss it, and by comparing Scripture to ascertain the mind of God on the subject, there is a supercilious ignoring of such views as beneath the notice of sane men. There is sometimes also bitter enmity. It was in reference to the generation who did not believe in Him at His first coming that Christ said: "I

thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Let us be satisfied to be *babes* in Christ. "Of such is the kingdom." "Ye see your calling, brethren, how that *not many* wise men after the flesh, *not many* mighty, *not many* noble are called." But as one noble lady said: "Thank God, it is not written *not any*." We have glanced at the record left by some who believed this doctrine, they were not fools surely or weaklings. Say rather,

#### MEN OF MARK. GOD'S HEROES.

Preachers of righteousness. They believed, therefore they spoke. Search the Scriptures to see whether these things be so, and when you are convinced, tell others, thus utilising the whole force of the metaphor of a mirror. A mirror first absorbs, then reflects the image before it. Study the Bible till you are saturated with the truth that the glorious kingdom of God, so long foretold, is about to be revealed; then, like Moses when he came down from Mount Sinai, you, too, will be a mirror that reflects God's glory; and we shall see the beginning of the fulfilment of his unselfish prayer: "Would God that *all* the Lord's people were prophets." In the home, in your own neighbourhood, wherever you are, proclaim the blessed tidings, *Jesus is coming to reign*. "But will God in very deed dwell with men on the earth?" What a vista it opens. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." "They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." The darkest hour is just before the dawn. All around us the darkness is so thick that, like that of Egypt of old, it may be felt. If you have only a rushlight, hold it aloft—it may serve to enkindle the brightest torch. From mountain-top to mountain-top flash forth the beacon-light that tells the weary watchers, "BEHOLD! HE COMETH." The Gospel-field is the world; surely there was never a harvest-field in which there are so few labourers. *Press in*, and reap some of the precious grain, for the storm that is coming is the *wrath of the Lamb*. You may hear the not far distant mutterings. Give warning while you may! *The time is short*, and when the great day of His wrath is come, who shall be able to stand?

#### ON THE BOOK OF ESTHER.

By the late F. C. BLAND.

[These notes, with others which we hope to print in subsequent issues, were found amongst the unpublished papers of this valued student and teacher of prophecy, and, although evidently not intended for publication, it has been felt that they were so suggestive that they would be very much appreciated by earnest readers of the Word.]

THE book of Esther gives us a typical picture of God's providential care over Israel during the time they are "Lo-ammi," or not His people, or, in other words, during the present dispensation, and especially towards the close of it.

God is not now in relationship with Israel. He is not seen in their midst as

He was of old, when the cloud went before them to guide and protect them. Nevertheless, He watches over them, though unseen, and by His providence keeps them from being exterminated by their enemies.

The name of God is not mentioned in the book, and this is characteristic, showing that, although His name is not called over them now, they are the objects of His care.

The book is specially typical of the last days, when the antichrist, the Jews' enemy (of whom Haman is a type), will try to make an end of them. Haman is a type of him.

Vashti, the Gentile wife, or professing Christendom, is set aside for her disobedience, and for failing to show her beauty to the world, and Esther, the Jewish wife, takes her place. As Rom. xi. expresses it, the Gentile branches are cut off and the natural branches are grafted in again in the person of Esther. Mordecai, the despised Jew (no doubt a type of the Lord despised by the world), watches over them,

#### GOD IN HIS PROVIDENCE

sending the king a sleepless night that Mordecai's claim to consideration may be brought before him.

In olden time, when Israel was in danger, God manifested His glory in the cloud, and acted *immediately* as their deliverer. Here He shelters them without displaying Himself, and acts *mediately*, or through the instrumentality of others, though all is still under His hand.

Haman, the descendant of Agag, who was descended from Amalek, the first enemy Israel met with in the wilderness, is the Jews' enemy to the last, and, according to Balaam's prophecy, his latter end is that he perishes for ever, and, as he is a type of the antichrist, his ten sons may typify the ten kings who will be destroyed by the Lamb, against whom they make war. Haman has a gallows erected in which he purposes to hang Mordecai, but he is hanged on it himself instead, and Psa. ix. 15 is fulfilled, In the snare which he laid is his own foot taken.

Mordecai then goes forth in royal apparel and leads out the Jews to take vengeance on their enemies, just as it will be when the Lord bends Judah for Himself, fills the bow with Ephraim, and raises up Zion's sons against the sons of Greece. "Many of the people of the land become Jews" (chap. viii. 17), and so in the latter days strangers shall join themselves to them. Mordecai waxes greater and greater, a type of Him whose name

#### WILL BE GREAT IN ALL THE EARTH.

We read in chap. ix. 15 of "the Jews that were in Shushan," and in verse 16 of "the other Jews." These two classes may represent those *in the land*, and

those not yet gathered in; they rest from their enemies and their sorrow is turned into joy. Esther the Queen (chap. ix. 29) sends letters "with all authority," and "words of peace and truth" are sent throughout the world. Mordecai's acts of power and greatness are celebrated everywhere, and he is next in power to the king, typifying the place that Christ will take as viceregent for God during the thousand years' reign, when He will be "accepted of the multitude of His brethren, seeking the wealth of His people, and speaking peace to all His seed."

### ROUND ABOUT LEBANON.—IV.

By REV. JAMES ROSE.

A QUARTER of a century ago, the Lebanon and Palestine were, with one single exception, practically roadless. That exception was the road running from Beyrout to Damascus. The policy of the Turk has ever been to make the interior of his dominions as inaccessible to foreigners as possible. Why should he invite an easy conquest of his territories by the making of macadamised roads and iron railways? The impecunious state of his exchequer, too, would forbid any such outlay. But even the sublime Porte will do a sensible thing sometimes. A concession was made to two French noblemen to construct a road to traverse mountain, valley, and plain, from Beyrout to Damascus, and which now goes by the name of the French road. It is a most excellent piece of work, the road crossing the Lebanon and anti-Lebanon ranges, and the luxuriant plain of Coele-Syria, a distance of seventy-two miles. A diligence-service was organised, and is well carried out, the journey between the two termini taking about thirteen and a half hours. For years, this was the only road in Syria at all worthy the name. Even from Joppa to Jerusalem, and when ardent tourists were multiplying in the land, the road from the seaport to Zion was simply execrable. Sharon, in the rainy season, was converted into a pitiless bog; while the track over the Judæan mountains was rough to a proverb. But, great and gracious changes have of late years been coming all over the land. "The time to favour her" seems at last to have come. Not only roads, but railways are to-day strangely revolutionising the whole of Palestine. The highways are being cast up; the crooked places are made straight, and the rough places plain; for the glory of the Lord is about to be revealed, and all flesh will see it together.

But it is getting on now for a generation ago that we found ourselves, one fine morning in early spring, on the smooth Damascus road, *en route* for the ruins of Baalbek. On the one hand we had the noble district of El Metn, and on the other that of El Jurd. The scenery here is truly magnificent. We were in the heart of one of the most charming mountain districts of the Lebanon, yet in full view of the Mediterranean and the city of Beyrout. Away to our right was the region of the Kesrawân, rugged and rocky in the extreme, and

a perfect hotbed of Maronite fanaticism and hate. The entire Maronite population of the Lebanon is about 200,000, the Kesrawân claiming a large proportion of that number. The Maronites are supposed to have had their origin in Mesopotamia. They derive their name from John Marôn, a monk of the sixth century, who taught the doctrine of the Monothelites. But towards the end of the twelfth century they renounced their Monothelitic error, and entered into full communion with the Roman Church. Their patriarchs and bishops are celibates, but their priests marry. They have numerous convents and many churches on the Lebanon, their liturgical services being in Syriac, a language about as comprehensible to the laity of the Lebanon as are prayers in Latin to other adherents of the Papal Church.

In the days of the Empire the hopes of the Maronites were centred on France, as were those of the Greeks and Druses upon England. But the anti-clerical feeling shown by the Republic has somewhat dimmed this priestly prospect of a French occupation of the Lebanon. No greater enemy to the good government of Syria can be found than that of the Romish Church. Her belligerent bishops and militant priests are directly responsible for not a few tragical chapters recorded among the annals of the Lebanon. The Church of Rome, in every land, aspires to universal ecclesiastical and political sovereignty, the Lebanon forming no exception. The terrible punishment the Maronites received at the hands of the Druses in the massacres of 1860 has not been to them that salutary lesson that many had hoped it would be. Rome still aims to "sit as a queen," and would at once mount her proud throne, though her pathway lay over the bodies of slaughtered myriads, and through the ashes of utterly devastated homes. But her hope of success in the Lebanon has of late years been rather faint. A great responsibility rests upon the European Powers to give no encouragement whatever to any of these contending sects. It would require but a spark, and the whole of the Lebanon would be lit up in an unquenchable conflagration.

The Maronites have nothing whatever to complain of in the way of religious toleration. They are, also, most lightly taxed, considering the resources of their country. Their church is very rich in landed possessions, and many of their clergy are men of considerable wealth. The true wisdom of their bishops and priests is to damp down this unholy ardour after political and spiritual supremacy. No priesthood, too, have ever done better than they in quietly fattening on their flocks. To aim after supremacy is but to court disaster and defeat. To be content with their lot is certainly to become the most wealthy, if not the most influential, of all the sects inhabiting the Lebanon mountains.

As we continue the ascent, the road now zig-zagging and again describing graceful curves, we are perpetually reminded of that mighty instrument of modern civilisation, the telegraph, which skirts the French road. Whatever would Hiram's hewers, or Solomon's burden-bearers, have to say about this strange innovation of their ancient mountains? Its civilising tendencies in

Syria are undoubted. The robber and the murderer have both found out that the telegraph travels decidedly faster than their swiftest dromedaries or fleetest Arab mares, and life and property have become correspondingly secure.

It was evening before we had made the descent and reached the fruitful Buka'a, as the plain of Coele-Syria is called. It is said to contain over one thousand villages. Our destination was Zahleh, which we reached about nightfall, thankful to obtain a comfortable lodging after so arduous a day's journey.

### "PRESENT WITH THE LORD."

WE have to record with much sorrow the removal of two ardent lovers of THE MORNING STAR, both watching for their Lord's coming, but not the less ready, if that were His will, to depart and to wait in His presence the wondrous event. The one was a sweet singer for her Master, Miss Emily Murray, of St. Clare, Upper Walmer, better known, perhaps, as the sister of the well-known Christian poetess Miss Charlotte Murray. She has herself become known to many, and become dear to them by her own verses. Her removal was sudden, she having sank rapidly after an operation which it was found necessary to perform. Her sister has kindly sent us a short notice with an "In Memoriam" poem from her own pen. Referring to her delight in the truths proclaimed by this paper, her sister says, "You will rejoice to know that THE MORNING STAR, since its first appearing, has afforded her constant joy and comfort; many copies of it she has sent to friends, besides giving as Christmas gifts the bound volumes."

THE other, Mr. Charles Lambert, of Upper Burmah, was probably unknown to most of our readers, but he has had the great honour to suffer martyrdom for his Lord. He had just left Mandalay, where for some years he had been employed in a drug store, giving his leisure time to mission work among the English residents, and gone to Thebaw, in Upper Burmah, to superintend medical mission work there for a time, that Dr. Kilpatrick, the American missionary there, might be able to recruit by a visit home. On Saturday, May 25, a telegram reached his poor aged mother, living at Blackheath, the tidings being simply, "Lambert murdered." A short notice in the *Times*, of Monday, 27th, says the assassination was by thieves, but previous letters make this altogether improbable. Indeed it is almost certain that his death is the result of the influence he had already gained over the reigning Sawbwa, who, if it be remembered, was, two years ago, in this country, and was presented to Her Majesty. His leanings were European and Christian, and the head

men of the tribes had become restless and jealous of Lambert's influence. Some time previous to the murder an attempt was made to burn down the mission house during the night, and then no theft was committed. We doubt not that Charles Lambert laid down his life for the Lord Jesus Christ. He rejoiced in his transfer from Mandalay to Thebaw because he would, without restraint, be able to preach the Gospel of the Lord's advent. Unhappily, brethren with whom he worked in fellowship at Mandalay did not see the truth on this point, and it was a great grief to him that his testimony for Jesus was on this account limited. At Thebaw, Dr. Kilpatrick, whose work he was to take for a time, proclaimed the *full Gospel*, and our brother rejoiced in the freedom. He was greatly cheered by copies of THE MORNING STAR, which he regularly received and distributed. In one of his recent letters he says, "It is very delightful, helpful, and refreshing to read THE MORNING STAR, it takes me back to good old times when I used to hear such truths from living lips. There are, besides myself, two other witnesses to this truth of THE COMING in Mandalay, and several more in other parts of Burmah; to these THE MORNING STAR is a very welcome friend, read with much joy and profit. May its beams shed their light in many hearts!"

### THE HOME-CALL.

THE following poem was suggested by the sudden home-call of my dear sister Emily, who for years had been enabled to bear up against one physical infirmity after another through the confident assurance that the Lord was returning very soon, and that, therefore, at any moment her "poor old wreck of a body," as she used to call it, might be put right.

As this year (1895) dawned, two days stood out in her mind, beyond others, as the possible time of His approach—Easter Day and Ascension Day.

The former, however, came and went as usual, much to her disappointment, and then her hopes and prayers centred themselves on the latter; but on the morning before Ascension Day (May 22nd), she was suddenly seized with an illness which necessitated an operation. To this she acceded gladly, feeling (as she told the doctor), that in her critical state of health it would probably prove to be the Lord's way of calling her to Himself.

She asked to have it that evening, and said to me a short time before the hour fixed, "How splendid to think I may be at Home to-night!"

A little later on she said that perhaps the Lord Jesus could not grant her request that the Rapture might be on Ascension Day, so that possibly He meant her to go to Him instead on that day; and thus it proved, for although the operation was successful, she never rallied from the after effects, and

passed away in a gentle sleep at eight o'clock the next morning—the morning of Ascension Day.

Her eagerness throughout to go was touching; once or twice she begged the doctors to "*be quick*" in administering the chloroform, and her maid remarked to me afterwards, "Miss Emily seemed in such a hurry to get to heaven that she could not bear waiting a minute longer here than she could help."

Notwithstanding the settled determination of the kind surgeon, "She shall not die if I can help it," and all the love and skill that did their best to keep her, the power of the Saviour's voice proved too strong; "and she, when she heard it, arose quickly and went unto Him." (John xi. 29, E.V.)

'Twas the Master Himself, came and called for her,  
And the sound of His longed-for voice,  
Made her wearying heart, with triumphant hope,  
And assurance of faith, rejoice.

Then she said (for her spirit had caught the glow  
And the grandeur of Heaven's light),  
"It is splendid to think I may really be  
At Home, in the Glory, to-night.

"I've been praying hard, that the Lord would come,  
For His Church on Ascension-day;  
So instead He hath come, and hath called for me,  
Therefore no one must bid me stay.

"Oh, be quick, please be quick, for I long to go;  
We will none of us say 'Good-bye';  
As we'll all meet again in a little while;  
For the Rapture is drawing nigh."

CHARLOTTE MURRAY.

### A MORNING MEDITATION.

By CHEYNE BRADY.

WHAT wait I for?  
Glory!

I now possess all things; my Father has made over to me all that He hath.

He hath given to me His Son, and in Him "all things." He is mine and I am His.

He hath given forgiveness of sins. He gives as the world giveth not.

In Him He hath given me eternal life.

In Christ and with Him He hath gifted to me His Holy Spirit. He indwells in me, my soul breathes by Him. He tells me all about Christ. He becomes to me the evidence of my union to Christ. Faith is as it were merged into a seal, no longer a hope. Faith becomes realization, an anchor.

What wait I for?

The redemption of the body.

What do I expect?

The coming again of the Saviour! "That blessed hope, the appearing of the glory of the great God and our Saviour Jesus Christ."

Look up, redemption draweth nigh!

Behold, He cometh!

The glow preceding the rising sun is manifest. The signs of His coming appear!

Then! Oh, then! I shall cast off this body of sin and death.

Then! Oh, then! I shall see Him, gaze upon Him, be like Him.

"This is what I hope, wait for, expect.

"Even so, come Lord Jesus!"

## SHORT EASY PAPERS ON PROPHECY.

BY THE EDITOR.

### No. VII.—THE JUDGMENT SEAT OF CHRIST.

"We must all appear before the judgment seat of Christ." (2 Cor. v. 10.)

This subject is one much misunderstood, and, as it is the centre of a great mass of Scripture doctrine in various parts of the New Testament, it is quite necessary that it should become clear to even the youngest student of prophetic truth. One great difficulty arises from misapplication. There are several judgments referred to in the Word of God, and, in the minds of many, they have become hopelessly mixed. They must be distinguished and disentangled if we are to have the teaching of the Spirit of God concerning Christ's Judgment Seat. For instance, in John iii. 18 (r.v.) we read, "He that believeth on Him [the Son of God] is not judged," and in chapter v. 24, "Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment." (r.v.)

Now these passages either contradict that in 2 Cor. v. 10, or there must be more than one judgment spoken of in the Word of God. If so, it follows, of course, that the teaching that there is one general judgment of good and bad at the great Day of Judgment at the close of this earth's history, is a mistake, and not at all according to Scripture.

The truth is there are

#### FOUR DISTINCT JUDGMENTS

referred to in the New Testament.

1. The judgment, into which God's saints who believe in Christ Jesus do not come—according to Scripture above quoted—is the judgment for SIN. They have already passed through this judgment in the Person of their Blessed Substitute, Jesus Christ, and cannot in the very righteousness of God come a second time into it. In their sinful nature they were sentenced to the wrath of God, and the sentence was executed on God's Lamb provided as an Atonement. Thus all who believe in Jesus Christ do not again come into this judgment, their sentence having been *not commuted* but fully carried into execution.

#### 2. THE JUDGMENT OF THE WORKS

of all those who do not come into judgment for sin, before the Bema of Christ Jesus their Lord. There they shall appear not as sinners before God, but as servants before their Lord and Master, their works being judged as to their worth or unworth in the eye of the Lord. This is the judgment of our text, which we shall, after naming the others, proceed to consider.

#### 3. THE JUDGMENT OF THE SHEEP AND GOATS,

in Matt. xxv. This is a national judgment, not a judgment for sin where individuals as such are concerned, but of nations in their corporate character. The Judge is Christ Jesus, as Son of Man and KING OF NATIONS, and here He is seen carrying out His Father's oft-declared purpose in prophecy, viz., that of dealing with the nations as they have dealt with His chosen though

greatly erring people Israel. (See Isa. xxiv., also xlvii. 6; Zec. i. 15, &c.)

4. THE GREAT WHITE THRONE JUDGMENT, where THE DEAD—all who fail to receive life in Christ, all the dead in Adam—are judged according to their works—*works of death*—and sentenced to the second death, the lake of fire.

These four judgments are distinguished also as to time of occurrence.

The first took place at Calvary, and sinners enter upon its results the moment they receive Jesus Christ as their Saviour.

The second takes place at the resurrection of the just. (Luke xiv. 14.)

The third when the Lord shall have come; that is, when the event of His coming shall have actually taken place and He is manifestly set down in the throne of His glory as Son of man. At this point His millennial reign has begun, and His first kingly act is that of portioning out to the nations their millennial place.

The fourth and last will take place at the close of His millennial reign.

At present, then, we are mainly concerned with the second of these,

#### THE BEMA OF CHRIST.

"WE must ALL appear, that EVERYONE may receive." Who are the "all" of this sentence? This is important. There are many young students who are always missing points of importance because they do not ask such simple questions. Many have, on this very account, supposed that the "all" here must mean *all mankind*; hence the error of one general judgment. Even a superficial study of the context, however, will show that the "we" can refer only to true believers, and the "all" mark out, therefore, the one great separated company of the true church—the "all" of I Cor. xv. 51, who are ALL to be changed at the rapture, though they are *not all* to be laid asleep, as some of them are, before the rapture. Now we are told that this same blessed company must ALL appear, or be made manifest, before the judgment seat of Christ.

Not one of this great company saved by grace through the Blood, separated to God by grace from an evil world, kept by grace in God unto a glorious eternity. All by grace in the tender bonds of love; servants, yea, bond-servants of Christ. Not one of this company is to be missing from his place before the Bema, and each is to receive back again in the glory what, in his *Christian* life, he did or sowed down here. Each one must lay his own sheaf (as it were) at the Master's feet. It will thus be seen that the Bema, or judgment seat of Christ, is

#### NOT A BAR FOR CRIMINALS.

Before we enter the blessed love-constrained service of Christ, all that is done with. Many Christians have never liberty enough to begin to serve in newness of spirit, just because they are handicapped with a fear of impending judgment for their sins. They know not the liberty wherewith by His death Christ hath set us free. They cannot stand fast in that liberty—far less begin to run a gladsome race for a glorious prize. It cannot be too fully impressed on young believers that, in trusting Jesus Christ as their Saviour, they have passed

from eternal death into eternal life, and the judgment of God; for sin, in every sense, lies all behind them.

Certain of this, a new and very blessed ambition inspires him; he labours now that he may be WELL PLEASING to Jesus Christ. "We labour (are ambitious) that, whether present or absent, we may be accepted of (well pleasing to) Him." (2 Cor. v. 9.)

The Bema, then, is the elevated place where our Lord is to pronounce upon our works, as to whether they are worthy of praise and reward, or whether they must not rather be condemned, and the servant in consequence suffer loss. (1 Cor. iii. 13; Heb. xiii. 17.) There is fear in connection with it, but it is not the fear of a criminal looking forward to eternal misery; it is the fear of a true servant to whom the "well done" of his master is a great joy, the fear of loss of the Lord's approval in His review of the service. Yes, there is the possibility of great loss, and much grief. The Apostle Paul had the fear of this so constantly before him, that it became impossible for him to live a careless, slipshod, slovenly kind of Christian life. Paul's life, his ministry, his gospel work, all were full of Holy Ghost energy and ambition. Every moment of that life was devoted to his Master, whose bond slave he delighted to call himself. One master-passion dominated his being that I "may be well pleasing to Him;" one fear possessed him, that as a worker he might find himself at the Bema "non-approved." For this is the true meaning of the words

"LEST I MYSELF SHOULD BE A CASTAWAY."

(1 Cor. ix. 27.) The word in the ordinary text is misleading, and has for want of clearer light brought many a true Christian into bondage, and perpetuated false doctrine as to the eternal security of all believers.

The context both of the ninth and tenth chapters sufficiently prove that the writer is not thinking of eternal perdition as possible. It is the service of His beloved Lord; it is the racecourse and the wrestling arena, where every believer must run and wrestle. The Bema is at the end of the course; the Judge of the games sits righteous and impartial. The crowns are set apart, and may be won or lost. Paul would be no half-hearted, listless runner. The fear of non-approval was to this man a very terror. Is it so to you? Have you even begun to enter into the spirit of all this? Do you hear and understand the meaning of this man's cry, "that I may be well-pleasing unto Him." He loved his Lord so much that to fail of His purpose for him would be, whatever else of Heaven might be his, a great sorrow, and to miss the special crown laid up for him by his Lord would be a great loss. For this all the world was but dross to a man like this, and the little while of labour and suffering here, was but like the eager, gladsome straining of the racecourse and the arena.

(To be continued.)

EACH man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive reward. (1 Cor. iii. 13, 14, r.v.)

## OUR INQUIRY COLUMN.

WE are favoured with a communication from Mr. W. Pollock regarding answer to Question IX. in last month's magazine. Our correspondent clearly points out that the reading of the Revised Version is, after all, right. The argument is not salvation in the present from wordly conformity, but that every Christian *was*, on his receiving Christ, saved to the hope; and the glorious hope to which, on entering the Christian life, we were saved, is the subject of treatment in the context.

QUESTION I.—“A. N.” asks: “Is the promise of John xiv. 26, general, for all the followers of Jesus, or was it meant only for the Apostles?”

Answer.—1 Cor. ii. 12 shows that our Lord's promise was meant and has been fulfilled to the whole church.

QUESTION II.—“B. J. W.” puts the queries II. to VII. How is the charge to Timothy (1 Tim. vi. 14), “to keep the commandment . . . until the appearing” μέχρι τῆς ἐπιφάνειας, to be understood consistently with the idea that he would be taken up at the antecedent *παρουσία*.

Answer.—The Epistles to Timothy are written to him not merely as an individual servant of God, but as representative of all such, down to the very end, till our Lord shall appear. The force of *μέχρι* is to fix the limit, and as there are to be witnessing saints and servants of the Lord in the time between the *παρουσία* and *ἐπιφάνεια*, who shall be also in the calling to eternal life (verse 12), the appearing is the word fitly chosen by the Holy Spirit.

QUESTION III.—Why are we exhorted in Titus ii. 13 to look for the *ἐπιφάνεια*, not the *παρουσία*, as our blessed hope?

Answer.—The conjunction “and” is here *Kai*, the conjunction of relation not distinction. This, of course, gives force to the question, which presents, therefore, a difficulty not seen by a superficial reader who would naturally disassociate the words “that blessed hope” from the words “the glorious appearing.” It does not, however, necessarily mean that they are one and the same, only that “the glorious appearing,” or appearing in glory, is part of “the blessed hope.” Besides the answer to Question II. is pertinent likewise to this.

QUESTION IV.—Seeing that the Lord had shewn to Peter that when he was old another should gird him, &c. (John xxi. 18, 19), could he have possibly lived in daily expectation of the Lord's coming?

Answer.—Certainly not as an individual Christian, though he could always enter in the joyful hope of the whole

church, but the fact that our Lord deemed it necessary to give Peter a revelation as to his death, of itself proves the place which the hope of His advent was meant to occupy in the minds and hearts of His disciples. All the more will this be apparent if we give verses 21, 22, their proper place in considering the whole context.

QUESTION V.—Could those to whom Peter's second epistle was addressed have expected the *parousia* in their lives when taught that in the last days mockers should say, “Where is the promise of His coming?” because of the length of time that had passed since the promise? And why did Peter teach that the period must be measured from God's standpoint, with whom a thousand years is as one day? (2 Pet. iii. 8.)

Answer.—It must never be forgotten that the blessed hope is the hope of the church, not merely of individuals; the separation of our wonderful elect company was clearly enough recognised in the early times, and the “one hope” (Eph. iv. 4) would be associated with the continuance of the church here, whether the time of its sojourn were to be long or short. In any case believers were to wait for this. The time of our Lord's coming was most certainly left uncertain, but Spirit taught disciples could not fail to see in these early days, and that from such passages as those quoted, that the event was not then imminent. With us now it is altogether different.

QUESTION VI.—Is there any Scripture for the idea of the Rapture being secret? Does 1 Thess. iv. 16 teach this? Do those who say that it will be a nine days' wonder, even faintly take in Resurrection? Is it obviously taught that after the world has beheld countless millions caught up to meet the Lord, it will say: “Where is the promise of His coming?”

Answer.—It is not by any means obvious that the world is to see the first Resurrection. Numbers make little difference here. If God raised many of the bodies of the saints immediately after the Resurrection of our Lord (Matt. xxvii. 52) without all Jerusalem seeing it, and it is clear from the sacred narration that this was so, then is He not able to raise sleeping millions without the world seeing it? If the earnest is here a type of the whole, then the Resurrection, at least, would seem to be secret.

QUESTION VII.—Why were exactly the same persons bidden to watch for the antecedent signs (Matt. xxiv. 32-42), who were told, “Watch, therefore, for ye know not what hour your Lord doth come,” if watching for antecedent signs was not in fact watching for the coming,

or was—at all inconsistent with the waiting attitude; and to what practical end were the Thessalonians taught and reminded of the teaching of two events antecedent to the *παρουσία* if Paul had taught them that they were to expect Rapture before?

Answer.—In Matt. xxiv. our Lord is instructing Jewish saints as such. Between the Rapture of the elect church, gathered from Jew and Gentile, signs multiply, and Jewish witnesses are so instructed. The word “cometh” in verse 42 is not part of the verb *πάρεμι*, from which *παρουσία* comes, but is *έρχεται* from the ordinary verb to come, and may thus refer to His Epiphany. As to the teaching in 2 Thess., the two events to which our querist refers we presume to be the apostasy and the revelation of the man of sin, but these are not antecedent to the *parousia*, at least, not the latter. The Holy Spirit in 2 Thess. is revealing things connected with the “DAY OF THE LORD,” and, as we read Scripture, the *parousia* ushers in that day, and the Rapture of the saints is the first stroke of the judgments which characterise that day. The practical end of this, both for that day and this, is the correcting the mistake that we are passing, or are to pass, through the period of judgments—the tribulation—and proves, as we believe, that neither the church as a whole, nor any part of it, will pass through the tribulation.

QUESTION VIII.—“J. F. G.” asks: In Rev. xxii. the word “quickly” occurs three times. Will you state whether the original could be translated soon or suddenly, either word in English being synonymous with quickly, but the meaning differing?

Answer.—The word, in the original, implies speed or haste, and may refer more to the manner of our Lord's coming than to the time. A perusal of John xi. 29 and Matt. xxviii. 7 and 8 will show the sense.

QUESTION IX.—“D. D.” asks: What is the meaning of Daniel viii. 9 and 10, and 14; also of Rev. xiii. 18?

Answer.—To take the last first, we don't know, and do not think that the number of the beast is likely to be understood till the beast himself has come upon the scene. Many attempts have been made to interpret this verse, some of them exceedingly clever, but we do not know. Daniel viii. 9, 10, refers undoubtedly to the antichrist; the references in verse 10 are obscure. What we think would take too long to state here. We advise the querist to study the various articles on the antichrist in past numbers of this magazine. Verse 14 gives, we believe, a period of literal days, the major part of the seventieth week (of years), the terrible seven years of the beast's rule.



# The Jew ;

OR,  
All About Israel.

## LIFE SKETCHES OF JEWISH CONVERTS.

### I.—AUGUST NEANDER.

"An Israelite indeed, in whom is no guile."

By the Rev. SAMUEL SCHOR.

It is often difficult, even for Christian people, to realize the high and important position which the Jewish people are to occupy when called out from darkness to light. Yet nearly every period of the Christian church has had its Jewish Christians, chosen to be great witnesses of God, and wielding a great and mighty influence. God has already used many a son of Abraham to "show forth His praise," to "be His witness," to "be a blessing," (Isa. xliii. 10, 21; Zech. viii. 13.) And if these few isolated instances have already been such a power, what may we not expect when all Israel shall be saved?

We hope in these "sketches" to give brief outlines of the lives of some Jewish converts, in order to show, not only what they had done, but how they had vindicated in their lives the truth of the apostle Paul's statement: "What shall the receiving of them be but life from the dead."

### CHAPTER I.

#### HIS EARLY LIFE.

In the small university city of Göttingen, in Germany, lived a Jewish merchant with his wife. Jews were then labouring under the severest disabilities, and this man found it very hard to support himself and his small family of five children. And when, on January 17, 1789, David Mendel, the subject of our sketch, was born, the poor Jew found himself in such a terrible plight that he ran away, leaving his poor wife to battle alone with her fatherless children. She went and settled in Hamburg, where she was partly supported by her relatives, for, although poor, she was related to the great philosopher Moses Mendelssohn, and other influential people.

David visited the local school, and, in spite of his Jewish nationality, coupled with a not very pleasing appearance, the ridicule and contempt to which he, in common with all Jewish boys, would have been exposed from "Christian" teachers and scholars alike, was largely spared him, on account of his marvellous gifts of learning, and which, in time, gained for him the respect and sympathy of all with whom he came in contact.

Some of his relations were anxious that he should throw himself into a life of business, but David was devoted to his books, and had the

MOST SUPREME CONTEMPT FOR THE WORLD and for worldly wealth. It was therefore decided that he should be sent to the University to study law.

Here he came in contact with several students who were true followers of Jesus Christ. One of them, who afterwards

became a famous poet, Chamisso, and another who was the well-known author Neuman, together with a few others, had formed themselves into a small union, with the object of studying religion, philosophy, and poetry. They had heard of young David and his great love for Plato, and he was asked to join them. To Neuman was it largely due that the young Jewish student was

#### LED FROM PLATO TO CHRIST.

The great change was not sudden, like that of another Jew, Saul of Tarsus, but very gradual, almost imperceptible, and yet the change was as thorough and real as true conversion must always be, and his after life was the "fruit," proving how truly he had put on the Lord Jesus Christ.

On February 25, 1806, he sealed his faith in Jesus as his Messiah by public baptism. Believing that his nature and character had undergone a complete change, he attested to that fact by altogether changing his name to John August Wilhelm, the names of those two friends who had been the means of bringing him to Christ, and who were also present at his baptism. And just as our Lord gave surnames to the disciples whom He called—(Simon He surnamed Peter, &c.)—so the young Jewish convert adopted the surname of Neander, the Greek for *new man*, implying thereby that, by accepting Christ as his Saviour, he had become a new creature, with a new Master and a new life. Nor was this only a mere matter of fancy or outward show, for immediately after his conversion, he decided to

#### GIVE UP LAW AND STUDY THEOLOGY.

This is how he expresses himself:—"It is my intention not to be just a dumb member of this holy covenant, but to take my place by the side of those who give full outward expression of their firm conviction, so that the dead masses within the church may receive new life." And in writing to the clergyman who had baptized him, he says: "My reception into the holy Covenant of the higher life is to me the greatest thing for which I have to thank you, and I can only prove my gratefulness by striving to let the outward sign of baptism unto a new life become, indeed, the mark of the new life, proclaiming the reality of the New Birth." Again, writing to his friend, the poet Chamisso, he says: "I have determined to study theology. May God give me strength to know Him in that sense, in which the natural man can never comprehend Him, and then to proclaim Him to the unbelieving." He then closes with the prayer: "Guide me, O Lord, in Thy grace, preserve me from error, cleanse and strengthen me always by Thy Holy Spirit." Thus spoke the young Jewish convert, recently baptized, and then only seventeen years old! It will be seen from the above that, to the young student, theology was not only a scientific study, but the deep drinking of the water of life, in order to be a blessing to others. With such a burning desire, accompanied by much earnest prayer, no wonder that he became a power and a blessing. Would to God all our theological professors to-day aimed as high as Neander did; one would hear less of "destructive criticism," and more of that building based upon the foundation of apostles and

prophets, with Jesus Christ as the chief corner stone.

### CHAPTER II.

#### BEGINNING HIS LIFE'S WORK.

A great deal of excitement prevailed one morning in the University of Heidelberg. The theological students were up in arms. A young man, barely one-and-twenty, with a most pronounced Jewish face, irregular features, an ungainly walk, had just been appointed to a Lectureship. A Jewish Christian, to lecture on theology too! Could anything be more ridiculous? Of course they all concluded that he had renounced the faith of his forefathers in order to free himself from the many disabilities under which his brethren then laboured. Should such a man, "an impudent Jew," be tolerated at that ancient seat of learning? The young high-spirited students decided to give him a very warm, though rather unpleasant, welcome.

#### THE YOUNG PROFESSOR TOOK HIS PLACE

at the desk to begin his first lecture. His whole appearance was enough to court ridicule. Young Neander was, however, quite oblivious. His life's work was about to begin. All these young men were to be trained to be "fishers of men." Trusting in his God, he commenced. He had not proceeded very far before the utmost stillness prevailed. He astonished his hearers by his marvellous learning, but most of all by something, not generally found, even in theological professors of that day, genuine piety. The student soon came to the conclusion that the Jew had not become a Christian from worldly motives, but from heartfelt conviction. He riveted their attention, and completely won their regard, and even affection. Such was Neander's introduction into his life's work.

But he did not stay long in Heidelberg. The University of Berlin had just been established by the king of Prussia. For some years it had had a very chequered career, until the king conceived the idea of inviting the greatest men of learning, who, in their turn would, of course, attract thousands of students. Neander, then in his twenty-third year, was asked to come to Berlin, as Professor of Church History. Here from the year 1813 till his death in 1849, he remained, unfolding to hundreds of pupils the best theology of all, the theology of the Cross.

He soon began to make his influence felt. Rationalism was the all-prevailing fashion of the day. It needed more than ordinary boldness for a young man to

#### STAND UP BOLDLY FOR THE TRUTH,

In worldly matters he was as simple-minded as a little child. He knew nothing of the value of money, and but for the care of his sister, who kept house for him (for he was never married), he would often have given away all he possessed, even the coat from his back, to some poor student.

But when the time came for him to speak for his Master, he was a veritable Bonaparte, a son of thunder. His life was spent, not only in attacking error, but in building up all who came under his influence. His writings carried his fame throughout Europe, and gave him a power which few men pos-

essed, and which was used entirely for God's glory.

He took a great interest in home and foreign missions, although they, too, were not very popular in his day. He threw himself heart and soul into the formation of the Berlin City Mission, for the evangelization of the "heathen at home." He had a large share in founding more than one of the German missionary societies; he also helped in the establishment of Flieidner's Deaconesses' Home at Kaiserwerth, one of the earliest, if not the very first, of those useful establishments where deaconesses were trained for useful work at home or abroad. He took a very special interest in the Gustav-Adolph-Verein, a missionary society for the promulgation of sound Evangelical teaching amongst the Roman Catholics, a society still in existence, and doing a useful and blessed work. How, with all these multifarious duties and calls upon his time, coupled with his work at the University; he found time to do any literary work is a perfect marvel. In 1825 appeared the first part of his Church History, and which at once proved him to be the greatest church historian of his day. He became known as

#### THE YOUNGEST CHURCH FATHER.

The worth of his writings consists not only in the marvellous wealth of learning, originality, and in the display of the keenest of intellects, but in his sterling faith. A great friend once said of him, "*He is not only learned, but he believes,*" thus proving that men of giant intellect could have the simplest faith. This piety gave his Church History quite a new tone. To him the record of the church of Christ was not merely the recital of events, coupled with names and dates, but the demonstration of the truth that *Christ never once left His church here on earth.*

But we must now begin to dwell upon his last great struggle in defence of the truth.

### CHAPTER III.

#### A GREAT BATTLE.

One professor, whose influence Neander did his best to counteract, was the great philosopher and pantheist, Hegel. But suddenly arose a greater foe to the cause of truth in one of his followers. Most of the leaders of thought in those days denied the miraculous in God's Word. Many had been at work trying to raise arguments and theories by which they could destroy the faith in Holy Scripture, but this pupil of Hegel's, named Dr. Strauss, determined to crush Christianity with one fell blow. He wrote a "Life of Christ," in which he tried to prove that everything miraculous in the life of Christ was mythical. It was a master blow, aimed with a master hand, against the religion of God. His teaching spread like wildfire throughout the civilised globe. It poisoned the minds, by its strange, captivating teaching, of young and old alike. Indeed, many thought that he had given the death-blow to Christianity. The good king of Prussia was contemplating the advisability of forbidding the circulation of the work, and many theologians who did not agree with its teaching, though they felt incompetent to reply, quite agreed with this mode of stopping the evil. But Neander would

not allow this. He said that, as intellectual weapons had been used against Christianity, intellectual weapons should be used in its defence. Neander was urged to carry out his own suggestion. This he undertook to do by writing his "Life of Christ," in which

#### STRAUSS'S POSITION WAS SHATTERED TO PIECES.

Strauss had tried to injure the character and attributes of Jesus; Neander, jealous for the honour of the Saviour he loved so well, could not rest until even Strauss confessed that many of his pet theories had been proved to be untenable. The writing of his "Life" had been no easy task. His veneration of the Saviour and his firm conviction that the Word of God was inspired by the Holy Spirit made him almost shrink from such a task. "Who, indeed, could venture after *John* to write the life of Christ? The Evangelists have written it as it can and ought to be written; let us, however, not *write* it but *become* it."

At the outset he shows that the critic cannot approach God's Word as an ordinary book, nor the life of Christ as the life of an ordinary man. Oh, if one could only impress this upon the many critics of God's Word to-day! They would surely cease their unholy tampering with things, the spirit of which they have not perhaps even grasped.

But Neander went even further than that. He was bold enough, and reverent enough, to crush at once under his foot the many doubts in regard to the divinity of Christ. He says that that need not be even proved. It must be accepted as a self-evident proposition, an absolute fact. "The truth that Christ is *God-man* must be presupposed. The belief that Jesus Christ is the Son of God, in a sense which cannot be predicated of any human being, the perfect image of the personal God in the form of that humanity which was estranged from him." This he put down as an absolute incontrovertible fact.

God blessed this work, and

#### ALL GERMANY BLESSED HIM FOR IT.

Rationalism and the mythical idea were crushed. Orthodoxy took its place, and Neander spent the remainder of his life in teaching that orthodoxy was an empty hollow Shibboleth if it did not lead to personal contact with Christ. The New Testament, and especially the Gospels, began to be more studied than ever before. Practical holiness was a theme on which he loved to discourse, and hundreds of his students afterwards carried the good seed in their future spheres of life, either as Evangelical pastors, or as teachers and professors at the various universities; indeed, the last day only will show all the blessed results of Neander's life. God had used the converted Jew to stem the tide of unbelief. Israel is to be a blessing. Neander was a first-fruit of that glorious flow of blessed influence, which shall be as life from the dead.

On the 14th of July, 1849, his end was drawing near. "I am tired," he said in his sleep, "let us go home." Soon after, his Saviour took him home.

All Germany mourned his loss. No greater champion had God raised in those stormy days of Rationalism than this con-

verted Jew. What may the Church of God not expect from the conversion of all Israel? What an incentive to do far more than we are doing for the spread of the Gospel amongst Abraham's sons and daughters.

### GENERAL JEWISH NEWS.

**THE WANDERING JEW!**—A colonial paper recently drew attention to the existence in South Africa of two or three tribes of Kaffir Jews. They resemble the Kaffirs in appearance and complexion, but adhere to most of the Jewish rites and ceremonies. They "dwell alone," keeping themselves isolated, and are a most industrious people. How and when they got to South Africa is an interesting question one would like to have answered.

**SOUTH AFRICA AND THE JEWS.**—Some years ago a young Oxford undergraduate went out to the Cape for health, but he soon decided to settle there. A short time ago he visited this country again, as the chosen Prime Minister, the president of one of the largest and most successful companies. It is the Jew, the Right Hon. Barnato!

**JEWS' TREATMENT IN THE MIDDLE AGES.**—Many of the smaller German states, in order to increase their revenues, levied taxes upon the Jews on almost every conceivable opportunity. A tax was levied when a Jew was born, when he was married the tax-gatherer was as sure to be present as the Rabbi, and when a Jew died the same objectionable man stood at the grave and refused to allow the interment until he had received his due.

**BARON DE HIRSCH AND CYPRUS.**—The *Gaulois* makes the strange statement that Baron Hirsch has approached the English and Turkish Governments respecting the sale of Cyprus, with the intention of establishing there a small independent Jewish state. It will be interesting to know whether there is any truth in this statement.

**KARS AND JERUSALEM.**—The *Nowoje Vremja* is responsible for the remarkable statement that the Russian Government are projecting the construction of a railway from Kars to Jerusalem. The *Nowoje Vremja* is the leading Russian newspaper, and is hardly likely to make any such statement without some good authority.

**CONDITION OF RUSSIAN JEWS.**—For some time past notices had appeared in the daily papers to the effect that the policy of the Russian Government towards the Jews had undergone no change for the better since the death of the late Emperor. We received this news almost with incredulity, for the commencement of the Emperor Nicholas's reign had been signalised by several acts of great leniency towards his Jewish subjects. But this sad news is now amply confirmed. The same unchristian policy is to be continued. God evidently wishes to teach the Jewish people that they will never be "at home" in the land of Meshech.

**SOME OF THE HARDSHIPS.**—In certain of the provinces, the Jewish synagogues are closed by order of the authorities, and although the Jews have petitioned against this anomaly, they have been dismissed. Other synagogues were closed on account of their nearness to the orthodox churches! Kioff, with a very large Jewish population, is allowed to have no synagogue and no Jewish schools.

**JEWS' EXPULSIONS** are again in full force. They are driven away to the Pale of Settlement on the plea that they have no right to stay where they are, although many of them have never been anywhere else, and in numberless cases, they are removed by *Etape*, i.e., as criminals, chained to felons.

**JEWS AND HEALTH RESORTS.**—We drew attention some months since that six months before the late Emperor's death, he had signed a decree forbidding Jews from visiting Live lta as a health

resort. There, only a few months later, he died a sad death. Now, as we have before noticed, Nicholas II. is enforcing the same restrictions.

**A WARNING.**—Can nothing be done by Christians in England to warn the young Emperor from the inevitable fate which God's infallible Word decrees against those who touch "the apple of His eye?" We should be particularly concerned for the welfare of our own Queen's granddaughter, the young Czarina. God will not bless the nation that curses the Jew.

**DARK CLOUDS IN AUSTRIA.**—The recent municipal elections in Vienna have turned out to be very unfavourable for the future welfare of the Jews. The majority chosen are Anti-Semitic.

**THE ORGAN IN THE SYNAGOGUE.**—The chief Rabbi, Dr. Adler, is opposed to the use of the organ in the synagogue; firstly, because it involves working on the Sabbath day, and secondly, because music can only be used in the temple. On the other hand, it is maintained that the most influential and the ablest of the Rabbis in England are in favour of the introduction of the organ. Thus Rabbinical regulations are losing power, and orthodox Judaism is following reformed Judaism at a slower pace. Dr. Adler has already assented to mixed choirs. Possibly we may soon see the women's grating removed and Jews and Jewesses allowed to sit together in synagogue. These changes, though interesting and significant in themselves, do not imply to us, as they do to some, the disintegration of Judaism. The nation is a nation will be still in unbelief when Jesus visibly returns to the Mount of Olives, and it is most natural to think that they will still be observing all the important fasts and feasts of the Mosaic economy when the presence of the Messiah is rejected, but then recognised and welcomed, Messiah teaches them that the Old Covenant has given place to the New.

**JEWS AND MEDICINE.**—Dr. Sidney P. Phillips has recently been appointed to the Examinership in *Materia Medica* at the London University, and is the first Jew who has attained to this position. Jews have always ranked high in the medical profession, particularly on the Continent; indeed at one time they stood almost alone in the healing art. At present Jewish doctors in Germany and Austria are noted for their numbers and skill. A Jewish doctor attended the late Czar of Russia. Israel has many physicians for the body, but lacks "the Good Physician" for the needs of the soul. "Thus saith the Lord, thy bruise is incurable, and thy wound is grievous; there is none to plead thy cause that thou mayest be bound up; thou hast no healing medicines." (Jer. xxx. 12, 13.)

**PENTECOST.**—The Jewish feast of Pentecost, or First Fruits of Harvest, which fell this year on May 29th, commemorates the giving of the Law upon Mount Sinai. It is also called שבועות or weeks, because it is reckoned seven weeks from Passover. How wonderfully interesting that seven weeks elapsed between the time when Christ our Passover was sacrificed for us, and the appearing of the Holy Ghost, the implanting of the New Law in fulfilment of Joel ii. 28, and the reception and sealing thereby of the first fruits (the 120 Jewish believers) of the harvest which is to follow in God's good time. "And so all Israel shall be saved." (See Jer. xxxi. 31; Ezek. xxxvi. 24, &c.)

## PALESTINE AND COLONIZATION NEWS.

**BUYING MORE LAND.**—More land for colonization purposes has just been bought about six miles from the Colony Petach Tikvah. The soil is red, and pronounced very fertile. Many difficulties, it appeared, had been thrown in the way of the purchasers, but they have all been overcome.

**WHAT THE COLONISTS THINK.**—We hear so much from outsiders as to what may or may not be expected of Palestine, that it will be interest-

ing to know what the colonists think of their own prospects. A colonist from Tichron Jacob, not far from the foot of Carmel, sends an interesting letter to the *Jewish World*, in which he sets forth some of the advantages of this colony. He thinks that North Palestine is bound to be a great health resort on account of its perfect climate and beautiful scenery. He is inclined to think it will become a *Nice* of the East, only requiring some of its attractions. Although we agree with him in regard to the salubrious climate of North Palestine, we hope that our part of the *Holy Land* will never degenerate into a modern *Nice* or *Mentone*, of which the lines so eminently apply:—

"Where every prospect pleaseth,  
And only man is vile."

But his last sentence is very cheering. He says, "The near future is bright with hope and comfort to the longing eyes and hearts of Israel."

**PROGRESS OF ZIONISM IN AMERICA.**—The American Jews are now working energetically for the cause of Zionism. Large meetings are being held, and many of the leading Rabbis are furthering the cause.

**FIRST JEWISH CONSUL IN JERUSALEM.**—Herr Theodor Ippen has been appointed Austro-Hungarian Consul at Jerusalem. This is the first time that a Jew has been invested with consular functions as representing a European power in Jerusalem.

**DEATH OF A ZIONIST.**—Zionism has lost much by the death of Mr. E. H. D'Avigdor. His name has more than once appeared in these columns as one of the leaders of the Chovevei Zion movement in England. We designated him the modern Caleb (Col. Goldsmith, the modern Joshua). He took up the cause of Zion with the keenest devotion, assisted in the framing of its rules, helping thus to bring order out of chaos. He also assisted at the recent Paris Conference having for its object the amalgamation of all the many branches of the Chovevei Zion of Europe and America. He also took a leading part in the purchase of the land east of the Jordan, and promoted and encouraged railway enterprise in Syria by forming the Tyre Construction Company. He will be greatly missed, but, although the worker dies, *the work lives and grows apace*, for it is God's work.

## JEWISH FACTS AND FIGURES.

THERE are now 100,000 Jews in the Holy Land, one half of whom have arrived there in the past seven years.

THE first school for Jewish girls in the East was a missionary school in Jerusalem.

THE Jews in Buluwayo, in Matabeleland, have recently formed themselves into a congregation.

THERE is not a single country in the whole world where there are no Jews.

WHEN Jews are converted they will already be scattered everywhere, ready to preach the Gospel.

JEWISH refugees are decreasing enormously in England. In 1893 the Russo-Jewish Committee relieved 2,649 cases, whereas in 1894 they only relieved 1,324.

TWO workmen's colonies are about to be started in Palestine by the London branch of the Chovevei Zion.

THE Benei Zion are starting a Hebrew National Society in London. The principal object of this society is to encourage the study of Hebrew as a living language.

THE Chovevei Zion has now twenty-six branches in England. As Jews are practically limited to London and the larger provincial towns, this means that there is a branch in nearly every town where Jews have formed themselves into congregations.

THE Jews in Cape Colony form quite an imposing congregation. Last year they spent in communal charities £287.

JEWISH immigration to England is decreasing, whereas Jewish emigration is again on the increase. In January, 1894, 2,227 emigrants arrived to settle in England, in the same month of this year the number decreased to 2,106.

## JEWISH MISSIONARY NEWS.

A JEWISH missionary convention has just been held at Leipzig, from June 6 to 8, attended by many prominent friends of Israel and a large number of Lutheran pastors. Some of the questions discussed were: What is the duty of the Jewish mission towards believing Jews who would lose their means of subsistence by baptism? What is the sphere of medical missions? Of what importance is the Zionist movement to Jewish missions? Should the formation of Jewish Christian communities be encouraged? What is the right attitude of Christian Jews to the law? We hope to give sundry notes of the proceedings at the convention in our next issue.

NEW missions to Jews continue to be opened in America. In Chicago, for instance, in addition to the Chicago Hebrew Mission (Mr. Blackstone) another work has been commenced by Mr. C. Plumer and Mr. Ignatz Frouder. Mr. B. Shapiro, who was brought to Christ at the De Witt Memorial Church under the preaching of Warszawiak, labours in Brooklyn. In Canada, Mr. Thompson labours in Toronto under great difficulty, and Mr. Herbert Benoliel (son of Mr. Benoliel, of Jerusalem) has opened work in Hamilton, Ontario.

MISSIONS and missionaries in America have a bitter enemy in one who leaves no stone unturned to bring disgrace upon them. He uses calumny and abuse and has once been arrested on a charge of libel and bound over under bail. Prayer is asked that this "messenger of Satan" may be restrained, and that missionaries may, meantime, have grace to bear his bitter opposition.

MESSRS. DAVIDSON AND GOLDSTEIN, of the Mildmay Mission, labouring among the Jews in Hungary and distributing New Testaments, are having chequered but blessed times. At Neutra they were forbidden to distribute, but a day or two afterwards permission was granted. The publicity caused by this advertised their work in the town and drew numbers under the sound of the Gospel. "All Saturday," these brethren write, "we were kept busy in explaining to crowds of Jews in hotels, cafes, and shops, or in the streets, the glorious Gospel of the blessed God. The educated Jews seem to vie with one another to show us kindness." These brethren passed on to Buda Pesth and other places, their tidings being full of encouragement and interest. In Buda Pesth they met Messrs. Baron and Marienburger who are on a similar mission.

SINCE Mr. Warszawiak's return to the United States his wife and infant child have been baptised by Rev. Dr. Hall at the Fifth Avenue Presbyterian Church. In the May issue of the *Jewish Christian*, Mr. Warszawiak writes:—"How my heart is rejoicing over the baptism of my dear wife and child, which took place during the past month. Only those who are Hebrew-Christians, and who have passed through a like experience, can understand what this means to me. Only a few years ago I had no hope, humanly speaking, of ever being re-united to my beloved companion, and when I left her, and all who were near and dear to me for the sake of following the Lord Jesus Christ, it was not with the expectation of ever seeing my loved ones again. Now, blessed be God, we are both serving the same Lord and Master, who bought us with His precious blood. If then, things are given unto us for which we have not dared to hope, what may he not do for us when we believe and trust Him. 'All things are possible to him that believeth.'"

OUR brother Israel Sunlight is likely to become a missionary student at Harley College, Bow.

THREE Christian Jews visited the Derby this year to preach and distribute tracts among the many Jewish heathen men who attend the races.

**OUR BOOK COLUMN.**

*The Great Prophecies of the Centuries concerning Israel and the Gentiles.* By G. H. Pember. (Messrs. Hodder and Stoughton.) This is the first of a new series, to be followed soon by *The Great Prophecies of the Centuries concerning the Church,* and *The Great Prophecies of the End.* Both these last named are in progress, and if the present volume is to be taken as a sample, may well be eagerly waited for. The book just published is exceptionally good, and ought to be on the study table of every student of prophecy.

*The Inspiration and Accuracy of the Holy Scriptures.* By John Urquhart. (Published by Marshall Bros.) Another splendid book, timely and very able, 7s. 6d. Mr Urquhart's chapters on the Books of Esther and Daniel are especially valuable. If our "higher critics" ever deign to look into such books as this, a thing hardly to be expected, when the WORD OF THE LIVING GOD is not sufficiently above their wisdom to find protection, they will find some things hard to be understood by men of their "light and leading," and very, very hard to meet and account for.

*Translated.* (Published by Marshall Bros.) Price 1s. This precious little book is the short memoir of Eustace Maxwell, written by his mother. It ought to command a very large sale, not only because of its intrinsic worth and the deeply interesting life which it sketches, but also because the proceeds of the sale are to be devoted to the Eustace Maxwell Memorial Fund for the maintenance of a medical missionary in Damascus. The frontispiece is a striking and beautiful photograph of young Maxwell. The Lord bless this little book to many a young medical student. It should be circulated very largely among them.

*Gathered Spoil.* By Annie M. Marston. (Messrs. Marshall Bros.) 2s. 6d. This is a collection of notes from Miss Marston's notebook of Bible study. It is well and carefully worked out, and very suggestive. Under the head of "Service," in the study of the Levites, we find such thoughts as these: "Continual repetition—year after year the same (Num. iii. 8; 1 Chron. ix., 28, 29)—involving constant cleaning, polishing, covering, &c.; daily opportunities for thoroughness or superficiality, for eye-service or singleness of heart, man-pleasing or God-pleasing, drudgery or joyous service of God. Housework and cooking both included in Levite service. (1 Chron. xxiii. 29, 2 Chron. xxxv. 13.)

By the same: *Joined to the Lord: Thoughts on the Song of Solomon.* Price 2s. 6d. It is abundantly refreshing and strengthening.

*Things which Cannot be Shaken,* by Rev. G. C. Moore; and *Lifted Loads,* by Lucy A. Bennett. These are the eleventh and twelfth of "The Keswick Library, and are by no means behind the former volumes. These complete the first series of the library, which we most heartily commend.

*Instead.* By Sophia M. Nugent. (Marshall Bros.) Is the tenth of the Keswick Library Series. Like the others, Scriptural and thoughtful.

*Regions Beyond.* (Partridge and Co.) Another of the magnificent volumes of this magazine. Edited by Miss Lucy Guinness and full of thrilling missionary intelligence.

*Where are the Dead?* Price 2d. *Will the Church or any Part of it go through the Tribulation?* Price 2d. *Caught Up.* Price 1d. These three booklets, from the pen of Pastor F. Marsh, of Sunderland, are very seasonable. The three may be had from the writer, post free, for sixpence, and ought to be largely distributed by those who wish to put simple teaching on these subjects into the hands of beginners.

*How Readest Thou?* By Edward Dingle. (Partridge and Co.) This is a very remarkable book which needs careful study and comparison with the Word of God.

*The Coming of the Lord: A powerful Incentive to Holiness.* By Pastor Fuller Gooch. (Published by Truslove and Bray, West Norwood.) 5s. per 100, 3s. per 50. Suitable for enclosing in letters, and ought to be widely scattered.

*The Devil's Mission of Amusement.* By Archibald G. Brown. (Published by R. Banks and Son, Raquet-court.) One penny, 1s. per dozen, 7s. per 100, post free. We welcome a new edition of this well-known booklet, which we rejoice to see has reached its 153rd thousand.

Of magazines we have received: *The King's Own.* This (MAY) number is specially good. We would especially draw attention to a short but able contribution on evolution from the pen of Dr. Walter Kidd, of Blackheath. *The Christian Scotsman,* which is trenchant as ever. *The Scattered Nation, an Occasional Record of Work among the Jews,* edited by our friend Mr. David Baron, with an interesting account of the opening of the new mission house in Whitechapel-road. *The Monthly Evangel,* from Mr. John Clunie, Paisley.

From New York we welcome, *Mission News* and *The Jewish Christian* from Hermann Warszawiak, also *The Christian Alliance,* the organ of Dr. Simpson's large work.

From Boston, Mass., *The Light Bearer,* and from Mr. H. Hussey, of Adelaide, his able *Australian Quarterly.*

And from abroad, *The Young Men of India,* organ of the Indian Y.M.C.A. National Union, Calcutta; *The Australian Quarterly Journal of Prophecy,* edited by H. Hussey, Adelaide; the weekly numbers of *The Christian Alliance,* Dr Simpson, New York; *Kingdom Tidings,* edited by Dr. Stearns, Philadelphia; the American edition of *China's Millions,* Toronto.

**CORRESPONDENCE.**

To the Editor of THE MORNING STAR.

DEAR DR. McKILLIAM,—In reference to the note at the end of the Rev. George Studdert's interesting article on "The Beauty of Holiness," I think that a reference to Josephus, who is almost the only and certainly the highest authority on the subject of Herod's temple, will make it abundantly clear that this was not a restoration but an absolute reconstruction. Book xv. chap. xi. commences, "Herod, in the eighteenth year of his reign, after the occurrences above related, engaged in a very noble enterprise, which was to build at his own expense a temple to God much larger and higher than the present one then standing, supposing such an action would be the most glorious of all his deeds." And again, in his harangue to the Jews, Herod says: "The temple now standing was built in honour to God by our predecessors at their return from Babylon, but it wants sixty cubits of the original height, for so high was that temple which Solomon built. Yet no man will offer to charge our predecessors with want of religion: for they did not make this temple so small as it is. But it was Cyrus and Darius, the son of Hytaspes, who prescribed the model of this temple, and yet they, nor their sons, nor the Macedonians after them, were in a capacity to copy after the great original." And again, "After Herod had removed the foundations of the old temple and laid new ones, he raised another temple upon them of a hundred cubits in length and in height the same number and twenty more; but the twenty some time afterwards, by the sinking in of the foundations, gave way. This surprising accident (whatever was the cause) our people in the reign of Nero designed to amend, and raise up the temple to its original height."

This is man's foundation built for his own glory, and we may well exclaim with the Psalmist, "If the foundations be destroyed, what can the righteous do? Jehovah is in His holy temple." (Psa. xi. 3-4.) But, praise God, the foundations of Solomon's temple have never given way because they are "founded upon a Rock."

Yours in the Blessed Hope,  
E. A. RAWLENCE.

Newlands, Salisbury,  
June 5, 1895.

We have various important papers unavoidably hold over through pressure on our space. By Mr. George Soltau, on "The Mysteries of the Kingdom," and other articles by esteemed contributors. Mr. E. A. Rawlence hopes to have a further paper ready for an early issue. We regret to have to leave over until the July issue a most interesting communication from our fellow-helper, Mr. J. J. Sims, referring to Mr. George Trench's paper in our May number on "Christ's Millennial Reign."

**PUBLICATION ANNOUNCEMENTS.**

We much regret that we have not yet completed the reprinting of the first volume; but we hope (God willing) to have it on sale again before the issue of the July number.

Many friends still inquire how they can help to circulate the paper, and thereby make known the truth of our Lord's return. We venture to reply by saying that if all the thousands of subscribers to THE MORNING STAR would make a point of ordering and obtaining one additional copy for June, either from any bookstall, bookseller, or Christian book depôt, it would create a great interest in our paper, and we believe prove a stimulus to its circulation. The copy thus obtained could be given to a Christian friend who might be induced to become a regular subscriber.

Although this paper has attained a large circulation, it is extremely difficult to induce booksellers to keep it. We constantly hear of friends who fail to obtain it even when applying at well-known places. We therefore ask friends not to give up until they do receive the paper. It ought to be procurable from any bookseller or newsagent throughout the land, and not later than the 16th or 17th of the month. It is always published not later than THE 15TH.

**CONFERENCE NOTICES.**

We are glad to direct attention to the Twelfth Annual Conference for the study of Prophecy Scriptures, which will be held, God willing, at the Conference Hall, Clapham-road, London, S.W., on the 18th, 19th, and 20th of the present month (at 11.30, 3, and 7.30 each day). Many of the speakers are well known to the readers of THE MORNING STAR: Pastor Fuller Gooch, the Rev. A. Wilkes, B.A.; the Rev. John Urquhart, the Rev. H. C. Sturdy, the Rev. John Wilkinson, Dr. R. McKilliam, Mr. E. C. Morgan, and others. The subjects proposed to be treated are of the profoundest interest now, and we are sure that our readers will pray that God's distinct blessing may rest upon each of these gatherings on the different days as noted.

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# The Morning Star.

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## THE MASTER OF THE HOUSE.

"Many, I say unto you, will seek to enter in and shall not be able. When once the Master of the House has risen up, and shut to the door," (Luke xiii. 24, 25.)

"They that were ready went in with Him to the marriage: and the door was shut." (Matt. xxv. 10.)

SHUT IN WITH CHRIST! SHUT OUT to a time of special darkness, and sorrow, and doom! Shut out from the brightness, and the joy of all the glad things that make up the eternal purpose of God for the church. (Ephes. i. 9, and iii. 11.) The loss of itself is a terrible doom; but when we think of all that is to make up the *outside darkness* of the little season which is about to overtake Christendom; all that is meant by professing Christians "standing *without*," and pleading *too late* for privileges and blessings which *just now* they are despising; when we think of the agony of that terrible cry, "LORD, LORD, open to us," the picture is almost too awful to contemplate. And yet we must; for, in these days in which we live, one of the greatest duties of the Christian life is to warn Christendom concerning "those things which are coming on the earth." (Luke xxi. 26.) To do this is part of the work of THE MORNING STAR, and if we would be faithful to that of which we have been put in trust, we dare not keep silence.

SOME of our friends were almost angry with us last month for our word to Protestant Sardis! They think we reflect

on their Protestant testimony against Popery. God forbid! A true protest against that and all other evils is far too rare and valuable a thing to cast reflection on. *That* we have not done. But, alas! alas! the testimony *called* Protestantism is, in the day in which we live, so far as the great masses that adhere to it are concerned, as Christless a thing as that called Romanism. Calling itself a Protestant Church, multitudes of its adherents are practising and teaching the very errors against which its name testifies. Others, avoiding these and calling out loudly enough against them, are nevertheless denying the inspiration of GOD'S WORD, the DIVINITY OF OUR LORD and the BLOOD OF ATONEMENT; while still larger numbers, we fear the great majorities within its pale, are utterly indifferent to such things, and are spending their lives as if the present world were their only home, and as if the ways of the present evil age were their true enjoyment. Let it be clearly understood that wherever such are to be found, whether in High, Low, or Broad Church, or among the almost countless and ever increasing ranks of *Dissent*, they are *Protestant* only in name. They are *Christian* only in name, and continuing without true union with CHRIST HIMSELF they are, while we write these words, IN DANGER, in TERRIBLE DANGER. Any day they may wake up from the delusion that the name and outward form of Christianity are one and the same with the reality, to find themselves SHUT OUT, listening to the voice of their outraged Lord, as sadly and solemnly He pronounces their sentence, "*Depart from Me all ye workers of iniquity.*" (Luke xiii. 27.)

THE sad thing is that these SHUT OUT PEOPLE are not to be found among what we call the false religions of India, Africa, or China. They are the dwellers in Christendom (the house of Christ); neither are they great criminals or markedly vicious people, the units of our so-called lapsed masses. On the contrary, they are respectable members of our churches and chapels, familiar with Gospel sounds and Christian usages; for have they not "eaten and drunk in His presence," and heard Him (by His servants and Spirit) "teaching in their streets?" Nay, more, do we not read in the narrative of our Lord's own warnings, "Many will say to Me *IN THAT DAY*, Lord, Lord, have we not *prophesied* in Thy name, and in Thy name *have cast out devils*, and in Thy name *done many*

*wonderful works*? And then will I profess to them, I never knew you: depart from Me ye that work iniquity." (Matt. vii. 22, 23.) Yes! WORKERS OF INIQUITY; for all religious and philanthropic usages and practices are, without union and communion with CHRIST HIMSELF, but works of sin and death; and the Christless man, even if he is a Christian professor and Protestant, is but a worker of iniquity.

OUR day is a day of growing apostasy from the FATHER and the SON. (1 John ii. 22, 23): a day of the *form of Godliness* without its power (2 Tim. iii. 1-5): a day in which they that will *live godly lives* shall know opposition and persecution (verse 12): a day when professors of the Christian faith without its power, "live in pleasure on the earth and are wanton," nourishing their hearts for the day of slaughter. (James v. 5.) A sign in itself that "the coming of the Lord draweth nigh" (v. 8). We are nearing that sad hour for Christendom, when not having "continued in the goodness of God," the great Gentile branch of the Israel olive tree is about to be broken off (Rom. xi. 22), that the old Israel branch may again be grafted in. God has for many centuries been specially good to the nations of Christendom, and to this favoured nation specially. This of course is outside and beyond the consideration that from the midst of all nations He has been gathering out a people "to the name of His Son." It is also true that the so-called Christian nations have had a time of wonderful goodness from God; wonderful blessing, wonderful prosperity as part of the blessing, and as wonderful responsibility. It is said that our beloved Queen once presented a copy of the WORD OF GOD to one of the great native princes of India with the memorable words, "*This is the source and secret of England's greatness.*" We know not whether the Empress of India really said so to her princely subject; but the words are true; and when England's people begin to question the truth of them, England's greatness has begun to wane. Never, perhaps, in such measure to any nation did God give the privilege of witnessing to His name and to His truth as He has done to Great Britain. The rapid way in which she is apparently falling from her high distinction shows perhaps more than anything else how fast we are nearing the great day of Christendom's judgment. Is there yet time for national repentance? We know not; but we are

right sure that God is calling to such repentance.

SPEAKING of India, it is sad to think that while we have given it much of Western literature, science, and art, we have not nationally encouraged in that portion of our great Empire the spread of the Word of God. The result is as the *Christian Advocate* of New York says: "A crisis is upon India. She is being supplied with literature. But it is non-Christian and anti-Christian. Of the more than 600 newspapers, less than a dozen are Christian. One man gave 21,000 dollars to publish heathen books. Another man paid for 2,000,000 licentious tracts. During a year the India Bible Society sold 548 Bibles. At the same time a publishing house in Lucknow sold to Mohammedans 40,000 copies of the Koran. Also, Hindoo tract societies are liberally supported. The Buddhists are forming a stupendous combine for the propagation of Buddhism. It is to include India, Ceylon, China, Japan, Siam, Thibet, &c. Their aim is to establish, in addition to a great monastery and central university, a magnificent publishing institution for the distribution of their literature. Apart from these ancient Pagan religious movements, India is flooded with tracts advocating all shades of infidelity, from Thomas Paine to Ingersoll. Once such literature was confined to the English language, but now it is found in all the leading vernaculars of the empire."

Just think of these things! Oh! the pity of it. One man gives 21,000 dollars to publish heathen books. Another man pays for two million licentious tracts. Who will come forward to rouse the Christians of India and China and Japan to spread abroad the truth of God as it is in Christ Jesus? Think what two million copies of the Word of God sent forth in prayer might accomplish. Yes! Think what two million copies of this month's issue of the MORNING STAR might do if sent forth with the blessing of God upon it, in response to much believing prayer. Some time ago we suggested that a special edition of 10,000 might be sent to these eastern lands. A lady, the widow of an Indian officer, thought she might do this; but when she learned that it would cost at least £25, she found it, alas, beyond her resources. She has, however, given her mite of £2 10s. for this purpose. She says "I am only a poor widow living on a small pension, with nine children to bring up and educate, but I love India and the people, having spent eighteen of the happiest years of my life there; and I would rejoice to help spread among them the glad tidings of the Lord's coming."

Others have come forward and promised £7 10s. for this purpose if the whole sum can be made up, so that we have in hand £10 towards ten thousand copies of THE MORNING STAR for India. But, in the light of the foregoing paragraph, what are ten thousand copies, and what are £25? Now, for India and the East the Editor of THE MORNING STAR is going to ask a big thing. He is not afraid to ask it, because he has first asked it of the Lord; and because the great work of editing this magazine and sending this glorious truth to the ends of the earth brings to himself and his fellow helpers no *earthly profit*. The work is done absolutely without fee or reward of any kind. We have, therefore, liberty before the Lord to ask and expect much in this direction. The Editor, therefore, asks one hundred thousand pennies for full and free distribution of the paper in foreign lands, and he asks this of the CHILDREN who are looking for the coming Lord.

WE do this because we *know* that all our children are beginning to be interested in the Gospel of the coming. One who has the care of many children has written as follows: "It gladdened my heart to see a short note on 'Little Children and the Lord's Coming,' in THE MORNING STAR for June. I can bear testimony that this blessed hope is real glad tidings to young hearts. About two years ago my mind was much exercised on this very subject, and I was led freely to speak of it to my boys, and truly the Lord has blessed it to these young hearts. One lad, whom the Lord had wondrously drawn to Himself, became so anxious to be ready to meet Him, that he was constantly asking whether I thought Jesus would come to-day. He was so anxious to be ever doing what would please Him that he might meet Him with joy. He would often say, 'How I do wish He would come soon, I do so want to see His face and to talk with Him!' After a short absence he greeted me on his return with the words, 'He hasn't come yet!' One of the others asked, 'Who hasn't come?' He replied the Lord Jesus, and then asked 'Why does he not make haste?' I said he was probably waiting for others to be brought first to God; perhaps for His own dear father and mother. He replied, 'How kind He is,' and seemed rested. One day during the writing lesson a sudden darkness came into the air, when another of the children said, 'Do you think Jesus is coming now?' I said, 'No, Harry, when He comes it will be light and glory, not darkness; at least, not to us who are looking for Him.' Another dear lad, eight years old, asked 'if the Lord Jesus had come before I was a Christian, should I have been left behind?' I replied, 'But the Lord did not come;

He waited for *you* as He waits for others now." "Yes," he said, "it was good of Him." Thus the truth has been, and is now, a wonderful stimulus in the practical life of these boys. They often say that when they have been going to do and say something wrong, the thought of "Jesus coming" has kept them from the sin. I can see, too, that it makes Him so much more real to their minds, and they think of Him as their personal Friend, one who thinks of and loves them. I do hope that this truth will be taught more and more to the children.

WE want such boys and girls as love the Lord Jesus, and long for His coming to help us in this. One hundred of them could, asking the Lord's blessing on their efforts, easily collect this money for the Lord. The few that are sent to India every month are greatly welcomed and cheer the hearts of many weary workers. One worker who sends thirty-six to the soldiers of India every month, writes that "not a mail comes from the Indian branches of the Soldiers' Christian Association that does not bring one or more testimonies to the usefulness and blessing of THE MORNING STAR. A soldier writes from Benares: "I cannot tell you what it is to us. I pass it on after reading it, and many of us derive much blessing from it." Thank God these testimonies to the good hand of our Lord upon us for blessing still come from all quarters. From Upper Burmah in one of the very last letters written by him and received by his aged mother, weeks after his martyrdom, Charles Lambert wrote: "Having had more leisure for reading, I have taken the opportunity of studying the Scriptures more closely on the subject of the Lord's return: and with the help of THE MORNING STAR, which, to me at least, supersedes now all other papers in value and interest, the Holy Spirit has given me much clearer light and much stronger hold of this wonderful truth. Surely it is no feeble testimony to the Scripturalness of this precious teaching, that men like Mr. C. H. Spurgeon, of London, and Dr. Gordon, of Boston, the two greatest preachers of the two greatest nations in the world, preached it, taught it, rejoiced in it; worked, waited, and watched for their Lord's return. And yet, why is it that many of the Lord's people meet it with bitter opposition? One cannot but wonder whether they *really* belong to the Lord, and shall be caught up to meet Him." What a solemn question to the professing Christians of to-day, written home to us as almost the parting words of this martyr of Jesus in the Shan States of Upper Burmah. He goes on to say: "I have never been so isolated as I am here; but in this I can praise God that I have come here, that I have been thrown so completely upon Him,

that I have got closer to Him than I have ever been before. He has drawn very near to me, and it has made me long to be nearer, nearer, ever nearer. May this be so with us all." Thus he closes with a prayer in which the whole true church may well join. A few days more and the long knives of the Dacoit assassins had done their cruel work, and he was *with the Lord*.

CHARLES LAMBERT is not alone in his sad plaint that many who seem to be the Lord's people reject with scorn the truth of His return. A friend writing from a town in the north of Scotland, says, "Here I find the people terribly averse to the subject. I often feel that special judgment must fall on this town. High and low are sunk in iniquity, but the *show of religion* on Sunday is too sad for words. It ends, however, with the black coat which is taken off at night." Just so. The form of Godliness denying its power, the pleasure-loving, ungodly sin-glorying spirit of the nineteenth century! How can the people believe in a coming Lord? We who teach that all this is apostasy from the faith are but ignorant and grumbling pessimists. The times are good, mankind is advancing Godward and all is well. In an able paper in the June number of Dr. Brooke's magazine *The Truth*, headed "Whither are we Drifting," the writer concludes with these words: "In view of all this, one is reminded of Carlyle's definition of optimism: 'A fool's way of looking at things.' It is easy and natural to dance and sing and whistle while the cyclone is hurtling through the air, but it does not display much sense. However, most persons look on the bright side, even if it is the glare of the lightning on the bosom of a thunder cloud."

We cannot help closing with a few bright words of cheer from the south of Ireland, of all places. A pastor in Clonakilty, co. Cork, whose work extends to five or six neighbouring parishes, writes, "My colporteur has got several subscribers to THE MORNING STAR and is likely to increase the number. It is a most welcome visitor in this remote part of the Island, and to my knowledge is *exciting great interest*." Bless the Lord! In all sorts of unexpected and out of the way places He is seeing that the herald of His coming finds an entrance and a welcome. Hallelujah!

WHEN Christ comes from heaven, it is to judge the earth, and to establish righteousness. We have not to deal merely with a tender Saviour Who is craving for the love of men, but with One Who is a Lion as well as a Lamb. Is there not need for the King? Does not the whole creation groan? The kingdoms of the world must be taken from those who hold them, so to speak, under travesty titles, and must be given into the hands of our Lord and his Christ.—*Rev. Pres. H. W. Webb Peck, M.A.*

## Clapham Prophetic Conference.

### THE FALLEN CHERUB OF EZEKIEL.

By REV. J. GOSSET-TANNER, M.A.  
(Vicar of Emmanuel Church, Maida Hill.)

Revised by the Speaker.

THE twenty-eighth chapter of the Book of Ezekiel is one of the most difficult portions of Scripture to expound, and I do not pretend that I can offer a complete and exhaustive interpretation of it. Indeed, I doubt if every lineament of the picture will be thoroughly perceived and understood until the Master Himself arrives. But I hope to indicate the line on which I think the truth will be discovered. First of all it must be clear that many expressions are used here which could not be true of any literal king or prince of Tyre. For instance, where we read in the twenty-eighth chapter, and in the third verse, "Thou art wiser than Daniel: there is no secret that they can hide from thee." And again, in the twelfth verse, "Thou sealest up the sum, full of wisdom, and perfect in beauty." And yet again, in verse fifteen, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Whatever literal truth some portions of the chapter may have had in their application to Tyre, the future and typical interpretation must be by far the more important, and it certainly has the greater interest for us. I think the clue to the interpretation is to be found in the words in verse 14, "Thou art the anointed cherub that covereth: and I have set thee so;" and in verse 16, "I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Now, I believe it to be an established fact, which cannot be gainsaid, that

#### THE CHERUBIM ALL THROUGH THE BIBLE

are a type of the true church of Christ, the redeemed from among men. If this be a certainty, it follows that as the true cherubim are the true church, so a fallen cherub must be a fallen church. Still further, "the cherub," who is cast out here as profane, must be the great apostasy, which can be none other than the apostate church of Rome; a cherub once a model for the beauty of holiness, but now "the cage of every unclean spirit." If we hold fast to this interpretation, then every difficulty must be ultimately cleared up.

And first, let us look at the striking resemblance between this chapter (the twenty-eighth) of Ezekiel, and the seventeenth and eighteenth chapters of Revelation. The prince of Tyre sits in the midst of the seas: the great whore sitteth upon many waters. (Rev. xvii. 1.)

Tyre again has great riches, particularly gold and silver, and has every precious stone for a covering. (Ezek. xxviii. 13.) Babylon is decked with gold and precious stones and pearls. (Rev. xvii. 4.) She is also enriched by the merchandise of gold and silver, and the merchants have also waxed rich thereby. (Rev. xviii. 3, 12.) So, in both cases, there is much traffic and much merchandise.

Again, the king of Tyre is cast out as profane out of the mountain of God, where he had been divinely set; his sanctuaries were defiled. And the very name of Babylon shows her pollution: She is "the mother of harlots and abominations of the earth;" her golden cup is full of abominations, "the kings of the earth have committed fornication with her." (Rev. xvii. 5, xviii. 3.) "Babylon the great is fallen," we are now told, "and is become the habitation of devils." Again, the prince of Tyre is "slain in the midst of the seas." (Ezek. xxviii. 8.) "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." (Rev. xviii. 21.) This is evidently typical, because the waters mean nations; and the real method of destruction is by fire in both cases. Of the prince of Tyre it is said, "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." In Babylon's case we read, "The ten horns [or kingdoms] . . . shall eat her flesh, and burn her with fire." (Rev. xvii. 16.) Again (in the next chapter, and the eighth verse), "She shall be utterly burned with fire . . . and the kings of the earth . . . shall bewail her . . . when they shall see the smoke of her burning." (Rev. xviii. 8-10, 17, 18.) Of the king of Tyre it is said, "Never shalt thou be any more;" and we also read, "Babylon . . . shall be found no more at all." (Rev. xviii. 21.) Indeed, the parallels are very minute, and very manifold. The prince of Tyre saith, "I am a God, I sit in the seat of God," and this strongly reminds us of the fourth verse of the second chapter of the second Epistle to the Thessalonians, where we read, "So that he as God sitteth in the temple of God, showing himself that he is God." And, if we believe these words to apply to a future antichrist, it seems as if they had a precursory reference to the Papacy. Secondly—and now we come to an important branch of the subject—when was the church of Rome a true church of Christ? When was she "full of wisdom, and perfect in beauty?" When was she "upon the holy mountain of

God?" I answer—For the first 300 hundred years of her history. There was

#### BEAUTY, HOLINESS, AND PERFECTION

about the church of Christ in those days, which has never since been witnessed on earth. The visible and invisible church were almost co-terminus, and, though the churches of Antioch, Alexandria, Egypt, Carthage, Asia Minor, and Gaul, had all their share in the saintliness, and their signal examples of it, yet the centre of it all was Rome. The early Christians had a marvellous heavenly-mindedness. They never aspired after greatness or honour, and if at any time they were advanced to it, their great care was to keep themselves unspotted from the world. What they longed for above all things was the crown of martyrdom. "Being inflamed," says Justin Martyr, "with the desire of a pure and an eternal life, we breathe after an intimate acquaintance with God, the great Parent and Creator of the world; and make haste to seal our confession with our blood." When the governor under the Arian Emperor could not by any means bring over St. Basil to their party, he threatened him with severity. "Dost thou not fear this power that I have?" he asked. "Why should I fear?" said Basil; "what canst thou do, or what can I suffer?" The other answered, "The loss of thy estate, banishment, torment, and death." "But threaten us with something else, if thou canst," said Basil, "for none of these things can reach us; confiscation of estate cannot hurt him that hath nothing to lose, unless thou wantest these tattered and threadbare garments, and a few books, wherein all my estate lies; and how can I be properly banished who am not tied to any place? wherever I am that will be my country, for the whole earth is God's, in which I am but a pilgrim and a stranger; and I fear no torments, my body not being able to hold out beyond the first stroke; and as for death, it will be a kindness to me, for it will but so much the sooner send me to God, for whose sake I live." However cruel the persecutions the early Christians underwent, they neither fainted nor fretted, neither railed at their enemies nor sunk under their hands; but they bore up under the heaviest torments, under the bitterest reproaches, with a

#### MEEKNESS AND PATIENCE WHICH WAS INVINCIBLE,

and such as in every way became the mild, yet generous spirit of the Gospel. The chastity of both Christian men and women was so admirable, and that in spite of all temptations, that nothing like it has ever been seen in the world since; at least, comprising so large a body of persons. They kept the Lord's Day

with much joy, and invariably attended the services of God's House; in fact, so much so, that, if a Christian absented himself from church for three Lord's days, he was suspended from the Communion. Several times in every day they read the Scriptures, they offered prayer, and they sang hymns. St. Jerome says that you could not go into the field but you might hear the ploughman at his hallelujahs, the mower at his hymns, and the vine-dresser singing David's Psalms. And further, their care for the sick and the destitute was unlimited. Many gave away all their possessions to the poor, and others ministered to the sick with their own hands. But if more proof is required that the Roman Church specially was pure in doctrine, and primitive in worship, examine the Epistle written by Ignatius to the Romans. The commencement is thus translated by Dr. Lightfoot. "Ignatius, who is also Theophoros, unto her that hath found mercy in the bountifulness of the Father most High, and of Jesus Christ His only Son, to the church that is beloved and enlightened through the will of Him who willed all things that are, by faith and love towards Jesus Christ our God; even unto her that hath the presidency in the country of the region of the Romans, being worthy of God, worthy of honour, worthy of felicitation, worthy of praise, worthy of success, worthy in purity, and having the presidency of love, walking in the law of Christ, and bearing the Father's name; which church also I salute in the name of Jesus Christ the Son of the Father; unto them that in flesh and spirit"—mark that, "unto them that in flesh and spirit"—are united unto His every commandment, being filled with the grace of God without wavering, and filtered clear from every foreign strain: abundant greeting in Jesus Christ our God in blamelessness." Again, "Ye never grudged any one, ye were the instructors of others, and my desire is that those lessons shall hold good, which, as teachers, ye enjoin." Now we gather clearly from the whole epistle, and from this phrase—

#### "FILTERED CLEAR FROM EVERY FOREIGN STRAIN,"

or colouring—that no heresy had as yet gained a foothold in the church of Rome. In other epistles by Ignatius, some heresy is always condemned, and obedience to the bishop insisted upon. But there was no need to dwell on either of these points in writing to the church at Rome. The letter is taken up with one topic—his coming martyrdom. To him "martyrdom is the new birth, the true life, the pure light. Martyrdom is the complete discipleship, the final enfranchisement." Lightfoot also remarks that, "Rome had hitherto been the chief arena of martyrdom, the Roman brethren

had cheered on many a Christian hero in this glorious contest, during the persecutions of Nero and Domitian." Moreover, at this time, Rome was the general meeting point of Christendom, thither flocked Christian teachers from all parts of the world. Here Polycarp may have fallen in with Eleutherns, afterwards bishop of Rome. Here may still have survived the author of the earliest Christian allegory, "Hermas." Among resident foreigners was Justin Martyr, the champion of the Gospel. Here also he would find his own earlier pupil, Irenæus, the greatest Christian writer of his age.

As to the wisdom of the early Christians, there in an important point, of the deepest interest to us here to-day, on which they were spiritually enlightened by a careful study of the Holy Scriptures. Dean Goode observes that, "It is confidently delivered to us by the principal fathers of the first two centuries and a half, uncontradicted by the others we possess of that period, that the apostles affirmed that, at Christ's Second Coming, there should be a resurrection of the just to a

#### LIFE OF JOY AND HAPPINESS UPON EARTH,

where they should live with Christ for a thousand years, previous to the general resurrection and final judgment." Justin Martyr and Irenæus stoutly maintain this. The words of the former are, "But I, and all Christians altogether orthodox, know, both that there will be both a resurrection of the flesh, and a thousand years in Jerusalem built up and beautified and enlarged, as the prophets Ezekiel and Isaiah and the rest affirm." Indeed, the Dean adds, "It is impossible then to deny that the testimony in favour of this doctrine, as an Apostolical tradition, is such as can be adduced for hardly any other; and by the earliest fathers it is delivered to us as one which it savours strongly of heresy to deny. They deliver it to us as the undeniable sense of Scripture, and as confirmed by a testimony coming to them by successional delivery from the oral teaching of the Apostles." Again, "Nor is it till we come to the middle of the third century that we find any record of any person of note in the church opposing it." It is clear then, I think, that the first three centuries displayed a

#### SAINTLINESS AND A SPIRITUAL ENLIGHTENMENT

which has never been seen since in the church's history; and that the centre of this spiritual beauty was Rome.

Thirdly, and it is comparatively easy for me to prove the concluding portion of my subject, that a time came when the church of Rome was "puffed up," when she fell from her high estate, when her very sanctuary was defiled, and when she was cast out as profane out of



"the holy mountain of God." She had stood firm against the terrible and fiery persecutions which had ravaged the church of Christ, she had resisted all the allurements of the flesh, and all the seductions of the world. She had been rich in good works, her sons and daughters had given all they possessed to feed the poor, and she thought she could bear the gentle breath of prosperity as she had prevailed over the fierce gales of adversity. But, alas, as soon as kings and emperors became her nursing fathers, as soon as she came forth from the catacombs to build magnificent churches, when imprisonment and torture and death no longer stared her in the face: then she was intoxicated by the hot vapour of popular applause, she ceased to walk humbly and watchfully, and at the very moment when she should have been humbled in the dust—on account of her lukewarmness and sin—she arrogated to herself Divine honours, and began to suppose that she had such wisdom that she could decide infallibly on all matters. And so I think we are to take this third verse of Ezek. xxviii. ironically, "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." One of the earliest dangers was the extolling of asceticism, celibacy, and virginity. This was comparatively harmless in the days of fiery persecution; but as soon as this trouble ceased, the fruits of terrible immorality appeared. The endeavour to bring about a

#### HEAVENLY CONDITION WITH EARTHLY SURROUNDINGS

failed, and the downfall was terrible. So rapid was this declension that, in the middle of the fourth century, almost all the unsound doctrines, and all the un-Scriptural practices of the corrupt Romanism of the middle ages, were completely developed and in full sway over the degenerate church. We have abundant proof of this from Isaac Taylor's "Ancient Christianity," and from Dr. Jacob's "Ecclesiastical Polity of the New Testament." It might have been said to Rome, "How art thou fallen from heaven, O Lucifer, son of the morning!" The fall was from faith to heresy, from holiness to iniquity, from beauty to corruption, from wisdom to folly, from heaven to hell. So far from any more instructing and comforting others, the church of Rome began to fascinate, to deceive, and to ruin all who came under her influence. The Holy Spirit departed from her, "the voice of the bridegroom and the bride was no more heard in her," and she became the hold of every unclean spirit. And we are reminded here of St. Paul's emphatic words in Rom. xi. 20-22: "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the

natural branches, take heed lest He also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." We must remember that there is a great difference between a

#### VISIBLE CHURCH AND THE SAINTS AS INDIVIDUALS.

The true children of God in every church will be saved; but in some cases they disappear one by one, till the outward church becomes quite corrupt, and then the candlestick is taken away.

Fourthly, and lastly, the end of all will be the judgment of the false church. "The terrible of the nations" were to draw their swords against the Prince of Tyre. And it will be the ten kingdoms, which I believe have not arisen as yet, which will hate the whore, and make her desolate, and burn her with fire. I see no difference between the methods of Babylon's destruction in chapters seventeen and eighteen of Revelation. In both cases it is by fire; only there is a preparatory desolation in the seventeenth chapter, and a final judgment in the eighteenth. Why should not there be a literal volcanic destruction of Rome, as many writers have supposed? It is remarkable that in the case of Tyre, the Lord saith, "I will bring forth a fire out of the midst of thee," as though the ruin were originated by some of the citizens. Now, I have only a very few practical thoughts in summing up. One is this: Churches and individual Christians must beware of being "puffed up." A visible church may now be sound in doctrine and Scriptural in practice; it may possess exceeding beauty and attractiveness, but this does not guarantee that it will remain so always. It is only in proportion as we are joined to the Lord Jesus that we can have any fruitfulness or permanence. In many a spot in England,

WHERE ONCE THE LIGHT SHONE BRIGHTLY, the candlestick has been put out. Rome was once adorned with saints and martyrs, who were like gold and silver and precious stones. But very few such are found there now. The command to all such now is, "Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues." We dare not desire any union with this false system, for it is reserved for judgment, and it must be destroyed before the Lord can return with His saints, and reign with them on the earth. And then we have also this reflection. When we look upon Rome we see it is the mother of harlots; it is the greatest apostasy the world has ever seen. We thank God that the time is coming when Rome shall be destroyed, and when Rome shall deceive the nations no more, because the time is coming when the cry

will go up, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." And this is the cause of the great Alleluias in the nineteenth chapter of Revelation. We thank God then that the time is coming when the

EYES OF ALL THE SAINTS WILL BE OPENED, and when they will no more indulge that strange delusion about union with this apostate church, and when they will understand the words of Jeremiah, "We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country" (li. 9). And again, the most important consideration of all to us is, *Are we ourselves ready for the coming of the Master?* We read in the sixth and seventh verses of the nineteenth chapter of Revelation, "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 thunders, 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." We know not how near this period may be. Oh, how earnestly should we seek that we may be ready, that we may be separated from sin and the world. Oh, that we may be wrapped up in our Master, for we read in the next verse, "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 we know that, at that happy and glorious time, the true church of Christ, gathered from every kindred and nation and tongue and people, will be glorious within and without, and will be clothed upon with the justifying righteousness of the Lord Jesus Christ; and will also have that which is wrought in her by the Holy Spirit. Oh, then, may we be found, in these critical days, watchful and humble and prayerful, and may we be ready at that great and solemn time when the Lord makes up His jewels!

#### Clapham Prophetic Conference.

#### THE LAST TIME AND THE MANY ANTICHRISTS.

BY PASTOR W. FULLER GOOCH.

(Revised by the Speaker.)

If we turn to the First Epistle of John, the second chapter, from the 18th verse we shall read as follows: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One,

and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."

It is very noticeable that the apostle commences this paragraph by addressing those to whom he writes as "little children," and it seems to me to be very instructive for us to dwell upon that fact for a moment or two. Some have expressed surprise that he should have addressed such a deep and somewhat intricate passage in his epistle as this to those whom he calls "little children." You might rather have thought that he would have addressed the fathers, to whom he speaks in the previous verses, and have said, "Ye fathers, it is the last time," and have spoken to them, because of their greater knowledge and their advanced experience. But a little thought will show us that the term "little children" really includes all who are Christians, and the apostle is using this word in the same sense in which our blessed Lord used it—to indicate that the little child's spirit is the spirit of the healthy, prosperous, spiritual life. And if we remember that, we shall soon see that it is to the little children in spirit to whom God's deepest and most mysterious truths are really made known. You remember that in the Gospel of Luke our Lord speaks of the seventy whom He sent forth as His "little ones." But as His "little ones" they went forth

#### INSTRUCTED AND SKILLED TO TELL THE MESSAGE

of Him who sent them to teach. They went forth guarded and kept by Him. They went forth to be listened to and to be accepted by men as His representatives; but they were "little ones." You remember how, in the same Gospel, He thanked the Father that these things were hid from the wise and prudent, but revealed unto babes. You remember how, again, He says in the same Gospel, "Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein." To understand God's truth, prophetic or otherwise, we need not to be ministers, we need not to be the wise and prudent among men; but we need to be among those who have learned that they know nothing save as the Holy Ghost teaches them, and that their place is at the feet of Jesus that they may learn of Him. Have not you often found that some of those from whom you would have expected the least knowledge of Divine things have been those who have been able to understand the most?—because they rested not upon their own gifts, or upon their own power of discernment, but they were really *children before God*. The Lord make us all so, then shall we know and understand the mysteries of the Kingdom of Heaven! Now, as we look at the paragraph and the message which it contains, addressed to these

"little children," there are just four lines along which our thought should be led. First of all, here is a period denoted: "Little children, it is the *last time*." What does the apostle mean by this? Literally it says, "Little children, it is the *last hour*." The term is sometimes looked upon as being significant of a very near approach, in the apostle's expectation, of the times of the antichrist, and so of the times of the parousia of Christ, to which the apostle refers in the last verse but one of the same chapter. Now, there is no doubt that the apostles *did* expect that all those things which were the immediate forerunners of the coming of the Lord were very nigh at hand, and this is to some a difficulty. If so, they say, the apostles were mistaken; and, you know, there are some writers who would have us think but little of apostolic teaching, on the ground that we have in this fact—the fact of their expectation of the coming of Christ in their own day—the proof that they were mistaken, and that they were therefore fallible. But consider a moment. It is God's will, and it has been God's will, that the coming of the Lord should be the great motive power,

#### THE GREAT SPIRITUAL STIMULUS

of all His people throughout the whole dispensation which precedes the Lord's return. Consequently, while that coming of the Lord has been revealed in language which might—which *might*—issue in the actual appearance of the Lord at any moment, from the very time of the apostles up to this; yet the language employed is such that it quite admits of a long interval also. You find that, though not distinctly stated that it would be a long period—a period like eighteen hundred years, before the Lord would return after His Resurrection—yet many hints of it were given which, as the delay became manifested, just seemed to find a fulfilment in that delay. "After a long time," the Lord says in one of His parables, "the Lord of those servants cometh." But suppose He had defined the length of that time—suppose He had spoken emphatically in language which indicated that it would be eighteen hundred years before He would return again—we see at once how the power and force of all His warnings for us to be ready for His return would have been taken away. Hence language is used which is applicable either to the lengthened delay, which has actually transpired, or to a more immediate coming, had it been the will of the Lord that the coming should be more immediate. By "the last time" the apostle means our present dispensation, as I venture to think. Have you not noticed it as one of this apostle's features, that he delights to reproduce oftentimes the very words of his Lord and Master? And have we not an illustration of that here? Did not our Lord use this very same term dispensationally in the fifth chapter of the Gospel by John? Did He not say, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live"? Was He not referring to the whole of this dispensation—the power of the Gospel, as His voice, to souls dead in trespasses and sins? Yet He called the whole of this dispensation, during which

these spiritually dead ones are quickened by the Gospel voice, "the hour." And so the apostle John takes up the same thought, and he says, "Little children, it is the last hour." And it is the last dispensation, prior to the actual appearing of the Lord upon earth. You read in the Epistles of the "end of the ages" as having been already reached; the end of the ages which had already passed was the time chosen of God for the first coming of the Lord; and now there is nothing waiting, prior to the second coming of the Lord, in the way of another dispensation. Five dispensations elapsed before this one began: the world had seen

#### FIVE SUCCESSIVE DISPENSATIONS

before the time that our Lord was crucified; and, as each dispensation passed, those which remained had to follow before He could appear the first time. But now, no other dispensation has to come upon us before He appears the second time. This is "the last time," and the apostles commenced it, knowing it was the last time, knowing that no other age was to intervene. Daniel's sixty-nine weeks had come to their end, and the seventieth week might at any time begin, and what must transpire in the interregnum between that sixty-ninth and seventieth week had already commenced to transpire; and none knew—or *know now*—how late, or how soon, the last event of that interregnum shall be before it transpires. It is "the last time:" there is nothing between us and the return of the Lord but the will of God, no prophetic events for which you and I have to watch and wait, but we watch and wait for Him. We are in the "last time," and He Himself says of every hour and every day of this last dispensation before His manifestation in power and glory, "Behold, I come quickly." Now, I think this is a very solemn truth, but it is a very blessed one; it is one we ought to dwell upon, and seek more and more to understand—that we are living in "the last time."

But we not only have this period denoted, but we have *its character delineated*. In the 18th verse we read, "As ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Then this "last time," this whole dispensation, is to be characterised by the prevalence and presence of many antichrists—*many antichrists*. And how had the apostles heard this? How was it that they knew, and that we know to-day—if we are instructed in the Scriptures—that one of the great characteristics of the Gospel dispensation is that there are many antichrists to be met with? Well, they would understand it from the parables of the Lord. In the 13th chapter of Matthew's Gospel, our Lord very clearly foretold that, as

#### A CHARACTERISTIC OF THE GOSPEL AGE,

the tares and the wheat would be found intermingled in the same field, the leaven would be found in the midst of the three measures of meal, the fowls of the air would be found hiding themselves in the branches of the tree; and fishes bad, as well as fishes good, would be gathered in the drag-net.

Those parables clearly instructed all who had ears to hear that there would be many antichrists characterising the period between

His first and second comings. And the fellow apostles of John had also most clearly taught this. Did not Paul teach it? What did he say to Timothy in his second epistle and the third chapter? He said that in the latter days there would be much departure from the faith; there would be many false teachers, and that in the last days evil men and seducers would wax worse and worse; men would be deceivers, and they would be deceived, so that everywhere the Divine testimony concerning the last hour had been just what the apostle tells us here—that we may know it by the many antichrists who should arise; evil continually growing, until at last, waxing worse and worse, it would reach its culmination. And has it not been so? How long was it after the Day of Pentecost before the anti-Christian element began to be very strongly manifest, even in the apostolic churches? And what are antichrists? The word "antichrist" has a twofold meaning. It means one who takes the place of Christ; it also means one who is against Christ, who is opposed to Christ. And both these must be looked for in those who are denominated here "the many antichrists." Now, how many there were—even in the earliest days of the Christian church—who

PUT THEMSELVES IN THE PLACE OF CHRIST; and how many there were who spoke and used all their influence against the Christ of God! I was much struck, in looking at Adam Clarke's commentary on this passage, to find how plainly he expresses this thought. He says that "Every man who opposes the spirit of the Gospel, and every teacher and writer who endeavours to lower the Gospel standard to the spirit and taste of the world, is a genuine antichrist, no matter where or among whom found; and," he adds, "even Protestantism may have its antichrists as well as Popery." He never uttered a truer word in the whole course of his expositions than that. The antichrists spoken of here are not of one name, or influence, or church, or creed. No! You find that wherever there is a heart that is against Christ, in that heart the spirit of the antichrist is at work; and wherever a hand or a voice is lifted up against Christ, there you have the working of the antichrist to contend with. It is very solemn to notice the origin of these many antichrists. As the apostle here sets it forth very explicitly, "they went out from us"—*from us*. Do not think that the many antichrists are to be looked for outside nominal Christianity—outside the churches known as the churches of Christ. Do not expect that because great political forces are allied with the antichrist, that therefore it is in the world of politics you must mainly expect to find anti-Christian elements. Not so. It is within ecclesiastical spheres, and in connection with doctrinal teaching, you will find the many antichrists. They have been found there all along. The early history of the Christian church ought to be far more carefully studied in these days than it is. What was the policy of the antichrists in times past? It was this: to get admission into Christian assemblies, and to adopt Christian creeds and Christian professions, so that they might get a standing inside the Christian church. And then, from that vantage-

ground they sought to spread the poison of their hidden error, that they might thus bring down the standard of the Gospel and conform the churches of Christ to heathen rituals and morals. Did you ever study, for instance, the history of a man like Basilides, or have you ever carefully studied all that history tells us of Clement of Alexandria, of Ammonius Saccas, or Origen, and of some others contemporary with them? If you have ever taken the trouble to look up history concerning these men, you must have been surprised to find the class of men they really were. Some of them have been sainted and canonised, and made to be looked on as heads of all that is holy and true. Why, they were really men whose hearts were full of determination to upset all that was true, and holy, and real in the Christianity of Christ, and

#### THE DOWNFALL OF SPIRITUAL TRUTH

commenced with their admission into the Christian church! And again, think of the influence that they held over the religious thought of their times. You know that modern Jesuitism does not shrink from putting its agents into the Nonconformist Church, and into the Church of England, hiding the Jesuitism, that it may be more thoroughly carried out. But that is not new: that has been the policy from the very beginning. And the many antichrists spoken of here included many of the professors who were at heart traitors to the very churches that they were united with. I would that we were more awake to these things in these days, because many Christians, if they get one of renown as teacher, stay not to consider whether the teaching is in accord with the teaching of the Word of God, but are content to rest upon man, and thus it is that error, that anti-Christianity, gains immensely upon our times. Oh, let us be on our guard. These many antichrists are to be found within the church, therefore, we need to be all the more vigilant that we are not ensnared by them. There is another fact about them that the apostle mentions here—their untruthfulness. These many

#### ANTICHRISTS WERE LOVERS OF THE LIE.

What lie? Satan's lie. The very first temptation that Satan brought into the world was in the guise of a lie; aye, and in the guise of *the lie*, which has been working ever since, and will work on until the antichrist himself comes as the culmination of it. What did he teach our first parents? Did he not tell them that God had said something which He had not said? And what was the folly in the days of Noah? It was an evil attempt to set up another god, to build a tower to reach to Heaven. And that tower to reach to Heaven was to represent Heaven, and to dethrone the God of Heaven. Their object was to supplant the true God and to set up another in His place. That is why God scattered and confounded them. Ever after idolatrous systems sprang up in various parts of the world, ever since those times "gods many, and lords many" have arisen, endeavouring to get rid of the true God; and so when God's Christ appeared in the world it was very soon—as He said it would be—that false Christs arose. What was the heresy to which John refers again and again? One

of its leading points was to declare the Christ had come, but that He was not the Son of God; that there was no real crucifixion or resurrection. It taught that a spirit had appeared who had taken possession of a man, but had not become a man; that Jesus of Nazareth was *not* really *the Son of God*. They spoke of His teachings, and not of His atonement; they were willing to give all honour to Christ if He was only a teacher. In every place where Christianity rooted, in every place where apostolic doctrine was found, there sprang up the false Christs, the many antichrists. And is it not so to-day? Look at our literature, look at the teaching of our pulpits, look all over the world where Christianity has any hold, or Christian teaching any force. Do not you always find it confronted with

#### FALSE TEACHING CONCERNING CHRIST.

Christ is admitted as an historic personage, but not as a sacrifice; as a man, but not as really the Son of God, equal with the Father—from whom He came. "Many antichrists:" bringing forth the lie, and opposing it to the truth of God. And that truth is found only in the sacred Word; it comes to us by no other means than by revelation. Oh, how we need to cleave to revelation; how we need to uphold the standard, the banner of the inspired Word! If we will only give that up, it matters not what we say or do; then we shall be popular. We shall get on well, having all the forces of the world at our back, if we will only give up the truth, and admit more or less of Satan's lie. Many, many antichrists, many false Christs, many opposers of the true Christ, taking the place of the Christ of God.

Now, let us just look at the *culmination of this "last hour,"* as it is here described. The apostle goes on to say, "As ye have heard that *antichrist shall come*, even now are there many antichrists." The antichrist, a person, not a system; systems anti-Christian, leading up to the antichrist. You may well call the Pope an antichrist. Undoubtedly he is, and as the representative of old Babylon, with all its

#### TRAVESTY OF THAT WHICH IS TRUE OF GOD;

as the representative of all the evil of the old-time workers against God, he is indeed the antichrist of the modern Babylon. But there is a worse one than he yet to come. There is an antichrist who will have more power, more subtlety and craft, more force than he has ever had: *the antichrist* must come. Have you not been struck sometimes, in reading the history of the antichrist, with the three-fold character of his revelation? If you look, for instance, at the Second Epistle to the Thessalonians and in the second chapter, you will read of three personages—all connected with and making up *the antichrist*. You read of Satan, after whose working the wicked one comes; then you read of the wicked one, the lawless one, in whom and through whom Satan works; and then you read of the son of perdition, the man who represents and comes as the agent of the wicked one. You read just the same thing in the thirteenth chapter of the Revelation. It is important, however, if you look at this, to turn to the Revised Version. The Revised Version

says, in v. 1: "And he stood upon the sand of the sea;" while our Authorised Version says: "And I stood upon the sand of the sea." But, undoubtedly, the former is the correct reading. "He"—that is "the dragon" spoken of in the last verse of the preceding chapter—"He stood upon the sand of the sea"—the dragon, that old serpent, the devil. And as John watched it, he saw a beast rise up out of the sea; and he looked on and on, until he saw another beast. Here you have the three again; the trinity here is the dragon, the working of Satan; then the first beast, the wicked or lawless one; then the second beast, the man of sin, the son of perdition. Here is the great political power of the antichrist, then the ecclesiastical power of the antichrist, and then the devil himself—the inspiring, the animating spirit of the antichrist. Oh, it is a terrible, an awful manifestation, for which the world is waiting in this last time. The world has seen evil, but it has not seen what evil is to be; the world has seen the power of sin, but it does not yet know how awful and infernal that power really is. But when he, the deceiver, the antichrist himself, is manifest—as shortly he must be—then the world will know what a thralldom sin really is. The antichrist is at hand. That is why you read of these two expressions: "the mystery of iniquity," and "the manifestation of the lawless one." You have working side by side two things. You have to-day, working spiritually, the mystery of the true Christ. Hence in the thirteenth chapter of Matthew's Gospel our Lord instructs us, not about the Kingdom itself, but about the mysteries of the Kingdom. Then next you have the forerunners, the spiritual means of bringing about the Kingdom. These are working *now*. Spiritually, there is

#### IN EVERY CONSECRATED HEART A MILLENNIUM;

already the reign of Christ has begun. You cannot be a consecrated Christian, and not own Christ as King. You cannot be a consecrated believer, and not be walking with God, and having in your heart the righteousness, peace, and joy which will be the manifest elements of the coming manifested kingdom of the Lord Jesus Christ. If you and I are consecrated truly to the Lord, and are full of the Holy Ghost, we have a spiritual millennium here and *now*. We have not to wait till the Lord comes; we have it *now*—joy beyond expression, joy unspeakable and full of glory. This is the result of Christ's reign in us. This is the happy portion of all of us to-day if our hearts are right with God. But then, it is all hidden; the world knows nothing about it. You and I tell worldlings of our joy, and we tell them that to go to their theatre and ball-room would be purgatory to us; but they cannot understand it, and they say what "poor fellows" we are, that we cannot join with them. Nothing of the sort! We want no pity for that; we should have to be pitied if we were forced to go. An hour of close fellowship with some of the Lord's own people is to us a joy the worldling never finds in all the carnal delights that the world can give to him. Yes; but it is secret, it is hidden, our life is hidden. It is not seen yet. Ere long, how-

ever, we shall be manifested; we know that when He shall appear we shall be like Him; and as He will be seen of all men, we too shall be seen of all men—we His redeemed ones. But at present that is a mystery. Now, just as God has in spiritual spheres His mystery working up to, and gradually developing the coming manifestation, so the devil also has his mystery working up to *his* coming manifestation. Secretly the antichrist element is at work everywhere; and often in the guise of Christianity—using the language of the Word of God, but using it deceitfully—antichrist's work is being done. "The mystery of iniquity doth already work," that is, the many antichrists; but *the* antichrist will be the manifestation of the mystery. For a very brief period God will allow all the forces of that which is anti-Christian to break forth; the devil will have his way for a short space, and then the crushing power will come, and

#### OUR RETURNING LORD WILL HUMBLE TO THE DUST

the proud deceiver, destroy the antichrist, and fill the world with the glory of God. Yes, they are solemn times we are living in.

In conclusion, the apostle not only speaks of this dispensation, of its characteristics, and of its culmination; but he speaks of *its requirements on the part of those who are called to live as God's people*, as God's little children, while the dispensation lasts. Oh, brethren and friends in Christ, the apostle says here that true believers have spiritual knowledge and understanding; he says, "Ye have an unction from the Holy One, and ye know all things." Do we? *Do we?* Note that there is a difference between unction and anointing. The unction here represents the ointment—the holy ointment which was used, as you will remember, in the Old Testament, for the service of the Tabernacle and the Temple. But the anointing represents the application of that ointment to the heart: it is one thing to have the Holy Spirit in the heart, it is another thing to be taught by Him and to be completely surrendered to Him. You and I need to be taught—not of man, for "Ye need not that any man teach you." But do not misunderstand that point in the apostle's words here. He does not mean that you need no pastors or teachers; he does not mean that you are independent of all the helps and the brotherly fellowship and the experience which those more matured than yourselves can bring to bear upon the Word; he does not mean all this when he says, "Ye have no need that any man teach you." What he means to say is this, "Ye have no need that someone else should rise up and bring you another line of teaching." You have the sacred Word, you have the Holy Ghost in your heart to open that Word to you, you have all in this sacred Word that God would have you know, and you want nothing added to it. Men come and say, "The Bible is not true in this part or that." They say they want

#### MAN'S IDEAS ADDED TO THE BIBLE,

and that then you will have a completed knowledge of what is true and right. But this is a part of Satan's lie. The Bible is God's Book, and it contains all that is

necessary; it contains an all-sufficiency of revelation and teaching and truth. Nothing can be added to it, nothing may be taken from it. And, the Holy Spirit guiding us, we are going to it in the spirit of little children—as we said at first—in dependence on the Holy Ghost as our teacher, we just find all we want to preserve us from error, and to build us up in God's truth. Oh, beloved fellow-Christians, seek knowledge; but not the knowledge which comes from books, not the knowledge which comes from rival parties, not the knowledge which comes from would-be leaders of thought; but seek the knowledge which comes from God's own Word, by the Holy Ghost as God's own unction given to your souls. You need that knowledge. You cannot in these days, and as the powers of error increase around you, you cannot stand as men and women of God, unless you grow in this knowledge day by day. You will fall—the strongest of us, the wisest of us, the most able of us will fall—unless we grow in this spiritual knowledge, and in the communion of the Holy Ghost.

We have not only need of knowledge, the apostle further says, but of vigilance also. If there be these secret workings of error, oh let us

#### ASK GOD TO KEEP US ON THE WATCH-TOWER!

Beloved friends, do not rest in what you already know, or have attained. The enemy is much more subtle, and knows much more than you can. He is on the alert, and if you sleep you will be his victim. Be vigilant; be continually with your eyes wide open, as those who know the danger that is around you. Yes, and be faithful. "Abide"—that is the apostle's word. "Let that abide in you which ye had from the beginning." One of the saddest features of the times in relation to the profession of Christ is this: that so many are easily moved by what is novel, so easily turned aside by the latest new "thought," and deviated by the sophistries of men. "Let that abide in you which ye heard from the beginning." Were you taught to regard Christ as the Son of God, and His Divine Sonship as being the keystone of the great arch of truth, which God has revealed to you for the salvation of your soul? Then be not removed from it. Let no controversies, let no modern discussion lead you away, or beguile you from that grand, essential, fundamental truth of Christianity. And just so in relation to every other truth which God has revealed—hold it fast! Do they call you "narrow-minded" because you do so? Do they rail at you as bigoted? Never mind! "Continue ye in the Son, and in the Father." Christ is coming, and he that shall endure to the end shall be saved; he who shall have the whole Truth as that which he holds fast, when the Master comes shall hear the "Well done!" God save us from being beguiled, from being moved away. The Lord fix and root us in His Truth and in Himself, and then, as the many antichrists shall increase, and as *the* antichrist hastens on, we—as one with the *true* Christ—shall yet be standing firm and secure, able to rejoice at the first sign of our Lord's approach. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day."

## THE KING'S THRONE.

(1 KINGS x. 18-20.)

By E. A. RAWLENCE.

"Alleluia! for the Lord God omnipotent reigneth." (Rev. xix. 6.)

In former papers we have considered the restored City, the restored Temple, and the return of the Shekinah Glory; let us now consider the King reigning in righteousness, and in so doing we shall be engaged in a blessed occupation.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem.

"The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. lii. 7, 8, 9, 10.)

Yes, then the "watchmen" shall "sing together" and "see eye to eye." This will be a unity of Christendom worth having. Many in the present day are striving after this high object, but in doing so they do not follow the Word of God, as the unity which they seek is only to be attained by eliminating all dogmatic teaching, and, with a *great breadth of charity*, seeing only the best in every creed and religion. These little reckon that they are, it may be unwittingly, preparing the way for a unity of evil under the antichrist.

"For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Rev. xvii. 17.)

Amongst the kings of Israel we have one reign which peculiarly prefigures the millennial reign of the King of kings. This was Solomon's, whose very name means "Peaceable," and the reason for his being so called was revealed to king David, his father, by Jehovah.

"Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." (1 Chron. xxii. 9.)

Previous to this happy time, Israel, under kings Saul and David, passed through a period of great conflict, until under the latter they had subdued all their enemies round about. When this was accomplished, Solomon succeeded to the kingdom, and after having completed the Temple, we read that he made himself "a great throne." "There was not the like made in any kingdom." (1 Kings x. 20.) Now this remarkable statement

## STAMPS THIS THRONE AS UNIQUE,

and the reason, we shall see, was because it prefigured and appertained to a kingdom which has never yet been fully established on earth, and one which, when set up, will never be equalled or overthrown.

Let us therefore endeavour, under the

guidance of the Holy Spirit, to extract the lessons and teaching that are to be gathered therefrom, and I think that we shall find that this is the key which Jehovah has provided in His Word to unlock many passages upon which there has always been much doubt and difficulty amongst His children.

In the first place then we must ascertain the various details of this wondrous throne, which are given in 1 Kings x. 18-20, and 2 Chron. ix. 17-19.

1. The throne was made of ivory and overlaid with pure (or finest R.V.) gold.
2. The top of the throne was round behind.
3. It had a footstool of gold fastened to the throne.
4. It had six steps leading up to it.
5. On each step two lions stood on one side and two on the other, or four on each step -  $4 \times 6 = 24$ .
6. The throne had stays or arms, and by each stay or arm two lions -  $2 \times 2 = 4$ .

In the Book of Revelation, the Apostle John was rapt away into heaven through an open door (Rev. iv. 1, &c.), and there saw a vision concerning a throne which, in many points, remarkably coincided with that of Solomon. He saw:

1. A throne set in heaven. Although we are not told that it was of gold, we may well imagine that such was the case, as this is the heavenly material. (Comp. Rev. xxi. 18, 21.)

2. There was a rainbow round about the throne, corresponding with the top of Solomon's, being "round behind."

3. "Round about the throne were four and twenty seats, and upon the seats . . . four and twenty elders sitting," thus corresponding with the twenty-four lions on the six steps.

4. Before the throne there was a sea of glass like unto crystal; corresponding to the golden platform on which the throne of Solomon was set.

5. In the midst of the throne and round about the throne were four beasts full of eyes before and behind, thus corresponding with the four lions by the side of the two stays.

The similarity between these two thrones and their surroundings is remarkable, and places their identity almost beyond dispute.

What then does this throne signify? In order to ascertain this we must examine it in each detail. It was approached by six steps. It is generally accepted that the millennium will be the seventh thousand years from the creation of Adam, and thus will be preceded by six millennial periods corresponding with the six creation days, or the six working days in the week which precede the seventh day of rest or Sabbath. We see then what a fitting prefigurement the six steps by which Solomon ascended his throne are of these periods of toil and labour which lead up to the millennium or the reign of Christ.

It would consequently appear that the four lions on each step would represent the redeemed out of each millennial period. If this be so it settles the vexed question as to who the twenty-four elders in Rev. v. are who join in the new song, saying: "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. v. 9, 10.)

Thus they would appear to be all the Old and New Testament saints, who, right up to the millennium, are to be associated with Christ in His reign. That this is so appears clear from Paul's argument in Heb. xi., as, after he had enumerated the antediluvian and other saints before the birth of Christ,

he concludes, "(God having provided some better thing concerning us, that *apart from us* they should not be made perfect." So that whatever may be the earthly distinction of the various bodies of saints gathered out of the different dispensations, all are equally

UNITED WITH CHRIST IN HIS KINGDOM, subject, of course, to our relative position as to works. This carries out the idea given us in Rev. xx. 4: "And I saw thrones, and they sat upon them, and judgment was given unto them." These represent the saints who have been caught up and glorified before the tribulation. (1 Thess. iv. 7.) These will already have appeared before the bema, or judgment seat of Christ, and have been assigned their position on their thrones (see 1 Cor. iii. 12, &c.). And then John saw "the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead or in their hands." These are unmistakably those who come out of the *great tribulation*; "and they lived and reigned with Christ a thousand years." Thus these are connected in the millennial reign with those referred to at the commencement of the verse.

In the vision of the twenty-four elders the King is called "the Lion of the tribe of Judah" (Rev. v. 5), and, therefore, this animal, the king of beasts, is a fitting prefigurement of those who are to be joint heirs and associated with Him in His reign.

Having ascended the six steps we come to the platform on which the throne was placed, this would represent the millennial, and possibly from its obviously extended area, the eternal period.

Here we first meet with four lions corresponding with the four living creatures which John saw "in the midst of the throne and round about the throne." The consideration of these living creatures will lead to so long a digression, that I propose to defer for the present the examination of their typical meaning. We next come to the footstool of gold. This undoubtedly represents the earth (see Isa. lxvi. 1; Matt. v. 35, *et alibi*), and as we have seen in a former paper, the Temple at Jerusalem is specially mentioned as the place

## WHERE THE KING'S FEET WILL REST.

(1 Chron. xxviii. 2, and Ezek. xliii. 7.) At present the King is not reigning, at any rate in an active sense, as the earth is still in a state of rebellion, and He has "sat down on the right hand of God; from henceforth *expecting till* His enemies be made His footstool." (Heb. x. 13; see also Psa. cx. and references.) But oh! blessed thought, this is not always to be so; a time is coming when it will be proclaimed with a great voice, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." (Rev. xi. 15.)

All this we see beautifully foreshadowed in the statement that the footstool was "fastened to the throne" (2 Chron. ix. 18), or as the prophet Isaiah saw it in another vision, "I saw also the Lord sitting upon a throne, high and lifted up, and His train (or skirts, marg.) filled the Temple." (Isa. vi. 1.)

What a wonderful picture; and is it not possible, nay probable, that the Shekinah

cloud will then be the connecting link between the new Jerusalem above and Jerusalem below? "The place of the soles of My feet" (Ezek. xliii. 7), for it is there "at the door of the tabernacle of the congregation before the Lord, where I will meet you, to speak there unto thee." (Ex. xxix. 42.) Then the filthy garments shall have been taken away from Joshua the high priest, and he shall be clothed in "rich apparel," and "a fair mitre" shall be upon his head; "then thou also shalt judge My house, and shalt also keep My courts, and I will give thee a place of access among these that stand by." (Zech. iii. v.v.) This will be the High Priest who is to stand up with Urim and with Thummin (Ezra ii. 63, Neh. vii. 65) to "ask counsel . . . after the judgment of Urim before the Lord; at His word shall they go out, and at His word they shall come in, both he and all the children of Israel with him, even all the congregation." (Num. xxvii. 21.)

Is not this what is meant by such Scriptures as the ninety-sixth Psalm, where the nations are exhorted to "Give unto the Lord the glory due unto His name." Then the psalmist proceeds, v. 9, "O worship the Lord in the beauty of holiness (or, marg., in the glorious Sanctuary), fear before Him all the earth. Say among the heathen that the Lord reigneth . . . He shall judge the people righteously." (See also ver. 13.)

In Isa. lvi. 6, 7, the sons of strangers who have joined themselves to the Lord are to be admitted to the Sanctuary and their sacrifices accepted, "for Mine house shall be called an house of prayer for all people."

And again, in Isa. lxvi. 10-11, those that rejoice in the joy of Jerusalem are exhorted to "suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance (marg., brightness) of her glory."

All this seems to imply that at this glorious Sanctuary is the place where they are to seek counsel and advice for their direction and edification.

Thus will the Shekinah cloud be the connecting link between earth and heaven, and thus will the footstool be fastened to the throne.

We now come to the throne itself. It is described as a "great throne" because it is the throne of the "King of kings and Lord of lords," and appertains to that stone kingdom which the prophet Daniel saw, which "the God of heaven set up . . . which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.)

It was made of ivory, and therefore it was

#### A WHITE THRONE INDICATING PURITY

and holiness, and thus speaking of the judgment of sin; but it was covered with "pure" (or "finest," v.v.) gold, which typifies grace and righteousness, for "He loveth righteousness and judgment" (Ps. xxxiii. 5), and so on this throne, as the Psalmist sings in one of the millennial Psalms: "Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. lxxxv. 10.)

"The top of the throne was round behind,"

corresponding with the rainbow which John saw. The rainbow being the sign of His covenant of mercy to the world that "the waters shall no more become a flood to destroy all flesh" (Gen. ix. 15), but to the redeemed sinner a sign that as the wrath of an offended God against sin has fallen upon the Substitute, it can no more fall upon him.

This, then, is the wonderful throne, the like of which there was not made in any kingdom, and upon which Solomon, "the peaceable one," sat to judge and rule the chosen people of Jehovah in Jerusalem, "the habitation of peace," and who can doubt but that all this is a prefigurement of Him of whom it is foretold that "the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." (Isa. ix. 6, 7.)

And may we not well join in another song of the Psalmist: "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." (Psa. xcvi. 1, 2.)

But there is yet a very awful and solemn aspect of this throne. It is obvious from Rev. xx. 7-10 that mankind will, even after the blessed experiences of a thousand years of righteous rule under this kingdom, break out into open rebellion again, and this will fill the cup of their iniquity. We are then introduced to this throne under quite a different aspect. Here it is "a great white throne." (Rev. xx. 11.) The gold covering has been removed and

#### THE RAINBOW HAS DISAPPEARED,

and it stands naked in its awful purity and holiness. Before this throne sinful man will have to appear and answer either for his open rebellion against it and Him who sits thereon, or measure his own self-righteousness in the light of that awful holiness.

Meanwhile let those who are at peace with God through Christ, join with greater earnestness than ever in the heaven-taught prayer of the King Himself, "Thy kingdom come."

#### THE EARTH LONGING FOR HER LORD.

THE SON OF MAN is over all the works of God, in heaven as well as in earth. I have wondered if it was against this Sovereign appointment that Satan and his angels rebelled. If so, that might account for their malice against Christ and against men. However that may be, man fell, became the slave of his seducer, and there came the curse, and creation itself was made subject to vanity. There has been rising ever since the moan of woe, the wail by reason of oppression. There is a deep tone of sorrow everywhere—in the moan of the sea, the sigh of the breeze, the murmur of the trees, the wail of the tempest. Is all this mere poetry? Or has some ear been opened to catch the note of nature? Is it not creation groaning and travailing in pain, waiting for manifestation of the sons of God? So earth longs for her Lord.—*Rev. J. Riddell.*

## THE JEW IN HIS RELATION TO THE SECOND COMING.—III.

BY THE VEN. J. HUGHES-GAMES, D.C.L.,  
Vicar of Hull and late Archdeacon of Man.

[Continued from page 107, June number.]

THUS it appears that the restoration of the Jews to their own land, so long desolate, has already commenced; they are returning to it in large numbers, and beginning again to occupy and cultivate it; they are treading once more the streets of their Holy City, so long trodden down by the Gentiles. True, their land and city are still under the rule and dominion of the Sultan of Turkey, the recognised head of the Moslem world; but this state of affairs need not continue much longer; many things are less probable than that the Sultan may sell Palestine to the Jews; or the European nations, and especially England, may see it to be for their interest to set up an independent State there, as a buffer between Russia and the Suez Canal. Such a State once formed would soon become an influential one, all that is required is an adequate agricultural population, and proper cultivation of the land; and then the country may become as fertile, and so, as rich and prosperous as it ever was, even in its palmiest days.

The Jews will, undoubtedly, be restored in unbelief; they will not be converted till they see with their eyes, and "look upon," in His bodily presence again, Him "Whom they have pierced." (Zech. xii. 10.) A counterfeit king may, for a while, possibly be set up over them; or, even if the great Gentile powers were to refuse to recognise them as a separate kingdom, they would, at all events, occupy the position of a distinct political society. But that temporary government, of whatever nature it may be,

#### WILL NOT BE THE REAL KINGDOM

predicted in such glowing terms by the prophets. That kingdom will only be inaugurated when Michael shall "stand up, the great prince which standeth for the children of God's people" in their "time of trouble, such as never was since there was a nation even to that same time" (Dan. xii. 1); the time when the Gentile hosts have just captured the restored city, and the returned Jews are on the point of being finally crushed by their malignant foes.

The times of "the Blessed and Only Potentate" are close at hand, when He shall have the kingdom "Whose right it is." (Ezek. xxi. 27.) "Art Thou a king then?" said Pilate. And "Jesus answered, Thou sayest that I am a king—to this end was I born, and for this cause came I into the world." (John xviii. 37.) He has never reigned as a king as yet, but He will reign: "the Lord shall be King over all the earth; in that day shall there be one Lord, and

His name one" (Zech. xiv. 9); for all earthly kingdoms will be annihilated by the advent of the King of Glory, and He shall reign without a peer, and without a rival, the one, only, universal Potentate, "the King of kings and Lord of lords."

His reign shall be one of justice and equity, mercy and beneficence, truth and peace. He shall "reign in righteousness" (Isa. xxxii. 1); "with righteousness shall He judge the world, and the people with equity" (Psalm xcvi. 9); "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: . . . righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins" (Isa. xi. 4, 5). There shall be no social inequalities, no grinding poverty, no oppression, no discontent, no unrectified wrongs; under His wise and just and benevolent sway

#### UNIVERSAL PEACE SHALL PREVAIL,

"nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4); the conflicting elements which harass and divide human society now will be stilled, and the antagonistic forces of nature subjugated, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them" (Isa. xi. 6); there shall be no more wilful injury or destruction, "they shall not hurt nor destroy in all My holy mountain." (Isa. xi. 9.) Education of the highest character, and true religion will be universal, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 9.) His reign shall be over all "nations and peoples and kindreds and tongues," and everlasting; for "the kingdoms of this world" will have "become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15); "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii. 14.)

The outward seat of His rule shall be in Jerusalem, restored on a scale of greater magnificence than was ever previously witnessed, and adorned with splendid buildings, and especially with a temple; larger and more gorgeous than those which have existed in the past and been destroyed. "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." (Isa. xxiv. 23.) Not, indeed, that we need suppose that He will be always actually dwelling, in bodily presence, in the earthly Jerusalem. Our Queen rules and reigns over her great Indian Empire though she is never there, but at Windsor, or Osborne, or Balmoral. Sometimes, indeed, He will appear in His great earthly metropolis; but the

place of abode where He specially and usually will manifest His glory will be the New Jerusalem, the City that is above, "a City which hath foundations, whose builder and maker is God" (Heb. xi. 10); and thence he will send His shining messengers, the angels and saints,

TO CARRY HIS EDICTS TO THE EARTHLY CITY, and do His behests there. Ever and anon, no doubt, He will descend to it Himself in majesty and pomp, surrounded with a retinue of bright spirits, as it is said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John i. 51)—a sight which will be no unusual one in the millennial reign.

In that reign of His, the chosen people will play a prominent part. Israel has only been cast away for a season, a long and weary one it is true, but still a limited one. God will graff them—"the natural branches," which have been broken off—again "into their own olive tree." (Rom. xi. 23, 24.) And under their Messiah King, they will dominate the earth, to the great benefit of the nations; for "if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" and "if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 12, 15.)

And is not this strong, and just, and beneficent rule of the coming King, who is to "reign in righteousness," what the nations of the earth have never had, but what they sorely need, and are—all unconsciously it may be—yearning for to-day? During the whole period of Gentile domination governments of all kinds, monarchial and democratical, aristocratical and oligarchal, despotic and parliamentary, all alike have been a failure, and never more conspicuously than to-day; while

#### POTENTATES OF EVERY DESCRIPTION

have shown, more or less, their incapacity to rule. Read the history of any country; regard the condition of the nations to-day; consider the increasing immorality and the commercial dishonesty that are only too prevalent; contemplate the disputes between capital and labour which are so rife, and the growing discontent of the labouring classes; view the widely spread Anarchism—under the various names of Socialism, Communism, Nihilism, Fenianism, and so on,—which is so rampant, threatening to subvert all governments, and destroy all civilised society, and only kept down by armed force; think of the millions under arms, with all the deadly appliances of modern warfare for national destruction, and ready any moment to grapple with one another in deadly conflict, and deluge the earth with blood.

Consider all this, and then say, Are not things ripe, and are not the times clamouring for, and are not the nations needing, indeed, the advent of the great King to set up His reign of righteousness, mercy, and peace in this suffering, struggling, sin-stricken, weary earth?

"When the Lord shall build up Zion He shall appear again in His glory," and, from what has been said, who can doubt that the Lord has already begun to "build up Zion," or, in other words, that the restoration of the Jews has commenced? This is a warning note on the clock of God's providence, that the mystery of God is about to finish, and that we are nearing the time of the end, the close of this dispensation—"When ye see all these things, know that it is near, even at the doors." (Matt. xxiv. 33.) His appearing in power and great glory, then, cannot be very distant, and is, probably, very near. And so, while men's hearts are "failing them for fear, and for looking after those things which are coming on the earth,"

YE, WHO ARE GOD'S PEOPLE, may "look up, and lift up your heads; for your redemption draweth nigh." (Luke xxi. 26, 28.) Soon—who can say how soon?—shall we be able to take up the triumph notes of the song, written long centuries ago, with a view to the restoration of the kingdom to Israel, and for the express purpose of welcoming the inauguration of the rule of the great King, the Prince of the House of David:

"O clap your hands, all ye peoples;  
Shout unto God with the voice of triumph.  
For the Lord Most High is terrible;  
He is a great King over all the earth.  
He shall subdue the peoples under us,  
And the nations under our feet.

God is gone up with a shout,  
The Lord with the sound of a trumpet.  
Sing praises to God, sing praises:  
Sing praises unto our King, sing praises.  
For God is the King of all the earth:  
Sing ye praises with understanding."

PSA. XLVII. 1-7 (R.V.).

"Watchman, what of the night? Watchman, what of the night?" (Isa. xxi. 11.) "The night is far spent, the day is at hand." (Rom. xiii. 12.) "Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." (Rom. xiii. 11.) "Behold, the Bridegroom cometh; go ye out to meet Him." (Matt. xxv. 6.) He is well nigh at the door. We seem almost to be hearing the first faint echoes of the tender, yet solemn accents of His loving voice, saying: "I, Jesus, have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and Morning Star." "Surely I come quickly." Can we, from the very depths of our hearts, in longing earnestness, utter the response?—"Amen. Even so, come, Lord Jesus." (Rev. xxii. 16, 20.)

## THE DRAW-NET.

MATT. XIII. 47-50.

By ALPHEUS WILKES, B.A.

[Continued from page 111, June number.]

IN Luke v. the fishermen had "toiled all night, and had taken nothing." In John xxi. they had been equally unsuccessful, "that night they took nothing." On both occasions the only Person who could command the inflow of fish into the net which He bade them cast again was the Lord. These two miracles were wrought to teach parabolically the utter dependence of the fishermen (whilst attempting to obtain converts) upon the Lord, and to teach that at the bidding of the Lord only the net will enclose them until it shall become, to its utmost capacity, full. In these two miracles, as well as in the parable under consideration, and in the record of

THE CALL OF THE FISHERMEN, the kind of fishing is mentioned which does not require special skill on the part of the fishermen, and which, moreover, does not set forth the capture of men—one by one—but indicates that these will, hereafter, be taken in large numbers, by reason of the net, and not by reason of the patient waiting of the fishermen who had cast it.

The net is the word of God. The washing and the mending of the net would have indicated the purification and the re-adjustment of that testimony from time to time, if it should have become (by the manipulation of men) less pure and less perfect than the word as given by God Himself. But nothing is said in the parable about washing or mending. What the net cast by fishermen does in the sea, the word of God, as proclaimed by fishers of men, does among men. A fisherman, apart from the net or hook or stake, cannot catch fish. A servant of God, apart from the word of God, cannot save men. It is questionable whether Peter, as a fisherman, however successful he had been, ever caught in the Sea of Galilee, on any one occasion, as many fish as he drew men to the Person of the Lord on the day of Pentecost. Yet it was not Peter, even as a fisher of men, who saved those 3000 souls; it was the word which he preached; it was the net which he cast, in the power of the Holy Ghost, at the bidding of the now enthroned and glorified Lord "on the right side." The parable under consideration was prophetic. Has it yet been fulfilled? It has not, nor will it be in the current dispensation. The net which shall hereafter enclose multitudes of men—both wicked and righteous—is not the "gospel of the grace of God," by which men are now being drawn into the church of Christ. By way of applying this parable, it is permissible to speak of the "ambassadors for Christ" in this dispensation as "fishers of men," and of the gospel which they preach as "the net" cast by them. But there is no evidence to prove that by any correct interpretation of the word of God, ambassadors for Christ are fishers of men, or that they ever cast a net. Except the Scriptures which have been adduced,

NOT ONE WORD HAS PROCEEDED FROM THE HOLY GHOST, in the records of the New Testament, upon

the subject of fishermen or of net. The Holy Ghost has, since Pentecost, used figures wholly different when speaking of the church of this dispensation.

Those in the parable under consideration who "cast the net into the sea" are the godly remnant who shall be upon the earth after the ascension of the church. They will use the net (not the line or stake), and their net will gather fish "out of every kind," good and bad, which they themselves will not attempt to discriminate; and which will not be scrutinised except by the angels who shall come forth for that purpose. The net that these fishermen shall cast will be the "gospel of the kingdom" which the godly remnant shall faithfully and fearlessly preach to the Gentile nations among whom they shall be dispersed. This gospel is that which was proclaimed by the Baptist, by the Lord Himself, by His apostles, and by the Seventy. It is the only gospel which could be preached before the Lord was "lifted up," and which can be preached after the ascension of the church. The features of this gospel are accurately described in the personal history of the Baptist. An objector may say, has the gospel of the kingdom never been preached since the Crucifixion? No doubt it has. Mention has been made of Peter upon the day of Pentecost. The gospel which he preached on that occasion was the gospel of the kingdom, and he preached it as a fisher of men. On that day he cast the net, as he subsequently did, but he always drew it up again. There is no distinct

## PROCLAMATION OF THE "GOSPEL OF THE GRACE OF GOD"

—that is, the gospel of the dispensation of the church—until after Stephen was stoned, or, perhaps, before Saul of Tarsus was chosen "to bear the name of the Lord before the Gentiles, and kings, and the children of Israel." (Acts ix. 15.) The "great persecution against the church which was in Jerusalem," and which immediately followed the martyrdom of Stephen, so that the disciples "were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles" (Acts viii. 1), almost immediately preceded the conversion of Paul, whom God had chosen to be the depositary of the doctrine of the "church," and by whom this doctrine was for the first time clearly taught.

Until the Jewish nation had finally rejected their King, and had sent Stephen to say that they would "not have Him to reign over them," the church could not be formally established. It is not strictly correct, therefore, to say that the church dates from Pentecost. In point of fact, between the first rejection of their King by the nation involved in Matt. xii., a rejection which was, however, quite as positive as the rejection expressed in John xix. 15, and carried into practical execution on the Cross, and the final rejection of their King when He was "by the right hand of God exalted" (Acts ii. 33) and "glorified" (iii. 13) and proclaimed by the Holy Ghost, upon their stoning of Stephen, there is a most important period of transition. During this period, which was very short, the only true people of God upon earth were the remnant of godly Jews, to whom a few Gentiles had been added. This remnant,

until after the death of Stephen, included the Apostles, the Seventy, the five hundred disciples (mentioned in I Cor. xv. 6), the three thousand souls "that received the word" on the day of Pentecost, of whom the men alone increased until they numbered five thousand (as mentioned in Acts iv. 4), and the "great company of the priests who were obedient to the faith" (vi. 7). Until the martyrdom of Stephen, the overtures made by Peter were to the "men of Judæa" (ii. 14) and to the "men of Israel" (ii. 22; iii. 12) *exclusively*, and were made in the hope that they would be accepted by the nation, in which case the glorified King would have returned to establish His kingdom in this world. These further overtures were made by the will of God, in answer to our Lord's prayer on the cross, "Father, forgive them; for they know not what they do." (Luke xxiii. 34.) How therefore could the church come yet into view?

The words of Peter in Acts ii. 16 teach that the miracle of Pentecost was a kingdom (and not a church) miracle, for Joel's predictions were about the kingdom only; the church was altogether outside the scope of his predictions as it was outside the scope of the predictions of every other prophet. In like manner, the summary judgment inflicted upon Ananias and Sapphira is a kingdom judgment, administered by Peter in anticipation of the time when the twelve apostles "shall sit upon twelve thrones judging the twelve tribes of Israel." (Matt. xix. 28.) The ministry, and all the occurrences in Jerusalem between the day of Pentecost and the stoning of Stephen, faintly foreshadowed what shall take place after the ascension of the church, in the presence, and by the agency, of the godly remnant. Now, whilst it is probable that all the true children of God at the time of Stephen's death were transferred by the Lord from the remnant position to that of membership with Christ, so that Paul could justly say that before his conversion he had "persecuted the church of God" (Gal. i. 13), because he had persecuted the remnant who afterwards constituted the church, and consequently that in a very true sense the church does date from Pentecost, yet until the death of Stephen they were unquestionably still the remnant.

It was, therefore, as one of the godly remnant that Peter, on the day of Pentecost and on subsequent occasions, cast, as a fisher of men, his net and drew to the Lord multitudes of souls. In Acts ii. 41 we see the first verification of the prediction of Matt. iv. 19. If, therefore, the casting of the net of the parable refers, in the full sense, to a time still future, by a people who possibly do not yet exist, we are permitted to see, in the early chapters of the Acts,

## A PRELIMINARY CASTING OF THE VERY SAME NET

by the very same class of persons. We may conclude, then, that the net which shall hereafter be cast (not to be drawn to shore until full) will be the gospel of the then impending kingdom, and that they who shall cast it will be those children of God who shall be upon earth after the ascension of the church. These godly Jews shall cast this net wherever they may dwell, in every land indicated by the dimensions of the net



of the parable. They will dwell in the Roman earth where they have been wont to dwell ever since their dispersion. If Peter by one testimony cast a net which enclosed 3000 good fish, the future remnant may be relatively very few in number, and may be widely separated from one another, but their testimony, united and widely spread, is prefigured by the *one* net, whilst the persistency of their testimony in the deepest darkness of the history of the world is prefigured by the fact that the net will be stationary until it shall be perfectly full.

The actions of the angels in this parable are so momentous that they must be the subject of another paper.

## JONAH: A TYPE OF THE JEWISH NATION.

BY THE LATE F. C. BLAND.

THE Jew was intended to be God's messenger and witness to a perishing world.

The Jew refuses to take the message, and flees from the presence of the Lord Himself.

The Jew is next seen amongst the unbelieving idolaters, and, although tossed in the midst of God's judgments, he is found to be spiritually fast asleep—as now.

First he refuses the message; secondly, he turns his back on God; thirdly, he is found asleep in the midst of judgments; fourthly, he is rebuked by the unbelievers, who are under judgment on his account; fifthly, he has to confess before them his unfaithfulness (verse 10), as Paul did (Acts xxvi. 9-11), and he preaches to them the everlasting Gospel as Paul did in Athens to the Athenians (Acts xvii. 22), and they feared God with great fear. But they can only get deliverance from the impending judgment through his *symbolic* death and substitution for them, and as they cast him overboard they pray (verse 14): "Lay not upon us innocent blood." Then the men offered a sacrifice unto the Lord, and we see an election out of the Gentiles saved—as now.

Ch. ii.—Jonah here becomes a type of the Lord Himself in death and resurrection—three days and three nights in the heart of the earth (Matt. xii. 40); but he is also a type of the Jews, who, having gone through their great tribulation, and having learned the power of the death and resurrection of Christ, once more become God's messengers, and a second time (ch. iii.) they are sent forth with God's message to the perishing heathen. The latter believe and receive the warning, and repent and turn to God, and He pardons them (see Matt. xxv.); but that will be by-and-bye. This stirs up the enmity of the unconverted Jews, who resent the grace shown to the Gentiles, as they always did, and as in 1 Thess. ii., and hence in chap. iv. God has to enter into personal dealings with themselves, as in Rom. xi., and shows them that grace is the only principle by which they can now enter into their promised blessing. Paul says (Acts xv. 11): "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (also Rom. xi. 30, 31), and he proves that when "the fulness of the Gentiles be come in," then shall all Israel be saved, "for the gifts and calling of God are without repentance."

## "THE REVELATION OF JESUS CHRIST."

By J. J. SIMS.

THE Book of Revelation is the distinctively prophetic book of the New Testament. It is morally the true "finis" of the volume of inspiration, as we have here the final issues connected with the full development of all the principles, whether good or evil, that have been working through all the ages of the world's history.

The introduction of the book is given in the first three verses of the first chapter, and we shall find it helpful to look at them under seven heads:

I. *The Title of the Book.* "The Revelation of Jesus Christ." "Revelation" is literally "unveiling," so here we have not merely an unveiling of events, but the unveiling of a person; Jesus Christ.

In the four Gospels we have the Lord's life taken up. Matthew writes of Him as "THE SON OF DAVID, THE SON OF ABRAHAM." So we have "royalty" and "blessing to the nations," for, as "Son of David," He is the King of Israel, and, as "Son of Abraham," He is the promised seed in whom all the nations are to be blessed. In Mark, the Lord is looked at as the SERVANT OF JEHOVAH. Luke writes of Him in the wider circle of blessing as "SON OF MAN," to whom the whole creation is to be subject. (Psa. viii.)

John gives the infinite depths of His person as the SON OF GOD.

The Book of Revelation is the true Deuteronomy of the Gospels, and the title gives us the true character of the Book. In the Gospels we have the Saviour, and in Revelation, Jesus (the once humbled and suffering Saviour), Christ (the exalted One of Heaven) "unveiled" as the Judge. And as the four Gospels are pen and ink pictures, indited by the Holy Spirit, of the Saviour of mankind, in the different characters of Son of David, Son of Abraham, Son of Man, Son of God, and Servant of Jehovah, the Book of Revelation is His presentation of Himself as Judge in all these characters, and connected with the same earth in which He died. The atmosphere of the Book is judgment, for as in His death all were accounted dead, so in His unveiling the whole universe will be unveiled!

II. *The Source of the Book.*—"Which God gave unto Him." It is God's gift to Him, as the glory which was to follow the suffering.

III. *The Purpose of the Book.*—"To show unto His servants things which must shortly come to pass." Its purpose is plain, "to show," not to mystify. "Unto His servants" shows the character. "Servants," those who have yielded themselves to Him as His bondslaves. All Christians are such; alas! how few have taken their place as such. It is only those who have taken this place can really understand the vision.

IV. *The Manner of Communication.*—"He sent and signified it by His angel unto His servant John." "Signify" is literally as if it were pronounced sign-i-fy, that is, made known by means of symbols. This shows that the prophecy is intended for anointed ears. The world cannot understand it, and Christians with world dust in their eyes cannot perceive. John, the chosen instru-

ment, was the one who leaned on His bosom. To him was made known the secrets of His coming glory and power. And only as we live in fellowship with our Lord will the message be known by us and become fruitful in our lives.

V. *The Stamp on the Book.*—"Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw." In order to meet all future objection the seal is put on the Book. On one side we read "the Word of God," on the other "the testimony of Jesus Christ." The special attack Satan would make on this Book is here foreseen and fully met. To the child of God the prophecy is true broad, not a theological stone.

VI. *The Blessing.*—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." No words need be added to this. Upon the expositor and the hearer alike is the blessing, if there is obedience. Plain proof this that the Book can be understood, for would God give a blessing on the reading, hearing, and keeping of a prophecy which could not be understood? His children know Him better than that. May this blessing come on all the readers of THE MORNING STAR.

VII. *The Time.*—"The time is at hand." This proves that the book covers the present or church age as well as the future dispensation of the Tribulation and the Millennium.

As we glance further into this first chapter we will find it convenient to look at it by the divisions into which the chapter most easily falls.

I. The Introduction, v. 1-3.	IV. The Theme and Person, v. 7, 8.
II. The Salutation, v. 4, 5.	V. The Writer and his fitness, v. 9-11.
III. The Song, v. 5, 6.	VI. The Vision and result, v. 12-17.
VII. The Message, v. 17 (last clause) 20, chapters ii. and iii.	

We have only time to notice the distinct divisions of the Book as given in the message, v. 19. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Here we have the Lord giving us a threefold division of the Book.

I. "The things which thou hast seen," which was the vision of the first chapter.

II. "The things which are," as given in the message to the Seven Churches. (Rev. ii. and iii.) Therefore, these addresses are not only moral warnings to the seven churches, but also a sevenfold picture of the history of the church of God on earth, as follows:—

EPHESUS, the Apostolic period, FIRST CENTURY.

SMYRNA, the persecution period, SECOND AND THIRD CENTURIES.

PERGAMOS, the Constantine period, FOURTH AND FIFTH CENTURIES.

THYATIRA, the Roman Catholic period, SIXTH TO FIFTEENTH CENTURIES.

SARDIS, the early Protestant period, SIXTEENTH TO EIGHTEENTH CENTURIES.

PHILADELPHIA, the Revival period, NINETEENTH CENTURY.

LAODICEA, the Closing period, AS THE PROFESSING CHURCH IS SEEN TO-DAY.

III. "The things which shall be hereafter." Rev. iv. to end of book. In the fourth chapter we read of John going through the open door

into heaven to see "things which must be hereafter," and sees the church in the glory in the form of twenty-four elders. And the prophecy from the fourth chapter gives the events to transpire after the church is gone. There will be the opening of the seven-sealed book with its judgments. There will be the culmination of evil in the beast, and the false prophet, and Babylon the great, and the judgments upon them. From the sixth chapter to the nineteenth we have the Tribulation, the rule of "the Morning Star," between the taking away of the church and the coming of Christ as the rider on the white horse. Then in Rev. xix. to end, we have Christ appearing as the Sun of Righteousness, the millennial reign, and the final issues, closing with the warning cry, "Behold I come quickly."

So in chapter i. we have the Judge.

In chapters ii. and iii. His Message to the Churches.

In chapters iv. and v. the Seven-sealed Scroll: the title deeds of the earth are given into His hands, and in the opening out of this scroll we have all the events that follow—being the subjugation of all His enemies, and the establishment of His kingdom on earth in righteousness and peace, passing on to the eternal subjugation of the unsaved in the lake of fire, and the eternal bliss of the righteous in the new heaven and new earth.

From this interpretation it will be seen that we put the opening of the seven sealed book as in the future "Great Tribulation," after the church has gone. Doubtless as the principles of iniquity are working all through this age there has been a partial historical fulfilment. But to make the historic shadow the real fulfilment of the prophecy, is to make the prophecy greater than its fulfilment! This threefold division of the Book is given by the Divine commentator, the Lord Himself, and is the only division that will keep the student of prophecy from confusion. We who believe the Lord's promise, "I will come again," are not waiting for judgments on the earth. We are not looking for "the Tribulation." We were converted "to serve the living and true God, and to wait (or look, same word in original) for His Son from heaven." We are looking for Him. And He will come. Clouds of coming judgment are gathering over this guilty world. The hurricane of wrath is already in the cradle, but ere it sweeps the world, we shall be in the Father's house, shut in with Him Who hath delivered us from this present evil world.

"Bright shines the promise said not in vain,  
Jesus is coming, coming again:  
The hour I know not, His time is best;  
So I am waiting, calmly at rest."

#### A GLORIOUS DELIVERANCE.

WHAT a difference then for the earth. It is blighted to-day by the prince of the power of the air; how different shall it be when, in his place, shall reign the Son of Man; when the Bride, the church, tells of his power and grace, when death and the curse shall be swept away. This glorious deliverance comes from the Deliverer's hand. What is it? There was a place in Noah's Ark for all orders of creation; and in Ezekiel's vision of the future temple we see the cherubim with the face of a lion, the face of an ox, and the face of an eagle, as well as the human face. What a type of the blessed deliverance for the whole earth and all that it contains, when creation shall be delivered at the manifestation of the sons of God at the coming of the King. Rev. J. Riddell.

## SHORT EASY PAPERS ON PROPHECY.

BY THE EDITOR.

### NO. VII.—THE JUDGMENT SEAT OF CHRIST.

(Continued from page 115, June number.)

"We are His workmanship, created in Christ Jesus unto good works, which He hath before prepared [margin] that we should walk in them." (Ephes. ii. 10.)

HAVE you noticed this, that not only is every true Christian a work of God, but that for such the special path has been ordained of God, and the good works designed and prepared? From the moment you were led as a sinner to trust the Lord Jesus as your Saviour, your path to the glory was mapped out for you in the purpose of God. You have to discover it by faith, and you have to walk in it step by step from faith to faith. The "good works" are all of God's arranging. We are not to devise and choose and do in our own wisdom. We are

#### TO BELIEVE IN GOD FOR THEM,

just as we do for the salvation of our souls. We are to trust Him to guide us in every step of the way, and to order in our path every work committed to us. If this were sufficiently understood by young believers, fewer mistakes would be made as to the individual line of life in God's service. There would be less of copying other servants of the Lord; the eye would rest less upon fellow servants and more upon the "hand of the Master," and we should be able to say with Him, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." (John v. 19.) We should also see fewer servants of men. At the very beginning of the way we would do well to get alone with God, and reminding Him of this statement in Eph. ii. 10, plead with Him to be our only Guide into the good works designed for us, and trust Him implicitly to show us "the path of life." Read carefully Hebrews xi.; see how in the lives of these blessed witnesses

#### ALL THAT GOD COUNTS WORTHY OF COMMENDATION

is the outcome of faith. Whether it were presenting the right offering or receiving the true meaning of God's Word; whether it were leaving kindred and country, or yielding up to God a darling child; whether it were subduing a whole realm for God, or accepting a simple promise; bearing cruel mockery, or suffering the martyr's death; all had to be the result of faith in God. Each witness believed that the path of separation or warfare or suffering was God's path marked out specially for His child, had to accept it as such, and had to believe in God for the step by step progress, and for the final result. Where faith failed, the race for the time being was interrupted, the wrestling ceased, and the works God meant for them were not performed. In God's testimony borne to them, that which is of faith and that alone, is spoken of. As we read in the Old Testament record, much in the lives of these witnesses was not of God, but here everyone has some praise; for in each case there was something of God's doing in them and by them.

But who shall say how much more there might have been, had every step been one of faith and faith only. So shall it be with us. Hence, with the Bema before us, the great need of

#### ABIDING IN CHRIST,

by Whom, and through faith in Whom alone, it is possible for us to do the works of God.

The Apostle Paul speaks by the Spirit, of the line of things thus prepared for him, in Philipp. iii. 12, and of its final goal in the words "THAT FOR WHICH ALSO I AM [have been] APPREHENDED of Christ Jesus." He believed in it, he lived for it, he believed in God for it, and so he followed after *this one thing*, that when at last he reached the end of the path here, he could say with confidence, "Henceforth there is laid up for me a crown of righteousness." (2 Tim. iv. 8.)

This brings us to say that the prizes to be awarded at the judgment seat of Christ for all God-begotten work and testimony and suffering are

#### VICTORS' CROWNS.

These are different from the kingly diadems. All in Christ are kings and shall wear regal crowns in the coming kingdom, but the victors' laurels are badges of distinction among the servants of the Lord and may be won or lost.

The Apostle Paul did not live as some have supposed in the terror of the possibility of final perdition. He knew too well that deliverance from wrath and freedom from all condemnation were made sure to him, as to us all, by the PRECIOUS BLOOD alone. What he did fear was the non-approval of his Lord, and the loss of his distinctive badge and the distinctive place among his fellow-servants which the victor's crown indicated. This is the meaning of the passage, 1 Cor. ix. 24-27, where the word, unfortunately translated "castaway," is misleading. The word simply means not approved, and the context decides its import.

There is an interesting chapter in king David's history which throws a good deal of light on this subject. In 2 Samuel xxxiii., and 1 Chron. xi. and xii., an account is given of a number of David's servants who attained to special places of distinction on account of special deeds of faithfulness and valour. With larger multitudes of others not specially and honourably mentioned, they had been with David when as yet in the Cave of Adullam he was unceremonious and unacknowledged in Israel. All who were then with him in his days of affliction entered the kingdom with him and shared in his glory and joy on that day when all the men of war assembled at Hebron to declare him king over all Israel. (1 Chron. xii. 38.) Verse 22 of the same chapter tells us that those who were with him while he was yet in Ziklag, and unacknowledged, made up a great host like the host of God; but among them, as we have said, there were "mighty men," specially distinguished and raised to special places of honour and power. And even among these there were distinctions. Let the young student read carefully the whole of the two chapters (1 Chron. xi. and xii.), and he will understand somewhat more clearly the place and nature of the Bema in the near future.

The approval or non-approval of His

own servants by the Lord Jesus, with its consequent bestowal of reward or its loss, does not touch the question of salvation or that of the glory which is the goal of all the saved ones in Christ of this dispensation, but it does touch the question of special distinction for which I may have been "laid hold [apprehended] of Christ Jesus." (Philipp. iii. 12.) This I may

ATTAIN TO OR COME SHORT OF,

win or lose. When the question of our eternal salvation is settled we ought to enter the lists as servants of Christ with a holy ambition to please Him (*see* 2 Cor. v. 9, where the word translated "labour" may well be rendered "are ambitious"), and to reach that position which He has planned in His loving purpose for us.

In His service during the present probation there is no sphere, however limited, and no kind of work, however apparently humble and even menial, in which, if we truly serve the Lord Christ, we may not find at the end of our course that we have attained to the highest eminence among His servants.

There is a grand mistake often made by young Christians in leaving spheres and work where they happen to be at the time of their conversion. They fancy that they are more likely to serve their Lord better in what they ignorantly regard as more spiritual work than in the ordinary avocations of daily life. Grace to do the little daily duties of ordinary labour of all kinds in a way to please the Lord is great grace, and among the myriad stars of

HEAVEN'S GALAXY OF GLORY,

the brightest distinctions may be found among those who have come from the ranks of those who on earth had striven well to fill the lowly places. Let your ambition be not so much to rise to great things here, as to fill well the place where God's providence has placed you, and in which Christ first laid hold of you for His service.

"WE SHALL SEE HIM AS HE IS."

LORD JESUS Thou'rt coming in glory so soon,  
It may be at midnight, it may be at noon;  
Give each of us grace to be looking for Thee,  
With hearts full of longing Thy glory to see.

Lord Jesus Thou'rt coming in glory so soon,  
Thou'rt coming in glory Thy people to own!  
Nought, nought can impede Thee or dim the glad  
hour

When Thy saints shall be raised by Omnipotent  
power.

Lord Jesus Thou'rt coming in glory so soon,  
Not to sow but to reap what in weakness was  
sown;

Thou'rt coming in glory outshining the sun,  
To gather the spoil that in battle was won.

Lord Jesus Thou'rt coming in glory so soon,  
Not with countenance marred, not with thorns  
for a crown,

Not to stoop to the cross but to sit on the throne,  
The fruit of Thy travail Thou glorious One.

Lord Jesus Thou'rt coming in glory so soon,  
To show how with Thee all Thy members are one;  
And circling from Thee as the centre of bliss,  
All creation shall own Thee, Thy glory confess.

J. J. S. (Ealing).

OUR INQUIRY COLUMN.

QUESTION I.—By "H. M. B." and "C. M. S.": What is the meaning of "sin," "meat," "burit" and "peace" offerings mentioned in Ezekiel xlv. 15-25? And who is the prince? If our Lord Jesus was "once offered for sins," and by the offering, perfected for ever them that are sanctified (Heb. ix. 28 and x. 12-14), how can there be any more sin offering?

Answer.—These offerings would appear to be memorials of the great atoning sacrifice of Christ, not having any virtue in themselves, but simply pointing back to and keeping up the memory of, and proclaiming the efficacy of that great work. Of course this will be associated with confession of sins and presentations of various oblations of thanksgiving, &c., by earthly saints. The "prince" is most likely someone acting under the authority of the Lord Jesus, and living in the earthly Jerusalem. He cannot possibly be our Lord Himself (chap. xlv. 18), but a vicegerent. Our Lord, with His heavenly saints, shall dwell in the Heavenly City, seen as a glory cloud over the land of Israel, between which and the earth there shall be constant communication.

QUESTION II.—"J. A. S.": I have a difficulty about unconfessed sin. Are those sins of the believer forgiven only conditionally, viz., by confessing them? (1 John i. 9). If so, how are unconfessed sins dealt with? Will they be made manifest before the judgment-seat of Christ?

Answer.—Confession of sin is not the reason why God forgives His people. The blood of Christ is ever the procuring cause of forgiveness. Our union with Christ necessitates forgiveness. (Ephes. i. 7.) Confession to God, not to man, is one of the family privileges. As long as we are here, if there is unconfessed sin, it interferes with our fellowship with God and our service to Him. In this sense forgiveness cannot be accorded to us until we have truly confessed, which, of course, implies the departure from the sin. It has nothing whatever to do with eternal reprobation from God. At the Bema, as truly and eternally saved ones, we must nevertheless be manifested, just as we are in the sight of God at the moment of our rapture.

QUESTION III.—"G. K." asks which is the correct rendering of Rev. i. 5, "washed" as in the ordinary, or "loosed" as in the Revised Version?

Answer.—In the Greek the words translated to wash, and to loose, or set free, are very similar, the one being *louō* and the other *laō*. Authorities differ, but the larger number of commentators prefer the reading of the Revised Version,

QUESTION IV.—"Z." asks: Could the "rapture" be secret? (a) For the Word says: the Lord will descend with a shout, and the voice of the archangel, &c. (b) Again, if the righteous were secretly taken away, still the world would know that many had disappeared, and would not this dispose men's minds towards the truth of the Gospel?

Answer.—There is a passage in our Lord's life which may help here—John xii. 28-30. Here we find God speaking to His beloved Son. Some standing beside supposed they heard thunder, others distinguished a voice but evidently did not catch the words and supposed an angel spoke to Jesus; while others still heard not only the voice but understood the message. It does not follow, therefore, that ALL are sure to hear the shout, the trumpet, the voice. Alas! in our days specially, the babble of earth sounds have dulled the ears of most to heavenly voices. We do not believe, however, that the rapture will be secret in the sense of the world being ignorant that it has taken place, though we do believe that the "Captain's shout" will be heard only by those for whom it is intended. Therefore (b) Many in Christendom may be arrested when they have become aware that this stupendous miracle has taken place—the resurrection of sleeping saints, the change of the living saints, and the rapture of all; and thus many may be led to repentance. Scripture, however, warns us that even such miracles do not often so affect the impenitent.

QUESTION V.—"Ibid." If the "rapture" were openly displayed, would not this prove to the Jews that Christ was the Messiah, and thus establish at once the Millennium?

Answer.—Our Lord's words in Luke xvi. 31 show that the Jews are not likely to be so easily converted to God. The day of Jacob's trouble must run its course before his proud heart be humbled. We think, however, that the "rapture of the church" will have something to do with the preparation of the 144,000 Israel witnesses of Rev. vii.

QUESTION VI. and VII.—From Adelaide. Do you think that the cloud in which the Son of Man will appear is none else than the Shekinah glory in which God has from the beginning revealed Himself to men?

Answer.—Yes; the bright cloud was always a symbol of Christ as the Man Who is the Glory of God. When the great company of the resurrected and changed saints have been received into the glory (John xvii), and are with the Lord in His likeness, Jehovah will again "bring His cloud over the earth" for the protection of His Israel people, and the destruction of His and their enemies. Is the Gospel of the Kingdom of God

a connection with "the name of Jesus preached now?"

*Answer.*—It is not at present preached. The Gospel of the Grace of God to sinners of all nations and kinds is now proclaimed, and by it a people are separated to the name of God. (Acts xv. 14.)

QUESTION VIII.—A "Constant Reader," from Cassel, asks: Is there any Scriptural ground for the words in the Apostle's Creed, "He descended into Hell?" On the Cross our Saviour said to the penitent thief, "To-day shalt thou be with me in Paradise." By Paradise, it seems to me, our Lord could not mean Hell. 1 Peter iii. 19 seems to bear on this point, but may not the expression, "Spirits in prison," refer to spirits detained in Paradise?

*Answer.*—The word oftenest translated "hell" in the New Testament Scripture is "Hades," which is generally held by most commentators to refer to the sphere where *all* the dead went; Paradise, where the blessed dead were received, being one division of it. Those who think so, believe that Christ in the Spirit went and opened the prison gates of Hades so far as Paradise is concerned, and led the captives to the highest Heavens. Others, however, believe that Hades, the equivalent of the Old Testament Sheol, simply means "Gravedom," the vast grave of the human family, and think that Paradise is the place of the *risen* saints. There is still much mystery hanging over the passages referred to.

QUESTION IX.—"A Wayfarer" asks, Whether there is any satisfactory proof in Holy Writ that the English are the descendants of the lost ten tribes?

*Answer.*—We do not at all think so. The ten tribes are not *lost*, only scattered.

QUESTION X.—"T. W." says: "I am a firm believer in the promise of our Lord's coming again, but am at a loss to reconcile the 'blessed hope' with 2 Peter iii. 7-13."

*Answer.*—The Apostle Peter is taking a larger view of the future than the Apostle Paul. By the expression, "Day of the Lord," the former refers to the whole millennial dispensation, and by the "Day of God," the close of all things, so far as the *present* earth subject to Christ as man is concerned. It is the hope of the church to be for ever with the Lord, whether in the millennial reign or in the new heavens and new earth. Peter looks on to the latter.

QUESTION XI.—"A Waiting One" asks: "Can you tell me if Hosea vi. 2 refers only to the Resurrection of Christ, or has it yet an unfulfilled prophetic signification?"

*Answer.*—We do not think a *literal bodily* resurrection of any kind is referred to.

QUESTION XII.—"J. S." says: I should be glad if you can throw any light upon the future Temple as described in Ezekiel, as to where it is to be erected, as in looking at the division of the land I cannot make it come at Jerusalem where I believe most have expected to find it.

*Answer.*—From Ezek. xlvi. 10 we find that the Sanctuary is to stand in the midst of the holy oblation. In verse 8 this holy oblation is the first thing described in connection with the portion of the land allotted to JUDAH. In verse 15 we find that the city is connected with the Sanctuary, that it is in fact, with its suburbs, the home and possession of the priests and Levites, and for their servants (verse 19), chosen out of all the tribes of Israel. We find, also, that the whole of this oblation to Jehovah lies in Judah's portion going to the border of Benjamin's portion. These particulars seem to us to leave no doubt that the Temple described by Ezekiel will be in Jerusalem. Other portions of God's Word seem to teach that Jerusalem is to be rebuilt under the superintendence of Our Lord Himself, upon Mount Zion, greatly elevated at the time of the last great earthquake, which immediately precedes His coming with His saints.

We much regret that, through pressure on our space, we are obliged to hold over until our next issue several other answers to questions.

### PASTOR GURLAND (OF COURLAND).

BY THE REV. ISAAC LEVINSOHN.

In the great metropolis of the world we are accustomed to receive visitors from all parts of the globe, who come to London to see the capital of the greatest empire of the world. Society is attracted by such visitors who are well known as military heroes, ambassadors, princes, and journalists.

Recently we have been honoured in welcoming a "distinguished" visitor, who, although unknown in the circles of the fashionable, yet verily is one of heaven's noblest sons. This was no less a person than Pastor Gurland, formerly a Rabbi in Russia, now Primarius of the Lutheran church in Courland, Russia. This brother's career has been one of great spiritual influence over Jews and Gentiles, and only eternity will reveal the extent of his power.

For some years this good man has been distinguished for his learning and piety as Rabbi of an important Jewish congregation. He delighted himself in works of self-sacrifice, and spent nine years as a busy and popular minister of the synagogue in works of charity, and ever stimulated his orthodox flock in following the precepts of rabbinical Judaism.

In the same town there lived a witness for Christ, the well-known Pastor Faltin, who embraced every opportunity Providence gave him to preach to Jews.

Pastor Faltin with sanctified tact ap-

proached the Rabbi, and requested him to give him instruction in the Hebrew tongue, so that he might more perfectly understand the old sacred books of the Holy Scripture.

The Rabbi was glad to avail himself of the opportunity of tendering a kindly service to a Christian, and the Christian was thankful to the Lord that the Rabbi was willing to have intercourse with him. The two became more and more friendly, and a spirit of love began to possess their hearts towards one another. The Rabbi looked upon his Christian pupil as a friend.

This friendship attracted the attention of the Jews, who at first could not understand how a Rabbi and a Christian minister could be so intimate. They thought, however, that the problem could only be solved in the suggestion that Pastor Faltin, in taking Hebrew lessons, doubtless contemplated becoming a Jew. Christians, however, when they heard this suggestion replied, "It may be the Rabbi will become a Christian." Both sides predicted, and doubtless hoped, that their ranks would soon be enriched by the conversion of an important personage. At last it came to pass that Rabbi Gurland made known to his flock his faith in the Lord Jesus, Israel's Messiah, and the world's Saviour.

This produced a tremendous sensation among the Jews. Some thought the Rabbi had become mad, others, however, when they saw and heard him, were convinced that he was perfectly sane. The Rabbi was now to give up his ministry in the synagogue; the Lord had a greater ministry for him. He who had been to the fountain of Talmudical knowledge had at last been led to drink of the Fountain of Life, and from him was now to flow fountains of living water.

The Rabbi entered the Christian ministry. He soon attracted crowds, who listened to the Word of Life. Pastor Gurland, the "Spurgeon" of Russia—his congregation would number 4000 souls.

Pastor Gurland is a Jew of the finest type. To come in contact with him is like meeting with an Apostle Paul, full of zeal and love for man, and, most of all, intense love for the Lord Jesus.

Sweet was the hour we spent with him at the house of our beloved friend the Rev. M. Nachim, the honoured president of the Hebrew-Christian Social Union. Here a few Hebrew-Christians met Pastor Gurland. His words of counsel to his brethren and his prayer will not be forgotten by those who were present.

With peculiar pleasure we availed ourselves of the opportunity of accepting the invitation of the Rev. John Wilkinson to attend a meeting at the Central Hall to hear an address from this blessed man of God. None who listened will ever forget the unction with which he uttered words of wisdom. His references to the Lord Jesus Christ as the benefactor of all sorrowing and suffering children of men made us feel the love of Jesus for sinners as a lovely theme for needy and sorrowing hearts.

His references to the church, Christ's bride, beautiful and chaste, and Israel, wretched, captive, unloved and hated, moved our hearts and caused us to cry, Come, Lord Jesus, come quickly, and show Thy mercy to Thy brethren, bone of Thy bone, and flesh of Thy flesh!

# The Jew ;

OR,

## All About Israel.

### LIFE SKETCHES OF JEWISH CONVERTS.

#### II.—FRÄULEIN HANNCHEN.

By the Rev. SAMUEL SCHOR.

LAST month we gave a sketch of the life of the greatest of church historians, the converted Jew, Dr. Neander. We referred then to the devotion with which his sister attended to his every want. A brief sketch of this daughter of Israel may not be out of place here.

She was born three years before her brother in Gottingen, in the year 1786, and was brought up with the rest of her brothers and sisters in the Jewish faith. Poor women, the outlook of a Jewess is sad in the extreme. They need not keep any of the commandments of the law, except one, which, strange to say, is not in the Bible at all. Every Friday evening,

A JEWESS HAS TO LIGHT THE SABBATH LAMP,

during which she repeats the blessing, "Blessed art Thou, O Lord God, King of the universe, who hast blest us with Thy precepts, and commanded us to light the Sabbath lamp."

When the family removed to Hamburg she attended a German school. However, very little notice was taken of her, and, being only a girl (!), her marvellous capabilities were allowed to remain dormant until she had grown up to be a young woman.

Her brother, in the meanwhile, had removed to Berlin, and one of his first acts was to invite his mother and sister Hannchen to come and reside with him.

Her mother, who was not very strong, was her first care, and she continued to watch over her with touching devotion until her death. It need hardly be said that her brother never rested till she had given her heart to Jesus. Hannchen now devoted her time and attention entirely to her brother. As a great public man, he was bound to welcome into his home great men from nearly all civilised countries; and it was her duty to entertain and welcome all her brother's guests. It was during these years, and in order to fit her for what she considered her life's work, that she began to devote all her leisure to study, and her gifts were so brilliant that she was quite able to take her share in any conversation, however learned. But learning was not everything to her. She combined with all those high intellectual gifts, a

CHILD-LIKE REVERENCE FOR GOD'S HOLY WORD,

and a deep love for her Saviour. It meant a great deal for them in those days to be educated and devout. Germany, like the rest of Europe, was steeped in infidelity. Indeed, it was considered well-nigh impossible to be educated and yet have any faith in God. And yet there must have been deep below the surface a great hankering after God, for their home seemed to attract young and old, professors and students alike; the learned and yet devout conversa-

tion had a strange fascination, and the last day only will tell of the great blessing of that home to many a soul.

It was at home that she shone, for nobody entered that house without learning something of the love of Christ. May I venture to throw out one thought to our lady readers? Although, of course, much good can be done in out-door work, such as district visiting, or Sunday-school teaching,

GOD HAS GIVEN TO WOMAN A WONDROUS POWER

of influence in the home which she graces with her presence, and where she presides. In social intercourse, in the drawing-room or dining-room, how brightly cannot every Christian lady shine for Christ!

And yet she found time to do other work as well. She naturally devoted herself almost exclusively to students. The temptations to these young men were very great, and many were far from home, without a single friend to whom they could go. Many, too, were very poor, but they all found a very true friend in Fräulein Hannchen. Her house was always open to them, and many were thus shielded from temptation. But she was a very special friend to the poor students. There were many who were invited "to meet the Professor," although Fräulein knew that these invitations would provide them with a proper meal, and it was mainly through her forethought that the Union was started for poor students, which so greatly helps them not only in seasons of sickness, but also in health. These unions, originated by this Hebrew Christian lady, are now to be found in every University.

In winter she was often engaged in providing warm clothing for the poor students, and when her brother was giving his lectures it was always his duty to keep a sharp look out for any who seemed to need their watchful care. But she would often have to check her brother's excess of kindness, when in the child-like simplicity of his heart he was wont to exceed the bounds of reason.

#### AN AMUSING INCIDENT

occurred one morning in the depths of a most severe winter, when she noticed her brother leaving the house for the University in the very thinnest of summer coats, and upon inquiry was informed that he had given his winter overcoat to a poor student he had seen shivering in the lecture hall the day before. "But your overcoat is here," said the watchful sister. "Yes," replied the professor, "but it has ceased to be mine, for I have given it away." "Did you tell the student it was his?" "No," replied Neander, "I have given it to him *mentally*." "Well, then," replied the ever ready sister, "you can wear it to-day, until I have bought you another."

It is difficult to say how much her brother owed to her ever watchful care. He was enabled to devote himself exclusively to his great work, while she attended to his home, and all business matters. As years passed on, Fräulein Hannchen became

#### ONE OF THE MOST POPULAR LADIES

in the great metropolis of Prussia. She was loved and revered by all. Her deep sympathy for students gave her a great influence over the young men; while her

high intellectual powers, sanctified by true devotion to God, did much to influence the professors for good.

What they all thought of her is best put in the words of a professor, on the occasion of one of Dr. Neander's birthday celebrations. The last volume of his famous "Church History" had just been published, and one of the professors rose to propose Neander's health. In his speech he dwelt upon the important work Neander had done for the church of God; but, continued he, "the famous professor must not claim all the credit, he has had a most able assistant, whose name does not appear as a collaborator on the title-page." Professor Neander moved restlessly in his chair, and Fräulein Hannchen became anxious too. What was the speaker thinking of? She knew that her brother had some enemies (all great men have) who, jealous of his distinction and power, would gladly have used any opportunity of overthrowing him.

THE SPEAKER NOTICED THE AGITATION, but continued his address in the most provoking coolness, and at last ended by saying, "I think you all will agree with me, that the learned professor has enjoyed the advantage of a most able and devoted fellow-worker in the person of his sister, Fräulein Hannchen."

As they became older in years her brother seemed to grow more helpless, and needed more of her care and attention. Her one desire and prayer was that God would not call her home first, but give that honour to her brother. Her prayer was granted. God allowed her to minister to her brother in his last illness, and she saw him fall asleep peacefully in Jesus. Nor did she long survive him. She had done her work for God faithfully and devotedly, and only a few months later the call came to her to go and join her beloved Lord and Saviour. They laid her remains by those of her brother, where they await that first resurrection.

The great *morale* for our readers must be this: Do your very utmost to win the Jewish people, for God has decreed that they shall be powerful instruments in His hand. It should be remembered that these are the days of "the remnant." But if the remnant, the first fruits, are already such a power, how much greater will not the full ingathering of the harvest of Jewish souls be? "Beginning at Jerusalem," must be every Christian's motto.

DAVID BRAINERD said with reference to his labours for salvation of the American Indians: "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ. While I was asleep I dreamed of these things, and when I awoke the first thing I thought of was this great work. All my desire was for their conversion, and all my hope was in God." This is the true missionary spirit, and no one can make a successful missionary or gospel minister or worker anywhere who is not imbued with the same spirit of abandonment to his work for souls. Oh, if we believers were but filled with such a blessed spirit on behalf of God's ancient people what wonderful results should we not see.

## GENERAL JEWISH NEWS.

ALL EUROPE AGAINST THE JEW.—The present condition of Jews in the whole of Europe is a very serious one. It seems as though there was a general conspiracy of Jew-hatred. The following notes from various countries are alarming enough, and should send all God's people on their knees on behalf of the poor oppressed sons of Zion. We cannot but think that God is thereby teaching the Jews that even in this enlightened age of "liberty and brotherhood and equality" they are to form a notable exception.

IN RUSSIA.—The following letter from Prince Kropotkin was published in the *Times* recently: "SIR,—When I was reading, a few months ago, in M. A. Errera's book, 'The Jews in Russia,' that an old Jew, bitten by a rabid dog, had been refused admission to the Pasteur Institute at St. Petersburg, because it had been prohibited to admit Jews to the hospitals of the Russian capital, I confess that I was somewhat sceptical to the fact. It had been mentioned in the Russian papers at the time it had happened; the refusal had been testified, it was said, in writing, by the doctors of the hospital; one had thus to believe it. Still, I thought, like facts will not be repeated. They are too revolting. But in the *Official Messenger* (*Pravitelstvennyi Vyesnik*) of March 23 (April 4), which reaches me to-day, I find a circular of the Minister of War, General Vannovsky, which shows that the inhuman policy of the Russian Government as regards the Jews is simply growing from worse to worse.

"HERE is a full translation of this circular, which is dated March 18 (March 30) 1895:—'In virtue of Art. 13 of the law on passports, as revised in 1893, Jews are prohibited from staying or permanently residing in the provinces of the Don, Kuban, and Terek. Consequently they may come to these provinces exclusively in the cases specified in Art. 157, 159, and 161 of the said law.' But these articles contain no mention whatever of the Jews being allowed to come from the regions where they are permitted to reside to other parts of the Empire for reasons of health. Under the present laws concerning the Jews (Law on Passports, Art. 158, p. 1. g.), they are allowed the benefit of mineral waters and clinical hospitals at Kieff only.

"NEVERTHELESS, Jews continue to visit the mineral waters of Caucasia, for reasons of health. Accordingly, and considering that besides the Pyatigorsk, Zheleznovodsk, Essentuki, and Kislovodsk springs, there are other mineral waters in other parts of the province of Terek, as well as in the provinces of the Don and Kuban—in order to avoid confusion on this point, I consider it necessary to point out to the Caucasus and Don authorities that, in virtue of the law, Jews must not be allowed to come to the provinces of Don, Kuban, and Terek, neither for using the mineral waters, nor for medical treatment of illness altogether." I think that nothing need be added to this cynical document, which shows that nothing has been altered in Alexander III.'s policy of Jew-baiting, and that it remains in full vigour."

IN FRANCE.—In the Chamber of Deputies recently, two nights were spent in discussing the Jewish question. M. Drumont, the leader of the French Anti-Semites, had made the discovery that some Jews held government appointments. This seemed to him to be a grievous wrong. Although the French are always using the terms of "fraternity, liberty, and equality," the whole discussion that followed, and the comments in many of the French papers, prove the existence of a very strong feeling of antipathy towards the Jewish people.

IN AUSTRIA.—That the Anti-Semitic movement is gaining ground is proved by the fact that at the recent municipal elections in Vienna the Jew-haters were returned by a considerable majority. The question as to whether one of the Anti-Semitic leaders should be chosen mayor, rests, fortunately with the Emperor himself, who does not sympathise with this movement. A curious

phase of the difficulty is the fact that a large proportion of the Roman Catholic clergy are joining the Anti-Semites, and are guilty of many uncharitable excesses, and seem almost to have passed beyond the control of the bishops.

IN ROUMANIA.—The state of Jews in this country is not improving. The outlook seems darker than ever. Jews may not send their children to public hospitals or schools. No Jews, even those who can prove that their ancestors have resided for many generations in the country, are now granted certificates of naturalisation—they are to be always considered "foreigners." No Jew is to receive any government appointment of any kind. Other restrictions, too, perhaps of a more degrading character, are apparently looming in the near distance. There are probably about 300,000 Jews in Roumania.

MODERN SLAVERY.—When the question is sometimes urged, "Why should Jews desire to go to Palestine? are they not very comfortable in England?" the report on the "sweating system" is a pertinent reply. Jews are not persecuted by the laws of this country, and the petty annoyances to which they or their children are exposed by some of our ignorant countrymen are not enough to make life intolerable. But God is determined that the Jews shall not be comfortable anywhere—not even in free and hospitable England, and they are brought under a slavery, if anything more intolerable than that of Egypt. The *Jewish Chronicle* truly remarks, "The condition of these sweated workers is one of slavery of a particularly degrading type, compared with which the most galling servitude of ancient times was almost a beneficent institution. The slave of old had enough to eat, and of good quality, for himself and those who depended on him. But the position of the sweated toiler in modern times is, in many respects, worse than that of the serf used to be in ages gone by."

THE presence of the future king of Afghanistan in our midst must remind us that they claim to be descendants of Israel. It is curious that Hiram should have called a certain district in Northern Palestine after the name of the principal city of the Afghans—Kabul. (See 1 Kings ix. 13.)

POSITION OF WOMEN IN JUDAISM.—Christian friends of Israel are not, perhaps, aware that Jewesses occupy a much lower position than their Christian sisters; their religious responsibilities are supposed to be lower than those of man. There are, therefore, certain religious duties from which women are altogether excluded. They wear no phylacteries during prayers, nor are they permitted to wear the *talith*, or praying-robe. Their presence is not necessary at a synagogue service; but without the presence of ten men, there can be no service. And supposing nine men were present next Saturday and a thousand women, the women would not be taken into consideration at all, they would have to wait until one more man made his appearance!

WOMEN, SLAVES, AND IDIOTS.—Jewish men and boys are taught to pronounce a blessing, in which they use these words, "I thank Thee, O Lord God, King of the Universe, that Thou has not made me a slave, an idiot, or a woman." It is also a fact worth remembering, that our Lord Jesus Christ may be considered the great Emancipator of women. In all Christian countries, woman is treated as man's equal, whereas, by all non-Christians, they are degraded. We are, therefore, not surprised to find that women were among the most devoted and faithful of our Lord's followers. They clung to the Saviour, even when men forsook Him and fled.

THE EMANCIPATION OF JEWISH WOMEN.—A step in the right direction was, therefore, made recently at one of the London synagogues, where, perhaps for the first time in the Christian era, girls shared in the benefit of being "confirmed," as well as boys, to mark that they had come to years of discretion, and desired for their own part to confirm their reception into the Mosaic Covenant.

A SAD OMISSION.—While, therefore, we rejoice that Jews are beginning to realise the fact that women have souls, we are intensely saddened at the thought that the food provided for immortal souls is so poor and worthless. We wish we had space to print the address delivered by the Rabbi to the children. There was a great deal in it of the "sublimity of Judaism," its high moral code, but there was nothing of sin, or how to satisfy a just God, no thought of the great future, of heaven or hell, no hope of the glorious certainty of the people of God. It lacked that "Sweetest Name on mortal tongue." But we cannot forget the sad truth that the preaching from many a "Christian" pulpit is not very much better.

THE JEWISH SABBATH.—Some Jewish papers are engaged in discussing the question as to whether the fourth commandment implied a keeping of the seventh day to the exclusion of any other, or whether the day chosen was of no importance, so long as one in seven was made a day of rest. It is a curious fact that the preponderance of opinion seems to favour the latter view. Who would have believed this of Jews twenty years ago? But while Jews are discussing in theory the validity of some particular day, Jews in London are evidently trying to free themselves from the restraint of keeping any day at all. The report of the factories and workshops recently issued on the subject of the "sweating system," is very sad reading.

DESECRATION OF THE SABBATH.—It appears from the inspector's report that "Jewish sweaters" force their victims to toil and slave from fourteen to eighteen hours a day, curtailing even their hour for meals. Nay, in some cases, they have been known to work quite thirty hours at a stretch! As the work has to be ready on Saturday afternoons, many Jews work all through Friday night, and on till Saturday at noon, and then resume work on Sunday morning. The report says, "The observance of the Sabbath, once so rigidly observed, is now quite neglected by the majority of the Jewish tailors, who say that their living is more to them than their religion." When Jews first reach England they are so anxious to keep the Sabbath that they will generally take less wages and have no work to do from Friday night until Sunday morning. But after a time they are forced by bitter want and destitution to give up their cherished wishes. Nor can they protest. Their employers simply threaten to dismiss them, and they know that once dismissed they may be months before they can find some work to do.

ARE THEY SOME OF THE TEN TRIBES?—The *Fall Mall Gazette* contained an account of Hebrew Mountaineers of Daghestan. They number about 20,000, speaking an Iranian tongue, with some tincture of Hebrew. It is surmised that in the early years of the Christian era they had already settled in the higher Caucasus, but their own tradition is that their ancestors were driven out of Palestine by Assyrian conquerors, and they value this account of their origin as purging them in the eyes of their Russian lords from complicity in the crucifixion. They are tall and handsome people; the men rear fine horses and are fond of arms; the women are industrious tillers of the soil. Polygamy is still practiced among them. In their synagogues no woman is admitted, but on the high festivals women listen to the service from outside. The large sculptured chest for the Scriptures stands against the wall; close by is the altar and the pulpit. Though monotheists, they worship many demi-gods and genii. One is Nim Negir, who leads the traveller to the door of the hospitable Israelites (hospitality is their great virtue). Another is Ileh Novo (the prophet Elijah). He appears on Friday nights, and due preparation is made for his welcoming.

Forty per cent. of the factory hands employed in the Western District of Russia are Jews. In one province alone—that of Bielostok—they average 74 per cent. There are not so many Jewish factory owners. In fact it is their labour far more than their capital which has a share in the industry of the locality.

**PALESTINE AND COLONIZATION NEWS.**

**THE EARLY AND THE LATTER RAIN.**—A very exhaustive and interesting article appeared in *Jews and Christians* on the above subject by Dr. T. Chaplin, for many years medical missionary in Jerusalem. He thinks too much is made of the opinion that there has been any "return of the latter rains." But at the same time he quotes Mr. Glaisher, the Chairman of the Palestine Exploration Fund, who is also a distinguished meteorologist, to the effect that, by dividing the last thirty-two years into equal periods of sixteen years each, the following results are obtained. During the first of these periods, from 1861 to 1876, the average rainfall was 22.26 inches, while during the second of these periods, from 1877 to 1892, the average was 28.20 inches, showing an increase of 26.66 per cent. for the latter period.

**THE LATTER RAINS: ENORMOUS INCREASE!**—Dr. Chaplin mentions another fact of the very highest importance. It should be remembered that we have no reliable information as to the amount of rainfall in Palestine in early days, and the world is indebted to Dr. Chaplin for having originated a careful registration of the rainfall in 1861, which is still kept. Our data, therefore, from the year 1861, are perfectly reliable. A reference to the tabular statement shows this startling fact, mentioned by Dr. Chaplin, that the *Latter Rain*, if taken for the months of April and May, is no less than 56.49 per cent. greater in the latter period of sixteen years than in the former! In other words, the rainfall from 1877 to 1892, for the months of April and May, is half as much again as the rainfall for the same months for 1861 to 1876. Dr. Chaplin evidently does not wish to be sensational. But all the same, these most startling facts are all the more noteworthy.

**HOW THE RAIN FALLS IN PALESTINE.**—Our readers would like to be able to compare a year's rainfall in the Holy Land with that of England. We are indebted for these figures to the Quarterly Statement of the Palestine Exploration Fund.

1892.	PALESTINE.		ENGLAND.	
	Number of Days on which rain fell.	Amount of Rainfall.	Number of Days on which rain fell.	Amount of Rainfall.
January .....	17	7.42	12	0.84
February ...	11	4.09	19	2.20
March .....	2	1.73	14	1.25
April .....	6	1.58	17	1.84
May .....	5	1.04	15	3.23
June .....	0	0.00	6	2.06
July .....	0	0.00	16	2.07
August .....	0	0.00	14	1.81
September ...	0	0.00	7	1.68
October .....	1	0.03	17	3.91
November .....	12	6.64	18	4.00
December ...	9	8.70	10	0.96
Total .....	63	31.23	165	25.11

NOTES.—There was no rain whatever from May 11 to October 30, hence 171 consecutive days without rain.

Although the rainfall in Palestine was 6.12 inches more than in England, the number of days on which rain fell in Palestine was only 63 for the whole year, to 165 in England.

**FAILURE IN THE ARGENTINE COLONIES.**—The crops in the Colony Mauricio, one of the largest of the Baron Hirsch colonies, are a perfect failure this year. Everything went well at first, indeed, so good a harvest had been anticipated, that thirty-six self-reaping machines were purchased. But just as the wheat had begun to fill, it was destroyed by a severe frost. During the whole harvest time heavy rains fell, which finally destroyed all hopes of a profitable harvest.—*Jewish Chronicle*.

**THE "ALLIANCE ISRAELITE."**—This excellent Jewish institution, supported by French Jews, possesses fifty-six schools for Jewish children in various parts of the Turkish Empire, containing 11,555 pupils. They also have a very well managed technical school in Jerusalem, a mechanic's workshop, and an agricultural school

at Jaffa. The latter is in a most flourishing condition, the net receipts from the agricultural department having risen from 350 francs in 1893, to 16,346 francs last year.

**A MONTEFIORE COLONY.**—*The Judische Presse* reminds its readers that ten years have passed since the death of that great Jew philanthropist, and suggests that a colony should be established in Palestine, as a memorial to one of the earliest of Zionists. It is to be taken up by all members of the Chovevei Zion in Germany and elsewhere.

**GOOD NEWS FROM PALESTINE.**—While we hear with regret of the failure of the Argentine colonies, we have none but favourable reports from the Palestine colonies. A Dublin Jew, returned a few weeks ago from the Holy Land, whither he had gone to examine the colonies, and to buy some land for colonization purposes, says: "On my arrival in Palestine, I visited all the colonies established by Baron Edmond de Rothschild of Paris, which are so ably and successfully managed, with the energy and good management of the Baron's administrators, Mr. Scheid and Mr. Shewetzkie and others. With their constant care and energy they have transformed a miserable desert (as the neighbouring uncultivated surroundings testify) into a living Paradise, in which state all the colonies at present are, a rarity even in our well-cultivated Europe. All the plantations, vineyards, and gardens seem to be one flower garden in full bloom. The colonists are enjoying their labour and pleased and satisfied with their lots. Almost in all Judæa and Galilee is the land only suitable for plantations and orchards, but none, or little, for the plough or vegetation. I then visited our own land in Sbachan Djulan over the Jordan, and found, to my joy, the land well-cultivated and fruitful. I strolled through the wheat that grows there in abundance to the height of a man; the ears were large, beautiful, and well-filled. I plucked a few and all who saw them have declared they never saw the like in Europe. And after all searches and inquiries, I found that this land is suitable for plantation as well as vegetation. My object in making this public is to comfort those who bought some plots of the same land (for seven societies besides our own bought of the same land), who may imagine, as we did, that it is uncultivated and bare, and, fearlessly, I say, there is every prospect of its being a success."

**SHACHAN DJULAN** is in the very fertile district of Bashan, about 15 miles east of the Sea of Galilee, and is probably the site of the ancient Golan, one of the cities of refuge. It will be only about five miles south of the Syria Ottoman Railway—when that line is ready, and also only a few miles west of the steam tramway from El Mezerib to Damascus.

**THE CHOVEVEI ZION.**—Meetings on behalf of the Lovers of Zion Society continue to be held all over England. It is interesting to know that many Christians help, by giving lectures on the Holy Land. Recently the Rev. Dr. Cunningham, of Edinburgh, gave a lecture on Jerusalem, to members of the Edinburgh Chovevei Zion, which was greatly appreciated.

**GERMAN ZIONISTS** are evidently determined to make as much progress as possible. They have just started a Zionist monthly periodical, which is published in Berlin, and will be devoted mainly to the furthering of the Palestine movement.

**JEWISH MISSIONARY NEWS.**

**YORKSHIRE EVANGELICAL UNION.**—We are glad to notice that the good example given by the Islington Conference is bearing good fruit, for here is another conference, in the North of England, discussing the all absorbing topic of the Jew. The principal speaker was Rev. Dr. Hughes-Games, whose interesting papers in this and the last two numbers of *THE MORNING STAR* will be fresh in the memory of all our numerous readers. His subject was "The Jew—his present place in God's purposes, and his claims upon the Christian Church." We are particularly glad to see that he laid stress on the fact that when restored and converted

they are to be a blessing to the world. This is a subject hardly realised by numbers of Bible students. Dr. Games was followed by Canon Faussett—well known on the Jewish question—and by Dr. Hewson Wall, Secretary of the Jews Society for the North of England, who made an interesting speech on the spiritual condition of the Jews.

**THE LONDON JEWS SOCIETY.**—We are glad, indeed, to be able to report that the income of this, the oldest of all the Jewish Missions, was greater than in any other year. It amounted to £42,266. They have forty-two stations, with about 150 missionaries.

**BRITISH SOCIETY.**—This kindred society has also had a good year. Their stations, too, are wisely distributed wherever Jews are to be found in large numbers. Their report, concerning work in Russia, will be read with special interest at this juncture, while the Jews are passing through so great a crisis there.

**MILDMAY MISSION.**—The "summary of work" for the past year connected with this mission is also interesting and encouraging reading. One sentence from the interesting report of that devoted servant of God, Rev. James Adler, deserves to be noted with very special praise. "Except on the great Day of Atonement, when all Jews go to the synagogue, our Gospel meetings are better attended than the synagogue services! Twenty-one thousand four hundred and nine Hebrew New Testaments were distributed during the year."

**REV. DAVID BARON** has just returned from a lengthened missionary tour on the Continent of Europe. He very wisely visited those places where Jews have least opportunities—if any at all—of hearing the Gospel. He visited Germany, Austria, Hungary, and other parts of Eastern Europe. There was some opposition, but a great deal of encouragement. Sad, in the extreme, is the fact mentioned by him, that there are 125,000 Jews in Vienna, and one isolated labourer only, Mr. Thomas, of the British Society!

**PALESTINE EXHIBITION.**—"Mrs. Mollis and myself," writes the Rev. J. Mollis, of Liverpool, "assisted at the Palestine Exhibition for a few days, which was held here in aid of the Jerusalem Hospital for Jews, under the auspices of the London Society for Promoting Christianity among the Jews; and this we did because of the object itself, for it was praiseworthy, and also because we wished to show our goodwill and gratitude to our friends for allowing me the use of their mission room for meetings with the emigrant Jews last summer, &c. But I was not the loser at the Palestine Exhibition either, for I met with some Jews there who came to see the Exhibition and to hear the lectures delivered daily by the Rev. and Mrs. S. Schor. One Jewish gentleman gave me his name and address, and asked me to come and see him, which I did a few days afterwards and brought him a New Testament and some other Christian papers which he might read. I also had an interesting conversation with him at the Exhibition, and preached Christ unto him. He became interested in the subject, and hence his desire to read the New Testament. I pray it may be blessed to him. But another Jew who also came to the Exhibition was quite outrageous, and used bad language against all Jewish converts and missionaries. He evidently came there with the object of insulting us, but he soon left the building."

**THE REV. A. BARING-GOULD** says:—"Let me ask you to try and realise how wonderfully qualified we may suppose the Jews will prove as God's agents in carrying the Gospel to the ends of the earth. What experience will they not have of the forbearance of God! What personal knowledge of the power of Divine grace! And then, speaking the language of every nation, and inured to every climate, they will prove themselves to be missionaries such as the world has never before seen. And what an immense band of witnesses for Christ will they not be! It is computed that there are, at the present time, twelve million Jews in the world."

**CORRESPONDENCE.**

To the Editor of THE MORNING STAR.

**THE PURPOSE AND RESULT OF CHRIST'S REIGN.**

DEAR SIR,—In Mr. Trench's article on "Christ's Millennial Reign," in the May issue, it seems to me the distinction between "purpose" and "result" has been overlooked. 1 Cor. xv. 24, 25, is simple and definite as to the purpose. "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign till He hath put all enemies under His feet." He must reign not till the earth is filled with blessing, but till He has put down His enemies. The blessing is the result. The second Psalm corroborates this: "Yet have I set my King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art My son; this day have I begotten Thee. Ask of Me and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

This corresponds again to the exaltation of Christ in Philip. ii. 0, 10, 11, and Eph. i. 20-22. In this last Scripture we have the order:—

1. Raised Him from the dead.
2. Seated Him at His right hand, &c.
3. Put all things under His feet.

4. Made Him head over all things to the church. The teaching of Scripture is that God's purpose is to exalt Christ. All things put under His feet, all enemies subjected, and His headship acknowledged, are all part of this great plan. Then the results of this are told out in the 72nd Psalm and other Scriptures, but even in this Psalm, "breaking the oppressor" is one of the blessings.

Christ's victory over His enemies allows the blessing of God to flow, but this gives us the true character of His millennial reign. There are judgment and blessing side by side all through.

But this again brings us to the fact that in Rev. xx. the reign of Christ is limited to a thousand years. The order of events in Rev. xx. and xxi. 1-8, is very plain.

1. The thousand years' reign.
2. The little season.
3. The eternal state, including the judgment of the great White Throne, and the new heavens and new earth.

Then in the description of the City we are carried back to the millennial earth.

It is the connection of the word "till" in 1 Cor. xv. 25 that is my real difficulty in Mr. Trench's view. "He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued . . . then shall the Son be subject, &c." Rev. xx. gives the thousand years' reign, then a little season, and then the great White Throne judgment, when (all are agreed) death is destroyed. I might add that we must ever remember judgment is God's strange work. And in the 46th Psalm, a picture of the coming crisis, God speaks, "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth;" and we know this is in judgment. When the heathen have been subdued then God will delight in the goodness and mercy He will be able to make known. The dark storm bursting over the earth will clear the atmosphere, so that as a result the bright rays of the Sun of Righteousness shall fill the earth with blessing. But even in the blessing, as the natural sun brings out corruption where there is that which may be corrupted, so in the reign of Christ, judgment will have its place to the very end.

As to David's and Solomon's reigns, there can be no doubt they are figures of the first and latter part of the millennial reign, that is the thousand years, the first being the mighty conflict when Christ comes; the second the peace that will result. But we must remember that there were enemies to the very end of Solomon's reign.

Yours faithfully,  
J. J. SIMS.

**OUR BOOK COLUMN.**

*Christ in Isaiah.* By the Rev. F. B. Meyer, B.A. (Published by Messrs. Morgan & Scott.) 2s. 6d. and 3s. 6d. This is yet another added to the large number of books written by this ready writer, and it is no small praise to say that it is as good as any that have come from his pen. It is not an interpretation of the prophecies of Isaiah, but a spiritual application to present need and present life. As such, it is good and practical. It is a proof, however, that *Christ in Isaiah* has got to be seen and written if we would have the true interpretation of the great line of unfulfilled prophecy. Would that some great spiritual writer would do this for us!

*The Priests and Levites; a Type of the Church.* By Ada R. Habershon. (Publisher, A. Holness.) Price, paper, 1s.; cloth, 2s. An excellent book, full of the Word of God; carefully compiled. The authoress has taken great pains to set Old Testament type and New Testament teaching side by side in a most exhaustive way, and her own expositions, though short—we could have wished them much longer—are full of instruction and help.

*The Home Call.* By Miss Charlotte Murray. (Hastings: Henry Randle, 15, Queen's-road.) One penny. We referred to this in the June issue of THE MORNING STAR. It is now published, and we are sure that all who knew and loved Miss Emily Murray will eagerly buy up this first edition of the short In Memoriam. *The Home Call* is Miss Charlotte Murray's latest poem, and the little book contains also a poem by Miss Emily herself written just before her removal.

*Euodias and Syntyche,* a woman's plea for preaching the Gospel of Christ. By Ellen Moorhouse, of the "Highway and Hedgerow Mission." Price 3d., or 2s. 6d. per dozen, post free. May be had of the authoress at Prospect House, Oboliah-road, Woolston. Let our "brother" read this side of the question. We commend it most heartily.

*The Names and Order of the Books of the Old Testament according to the Hebrew Canon.* By the Rev. E. W. Bullinger, D.D. (Messrs. Eyre and Spottiswoode, Great New-street, E.C.) Price 4d. In this little book Dr. Bullinger deals with the meaning of the names and in connection, both with the order and names, gives us a great deal of original and suggestive matter. Like all that he has written it is admirable.

*The Mystery of the Kingdom of the Heavens.* By W. C. Hopkinson, St. Mary's Church, Torquay. Price 1s., post free. May be had of the author. There is much divergence of opinion over the details of some of these Divine mysteries. The writer of this book gives very much what the majority of students believe to be the interpretation. His book is very well worth study.

*The Course of Time from Eternity to Eternity.* With a Key. By A. E. Booth. (New York: Loiseau Bros.) Price 1s. 6d., post free. This is another of the very many charts which the increased study of the prophetic Word has called forth. It is simple, plain, and beautifully got up.

*A Briton's Birthright.* By Andrew Simon Lamb, Scotch Advocate of the Inner Temple, Barrister-at-Law, &c., &c. (Published by James Nisbet and Co.) Price 1s. This is a clever plea for a Protestant Established Church. We may not all agree with him, however, that such is a Briton's birthright.

In strong contrast with this is *The Present Ecclesiastical Path.* By Max Isaac Reich. (Published by Mr. Fred. E. Ash, 42, Southwark-street, S.E.) 6d. per doz., or 3s. 6d. per 100. It should be scattered broadcast.

Of papers and magazines we acknowledge with thanks from Messrs. Marshall Bros. *The Christian Treasury*, *The Sunday Friend*, *Niger and Yoruba*, and *Word and Work*. *Modern Lives of Christ*, by Rev. Martin Anstey, of Leicester. From the Mildmay Mission to the Jews, five beautiful little books by Mrs. Wilkinson: viz.: *Mission Work among the Jews*, price 1d.; *The Sad Condition of Jewesses*, price 1d.; *What Claims have the Jews on Gentle Christians? Things to Praise God for in Work among the Jews*, and *Fruits of Christian Work in the Jewish Mission Field*, each 1d. *Kingdom Tidings*, D. M. Stearns; *Footsteps of Truth*, C. E. Hurditch; *Rest and Recovery*, Miss C. Mason.

**CONFERENCE NOTICES.**

We are thankful to state that the Prophetic Convention held at Clapham on June 18, 19, and 20, was of a deeply interesting and profitable character. We publish two of the addresses in this number, and in answer to several correspondents, we beg to state that we hope to print in due course several more deeply interesting addresses delivered there by other well-known speakers on prophetic subjects.

The recent Mildmay meetings were also full of the deepest interest to our readers. Very many of the able speakers referred in glowing, blessed terms to the fact of our Lord's speedy return. Our friend the Rev. George Needham has sent us an address he delivered there, which is full of the truth of the blessed hope. We regret it reached us too late for this number, but we hope to print it in an early issue, as well as extracts from the addresses of our kind helper Dr. Stearns, and others.

**PUBLICATION ANNOUNCEMENTS.**

We are glad to announce that Volume I. of this periodical will be again ready for sale by the time that this issue is in the hands of our readers. We regret it has taken so long to reproduce, but four numbers had to be entirely reprinted to enable us to complete 500 more volumes. The prices will be as follows:

Cloth, plain edges . . . 2s. 6d., parcel post 2s. 10½d.  
Superior edition, gilt edges, 3s. 6d., " " 3s. 10½d.  
For postage abroad, an extra 6d. must be sent.

May we direct the special attention of our friends to the following notice, which has appeared before:

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.

**OUR SUBSCRIPTION COLUMN.**

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# The Morning Star.

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## KEPT FROM THE HOUR OF TEMPTATION.

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev. iii. 10, 11.)

EVERYBODY to-day is more or less under the power of a *feeling* that the world is being hurried on to a crisis. Politically, socially, commercially, there is UNREST. Changes of a sudden and startling character are occurring, and every such event only serves to deepen the expectation of something still greater and more startling. The very faces of men are full of expectant outlook. The eyes seem to peer into the unknown future as if they could almost see the something coming, and yet people cannot tell what it is they are thus expecting. There is something in the air, but *what* it is that they know not. The wisest and bravest of them (we speak of men of this world) confess to failing hearts, for all such agree that, wherever they turn, the things of earth are not at present filled with promises of welfare. The vague sense of some evil to come carries with it uneasiness and fear, rather than comfort and gladness of heart. It is the advance gloom of the nearing storm, and we are looking into the days of which our Lord spake when He said that upon earth there should be "distress of nations with perplexity; . . . men's hearts failing them for fear and for looking after those things which are coming on the earth." (Luke xxi. 25, 26.)

In the midst of all this there are a scattered few, who, enlightened by the Spirit of God, and guided by the Word of God, can read the meaning of this ominous "handwriting." They KNOW what is coming upon the *earth-dwellers*; and while they look with saddened eyes, full of tearful sympathy, upon those who in these days of GRACE have missed their opportunity, and chosen their portion among the earthly things which *are about to be shaken*, they have for themselves no fear, no misgiving, no failure of heart. Rather with glad, eager, expectancy they lift up their heads, knowing that the glorious moment of their full redemption is at hand. That the message to the church in Philadelphia has a special bearing upon the time immediately preceding the rapture of the saints no one, who has made this passage of the Word a study, can doubt. Their reward (and it is to be given to the whole company represented by this church) is that they are to be kept out of the *hour* of the coming temptation. This reward they have, because they have kept the word of their Lord's patience. THE WORD OF MY PATIENCE! It is a singular expression; and as the chief characteristic of the Philadelphian church is that she *has kept* the Word, it is well to seek to know the meaning of the phrase. It will guide us to notice that in many passages of Scripture *patience* is connected with the *hope*; and clearly the endurance of the child of God is tested and strengthened increasingly as he waits for that he sees not. (Rom. viii. 25.) The great hope of the elect and separated church is the coming of her Lord to receive her unto Himself. This is the goal of all her earthly experience, and for this she waits with almost bated breath to-day. Her true ministers have been serving their Master "in much patience." (2 Cor. vi. 4.) Patience and long suffering with joyfulness have ever been among her richest spiritual gifts, and the patience of hope is remembered in the sight of God his Father with thanksgiving. (See Coloss. i. 11 and 1 Thess. i. 3.) In 2 Thess. iii. 5 we have her patient waiting for Christ (or, as the margin has it, the patience which waits for Christ) prayed for, and in James v. 7 the brethren are exhorted to "be patient UNTO THE COMING OF THE LORD."

FROM all this it would appear that "the word of His patience" is connected

with the great hope of the church—the COMING OF HER LORD to receive her UNTO HIMSELF out of her sphere of earthly pilgrimage and sojourning—for the true church has never settled down to find her home here. She has never been, and is now less than ever a *dweller on the earth*. If any true Christian, reading these words, has a home feeling for this present evil world, and thinks it would be well to dwell for ever here, he had need to remember that in some way or other he has got out of his true course, for as the needle to the pole, the heart of the true church has ever been drawn to her coming Lord; and in these days, when all things betoken that He is at hand, the Spirit of God is drawing, not only the attention, but the heart of the true church to this great event, and by the grace of God there *is* in every Spirit-filled Christian man and woman and child a deeper longing for the advent of our Lord. Come quickly, come quickly, blessed Lord Jesus!

Thus it is that the true church has kept and is now keeping the "word of His patience." It is the word of the Lord in its bearing upon the need of a church which knows that this world is not its home, and which is waiting patiently in the midst of uncongenial things for her deliverance and her Deliverer. It is this word which *treats of the patient waiting for Christ*, and directs unto the Hope, which affords meanwhile encouragement and comfort and strength. It is, *par excellence*, the PROPHETIC WORD. By it we are enlightened as to the true character and position of the church. By it we are instructed as to its destined end here, and its glorious future with Christ by-and-bye. By it we discern the true nature of its carnal and earthly counterfeit. By it we receive patience and learn endurance. By it we enter into fuller fellowship with our patient, waiting Lord, and look forward all the more joyously to His coming. Thus, the "sure word of prophecy" confirms to us more fully the whole Word of God. A spiritually unlightened student of prophecy *cannot* for one moment doubt the inspiration of the Bible. Hence it is that the testimony of Jesus which is the Spirit of prophecy (Rev. xix. 10) is held fully and clearly only by those who hold in their hearts the truth of the second coming of the Lord Jesus; and hence it is that in these darkening days we have in God's great grace to us received the reviving of the precious

truth which THE MORNING STAR goes forth to proclaim.

LET it be emphatically stated that if we are Christ's, and in the guidance of the Holy Spirit now, we are *keeping* this word of our Lord's patience. "Thou hast kept." The word means to watch over, or, to observe attentively. Yes, this is what the Spirit-led child of God is doing with this word of prophecy to-day. He values it, he carefully guards it, he reverently studies and observes it. Multitudes in our churches and chapels calling themselves Christians, scorn, and deride it. Many more treat it lightly, as "unimportant to salvation." Alas for them! and again alas! This prophetic word is so important that it forms in itself the dividing line in our day between the carnal and the spiritual, between the children of this world and the children of the kingdom of the Heavens. The church of Christ has kept and is keeping it. For this she is to be kept out of the hour of temptation which is *about to come* upon all the world, "to try them that dwell upon the earth."

POOR EARTH DWELLERS throughout the world! They are ignorant even of the truth concerning this terrible testing time, and it is close upon them. Well for them that it is but an hour (a prophetic hour, the smallest fragment of prophetic time), for while it lasts it will be terrible. Our Lord, referring to it in Matt. xxiv. 21, 22, speaks of it as a shortened period, unparalleled in the history of the world. During this time the antichrist shall hold universal empire, and Satan himself shall be on the earth in a sense in which he never was before. (See Rev. xii. 12 and xvii. 10.) Isaiah refers to it in chap. viii. 21, 22, and Daniel in chap. xii. 1. This testing time for Jew and Gentile from which the true church of God is to be kept, is indeed the burden of all the prophetic word, which does not more immediately refer to the Lord's coming for His elect church which has been "given to Him out of the world." (John xvii.) During this awful hour of temptation, Jehovah is to afford one more test to mankind. This is fully brought out in Rev. xiv. By this the true Israel of God is to be divided off from the "rebels" (Ezek. xx. 37, 38. Compare also Rev. xiii. 8 with Dan. xii. 1, last clause), and the earthly nations of saved ones are to be grouped and formed. In Christendom to-day there is, apart from the true church, a *terrible selection going on*. By the rejection of the grace of God, and the despising of the Word of God, by the refusal of the only sacrifice of the Atonement as the ground of righteousness before God; by the insolent profession of Christianity (notwithstanding

such rejection of Christianity's cardinal truth) and the defiant maintenance of a form of godliness without its power, men and women in Christendom to-day are *preparing themselves for incapacity to resist the demand of Satan and his coming man the antichrist, and making sure of their own ultimate condemnation and destruction*. This is plainly taught in such Scriptures as 2 Thess. ii. 10-12, 2 Tim. iii., 2 Peter ii., and Jude's epistle.

VERY deeply do we feel, in these solemn times of probation in which the Gospel of the grace of God is still proclaimed, for the great multitudes around us who are Christian only in name. One part of our great work is not to cease to warn them of their error and danger. Earnestly also would we call on all those who are truly saved and rejoicing in the light brought to them by the Prophetic Word to pray unceasingly that some such may yet be saved. To pray for them and not to cease to instruct such with all meekness. (2 Tim. ii. 25, 26.) Let us not forget that when that supremely wondrous moment of our change and rapture comes there will be no further opportunity—the work of THE MORNING STAR will cease, and the door that *shuts in to glory, and shuts out to judgment* shall have closed. THE RAPTURE OF THE SAINTS is the *first stroke on the clock of time that tells the beginning of the short but awful hour of earth's last temptation*.

POOR earth dwellers, we may well pity you, and pray for, and warn you. We know right well that this great and all important subject of our Lord's coming has often been handled in such a sadly, sensational, and unscriptural fashion, that the subject has not been commended to calm, wisely, questioning minds. Absurdities have been taught which have no place in Scripture, and some, calling themselves Spirit-led teachers, have dared to *predict* events and dates till they and their predictions have become laughing stocks, and through them the Word of God itself, has, alas, been brought into disrepute. With those who, among professing Christians, have been turned aside by such from the study of the "sure word of prophecy" we partly sympathise, and if they are in any sense seeking after truth, we sincerely pity them. Yet even for such there is no excuse. To faith in Jesus as the Saviour of sinful men, there is the promise of the Holy Ghost as the Revealer of all truth, and were the truth of God ever so sadly travestied, the very travesty speaks of a reality: "He shall guide you into all truth," for "He shall take of MINE and show it unto you," is for each one of us to-day, and if any is *for himself* ignorant of God's precious truth on this intensely important theme, it is because

he has not *for himself* sought meekly and reverently to know the truth of God, and he is WITHOUT EXCUSE.

BRETHREN, in the light of these solemn things are we doing *all we can* to spread this truth? HE IS COMING! HE IS COMING! Coming for His own; coming to try the world and to judge the wicked. Let us in every possible way "buy up opportunities" to make known these things. Let all who believe this thing show that they believe it. Let us speak of it, let us write of it, let us join hand and heart, put away all jealousies and forget all differences in one great united effort. Surely, to those who *do believe* it, this truth may well be a combining and uniting power. Woe to those who for personal gain of any kind would make it a dividing doctrine among the true people of God. As it is the one hope of the church let us combine to make it the one rallying cry as we tell out the story of our one coming Lord. For the sake of fellow believers in all parts of the world, and for the sake of those in all parts of the world who are only *professing* believers, let us do all we can to make this thing known. Even in our own land there are thousands of towns and villages where the good news of Christ's coming is never heard. Let us pass it on. While we are waking up to the necessity of sending it to India, China, and Japan, let us not forget to scatter it well at home. We regret to say that, notwithstanding the rapid and great increase of circulation of THE MORNING STAR, the increase is not yet nearly so much at home as we should like to see it. The United States and Canada, Australia, and New Zealand have literally been stretching out their hands to get our precious little messenger, and it is welcomed with increasing warmth. In England, Ireland, and Scotland we ought to circulate at least fifty thousand a month. We are asking our Lord to do this for the truth's sake, and cannot be satisfied till we have the answer. Will all who are truly interested join us in this prayer?

THE children are helping us, as the subjoined letter will show. It will cheer others as it has cheered us.

"14, PIER HEAD,  
"WAPPING, E.  
"August 3rd, 1895.

"DEAR DR. MCKILLIAM,  
"I love the Lord Jesus very much, and am longing for His coming. My mother takes in THE MORNING STAR, and I like to read it, especially the parts about the Jews, because I love them. I am glad that you have appealed to the children to send you the money to send THE MORNING STAR to foreign parts, because then I have the privilege of helping. Part of the money enclosed is my own, the other part is sent by my mother for my sister Lily, whom Jesus suddenly called home last year, as she is waiting, too, for our Lord's return.

"I am, yours in our coming Lord,  
"PERCY W. HEWARD.  
"Dr. McKilliam."

Our request for India is beginning to show fruit. The sum at first proposed (£25) has been realised with considerable addition. It will be seen that we give particulars of the penny donation in another column. Our appeal has awakened great interest, for which we thank God. Many warm and gratifying letters have been sent with donations, and we are sorry that space forbids their publication. One writes that our paper is found so useful that several teachers are using it as a "text-book" in their Bible class. A father and son in England send contributions for India, with the good news that the paper has been a great blessing, not only to them, but to other members of the family in Benares. We are arranging for the speedy dispatch of large consignments of the magazine to each of the Indian Principalities, as well as to Japan, Burmah, and China. Let us send to all FOREIGN MISSIONARIES. While we write, the sad tidings have reached our shores of the savage butchery of several of England's sons and daughters. They are added to the glorious company of martyrs for the Word of God and the testimony of Jesus. Let us honour all missionaries, and let us cheer them in their posts of danger with the good news of a quickly coming Lord.

### WATCHMAN, WHAT OF THE NIGHT?

BY REV. J. G. GREGORY, M.A.,

*Incumbent of Emmanuel Church, Hove, Brighton.*

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter i. 19.)

We are told on every side that we are living in remarkable times. And those of us who have been permitted to watch the course of events during the last half-century must acknowledge that it is true. For years clouds have been gathering which must burst ere long, and tokens have not been wanting which indicate the approach of a crisis in the world's history. The Christian, the unbeliever, the philanthropist, the politician, agree in expectation of some great outbreak, and the hearts of many thoughtful men have long been "failing them for fear, and for looking after those things which are coming on the earth." The eyes of many have been turning with anxious gaze towards the observers of the times; and statesmen, merchants, and ministers of the Gospel have been constantly plied with the enquiry—"Watchman, what of the night?" But none appear to have satisfied the enquiry. Opinions, various enough, have come forth. A rush of many voices has attempted to reply. But above them all, and the only answer

to be relied upon, is this—"It is not for you to know the times and the seasons which the Father hath put in his own power."

Yet, there is a ray of light which has been shining forth from Heaven upon the subject, and gathering intensity as the years have rolled along. By this the pages of God's Word have been illumined, and many of its careful students have seen urgent need to lay great stress upon the admonition, WATCH AND PRAY, FOR THE COMING OF THE LORD DRAWS NEAR.

But the subject of the SECOND ADVENT OF OUR SAVIOUR has not received that close attention which surrounding circumstances have demanded. Hence the importance of adding a few earnest words to urge our brethren that they neglect it not.

To the duty of giving due attention to the study of this great matter, the language of the text which heads this article testifies; it speaks of the word of prophecy generally, and of all the subjects on the prophetic pages, the Second Advent stands in the forefront of importance and interest.

THE "WORD OF PROPHECY" of which the apostle Peter speaks is contained in "THE SCRIPTURES." So we are informed by the twentieth verse. It is called a "SURE WORD OF PROPHECY;" MORE SURE (as the context also shows us) than the word which the Apostles spoke when they "made known the power and coming of our Lord Jesus Christ," though they had been "eye-witnesses of His Majesty." (2 Peter i. 6.) Again, it is compared to "a light that shineth in a dark place;" wherefore also the Lord's people are expressly told that they "DO WELL" that they "TAKE HEED" to it. And this, not just *occasionally*, but "UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN THEIR HEARTS."

With this teaching before us, let it be our part to consider the prophecies of Scripture as "A SURE WORD" on which we may repose our confidence; and not as they are deemed by some, a Word to be laid by at once, as *highly figurative and incomprehensibly mysterious*, unfit for profitable study. Let us view them also as "A LIGHT" sent for the

ILLUMINATION OF THE SINCERE ENQUIRER, to be used as a continual guide by the Lord's servants while they sojourn in the "dark place" of this life's pilgrimage; and let us avail ourselves unceasingly of their much-needed beams, until the night which is "far spent" shall pass away, and the great "day," so long foretold, shall "dawn."

The light of prophecy thus spoken of, and to which we "do well that we take heed," is not a light which is merely prepared by God to cast its beams upon the path which man has *already* trodden—for heed is to be taken thereto, as unto a light that shineth "UNTIL THE

DAY DAWN." It is a light which shines as from a guiding lamp to show the traveller *where he is, and what is before him.*

But the apostle who penned this passage was exact and urgent, both in the immediate context and elsewhere, as to the SECOND COMING OF OUR LORD. Nor can we read the Epistles of Paul, James, or John without observing how decided and weighty was the stress they laid upon that great event.

Clearly it was the mind of God that we should make ourselves acquainted with the subject, and keep it uppermost in our hearts and minds.

There are some who raise objection to all study of unfulfilled prophecy, and so would have us leave the question of the Lord's Advent almost disregarded, lest we should be found prying sinfully into those secret things which belong only to the Lord. But can they be right? I have read somewhere much as follows: "If the use of unfulfilled prophecy be *after* the event which it foretells has come to pass, it must be either to the *Lord's people* or to *wicked people* that it is found useful. Now, it cannot be of any use to the *wicked*; it must needs be *too late* to be of use to them, when its predictions have received accomplishment in their destruction. The flood proved the truth of the Lord's Word which Noah delivered; but it certainly was too late to be of any use to the *wicked people* to whom Noah preached. And the *Lord's servants* had *no need* of such a proof as the fulfilment of the prophecy afforded, for they were well aware beforetime that God spake in faithfulness and truth. Moreover the wicked perished in the flood

#### BECAUSE THEY DID NOT BELIEVE THE PROPHECY

BEFORE *its accomplishment*, and the family of Noah were only saved *because they did believe it.*"

Surely, as the inspired John declared concerning the Apocalypse, so we may assert respecting every other prophecy of God's word, and *how especially those which appertain to the Second Advent of our Lord!*—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." (Rev. i. 3.) So reading and so hearing, we shall not fall under the condemnation of the Jews of old—"Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" (Luke xii. 56.)

Another objection is raised by many good and seriously-minded Christians. "Do but observe," say they, "how great is the number of those students of unfulfilled prophecy, and especially of the Second Advent, who have made shipwreck! Moreover, see the differences of opinion which exist among those who still stand their ground! Surely such

a dangerous, or at best unsatisfactory subject, ought to be avoided."

Now, allowing that many have made shipwreck, and that great differences of opinion as to interpretation do exist (though I cannot altogether receive the statement as correct, for it is greatly exaggerated or most incorrectly asserted), surely prophecy is *not the only subject of great moment* which has become a stumbling block. Indeed, the very GOSPEL OF SALVATION, which a man must needs receive or perish everlastingly, has been a theme of study by vast numbers who have lacked the Spirit of the Lord, and so has proved an instrument of destruction. (2 Peter iii. 16.) But shall the Gospel, therefore, be a subject we forbid? Shall we keep it from our less learned brethren, our families, our neighbours, our poor? Surely not; but rather, "If any man lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not, and it shall be given him."

So also, men shall do well, although weak in knowledge, if they "take heed" to the "SURE WORD OF PROPHECY."

It will not be right for us to quit the subject of this duty without adding a few words as to the MANNER in which the study of unfulfilled prophecy should be conducted.

It is, alas! but too evident that students of prophecy are actuated by a diversity of motives. Some study to obtain *food for an imaginative fancy*. None are more likely to reap error; for the object of God's Word is not to feast the imagination, but to save, establish, and comfort the soul. Others study *for the enjoyment of*

#### THAT SUBLIME LANGUAGE AND SPLENDID IMAGERY

of which the inspired prophecies are full. These also are unlikely to arrive at truth; for God did not give His Word to gratify the taste, but to edify the spirit.

But we will not fail to note that there are those who read and study meekly, prayerfully, and with a view to obtain instruction in such things as God has deemed it right to offer for the contemplation of His people. Their desire is to be in readiness when the day of God appears, and to glorify the name of Him Who then shall come again. Such students have a blessing. It is written, "they shall be all taught of God." (John vi. 45.) Surely such will never be allowed to fall into errors which shall damage their eternal interests.

Still, it cannot but be noticed with regret, that the attitude assumed by some of those prominent students of prophecy, of whose pure motive and earnest piety we can have no doubt, is not that which well befits the humble man searching the deep mysteries of God. We find them making *positive assertions* as to things which are still

veiled from human sight; advancing theories which allow of question, and adhering to them with undue tenacity; dealing also with

PROPHETIC SYMBOLS, DATES AND PARABLES, with a positiveness which savours little of true Christian humility.

Let us not act as they; but rather, while we never shrink from hearing, reading, or studying *any portion* of God's Word, seeing that He has given "whatsoever things" are written therein for our learning, whether they are *histories, psalms, laws, gospels, or prophecies*, and while we carefully observe *prophetic images, symbols, parables, and dates*, let us not dare, in any case which bears upon the future, to assert with positiveness that at such and such a time *this incident or that shall come to pass*, unless, indeed, we have *no room* for doubt by reason of the plainness of expression God has used concerning it.

Such plainness of expression with regard to the prophetic *dates* does not, I believe, anywhere occur; but rather, with regard to every incident *yet future*, it is clearly intimated that, "of that day and that hour knoweth no man."

Avoiding, then, *all positive assertion* as to such things as are still in the veiled future, let us readily and thankfully use whatever God has put before us in those Holy Scriptures He has "given for our learning;" keeping ever in our minds, with befitting reverence and true humility, that great precept given by our Master, "LET YOUR LOINS BE GIRDED ABOUT AND YOUR LIGHTS BURNING, AND YE YOURSELVES LIKE UNTO MEN THAT WAIT FOR THEIR LORD." (Luke xii. 35.)

## Clapham Prophetic Conference.

### THE PAROUSIA CLOUD.—THE SHEKINAH GLORY.

By Dr. R. McKILLIAM.

My mode of dealing with this subject will be rather to present a number of passages of Scripture bearing upon it, and leaving you to draw the inferences which I trust the Spirit of God will lead to the linking together of these several passages. The first you will find in the ninth chapter of the Book of Genesis, from the eleventh to the fifteenth verses:

"And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I

bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember My covenant."

This is the first time that the cloud is introduced to us in God's Word; and, you see, it is introduced in connection with judgment—in this case with judgment passed. This is the establishment of God's covenant with the earth itself, and very specially with Noah; with Noah as the saved one from that great flood of water which God had brought on the earth for man's sin; and with Noah as representative of the men of God's purpose, who were set there in connection with the things of the earth—of the earth as such. Now turn with me to Exodus, thirteenth chapter and twenty-first verse. Here we have God leading on His redeemed people and the nation of His purpose, the elect nation among the nations of the earth:

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

The one reason why I have read this passage is to draw your attention to the fact that

THE LORD HIMSELF WAS IN THAT CLOUD.

The Lord in the pillar of cloud; the Lord went before His chosen earthly people, as He was leading them out to bring them into all His promised purposes—He went before them in the pillar of cloud! It is very precious for God's people to notice that of course we have in this, in a sort of spiritual way, a type of God's dealing with *us*. God went before His people in a pillar of cloud by day, and in a pillar of fire by night; and you and I must recognise, as God's children, the need of God's guidance continually, whether it be by daylight or darkness. You know that sometimes we are inclined to say, "Oh, but I do not now need Divine guidance, everything is as plain as noon-day." We can, it may be, see our way ever so far ahead; but we do not need the less the pillar of cloud in the brightest day. You and I need the Lord Jesus Christ as much in what we may be inclined to call the plainest path and the clearest light—as far as mere nature is concerned—as if it were the darkest midnight. And we have this as a type, the Lord needing to go before them in the brightest sunshine of mere nature. And so it is with us. But I have only pointed out this to draw attention to the fact that *in that cloud was the Lord Himself*. You have the same thought in the sixteenth chapter of the same book, and in the tenth verse. Here, you know, there was a time of murmuring on the part of God's elect nation.

"And it came to pass, as Aaron spake unto

the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold,

THE GLORY OF THE LORD APPEARED IN THE CLOUD.

And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God."

In the first text, you know, we had God's bow of the covenant in the cloud; then we had the Lord coming to lead His people, and still the cloud, with the Lord in it; and here we have a new thought, the glory of the Lord manifested in the cloud, and, in connection with that glory, the Lord speaking. And now another passage, the thirty-third chapter of Exodus and the seventh verse. Here we have the history of a great time of apostasy on the part of God's chosen people. There is not only murmuring, but there is direct rebellion against the Lord. We read in the seventh verse,

"And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation;"

or, as it is in the original, "the tent of gathering together," the tent of meeting. I suppose most of us know that there are two words translated "tabernacle," both of which are associated with this wonderful erection. There are, as I have said, two words in the original, both of which are translated by the same word in our text, the word "tabernacle." The one means "the dwelling-place," and presents to us that wonderful erection,

BUILT UNDER THE SUPERINTENDENCE OF JEHOVAH,

as the place of God's indwelling; it represents the Christ of the living God, in whom Jehovah is afterwards specially to dwell. That is one thought connected with the word "tabernacle." That is one special word; the other is the word brought before us here, which does not speak of "indwelling" so much as of the "tent of meeting," the place where God's people were to meet Him; where those who sought the Lord in the midst of a rebellious camp were to go out and meet with Jehovah. And Jehovah was here to make known His purposes to those who should thus, by His grace, have the desire, the heart, and the power to go right out from the midst of these rebelling and murmuring people and meet Jehovah in His appointed spot, so to speak. We have, as you know, the anti-type in our blessed Lord. Oh, let us thank God for happy *meeting-places*; let us bless God for *places* where we can come together and worship God, and where we can commune together upon the things of God! But never let us forget, in these days, that it is a Person

rather than a place Who is the centre of our gathering together, and that there is no place, so to speak, where two or three of God's dear people, with a simple faith in Jesus, may not meet with God. And if we are to have blessing in this place, at this Conference during these days—and if we are going to have blessing this evening—it is because our hearts are, by the power of God's Spirit, drawn out to meet the Lord Jesus Christ Himself. It is in *Him* that God manifests Himself here, it is through *Him* that God gives the blessing. And as we—in all our different characters and spheres of life, with our variety of temptations, all poor sinners washed in the precious blood of the Lamb—look up to Jesus Christ tonight, so shall we meet with God, and be sure of God's blessing. We shall then have the Father's smile upon our hearts and upon our meeting, and there will be no stint of blessing. But it is *personal*, and the person is here represented by this wonderful tabernacle, taken during that time of apostasy, and pitched afar off from the camp. And then we read that

ALL THOSE WHO DESIRED TO MEET WITH GOD

went to that place of gathering—went to the tabernacle—and there God revealed Himself.

"And Moses took the tabernacle and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation;"

Called it "the tent of gathering together."

"And it came to pass that every one which sought the Lord went out unto the tabernacle of the congregation [or to "the tent of gathering together"] which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses."

Here you have the wonderful cloud as the symbol of the presence, the presence of the Lord with those of His people whose hearts were right with Him, and with those whose desire had drawn them out to meet Him, that they might hear His purposes, and bring their offerings unto Him. And there Moses, as the mediator of that old covenant, has God talking with him at the door of that place of meeting, and in the pillar of cloud. Now you will find in Numbers, the eleventh chapter, and the twenty-fifth verse, another reference. There you read:

"The Lord came down in a cloud, and spake unto him (Moses), and took of the spirit that was upon him and gave it unto the seventy elders; and it came to pass that, when the Spirit rested upon them, they prophesied, and did not cease."

Now you will find from these two references, that from this time the cloud of glory, the cloud which was representative of the Lord's presence, not only was over the tabernacle—as we know the tabernacle now was far off from the camp—but was, as the symbol of Jehovah's presence, within the tabernacle,

DWELLING IN THE HOLY OF HOLIES;

the great Shekinah cloud of glory in the holiest place. But now, if you read carefully the history of God's ancient people Israel, you will find that the separation that we have alluded to was marked and continued; and that when Moses had to confer with the Lord about anything connected with His people, he had to go *into* the tabernacle to meet with the Lord. He had to go right away from the camp itself, and he had to come to this "place of meeting" before he could get the opening up of Jehovah's purposes to him, and, through him, to the people. Now turn with me to the fortieth chapter of the Book of Exodus. You will understand better as we go on why I am linking these passages together. In this chapter we have the tabernacle now "perfected," if we may use that expression. You know that in its erection—in the preparation of all the things connected with it, the clearest, the fullest directions were given by God Himself; and after all the directions were thus given, we have the history of the rearing up of the tabernacle, until it is perfected. And then we have this tabernacle perfected, and with a company gathered out to it whom God was specially to bless, and upon whom He was to throw special light; a glory separation as it were, which, nevertheless, was linked on to Israel in all Israel's interests. I think we must pause for a moment to see one thought here which runs through the whole of this wonderful subject, and is a thought which may be helpful to us in our present life. I believe that since our Lord went up to the right hand of God, He is, as you know, separated from the mere things of earth, that by-and-bye He may come again. He is now so far separated from the earth for the sake of future blessings, because of the present apostasy and sin of mankind in rejecting Him as God's gift to the world. He is at present gathering out a people to His Name, that they, along with Him, may be the very anti-type of all this wonderful tabernacle building, and that, through Him and them united, there may come such blessings to the earth as up to this time the earth has never been able to even dream of. Now you will find this running through the whole of this description; you will find that the Levites and priests were separated from the earthly nation in order that they might be brought near to God and receive blessing, which others in the nation could not directly receive. Those

very priests and Levites were very specially a type of the first-born ones, as we shall see by-and-bye. Those priests and Levites were in their whole history, and in their entire work, and in all God's dealings with them, *the link of connection between God and that very apostate people from whom they were chosen and separated.*

And now THAT IS OUR PLACE. Oh, let us never forget it! And there is one thing we must notice specially connected with the high priest himself. Upon the golden mitre which he bore before the Lord, on the forefront of that wonderful mitre—the high priestly mitre—there was written, “**HOLINESS TO THE LORD.**” But it was written there for a certain purpose. It was that he (the high priest) might bear the iniquity of the holy things of the children of Israel before the Lord. Ah, there is this true separation. Thank God if we are beginning to know something of it

IN ITS SPIRITUAL CHARACTER AND NATURE. If you and I, by the grace of God, have been separated from this poor apostate world; if we now look down and see its darkness; if we have been separated from it, so that the light of God is now streaming into our hearts and we know something of God's purposes, it is not only that we may take an interest in the holy things, it is not only that we may be filled with a desire for blessing and receive the fulness of it; but it is likewise that we should thank God that, by His grace, there is a day soon coming when we shall be made the channel of marvellous blessing to that very apostate people in a way and measure at present beyond all conception. In the meantime we are separated unto the grace of God that we may know something of that grace in our own hearts; that we may take a deeper interest in those who are strangers to that grace, and seek in every possible way to be the means of showing something of the grace which we have received, showing it forth unto others that we may win them also to the comforts and blessings found in Christ Jesus. And so we have the constitution—if one might so say—of the whole tabernacle in the wilderness, with all its furniture and those serving in it, that they might be the link of connection between God Himself and the Lord Jesus—Who is the great anti-type of the tabernacle—and those very apostate people who are rebelling against God and His purposes. Turn with me now to Leviticus, the tenth chapter and the second verse, where a new thought is brought before us. Here we have judgment associated in a very distinct way with the presence of the cloud. The passage tells how Moses and Aaron went into the tabernacle, and how the flash of judgment came from the very cloud itself to the destruction of Nadab and Abihu, as they were offering strange

fire before the Lord. We read in the second verse:

“And there went out fire from the Lord, and devoured them, and they died before the Lord.”

I read this only to remind you that when we find the great cloud

#### HOVERING AGAIN OVER THE EARTH

as the symbol of God's presence—the Parousia that we are looking forward to very soon—then it will be the sign of the flashing forth of God's judgment, and of God's indignation against all the rebels of this evil age and against the antichrist and his hosts. Now turn to the twelfth chapter of Numbers and the tenth verse. Here we have God coming down again in judgment against Miriam because of her murmuring against Moses. Read the first and second verses:

“And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath He not spoken also by us?”

And then read the ninth and tenth verses:

“And the anger of the Lord was kindled against them, and He departed. And the cloud departed from off the tabernacle.”

Now that is a word wonderfully spoken in connection with the whole of this wonderful history. I think both Miriam and Aaron are here types. Miriam is very typical of the Israel nation in its present condition, of the utter and absolute rejection of the Lord's purposes in connection with His “Servant Jesus.” (Acts iv. 27, R.V.) And from this time you will see a wonderful thing, there is a crowding up of evil! Apostasy, rebellion, murmuring, and all sorts of sin came to the front, and that not occasionally, but in a sort of general way, as if it were the rule henceforth instead of the exception. And thus you have in Miriam a type of the whole nation; the leprous woman set aside, and

#### THE CLOUD NO LONGER EVEN OVER THE TABERNACLE.

You have the Lord departing, and the cloud taken away; and there you have, I believe, Israel of to-day. And you have no mention of the cloud returning after this, till the dedication of the great temple in king Solomon's reign (2 Chron. vii. 1, 2), alas! for a brief period only. Here then we have the Lord in the cloud departing from the tabernacle. But now, thank God, the glory cloud is coming again to take up, in connection with Israel and the earth, the place that in a typical way it, as it were, took up then. Let us now turn to the New Testament, and look at that well-known passage in the ninth chapter of Luke and the thirty-fourth verse. Let us read from the twenty-eighth verse:

“And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake they saw His glory, and the two men that stood with Him. And it came to pass, as they departed from Him, Peter said unto 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; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is My beloved Son: hear Him. And when the voice was past, Jesus was found alone.”

Here, as we all know, we have a shadowing forth of the coming Kingdom. I believe we are wrong in thinking we can trace the church in this Scripture, except, of course, in the Person of the Lord Jesus Christ Himself. We have the man of God's purpose, and we have the things of the earth; and we have his position in the coming dispensation of the Kingdom shadowed forth before us in this wonderful incident that took place in connection with the things of earth, and those who—in connection with Israel and humanity—are with Him there on the mount. Now turn with me to Revelation, fourth chapter. Let me just briefly run over what is in my mind about this whole matter. I believe that you and I are waiting, as we all know,

#### FOR THE COMING OF THE LORD JESUS CHRIST,

to receive His Church to Himself, to receive those who have been gathered out from all nations during the time that Israel, as a nation, has been set aside. God is gathering out the members of the company who are made one with Christ in all His blessed interests, and everyone now saved by the grace of God, through the precious blood of Christ, and standing thus upon God's own righteousness, are made one with Him in His person as the Christ of God, and also in all His interests in the coming kingdom. And so, as His companions, we are now to become the great means of blessing to this poor burdened earth; and we have therefore become disciplined and fitted for wonderful things yet to come, when Christ shall govern the nations in righteousness and blessedness, and shall bring about a wonderful blessing to the whole creation. At present we are separated from earth and earth's interests and ways, and are waiting (the whole church waiting) for the time when, from various parts of the earth, we shall be caught up into the presence and

glory of the Lord in a cloud. In Thessalonians the words "*the clouds*" are misleading, "the" being in italics. The thought given us here is this: that we shall be taken up in *clouds*. There will be a cloud from London—and oh, let us thank God that, in the midst of all the terrible sin of this mighty city, there is nevertheless to be a mighty cloud from London—and a cloud from every city, a cloud also from India, from Africa, and from China. Yes, clouds of God's saints will be caught up suddenly to meet the Lord in the air. We shall be caught up in *clouds* to meet Him, and there, along with our blessed Lord, we shall enter fully into the glory which will be given us. And thus, caught up into the glory, we shall, along with our blessed Lord, shine forth in the

RESPLENDENT LIKENESS OF THE LORD  
HIMSELF,

and by-and-bye with Him become the light of multitudes who, but for this, should sit down here in darkness and in the shadow of death.

(To be concluded in our next issue.)

### Clapham Prophetic Conference.

#### THE HOPE OF ISRAEL AS DISPLAYED IN THE PSALMS.

BY THE REV. JOHN URQUHART.

(Revised by the Speaker.)

THE subject on which I am to speak is the Messianic Hope in the Psalms. I might have called it the millennial hope in the Psalms. The Book of Psalms is one of the most extraordinary—we might perhaps say *the* most extraordinary—in the whole of Scripture. It is an utterly human book. It is man's cry to God; not God's voice to man. And yet, notwithstanding this stamp of humanity on it, there is no part of the Bible as to which we feel more convinced that God has had to do with it from first to last. We have had many cries and expressions of human sorrow, many of them from the most eloquent lips. But when you turn to genius such as that of Byron and others, who have been the interpreters of the soul's trouble and despair, you will find them stumbling in the darkness; and, instead of leading us into God's presence, they lead us further and further from God, and present us with what we feel to be a libel upon God and upon His dealings with men. Now, here in the Book of Psalms

THE DEEPEST THOUGHTS OF MAN'S HEART are brought out into the light. It is the Spirit helping our infirmities, taking hold over against us, and helping us to bear this load—too heavy for us—into the presence of God. It is not only brought there; it is also uttered before the mercy seat, and left with Him Who is able to see into it, and to bring us the answer to our heart's yearning.

Attempts are very industriously made to-day to explain the Psalms from the historical side. Books and articles are written to show how David's history, for instance, explains a great deal that you find

in the Psalms. But although there are headings to some of those Psalms that link them to well-known incidents in the life of David, you find a great absence of anything that would enable you to see the appropriateness of the heading. For instance, the fourth Psalm was written when David fled before Absalom; but there is no reference, apparently, in the Psalm to anything that happened to David at that time. And so is it with other headings of the Psalms which connect them with David's history. What, then, is the purpose of those Psalms? Well, as expressions of man's need, uttered in the presence of God, they have had a use in past times, and they will have a use still. But anyone reading the Psalms consecutively must be struck with the close connection which frequently exists between them. For instance, the twenty-third Psalm ends:

"I will dwell in the house of the Lord for ever;"

and in the twenty-fourth Psalm we have:

"Who shall ascend unto the hill of the Lord? or who shall stand in His holy place?"

Most people will feel that this question links these two Psalms together.

There are other series which I might point to, but I was much impressed lately with the close connection between a group of Psalms embracing the well-known "Nineties." Let me ask you to look at Psa. lxxxviii., which begins, what I might call, the millennial story—from a certain side. It is the story of David's trouble. He is in great distress and in deep darkness.

"O Lord God of my salvation, I have cried day and night before Thee: Let my prayer come before Thee, incline Thine ear unto my cry; for my soul is full of troubles, and my life draweth nigh unto the grave."

And so on. It is the cry of one in the very deepest distress and the greatest anguish. Now turn to the eighty-ninth Psalm. Here the Psalmist dwells, in the beginning, on

GOD'S GREAT PROMISE TO DAVID,

that his seed shall sit upon his throne, and that in his days Israel shall dwell safely, and the earth shall be blessed. The latter part of the Psalm is an expostulation with God that this promise has not been fulfilled, that the covenant has apparently been broken, the tabernacle of David is cast down, and there seems to be no intention to set it up. The promise had been made in the far distant past, and the time passed since then seems to say that God has forgotten all about it. There we have the cry of Israel's waiting, sorrow, and longing.

The ninetieth Psalm continues the series, and I find that the Psalms, studied in this way, lead us to question the division which has been made of them into Books. For instance, the third Book of the Psalms is supposed to end at the eighty-ninth, but I find the closest connection between the eighty-ninth Psalm and the ninetieth. What is the ninetieth Psalm? It is headed: "A prayer of Moses, the man of God;" and when you look into it, it is not the prayer of Moses, but the prayer of God's people, uttered by Moses. The Israelites are wandering in the desert, for the sentence of death has been passed upon them; their carcasses are to be left in the wilderness, and they are not to see

THAT GOOD LAND PROMISED TO THEM:

they are spending all their days under God's wrath. Why, dear friends, was that Psalm

written? Why, too, has it been left to us, and put in here? The Psalm suits Israel to-day. They are now in the wilderness, spending their days in weariness, with the wrath of God upon them, and with judgment falling from God's own hand, again, and again, and again.

The ninetieth Psalm suits Israel to-day, and Moses, their leader through the desert, is, in these words, still leading them towards the inheritance. And what have we in the ninety-first? Dear friends, I can read this Psalm as true—only with one interpretation. There are things in it that, applied generally, are not true. For instance, take verses 5-8:

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

But no such safety from plague and from warfare has been made the portion of *all* God's believing people. There is not a graveyard in the country that does not give the lie to such an application of the words as this. Why, the best of God's people have fallen by the pestilence and by the sword. But there *was* a time in Israel's history when this was absolutely true. When the plagues fell on Egypt, Israel saw the reward of wickedness; but they only saw it with their eyes, for it did not come near *them*. They led a charmed life in those wondrous days, and although God's judgments were on every side of them, they

ESCAPED UNHARMED AND UNTOUCHED.

That, then, was a time when judgment was abroad and Israel was absolutely unharmed. And is there to be such a time again? What about those sealed ones in the midst of Israel, of whom we read in Rev. vii? Before judgment fell on Jerusalem Ezekiel saw the angel of the Lord go forth to seal those that were to be saved. They were to behold people perishing on every side, and yet *they* were not to perish. That was an emblem and a promise of what shall happen when Israel passes through the greatest and the last of all her tribulations. This Psalm might, then, be taken as indicating the beginning of God's answer to the cry of the ninetieth. It tells of the salvation of the chosen ones, who shall be God's witnesses, and who shall be kept alive through all the trials coming upon Jew and Gentile.

The ninety-second Psalm leads us one step further; it is *the praise* of the sealed. Passing on—for the time at my disposal will not allow me to linger—the ninety-third Psalm tells us of the beginning of the dreadful tribulations of the last days, "the floods have lifted up their voice;" but the sealed ones have this confidence, that "the Lord is mightier than the waves of the sea." In the ninety-fourth Psalm we have the righteous under the harrow of the wicked. The wicked are triumphing, and the righteous are crying out beneath the stroke of the enemies of God and of God's people. In the ninety-fifth Psalm we have Israel delivered, and God makes an appeal to His delivered people:

"O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms."

And now comes the appeal to Israel, not to repeat the folly of the past in those last days of merciful visitation. It is not to harden its heart, as in the wilderness, when the salvation of God was made of non-effect by the obstinacy of the people. In Psalm xvi. we have a similar appeal to the nations. They are summoned to praise God in Zion, in the place which God has delivered, and which He has made glorious in the earth. All are to praise God for the deliverance that He has wrought.

"O worship the Lord in the beauty of holiness: fear before Him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved."

Notice the last verse. The translation of these Psalms suffers very much from non-attention to the tenses of the Hebrew. In verse thirteen, "for He cometh," should be "for He has come." It is an announcement:

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord: for He has come to judge the earth: He shall judge the world with righteousness, and the people with His truth."

The ninety-seventh Psalm records the judgment of God upon the earth, and His enthronement of Jesus, and lifts another appeal to God's people. Here is what has happened in the judgments of the nations:

"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 enlightened 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. Confounded be all they that serve graven images, that boast themselves of idols: worship Him, all ye gods."

The New Testament tells us that these last words apply to Christ: "Ye that love the Lord"—here is the appeal—"hate evil; He preserveth the souls of His saints; He delivereth them out of the hand of the wicked;" and so on. In the ninety-eighth Psalm we have a call for universal praise from God's people, and from the whole earth. Psalm xcix. is a call, not only for praise, but for what is to follow this outburst of gladness—a holy fear which will bow the earth's heart unto obedience to God's holy will; a fear that will become a new yoke upon the hearts of the children of men everywhere, and which will keep the people in God's way. Now in the hundredth Psalm

#### YOU HAVE THE GRAND MILLENNIAL ANTHEM:

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving" [to enter "into His gates" is "to go up to Jerusalem, to the courts of the Lord's house"], "and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."

Now this series—telling the millennial story as it were, from the beginning to the end—is not alone. The Psalter seems to be composed of fourteen of them, and there is not a Psalm that has not its place in one of these

fourteen series that tell, from one side and another, the millennial story. Do you remember that the 150th Psalm is nothing but a call for praise from everything that hath breath? Concluding the whole fourteen of these Psalm cycles, that Psalm can say nothing but just this, "Praise the Lord! Praise the Lord!" And you will find, if you trace the Psalms from the first to the 150th, that they tell the story of that which is to issue in that great cry for praise. Mark how they begin. Look at the first Psalm. It strikes the key-note of judgment:

"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

Well, God will winnow the chaff from the wheat; but when, and why? The words, "the congregation of the righteous," seem to represent God's people as still continuing their earthly gatherings. If we think of the "judgment" referred to as that which will introduce the millennial purity and peace and joy, the whole is clear. It is the day of the Lord's manifestation, when sin shall be smitten, and when every knee shall bow to Him, and every tongue confess Him Lord.

That is the key-note struck by the first Psalm—a note of judgment. And now the second Psalm shows Him to us by Whom the judgment will be administered. But the introduction of Christ is met by revolt.

"The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us."

But all is in vain. He that sitteth in the heavens shall laugh at them. He repeats the decree:

"Yet have I set My King upon My holy hill of Zion."

It shall be done, and all the powers of the world shall not undo the purpose of the Lord. Now, what is the third Psalm? Here is one of those references to which I referred:

"A Psalm of David, when he fled from Absalom his son."

What does it mean? May it not be an indication that, notwithstanding the Divine warning, the insurrection will be made against God and His Christ? Israel shall rebel against Him, and, like David, He will have to pass over the border, and be cast out for a time. But

#### HE WILL COME BACK AGAIN.

Such is the third Psalm in this first series. The fourth tells of one persecuted, but putting his trust in the Lord his God, and able to lay himself down in peace and hope, knowing that God only makes him dwell in safety; and so we proceed from one stage to another up to the eighth Psalm, where the Son of Man is seated in the place of power and made King over all the works of God. But this is only the beginning of victory. In the ninth Psalm we see the salvation of God:

"O, thou enemy, destructions are come to a perpetual end:"

but there is still a cry to have the deliverance perfected. You remember what is said in the last words of Daniel. Twelve hundred and sixty days is given as the limit of the tribulation; but there are other seventy-five days before the people of God see His perfected work.

"Blessed is He that waiteth, and cometh to the

thousand three hundred and five and thirty days."

When Christ has delivered His people from the surrounding hosts of the Gentiles, He has still to judge the antichrist, and He has to subdue the nations and to bow their hearts in holy fear.

The ninth and tenth Psalms speak of those last seventy-five days which will intervene before the full salvation of God can be brought in. The eleventh Psalm, again, begins another series. I have gone carefully over the whole of the Psalms, and I find them ranging themselves in this way. What are we to say to this, if it is true? The question is sometimes asked, How far does inspiration go? Here is an answer. The Spirit of God not only gave the Psalms, but also arranged them in the very order in which they stand to-day! There has been nothing left to chance. Had anything been left to chance, the Psalms would not have told again and again a story which is plain to us only now in these last days. The inspiration of the Bible is plainly an inspiration that has left nothing to unaided and unguided man. No; the hand of God is in it from beginning to end, in the least as well as in the greatest, in the very order as well as in the thoughts and words.

We must notice also the importance of this millennial hope. If God from the beginning has arranged this Psalm-book, so that man in the latter days shall find this hope blazing forth for him

#### IN SUCH GLORIOUS BRILLIANCY,

it is no small thing to him, and no matter of indifference to God, whether we know the hope or not. God meant His church to know it, and therefore He has led His church to sing about it as it has come down the ages.

And, last of all, we learn the importance of steadfastness. Those Psalms have been given and arranged. The cry of the latter times, and of the day of "Jacob's trouble," has had its expression in them. Why? That God's people should not fail, even in the worst hour, to put their trust in Him, and that they should know that God will bring the deliverance He has promised. God wants us to trust Him and to glorify Him even in the fires. Precious to Him is the heart's cry: Though He slay me, yet will I trust in Him; though everything seem to be against me, and though everything perish on which I have relied;

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

That steadfast trust is precious unto God in our souls to-day, as well as it will be in the lives of the tried ones in the latter times!

The church in her militant state,  
Is weary and cannot forbear;  
The saints in an agony wait  
To see Him again in the air:  
The news of His coming I hear  
And join in the catholic cry—  
O Jesus, in triumph appear,  
Appear in the clouds of the sky.

CHARLES WESLEY.



**CHRIST AS PRIEST AND KING.**

By REV. GEO. C. NEEDHAM, Northfield, Mass., U.S.A.

An Address at the Midway Conference (revised by the Speaker).

PERMIT me to give you a few Scriptures, a sort of Mosaic, referring to the priesthood of Christ, and then to His coming in glory. We meet with many good Christians who believe emphatically that He died for us, and are looking forward to the glory at His revelation, but who seem to know little of the present practical value of His priestly ministry.

What is He doing for me to-day? How does His priesthood affect my life? Turn to Heb. iii. 1: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Here we have Christ

TIPIFYED BY MOSES AND AARON,

the apostle and the priest. An apostle or prophet is one sent by God to communicate the will of God to man—how else would we know it?—and the priest goes back from man to God to transact business with God, on behalf of man. And so we have our blessed Lord fulfilling this double office. He came, the Prophet, the Shiloh, the heavenly Messenger, to tell us about the Father, and now He has gone back from man to God, to represent man in the presence of God. And so we read in Heb. iv. 14, R.V.: "Having then a great High Priest, Who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession." Here we identify our Priest by the name given Him. How precious is that Name to our hearts to-day!

How sweet the Name of Jesus sounds, In a believer's ear.

Turn next to Heb. viii. 1, 2: "Now in the things which we are saying the chief point is this" (I am reading from the Revised Version): "We have such a High Priest, Who sat down on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary and of the true tabernacle, which the Lord pitched, not man." What then have we? First of all we have the fact that Jesus Christ has gone into the heavens, and we also identify Him by the name given Him. We have further this assurance, because it is revealed to us by the Word of God, and we have a Priest who is revealed to us by the Spirit of God. There is nothing dubious about the Scriptures. It is not a book of *ifs*, *perhapses*, and *maybes*, and *supposes*; it is not a book of conjectures, but of certainties. When it says we have Jesus as our High Priest in heaven, we know we have, and it is not humility to doubt this statement; rather it is presumption. Every word God has spoken is true. Our Priest has gone up on high and His name is Jesus, and He is

MINISTER OF THE SANCTUARY

which the Lord pitched, and not man.

I am not going into the question of the necessity for His priestly work, but there is in human souls all the world over this strange consciousness that man is not fit in himself to transact business with the Deity, and so the priest comes in as the arbitrator. Job cried out for a daysman, while Paul answers

his cry, "There is one God, and one Mediator between God and man, the Man Christ Jesus." What a unique Personality He is, and well qualified, because of His dual nature, to mediate between God and men, and so make reconciliation for the sins of the people!

I will just refer to three parts of His priestly work. We are told that He is Mediator. A mediator, in this sense, is one who opens the way for the sinner, so that he can approach God with acceptance. Christ shed His blood; the veil is rent, and "through Him we have access by one Spirit unto the Father;" but that is the only feature of the priesthood of Christ that we can preach to the unconverted. The way is made plain, and there is no other way whereby we may obtain possession of the privileges given in Christ Jesus.

But there are other features of the priesthood which are especially for us who are believers. And so, in Heb. vii. 24, 25, we read of Him as Intercessor. "He is able to save to the uttermost." Now, let us try to interpret Scripture fairly, no matter where it may lead us. It is true that you can preach the Gospel from this text by way of accommodation; but here the apostle is dealing with Christ in His priestly relation to His people, and the argument is this: that because He continueth ever, having no successor, for He shall not die any more—and in another place it says, "He abideth ever"—therefore He is able to save all them who come to God by Him, seeing He ever liveth to make intercession for them. Jesus Christ makes intercession for the saints, as in John xvii., which is full of sublime petitions, embracing believers to the end. "I pray not for Myself, but for those whom Thou hast given me." Sometimes we hear it said, "Now, sinner, repent and believe, because Christ is praying for you." If that is true, then universal salvation will be true. But He says, "I pray not for the world, but for them whom Thou hast given Me." So that the intercessions of Jesus embrace the saints of this age who are given to Him by the Father, and who have been redeemed by His own blood.

Again, we have another feature of Christ's priesthood in 1 John ii. 1, 2: "If any man (any believer) sin"—and let me say here that we have no right to sin; and if a Christian says, "I am saved, and therefore I can go and do as I like," HE IS ALL WRONG AND MUST BE PUT RIGHT: "If any man sin we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." I do not know what view you may have as to His advocacy, but I think of it in this way. We read that the devil accused the brethren before God day and night. In the States one day a Christian minister came to me and said: "My dear sir, you have upset all my people. You said the devil goes to heaven, and he is there now." I did not say that; but I referred to Rev. xii. 9-11. If the greatest criminal has a legal right to enter a court of justice, it does not follow that he has any right to go to the home of the judge and his family; and if the devil has a legal right to accuse the brethren before God, that does not prove that he is on any equal footing or relation with God. But when we come on his terri-

tory, has he not a claim upon us, and a right to say of us: "Look what kind of people these are after all; look how they are living in luxury and enjoying the world just like anybody else." And the trouble is, we cannot deny it; and his accusations are not always incorrect. Now

God CANNOT TOLERATE SIN,

even in His children. What then? I see the devil accusing me before the Father's face, but I hear a cry from another part of the court, and I see One upon Whose head is the mark of thorns, and He says, "Who shall lay anything to the charge of God's elect?" in other words, "I paid for these very sins." And so my Advocate pleads my cause in heaven, and the devil is baffled and driven out of the court. Then does he come into the court of conscience to baffle us there, but we overcome him with the Word of God and the blood of the Lamb. The

VERY BLOOD WHICH SILENCED HIM

above is the blood which overcomes him in the court of conscience, and gives me victory.

But let me lead you a little further. This blessed Son of God is the Son of man, the Son of Mary. Do not be afraid to realise that He is perfectly human, that He has linked Himself with humanity in His incarnation, and carried that humanity into heaven. Now, this feature of truth is like a rainbow. Here is one foot of the rainbow resting on the manger in Bethlehem, and I trace it up into heaven where He is Priest, and then I follow it in its descent where it falls on Olivet, for He is coming back again.

Oh, my heart is burdened for you young, tender believers, that you might come into the joy of anticipation which is given us in the full Gospel of Jesus Christ. And so let us look at John xiv. 1, 2, 3: "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" [I personally go] "to prepare a place for you. And if I go and prepare a place for you, I will come again." Now, then, there is the promise which can never be broken. We may not understand all the various events connected with the Lord's return, or be deep students of eschatology, but this is plain enough: "If I go away, I will come again," and that lifts up the head and heart in hopeful anticipation.

In Acts i., you remember, there were two heavenly messengers who said to those

FRIGHTENED, STAR-GAZING DISCIPLES

who saw Jesus go away with hands outstretched—and, by the way, is it not a comfort to remember that the last act of Jesus was an act of blessing? "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." They saw Him go, bodily, literally, and shall He not come back in the same way? "The Lord Himself shall descend from heaven." (1 Thess. iv. 16.) Where is He? In heaven. What doing? He has entered into His priestly office. Under the law, as you know, the

priest was always standing when ministering at the altar, or trimming the lamps, or doing ought else; there was no seat for the priest. But this Man, when He had made an end of sin, by the offering up of Himself, sat down at the right hand of God, henceforth expecting.

Not only does the promise of Jesus fill our own hearts with joyful anticipation, but His heart is also filled with earnest expectation. I was thinking, when we were remembering His broken Body to-day, that He, too, in heaven, is remembering His poor dismembered body here. And He is coming to perfect it. But, say some, "I do not like to think of the Lord's coming." Now, let me give you this thought: it is not what you think, but what He thinks; it is not, Does it fill my heart with joy? but, Does it fill His heart? And should not I therefore join in the prayer, "Come, Lord Jesus, come quickly?" Once again, we read, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." There are many such verses, and it would be worth while to spend an afternoon over all the promises and statements which are so clear and literal **THAT THEY CANNOT POSSIBLY BE APPLIED TO ANY OTHER EVENT BUT THE LORD'S SECOND COMING.**

Then not a few say that the coming of the Lord Jesus means death. Well then, if death goes away, death will come back. You see, it would be very awkward to interject the word death where Jesus is found, and our Bibles would be all confusion. Others say it means the destruction of Jerusalem, and some of our people say that the coming of the Lord was the coming of George Washington and the founding of our Republic, and that we are now in the millennium. Away from your thoughts with every historical event as the fulfilment of the promise, and fix your faith and love on the Lord Himself, for Whom we wait, even Jesus who delivered us from wrath to come.

We may now inquire, Why is He coming? That is made very plain. (1 Thess. iv. 13.) The sorrowing believers in those early times of persecution were mourning the loss of their friends who had been slain, and Paul writes to them saying, "Sorrow not even as others who have no hope." What did he mean? Were they Christians who had hope in Christ for salvation, while others had no hope? No, the question of salvation does not come in here, but a new thought which never entered Roman or Grecian philosophy: "Ye sorrow not as those which have no hope"—that is, who have no hope regarding the dead, no hope of reunion with those who have been taken from them. So Paul tells us something better. He says we have a hope "sure and steadfast." Abraham had that hope, and we have a hope that this body which goes down into the dust will at the resurrection be raised, according to the working of His mighty power, and that the unclothed spirit will

#### INHABIT ITS OLD TENEMENT.

And while philosophers come forward and say, "How shall the body be raised up?" Paul says, "Thou fool,"—he was a little

sarcastic—"that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be." There is identification between the grain you sow and the full ear. Likewise out of the ashes of this mortal body will come forth a body splendid in its power, luminous in its glory.

Did you ever think that every animal in the world has its own clothing, except man. Was it not so that man had his own clothing at the beginning? Yes, he too had his body of glory. God made man after His own model from the beginning, but sin and the devil destroyed the fair creature. Now God is going to bring man back again, and to give him that very body of glory which He had in His mind from the beginning. And so we are to get our clothing back again, a body clothed with splendour, and which shall be immortal in its youth, luminous and beautiful.

The creed of some is very brief. They say, "God saves my soul, is not that enough?" It does not say in the Bible that the Lord came to save our souls. He came to save us, spirit, soul, and body, to save man in the fulness of his being, and when He raises believers from the grave, that glorified body shall be indwelt by the purified spirit now in heaven. Then shall we attain to the final end of salvation, its perfected consummation.

But there is another reason why He is coming. He will take to Himself believers who are then alive. Two men going to business together, one will be caught away; two in the field at the plough, and one of them will be removed. In the twinkling of an eye that wonderful change, which can only be wrought by a Divine miracle, will take place. The bodies of believers will be instantly glorified. There is a proverb: "Nothing on earth is more certain than death," which we no longer accept. We believe the Bible and its blessed statement, "We shall not all sleep." This is a word spoken by the Holy Ghost through Paul, "We shall not all die," for there shall be some Christians on earth when the Lord comes that shall not taste of death. They will be caught away in a moment to join the risen saints in one glorified body, the mystical body of Christ which will then become connected with the Head, when the new man will be completed.

Is not that worth looking forward to? A man said to me the other day on ship-board, "I do not see anything in this coming of the Lord, I do not take any stock of it." I said to him, "What are you doing with that spy-glass?" "Looking for land," he replied. "Then," I said, "you are anticipating it, are you not?" Now the coming of the Lord should

#### GIVE US A BEND FORWARD.

Moses looked this way and that way, and killed a man. But when we look forward to the Lord's coming again, it takes all the bad feeling out of our hearts, and as we study the blessed hope of our translation and resurrection, our union with one another will become more vital and sacred.

One of the sweetest consolations to my poor heart, in regard to this grand subject, is that the Lord Jesus Christ is coming to bind the devil and put him in prison for a

thousand years. I owe him such a grudge; he is a liar and thief, and he has done such damage to the church of God, tearing into pieces Christians who ought to be cemented together as one. How the cruel dragon gloats over our ecclesiastical wranglings and moral hair-splitting. My heart leaps with joy in the anticipation that the God of peace will shortly bruise the devil under our feet, and that the anti-Christian powers of wickedness, whatever they may be, will be put an end to, and poor blinded nations will see the light, and Israel will acknowledge the Messiah, and even all dumb animals will get justice done them. And I tell you that inhuman vivisectionists will then get a blow from the God of judgment for the way in which they have been treating His poor innocent creation who are groaning for deliverance. Now all creation groaneth because creation was made subject to vanity, through the sin of man. But thanks be to God, creation itself shall also be delivered from the bondage of corruption, into the glorious liberty of the children of God. Oh! the blessed consequences of our Lord's return. If for no personal reasons; as I think of the universal good it will bring to this our globe, introducing the new heavens and a new earth wherein dwelleth righteousness, my heart sings in joyous response to His own declaration, "I come quickly." "Even so, come Lord Jesus."

### THE SILENCE OF GOD.

BY THE REV. W. FIRTH,  
Minister of Emanuel Church, Haringay.

"REVELATION has been silent during Israel's rejection. Revelation will re-commence when Israel, restored to communion with her King, shall head humanity. (See Psa. lxxviii. 1-35.) For Israel in all ages has been the mediator of Divine revelations to men. The Jew and the Gentile stand on the same footing, as both alike needing mercy. (See Rom. xi. 31, 32.) But in establishing His kingdom on earth Israel is His chosen people. The Israelite priest-kings on earth will minister to the nations, as the transferred king-priests from heaven will minister to other nations in general. There will be a blessed chain of giving and receiving—God, Christ, the transfigured Bride (that is the Church), Israel, the world of nations; earthly and heavenly glories will be united in the twofold election. Elect Israel in the flesh shall head the earthly; Christ and the elect spiritual church shall head the heavenly. Revelation will begin again after its long silence by the outpouring of the Spirit on Israel." (Zech. xii. 10.)

These are the choice words of a deeply taught writer, and coincide with our views; we endorse them *ex animo*. They clearly teach that this life is a gap or parenthesis of time, during which the Lord, in sovereign grace, is taking out from among the Gentiles a people for His name, and thus prove that this dispensation, instead of being catholic, is elective—a fact too much overlooked by many devout believers, both readers and writers.

The fact is, the church of this age was a mystery, hid from ages and generations, till it was manifested in the Pentecost. In the

former age, Revelation was by voices and visions. (Heb. i.) But, since the revealing to John in Patmos, Revelation is concluded, till the last time when the *first seal* will be opened. We are now in the parenthesis of the Divine silence. While the *mystical church* is being formed, and the remnant of grace is being taken out from among the Gentiles, to "*form one new man*" for Him, who is *Head* over all things unto the church, which is *His Body*. This process is all in mystery, but in mercy; certain and sure in results, though slow in development, like all God's works in general. "*The Kingdom of God cometh not with observation.*" In its nature it is spiritual and invisible; yet Divine, real and permanent, "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved!"

There is a remarkable sovereignty about this silence which we shall do well to mark. But we would note here that whenever God is silent there is ever behind His silence a profound reason why He withholds both His "visions" and His "voices." May one of the reasons not be that we may be led with more devout diligence to read and study the "true sayings of God," which are "most surely believed among us?"

This seems every way reasonable, for Daniel studied those things which were already "noted in the Scriptures," for he regarded the Scriptures of his day, which evidently included the prophecy of Jeremiah, which he examined as a Divine and authentic manual to ascertain the times of fulfilment of certain predictions in the divine calendar.

And of this same time our Lord exclaims: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

There is, we think, a chain of reasons in this purpose of the silence of God. May we have patience and perseverance in examining the same!

## "THE MYSTERIES OF THE KINGDOM OF HEAVEN."

BY GEORGE SOLTAU.

To all prophetic students the parables in the thirteenth chapter of St. Matthew's Gospel are most familiar, giving the key that unlocks so much of the subsequent prophetic word. It has been customary to dwell much upon this special series of parables, and to unfold the complete picture which the Lord has given of the history of the Dispensation between the First and Second Coming. We propose somewhat to extend the view given us of the Kingdom of Heaven in this Gospel, by taking into consideration ALL the parables commencing with the same title, "The Kingdom of Heaven is like unto." Necessarily we must go over, though briefly, ground that has frequently been traversed before. Matt. xiii. opens with the parable of the sower, which is the introduction to the series, and Matt. xxv. 31, &c., closes the series with, "When the Son of Man shall come in His glory." *How is the interval filled in?* In the gradual establishment of the Kingdom? In the preaching of the Kingdom being successful in winning the world? In the gradual overthrow of the

Prince of Darkness? In the nations of earth being brought to Christ's feet? So say many scholars, but what saith the Lord Himself?

*First Parable* (Matt. xiii. 3-8).—A sower went forth to sow. The seed was good throughout, the sower was skilled, but failure arose from the nature of the ground on which the seed fell. A large proportion of the hearts hearing the word of life were found to be non-receptive.

*Second Parable* (xiii. 24-30).—A man sowing good seed again, but the enemy counter-sowing tares. Failure produced by the active operation of the enemy. Tares more numerous than wheat, the professors of Christ being more numerous than the actual possessors.

*Third Parable* (xiii. 31, 32).—A man sowing a grain of mustard seed in his field, which developed into a great tree. Failure caused by development in a wrong direction. The normal growth of a mustard seed produces an herb, whose function is to produce seed again for further scattering. The abnormal growth in this case produces a tree, which bears no seed, but harbours the birds of the air, which are ready to pick up the sower's seed, as seen in the first parable.

*Fourth Parable* (xiii. 33).—A woman hiding leaven in three measures of meal. Failure caused by the selfwill of the church in mixing with the pure meal of Divine truth the leaven of error, hypocrisy, and worldliness, so that, instead of a pure provision of the Bread of Life for a perishing world, she hands out a leavened mass of teaching corrupting the three measures of the doctrines of God the Father, God the Son, and God the Holy Ghost.

*Fifth Parable* (xiii. 44).—A man finds a treasure, purchases the field in which he hides it, and thus makes it *secure*. The Jewish nation is hidden in this world, and is secured to Jesus: "They shall be *MINE*, saith the Lord of hosts, in that day when I make up My special treasure." (Mal. iii. 17, *m.*)

*Sixth Parable* (xiii. 45, 46).—A merchantman, seeks, finds, and buys a goodly pearl. Purchased, therefore precious. The church to adorn the Bridegroom, share His glory and possession, and dwell with Him in the City of pearly gates.

*Seventh Parable* (xiii. 47-50).—The net cast into the great sea, and found to have caught good as well as bad fish, which will be separated by the angels, the executive of the Divine government, when the Kingdom of Heaven shall be established visibly and actually.

Having thus shown the history and development of the professing church, a mixture all through, strange and sad, He goes on to show a little more in detail what will be the *practice* of that professing church, and how the Dispensation of the Kingdom of Heaven in mystery will close.

*Eighth Parable* (xviii. 23-35).—A king "would take account of his servants." Hitherto it has been an ordinary man who has chiefly figured in the parables, and there has been no hint of that man being a king. Attention is, however, fixed on the servants rather than on the king in this parable. The first servant mentioned has incurred a debt amounting to about one

million and three-quarters sterling. This cannot have been accidental, it must have been wilful, and knowingly done. Prayer for time in which to pay all is abjectly offered, beginning with the words, "Have patience." This is the frequent prayer in Christendom Sunday by Sunday, and mercy is shown by the King in the non-execution of the order to seize the person and property of the suppliant. But, finding his fellow-servant owing the sum of £3 2s. 6d., he seizes him and flings him into prison until he shall have paid every farthing; notwithstanding that the fellow-servant has used the same language to him as he himself had used to his Lord. Is not the practice of Christendom to expect the mercy of God in the forgiveness of untold sins, but on the Monday morning to put the law courts into motion to extract the last farthing from the defaulting fellow Christian, who may have worshipped in the same church the previous Sunday, and joined in the same liturgy? "O thou wicked servant."

*Ninth Parable* (xx. 1-16).—A householder hiring day-labourers in his vineyard, agreeing with the first set for a penny a day, but making no bargain with the 9 o'clock, 12 o'clock, 3 o'clock, and 5 o'clock labourers. These entered the service purely on the ground of trust in the word of the master, "Whatsoever is right I will give you." Considerable discontent attends the pay-time of the labourers, because the master adheres to his bargain made with the first set. Is not this the picture of the *RELIGIOUS* practice of Christendom? So much comfort, respectability, advantage, and so forth for so much attention to religion, and so much outward service rendered to the great Householder! Whereas the Gospel—that welcomes and utilizes in God's service labourers up to the last hour of possible service—is despised and looked down upon and reckoned *unfair*. "Go thy way" is the Divine order to these grumblers, implying possibly that their *THEIR* services anyhow will not again be requisitioned in the future days of wondrous work in that same vineyard.

*Tenth Parable* (xxii. 2-14).—Getting near the end of the series we hear the important words, "A certain king made a marriage for his son!" Then is the sower, the man owning a field, the merchantman, the householder, really a king's son, and is there approaching a great scene of joy and splendour? Read on, "He that hath ears to hear let him hear." Servants are sent forth to remind the invited guests that the hour is approaching for their presence in the palace precincts. But they made light of the message, and went elsewhere, some of them illtreating and killing the messengers. Unto the Jewish Nation were sent the prophets, but they were unheeded. Then were sent the other servants, John Baptist, the twelve Apostles, the Seventy, with the same message, but the Book of the Acts records the spiteful treatment that followed the proclamation of the message. Then came the avenging power of the Roman armies, which burned up their City of Jerusalem, and destroyed those murderers! Since then the servants have been going forth through the highways, along the avenues of commerce, bidding all that they can to come to the wedding of the

King's Son, and the wedding is being furnished with guests, bad and good. All sorts are accepting the invitation, apart from character, and nationality, and religion; any who will may come and be clothed in garments of the King's providing. But the man without the wedding garment corresponds with the unfaithful servant of chap. xvii., the grumbling labourer of chap. xx., for he is a despiser of Grace though professing to be a servant of the King!

*Eleventh Parable* (xxv. 1-12).—The midnight cry has gone forth, "Behold the Bridegroom cometh, go ye out to meet Him." The true and false watchers are roused, and are now separated by the test of the oil, present or absent. It is the same truth once more shown forth as at the beginning of the series, only here it is the climax of events, and not the initial stage. The door is shut, and no hint is given of what takes place behind the scenes. The marriage of the King's Son has come—and there in Matthew's Gospel the details stop. There is no description of the Bride, for the Gospel was not written to explain the high calling of the church, only to give glimpses of the condition on earth of Christendom which would profess to be under the rule of the absent King, and to be loyal to Him, whilst beneath the surface would be abounding iniquity, falseness, and apostasy.

*Twelfth Parable* (xxv. 14-30).—Then follows the summoning of the servants, that each may receive the reward for faithful or unfaithful servants, during the absence of the Lord. This apparently corresponds with the teaching of St. Paul concerning the Judgment-seat of Christ, when each believer will receive the reward of the deeds done in his body, whether they be good or bad. It is a private scene, not before the world, but when completed suddenly occurs the glorious and solemn fulfilment of xxv. 31, the Son of Man taking the throne of His glory, and before Him being gathered all nations, &c. This is not called a parable, nor is it introduced as the parables have been, with the words, "The Kingdom of Heaven is like unto." No more comparisons, but the ACTUAL FACT. The Kingdom of Heaven has come in the manifestation of the King, and His dealing with the affairs of the world in righteousness will have commenced. The sudden arrest of the progress of the nations engaged in battle against the City of the King, according to Zech. xiv., and the initial steps for the setting up of that Kingdom over the whole earth will be occurring. Christendom falls under His sway, the true and false are separated, and angelic hosts are bidden to execute the orders of their Sovereign, with a view to the establishment of that kingdom on earth with which they have been so well acquainted in heaven.

"**THY KINGDOM COME.**"

The supper is only till He comes. We shall not always be bereft of His presence; He has promised to see us again. His own heart can only find fullest gratification in having us with Himself in the glory. We are needed in order to His glory. The coming will be the possession of the bride by the Bridegroom, and the fulness of joy to both. *Rev. W. H. Walker.*

## THE KING'S THRONE.—II.

By E. A. RAWLENCE.

[Continued from page 130, July number.]

"Alleluia! for the Lord God omnipotent reigneth." (Rev. xix. 6.)

We have now to consider the meaning of the four lions standing by the arms or stays of the throne which we passed over in the former part of this paper.

We there pointed out the similarity between the number and position of these and that of the four beasts, or, more properly, "living creatures" (E.V.), which John saw "in the midst of the throne, and round about the throne." (Rev. iv. 6.)

Their position obviously suggests one of special nearness and of special service, as indicated by their being "full of eyes before and behind," and each living creature having "six wings about him," whilst "they rest not day and night" giving "glory and honour and thanks to Him that sat on the throne, Who liveth for ever and ever." (Rev. iv. 6, 8, 9.) Who, then, are these mysterious four?

Many commentators take them to represent the angelic host; but this cannot be, as they join in the song of the redeemed, "For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." (Rev. v. 9, 10.) We must conclude, therefore, that they are the heavenly representation of some earthly body of saved sinners, and, consequently, we must search the Word to endeavour, under the guidance of the Holy Spirit, to find a company that will answer to these figures.

This we find in the wonderful vision of the prophet Ezekiel, embraced in the first eleven chapters, which appear to comprise one complete vision. There the prophet saw almost the exact parallel to John's vision in Rev. iv. and v. In order to make this clear and practically beyond dispute I will place the passages side by side.

John saw	Ezekiel saw
1. "A throne was set in heaven." (Ch. iv. 2.)	1. "Above the firmament . . . the likeness of a throne." (Ch. i. 26.)
2. "One sat on the throne." (Ch. iv. 2.)	2. "The appearance of a man (Heb. Adam, Comp. 1 Cor. xv. 45) above upon it." (Ch. i. 26.)
3. "A rainbow round about the throne." (Ch. iv. 3.)	3. "It had brightness round about. As the appearance of the bow that is in the cloud in the day of rain." (Ch. i. 27, 28.)
4. "Round about the thrones were four and twenty seats: and upon the seats I saw four and twenty elders sitting." (Ch. iv. 4.)	4. Note particularly that Ezekiel saw nothing corresponding to these.
5. "Seven lamps of fire burning before the throne, which are the seven Spirits of God." (Ch. iv. 5.)	5. Note also the absence of any parallel in Ezekiel's vision.
6. "In the midst of the throne, and round about the throne," were "four living creatures." (Ch. iv. 6, E.V.)	6. "Out of the midst thereof came the likeness of four living creatures." (Ch. i. 5.)
7. "Four living creatures full of eyes before and behind." (Ch. iv. 6.)	7. "And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about." (Ezek. x. 12.)

John saw

Ezekiel saw

8. "And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle." (Ch. iv. 7, E.V.)

8. "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side: they four also had the face of an eagle." (Ezek. i. 10.)

In addition to the above identifications the brightness and general surroundings were most similar, whilst the only point of difference appears to be that Ezekiel's living creatures had four wings each, and John's six wings each. (Comp. Ezek. i. 6 with Rev. iv. 8.) Each of Ezekiel's creatures appears to have combined

### THE FOUR SYMBOLS IN ONE BODY

(Ezek. i. 6), whilst John's creatures individually represented its special symbol. (Rev. iv. 7.) Possibly the difference may have some special teaching, but otherwise the forms and their surroundings are so extraordinarily alike that their identity can scarcely be questioned.

We have now to endeavour to ascertain who these mysterious figures represent. We have shown that they are redeemed souls, and, therefore, must symbolise some section of our fallen race. We see that they have a special position of nearness to the throne as compared with the twenty-four elders, whom we have shown to represent the general body of the redeemed in all ages.

This mysterious body of the redeemed is symbolised by four of God's creatures, a man, a lion, an ox, and an eagle. Now when the children of Israel were travelling through the wilderness to Canaan, the tribes were divided into four sections or camps which were arranged round the tabernacle under the standards of the leading tribe in each group. The four camps were as follows (see Numbers ii.):

1. The east camp under the standard of Judah embracing the tribes of Judah, Issachar, and Zebulun.
2. The south camp under the standard of Reuben, embracing the tribes of Reuben, Simeon, and Gad.
3. The west camp under the standard of Ephraim, embracing the tribes of Ephraim, Manasseh, and Benjamin.
4. The north camp under the standard of Dan, embracing the tribes of Dan, Asher, and Naphtali.

Now, Jewish tradition informs us that these four standards bore exactly the four symbols which we are seeking.\* The standard of Judah was "a lion" (Gen. xlix. 9), that of Reuben "a man" (Gen. xlix. 3 and Deut. xxxiii. 6), that of Ephraim "an ox" (Deut. xxxiii. 17), and that of Dan "an eagle." In the former part of this paper we showed that the Holy of holies overshadowed by the Shekinah glory had a special connection with the King's throne, and in Jer. xvii. 12 we find the statement, "A glorious high throne from the beginning is the place of our sanctuary." Thus in the tabernacle

**SURROUNDED BY THESE FOUR STANDARDS** we obtain another earthly representation of the heavenly throne surrounded by these four living creatures. If, therefore, we have interpreted the Word of God aright, we arrive at the irresistible conclusion that these four living creatures represent a body of redeemed

\* It would be interesting if some Hebrew brother could give some information on this point.

Israelites from the twelve tribes. We are further confirmed as to this by Ezekiel's vision, as few students of the Word would venture to contend that this prophecy, pointing so unmistakably as it does to the punishment of the Israelitish nation, the destruction of their temple, and the

#### DEPARTURE OF THE GLORY OF THE GOD

of Israel, refers to anything else than Israel; and the marked absence of any reference to the twenty-four elders in Ezekiel's vision, representing the general body of the redeemed, as also the seven lamps which refer to the seven churches, is further proof that the section with which the prophet does deal is Jewish.

Another ground for this identification is that the four living creatures are distinctly identified with the Cherubim (*see* Ezek. x. 20), and it is remarkable that throughout the Word the Cherubim are always mentioned in connection with Israel. There is only one exception, and that is the Cherubim who kept "the way of the tree of life" (Gen. iii. 24), which was, of course, long before Israel's national existence.

Having so far established the conclusion that the four living creatures represent a redeemed body of Jews, who are to be especially and intimately connected with the reigning Messiah, we have further to search the Word for such a representative company of the twelve tribes, and we have not far to search, for immediately that John had completed the description of the throne and its surroundings, he saw and described another vision of the seven-sealed book; and after the shout of the new song (because the Lion of the Tribe of Judah had prevailed to open the seals) had died away, and six of the seals had been unloosed, there is a pause, and we may well imagine that the reason which thus causes a break in the progress of events at this awful juncture in the earth's history is an important one.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev. vii. 2, 3.) Who are these "servants of our God" who are to be sealed? "And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (ver. 4).

Here then we arrive at an indication of a representative body of true Israelites, such as we are seeking. As might be expected, if we are on the right line of interpretation, we shall find a corresponding scene to this in Ezekiel's vision, and such there is in the ninth chapter:—"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he

was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. (Verses 1-4.)

Here we have the same process of marking. The position of the mark, the forehead, is the same in both visions, but in one case the means of applying the mark is by pen and ink, whilst in the other a seal. There is nothing to indicate that the mysterious mark was different, but in Ezekiel we get an important piece of information as to who are the marked ones, "the men that sigh and that cry for all the abominations that be done in the midst thereof" (*i.e.*, Jerusalem). We have now traced out a select body of Israelites who are marked in their foreheads, and the ground on which they receive that mark is their faithfulness to

#### THE TRUE WORSHIP OF JEHOVAH,

but we have yet to prove that these sealed ones have a special position in regard to the King. This I think is clear from Rev. xiv. 1-5.

Here we have this same 144,000 standing with the Lamb on the Mount Zion, "having his Father's name written in their foreheads." Thus it would appear that the Father's name is the mark which would be a very natural impress for a seal. "They sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." (Verses 3-5.)

In this passage it appears that type and anti-type are brought together, the Lamb and the throne, the four living creatures and the 144,000, and the twenty-four elders, and the great multitude, which are indicated by "the voice of many waters." (*Comp.* Rev. xix. 6.)

These 144,000 seem to be a special body-guard of the Lamb, and their number and position clearly identify them with the sealed ones in Rev. vii. Those referred to in Rev. vii. are undoubtedly a heavenly body, although I am aware that some brethren consider Rev. xiv. to be an earthly scene, mainly because these sealed ones are seen on "the Mount Zion." We all agree that there is a heavenly Jerusalem, and therefore there must, as a consequence, be a heavenly Mount Zion; indeed, we get this very expression used in Heb. xii. 22. The whole scene is from the context obviously premillennial, and I cannot recall any other Scripture that even suggests the presence of the Christ with an elect remnant of Israel before His manifestation in glory on Olivet.

We also learn the reason for the position in which these sealed ones are placed. They are "not defiled with women, for they are

virgins." This cannot clearly be taken literally, otherwise it would cast a great disability on the blessed state of marriage: but taken spiritually it would mean that their hearts had always been wholly given to the Lord, just as those who have given themselves to the world or to other gods are likened in Scripture to unchaste women. (*See* Ezek. vi. 9, xvi. 28, &c.) In fact, these correspond with those in the days of Elijah of whom Jehovah said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings xix. 18.)

These 144,000 would therefore appear to be faithful ones who during the tribulation will from the very first discern the antichrist, and oppose the national seven years' covenant with him. (Dan. ix. 27.)

This view is confirmed by the *R.V.* rendering "no guile" as "no lie" (Rev. xiv. 5), whereas we are told that those who follow the antichrist shall "believe a lie." (2 Thess. ii. 11.)

In the 45th Psalm, where David speaks of "the things touching the King," we obtain another view of the throne and its surroundings. In verses 3-4, we see the King going forth to destroy his enemies, (corresponding with Rev. xix.), after which we are led on to the throne: "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Verses 6 and 7.)

This corresponds with Rev. xx. 4, whilst around the throne we find "upon Thy right hand did stand the queen in gold of Ophir" (verse 9), "the daughter of Tyre" and "the rich among the people" (verse 12), and "the virgins her companions that follow her" (verse 14), all of which would only seem to be another prefigurement of the various thrones which we have already considered.

Not a few Bible students conclude from this and other Scriptures that the queen or bride is Jewish, but it is too controversial a subject to deal with here. Those who would care to examine further into it will find a few thoughts thereon in a little pamphlet entitled "The Church and the Bride."\*

We have yet to search out the reason why these living creatures occupy this unique position in relation to the throne and Him that sits thereon, but space compels me to defer this to a future occasion.

Without wishing to dogmatise in anything that has been written, I think all who believe that in the Scriptures there is not one word nor one sentence that has not its necessity and its meaning, will agree that in the statement

#### RELATING TO KING SOLOMON'S THRONE,

that "there was not the like made in any kingdom," which is repeated in the only two passages in which this throne is mentioned, there is some deep significance. We have endeavoured to find that hidden meaning from the Word of God, which is the only

\* "The Church and the Bride" by E. A. Rawlence. Published by A. Holness, 14, Finsbury Row, E.C. One copy, 6d. post free. Three copies, post free 1s.

possible source of enlightenment, and I venture to think that the clues which we have applied have not been strained, and have worked into one another with such wonderful consistency, that if our finite minds have not grasped the whole truth, we have at least gathered some faint conception of the Lord's teaching on this wonderful subject which foreshadows a final victory, towards which the Almighty has been surely ordering the course of events for the past 6,000 years, for then shall "the throne of iniquity," which has been gathering against the soul of the righteous, be brought down with its own iniquity and cut off in its own wickedness. "Yea, Jehovah our God shall cut them off." (Psa. xciv. 20, &c.)

Meanwhile we who are to reign with Him can look forward with eager expectation and assurance to that day which numerous and unmistakable signs point to as being very near at hand, and sing, as we journey on, the soul inspiring hymn:

"Look, ye saints, the sight is glorious,  
See the 'Man of Sorrows' now,  
From the fight return victorious;  
Ev'ry knee to Him shall bow!

Hark the burst of acclamation!  
Hark those loud triumphant chords!  
Jesus takes the highest station,  
Oh, what joy the sight affords!  
Crown Him! crown Him!  
Angels, crown Him!  
Crown the Saviour 'King of kings!'"

## ROUND ABOUT LEBANON.—V.

By REV. JAMES ROSE.

ZAHLEH is one of the most important as well as picturesque townships of the Lebanon. It is situated in and above the gorge of the Berduni, the gorge separating Zahleh from the contiguous town of Maalaka, and which also forms the boundary of the province—Maalaka being governed from Damascus, and Zahleh from Baabda, in the Lebanon. The population of Zahleh is about 10,000 souls, while that of Maalaka is a little more than half that number. Maalaka is an almost exclusively Moslem village, while Zahleh is professedly Christian; that is to say, two-thirds of the people are Greek orthodox, and the remaining one-third Maronite, and as turbulent a community as any to be found in the Lebanon. There is no choice, in fact, between the religious fanaticism of those who worship beneath the minarets of Maalaka and those who worship under the domes and crosses of Zahleh.

Zahleh was one of the towns that suffered fearfully by both fire and sword, at the hands of the Druses, in 1860. The town is well-built, and charmingly situated amid romantic scenery, at an elevation of 3,000 feet above sea-level. Zahleh is noted for its luscious grapes, and stands unrivalled as a wine-growing centre. In speaking of Israel's Restoration, the Prophet Hosea says, "They that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine, the scent thereof shall be as the wine of Lebanon." And the wine of Zahleh is among the very best produced in the Lebanon mountains.

In both Zahleh and Maalaka, Protestant

schools have been established, and Evangelical services are held; but this has been effected in the face of a corrupt priesthood, relentless in its opposition, and fierce in its intolerance. Notices are often affixed to church doors, warning the people not to send their children to the Protestant school, because such a school is "a school of enticement for corruption, and all who have been the means of such school, God shall put in a large boiler, to be tormented in hell-fire," and so on, and so on. But in spite of so heavy a deluge of sacerdotal wrath, the foundations of a work for the establishment and dissemination of Protestant truth, were truly and permanently laid alike in Zahleh and her dependency. Devoted workers have laboured on zealously and successfully in both places; and once, in one of their public services for worship, it was my happy privilege to take a humble part.

Truly, it is cause for deepest gratitude to God, that however loud and long Rome may thunder forth her anathemas, the counsel of God in the triumph of His truth is indubitably destined to prevail.

The resting-places of some of the earliest of the patriarchs have been in the neighbourhood of Damascus, and the Buka'a (Abel's) tomb, for example, looks down upon the beautiful valley, watered by the Damascus river. Then we have the tomb of Seth, not far distant, and near, again to this the sepulchre of Ham; while at Karak, a short distance from Maalaka, a very small village keeps careful guard over the remains of a prodigious patriarch. This patriarch, it is said, is none other than Naby Nuh (Noah).

We left Zahleh before dawn that we might reach Baalbek ere the sun grew hot, the temperature of the plain, even in the spring, being trying to a European. It was a delightful morning, "the winter was past, the rain was over and gone, the flowers appeared on the earth, and the time of the singing of birds had come. The fig tree was putting forth her green figs, and the vines, with the tender grape, gave a good smell." The whole plain was one green paradise of richest vegetation from mountain to mountain. The yoke of oxen, drawing the simple primitive plough, had not been toiling in vain. Looking at the irregular furrows and the mere scratching up of the surface of the soil, one might reasonably ask from whence the harvest was to come. But beans and lentils, barley and wheat, in different degrees of growth, were now covering the entire plain, while plantations of various kinds of fruit gave an emerald setting to many a village. The land of Israel, even under the long misrule of the Turk, seems to be a land which "the Lord thy God careth for," "a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive, and honey." And if in her ruin the land is thus so fertile and beautiful, to what shall her glory be compared when "the days come that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt," when "the Lord bringeth back the captivity of His people," and when in the fulness of millennial blessing He will "remember the land?"

While yet some miles from Baalbek, the six remaining columns of the original fifty-four, which composed the peristyle of the great temple, rose up before us like mighty sentinels of the plain. The others had fallen from their proud elevation, as the result, chiefly, of repeated earthquake shocks, peculiar to this region. So much has been written about Baalbek that little more can be added to our stock of information of what is visible above ground. To stand among the colossal ruins of Heliopolis is to feel oneself to be diminutive indeed. Yet it was, undoubtedly, the hand and brain of man that piled up those mighty structures. At every turn, one finds fresh cause for wonderment, as he gazes upon these memorials in marble and in stone of an ancient but now vanished greatness. Whether, for example, the visitor considers the six enormous columns, 75ft. high, by 7½ft. in diameter, or the shattered shafts of granite columns strewn all about, or the rich carvings and tracings of roof and cornice, or the three huge blocks of stone in the western wall of the enclosure, each more than 63ft. in length, and raised more than 20ft. from the ground; or the yet more massive block, 70ft. long, 14ft. high, and 14ft. broad; or the small temple, with its portal 42ft. high, by 21ft. wide, its dropped lintel-key, weighing no less than 60 tons, and its architraves of the most beautiful sculpture—this panorama of beauty and grandeur in marble and in stone simply fills the mind with a strange and weird kind of awe. How those noble columns were swung into position, not being monolithic, but in three separate blocks, and then crowned with capital and cornice of richest carvings and decorations, we can never tell. Or, how those three massive stones in the wall, estimated at from 1200 to 1400 tons in weight, could have been removed from the quarry, and then raised 20ft. from the ground, will ever remain a mystery. The boastful mechanical genius and skill of this nineteenth century have yet something to learn at the feet of the ancients; for still among the wonders of the world are the ruins of Baalbek.

## I JOURNEY GLADLY ON.

By FRANK.

Written A. D. 1691.

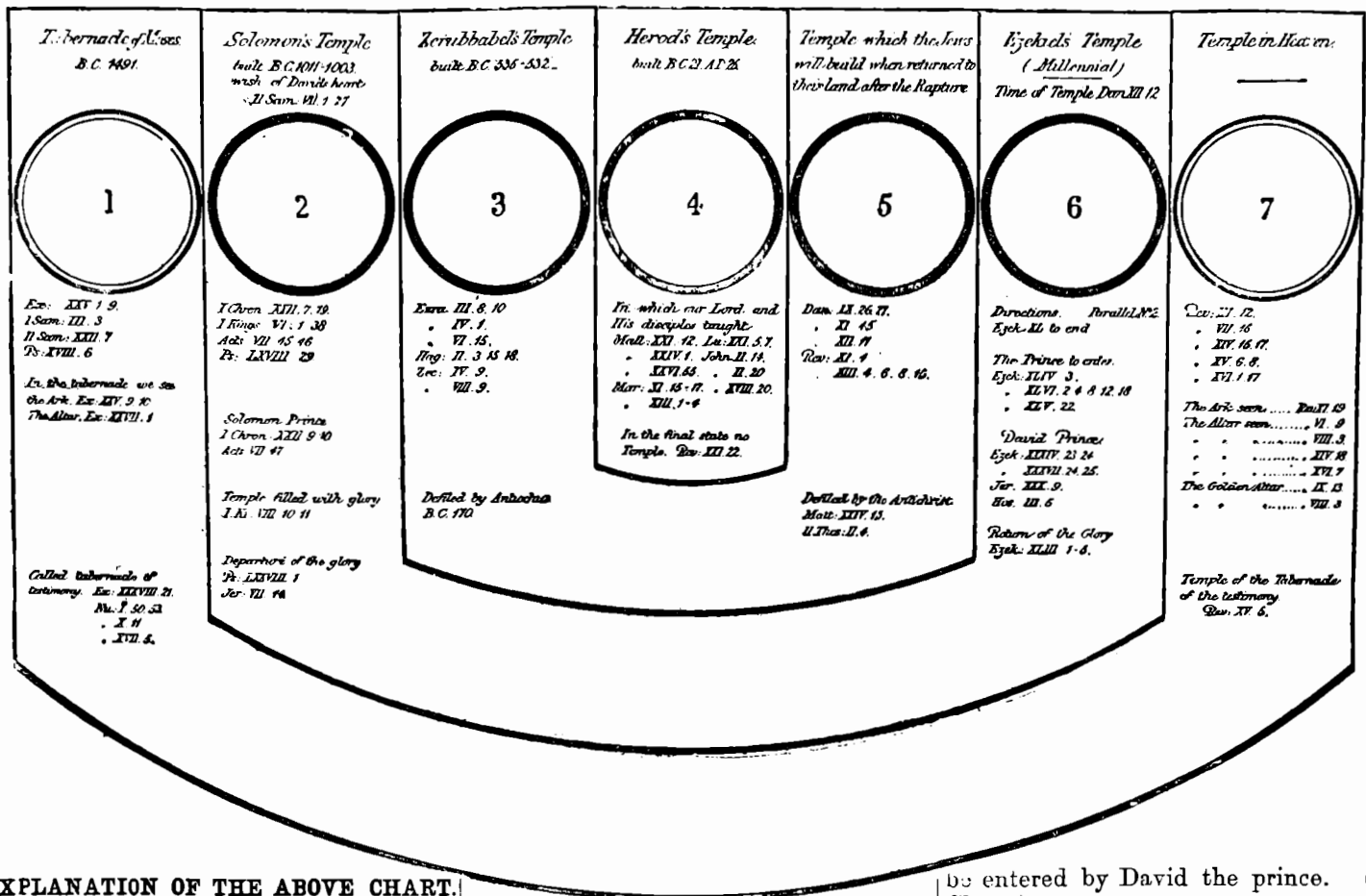
YET be the hour, which none can tell,  
Left wholly to Thy choice,  
Although I know Thou lovest well  
That I with heart and voice  
Should bid Thee come, and, from this day,  
Care but to meet Thee on Thy way,  
And at Thy sight rejoice.

And therefore do my thanks o'erflow,  
That one more day is gone,  
And of this time, so poor, so slow,  
Another step is won.  
And with a heart that may not wait,  
Toward yonder distant golden gate,  
I journey gladly on.

So glows Thy love within this frame,  
That touched with warmest fire,  
My whole soul kindles in the flame  
Of one intense desire  
To be in Thee—and Thou in me;  
And e'en while here on earth to be  
Still pressing, closer, nearer.

A CHART OF THE SEVEN TEMPLES OF SCRIPTURE.

DESIGNED BY LADY CAROLINE STIRLING.



EXPLANATION OF THE ABOVE CHART.

FOLLOWING out the theory of Dr. Grattan Guinness, Sir Arthur Blackwood, and others as to the frequency of the number seven in Scriptural calculations, we have looked for seven Temples and found them as appears on the chart.

Some have objected to the Tabernacle being counted, but the texts 1 and 2 Samuel give warrant for this. (See No. 1.)

Others have objected to the idea of there being any Temple in Heaven. But we find from many passages in Revelation there is not only a Temple, but the

Ark is seen: the Altar and the Golden Altar. We find an analogy exists between the 1st and the 7th Temple, between the 2nd and the 6th, and between the 3rd and the 5th; while to the 4th Temple, the one in which our Lord and His disciples taught, there is no parallel.

The 1st corresponds with the 7th inasmuch as each is named as "The Tabernacle of Testimony."

The 2nd Temple was projected by David as the wish of his heart, though built by Solomon. The 6th Temple will

be entered by David the prince. (See Chart.)

The 3rd Temple was defiled by Antiochus, Epiphanes type of Antichrist. The 5th Temple is the one in which the real Antichrist will sit.

In the final state, i.e. in the New Heavens, there will be no Temple. (Rev. xxi. 22.)

The Tabernacle, and afterwards the Temple, bore a symbolical character representing the connection between God and His people who dwelt with Him spiritually there; the true key to such language is found in Eph. ii, 22, 2 Cor. vi. 16.

ECHOES FROM MILD MAY, 1895.

"HERE AM I, SEND ME."

WHAT is there worth living for save to make Jesus known to them that know Him not? If we believe He is coming, what are we doing to hasten the coming of the King? It is not enough to say, "Come, Lord Jesus." We know He is waiting for the completion of His Bride, the church; for the calling out of His members from Africa, China, India, and the isles of the seas. Are we doing our part? The Lord Jesus Christ is GOD'S SPOKESMAN to us, the manifestation of God to us. I am amazed to hear Him say, in John xii, 49, "I have not spoken of Myself; but the Father who sent Me, He gave Me a commandment, what I should say, and what I should speak." Some of us are very anxious to say something original, to pray in an original way; but Jesus was never original, He used only the words the Father told Him to use. The Father told Him what to say and He said it, and what to do and He did it. So in John xiv, 10, "The words that I speak, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." Now

that makes it very easy for us. It is easy to sit down and write beautiful and great words full of original thought; but it is a great privilege to be a spokesman for the Lord, to read as it were from a book open in heaven; to come to that book and tell out what God says.—DR. STEARNS.

THE CHIEFEST AMONG TEN THOUSAND.

The beauty of Lebanon fadeeth,  
The glory of Carmel decays,  
The dew falleth not upon Hermon,  
And silent are Bethlehem's lays,  
Fair Salem is shorn of her splendours,  
And Sharon's delightsomeness wanes,  
But the glory of Jesus remaineth,  
His beauty for ever remains.  
The chiefest among the ten thousand,  
The desire of all nations is He,  
We never shall know what His beauty,  
Till Him in the glory we see;  
No shadow can cloud or diminish,  
The brightness which in Him obtains,  
For the glory of Jesus abideth,  
His beauty for ever remains.

ALBERT MIDLANE.

"OH GRAVE, WHERE IS THY VICTORY?"

Now He is with the Father, and has all power in heaven and earth. And that power He is about to manifest. His day is coming. We are on the tip-toe of expectation for the approach of the Son of Man. What a glorious deliverance He shall bring to the earth; not in a few is dated instances only, but generally. "The Lord Himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first." The grave shall be abolished, as far as concerns His own. Then shall be blessed restorations. Think of ten thousand times ten thousand such re-unions as that which took place at the gate of Nain. Then shall we be transformed, spirit, soul, and body, into the likeness of the Son of God. Then shall we experience, in a fuller sense, that personal walk with God which Adam and Eve knew before sin entered. But not only shall the grave be overcome, but death and hell shall be vanquished, as we are told in Rev. xx. When they set a seat on the grave, they thought they had done with the Lord of life and glory; but they had not; He is coming, and the usurper shall be overthrown and cast into the lake of fire.—REV. J. RIDDELL.

## CORRESPONDENCE.

## A WORD ABOUT THE JEWS.

To the Editor of THE MORNING STAR.

DEAR SIR,—Of all the Jews the Polish and those inhabiting the Balkan provinces come least under Christian influence. Their English and German brethren are brought into contact with Christian life and thought through the medium of the literature of their respective countries. But it is not the case with the Jews of Poland and Roumania. They are shut out from the outside influence by a double barrier—their ignorance of the vernacular language spoken by their neighbours on the one hand, and their national seclusiveness on the other, prevents them from participating in the blessings the Christians enjoy.

The jargon spoken by them possesses no literature capable of leading or controlling to any extent the spiritual or moral development of the people. Their sacred writings are the exclusive property of the learned few; and whilst these are engaged in sounding the depths of Talmudic lore, they have left the study of the Bible to the vulgar to make the best of it without a proper knowledge of the Hebrew. Under these circumstances, unless an extraneous effort be made to bring the light to them, they will never, on their own account, be able to emancipate themselves, or take a single step outside the precincts of Rabbinical tradition, so long as they are isolated from the rest of the human race. Time and civilisation will do but little towards their enlightenment. Christianity has all the power to break the fetters of superstition and bring light unto a people that sit in darkness. The Lord Jesus Christ is the only One from the light of whose Presence the thick clouds will disperse. It will be, therefore, the Christian's privilege to wave the beacon light unto the Jews of Eastern Europe.

The jargon, which admits of very little to be translated into that language on account of its poverty, has, by the skilful hands of Mr. Bergmann of the London City Mission, been wonderfully used for the translation of the Bible into it. And it remains to be seen how far the sympathy of Christians towards the evangelization of the Jews will go in assisting Mr. Bergmann to carry out that which should prove the best means of leading them to the knowledge of their Messiah.

To give the jargon-speaking Jews a Bible in their own Yiddish language means to give them light, life, and liberty. The need of such a translation has been felt by the workers amongst the Jews, and Mr. Bergmann, himself an experienced missionary of twenty-five years, undertook this most difficult but blessed task as a labour of love, assisted by the Rev. A. Bernstein, B.D., one of the ablest Hebrew scholars and missionaries of the London Jews Society. Judging by the several parts of this translation which are already published and widely circulated among the Jews in various parts of the world, Mr. Bergmann is destined to take the lead in opening a door for Christian influence amongst those Jews who were hitherto inaccessible on account of their ignorance of their own Scriptures. Now they will be able to profitably read and understand God's Word through Mr. Bergmann's labour of love.

Further information can be gained from a little booklet, "A Crying Need; or, No Bible for the Jewish Poor," which has lately been published by Marshall Bros., price 6d., and which sets forth as clearly as possible the reasons why the great mass of the Yiddish speaking Jews are so deplorably ignorant of their Scriptures, and how the Judeo-German version, which Mr. Bergmann is preparing, is in every way suited to meet this crying need.

The Trinitarian Bible Society are also bringing out a Hebrew-German Bible (a copy of their Pentateuch I had sent me by the secretary of that society), but that is suitable only for those Jews who thoroughly understand German, and, therefore, will not at all meet the need of that class of Jews for whom Mr. Bergmann is preparing his translation. Every lover of Israel will, I feel sure, bid God-speed to Mr. Bergmann and give him assistance, and, above all, earnest prayer that his labour of love may be richly blessed of the Lord.

L. FONDAMINSKY.

83, Markhouse-avenue, Walthamstow, E.

To the Editor of THE MORNING STAR.

DEAR SIR,—I have much pleasure in sending you a Post Office order for £1 to help in sending your valuable paper, THE MORNING STAR, to India. I take it, and then send it to the Cape of Good Hope, where I have resided many years. Having seen in the July number you had asked a large sum in pennies from the Lord, although almost a stranger here, I collected what I am sending to you, almost all in pennies. I trust others may do the same, and that you will soon be able to send the number named, where, I have no doubt, they will be highly valued.

I remain, dear Sir, yours sincerely,  
Weymouth, August 6, 1895. J. B.

[We insert the above letter, believing it will encourage many others to aid us in making the glad tidings of our coming Lord known in Eastern Lands. We are thankful to this kind friend who has thus helped our Indian Fund.]

HONEY FROM PALESTINE.—A fresh consignment of honey has just been received from the Holy Land. As several specialists have pronounced it to be the best honey ever tasted, we believe there will be a ready sale. There are two kinds of honey, the Orange Blossom and the Wild Thyme. Those who would like to try it should apply to Mr. J. Shore, 25, Maude-terrace, Walthamstow, London.

JEWISH IMMIGRANTS IN IRELAND.—From the *Jewish Chronicle* we learn that a very surprising thing is taking place. "Large numbers of Jewish immigrants are settling in Ireland, not only in Dublin, Belfast, and Cork, where there are long established congregations, but in Limerick, Armagh, Londonderry, Dundalk, and Waterford," where, till now, there have been no synagogues. The *Chronicle* says that in these and other places they are forming small colonies, and concludes thus, "We cannot but regard with great satisfaction the revival of ancient Kehilloth."

## HIS COMING.

DR. H. BONAR.

They tell us a solemn story,  
But it is not sad to me,  
For in its sweet unfolding  
My Saviour's 'ove I see.

They say that at any moment  
The Lord of life may come  
To lift me from the cloudland  
Into the light of home.

They say I may have no warning,  
I may not even hear  
The rustle of His garments,  
As He softly draweth near.

Suddenly, in a moment,  
Upon my ear may fall  
The summons loved of our Master,  
"Answer the Master's call."

Perhaps He will come in the noontide  
Of some bright, sunny day,  
When, with dear ones all around me,  
My life seems bright and gay.

Pleasant must be the pathway,  
Easy the shining road,  
Up from the dimmer sunlight  
Into the light of God.

Perhaps He will come in the stillness  
Of the mild and quiet night,  
When the earth is calmly sleeping  
'Neath the moonbeams' silvery light;

When the stars are softly shining  
O'er the slumbering land and sea,  
Perhaps in holy stillness  
The Master will come for me.

## THE MARTYRS OF KUCHENG.

"Be thou faithful unto death, and I will give thee a crown of life."

(Rev. ii. 10.)

WE notice in another place the sad tidings of the murder of ten English missionaries at Kucheng, in China. It would be strange indeed if, coming back as the Church is, to the simplicity of Apostolic times and usage, she were not to share in measure the martyr calling, and the joy of that calling. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." (1 Peter iv. 12, 13.) "Unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Philip. i. 29.) We sympathise deeply with the broken-hearted relations of that martyred band; but for them, oh think of the joy, and the glory, and the crown! Mrs. Stewart was the youngest daughter of that devoted worker among the Irish Roman Catholic little children in the Dublin Bird's Nest. Miss G. Marshall was the daughter of Rev. J. W. Marshall, Vicar of the Church of St. John the Evangelist at Blackheath. Our readers will, we are sure, not only sympathise with, but pray for all the mourners, that the God of all comfort may sustain them and wipe away their tears. Let us also pray that the blood of these blessed martyrs may become the seed of the church in China.

## AT CLIFF COLLEGE.

THE "Summer School" at Cliff this year was a season of interest, profit, and refreshment. From fifty to sixty guests enjoyed a time of rest and healthful variety. Lectures and addresses were given by Dr. Guinness, Dr. Andrew Murray, Dr. McKilliam, and other well-known servants of God, on various Scriptural subjects. Dr. Guinness gave a very important lecture on the so-called historical mode of interpreting the Revelation of Jesus Christ and other prophetic parts of the Word of God. It was based, of course, on the "year day" theory, which Dr. Guinness's able astronomic researches and calculations go so far to establish. We need not say that the lecture was a very able one, and though it did not convert us to the side of the historic school of interpretation, it interested us greatly and helped us to see that in many things we are not so far apart. Dr. Guinness is at present busy over a new work on prophecy, which he hopes to issue almost immediately. We shall look for it eagerly.

Just as we go to press we have received the following sorrowful intelligence relating to others who have laid down their lives in the mission field:—The *Christian Alliance* records with deep regret the sorrowful tidings that three of its best missionaries, viz., Messrs. Luscomb and Leger, and Miss Drow, have fallen from African fever in the Soudan. Mr. Leger has been several years on the field, Mr. Luscomb and Miss Drow had only gone out with the last party. They were all missionaries of the very highest type, and their loss is beyond the power of language to express.



# The Jew ;

OR,

## All About Israel.

### THE STORY OF A JEWISH MISSION HALL.

BY THE REV. SAMUEL SCHOR.

JEWISH missions are often decried, even by some Christian people who profess to take an interest in missionary enterprise, believing the work to be very barren of results. Perhaps it would astonish them were they to take the trouble to investigate the matter. They would find to their surprise that, in proportion, *God is gathering out more converts from the Jews than from the heathen.* But numbers are not everything. Quality should count for something in God's work. What may not even one converted Hebrew do? These are the thoughts that are forced upon my mind as Mr. Herman Ehrlich recounts his experiences, his difficulties and encouragements, his battles and triumphs, in connection with the

#### VERY FIRST JEWISH MISSION HALL

in London. Mr. Ehrlich is a Jewish convert who was baptised by the late Dr. Ewald, some thirty-five years ago or more, and although for a time destined to be a printer or bookbinder, his whole nature almost revolted, for he felt called to a higher cause. "Ye shall be called the priests of the Lord; men shall call you the ministers of our God." It was not from anything like a desire to shirk honest labour and toil, but a strong and burning conviction that he was to preach Christ to his unconverted brethren. May not our brethren, the missionaries, sometimes unwisely condemn a young convert as idle, who for the self-same reason declined to spend time in learning a trade, under the conviction that he is called to a higher calling? And may not, perhaps, many a young life be wrecked from an over-zealous fear lest the young convert should only be shirking the more humble calling from sheer idleness? The young missionary Ehrlich began his work amongst the foreign Jews in Whitechapel, under the auspices of the London City Mission, a society which has most zealously sought to reach all classes of our huge metropolis, and has at present some six or seven Jewish converts who reach their own brethren. Whitechapel in those days—we refer to thirty-three years ago—was not a very desirable field of labour. Indeed, it may be questioned whether missionaries who penetrate into the heart of heathen countries experience greater difficulties and dangers, and encounter more of "the adventures" than those early pioneers did who laboured within a mile of the Mansion House and the Bank of England! The Jews resented the intrusion of the missionaries, and they were exposed to every insult and indignity that could be heaped upon them; nay, they were often in danger of their lives. Mr. Ehrlich says: "We were assailed with kettles of boiling water, and the deluded people cried, 'Scald them! Scald them! They will bring a curse upon us and our children.'" Although they tried to appease the anger of

the infuriated Jews, they would not hear, and the missionaries had to beat a hasty retreat in order to escape from personal injury. Whitechapel was in those days a hotbed of disease, crime, and bloodshed. The missionaries had to venture into quarters where even a policeman could not go alone. It seems well nigh incredible that this should have been the case in the great metropolis, the world's centre of wealth, civilization, and Christian enterprise.

It was then that the idea of a Mission Hall was discussed, and Mr Ehrlich was able to secure one which formerly had belonged to the Roman Catholics, in the very centre of Whitechapel, and surrounded on all sides by Jews and the very lowest of Irish, who were, if anything, more bitter than the Jews.

Jews soon began to come, but it was generally to oppose and contradict—seldom to listen. They would, by way of protest, keep their hats on, and the mention of the name of Jesus would always be the signal for a wild outburst of noise and confusion. But Mr. Ehrlich persevered. God had given him the peculiar grace of a gentle and kindly disposition, with a pleasant, sympathetic smile, which gradually disarmed opposition, and although the position had to be fought for, inch by inch, God so blessed the labours that ultimately these foes were changed into friends.

About five years ago the old Mission Hall was pulled down, and a new one erected at a cost of £600. It is built on the old foundation, in more senses than one, for it is the same Gospel that is held up to the Jews as their only means of salvation.

The meetings now are not only well attended, but the behaviour of the Jews is all that one could wish. It would be difficult to say how many Jews had found Christ there, though Mr. Ehrlich keeps no record, for he has no desire to glory.

Night classes are held on weekdays, a Jewish mothers' meeting, occasional social gatherings for Jewish converts, and classes for Jewish children. This latter was the newest development of the work, and soon reached such dimensions as even the most sanguine would not have ventured to expect. That Jewish parents should be willing to entrust their children week by week to an "apostate Jew," to be taught Christian hymns and verses, as in any Christian Sunday-school, was more than anyone could have expected. They come in such numbers that they are—to use Mr. Ehrlich's characteristic phrase—"packed like sardines"; and when, at Christmastime, in commemoration of the birth of the great King of the Jews, they are invited to a large Christmas-tree, crowded with appropriate toys for boys and girls, even the parents of these children begin to feel that Christ's influence means "peace on earth and goodwill toward men."

Mr. Ehrlich is eminently a children's friend, and they know it too. He never enters a street in Whitechapel without being instantly surrounded by crowds of dark-eyed little children, while parents, standing on their doorsteps, smile and invite the missionary to enter into their homes.

So marked had this friendliness become, that the chief Rabbi's attention had to be called to it, and a committee was appointed

to investigate the matter, with the object of preventing parents from sending their children. But man cannot stop the good work, and the dear little ones continue to attend, and drink in the water of life. During the summer, 400 of them are taken for a happy day's outing to Epping Forest. They carry through the Jewish quarter to the station banners and flags, which are kindly lent by Temperance and Gospel Missions. Such mottoes as "Strong drink is a mocker" do not appeal to Jews, for they are a temperate people, but such a text as "Jesus only" is even in the estimation of these little ones the best and most important one.

We feel almost tempted to refer to other departments of work initiated by Mr. Ehrlich, particularly the popular Sunday services in the Pavilion Theatre, where sometimes as many as two thousand or more of that class will attend, who are never seen at a place of worship, but we forbear.

Let those who want to know more of his work, who wish to help and encourage him by gifts of toys for his next Christmas tree, or warm clothing for the poor, write to him direct to 95, King Edward-road, Hackney, London, E.

### GENERAL JEWISH NEWS.

DARK STORM CLOUDS gather again on the Eastern horizon. Armenia, Bulgaria, Macedonia, with Russian intrigues, seem to menace the peace of Europe, and Turkey, like a dying man, looks listlessly and helplessly on, allowing a few hot-headed insurgents to defy his armies. God is shaking the land and shaking the people, and is it not in preparation of a happy reunion? "Thy land shall be married," no more to be divorced.

RUSSIAN PERSECUTIONS CONTINUE.—Harsh and cruel measures continue to be issued from Russia, and no class of Jew is spared. The Jewish soldier, who serves the land of his adoption faithfully, is forced, as soon as his time expires, to go to the congested district called the Jewish Pale of Settlement, and if he ventures outside this, is sent back as a criminal. The Jewish soldier, however deserving he may be, or however he may distinguish himself, cannot rise in the army, he is always doomed to remain in the lowest grade. Jewish students who pass their examinations are not allowed to reap the advantages they have earned. Jewish lawyers, doctors, teachers, Rabbis, all are restricted, and many of them prohibited, from following their ordinary calling, even women are subject to the greatest indignities. When men are forced to leave their homes and retire within the Pale, women may, if ill, remain behind for a time, but must first take out a *yellow ticket*. This is a ticket which every prostitute in Russia must possess!

THE WANDERING JEW.—In our last we gave a very sad picture of the condition of the Jews in the North of Europe. Russia, Roumania, Austria, Germany, and France, are determined to illtreat the Jews, and make them feel that those countries are not their home. God is allowing all this for some wise purpose. Only England is friendly disposed to them. But we are threatened with a change here too? Many prominent members of the new Government in their utterances referred to the restriction of alien emigrants as one of the first questions they intend discussing. Remembering that a large proportion of these aliens are poor Jews fleeing from their persecutors, any Bill restricting aliens will fall most heavily on them.

ANY WAY OUT OF THE DIFFICULTY?—England has always been ready to take up the cause of the oppressed and outcast. If, therefore, oppressed Jews, who are not tolerated in the land of their dispersion, are also to be prohibited from entering

this country. Will this great Christian nation not try and provide them with a home, where they may find a haven of rest? There is only one country where they may find rest, and that is Palestine. Nor should it be forgotten that the presence of a people friendly to England, north of the Suez Canal, will be of vast importance should it become necessary eventually for our troops to evacuate Egypt.

**SIBERIAN JEWS.**—We referred in a recent number to the fact that the Russians are in distress, owing to the comfortable circumstances of twenty thousand Jews in Siberia. By dint of hard work and perseverance, they have succeeded in initiating many useful industries, and the Russian thinks this will not do. The Jew has no right to be comfortable anywhere, and he is therefore to be disturbed from his rest. How this is to be effected is being discussed in some of the Russian papers.

**FURTHER RESTRICTIONS.**—A decree was recently issued stating that Jews would be prohibited from entering the Imperial Military Academy of Medicine. They will also be excluded from many of the other colleges and technical institutions. Even many of the health resorts are being closed to them, and although the people in those places, who are thereby losing many of their best customers, are appealing against these suicidal orders, the Government is inexorable.

**RESULT OF BECOMING A CHRISTIAN.**—One of the wealthiest men of Austria was the Jew, Baron Herman von Königswarter. In his will, he left his colossal fortune to his son, Baron Moritz, but with certain restrictions in the event of his becoming a Christian, or allowing any of his sons to do so. One of his sons recently embraced Christianity, and the result is that he forfeits one million florins. This is to be devoted entirely to charitable institutions in Vienna.

**SYRIAN COLONIZATION SOCIETY.**—This good society, under the able management of Mrs. Finn, continues its good work among the poor Jews in the Holy City. Several cisterns have recently been constructed on their land appropriately called "Abraham's Vineyard," and they are just appealing for funds to make another. Fifty pounds is enough to construct a large useful cistern. Water cisterns form the only source of supply for the whole of Jerusalem. Water is, therefore, very precious, and has often to be bought by the poor people. Mrs. Finn would like to give the water to the poor "without money and without price."

**WHAT MIGHT BE DONE.**—Although we believe the Syrian Colonization Society a very useful institution, deserving all support and sympathy, we feel that a judicious extension of their work in the Holy Land would not only increase their usefulness, but also find many more supporters at home. Would it not be possible for Mrs. Finn and her friends to "adopt" one of the younger struggling colonies, and assist them until they get over the initial stage? We could mention one such colony, started recently by refugee Jews, who are working and battling manfully against many difficulties and yet receiving help from none. It is well known that some of the colonies have been materially helped by various branches of the Chovevei Zion, or by Baron Edmund de Rothschild. Some of them, started by people who have become poor because they were plundered by the bigotry and fanaticism of Jew-haters, would succeed well if they had a little friendly help from sympathising Christians.

**WHAT ARE CHRISTIANS DOING?**—Much interest is now being taken in the colonization of Palestine. Anything written on the subject is read with eagerness. But beyond this passive interest, Christians are doing next to nothing in furthering this important work. While the well-known author Laurence Oliphant was living, he not only visited the colonies that were just then springing up, but he also assisted them very materially, and they are now self-supporting. Cannot Christians do the same to-day?

**JEWS IN MASHONALAND** are rapidly forming themselves into congregations. The youngest is

in Salisbury. They are building a synagogue, and have sent for a Rabbi from this country. An important problem for Jewish missionaries in the near future will be, how to reach these Jews scattered all over Africa.

**DR. NEANDER.**—What his pupils thought of him may be gauged from the dedicatory notice of Professor Gobet's recent work on the New Testament. The veteran Swiss professor, who was one of Neander's pupils, is perhaps one of the most distinguished theologians on the Continent:—

"To the Memory of Neander, my revered and beloved master.

"It was thou who didst introduce me to the study of the New Testament, and who didst open up my way between slavery to the letter and a proud disdain of authority. Till my latest hour I will bless the remembrance of thy lectures, given amid an audience of more than three hundred and sixty pupils, and that of thy private conversation. The centenary of thy birth has recently passed. May the Head of the Church be pleased to raise anew, in the present crisis, a scholar such as thou, humble and manly, of pure heart and just judgment, to whom study is worship, capable of being to the church, in the first half of the coming century, what thou wast for her in the first half of that which is about to close. F. G.

"Neuchatel, December 31."

## PALESTINE AND COLONIZATION NEWS.

**THE GOLDEN GATE.**—This is a gate on the eastern wall of the City of Jerusalem, supposed by some to have been the "Beautiful Gate" of the Temple. It is not only closed, but walled with large stones, and the Turks would not allow it to be opened under any circumstances, owing to a tradition that when once that gate is opened, the Jews will return, and the Turks will have to leave the country. A few months ago, they surrounded the interior of that gate with a wall, thus preventing any one from even seeing it. Is it a presentiment?

**JAFFA ORANGES.**—Two hundred and eighty thousand boxes of oranges were shipped last year from Jaffa for England. They were conveyed in twenty-eight steamers, each steamer carrying about 10,000 boxes. Eighteen years ago this delicious fruit was known only in Turkey and Egypt, whereas now they are exported to Europe, America, and even India. But although exported in such large quantities, it will, perhaps, surprise many readers to know that the whole supply of Jaffa oranges is produced on less than 2000 acres of "that good land."

**THE COST OF ORANGES.**—Remembering the fact that we pay the highest price for Jaffa oranges, it may be interesting to know that, fifteen years ago, the wholesale price in Jaffa was about sixty for a shilling, though now they cost more, shippers having to pay at the rate of about two shillings or half-a-crown per 100.

**EXPECTED DEVELOPMENT.**—The only reason why the production of oranges is limited to so small an area is the lack of sufficient water, the orange groves requiring a constant supply during the summer months. A scheme is now on foot to utilise the waters of the 'Anja, a stream flowing into the sea some five miles north of Jaffa. It is said that a French company is being formed to carry out this scheme.

**THE FAST OF THE FIFTH MONTH.**—A sad and touching scene could have been witnessed at midnight on July 30, in the Jews' wailing place at Jerusalem. It was the black night in the Jewish calendar, when Jews commemorated, amid fasting and lamentation, the twofold destruction of Jerusalem and of the temples of Solomon and Herod. Eighteen hundred and twenty-five years ago, on that very day, and at the hour of midnight, a Roman soldier threw a lighted torch into one of the Temple chambers. In a moment the vast building was in flames, and with that edifice perished the fondest hopes and ambitions of the

Jewish nation. Each year, on that day, at the hour of midnight, many of the descendants of those fierce but unfortunate defenders meet at "the Broken Wall" to re-echo the sad and bitter wail heard on that fateful night.

**A BEAUTIFUL PROMISE** is given by Zechariah to the effect that the fasts were to be changed into feast days (ch. viii. 19). The fast of the fourth month reminded the Jews of the first breach made by Nebuchadnezzar in the walls of Jerusalem. The fast of the fifth month, as already mentioned, commemorated the destruction of both temples. The fast of the seventh month was the day of atonement; while the fast of the tenth month commemorated the commencement of the siege of Jerusalem by Nebuchadnezzar.

**RUSSIAN CHOVEVEI ZION.**—This branch is, perhaps, the largest of all the societies in existence, and also the wealthiest. It has supported several of the Palestine colonies through their initial stage, and still continues to do so in the case of some of the younger colonies.

**ANOTHER TOKEN OF SUCCESS** may be gathered from the fact that a small enterprising company has been formed to start a bank at Jaffa, whose customers will be mainly drawn from the existing colonies.

**MULBERRY TREES.**—The colony Tishron Jacob has 40,000 mulberry trees and over a million vines. Next year a very important increase in the revenues of this colony may be expected, owing to the expiration of the five "Orla years." During the first five years the fruit was not to be touched. (See Lev. xix. 23.)

**THE BRITISH CONSUL ON THE COLONIES.**—In his last report, just issued, the British Consul of Jaffa refers to the colonies in very hopeful terms. He says: "The Jewish colonies, founded by Baron Edmond de Rothschild, are prospering. Extensive lands are planted with vines, and excellent wines are made in the colony named Rishon-le-Zion, which compare favourably with French wine, and are now largely exported. Mulberry trees are also being planted in numerous quantities, with the object of rearing silkworms."

**A SILK FACTORY.**—We have frequently referred to the fact that mulberry trees have been planted in several of the colonies for the production of silk. This is now realised in the colony Rosh Pinah, near the Sea of Galilee. A factory has been built, and the necessary machinery produced from Europe, the working of which has probably already commenced.

**A GLASS FACTORY,** started some time ago in Tantura, a colony near Carmel, is succeeding, on the whole, very well. Glass formed an important industry in ancient times, and there is no reason why it should not be revived.

**CAN THE JEWS BE COLONISTS?**—Those who are accustomed to read this column of THE MORNING STAR, containing news concerning the Holy Land and the Jewish colonies, which probably can be found in no other Christian paper in England, will readily agree that the Jews are determined to make the most of the Holy Land, and are succeeding, in spite of all manner of difficulties. The Palestine colonies are gradually becoming a great success.

**PALESTINE AND THE JEWS.**—Mr James M. Pollock very kindly sends us the replies to some questions he addressed to H.M. Consul at Jerusalem. We gladly give the questions and answers, which will, we have no doubt, be read with much interest:

1. Is there any authority for the report that blocks of stone have been landed at Jaffa to be transported to Jerusalem for the building of the Temple? *Answer:* "None whatever."

2. Are the Jews returning to Palestine in remarkable numbers? *Answer:* "Not in remarkable numbers, Jewish immigration being prohibited."

3. Are the former and latter ruins beginning to fall as of old? *Answer:* "Not within my province."

4. Have two millions of vine slips from America been lately planted in Palestine? *Answer:* "Very large numbers have. See published commercial reports from this Consulate."

5. Is it true that the whole, or a considerable portion, of Palestine has been mortgaged to the Rothschilds? *Answer:* "Not that I am aware of."

To the Editor of THE MORNING STAR.

May 20, 1895.

DEAR SIR,—Having been much interested in very striking statements reported of late in various quarters concerning the Jews and the Holy Land, I have endeavoured to ascertain from reliable authority whether they are correct, and I enclose a copy of a very interesting letter I have received from Mrs. Finn, secretary to the Society for Relief of Persecuted Jews, fully answering all my inquiries, which I think will interest the readers of THE MORNING STAR. You are probably aware that this Society is in touch with the condition and movements of the Jews in Palestine; and that the agent, Mr. Scott-Moncrieff, is personally working amongst them in Jerusalem, therefore, information through him may be fully credited. I enclose my card and beg to remain, yours truly,

C. D.

[We have great pleasure in giving our readers the benefit of this letter. Everything coming from Mrs. Finn must be of great interest to all lovers of Zion.—Ed.]

Society for Relief of Persecuted Jews,  
41, Parliament-street, London, S.W.

April 17, 1895.

DEAR MADAM,—In reply to the questions contained in your note, I can say that within the last few years there has been a very great increase in the numbers of Jews in Palestine. Fifty years ago there were not 7,000 at Jerusalem, now there are 45,000, and they outnumber all the Gentile population put together. Persecution in countries professedly Christian has been the chief cause of their return (in great destitution). We are informed that a great number of vine cuttings have been imported and planted by Jewish agriculturalists, but cannot say how many. The amount of the former and latter rain has *decidedly* increased with the increase of cultivation, but it is not correct to say it has *begun* to fall. *The former rain* is that of autumn, at the beginning of the agricultural year. Coming at the end of a rainless summer it softens the earth for the plough. *The latter rain* is that of the Passover month ("First Month," see Exodus and Joel), April. It comes after the spring sunshine has brought everything forward, and fills the ears of corn before harvest. Without some of these two rains no crops would be had, and they have never ceased, though scanty when very little cultivation and vegetation attracted clouds to the country. As to materials being landed for building the Temple we know nothing, nor as to gates and pillars said to have been seen in Italy, and it seems likely we should have heard as to these if true. But without these, it is true that the present condition of the Jews and of their land is critical and very interesting, and that those in Palestine need all the help we can give them.—Yours very truly, E. A. FINN.

In Wilna, 31,000 paupers live in one-roomed lodgings—five to seven persons in one room—whilst in two-roomed lodgings can be found as many as nineteen people, *i.e.*, still more overcrowded than the one-roomed tenements. Their food is of the most scanty description. Whole families will live on a pound of black bread, a herring, and a few onions. Many Jews are compelled to do what they would only do when every other means had absolutely failed—pawn their phylacteries and praying robes. This they would only do when on the very verge of starvation. In some places the starving Jews surround the houses of the wealthier people, demanding bread and work. In another province they have stopped the Divine services in their synagogues; their loud sobs and groans are heard in their prayer-houses, calling for help in their distress. Is not this a literal repetition of Egyptian bondage, when we read that "the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God by reason of the bondage?" (Exod. ii. 23.)

## JEWISH MISSIONARY NEWS.

MR. A. BEN-OLIEL IN JERUSALEM.—This son of Abraham, with his devoted wife and daughter, are doing a good work in the Holy City. We give a few short extracts from his interesting report: "How many Jews have called on me to hear the message of redeeming love, or to discuss the evidences of the Messiahship of the Lord Jesus, I cannot tell, for I keep no record—I have no leisure for such details. Rarely a day passes without some calling, two, four, six, or more, for they usually come in pairs or groups, and frequently stay for hours, and on Saturdays and holidays seldom less than eight to twelve, and sometimes over twenty. I may, however, say that now it is mainly those who are desirous of hearing more of the Gospel of salvation that call most frequently, some several times a week. They come at all hours of the day, but more numerous in the afternoons; and, in order not to disappoint any, I seldom go out except when duty compels. That they come more numerous and more frequently than the Rabbis like is proved by the wave of persecution that is now raging against this mission. The inquirers—I should call them converts, though they are not baptized—have been sent for by the chief Rabbi and remonstrated with severely. Last Saturday two of his emissaries were watching the door of this house, one on each side. All the while four young men of the highest families were in this study; and as we saw from the window, a group of a young Rabbi and three others were deterred from coming in on seeing the chief Rabbi's emissary watching the door. One of the above four was made to promise that he would not enter that door again, and the same day he came, entering by the back door of the house! The effect, so far, is to inspire some with courage to declare their convictions publicly. I have had plenty of experience of this sort of persecution, both in Spain among Roman Catholics, and the Jews in other countries, and I expect, as in those instances, a larger influx by and bye than heretofore. The cause is the Lord's; and He can make even the wrath, envy, and opposition of man to praise Him.

THE REV. J. SEGALL, Damascus, writing in reference to the late Chief Rabbi there, says:—"Ever since we came to Damascus he has shown a most friendly spirit towards ourselves personally, and towards our work; and though for the sake of his position he never dared to visit us, we very frequently visited him. On such occasions we freely conversed about Christianity, and we have good reason to think that he was favourably impressed with its teaching. Before leaving for England, I went to say good-bye to him, and he then asked me for an Arabic Bible for the sake of the New Testament. I will only repeat one short conversation that took place between him and Bishop Blyth, which speaks volumes in itself, and shows how near the old man is to the kingdom of heaven. When the Bishop last visited Damascus, we called on him, and the Bishop, in the course of conversation, said to him: 'Your nation have still a great future before them.' 'Yes,' was the remarkable answer, 'and this future will be brought about by your nation, and your missionaries.' Whenever an interruption was caused in our work by an outbreak of Rabbinical fanaticism he invariably took our part, and used his influence on our behalf. As may be expected, the Jews at last began to suspect him, and a few months ago he was deposed and a new Chief Rabbi was brought from Constantinople. It is, of course, a terrible blow to the old man who is now over eighty years of age, and has been close upon thirty years Rabbi in Damascus. But I trust and pray that his loss in worldly matters may prove to be his gain in Christ. His sole wish now is to return to Jerusalem (his native place), and, to use his own expression, to end his few remaining days in peace. May God, who has begun the good work in him, perform it until the end, and may He grant him that peace which the world can neither give nor take away!"

REV. AARON MATTHEWS, of Newcastle-on-Tyne, sends us an interesting little book containing an account of his work amongst the Jews in the north of England and west of Scotland. He is

ably assisted by his son, Mr. Barnett Matthews. It appears that they devote themselves mainly to those parts where no other missionaries reside. Their agencies are, night classes, a medical mission, house to house visitation, and Gospel addresses.

FROM REV. DAVID BARON.

WRITING when at Budapest, the Rev. David Baron said:

"On Friday evening we had the privilege of being present at a prayer meeting in the native Bohemian Mission Church, of which our old friend Mr. Adlof is pastor. This church, which is now self-supporting, is the outcome of the American mission in Bohemia. Our poor persecuted brethren and sisters, 'rich in faith and heirs of the kingdom,' have, at any rate, learned to pray. Out of the forty-five or fifty present, at least twenty, one after another, poured out their hearts audibly in fervent supplication for themselves and others. On May 11 we arrived in Vienna, where we remained till the 16th. Poor Austria! When will it be freed from the terrible bondage to Rome? Next to Russia, there is no country in Europe where there is so little religious liberty, and as to Christian work, I believe there is more done in St. Petersburg than in Vienna. Among the 125,000 Jews in Vienna, there is one isolated labourer, our young friend Mr. Thomas, of the British Society, and even he is restricted in every possible way. Here, too, our work had to be done in all quietness, but it is wonderful how much might be done in this way, even in Austria, by those whose hearts are set on fire with the love of Christ, and who possess the necessary tact. We conversed earnestly with many individuals and groups, both in the streets and in the cafés, and

GAVE NEW TESTAMENTS AND TRACTS

to those who manifested interest enough to inquire further into the subject.

## JEWISH FACTS AND FIGURES.

VIENNA has 125,000 Jews!

THE Jews form about 14 per cent. of the population of Poland.

IN the Province of Grodno, nearly 300,000 Jews are to be found.

CHICAGO was founded, and its first brick house erected by a Jew.

THE ancestors of Columbus, the discoverer of America, were Jews.

JEWISH merchants exported last year nearly three-fourths of all the grain from Russia.

MORE than 300 Jewish children attend the schools of the Tunis Mission of the London Society.

THERE are 4,000 Jews in the Jewish quarter of the city of Cairo, in Egypt, mostly of Spanish descent.

THE Jews have been more frequently conquered, carried into captivity, and oppressed, than almost any other people.

SEVERAL Jewish families have returned to Russia recently from North America, where they were unable to find any employment.

FIVE hundred Jews from the above province were sent by Baron Hirsch to the Argentine colonies during May.

JERUSALEM is advocated as the initial meridian instead of Greenwich by no less a renowned society than the Academy of Sciences at Bologna.

A Jew, recently elected member of the Kherson Common Council, will not be allowed to sit. He is a Jew, therefore his election is declared to be void.

IN one Province alone of Western Russia, Podstok, 37 per cent. of the Russian population were carried off by cholera during the late epidemic.

How the Jewish population is increasing may be inferred from the statistics of Odessa. During the last three years 11,050 Jewish births were registered, against 6,960 deaths.

It is estimated that the number of Jews in London is about 100,000 or 120,000. There are 15,964 Jewish children attending the London Board and Jewish Voluntary Schools of the lower grades.

Every religion in France is aided by contributions from the State. Thus the Government

voted 133,530*l.* to pay the salaries of the Rabbis in France, and 22,000*l.* in support of the seminary for training Rabbis.

POSITION OF JEWS IN FRANCE.—Twelve Jews are holding high office in the ministry of Agriculture, twenty-one in the post office, twenty-seven in the ministry of finance, thirty in the ministry of public works, and thirty-five in the ministry of public instruction. Jews have raised themselves to these high positions by individual energy and intelligence.

THERE are 280,000 Jews in Morocco. There is less than one missionary for every 50,000!

A PLACE in Australia is called Israelite Bay, probably after some pioneer Jewish colonist.

THE sugar industry in the Barbadoes owes its existence to a Jew of the seventeenth century.

A WELL-KNOWN Italian author, in a book recently written, says that "not a single Jew was concerned in the recent Italian bank scandals, whereby many an honoured Christian name (Roman Catholic) was disgraced."

THE population of Jaffa, which, ten years ago, was 15,000, is no less than 42,000 to-day.

OUR BOOK COLUMN.

Will the Church pass through the Great Tribulation? By J. H. Burridge. Price, 1*s.* 3*d.* post free. A most timely little book, simple, and in full accord with Scripture. We commend it to young students of prophecy. It may be had from our publisher.

The Antichrist, His Character and History as Gathered from Holy Scripture. By Rev. Sholto D. C. Douglas. Price, 6*d.*, 7*½d.* by post. This is the substance of a paper read by Mr. Douglas at a Prophetic Conference. It is mostly a good arrangement of selected Scripture passages with short explanatory comments. Extracts are appended from Gibbon and the writings of the early fathers.

The World's Saturday Night. A Y.M.C.A. lecture by W. Percy Hicks. (Published at Christian Herald Office and J. Snow & Co., Ivy Lane.) Price, one penny. Good on the whole, though we do not agree with the lecturer when he says that "it is very generally agreed among expositors that the Pope will be the false prophet of the antichrist."

The Christ has not Come. By Ebenezer Davis. (The Faith Press, G. and E. Mavis, 3, Amen Corner, E.C.) Price, one halfpenny, by post, one penny, or 6*d.* per dozen. If any one has been carried away by the absurd vagaries of Dr. J. T. Russell's book, "The Christ has come," and Rev. Dr. Clifford's endorsement thereof, we would advise him to read this. It is only an eight-page tract, but it is enough, if the Bible is believed, to meet such absurdities.

James Talbert, Dundee. Recollections of his saintly life and patient sufferings, by J. C. Smith. (James Mathew and Co., 17, Cowgate, Dundee.) The subject of this record was a great sufferer for sixty years and kept not only in perfect peace but full of joy. Let all Christians who may fear to enter the furnace of affliction read this little book, and learn what Christ can do for His own.

Of "Protestant" literature there is quite a steady influx. From Wycliffe House, 6, Great Queen-street, Within the Breakers and England's Danger, by Veritas, price 2*d.* Shall I Confess? by Rev. W. B. R. Calez, M.A., price 1*d.* From the Protestant Truth Society, 18, Paternoster-row: The Inquisition and Confessional of the Present Century, by the author of English Convents, &c., price 6*d.*, cloth 1*s.* Confession and Absolution, by the Bishop of Sodor and Man, price 1*d.* Scripture Proofs of the main Doctrines of Christianity and on the Leading Points of Controversy with the Church of Rome, by Rev. C. H. Wright, D.D.; price 1*d.* The Priesthood of Christ and of Believers, by Rev. W. H. Painter, price 2*d.*; and English Convents; What are They? price 3*d.*

The Reception and Judgment of the Believer in Jesus. By James Sprunt. (A. Holness.) Price 1*½d.* post free. This is also a good pamphlet for young students of prophecy.

Of magazines we can but barely acknowledge: The King's Own, edited by Rev. J. Urquhart; Footsteps of Truth, C. R. Hurditch; Rest and Reap-

ing, Miss Charlotte Mason; The Sword and Trovel (Passmore and Alabaster); The Christian Treasury, Out and Out, David's Sling, and Niger and Yoruba Notes, edited by Dr. Battersby (Marshall Bros., Keswick House); Regions Beyond, Harley House; The Wycliffe Monthly, C. Thynne, 18, Paternoster-row; The Christian Scotsman, edited by Rev. J. Robertson, Glasgow.

THE MORNING STAR FOR INDIA AND THE EAST.

We acknowledge with exceeding thankfulness the undernoted contributions generously sent by many kind readers in response to the appeal in our July editorials:

Table with columns: Name, Copies, £ s. d. Includes entries for J. C., East Finchley; Matthew vi. 3. (J. G. H.); S. C. J.; From a Member of the B.W.T.S.; From Nellie and Edie Price; A Brother in Christ, Norwich; Mrs. C. Patrickson; Mr. John Cory; Mrs. T. (per the Editor); Mrs. McDermot, Boscombe; F. T. L. M. (per the Editor); A Converted Daughter of Israel; E. H., Hastings; A Little Boy; L. L. G., London; A Servant-maid, Blackheath; One of the Lord's Sick and Poor; F. B. P., Co. Mayo; Anon (per the Editor); M. J. E. (per the Editor); A. P. (per the Editor); J. L. S. (per the Editor); Anon (per the Editor); F. C., Brockley; A Reader of THE MORNING STAR, Uckfield; A Father and Son, Matlock, Bath; Adonijah, Henfield; In Memory of a Mother recently taken home; From two Boys, one of them just brought to Christ; J. A. F.; The Brethren in Huntly; Blackrock, Dublin; H. C. W., Hampstead; Foundry Labourer; J. F., Lee; E. B. (per the Editor); Percy W. Heward; J. M., Battersea Park; J. B., Weymouth; E. A. R., Salisbury; M. W., Leytonstone.

Total ... 7,458 £31 1 6

Although, for convenience, only the full value in copies of the donation is indicated, yet many more will be supplied than the total quantity noted; for, in order to give the freest circulation possible, they will all be charged at cost price, and a full statement will eventually be rendered of the numbers distributed in response to this appeal.

We much regret that the answers to questions in "Our Inquiry Column" are unavoidably deferred until our next issue.

CONFERENCE NOTICES.

THE Annual Conference on "The Coming of the Lord," held at Lansdowne Hall, West Norwood, will take place (D.V.) on October 15, 16, and 17. Among others, the following brethren are expected to take part in the conference:—the Revs. Edward Brewer, M.A.; J. M. Eppstein, J. Gelson Gregson, G. D. Hooper, R. Middleton, J. G. Train, and John Wilkinson; General Sir R. Phayre, G.C.B.; Dr. R. McKilliam; Messrs. R. C. Morgan, G. H. Pember, M.A., Walter B. Sloan, and Pastor W. Fuller Gooch. We hope in our next issue to give full particulars as to the time of meetings, subjects, &c. Meanwhile, "Brethren pray for us, that the Word of the Lord may have free course and be glorified."

Our friend Mr. J. J. Sims has been labouring with interest and blessing at St. Leonards-on-Sea. He is now at the old city of Boston, Lincolnshire, for a mission, and the prayers of God's people are sought for blessing in the work in the tent, and at the meetings held in the town for Christians.

Special Gospel services and missions are being conducted in the north of Scotland by several earnest fellow-workers, who ask the readers of THE MORNING STAR to pray for them.

PUBLICATION ANNOUNCEMENTS.

Will subscribers who desire their addresses changed kindly always furnish particulars not later than the 1st of each month, as the wrappers are prepared immediately thereafter.

Many friends have recently asked us to post a copy of THE MORNING STAR regularly to some clergyman or friend or Christian worker, or to some missionary abroad. We are very glad to do this, and to send the paper to any part of the world for 1*s.* 6*d.* per annum. We know that the periodical proves a joy and a blessing to many a labourer in the home and foreign field, and we wish to encourage this happy service for the Master.

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# The Morning Star.

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## "I WILL GIVE HIM THE MORNING STAR."

(REV. II. 28.)

WHAT does this promise imply? In Rev. xxii. 16 our Blessed Lord tells us that He Himself is the "bright and Morning Star." The promise, therefore, must be that He will reveal Himself to the overcomer over church impurity, in the aspect of His character and work expressed by the figure of the MORNING STAR. The promise is to be fulfilled at "the end" of the present church dispensation (v. 26). Jezebel and her daughters are permitted to teach and to carry on their deadly work, though nearing their time of judgment. Jezebel could not bear the name unless she were in league with some kind of *national responsibility to God*. She is, therefore, the type of a false Christianity in close alliance with national power still professing the Christian religion. Bearing this in mind it is not difficult to discover Jezebel and her daughters in the midst of professing Christian nations and empires.

JEZEBEL is nearing her end, but she has not yet lost her power over the nations and kings of the earth. It is said that even in Italy and France, where for some years the Papacy has been, nominally at least, disowned, it is being whispered that the *church* is after all needed if nations are to be safely governed. To escape from socialism and nihilism those who have cast

her off are onco more appealing to Rome. When Jezebel shall finally come to her destruction, it will be when once again the harlot has reached the zenith of her power over the nations; when she has afresh reached a position of political power over the "kings of the earth," and has once more become by their authority the fierce persecutrix of all the true saints of God. (Rev. xvii.)

IN our own beloved land she is fast rising to eminence. The day is not far distant when Romanism shall be the established religion of England. Wise and far-seeing men, who have been permitted to look a little behind the scenes, have long warned us of what is coming, and now there is not very much to do. With insolent effrontery, Jesuitism is doing its work, and posts of the utmost importance have been taken possession of, and the final blow, destined to rivet the fetters on the limbs of the first nation on the face of the earth, and to reduce it to the most abject slavery—the slavery of a priest-ridden people—is on the eve of being struck.

THE stupendous fact of the rapid and very great advance of popery in England, and its revival in almost every professing Christian land, cannot be denied. It is almost criminal to be ignorant of it, and wholly criminal to wilfully shut our eyes to it. It is this startling state of matters which confirms us against much of the teaching of beloved brethren who belong to what is called the *historical school* of prophetic inspiration. As we understand it, their scheme of interpretation involves the idea that both Romanism and Mahommedism have been gradually weakened *under the judgments of God* against them, and are now nearly destroyed. So far as Romanism is concerned, the deprivation of the temporal power in Italy was looked upon, according to this scheme of interpretation, as the death blow, which was bound at no distant date to lead to its utter destruction. When God truly smites to destruction there is no recovery. What, then, are we to think of the present wonderful rising into renewed eminence and authority of this subtle and terrible enemy of Christ? And what shall we say if, in a short time hence, instead of the death throes anticipated by many, Jezebel, very full of Satanic life and covered with earthly glory, shall rise to reign over all the nations and kings, and

wield, in furtherance of her interests, the power of life and death.

SHOULD it please our Blessed Lord to delay His coming for a little while, the true church may yet have to suffer at the hands of this her base counterfeit. If so, the Lord will give us the needed grace and the exceeding joy of martyr testimony; while more than ever in such a state of things will He reveal Himself to suffering saints as the Morning Star. To those whose lot it may be to withstand her power and teaching and subtle workings the promise will be specially fulfilled: "I will give him the MORNING STAR." Is this one reason, we wonder, why the reception of the little messenger which bears this His special name for the dark hour, should be specially warm and loving at the hands of those who have been called to suffer for the name of Jesus? It has already been told to our readers how Mr. Lambert, who fell at his work in Upper Burmah, valued and loved it, and how he longed to be able to tell more fully the good news of the speedy coming of our Lord. And now word comes to us that at least one of the martyr band in China—Miss Marshall, of Blackheath—eagerly welcomed our paper month by month, and gladly spake of her hope in THE COMING ONE.

ANOTHER missionary from the same distant land, who until recently refused to believe in the precious truth, has just written home to say how much he thanks God for THE MORNING STAR, and how the hope of the speedy coming of Christ is sustaining him in the midst of the darkness and danger of the present state of things in China. As we have again mentioned Mr. Lambert's name, it may not be out of place to tell of a letter received a few days ago from CHITRAL, in which a soldier, who writes to thank us for our paper, tells how much he and many other soldiers owe to that young martyr. The soldier says, "God greatly owned and blessed his labours for the Master in Mandalay, and he is gratefully remembered by many Christian men in the army. Since starting on this (the Chitral) expedition I have met a sergeant of the Royal Engineers who was moved to tears while speaking of Brother Lambert's death. I have also received a letter from a sergeant in the 1st D.C.L.I., at Chakavota, who laments this loss, though he rejoices in the gain to Mr Lambert. Thus," he continues, "there are two, one from the north,

another from the south of India, who have been much blessed through him, and I am certain that there are many more in India and Burmah, as well as others in England and Scotland, who will be much pained to hear of his death."

SOME may be ready to inquire why such devoted young people as Mr. Maxwell, Charles Lambert, and Miss Marshall, all joyfully looking for their Lord's return, should have been called so suddenly to leave the scene of their labours for the Master. We said recently, "Does it not look as if the Lord's coming were not, after all, so near? Should we not have expected that such devoted workers thus *waiting* should have been left to the moment of the rapture?" Let the answer come from the Spirit of God: "This we say unto you by the Word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent [be beforehand, gain advantage over] those that are asleep." (1 Thess. iv. 15.) The blessed dead have preceded us into the presence of the Lord—they are with Christ—and as to their raised bodies, we who are alive till that wondrous rapture moment shall not gain any advantage over them—"THE DEAD IN CHRIST SHALL RISE FIRST." They are now eagerly waiting for the realisation of the same glad hope, the only difference is that of *sphere*. It would correct many a mistake and answer many a doubt if it could always be remembered that the rapture and glory form the *hope* of the WHOLE CHURCH.

AN intelligent apprehension of this would at once answer a question often put—viz., How the apostles and early disciples *could* write and speak of this event as their hope? It was, and is, has ever been, the hope of the elect church, the body of Christ. The inspired writers knew that some of the members of that Body, of which they formed a part, must wait till the coming. In the WE of the church all recognised their part. "We shall not all sleep, but *we shall all* be changed" (1 Cor. xv. 51), was true to them, is true to us. The when was never revealed; but the blessedness of the hope, its nature, and its continuance for the church till the moment of its realisation, were for all. For long it has been Satan's aim to darken the light of this cheering truth; but, thank God, in these closing days, so far as the true church is concerned, this is no longer to be permitted. Everywhere saints of God are rapidly becoming enlightened, and Christ is revealing Himself as the bright and Morning Star to multitudes of hearts, who are confessing the cheering and strength-giving nature of the revelation.

WE are nearing in our testimony the close of our second year, and the numbers of letters that *still* come to us from all parts of the world, testifying to great blessing, are quite wonderful. We are more and more convinced by this that the coming of the Lord draweth near, and that *His time* to rouse and enlighten the true church has fully come. Extracts from a few of these letters may cheer our readers as they have cheered us. All those from which we quote have been received within the last four weeks. The first is from Colorado. A sister in the Lord writes: "I saw THE MORNING STAR advertised in *Trusting and Toiling*, and immediately sent to order from the Mildmay depôt, the last six months numbers and all of the coming year. It is a living magazine, and blessed forerunner of the Son of Righteousness. Seeing your appeal for dear dark India, and having very unexpectedly got 24 dollars, I said, 'Lord Jesus, this money is yours, what shall I do with it?' His answer was, 'Send it for THE MORNING STAR to be sent to India.' So, at His bidding I send a Post Office Order for £5 for this purpose." The next is from Wagga-Wagga, New South Wales. "F. F. R." says: "I feel that I *must* write to give you some idea of the rich enjoyment and blessing we are getting from your paper. A brother at home sends it to me regularly, and I cannot tell you its value out here, where there is so little spiritual life. I am doing what I can to get subscribers here." The next from San Jose, Central America. "F. W. B." writes: "Some one has caused to be sent me this year's issues of THE MORNING STAR in one package. I had heard of it by the hearing of the ear, but now that my eyes behold it, I *am delighted*. The testimony is very dear to us of this mission (La Iglesia de Jesu Christo en San José de C. R.), and to gather out of these people those for His Name is our work." Yet another from Trincomalee. "C. B." says: "Words fail to tell the very rich blessings it has been our happy privilege to receive at our Father's hand through the blessed medium of THE MORNING STAR. We pray together that it may have a wider and wider circulation. We give it to Christians wherever we go. We have been telling some of the Christian soldiers stationed here (the writer is a bluejacket), and we hope they may be led to send for copies, and receive like blessing with us." We cannot refrain from giving a bit of a home letter. "S. D.," writing from Northampton says, "THE MORNING STAR is eagerly looked for every month, and one dear aged saint to whom I forward a copy longs exceedingly for its coming, and very earnest are her prayers that God's fullest and richest blessings may rest upon its editor and contributors."

THANK GOD! THANK GOD! Yes, we value your prayers, dear aged child of God, and we trust He will put it into the hearts of thousands thus to pray for us. Nay, we are certain that He has, for surely it is in answer to many prayers that THE MORNING STAR has spread and is spreading so widely, and coming into contact with so many prepared hearts. Pray on, and pray much. We value this more than thousands of gold and silver.

THE fund for free distribution in India and other foreign lands is gradually increasing. We have had almost ten thousand pennies, and are fully expecting the hundred thousand desired for this purpose. Many boys and girls are helping us. Some write that they have collected certain sums in pennies, others, and this is better, that they have saved their pocket money and given it to the Lord for India. Two little fellows write to ask whether we can wait till *Christmas*, when they expect some gifts. Dear little chaps! To be sure we can if the Lord does not come for you and us before. *That* won't be a disappointment, however, and meanwhile He knows the heart and takes the "willing mind" into account. One little fellow, who did not know that he was *not* converted till he had some bits of THE MORNING STAR read to him one wet Sunday by the mother of his chum, but who got to know it *then*, and was led to Jesus, sends *one penny* as a thank-offering, and his chum sends another. God's poor are, as usual, among the heartiest contributors to this. One from a bed of sickness and much weakness writes: "I send one hundred pennies towards the hundred thousand. I had this little sum put by for what I believed was a personal *need*; but our faithful God has shewn me a deeper need."

BROTHER, sister! have you much laid by? Is God revealing to you a deeper need? The writer of the above signs himself (or herself, for we know not the donor's name) "A privileged child of God." *Privileged truly!* Grace to see the deeper need than that of personal comfort is rare and blessed. A colonel and his wife, who resided in India many years, are glad, with their children, to contribute to send "the valuable paper, THE MORNING STAR," to that country. "A few boys, daily living in the power of the blessed hope, and praying together for the spread of this truth, unite in sending a contribution for sending THE MORNING STAR to India." A bereaved family of children send a small sum for the same purpose "in loving memory of their mother." But, perhaps, one of the most touching is the following, from Edinburgh: "Kindly accept the enclosed small sum (5s.) for sending THE

MORNING STAR to India and the East. My sight from cataract is failing so rapidly that I can only now read a little bit of the paper, which I have taken ever since its first appearance, and I leave one every month in the rooms of the Y.M.C.A. Pray for the sender that light may come largely into the soul." We have thought it right to quote thus largely, not only to show the deep interest in India, but the very high value that increasingly large numbers of believers, young and old, rich and poor, put upon the spread of this precious truth. Shall we not spread the glad tidings more and more, "Behold the Bridegroom cometh!"

SOME of our friends have drawn our attention to certain articles in a contemporary paper against what the writer is pleased to call "the Any-Moment Theory," by which he means the truth which we proclaim that the church is in a certain definite position of its own in relation to our Lord's Second Advent, and that the whole teaching given by the Holy Ghost in the Epistles goes to prove that while Jews and Gentiles as such are taught that certain events *must* transpire ere our Lord's advent to the earth with His saints, and must precede that advent, there is a preparatory coming for His saints before which Scripture puts no event, and to draw attention to which no sign is given. The writer of such papers as those to which we refer has never seen, with clear Scriptural vision, the nature and place of the church of God in the great prophetic plan. Where this is so there must be a hopeless tangle as to ideas of things to take place before the coming of our Lord.

We have already in this number explained seeming difficulties in the attitude of the early Christians towards the Advent; and as to the expectancy of believers in these last days we can only say that if any are putting between them and their Lord's return the manifestation of the antichrist and the terrible events connected with this, they have misunderstood 2 Thess. i. 7 and many other Scriptures. Alas! we fail to convince one another by argument or discussion. Let those who are truly and humbly anxious and willing to be taught by the Spirit of God pray to be enlightened. Let such ask specially to have it given to them to see the eclectic nature and place of the church, and the differences of God's purposes and teachings regarding the Jew, the Gentile, and the church of God; and where the prayer is sincere we are certain that in the humble study of the Word light will arise.

INCREASING numbers of conference meetings show how rapidly the interest in the Lord's Advent and preparedness to meet Him are deepening. We have just heard of a small but very interesting and important conference held recently at Hindmarsh, in Adelaide, South Australia. The attendance was considered large. The conference was presided over by the pastor of Hindmarsh Chapel, Mr. H. D. Smith, who introduced the subject by an address on "The Kingdom of God in its various aspects." The other speakers were Pastor R. K. Finlayson, Pastor H. Hussey, Mr. H. A. Gooden, and Pastor M. Woodgreen.

BLACKHEATH is looking eagerly forward to its thirteenth convention in the deepening of spiritual life to be held (p.v.) from 1st to 4th day of October. We regret much to hear that the beloved chairman of these conventions, Mr. Robert Wilson, is not sufficiently strong in health to be with us this year. We doubt not that much prayer is given up to God on behalf of this valuable life. Mr. George C. Needham, the well-known American evangelist and teacher, who came over this year to be present at the Mildmay and Keswick meetings, has been since labouring in Ireland (Dublin and Belfast) with great blessing. His labours are shared by Mrs. Needham, whose afternoon Bible readings to ladies have been very specially valued. They are expected to return to London soon, and Mr. Needham hopes to take the ordinary meetings at the Alexandar Hall, Blackheath, on Sunday, September 15th, afternoon and evening.

Pastor A. C. Gaebelein, of the "Hope of Israel" Mission, New York, has gone to visit and work among Continental Jews for a short time. He writes us from Poland: "Here I am in Lodz, and wherever I go we have great blessing. The Jews have welcomed me very heartily, and I have already been very fortunate in gaining much and valuable information which, when published, will greatly help the waiting Bride of the Lamb. Please pray for me. I am visiting all the day long." Pastor Gaebelein hopes by-and-bye to spend a short time in London, where, doubtless, he will have much to tell us concerning his interesting tour, a good deal of which we hope to impart to our readers in the pages of THE MORNING STAR. We would remind friends of the Lansdowne Hall Conference, West Norwood, to be held next month on 15th, 16th, and 17th. Particulars are given in another place, and we need here only say that much blessing is expected.

A FRIEND writes to us from Pico Heights, California, on a subject which, in one shape or other, comes to us as a question over and over again: "I desire, as a subscriber of your paper, to ask you a question concerning the 'Jewish Temple' to be rebuilt at Jerusalem. It is affirmed here in this country, and from a source which carries considerable weight with the statement, that the preparation for the rebuilding of this Temple is now in operation; that draperies, trimmings, &c., are being gathered from various sections; and, further, that some of the shops in Europe are at present turning out work in brass, silver, &c., for the purpose referred to. If this be true, you no doubt will be informed on this most significant sign of the time, and I will greatly appreciate anything you may be able to say concerning the subject. There are a number of us interested."

IN reply to this we are exceedingly sorry not to be able to affirm whether these things are so or not. Enquiries have been repeatedly made, but all that can be elicited is that if there are such preparations being made, they are not known to our Jewish missionaries or their friends. Doubtless a certain amount of secrecy might be expected to be maintained, but we cannot help thinking that if there were truth in these reports, which are certainly being more and more circulated, the matter could not be long kept hidden. If any of our readers know anything definite regarding this matter, we shall be glad to receive information.

### THE SUFFERING JEW.

SPEAK of the Jew with tenderness,  
For he belongs to God,  
Though suffering now through unbelief,  
Beneath His chastening rod:  
His destiny is so august!  
His future lot so grand!  
When this—beneath Messiah's sway—  
Shall be Emmanuel's land.

Speak of the Jew with tenderness,  
Our blessing comes through him;  
What precious rays of heavenly light  
To us, through Israel stream!  
The living oracles of God,  
Committed to his hand,  
The heavenly ours—the earthly his,—  
The bright Emmanuel's land.

Speak of the Jew with tenderness,  
For "Jacob's Star" shall rise,  
Light shall irradiate the scene  
Which now in darkness lies;  
The vision nears! its sacred beams  
On every side expand;  
The Jew bestirred, with longing turns  
Toward Emmanuel's land.

O speak in words of tenderness,  
Whene'er the Jew you name;  
The MASTER'S kindred, Abraham's sons,  
God's mighty men of fame;  
To aid the "holy seed" may saints  
In readiness o'er stand,  
Till all the promised glories beam  
Upon Emmanuel's land.

ALBERT MIDLAND.

## THE DAY KNOWN UNTO THE LORD.

By THE REV. JAMES WHITE,  
Vicar of St. Peter's, Paddington.

(Contributed article.)

UNDER the fresh impulse of our Lord's teaching, and that of the inspired Apostles, the early Christians seemed to have turned their thoughts chiefly to the future kingdom and glory, the great crisis by which the present order of things is to come to an end and the eternal order begin.

They do not seem to have raised questions upon the state after death so much as to look forward to the day of consummation, when all who sleep in Christ will come with Him to share in the blessedness of the eternal state.

We may therefore observe an absence of thought about the individual, and much respecting the day of Christ's triumph and glory. I say we need to put the emphasis where they put it, and our longings should reach along this line to the dawning of the eternal day.

We see in the intermediate what is temporary and subordinate; we see in the final future what is lasting and eternal. Our work, then, as Christians is not only to get men safe out of this world into the blessedness of heaven, but also to labour towards the

### ACCOMPLISHMENT OF GOD'S GREAT PURPOSE

—that the whole earth may be filled with His glory, and "that in the dispensation of the fulness of times He may gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him." (Eph. i. 10.)

"The earth for God and for Christ" is the true cry of a groaning creation. We find this in the Apocalypse, where angels—the redeemed and all Heaven—are watching and waiting for the consummation. Here we sink a desire for the individual, and we lay stress upon the hopes that are bound up with Israel, the world, and the church. To quote a modern writer: "Until the final glory is revealed and the body of Christ perfected, there is imperfection in the state of every believer, whether in this world or the other. The social principle, which plays so important a part at every stage in the development of humanity, finds its complete realisation in the glory of the triumphant church of the future—the Bride of Christ.

We are all familiar with the terms used with respect to the day of the Lord.

- Rom. xiii. 12. "The night is far spent, the day is at hand."  
 Philip. ii. 16. "That I may rejoice in the day of Christ."  
 Mal. iv. 5. "The great and dreadful day of the Lord."  
 Jude 6. "The judgment of the great day."  
 Luke xvii. 30. "The day when the Son of Man is revealed."  
 Zech. xiv. 7, 8, 9. "It shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass."

ISA. xxx. 26.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

The old-fashioned idea of the last day has gone long ago. These passages and many others with them speak, I believe, of a defined period of time. A dispensation during which God will regulate things for His family, as He has been doing, and is doing still, in this day of grace. When we speak of the day of the Lord, we mean not a day of twelve or twenty-four hours, but a period of time during which God will bring all things into subjection to Himself. And of that day and hour knoweth no man, not even the angels of heaven, neither the Son, but the Father.

The presumptuous have declared the day and hour. It is but a short time since, and I saw it written that the Lord would come at 3 o'clock in the afternoon of some day in the month of April, 1898 or 1901.

Never mind—we don't believe this. We are satisfied with the Lord's own words, and are willing rather, patiently to wait for Him.

When Christopher Columbus went to search for the New World, just as he was about to despair he discovered, floating on the water, pieces of driftwood, by which he learned that the land could not be far off. So we think that there are signs to us of

### THE APPROACH OF THIS GREAT DAY,

and, looking into our prophetic chart, we discover marks of its nearness.

And here the shadows cross our path. We do not find that the world grows much better. I used to hear, when I was a boy, that this world of ours was becoming so good. Science and art, literature and learning, were to bring about a period of regeneration and reform. Gradually, by these influences, things were to grow better, until we reached millennial peace and blessing. I have not found it so. I confess I have been grievously disappointed.

As far as my knowledge of men and things reach, I think I find human nature as bad as ever. We seem to be going down a decline. The world has caught hold of the church, and will not let her go as she struggles to shake off worldliness. What we thought wrong twenty years ago, seems now to be right, and we meet on every hand with ungodliness, infidelity, indifference, and open immorality. We cannot call this the day, no, it is the prelude—it is the settling down of that night which is the precursor of the coming day.

2 Thess. ii. 3. "That day shall not come except there come a falling away first."

Luke xvii. 22. "The days will come when ye shall desire to see one of the days of the Son of Man and ye shall not see it."

### DARKNESS AND DEGENERACY.

These, I maintain, let men say what they will, are the marks of the present. "Watchman, what of the night?" Is it not one of

the most prominent characteristics of the present, the comparative ease and indifference there is to the many differences that exist among men, and a desire to leave the differences untouched, to look upon nothing as wrong, and no one wrong, but by an over-liberal charity count all men and all things right? Sleep has set in—there is a general lullaby—it is night time—there is a hush over things. Read Amos v. 13:

"The prudent shall keep silence in that time, for it is an evil time." But—

"The night is the mother of the day,  
 The winter of the spring,  
 And ever upon old decay  
 The closest mosses cling.  
 Behind the cloud the sunlight lurks,  
 Through showers the sunbeams fall,  
 But God, Who loveth all His works,  
 Has given hope in all."

As in the many dispensations past a dark end ushered in a new era, so now we believe that in the darkest shades we behold the prelude of the dawn of the eternal day.

### THE DAWN.

In the study of Old Testament prophecy we find the two advents of Christ spoken of as one, and it was impossible, until Christ came, to distinguish between them, and to mark that ages lay between the two—like what appears to be a single range of mountains which, as we advance, we find are several ranges widely separated from one another: "*Distinguite tempora et Scriptura concordabunt.*"

Thus we may fail to distinguish in the Old Testament between the founding of the Redeemer's kingdom, which took place in and through the Christ of humiliation, and the consummation which will usher in the day of the Lord. In the same way on the canvas in our Lord's day are portrayed the two events of Jerusalem's overthrow and the Lord's coming. The ages of intervening time do not appear. To

### THOSE WHO FIRST GAZED UPON THE PICTURE

the whole seemed to be a single group of events. As time went on the first series of events transpired, and it became evident there were more to come. The world in its history must reach the summit of the nearer ridge before the peaks that lie far away can be seen. The first resting-place is a pledge that there is another beyond. The same power which brought about the redemption of the church by the overthrow of Judaism and the coming in humiliation, can bring about the redemption at the end and the second coming of our Lord in glory. The dawn of this day is to be at the personal coming of the Lord Himself:

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God."

Unto them that look for Him shall He appear (*ὀφθίσεται*)—one of the four Greek words used in relation to this event which implies, as no other word could, a personal appearing. The day cannot dawn until the Sun of Righteousness arise.

To this the Old Testament points, though not always very distinctly; for this the disciples looked, and expected it even in their own day. It will be the consummation of the long historical process of redemption, and



the final act in the establishment of the Kingdom. We are bound as Christians to believe that He shall come again to judge the quick and the dead.

*It is to the development and growth of this day I wish to point.*

The Old and New Testaments predict a time when the knowledge of the Lord will cover the earth as the waters cover the sea. Passage after passage speaks of a period of universal blessing both for the church and the world, and yet there is only one passage on which we base our Millennium, *i.e.*, Rev. xx.

The great event at the opening of this day is to be the coming of the Saviour to reward His people: the Chief Shepherd shall appear to give the crown of glory (*ἐπιφάνειαν*). This must be according to the nature of things. Before He can reign and rule He must choose those who are to reign with Him. His words to His disciples are: "I appoint unto you a kingdom, as My Father hath appointed unto Me." The translated saints and the raised dead are evidently to share this government with Him. During this period the Jews are to be in their own land. As the double resurrection is not divided as regards time by our Lord when speaking to His disciples, and they in their writings do not define any special time between the two, so between the rapture of the saints and the Millennium there may be a lapse of time; but Scripture seems to group the events of the last day together, leaving us rather to believe that there must be these distances between events, rather than allowing us to dogmatise upon that which the Father hath kept in His own power.

Upon this, however, I believe we must insist with respect to this great day that there will be the development of the three-fold purpose in God's dealings with men, and, however chronologically we may try and map out God's plan, we must be satisfied with what we know of His purposes, and rest there. Now it appears to me that we are not so concerned with the length of the day as we are with God's purposes throughout it. When old things have passed away, and all things have become new, there can be no probation and no retrogression, no night with its rests and relapses, no sun with its alternations and vicissitudes, no sea with its changes and separations. The day of the Lord will be a day permeated with the power and presence of Christ Himself.

Is it not sufficient for us to know that God's purpose will ripen fast when it has begun? What these purposes are, seem to me to be revealed by the three words of the New Testament which are used by the Spirit in telling of the event.

1. *We have the epiphany of Christ*, for the reward of the church; and the doctrine of reward is very plain in relation to the coming of the King. "Every man shall receive his own reward." They "had respect unto the recompense of the reward." (Heb. xi.)

2. *In the word παρουσία we have something more.* Here is the presence of Christ. The period of His rule and reign begun. How Christ will manifest Himself and how His government will be administered we are not informed—where the Scripture hath no

tongue we must have no ear. It is enough to know that Jesus will reign, reign actually and literally. How angels and saints will be employed we are ignorant, we know from Paul's words "The saints shall judge the world," and that the kingdom will be the Lord's and all the earth will keep silence before Him.

During that blessed period it seems to be implied that there will be an outpouring of the Holy Spirit. God will be merciful and bless. His way known upon earth, His saving health among all nations. The tabernacle of God will be with man. The influence of His presence will be felt, and His kingdom will extend from shore to shore.

3. *The remaining word is ἀποκαλύψει.* This great apocalypse is for the punishment of the ungodly. Christ will be revealed in flaming fire. He will be the Judge. It belongs to His mediatorial work and prerogative as King of the kingdom of God. The day of the Lord is to be a day of judgment. Men are to be judged by man. All judgment has been given unto Him because He is the Son of man. I do not enter in this short paper upon the apostasy or the antichrist, space does not permit it, but whatever may be the final form of antichrist and sin, the revelation of Jesus Christ will be its destruction. Is there not in the book of the Apocalypse more of judgment than of mercy? as through seal, trumpet, and vial, the wrath of the Lamb is poured out, the city of confusion broken up, and the great Babylon brought in remembrance before God.

When the lost are stripped of all that is bright, when each shall be, in a terribly true sense, without God and without Christ; when light, talent, and energy are removed, what will eternity be? *The words ever and for ever and world without end reach far beyond us, and tell us of a time which dates its commencement from the end of all such time as we know of, of an existence whose nature and duration are inconceivable.* It starts into being on this great and terrible day of the Lord, when the great white throne is set up and the books are opened.

The church will be saved in that day, the bride will receive her inheritance, the ransomed of the Lord shall return and come with singing to Zion.

The world will be renewed under the peaceful reign of Christ. He that sitteth upon the throne will make all things new. The last we shall see of the faithful will be their entrance upon a second life, the last of the unfaithful their entrance upon a second death.

We are living, I think, very near the dawning of this day. What do we find? The unbelieving world will be unbelieving to the last, and will, by their very unbelief, fulfil the prophecy which they disregard.

Thoughtful men must surely be constrained by such a concurrence of Scripture predictions and startling coincidences at least to seriously inquire whether the coincidences are not in truth a fulfilment of the predictions. And to those who are already convinced of the general tenor of the prophetic Scriptures the evidences presented by the times we live in must come with overwhelming power, like the budding of the fig-tree betokening the near summer. How startling the expectation that within

the lifetime of some of us or our children the Lord may come.

I willingly adopt, in conclusion, the words of Bishop Newton:

"Prudence as well as modesty requires that we should forbear all curious inquiries into the nature and condition of the coming kingdom: as how Satan should be bound a thousand years, and loosed again; how the raised saints shall be associated with the living, and judge and govern the world; how Christ shall manifest Himself to them, and reign among them; how the New Jerusalem, the church, and city of the living God shall descend from heaven to earth; how Satan shall deceive the nations. These are points which the Holy Spirit has not thought fit to explain, and folly may easily ask more questions than wisdom can answer. Wisdom in the mysterious things of God, and especially in the mysterious things of futurity, will still adhere to the words of Scripture, and, having seen the completion of so many particulars, will rest contented with believing that these also shall be, without knowing how they shall be."

So I am watching quietly  
Every day.  
Whenever the sun shines brightly  
I rise and say,  
Surely it is the shining of His face,  
And look unto the gates of His high place  
Beyond the sea.  
For I know He is coming shortly  
To summon me.  
And when a shadow falls across the window  
Of my room,  
Where I am working at my appointed task,  
I lift my head to watch the door and ask  
If He is come;  
And the Angel answers,  
He will come.  
Only a few more shadows.  
And He will come."

## CHARACTERISTICS OF THE MILLENNIUM.

BY THE REV. J. S. MABIE, D.D.,  
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"So shall they fear the name of the Lord from the west, and His glory from the rising of the sun."—Isa. lix. 19.

Six millenniums have now almost run their course since God refitted and refurnished this planet for the abode of Adam's race. But little more than a century at farthest, and six thousand years from Adam, will have closed their record. What next, after these six days are completed?

God's great redemption week being ended, as to work, then follows the sabbath. God worked six days and rested on the seventh. The law said to Israel: "Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work." So rest follows work. While man's days are twenty-four hours long, the Lord's days are a thousand years long.

"A thousand years in Thy sight are as yesterday when it is passed," said the Psalmist to Israel. And Peter admonishes us on this matter in his second epistle (iii. 8): "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

The seventh millennium—the seventh thousand years—from Adam, is to be *earth's great sabbath*. It is the Lord's day. Concerning it the Psalmist cries out in the 118th Psalm: "This is the day which the Lord hath made; we will rejoice and be glad in it." It was the day that John saw in his vision in Patmos, and of which he spake in Rev. i. 10: "I was in the spirit on the Lord's Day." In prophetic vision he was borne on into that day—that great day of the Lord. And then he unfolds, in apocalyptic grandeur, the wondrous things then and there to be enacted.

The sabbath of Gen. ii. 2, 3, together with all Israel's sabbaths, are but types pointing forward to that great millennial sabbath rest which this weary, restless, sin-cursed earth is soon to enter upon and enjoy for one blessed LORD'S DAY. While the Lord's day is the seventh, Sunday is the eighth day, and points to the new earth day beyond the millennium; and brings absolute rest with sinless perfection for evermore.

We of the church are an *eighth day* people. But eight is the first of a new seven; hence we are a *FIRST* day people. Out of the old, into the new. Out of law and into grace. "If any one be in Christ, he is a new creation." Being in Christ now, we are already new creatures in Him. Hence, we are wholly out of the old seven, and into a NEW series of things.

WE BELONG TO A HEAVENLY COMPANY, high above the earthly, and are transferred to resurrection ground complete—which is always on the eighth day.

But what are the characteristics of this seventh day—of this Lord's day, commonly called the millennium? We shall find the prophetic word very full of truth concerning that day, and what will transpire within its thousand years limits.

Being a sabbath, it is, of necessity, a time of REST. Till that day is ushered in, the whole creation must continue to groan and travail in pain together. Yea, the birth pangs will increase, till that blessed day is fully born.

Isaiah (xi. 10) speaks of it in these words: "In that day there shall be a Root of Jesse, which shall stand for an Ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious." And in Isa. xiv. 3: "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." In Heb. iv. 8, 9: "For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth, therefore, a rest [SABBATISMOS] to the people of God."

We must remember that the book of Hebrews was written to HEBREWS. So the rest here spoken of is rest for the *Hebrew people*, returned to their homeland again in peace.

Now is the time, *not for reforming the world*, but for saving a heavenly company for a heavenly place and glory out from the world. In millennial times, all the Gentile nations will be subject to Israel. "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit

upon twelve thrones, judging the twelve tribes of Israel. (Matt. xix. 28.)

Israel, in the past, has been in a *servant's* place; hence, *standing*, as a servant must do to properly serve. But in millennial times, will be master, and sit down to rest. Micah declares (iv. 2-5): "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. . . . And he shall judge among many people, and rebuke strong nations [Heb. *Goi*] afar off. . . . But they shall sit [not stand] every man under his vine and under his fig tree, and none shall make them afraid."

Nathaniel sitting under his fig tree without guile, confessing Jesus to be both Son of God and King of Israel—not merely of Judah—is but

#### A TYPICAL FORECASTING OF MILLENNIAL TIMES.

"Thou shalt see greater things than these," said Jesus to him. "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Thus an open heaven, and free communication between heaven and earth, with angel ministry restored—as aforesaid—with Israel, will characterise those blessed kingdom days.

Israel's tributary Gentile servants will plough their fields and raise their crops; dress their vines and gather their grapes; hew their wood and draw their water; feed their flocks and herd their cattle; bring in the bounteous fruitage of a wondrously productive earth, and lay down their grateful tribute at the feet of their righteous master, Israel, who will sit in peace and enjoy the old homestead restored to them by the Lord; even as he promised to Abraham, their father, and to his seed after him. The old homestead, from the Euphrates to the river of Egypt, which is the Nile, and within the boundaries of which Israel abode, even while they were in Goshen. The whole land a very paradise, budding and blossoming as the rose, and bringing forth a bounteous fruitage for their sustenance and joy. See, in proof of this, Isa. lxi. 5, 6, and Isa. lx. 10, with Joshua ix., where we have a typical shadowing forth of these things.

The Gibeonite tramps, who fixed themselves up with old sacks and wine skins bottles, rent and bound up, with old shoes and clouted upon their feet, with old garments and mouldy bread, all this to deceive Joshua, as if they were ambassadors from a far country—these men, notwithstanding their consummate meanness, were taken into covenant relation with Joshua and Israel, with Je-Hoshua, type of Jesus, and became by their own suggestion and agreement with him *SERVANTS* to Israel evermore.

And the princes said . . . "Let them live, but let them be hewers of wood and drawers of water unto all the congregation. . . . And Joshua made them that day hewers of wood and drawers of water for the congregation."

These men are *TYPES* OF WHAT THE GENTILES WILL BE TO Israel during millennial times. These very Gibeonites, being attacked a little later by their allied enemies, the whole army of Israel

was, under Joshua their leader, rallied to their defence. And when the battle went not swift enough against the foe, the Lord, by a special interference, discomfited them with a great slaughter at Gibeon, and sent down a great meteoric tempest of veritable hailstones at Azeka. But this was not yet enough in defence of these Gentile servants of Israel—not enough till Joshua in sight of all Israel said, "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. . . . So the sun stood still in the midst of heaven, and hasted not to go down for about a whole day. And there was no day like that before it nor after it . . . for the Lord fought for Israel." But at the same time it was fighting for these *SERVANTS* of Israel.

This stoppage of the sun and moon was an astronomical FACT. As to how it came about we commend you to the proof as given by Prof. Totten in his "Joshua's Long Day."

Yes, truly, the Gentiles will serve Israel in the days of the kingdom, when Israel shall be "the head and not the tail" (Deut. xxviii. 13). The Gentile is *now* the head and Israel the tail (Deut. xxviii. 44). Verily what a turning of the tables! when Israel shall be master and the Gentile shall bow down and entreat for a servant's place at his hand!

In the millennium, much of the latent evil will be upon the scene, and ever and anon it will break forth, but will be at once put down.

Government is for the suppression of evil, because perfect government will then exist; evil, though not removed, will be kept down. Satan will be shut up in the pit, but his demons will be upon the scene.

Jesus commissioned the twelve to go and cast out demons. The seventy were told to do likewise, and they did. Thus we have a type of how it will be in the coming age. Demons will then be subject to God's people.

But the "carnal mind" will then, even as now, be at "enmity with God." Ever and anon law breakers will indulge in open sin; but will be straightway arrested and

#### CUT OFF BY FIERCE JUDGMENTS.

Many will be rebels at heart, but will not dare to outwardly manifest it, for they well know, if they do, condign judgment will strike, and that without remedy.

Indeed, the millennium is the *day of judgment*, from beginning to end. It is "the great and terrible day of the Lord," great and terrible to every evil doer; and at the same time, peaceful and blessed to every law-abiding well doer. Three times in the Psalms, as given in the margin, which is doubtless the correct reading, we are informed that certain ones obey, only because they have to. Psa. xviii. 44: "As soon as they hear of me, they shall obey me; strangers shall lie, or render feigned obedience." Psa. lxvi. 3: "How terrible art Thou in Thy works! through the greatness of Thy power shall thine enemies lie, or yield feigned obedience." Psa. lxxxi. 15: "The latters of the Lord lied, or yielded feigned obedience."

It will be a day of level justice, of plumb-line righteousness. The grocer who then knowingly sells less than sixteen ounces for a pound, will straightway go out of business. The dry-goods man who sells less than thirty-six inches for a yard; sells, for all wool cloth that is part cotton; or in any manner deals dishonestly with a single customer, will assuredly be swiftly punished because of his departure from strict righteousness. The penalty of broken law will be death without remedy, then, in that day of judgment and righteous government.

Not even "white lies" will then be tolerated. Hence to every righteous man, it will be a

TIME OF SECURITY AND GREAT BLESSING,

of peace, rest, joy, glory. But to every evil doer, a day of terror, woe, wrath, indignation. JUDGMENT. "Honesty will then be the best POLICY." But many will be honest simply and solely because compelled so to be by strict enforcement of law.

All these truths are, indeed, badly leavened now, and in a very large measure are open and unconcealed. But, alas! what wickedness must still remain in human nature to cause untold myriads of millennial peoples

TO RALLY UNDER SATAN'S BANNER

as soon as he is let loose from the pit! In the millennium, Israel, God's peculiar treasure (see Exod. xix. 5 and Mal. iii. 17), now hid in the field, which is "the WORLD," will be brought forth and set as a resplendent crown jewel, in the diadem of the King of kings.

Then, the pearl, which is the millennial church, gathered from among the nations, the SEA, will be in place as a unit, an undivided whole. Yes, taken from out the sea—the nations—a perfect UNITY of beauty and a joy for ever, she will shine forth as an object of admiration for the universe.

Then, in the millennium, the drag-net, which is the network of organised agencies used in the proclamation of the KINGDOM Gospel (see Matt. xxiv. 14), will be drawn through every Gentile nation of earth by Israelitish fishermen, of whom Peter, James, John, and Andrew are types.

Good and bad fish—good and bad Gentiles—will be found in the net when drawn ashore at the last end of that age. Then will be fulfilled Matt. xxiv. 14: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all Gentiles [Greek, *Ethnoi*], then shall the end come." But it is the end of the millennial age and not of this age. The gospel of GRACE now; but the gospel of the kingdom then, in the time of the kingdom.

The terrible fact of the awful rebellion of Rev. xx., when Satan is for a little season only loosed from the pit, is sufficient proof that there must be an enormous mass of latent evil, hidden corruption, and concealed wickedness underneath the surface during the millennium, till the very end. Because perfect government keeps it down, while Satan is shut up in the pit, and it has no organising head; therefore it breaks not forth till the devil comes out of the pit to apply the spark to the deep laid mine.

Notwithstanding all this, latent

EVIL SMOULDERS BELOW THE SURFACE; unregenerate human hearts remain in ENMITY

against God; still the prevailing state of affairs in those happy kingdom days will be according to righteousness and true holiness everywhere apparent among men; and "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

(To be concluded in our next.)

## Clapham Prophetic Conference.

### THE PAROUSIA CLOUD.—THE SHEKINAH GLORY.

By DR. R. MCKILLIAM.

(Continued from page 147, August number.)

WE are going to be with the Lord in the great Parousia cloud of glory very soon. Of course the great thing, as many believers say, is to see the Lord Himself. But, do you not know, dear friends, that we never have a moment's light *even now*, except as we see the Lord; I mean, of course, see Him by faith! Oh, what a wonderful life this is which we are living *now*! Sometimes our eye is off Jesus, but when the eye of faith sees Him, then there is light—there is light in my soul when I look up to Jesus; there is light when my eye is fixed on Christ. And that is the earnest of still greater light, and fuller blessing and power, when we shall see Him as He is, without a cloud between. And so, while the great thing is to see Jesus, let us also remember that the very perfecting of the church depends on this. And, as we continue to gaze upon Him, thus we shall be fitted throughout eternity to blaze forth, as it were, the light of God upon this dark and apostate earth. Yes, presently we are going to be with the Lord Jesus Christ. We are waiting for this, to be caught up to meet Him!

Now let us look at several passages where this glory is seen. First John sees it in the fourth chapter of his Revelation, and I still think—notwithstanding the difference of opinion of very many beloved brethren in the Lord—that John is here the type of the church of God. He is suddenly caught up. He has waited on, so to speak in type, till the coming, and

HE NOW FINDS HIMSELF IN THE PRESENCE OF GOD,

in the very centre, as it were, of this very glory cloud. We need not read the whole passage. You see the throne of God, and it is clearly the throne that was seen in the Holy of holies. And, just let me say in passing, that I believe that when the tabernacle is fully reared, we shall have the Holy of holies linked with the holy place and with the outer court. In other words, the redeemed church in Glory linked on with the earthly nation, and thus with the nations of the earth. Thus I believe that the Lord Jesus and His glorified saints are

the antitype of the Holy of holies in the tabernacle. And then you have the throne, the propitiation there resting upon the ark. And then you have the light of the jasper stone in the midst of the throne; and you have the whole of this wonderful picture in its relation to the earth, and with God's dealings which are now about to begin in connection with the earth, after the heavenly people have been brought to their inheritance. And *therefore* you have the bow in the glory cloud, you have the bow, like an emerald, circling the throne of God, that earth may know, in the midst of judgment scenes, that God will yet keep His covenant with it. Turn with me now to Hebrews—the twelfth chapter and the first verse, in order to make clear what I mean by this. I may not have the sympathies of all of God's dear people with me in what I say; but I know many agree with me in this, that, however much this wonderful Epistle to the Hebrews has a bearing upon the church, and however much blessing you and I have had out of it as God's saints, it has, nevertheless, a very distinct and special bearing upon the Hebrew nation, and I believe, beyond all other epistles, that it will be the great epistle which the Holy Ghost will take and use, in its linkings on with the Old Testament prophets, as the means to enlighten that large company, the Israel believers, who shall be the next witnesses during the few years that intervene between the coming of the Lord for His people, and

THE FLASHING FORTH OF THE WHOLE CLOUD

of the Lord and His saints at the time that the antichrist and his armies are destroyed. I believe that this epistle has a very special bearing upon the Israel witnesses who succeed the church in its present testimony, though the church testimony is not quite the Hebrew testimony. We are not here so much to see what God's government of nations is, as to learn how

A SEPARATED AND REJECTED PEOPLE

can live by the grace of God, and how the grace of God may be manifested most fully in our history. We are poor, undeserving sinners, with nothing to boast of but the blood of Jesus, and acceptance through that precious blood in Christ Himself. And everything we have and are receiving, and everything we are yet to receive and become, is to tell out here and through all eternity this one great thing—the grace of God, the grace of God! Now, you do not find that in the Israel people so much, and you will not find it afterwards. Here is a righteous people, who is to manifest God's righteousness. They are going to be at the head of affairs—and we are not at the head of affairs—and

I believe that, throughout all eternity, there is one thing more than another that we are going to shew forth, and that is, the exceeding riches of God's grace. This is the key to God's purpose in the present dispensation. The angels, and principalities, and powers, and a whole world of righteous men, will point to the kings of the heavenly places, the power of the Lord Jesus, Who shall have taken the place now occupied by the prince of the power of the air, and will say, "See what the grace of God hath done!" It will then be seen what value God puts upon the blood of His Son, since poor, wretched nothings, deserving only the wrath of God, can now, on account of it and as a matter of pure grace, be crowned with loving-kindness, and can righteously be raised by Him to the very highest position in His universe. That is what we are going to be throughout all eternity, monuments to God's love in simple grace, *the great grace company*, the fullest proof, so to speak, of the value of the blood of Christ. And what does "grace" mean? A little Sunday-school child who was once asked, replied, "Being treated as I do not deserve;" and that will be the boast of God's saved and glorified church throughout all eternity. Oh, to enter, in something like power, into that thought to-day! Then, how our mouths will be open to receive more, because we will see that we deserve nothing, and yet may righteously expect anything. This will make us more anxious to give out, in streams of blessing, to others, for when we come to know the meaning of God's grace, our hearts will long to teach those who do not know it yet. I verily believe that something like this will be our history

#### RIGHT THROUGH THE COMING AGES.

In Hebrews xii. 1 (now try and read it from a Hebrew standpoint, try and think *you* are left behind, that *you* are not in the glory cloud, but that *you* are left to be witnesses, and that *you* are Israelites, that you have been enlightened afterwards), "Wherefore seeing we also are compassed about with so great a crowd of witnesses." And, you know, the witnesses are given us in the preceding chapter as specimens—and oh, what specimens they are! Thank God for it, and that the Israel people are getting conversant now with all this: that the Spirit of God is telling them that they are compassed about with a great cloud of witnesses. But let us go further down in the same chapter, and read the twenty-second verse,

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company."

There, I think, there should be a pause, and then the innumerable company is divided into six sections. The great citizens of this city comprise an

innumerable company, the whole host of angels; the great guardian host around all the rest, seen by Israelite witnesses looking at *the cloud* from the earth point of view, and waiting for the coming of the Lord *with His saints*. Those Israelites are seeing by faith this wonderful thing described here in the Epistle to the Hebrews. As they gaze upward, Nathaniel like, they see there the nearest to them the great crowd of angels, and then the general assembly and church of the first-born ones enrolled in heaven. There can be no doubt who the church of the first-born is if you read Colossians, and mark where their destiny and all their future are. They were not enrolled on earth, but they are enrolled in heaven. They had a higher destiny, a different nature: they were separated thus to God, and they are going to be linked on to a perfected earthly people—heaven and earth thus once again united. (Heb. viii. 2, ix. 11.) Here is the new tabernacle perfected. Here is the wonderful creation—God Himself the Maker and Perfecter—and here is the great company in this glorious city now

#### SHINING ABOVE THE BRIGHTNESS OF THE SUN.

The first-born ones, the church, the assembly. Oh, blessed, blessed truth taught here! The church of God has never met in general assembly. It is waiting for its assembly. In our conferences only portions of the church have ever met together: the general assembly has never yet taken place, for *that we are waiting*. The foremost thought connected with the church is separation; it is the called-out: that is the simple meaning of the word "ecclesia"; and it speaks of separation and weakness and minority. But there is a moment coming when that ecclesia is, without a single member wanting, to meet in assembly—a general assembly, a synagogue of the ecclesia of the first-born ones. So far, then, we have the city crowning Mount Zion, then the great innumerable host of angels, and then the church of the first-born ones enrolled in heaven. Why is the next thought given to "God the Judge of all?" Do not forget that we are now with a band of Israelites looking at things from the Hebrew standpoint, and the standpoint now among the things of earth. God has prepared this tabernacle for the earth and the coming age. Ere this, the first-born ones have been already judged! You and I could never occupy our place as the new priesthood with Christ for the coming age unless we had gone through our judgment—never, never! That Cross on Calvary was my judgment, and never can be repeated again. But now God is taking His place as the *Judge of all*. He is taking up again the affairs of earth. The whole picture is God's linking on of those heavenly things with the things of

the earth, and so He has brought before us here in this peculiar place—God the Judge of all. Then, "the spirits of justified men made perfect." And, if you take in that thought, which we have no time to dwell on, you will understand something said further on—that there are some witnesses, not *now in our days* part of the ecclesia, but who shall come after us, and in these very times of which we are treating, in which the Parousia cloud is seen over the earth, shall live and witness and die for Jesus. In the great economy of God's purposes they belong to the magnificent martyr company of Hebrews xi. Perfected as to their spirits, *these* are waiting to have added to them the great tribulation witnesses. (Rev. vi. 9.)

This company of "justified men," when completed by having added to them the martyrs under the fifth seal, resurrected also as to their bodies, shall find their home side by side with the church of the first-born ones in the Home of the Saints, the Heavenly City, the Parousia Glory Cloud—of all the saved ones they are seen here (Heb. xii.) among these *heavenly citizens*, as the *immediate* link with the saved earthly people who are about to be joined to them in their covenant relation in and by the glorious Mediator JESUS.

Now read the Epistle to the Hebrews in the light of these remarks, and it will become a different book to you, as it has to me. And what next? "To Jesus the Mediator of the new covenant." "See, ye men of Israel, that ye refuse not Him that speaketh." That is the thought before us, as I think, in Hebrews. Now two passages and we will close. Turn to the thirteenth chapter of the Revelation. Here we have a very remarkable passage. What is going on in the earth at this time—a number of witnessing Israelites, the antichrist in power! The time is the interval between the coming of the Lord for His saints and His coming with them—a wonderful interval

#### CROWDED WITH TREMENDOUS EVENTS.

Well, in this thirteenth chapter of the book of Revelation, and in the sixth verse, you will read these remarkable words—speaking of the beast—"And he opened his mouth for blasphemies against God, to blaspheme His name, and HIS TABERNACLE, even them that dwell in the Heaven." (R.V.) At that time then, people on earth quite know all this: the antichrist and his host will be perfectly aware of the presence of the Lord in the neighbourhood of the earth, quite aware of the presence of the great perfected Tabernacle, through which God is to bless the earth with good things. (Heb. ix. 11.) He sees too the glory cloud over the earth, and knows what it means. And this daring usurper, who takes the place of Christ, will not hesitate to

blaspheme the name of the Lord and His Tabernacle, even them that dwell in heaven. Turn with me again to the Epistle to the Hebrews—to the ninth chapter and the eleventh verse. Here we read:

“But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, of this creation.”

Yes, by Jesus Christ, and those united with Him, all the good things are to come; by Jesus—even just now—all good things come to us; and all good things will also come by Christ to the earth in the coming dispensation, through this wonderful Tabernacle. And so this is now beginning to be known—known even by the very usurper himself; and he blasphemes God, and the whole purpose of God in connection with it. Now turn with me to Zechariah, the fourteenth chapter and the sixth verse: “It shall come to pass in that day”—the context clearly tells what day—“that the light shall not be clear nor dark. But it shall be *one day* which shall be known to the Lord, not day, and night [for this is the true reading], but it shall come to pass, that

AT EVENING TIME IT SHALL BE LIGHT.”

Yes, there is to be a light for Israel above the brightness of the sun. You see the wonderful, wonderful anti-type of that very cloud and pillar of fire which led on the Israelites, now seen here in the Glory cloud, just over Palestine, sheltering, protecting, and enlightening in the times of millennial blessing with a light which puts the light of the sun to shame (Isa. iv. 4-6; Isa. xxiv. 23); “their sun goeth no more down.” You have the protection by cloud in the daytime, you have the light by night. You have it as a shelter, you have it as a covering from the heat. And—as you have it in that chapter we have just read together (Isa. iv.)—above all this Israel people, and their land, and their city Jerusalem, during millennial times the Glory shall be a covering (marg.). Read also the sixtieth chapter of Isaiah, and you will see the same thought brought fully out.

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.”

Note this rising of the Glory of God upon Jerusalem is what is going to give the great city her distinctive place.

“Arise, shine; for *thy light* is come.”

This does not mean the light which Jerusalem is to give, but it means the lamp of Israel, that which is to be Israel's light.

“Thy light is come, and the glory of the Lord has (at last) risen upon thee.”

My friends, there is to be a remarkable interval after the rapture of the church. Ah! during that wonderful interval the whole earth-camp is against

God, and the tabernacle is pitched afar off. The first effect will be judgment against the antichristian rebel hosts, to consume, in the power of Jehovah, the enemies of Christ who withstand God's purposes for blessing to the earth. Afterward this wondrous Tabernacle shall become the channel through which God shall pour His coming good things out of the fulness of Christ Jesus, the only source of all blessing, upon Israel and the saved nations. O God, help us to see intelligently these purposes of Thine, for Christ's sake. Amen.

## Clapham Prophetic Conference.

### FULFILLED AND UNFULFILLED. A CONSIDERATION OF LUKE XXI.

By REV. G. D. HOOPER.

(An address revised by the Speaker.)

WE have before us for our consideration the twenty-first chapter of the Gospel by Luke. It is the practice of many Bible students to collate those three chapters of the synoptic Gospels—the twenty-fourth of Matthew, the thirteenth of Mark, and the twenty-first of Luke—and to look upon them as identical, and a great deal of confusion and misapprehension and probably of misinterpretation have arisen from this habit of considering them in this light. In all probability the discourse recorded in the twenty-first chapter of Luke's Gospel is separate and distinct from those recorded in the twenty-fourth of Matthew and the thirteenth of Mark. In the first place, whilst for the most part there is very much in common, the discourses in those two earlier Gospels are recorded to have been delivered from the Mount of Olives; while, on the other hand, this discourse of the twenty-first of Luke is recorded as having been given in the Temple. The two former discourses—those in Matthew and Mark—appear to have been given privately. Questions are asked privately, and are apparently answered in the same privacy by our Lord; whereas there is no hint in the twenty-first of Luke of there being any privacy about that discourse. In the twenty-fourth of Matthew, and in the thirteenth of Mark, there is no syllable or reference—so far as word is concerned—to the siege or destruction of Jerusalem. In the twenty-first chapter of Luke, however, there are distinct and accepted statements that gather around the devoted city. Well do I know that commentators have read into those two earlier chapters the incidents of the siege and destruction of Jerusalem, but very much of the difficulty of the commentators has arisen from the habit of reading into those chapters that which our Lord has not put there. Whatever there may be there by hint, it appears to me that there is no distinct reference to that earlier siege and destruction of the city which took place under Titus in the year 70 of the Christian era. I just make these introductory remarks as probably helping some at least to a clearer interpretation of those controverted chapters, and to a more distinct understanding of the chapter before us.

Let me now give you a summary of the twenty-first chapter in Luke's Gospel. In the first four verses you have the incident of the widow casting her mites into the treasury, and our Lord's lesson therefrom, a fitting introduction to the discourse that follows if we remember that it was the offerings of the widow to the temple treasury that evoked the question of the disciples to our Lord, as they drew attention to the goodly offerings that were made to the support of this splendid sanctuary,

#### THE PRIDE OF THE JEWISH PEOPLE.

It was in answer to that reference that our Lord then went on to give the prediction that follows, that the days would come in the which there would not be left one stone upon another of that glorious temple that should not be thrown down. And our Lord, in the fifth and sixth verses, speaks of the beauty and the doom of the temple. That gives rise to the question of the seventh verse: “Master, but when shall these things be? and what sign will there be when these things shall [begin to] come to pass”—a two-fold question, so far as Luke's Gospel is concerned. Then, from the eighth to the eleventh verses, our Lord appears to give a general answer, to give a prophetic view, stretched out through time. That leads towards the end; but, breaking in, from the twelfth to the twenty-fourth verses, He gives, in parenthesis, a fore-view of the more immediate future. And then, from the twenty-fifth verse on to the thirty-third, He takes up that general view which was broken off at the eleventh verse, and gives you a wider view, on to the end of the age. Now, I think the whole clue to a right understanding of this chapter, pointed out by our good friend Dr. Bullinger, is in a proper apprehension of the parenthesis in this chapter.

Kindly look well to your Bibles now, for I want to show you that, by all grammatical laws, the passage from the twelfth to the twenty-fourth verses, inclusive, should be properly placed within a parenthesis. Now, how may we know whether this passage is parenthetical or not? Of course, in the first place, *from the sense*. Secondly, you may judge not only by the context, but by the nature of the passage to be put within the parenthesis. Does it deal with something which can be treated best as separate and complete within itself, or does putting this passage in parenthesis involve you in new difficulties? I think that, in this case, the reading of the passage will show you that putting these verses into a parenthesis will give clearness and distinction, both to the part from which the passage is dissociated, and to the passage itself. The two become at once distinct, and capable of grammatical continuity. Without the parenthesis they are not so. Now, there is another test by which you may always know if a parenthesis is legitimately used. It is by the suppression of the parenthesis for the time being, and by taking up the passage as if the parenthetical portion were omitted. Then see how the passage reads.

Now, will you allow me to take our Lord's words in the tenth and eleventh verses, and then go on to the twenty-fifth verse as though there were no parenthesis, entirely

omitting the passage that should be parenthetical, and see if the thought is continuous, a direct leading on of the thought from point to point without break, and I think you will find it is so. Our Lord is telling them, in the tenth verse: "Then said He unto them, Nation shall rise against nation, and kingdom against kingdom." That was not merely relating to the destruction of Jerusalem; but that

#### HAS MARKED THE COURSE OF CHRISTENDOM,

the course of the history of the whole of the Roman world, if not of *the world*. "And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall there be from heaven." Now the parenthesis, and then—"There shall be signs in the sun, and in the moon, and in the stars." Do you notice the word "signs"? Do you notice that the thought, and even the very word, is taken up again after the whole lapse of the parenthesis? Let me just read you those closing words again: "There shall be fearful sights and great signs shall there be from heaven." And then the long parenthesis—"And there shall be signs in the sun, and in the moon, and in the stars." First, signs in the heaven; and now in the sun, and the moon, and the stars; "and 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: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Now, according to all the laws of grammatical usage, it is perfectly evident that the passage I have indicated properly belongs to a parenthesis.

There is yet a further clue, which I think will help to light up this thought. Will you look at the parenthesis itself? At the commencement of the twelfth verse our Lord appears to go back, behind what He has been speaking, in verses 8 to 11. He says: "But before all these" (before all these things I have been speaking about) "they shall lay their hands on you," and certain things shall come to pass. "But before all these,"—there, you see, you have a point of time indicated, bringing you back to a period preceding these verses. Now, if you go on to the twenty-fourth verse, what do you find? You find that it indicates the destruction of Jerusalem, as it was in the year 70, and then the continued doom or condition of the city on to the times of the end. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Manifestly, therefore, it deals with the destruction of the city, with its desolation and Gentile domination up to the time which again brings you to the beginning of the twenty-fifth verse.

If this view be clearly seen, what does it show? It gives you an analysis of the chapter, free from all ambiguity, and delivers our Lord's words from the cloud of doubt into which so many commentators have fallen, and would lead us. It shows us clearly the indication of our Lord's words. First, from the eighth to the eleventh verses, giving you the general view on to the end; then the parenthesis, verses 12-24; then from the twenty-fifth to the thirty-third

verses, the signs of the end, followed in verses 34-36 by our Lord's momentous warning. First, then, let me take you to this parenthesis: to what may be called *the fore-view*—

#### OUR LORD'S EXPLICIT TEACHING

to His disciples of what should come to pass. In the twelfth verse there is the indication that the immediate disciples would have a time of bitter persecution. After He was gone and the church had been founded, they would be cast into prison, they would be brought before kings and rulers—for His name's sake. The Acts of the Apostles declare how truly all that was fulfilled. There was given to them then the promise of Divine help—from the thirteenth to the fifteenth verses—the Divine presence and Divine help that should be theirs in these circumstances of difficulty. There was given to them also—in the sixteenth and seventeenth verses—the warning as to how hard it should be with them. They should be betrayed, even by parents and kinsfolk and friends: "Some of you shall they cause to be put to death, and ye shall be hated of all men for My name's sake." That has been true in measure of the church—even of the missionary church; and it is still true to-day, in a large measure, of the missionary church in different parts of the world. Tacitus, the Roman historian, spoke of "Christians, a class of men hated for their crimes." Russian Giaordists and Armenian Christians suffer to-day in the same cause. Then—in the eighteenth and nineteenth verses—you get

#### THE PROMISE OF PROTECTION,

and the call to patience. The promise that not a hair of their head should perish; and then, in the next verse: "In your patience possess ye your souls," or "In patience ye shall possess your souls: for ye have a Divine presence, the Comforter, with you to sustain you, and you know that this is not the end." And then in the twentieth verse you get the sign—so far as the fore-view is concerned—for which the disciples had asked: "What should be the sign?" Now, just as there is a double prophecy—the first relating to the destruction of Jerusalem, and the second that relating to the end of the age—quite separate and distinct; so there is a double sign here. The sign is given of what shall be when these things begin to come to pass. What is the sign? In the twentieth verse our Lord gives it: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." There you have the sign given. Then, the twenty-first to the twenty-fourth verses follow on with the warning of the judgment which shall fall upon the city—

#### A WARNING FOR BELIEVERS,

of which they might avail themselves, and by availing themselves of which they shall escape; and a warning for the guilty, of which, because of their unbelief, they will not heed, and they therefore will suffer. "Then let them"—when these armies appear—"Then let them which are in Judea flee to the mountains; and let them which are in the midst of it," that is, of the city, "depart out; and let not them that are in the countries enter therewith."—enter into the city. The natural place of safety would seem to be the city, with its

strong walls, with its natural ramparts, and with its forts of defence. So strong, indeed, were its natural defences, that when the Emperor Titus had taken it, he is stated to have said, when he beheld the fortifications, "It is evident a Divine Power fought for us, for what army could have taken it by its own strength?" Moreover, when the armies began to appear upon the scene, there were many Jewish people who, hearing the approaching armies, and beholding them, at once, notwithstanding Christ's warning, fled into the city. This brings me to a well-known passage, to the absolute fulfilment of our blessed Lord's words in this respect. What took place under the leadership or government of the Syrian governor? The Roman army marched toward Jerusalem, and, having appeared upon the scene, and being about to besiege the city, for some mysterious purpose, which neither Jew nor Christian could then understand, except that believers

#### KNEW THAT GOD WAS REIGNING,

and Christ had given the sign and the promise, that army suddenly and mysteriously disappeared. It retired from the scene; and the Christians, taking heed of this warning of our Lord, immediately availed themselves of the opportunity, and fled to Pella, the hilly country beyond Jordan, where they could remain in safety. And not one of those Christians suffered in the awful horrors which marked the after-days of the siege. But the Jews, who thought they were delivered, who looked upon themselves as a charmed people, and who were oblivious of their crimes, and of their crime of crimes in crucifying the Son of God, laughed at the others, and stayed in their city: when lo! under the command of Titus, the Roman army appeared again and surrounded the city, just as our Lord indicated in the nineteenth chapter and forty-third verse of Luke: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Well, the Roman army surrounded the city. Titus built a wall in three days that entirely encompassed the city; he erected some thirteen forts in which he might place his watchmen and soldiers; and he so completely invested the city that it was impossible for its citizens to escape. Therefore, only those who had heeded the warning of the Lord, and fled at the golden opportunity—only those escaped! Multitudes of the Jews, it is true, went over to the Roman army; but so cruel were their enemies, that continually they put these deserters to death, and some 500 a day were crucified. The people thus learned that they were even safer in the city. Well, those that kept within the city enhanced the horrors by a famine that ensued, because they could get no food. Josephus, the celebrated historian, has preserved these accounts for us; and I think it is important that Christians should know how completely

#### THESE TRUTHS WERE FULFILLED.

One wealthy Jewish woman, we are told, even killed her own child, and had feasted

on one half of the child before the people broke into the house; and when they found out what it was that she was feeding on, they ran away. So, literally, was this fulfilled—Jerusalem encompassed with armies. Then were the days of vengeance, then was Jerusalem taken by the Roman power, and from that moment Jerusalem has been trodden under foot. "For these be the days of vengeance," said our Lord in the twenty-second verse (of Luke xxi.), "that all things which are written may be fulfilled." Compare that with the nineteenth chapter and the forty-third verse. So awful was the horror, so fierce was the attack by the Roman power, that it is computed no less than eleven hundred thousand Jewish people were put to the sword; and of those who remained not quite one hundred thousand were taken by Titus, and were sold, for the most part, into slavery. Judea was therefore absolutely depopulated of the Jewish people, who were thus either sold or killed, and those who were not killed became scattered amongst the nations of the earth. There you have our Lord's warning, and the historic fulfilment of all that took place, as declared from the twelfth to the twenty-fourth verses.

(To be concluded in our next.)

## "THE LORD IS AT HAND."

BY REV. H. C. STURDY, M.A.,

Vicar of St. Paul's, Dorking.

(Contributed Article.)

THESE are many signs that our Lord is nigh, even at our very doors. I know that many have been pointed out for a long period, and some of them have proved to be false signs, but I refer to plain Scriptural signs which have never been seen in any former age, and which are growing more and more visible.

There is the sign of *the Jews*. They have been scattered in every land as was foretold in Scripture. They have been miraculously preserved distinct and separate in all parts of the world up to this day. Their land has been kept for them, and the hand of the Turk which holds it is slowly relaxing his grasp as with a dying hand, whilst the Jew is coming forward everywhere into greater and greater prominence. Read Kellog's book on "Prophecy and Fulfilment," then turn to the sign which our Lord gave of the nearness of His appearing in Luke xxi. 29, of the budding of the Jewish fig tree (Luke xiii. 7), and say, as you see this great sign of the times, is it not a proof that the Lord is at hand?

*Missionary enterprise* is another sign of the times. Never was there such zeal displayed in any former century since apostolic times, in carrying the Gospel into heathen lands. Is it not a sign that this Gospel of the kingdom is being preached for a witness in all lands. But what follows? "And then shall the end (*i.e.*, of this age) come." (Matt. xxiv. 14.)

*The last day scoffers* have also appeared. Read the characteristics of the end of the dispensation as given in the latest epistles (2 Tim. iii.; 2 Peter iii.), and say if there is not a very striking likeness between the times as there described and our own days. False prophets are they who tell you that

things are growing brighter and brighter in the church and in the world, and that we shall soon glide into the Millennium without the terrible judgment upon apostate Christendom. No! First the darkness and then the light. This was the case in the first creation, and it shall be so with the new creation. Every age and dispensation in the past has degenerated and ended in gloom and destruction; so shall this age.

Here are three signs of the times, never before seen as they are now seen. I will not add more. They are enough to prove that the epiphany of His presence is *imminent*.

But how can it be so imminent, perhaps you ask, if antichrist as the head of ten future kingdoms of the revived Roman Empire is first to be victorious over Israel in Palestine, and then to be destroyed by the epiphany of our Lord's presence?

The answer is, that our Lord is coming for His waiting saints, before He comes with them; and although He cannot immediately come with His saints, He might come at any moment for them. *This first stage of His epiphany is what I say is imminent.*

WHAT PRACTICAL EFFECT SHOULD THESE TRUTHS HAVE UPON US?

Here is a strong call to holiness. "*Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.*" (2 Peter iii. 14.) We do not pretend to dogmatise as to the precise moment of His epiphany, as if we were prophets, but we do call upon all to set their houses in order, that when He cometh and knocketh we may open to Him immediately, as those who "*love His appearing.*" There are some of us who could truly say, "I should rejoice in His coming just now, although I am nothing but a poor sinner, and have no merit of my own to lay at His feet; yet I know I am His own blood-bought, blood-washed one, and I should be glad to feel myself going up now, with all those who are ready for His coming."

*The thought of this comforts me in trouble.* Why should I grieve much for that which will so soon be past?

*The thought of His nearness makes me desire to live each moment as if it were my last, and to do each day's, each passing hour's, work as if I may never have another opportunity of doing it.* The great question for each moment is: "How can I best occupy the time so as to please Thee in whose presence I may so soon be standing?"

*The hope of His appearing weans me from the world.* How can I set my affections on that which I may leave at any moment? I live as a stranger and a sojourner upon earth. My home is on high.

Jesus says: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. 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. 34-36.) So there is a special reward, called elsewhere a *crown* (Rev. ii. 10; iii. 11), for the watchful and ready Christian, which he only shall have. All others will be "ashamed before Him at His coming." (1 John ii. 28.)

When Christ appears, those Christians who have not been abiding in Him, and have no confidence and assurance, because whilst their espoused Husband has been absent they have been entangled in the world, which has won their affections away from their rightful Lord, shall be ashamed. How can such persons long for His appearing? No wonder they will be "ashamed before Him at His coming." Yes, and they will suffer loss too. (1 Cor. iii. 15.) "Watch ye, therefore: for ye know not when the Master of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly He find you [My true disciples] sleeping. And what I say unto you, I say unto all, Watch." (Mark xiii. 35-37.)

I know of no motive to *watchfulness* and *unworldliness* like this. I know of no truth so full of *comfort* to the downtrodden and the oppressed as this concerning our Lord's return. The Apostle Paul wrote (Titus ii. 9-11, 13): "Exhort *servants* [slaves] to be obedient [honest, adorning] . . . the doctrine of God our Saviour in all things;" and the reason given is, "*for the grace of God hath appeared,*" and the glory of God will appear. Then the slave who is a child of God "shall reign with Christ."

*What strong consolation to the bereaved we have here.* (1 Thess. iv. 13-18.) We are parted from our loved ones who have "fallen asleep in Jesus" only for a little while. Soon we shall be together for ever with the Lord. This union may take place at any moment. Why then should I give way to immoderate grief on account of the departed?

Saint after saint on earth  
Has lived, and loved, and died;  
And as they left us one by one,  
We laid them side by side.  
We laid them down to sleep,  
But not in hope forlorn;  
We laid them but to slumber there,  
Till the last glorious morn.  
Come then, Lord Jesus, come.

He answers "Behold I come quickly."

Here, too, is *the remedy for impatience.* "Be patient, therefore, brethren," under trials, persecutions, oppressions, wrongs, "for the coming of the Lord draweth nigh." (James v. 7, 8.)

This view of the subject *removes also that feeling of despondency which creeps over us when we look at the state of the world at the end of this nineteenth century.* God's Word has never told us that the world will be converted before the coming of our Lord Jesus Christ. Read again those parables about this age in Matt. xiii. Take that of the leaven, in its true meaning, as in every other place where leaven is used, and see that it is foretold of "the kingdom of heaven"—Christendom—that it is to be pervaded with false doctrine, as it is at this day, and shall be more so up to the moment of the Advent. Now God is taking out of the Gentiles a people for His praise. After His advent, and judgment on Christendom, He shall reign over the earth.

But if our expectations are moderated as to the effects of preaching, and evangelistic efforts at home and abroad, *our zeal is kindled to "preach as though we ne'er should preach again. E'en as a dying man to dying men."* Because the Lord may come before we have another opportunity. This may be

our last. And if the subject is a warning to unfaithful and worldly Christians, how solemn is the call to the unconverted and ungodly, lest they should die in their sins, and be unable to enter the closed door of faith which is now so wide open. A double danger awaits them, as it would the passengers in a wreck if they suddenly discovered that the ship was on fire. If you are out of Christ you not only are in danger of dying in your sins, but also of being shut out from mercy through the ending of the day of grace. Therefore I say unto you, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Get oil in your vessels, the grace of God in your hearts, while it is to be had. Awake from the sleep of indifference. Cast off the works of darkness, put on the Lord Jesus Christ by faith. Oh that you might have your sins washed away in His precious blood. Follow holiness, without which no man shall see the Lord with joy. For "the night is far spent, the day is at hand."

### THE KING'S THRONE.—III.

By E. A. RAWLENCE.

[Continued from page 154, August number.]

In Part II. of this paper we proved from the Scriptures that the four living creatures represent an elect and glorified body of Israelites; it is now necessary to ascertain their office and occupation. In the vision of Ezekiel i. the four living creatures were accompanied by four wheels, and "they four had one likeness" (verse 16). "As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four" (verse 18). A peculiarity of these wheels was that they were "upon the earth" (verse 15).

"And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels." (Verses 19, 20, and 21.)

Again, in Ezek. x., where we get another reference to the cherubim and the wheels in connection with the departure of the glory of the God of Israel we read:

"When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went." (Verse 11.)

"And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and everyone stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above." (Verses 16-19.)

It is clear from this that the wheels are intimately connected with the living creatures, who assume the control of them,

The wheels obediently and instinctively follow wherever the living creatures, who are described as the head (ch. x. 11), lead, and when the living creatures depart the wheels go with them.

Now if we were correct in our former conclusions that the living creatures represent

#### A BODY OF GLORIFIED ISRAELITES,

we may expect that the wheels would also refer to that nation, and as we are particularly informed that the wheels were "upon the earth," we may also infer that they would relate to an earthly instead of to a glorified aspect of that nation. If any doubt exists as to the strictly Jewish bearing of the whole vision, it would seem to be cleared by the explicit statement of Ezek. x. 20: "This is the living creature that I saw under the God of Israel."

The promise to Abraham that "in thee shall all families of the earth be blessed" (Gen. xii. 3) had undoubtedly a national as well as a spiritual meaning. Not only was Christ the Seed (Gal. iii. 16) to come from that nation to be a Saviour to all mankind, but Israel was also appointed to manifest the true God to a rebellious world, and thus nationally prove a blessing to the universe. Even after the Jews had

#### CRUCIFIED THEIR MESSIAH

they were offered the position of heralds of those good tidings which their impious act had unwittingly procured for mankind. Thus Peter, speaking under the Pentecostal influence of the Holy Spirit, said:

"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 everyone of you from his iniquities." (Acts iii. 25, 26; see also Acts xiii. 26.)

It was not until they had rejected this blessed position that

"Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii. 46.)

We know, alas, how Israel throughout almost all her history failed to attain the promises, and could not therefore become a light-bearer to a world steeped in idolatry and sin. Only at one period, and that during the reign of Solomon, whose, as we have before shown, was the greatest prefigurement of the millennial reign, did the nation in anyway rise to the ideal which Jehovah had intended. Then it was that "all the earth sought to Solomon to hear his wisdom, which God had put in his heart" (1 Kings x. 24), and then it was that the Queen of distant Sheba "heard of the fame of Solomon concerning the name of Jehovah" (1 Kings x. 1), and having more than satisfied herself that the "report" which she had heard was not exaggerated (even in that Eastern land) she exclaimed:

"Blessed be the Lord thy God, which delighted in thee to set thee on His throne, to be king for the Lord thy God: because thy God loveth Israel, to establish them for ever, therefore made He thee king over them, to do judgment and justice." (2 Chron. ix. 8.)

Oh! had these happy conditions continued what a different history would Israel, nay the whole world have had; but, instead

thereof, apostasy of an awful and persistent nature followed, until the presence of Jehovah was withdrawn and the nation temporarily rejected until it had been chastised seven times (360 x 7 = 2,520 years) for its sins. (See Lev. xxvi. 28.) Thus, with the removal of the Shekinah glory together with the cherubim and the wheels, Jehovah ceased to work directly through Israel as a nation, from which period the times of the Gentiles probably date, and, consequently, must expire within a very few years. "As for the wheels, it was cried unto them in my hearing, O wheel" [Heb. *Galgal*]. (Ezek. x. 13.) This would seem to be an exclamation of grief and reproach at their national failure, or in the words of another prophet,

"Oh, Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." (Hosea vi. 4.)

If therefore we are correct in our interpretation, the four living creatures represent a heavenly body whose special office it is to direct Israel as a nation, whilst Israel in turn will direct and control the affairs of the "kings of the earth," which is prefigured by both the wheels and the living creatures being full of eyes. Mysterious as this may be, such a heavenly control has undoubtedly existed in the past, and it will be so in the future. Let us examine a few references to these unseen guides in Israel's past history. A mysterious visitor appeared to Joshua and declared himself as captain of the Lord's host. (Joshua v. 14, 15.) Another case is the incident of Elisha at Dothan, when, in answer to his prayer, God revealed to the frightened servant of the prophet "the mountain . . . full of horses and chariots of fire round about Elisha." (2 Kings vi. 15, &c.)

In the wonderful vision of the prophet Daniel we get perhaps the greatest insight into these mysteries. The prophet had been praying and fasting, so that he might have understanding of the vision, when one came clothed in shining apparel to explain it to him, who said:

"But the prince of the kingdom of Persia withstood me one-and-twenty days: but, lo,

MICHAEL, ONE OF THE CHIEF PRINCES,

came to help me; and I remained [or was not needed—E.V. marg.] there with the kings of Persia." (Dan. x. 13.)

Afterwards, when he had spoken and strengthened the prophet, he again spoke:

"Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of Greece shall come. But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but Michael your prince. And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him." (Dan. x. 20, 21; and xi. 1.—E.V.)

What an awful power of the forces of evil is here displayed, that they even were able to hinder the work of these two messengers of Jehovah for twenty-one days. Lastly, we get the final struggle in the heavenlies:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which de-



ceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. xii. 7, 8, 9.)

Further confirmation on this subject may be gathered from Ps. xxxiv. 7, lxxviii. 17, Heb. i. 13, 14. It would seem that this ministry of angels is, during the Millennium, to be superseded by that of the saints.

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (1 Cor. vi. 2.)

Again, in the promise to the Church of Thyatira the reward is:

"Hold fast till I come. 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. (Rev. ii. 25-27; see also Rev. iii. 21, and xx. 4.)

This truth is also clearly brought out in our Lord's parables of the talents (Matt. xxv. 14, &c.), and the pounds (Luke xix. 12, &c.).

If, therefore, we have rightly divined the word of truth, we may conclude that it will be the office of the 144,000 to supervise and administer the affairs of the Israelitish nation during the Millennium, and probably the promise of our Lord to the apostles applies here:

"Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.)

Under their direction the

#### EARTHLY NATION OF ISRAEL

will fulfil Jehovah's purpose concerning them, and carry His name unto the dark places of the earth. This is indicated by the wheels going "straight forward: whither the spirit was to go they went; and they turned not when they went." (Ezek. i. 12.) Thus Jehovah accomplishes His ends. Then "Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. xxvii. 6, see also Isa. lxi. 19-21.) This is prefigured by the living creatures having four faces facing in every direction, north, south, east, and west (Ezek. i. 10), and further by the spirit of the living creatures being in the wheels (Ezek. x. 17), thus signifying a unity of purpose.

In conclusion, let us consider this Throne as described in Dan vii., which I would ask my readers to peruse carefully, as space will not permit the necessary extracts. In this vision, I think, we shall find the whole of the truths that I have been endeavouring to bring out, are disclosed. It should be noted that Dan. vii. 9 (E.V.) reads, "I beheld till thrones were placed." (Comp. Rev. iv. 2.)

The throne with wheels described in this chapter has been a difficulty to commentators, and has been freely attacked by the higher critics as unusual and unknown, but I would suggest that it does not necessarily imply that the throne was on wheels, but rather to its having assumed its position again over the wheels as we find it in Ezek. x. 1, 2. This is confirmed by the Hebrew word (*galgal*) used in both Ezek. x. 13 and Dan. vii. 9, which means rather a rolling thing, and is not the term generally used for the wheel of a carriage.

It is when the throne has again assumed its position over the wheels that the kingdom is given by the ancient of days "to one like the Son of man" (verse 13). Then "judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (verse 22). The saints of the Most High are obviously Daniel's people to whom

#### THE EARTHLY KINGDOM IS PROMISED,

and they are they who undergo persecution under the little horn or antichrist for the last half of the seventieth week for "a time, and (two) times and the dividing of time" (verse 25; comp. Rev. xii. 14).

It would seem that those who are here styled "the saints of the most High" are a people who came out of the persecution under antichrist. We have before endeavoured to show that these are identical with the four living creatures, and it is remarkable that these living creatures were first seen by Ezekiel coming "out of the midst of the fire."

"And I looked, and, behold, a whirlwind came out of the north [comp. Ezek. xxxix. 2, and Dan. xi. 29, &c.], a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures." (Ezek. i. 4, 5.)

And finally "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 [or rulers] shall serve and obey Him." (Dan. vii. 27.) Here we have the earthly kingdom distinctly given to the earthly people of the saints of the Most High, whilst to the saints themselves "judgment was given" over them. This is exactly the point to which I have endeavoured to lead up.\*

I know that I have been dealing with a most abstruse subject, but these thoughts have suggested themselves to me in my endeavour to ascertain the teaching of the Holy Spirit on the subject, after observing

\* We are accustomed to assign a different and, perhaps, a higher position to New Testament saints than to those of former dispensations. The views that I have suggested would seem to demonstrate that all are equally entitled to a place in the kingdom. Through the continual failure of man under every condition, Jehovah has been compelled to design different dispensations in order to give to all a means of salvation and always to preserve a witness for Himself on earth, but these are earthly distinctions which may not necessarily be maintained in the glorified state.

All are saved by grace, all have their names written in the Book of Life (Exod. xxxii. 32), all are redeemed at the same price, even the precious blood of Christ, and all are redeemed into the same perfect condition without spot and blameless. Hence there would appear to be no ground for inequality except as to individual responsibility.

The promise is "If we suffer, we shall also reign with Him; if we deny Him, He also will deny us" (2 Tim. ii. 12), and suffering implies faithfulness. (2 Tim. iii. 12.) In Psa. xlv., Matt. xxv., &c., we have distinct indications of companions and friends of the King who apparently are not enthroned. Do these represent those who are saved "so as by fire" (1 Cor. iii. 15, Jude 23), and have consequently lost their reward? And are these those who are referred to in Dan. xii. 2 and 1 John ii. 28? Hence the apostle's anxiety that he might not finally be a "castaway" (E.V. "rejected," or more literally, "dishonoured"). (1 Cor. ix. 27.)

the remarkable similarity between king Solomon's throne and that described in Rev. iv.

Again I repeat that in nothing do I wish to dogmatise, and I trust that, at least, I may have suggested some thoughts on this deeply interesting subject which may lead students of the word to further researches.

## THE PROPHETIC BOOKS OF THE OLD TESTAMENT.

### AN INTRODUCTION.

By WALTER SCOTT.

MORE than a third of the Old Testament is strictly prophetic. The coming kingdom of our Lord Jesus Christ set up in manifested power amidst, and in spite of earth's might and greatness, is the grand and distinguishing feature of the prophetic portion of the Old Testament Scripture from Isaiah to Malachi. (Psalm ii.)

Yet a little while and we shall see the once thorn-crowned brow adorned with diadems and glories which *He* alone is worthy to bear. The long silence of nearly two millenniums is about to be broken by the voice of our heavenly Bridegroom, "Rise up, my love, my fair one, and come away." The veil between the seen and the Unseen is about to be rolled aside, and sights, and glories, and grandeurs far beyond all human ken, are ready to burst on our sight. We walk and live in shade and shadow. *Then* amidst scenes of light and eternal joy, with never a quiver of heart and conscience; physically (Phil. iii. 20, 21) and morally (1 John iii. 2) like Christ, we shall triumph in His triumphs and glory in His victories.

These prophetic books are but rarely read, save, perhaps, Isaiah; yet they formed in our Lord's time an integral part of synagogue-reading, exhortation, and teaching. (Luke iv. 16, 21; Acts xiii. 14, 15.) Neglect of these books must be to our serious loss.

God's three great ordinances for the blessing of man are priesthood, prophecy, and kingly authority. The first was set up in Aaron. The second under Samuel. The third in Saul. In their application to Israel, the priest would meet *failure* under the law; the prophet recalled the people to the *obedience* of the law; while the king was to maintain the *authority* of the law. The history of the break-down of these institutions is a sorrowful one. Man in his best estate is a leaking vessel, and it is a positive relief to turn from wreck and ruin and confusion to Christ, Who in priestly grace, in prophetic utterance, and in kingly authority will, in the coming day, combine these glories for the permanent blessing of the race. (See Zech. vi. 13; Acts vii. 37.)

Prophecy as a permanent institution in

Israel commenced with Samuel and closed with John Baptist. (Acts iii. 24.) For about 450 years under the times of the Judges, till the prophetic ministry of Samuel (Acts xiii. 20), we have only three distinct prophecies. (Judges vi. 8; xiv. 4; 1 Sam. ii. 27.) Prophecies were both *spoken* and *written*; the former were of a local character and concerned the people of that day and generation; the latter were meant for the profit of all, and bore more or less directly on the millennial kingdom of our blessed Lord. We connect the *spoken* word of Jehovah with Samuel, and the *written* word of Jehovah with Isaiah. We refer of course to the word of prophecy.

The ancient title of a prophet was of "seer." (1 Sam. ix. 9.) The seer beheld *visions* of God. The prophet spoke the *word* of the Lord. (2 Chron. ix. 29.) In John in Patmos, the seer (vision) and prophet (word) are combined.

The composition of the sixteen prophetic books—Isaiah to Malachi—occupied a period of about 400 years; another period of four centuries from the close of the Old Testament till the advent of John Baptist, during which neither voice nor pen were employed by the Spirit of God in any inspired prophecy. It was a period of Divine silence.

We do not like the theological division of the prophetic writings into "greater" and "minor." Isaiah the grand, Jeremiah the tender, Ezekiel the energetic, and Daniel the faithful, are regarded as the "greater prophets"; while the twelve remaining books from Hosea to Malachi are termed the "minor prophets." The term "greater" as applied to the first four of the sixteen books refer simply to the relative size of the books, and not as implying a moral superiority. It might be thought at first sight that the books of Hosea and Zechariah are longer than Daniel, as the former have fourteen chapters each, whereas the latter has but twelve chapters. Daniel is considerably larger, however, than either of the two named. The order stands thus: Daniel has 537 verses, Zechariah has 211 verses, and Hosea 197 verses.

The four greater prophets are arranged in strict chronological sequence. First, Isaiah uttered his glowing prophecies in view of the impending ruin of Israel. Jeremiah spake the word of the Lord amidst tears and scornful rejection in Jerusalem during the whole time of the siege by the Chaldean. Ezekiel lifted up his voice amongst the *dispersed* of Judah and the *outcasts* of Israel (Isa. xi. 12) outside the land of Immanuel. Daniel bore witness in the royal court of the Gentile conquerors of his people during the whole period of the captivity—seventy years.

The minor prophets—twelve books—

are distributed into three groups: (1) Those which directly concern the Gentiles, as *Obadiah*, whose burden is the doom of Edom; *Jonah* and *Nahum*, who concern themselves with Nineveh, the proud capital of the Assyrian kingdom. (2) The books of the Restoration, as *Haggai*, who has the TEMPLE in the forefront of his prophecies; *Zechariah*, whose visions and prophecies circle round the THRONE of the Lord; and *Malachi*, who discloses the moral condition of the people returned from their terrible Chaldean captivity. We may here remark that the historical books of *Ezra* and *Nehemiah* unfold the RELIGIOUS (Ezra) and CIVIL (Nehemiah) life of the returned remnauts. Thus there are five books which form a complete history of returned Judah, namely, *Ezra*, *Nehemiah*, *Haggai*, *Zechariah*, and *Malachi*. (3) Before the ruin of Judah, in the capture and fall of Jerusalem, 588 before Christ, the prophets *Hosea*, *Joel*, *Amos*, *Micah*, *Habakkuk*, and *Zephaniah* uttered

#### THE PROPHETIC WORD OF AUTHORITY,

"Thus saith the Lord." The transference of royal authority from the Jew to the Gentile, and from Jerusalem to Babylon, were events fraught with the gravest consequences to the world. "The times of the Gentiles" (Luke xxi. 24) date from that highly significant and deeply important epoch. *Grace* to sinners has its righteous basis in the Cross of Christ, but in the ways of God the national rejection of Israel has opened the flood-gates of mercy to all.

No dispensational barriers now exist to hinder the rolling flood of grace flowing o'er the world; its rise from "the place called Calvary." *Blessing*—governmental blessing—to all nations and to the earth as well, will be the result of the Jew once again in his land—Jehovah's tenant for ever. The Jew, be it remembered, is the channel of blessing to the world at large, and Jerusalem, enlarged and beautified, the city and centre of God's earthly government.

The prophetic voice of the grandest of the Hebrew prophets shall soon break on the ear of Judah, yea, of the whole nation: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

"AND it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee." David, by the spirit, afterwards embodied this in at least two of his psalms. (Psa. lxxviii. 1, 2; cxxxii. 8.) In Joshua iii. 13, the ark is called "the ark of the Lord, the Lord of all the earth." When the people relied upon God who dwelt between the cherubim, their enemies fled before them, but when they relied upon the ark (which was only the symbol of His presence) then their enemies obtained the victory. (1 Sam. iv. 3, 11.) If we rely upon anything but upon the Lord Himself, we will not have peace or victory.

## OUR INQUIRY COLUMN.

So many questions are being forwarded requiring studious care to answer, that we must beg our friends to notice that from this time we shall reply to such only as have a direct bearing on prophetic truth. Many questions are sent which have only a very indirect connection with our proper subject, and a few which have none at all.—EDITOR.

QUESTION I.—"L. M. M. R.": Why is the tribe of Dan not mentioned in the list of the 144,000 in Rev. vii.?

*Answer*.—We can only conjecture, as there is no definite answer to this in Scripture itself. There is something, however, in Jacob's prophecy concerning his son's destiny "in the last days" (Gen. xlix.) which may help us in our conjecture. Verse 16: "Dan shall judge his people, as one of the tribes of Israel." It has been thought that while the testimony maintained by the 144,000 Israel witnesses against the antichrist is going on the tribe of Dan may be in the place of rule in the land under the antichrist, may in fact be the tribe from which the antichrist will arise. Several prophecies seem to imply that he will be of Jewish descent.

QUESTION II.—"C. R. D.": In Daniel vii. 27, who are the people to whom such honour is given?

*Answer*.—The Israel people. Their connection with the heavenly saints is here mentioned. They are called the people of the saints of the most high (places). This people is to have the "kingdom, &c., under the whole heaven."

QUESTION III.—"A. S.": What is the meaning of Heb. x. 13? "Expecting" what?

*Answer*.—Christ Jesus, as the MAN of God's purpose, is now expecting or waiting for His inheritance. The man's inheritance is this earth and its nations. (Psa. ii. 8.) Hebrews is about the arrangement of things to come (kosmos) under Christ. (Heb. ii. 5, 6.)

QUESTION IV.—Are spirit and soul synonymous? If so, how explain 1 Thes. v. 23.

*Answer*.—They are by no means synonymous. Man is tripartite, so an image of his Creator. The spirit is his innermost part superintending the soulish. In all men this citadel is at present either under the guardianship and control of the Holy Ghost, or of wicked demon spirits—the power of Satan. At the fall, man's spirit was alienated from God, and his whole being entered death, natural man now is essentially soulish. (1 Cor. ii. 14, 15.) There "natural" literally translated is "soulish." In Jude 19 the same word is translated "sensual," (read whole verse).

QUESTION V.—“A. M. M.”: How is it that at Christ’s judgment seat, where only servants stand, one unprofitable servant is found called by the Master “wicked and slothful,” and cast out into *outer darkness*, and this after the rapture?

*Answer.*—This is not before the Bema; only true servants are there. The wicked servant is like the false church, only professing, and judged by the Lord on the ground daringly assumed. Alas! there are many such servants to-day. The series of events described in Matt. xxiv. is connected with the “*Parousia*.” The first stroke of judgment to the wicked and slothful servant is the *rapture* itself. What outer darkness it will be to be *left behind*, cast out of heaven’s light and glory. The cutting asunder (cutting off—*marg.*) seems to imply that the whole professing church is here pointed at—the good and faithful servant embodying all truly converted spirit-filled men and women in their service to the Lord; the wicked and slothful being the mere professors in the place and outward dignity of eternal office. *The rapture* cuts these off from the former, and truly cuts asunder. What a moment! What a judgment!

QUESTION VI.—“J. R.”: The Apostle Paul says that to be absent from the body is to be present with the Lord. Where, then, does resurrection come in?

*Answer.*—Resurrection has always to do with the body. We believe that saints are now waiting the wonderful resurrection hour in the presence of the Lord as to their spirits. This is a large subject, but we cannot enter into it more fully here.

QUESTION VII.—“G. S.”: Is the view correct that sees in the four living ones and the four-and-twenty elders of Revelation iv. the church of the Old Testament saints?

*Answer.*—Yes; we have long held this view, and never seen any other at all sufficiently Scriptural to satisfy.

QUESTION VIII.—“R. B.”: Am I right in supposing that Psal. lxxii. refers to Christ’s millennial reign? If so, how are we to understand verse 15, “Prayer also shall be made for Him continually?”

*Answer.*—Some readings give “*unto*” instead of “*for*.” As it stands, however, there is no difficulty. In relation to the things of Christ prayer is constantly offered to GOD THE FATHER. “Men shall pray for Him continually” (Revised Version) simply means that for the interests of the earthly kingdom under Him and for Him as Son of David and the Ruler of men prayer shall be made.

QUESTION IX.—“A. E.”: (1) In view of the question many times dealt with in THE MORNING STAR, whether Christians will suffer under antichrist in the great

tribulation, and the answer generally that they will not do so, how are the following points to be reconciled? Rev. xiv. 4 deals with 144,000 who are evidently Christians, and who are described as being already with the Lamb just before the great tribulation and are called “*first fruits*.” Will not the “*harvest*” be the same as the first fruits, *i. e.*, Christians?

*Answer.*—(1) All may be called Christians who, in any of the many relationships, belong to Christ. What we wish to teach is that saints of the church period now forming the Body of Christ will not be left to pass through the tribulation. The 144,000 special witnesses of Rev. vii. are of the *tribes of Israel*, and do not belong to this church. The 144,000 of Rev. xiv. are the same company viewed as brought up to a special place and condition of safety out of the great tribulation. They are the first fruits of the great *earthly national* harvest gathered to the garner of the Son of man; the new humanity with which He is to re-people the new redeemed *earth*.

“A. E.”: (2) Do you believe, as sometimes stated in THE MORNING STAR, that the harvest will consist of Christians who do not love the Lord Jesus Christ, *i. e.*, only of nominal Christians, &c.?

*Answer.*—(2) This is impossible. The passages in THE MORNING STAR to which “A. E.” refers, relate to quite another part of the *harvestage* of which the company of Rev. xiv. are not by any means first-fruits—*viz.*, “All things that offend, and them which do iniquity.” (Matt. xiii. 41, 42.)

QUESTION X. also by “A. E.”—In your answer to Question V. in the April number you refer to the gathering of the saints being “*effected by the angels*.” What distinction do you make between the “*angels of God*” and the angels of the SON OF MAN, seeing that in every instance of the gathering of the saints our Lord says the Son of MAN will send His angels?

*Answer.*—We would refer “A. S.” to the answer to Question V., April No., where we have clearly pointed out the difference between the gathering by the Son of Man through His angels of those who are to be His earthly saved peoples, and the Lord’s coming for His saints. The gathered ones there spoken of are not part of the church of the present dispensation. Christ’s rule as Son of Man by the authority of God must have begun ere as Son of Man He sends forth His angels. His kingdom as Son of Man begins *at the rapture*, not before. For a short time He executes judgment from the glory cloud in the air over the earth, and His government as *Son of Man* is withstood by Satan and the antichrist. At present, during the church period, God is ruling and overruling among the nations of the earth,

and national (Gentile) supremacy holds its power under Him and by His authority (Dan. ii. 37); but the SON OF MAN as such has never yet occupied the place of rule. For lack of understanding teaching like this, all prophetic truth is a jumble of inconsistencies to many.

## CORRESPONDENCE.

To the Editor of THE MORNING STAR.

SIR,—May I be allowed to make a few remarks on an article in your last number of August 15?

(1) “*Parousia Cloud*,” p. 144, third column. I presume that you consider the cloud over the people of Israel to have been continuous from the time of their leaving Egypt to the end of their journey to Canaan—*i. e.*, never removed from being a covering by day and a light by night (Psa. cv. 39), notwithstanding all their rebellion. (Neh. xii. 19.)

(2) What then was the cloudy pillar (Ex. xxxiii. 9), which descended and stood at the door of the tabernacle, and from out of which the Lord talked with Moses? For with reference to this you quote (p. 146, column two) that “the cloud departed from off the tabernacle.” (Num. xii. 10.) So this cloud, from which the Lord spake, could not have been the whole cloud of Ex. xiii. 21, but, I presume, a lower portion of it, coming down from time to time and rising again to the upper part.

(3) Was this the Shekinah which, by its brightness, lighted up the whole covering cloud by night, and which afterwards came and dwelt between the cherubim in Solomon’s temple (1 Kings viii. 10, 11), as you observe “*alas! for a brief period only?*”

(4) How is the pitching of the tabernacle “*without the camp*” (Ex. xxxiii. 7), to be reconciled with the order of the tribes in their tents in Num. ii. 2, 3, 9, 10, 17, &c. It would seem that, when the Israelites encamped, the tabernacle and the priests and Levites were to occupy a *central* position, not *outside*. Was the above pitching of Ex. xxxiii. 7 merely a temporary rebuke?

(5) In p. 145, column one, you speak of two words in the original translated by “the same word in our text, the word ‘*tabernacle*.’” Would you kindly mention these two words?

I beg to remain yours truly,  
August 26, 1895. EDWARD MAXWELL.

We give below separate and special replies to the queries in the letter of our kind correspondent:

*Answer.*—The whole subject is extremely difficult. We do not wish to speak dogmatically, but believe that *at first* there was a period of about three months when the journeyings of the Israelites were according to the *commandment of the Lord* (Exod. xvii. 1, Num. x. 13), and God’s *plan* for them in their journeyings is given in chapters ix. and x. These brought them as far as the wilderness of Paran. At the close of this period the crowning sins of the people appear to have taken place. (Exod. xxxii. and xxxiii.) At that time the tribe of Levi, because of its faithfulness (chap. xxxii. 26) was separated from Israel, and the tabernacle was pitched far from the camp (chap. xxxiii. 7). Before this Aaron and his sons only seem to have ministered in and to the Tabernacle, and the sacred erection may have been surrounded closely by the whole camp. The “*far off*” condition may have been brought about by the widening of the circle, and the tribes of Levi alone

occupying the closer circle. The Lord's full retirement, so far as His immediate and continued presence was concerned, appears to have been slow, as between the end of the third month and the time when they were turned back to journey for forty years in the wilderness, a considerable space seems to have elapsed. Other four months would seem to have passed before they journeyed again (Deut. x.), and part of the events of which we speak seem to have taken place within these. The Book of Numbers, being the record of failure, seems to begin with the new journeyings, or at least with the events which mark the eve of these penal journeys, and here certainly the cloud is in its place over the Tabernacle till Aaron and Miriam's sin (chap. xii.). In chap. xiv., the glory of the Lord appeared for judgment, and in verse 42 we find that the Lord had departed from among His people. Again, in chap. xvi., the glory appears to judge Korah and his company.

3. How is the pitching of the Tabernacle *without* the camp (Exod. xxxiii. 7) to be reconciled with the order of the tribes in their tents. (Numb. ii. 23, ix., x. 17, &c.)

*Answer.*—So far as we are able, the preceding reply will be found to meet this question also.

4. In page 145, col. 1, you speak of two words in the original translated by "the same word in our text, the word Tabernacle." Would you kindly mention these two words?

*Answer.*—The words are "Mishéan," meaning "dwelling," and "Ohel," which simply means "tent." The last is frequently translated "*Tabernacle* of the congregation," which should more correctly be tent of meeting (with, or gathering together to the Lord). The first occurs in Exod. xxv. 9.

### MATTHEW XXIV. 14.

"And this GOSPEL OF THE KINGDOM shall be preached in all the world for a witness unto all nations, and then shall the end come."

A FRIEND writes that this verse has been interpreted as applying to the millennial period. Those who hold this view allege that the Jews are to be the great evangelisers of the world. He goes on to say "That the Jews are to be the great evangelisers of the world there can be no doubt, but the Gospel would not be preached by them as a witness. The reception of the Gospel will thus, through their instrumentality, be universal, and therefore will present a perfect contrast to the Gospel as a witness." The difficulty presented here arises from not discerning that, according to Scripture, there is a Gospel to be proclaimed by Jewish witnesses before the millennium and subsequent to church testimony. On several occasions we have drawn attention to the difference between grace proclaimed through the Blood of Jesus Christ to all sinners, the

proper testimony of the elect church, the Body of Christ, and *this Gospel of the kingdom*. To this we cannot return at present. During the millennium, Israel, as a whole, will be honoured to make known the name of Jehovah to all nations, as our friend has said, and that not as martyrs (witnesses) but as honoured ambassadors received by all, even if some feign only acceptance of the embassy. But the preaching referred to in the text is witness-bearing by a select company of Israel, 144,000 (Rev. vii.), and the exact time of their testimony is declared in the very passage itself. Verse 8 tells us of the beginning of the sorrows (lit. birth throes), creation's travail, in its last stage, for the incoming of the new era and the manifestation of the sons of God. It is in truth the time when under judgment from above, and the rage of Satan and the antichrist below, this earth shall travail for a very short time as it never has yet travailed. A wondrous band of Israel witnesses shall then go forth sealed and enlightened to proclaim the coming King and kingdom in the very teeth of Satanic opposition. Witnesses indeed!

### CONFERENCE AT WEST NORWOOD.

[We have much pleasure in giving below the address of our friend Pastor Fuller Gooch, and the programme of the Conference to be held at West Norwood (D.V.).]

West Norwood, Lansdowne Hall,  
September, 1895.

DEAR FRIENDS,—The time for our annual conference on the important subject of the personal return of the Lord Jesus is close at hand, and, with devout thankfulness to God for His merciful care over us, and gracious preservation of our spiritual life since we last met, I heartily invite you to re-assemble around the Word of His grace.

It has pleased God still to prolong this Gospel day, and to defer the coming of His Son, for whom we wait. Unbelief turns the tarrying of our Lord into a ground for denying the truth of His return, and for treating the subject with indifference and unconcern, if not with contempt, according to 2 Peter iii. 3-8. But we are instructed to "account that the long suffering of our Lord is salvation," and we know that "the Lord is not slack concerning His promise, as some men count slackness."

We feel that the longer the delay, the greater the imminence of His approach, and the greater the need for being instructed ourselves in Bible truth concerning His coming, as well as for lifting up clearly and loudly the trumpet sound of warning.

Not as theorists or speculative reasoners would we meet, not to pry curiously into the mysterious and unrevealed, but as learners, sitting at the feet of Jesus, and as reverent inquirers looking into the prophetic Word, "whereunto ye do well that ye take heed," so would we assemble.

Permit me, therefore, to give to every Christian a hearty invitation, and the assurance of a cordial welcome to the meetings announced. Come in the spirit of prayer, of brotherly love, and of quiet waiting upon God, and we shall assuredly have abundant blessing and joy in His presence

The Lord bring up His beloved servants who are to speak to us "in the power of the Spirit," and get much praise and glory to Himself out of our assembling, is the prayer of

Yours in the "Blessed Hope,"  
WM. FULLER GOOCH,  
*Convener.*

TUESDAY, 15TH OCTOBER, 1895.

7 o'clock. PASTOR W. FULLER GOOCH, chairman.  
Rev. JAMES DOUGLAS, M.A.  
"The Practical Aspect of Prophetic Study."  
Rev. J. GELSON GREGGSON.  
"Prepared for the King."

WEDNESDAY, 16TH OCTOBER, 1895.

Gen. Sir R. PHAYRE, G.C.B., chairman.  
3 o'clock. Rev. G. D. HOOPER.  
"Mystery Babylon."  
Rev. JOHN WILKINSON.  
"Israel: A Living Testimony to the Truth of God's Word."  
WALTER B. SLOAN, Esq.  
"Life and Service in the Light of the Lord's Coming."

7 o'clock. PASTOR W. FULLER GOOCH.  
"The Mystery of Iniquity: A Word of Warning."  
DR. R. MCKILLIAM.  
"A Glimpse of the Millennial Reign: A Word of Hope."

THURSDAY, 17TH OCTOBER, 1895.

3 o'clock. R. C. MORGAN, Esq., chairman.  
G. H. PEMBER, Esq., M.A.  
"The Parable of the Tares." (Paper to be read, specially written for Conference.)  
Rev. J. M. EPPSTEIN.  
"Israel's Everlasting Salvation."  
Rev. J. G. TRAIN.  
"The Purifying Power of the Blessed Hope."  
7 o'clock. PASTOR W. FULLER GOOCH, chairman.  
Rev. E. BREWER, M.A.  
"The Mystery of God: What is it?"  
Rev. R. MIDDLETON.  
"The Lord's Coming in Relation to those who Obey not the Gospel."

On WEDNESDAY and THURSDAY, Tea at 5.30; from 6 to 6.45, Prayer; and any questions in writing relating to subject of Conference will be answered from platform.

### "THERE REMAINETH THEREFORE A REST."

ONE fourth of the Bible is devoted to prophecy, and many standard authors have shown how, to the very letter and to the very day, prophecies concerning the past have been fulfilled; and surely, if God has given any clue to the "times of the end," it is that we may be instructed and guided. First of all, we find that right down through the ages there has been a thought, an idea, a belief, that as God created the world in six days and rested the seventh, so the world would have six working days of a thousand years each ("for a day with the Lord is as a thousand years"), and then would come the "Sabbatismos" of a thousand years—the Millennium. Now, the numbers 6 and 7 run through the books of the Old Testament: 6 speaking of bondage and toil, 7 of rest and liberty and joy. (See Exodus xx. 9; xxi. 2; Lev. xxv. 3. Also for the seven multiple in Lev. xxv. 8-11, of the year of jubilee.) Then in Heb. iv. 9, we read, "There remaineth therefore a rest [a Sabbatismos, as it is in the Greek, a keeping of a Sabbath] for the people of God." This surely conveys to us the truth that when our world's week-day of toil and suffering and sin is over, there will dawn on our weary earth a Sabbath rest of glory and blessedness.—P. W. Hicks.

# The Jew ;

OR,

## All About Israel.

### LIFE SKETCHES OF JEWISH CONVERTS.—III.

EMMANUEL TREMELLIUS.

By the REV. SAMUEL SCHOR.

THE subject of our sketch this month takes us back to the stormy days of the Reformation. It pleased God to make use of converted Jews in every important crisis through which the church on earth had to pass. We referred to Neander and his work in stemming the tide of Rationalism. This month we must see how God used a son of Abraham at the time of the Reformation.

Emmanuel Tremellius was born in Ferrara, in Italy, in the year 1510. His father was a Jewish physician, but he appears to have been better known as a distinguished Hebrew scholar than in connection with his own profession. His learning attracted to his house many theologians, who desired to study Hebrew with a view to the more perfect knowledge of the Old Testament, and Ferrara seemed just then to be a strong centre of evangelical power in Italy. Many of these theologians were secret adherents of the Reformation.

Amid these surroundings young Emmanuel was brought up. He studied Hebrew and cognate Oriental languages; was brought up in the Jewish faith, but frequently came in contact with those great theologians who were fighting for religious freedom and truth, against error and superstition.

We know nothing of the steps or stages which led young Tremellius to renounce Judaism and accept Christ. It was most likely the telling influence of those early members of the Reformation who met in his father's house.

#### THEIR ZEAL AND COURAGE

in the midst of numberless dangers on the part of the ruling powers, more especially of the "Holy Inquisition," would impress a Jew, who would think of Daniel, the Maccabees, the three young men, and a host of other Jewish heroes and martyrs.

He joined the Church of Rome, for it was the only Christian church then in existence. But he was sorely tried by the glaring inconsistencies between the New Testament and the teaching of Rome. What was he to do?

However, God sent the man who was destined to lead the young Hebrew into the full and clear light. This servant of God was the monk Vermilius. He had caught the fire of the Reformation and threw himself into the study of the Bible. But here again, without a knowledge of Hebrew, two-thirds of God's Holy Word could not be understood. Tremellius came to his aid with his masterly scholarship, and thus each became a blessing to the other; one in teaching Jewish truths to the Christian, the other in teaching Christian truths to the Jew.

#### THEIR ZEAL FOR THE REFORMATION

now made them bold for the cause of truth, and they felt that their influence

would tell most if they could instil these principles in the hearts of students. A high-class theological college was, therefore, established in Lucca, and Tremellius became the first teacher of Hebrew. This college soon became known all over Europe, and all who favoured the Reformation, whether secretly or openly, flocked to its halls.

But soon the storm of persecution burst upon this institution and work. The secret emissaries of the inquisition had suspected the "heretical" tendencies of the teachers, and they all received orders to appear before its grim judgment-seat. Knowing that the result of the court would be the rack or the fire, they all succeeded in making their escape. They reached Switzerland in 1542, and immediately joined the body of reformers there.

God now led Tremellius to Strasburg, where he again figures as teacher of Hebrew. Here he came in contact with Bucer, whose learning, influence, and piety were of great blessing to the Jewish convert.

#### TREMELLIUS HELPS THE ENGLISH REFORMERS.

The noble battle of the Reformation had commenced in England, and Archbishop Cranmer, eager to use every means to further the cause in this country, sent a pressing invitation to the converted Jew to come and assist, by his learning, in the work of England's Reformation. He arrived in 1548, and assisted Cranmer and others in the important work of framing the Articles of Religion, as well as the Book of Common Prayer. He also found useful work as professor in Cambridge.

His learning and piety attracted the attention of Princess Elizabeth, who often came in contact and proved a true friend to him. After five years of useful work for the cause of truth in England, Queen Mary ascended the throne, and most of the Reformers had to make their escape.

On the Continent Tremellius continued to devote his life to the cause of truth in a variety of ways, partly as teacher and professor, partly by writing commentaries and other works, which formed the foundation of evangelical theology. He also helped in preparing the Heidelberg Catechism, which has for over 300 years been in use in Germany, and has thus proved the foundation of Christian instruction to ten generations of Christian people inhabiting the Fatherland.

He never spared himself any labour or trouble if he could thereby benefit his fellow-men, and particularly those who were of the household of faith. He thus visited Orleans to plead there with the assembled princes and noblemen on behalf of the persecuted Reformers in Metz, many of whom were languishing in prison; and his noble mission was crowned with success.

#### QUEEN ELIZABETH INVITES HIM TO ENGLAND.

In the meanwhile Elizabeth had succeeded to the throne of England. She sought to persuade her old friend to settle in England, but this he declined. He, however, visited this country, and was received most cordially by the Queen, as well as by Archbishop Parker. He returned and settled finally in Sedan, where he devoted himself to the training and education of young men. His seminary drew the flower

of the Huguenot families of France, making his influence very far-reaching. It is during this period that the attempt was made to exterminate Protestantism in France on

#### ST. BARTHOLOMEW'S NIGHT,

which lends an additional interest to the fact that Tremellius must have been the spiritual advisor and teacher of some of the victims, or their friends, who were called to lay down their lives for the truth.

But while busy in bringing a blessing to Christ's followers, he did not neglect his own nation. He managed to find time to tell them of the Messiah he had found; he also wrote several works, in which he appealed to the law and to the prophets in vindication of the claims of Jesus. And it was all done so lovingly and tenderly, in marked contrast to some others, notably Luther himself, who, when finding some Jews unconvinced by his arguments, condemned them all as obdurate and unreclaimable.

The writings of Tremellius have been translated into nearly every European language; and although out of date, so far as the general reader is concerned, are still found in the library, and are appealed to and quoted by learned men. On all questions connected with the critical study of the Old Testament, he still ranks as a great authority.

At the ripe age of seventy he was called home to his well-earned rest.

In his will he made a full confession of his faith in a crucified Saviour, and His all-sufficient merits. He ends by thanking God for having brought him to the knowledge of Christ.

It should be remembered that Tremellius was one of a band of men who were the framers and makers of the church of the Reformation, who designed the outward structure and form, and gave it tone and tangible shape. And this should stimulate our efforts on behalf of the conversion of the Jewish people, when brought out from darkness to light, they become a power and a blessing. When enemies of Jewish missions deride the work and talk of the failure of the work, be it remembered that one of the fathers of the Reformation was a converted Jew.

### GENERAL JEWISH NEWS.

HEAR, O ISRAEL!—Some correspondence in the Jewish papers is drawing attention to the Jewish creed, and many are suggesting different translations. One of them is peculiarly suggestive of the care and eagerness with which some Jews try and force God's Word to disprove the Christian doctrine of the Trinity, which, after all, is a Jewish one, if Jews would deal honestly and fairly with God's Word. He translates it thus: "Hear, O Israel, God; He is our God, and He is the only God." He also most naively states his reasons for that utterly untenable translation: "This excludes every plurality of gods, and also the Christian inference of the Trinity."

ECHAD AND YACHID.—These two words are sometimes indiscriminately translated "one" in our English version, and deserve special notice. Yachid means *the only one*, and is best expressed in the German *einzig*. It is used in Gen. xxii., where God calls Isaac *the only son*. This word yachid is, with perhaps one exception, never used of God. God is always *echad*, but not *yachid*. Although the Bible, therefore, does not encourage the absolute oneness of God, the Jewish liturgy again and again applies the word *yachid*.

**JEWIS AND THE CHINESE MASSACRES.**—It is curious to note the attitude of Jews towards the terrible outrages so familiar now to us all. Although they thoroughly admire the self-sacrifice, and sympathise with the victims, they are of opinion that missionary work is utterly worthless, so long as there are "heathens at home" to look after. They think it not worth all the trouble and expense, just to be able to record a few converts. Our Jewish brethren evidently forget that if there are to-day some two hundred millions of people who do not worship idols with all its attendant horrors, it is due under God to the labour and self-sacrifice of this much-abused class of men.

**WHAT EAST LONDON JEWS DO WITH THEIR EARNINGS.**—It is sometimes urged by enemies of the Jews that their claims of temperance are due entirely to miserly habits. But missionaries and others, who know the East London Jews, know that this charge cannot be maintained. Instead of throwing their money away in strong drink, a Jew prefers to spend his earnings in giving his children the best education he can afford. Besides, Jews are very charitable, and a considerable sum is contributed annually for local charities, while many a hard worker, who, besides supporting a large family, may be also contributing towards the maintenance of an aged father or mother in Poland or Russia.

**THE EAST LONDON JEW'S AMBITION** seems to be to live for his children, and raise them, as high as his means and their talents will allow, in the social scale. With this end in view, he will often live on the very poorest fare himself, in order to be able to pay the fees, and enable his son to visit the London University, and his daughter the Royal Academy of Music; while, therefore, his "Christian" neighbour is content to get his children educated at the expense of the rates, and see them grow up to be what he was, the Jew has used his scanty savings to forward the welfare of his children, who naturally rise in the social scale far above their surroundings. While the father probably continues to live in Brick Lane or Fashion Street, the son moves northward and westward, and finally settles in Bayswater or Kensington.

**JEWS AND TEMPERANCE.**—Although Jews are seldom total abstainers, yet cases of drunkenness are very rare amongst them. This is particularly noticeable in Whitechapel and the East End of London generally. When Jews begin to settle down in any given locality, and street after street is occupied by them, the liquor trade soon begins to languish, and one public-house after another has to close its shutters and remove to some non-Jewish neighbourhood. It is said that Jews very rarely figure in the police-courts to answer the charge of drunkenness or wife beating.

**AN OLD-FASHIONED TYPICAL JEW** was Mr. N. L. D. Zimmer, who recently died in London, a sketch of whose life appears in a recent number of *The Jewish Chronicle*. Although engaged in business, he delighted in the study of the Law, and especially the cabala and gematria (the study of mystical numbers). His life and character may be judged by the following: "The penances he continually imposed upon himself were characteristic of the man. He lived at Brixton for eight years, and spent half the day in going backwards and forwards to the Borough Synagogue and in his devotions there. He was the first to arrive and the last to leave. As a special favour he was allowed to spend the whole of the Kol Nidre nights (the eve of Atonement) alone in the synagogue. He also regarded with pious satisfaction the permission formerly granted him of assisting to light the candles at the Great Synagogue, where he rented two seats, so as not to disturb his neighbours by his somewhat frequent genuflections. He carried his old world piety so far that he would not knock at a door, nor converse in a profane tongue, on the Sabbath day. . . . Mr. Zimmer always took pains to inform himself of the *yahrzeits* (anniversary of the death) of all persons of whom he had the slightest knowledge, and he would take care to apprise the sons of the anniversary, with the intimation that he would himself "learn" a section of the Mishna in memory of the deceased.

He would also attend at houses of mourning with a similarly pious object, and he was generally seen in the chamber of death of religious persons reciting Psalms and "learning."

**JEW-HATRED IN AUSTRIA** still continues. The *Daily News* relates the following:—The hatred of the Jews preached by Dr Läger and his party is bearing fruit sooner than might have been imagined. A short while ago a Jewish funeral procession was mobbed and the mourners were insulted. The other day a regular Jew chase took place at the suburb of Walhring, close to the parish of a priest who has been foremost in denouncing the Jews. A Galician Jew, wearing a long kaftan, ringlets, and the tall hat peculiar to his caste, was walking through this suburb, when, close to a children's playground, a woman pointed to him and called to the children, "There's the Jew." She added that he must have stolen "the child," referring to a little boy who has been missing for some days. The children followed the Jew, threw stones at him, knocked his hat off, pulled his coat-tails, and pushed him right and left. By the time he had reached the shop of his nephew, a crowd of men and women, numbering many hundreds, was following him. They smashed the shop windows and clamoured for the Jew, whom they threatened to lynch on the spot. A large detachment of police was necessary to disperse the mob.

**HOW JEW-HATRED IS CREATED.**—The same paper says: "The same correspondent further writes: The Anti-Semitic agitation fills the heads of the lower classes with the absurdest nonsense and their hearts with bitter hatred. Scarcely a day passes but some disgraceful incident comes to the notice of the police. On Tuesday a policeman arrested a woman whom he had watched for some time, going from shop to shop begging. He noticed that her prayers always elicited alms. She excited the commiseration of small shopkeepers, who are, as a rule, Jew-haters, by saying her girl, twelve years old, had been missing since Sunday, and that there was no doubt the Jews had caught her and slaughtered her. She had, indeed, seen the child's blood in one of the public gardens. A red-haired Jew had enticed her away and murdered her for ritual purposes. It seems impossible that any tradesman could be so foolish as to give to the woman on such a plea. While she was detained at the police-station a detective went to her lodgings, where the missing girl opened the door to him, and told him that her mother had ordered her not to leave the house under any pretext. The woman, on being confronted with her daughter, pleaded that she was drunk when she spoke to the tradespeople."

**WANDERING TRIBES.**—A correspondent in the *Jewish Chronicle* gives some interesting facts respecting the wandering tribes of Jews in the Soudan. He says:—"From personal observation and information supplied me by Arab traders and others during a recent journey in the regions referred to, I venture to state that every principal city in the Soudan, from Omdurman to Wadelai, contains a settlement of Jews of more or less importance. At Massowah, Suakin, Kassala, Berber, and Dongola, Jews are to be found. A flourishing community of Jews existed at Khartoum before it was destroyed. Father Ohrwaldner does not forget to mention the ingenious device by which the present Mahdi, the Khalifa Abdulla, to obviate the possibility of revolt, obtained a quantity of firearms in the hands of the natives. He decreed that any person at Omdurman, found, after a given time, in possession of a gun, would be punished by having his right hand and left foot cut off. At the same time he empowered two Jews to exercise the monopoly of purchasing rifles. Naturally everyone in possession of a rifle hastened to dispose of it to the authorised agents. In a short time 1,000 Remingtons were purchased by the Jews. These were afterwards ordered to be delivered to the Beit el Mal (public treasury), and as a reward for their industry, the unfortunate Jews were chained, cast into a loathsome prison, and kept there for several months, besides having to pay a considerable sum of money. Though not allowed to settle in Timbuctoo, it is a known fact that in every oasis of importance in the Sahara, from Laghouat to the Niger, there is a

community of Jews. That the Jews of Southern Morocco should be the first to enter the Holy City will not occasion surprise to anyone acquainted with the perseverance and indomitable courage of these Israelite Highlanders of the upper Atlas."

**SAD TIMES IN ROUMANIA.**—The *Jewish Chronicle* gives the following sad condition of things:—"Your readers are aware that through iniquitous laws our innocent children have been ignominiously driven from the State elementary and technical schools with the avowed object of plunging them in ignorance. They also know that by the recent Public Health Act Jews are no longer admitted to public Hospitals and Asylums except in the proportion of 10 per cent. of the total number of beds, and then only on payment of a special charge which it pleases the directors to demand daily. By a diabolical interpretation, the Public Health Act, which only deals with public institutions, is applied by superior order to private establishments placed by their generous founders under the supervision of the State. Thus it is that not a single Jew is any longer admitted into these humanitarian institutions, public or private, even for payment. Every Jew who applies for admission is refused, though he offers to pay the fees exacted, on the pretext that there are no vacant beds, although there may be plenty of room. How many hundreds of Jewish children, intelligent and desirous to learn, have this year remained without schooling and been obliged to run about the streets because as Jews they are excluded from the public schools, and because the Jewish communities, especially in the provinces, have not the means to found schools large enough to accommodate all the children of their members! How many sick Jews, some of them still young and in the flower of their age, have died because the Christian authorities had irrevocably closed against them the doors of public hospitals and other charitable institutions, for the reason that they profess the Jewish religion and cling to it with fervour!"

**SULTAN ABDUL MEDJID AND HIS PHYSICIAN.**—The death of the eminent Jewish physician, Dr. Spitzer, in Vienna, again recalls the statement that Jews have always been gifted with healing art. He studied in Vienna and then settled in Constantinople. The *Jewish Chronicle* says that, "Whilst practising in that city, the then Sultan Abdul Medjid became seriously ill, Dr. Spitzer was called in and was fortunate enough to bring recovery to his illustrious patient. The Sultan became warmly attached to Dr. Spitzer, and in 1847 appointed him to be his chief private physician. In this capacity he enjoyed the Sultan's personal confidence, but thereby drew upon himself the envy of several notabilities at the Porte. Intrigues to weaken his position were set on foot, and when all these failed, an attempt was made on the doctor's life. This attempt had the effect of inducing Dr. Spitzer to resign his post, which the Sultan accepted with the utmost reluctance. He did not, however, altogether leave the service of his Imperial patron. The Sultan appointed him Councillor to the Turkish Embassy in Vienna, and in 1857 he was Ottoman Diplomatic Agent at the Court of Naples. This post he held until the overthrow of the Neapolitan régime by Garibaldi. Sultan Abdul Medjid died in 1860, and in his last illness he expressed a wish that his former physician should be summoned to Constantinople. The Sultan's wish was not obeyed, and on his deathbed his Majesty bitterly complained that his truest friend had been kept away from him.

**JUSTIFICATION BY WORKS** is writ on every deed done by the typical orthodox Jew. Indeed, leaving out names and studying principles only, one is at once struck by the remarkable affinity there exists between Rabbinitism and Romanism. The strict observance of saints' days of the one, and the peculiar laws hedged round the Sabbath day of the other, are only equalled by the unbiblical law respecting prayers for the dead, observed by both. The *yahrzeit* is most rigidly observed, by even the most careless Jews, under the impression that the dead derive some special benefit by the repeating of certain prayers and Psalms, while it is a great merit for any friends to "learn," i.e., repeat certain pages from the Talmud for the benefit of the dead.

## PALESTINE AND COLONIZATION NEWS.

**ARGENTINE COLONIES.**—A Russian journal recently published the startling news that the colonies had proved such a failure that Baron Hirsch had countermanded the dispatch of many Jewish emigrants who were on their way to South America. It also stated that the wheat harvest in the colonies had been a failure, that there had been a revolt, and that the police had had to intervene. All this is now contradicted, except the badness of the wheat harvest, which, unfortunately is but too true.

**GERMAN ZIONISM.**—On midsummer day members of the "Ezra" Society, which has taken a very practical part in establishing some of the existing Palestine colonies, held a special summer "outing," which attracted about 5000 visitors. This speaks well for the movement in Germany.

**ROUMANIAN ZIONISTS** have recently made a move in the right direction. There are many Roumanian Jews who are feeling the pangs of persecution, and would like to settle in the Holy Land; but as the Turk has again restricted immigration to Palestine, these practical men are determined that they shall not be idle meanwhile. They have decided to assist worthy Jews, who are already in the Holy Land, to settle either in some of the existing colonies, or in fresh ones.

"THE JEW AS A COLONIST" is the title of an article in the first number of our newest magazine, *The Twentieth Century*, from the pen of the leader of Zionism in England, Col. Goldsmid. It is very encouraging reading. He gives an account of his first experience of Jewish colonization in Palestine twelve years ago. He says: "My first experience of Jewish colonization was in the year 1883, when I went on a private mission to Palestine, to which country a large number of Russian and Roumanian Jews had fled, animated by the wish to be allowed to gain a peaceful living in tilling the soil hallowed to them by the history of their ancestors. . . . The possibility of a Jew becoming an agriculturist was generally not only disbelieved, but scoffed at, not only by Christians, but even by a large number of Jews themselves.

"MY VISIT ONLY CONFIRMED in me the opinion that I had ever maintained, in common with my dear friend the late Lawrence Oliphant, with whom I stayed a few days on Mount Carmel, that not only was there a possibility of the Jew becoming an agriculturist, but that it would be an enormous factor in regenerating the race."

**TWELVE YEARS AGO AND NOW.**—Col. Goldsmid then goes on to draw a comparison between then and now. He says: "What a change these twelve years have effected! Instead of four struggling communities almost at the last gasp, we find to-day a number of Jewish colonies in the Holy Land, a few arrived at a self-supporting state, others well on the road to it. Instead of barren looking wastes, we find extensive vineyards, orchards, and fields, and the output of wine is already very large, and its quality improving every year. Well-built villages and homesteads are gradually springing up, and in addition to the colonist owner of land, a large class of Jewish agricultural labourers are employed at a daily wage in existing colonies."

**THE JEWS IN RUSSIA.**—From the *Standard*, September 3rd, 1895: "St. Petersburg, September 1st. In various dioceses in Russia orders have been issued prohibiting the letting to Jews of houses, shops, and lands which are the property of the Church or belong to Monasteries."

**THE JERUSALEM HOSPITAL** is making satisfactory progress. It will contain accommodation for forty beds, besides the dispensary and consulting-rooms. The Jews are making strenuous efforts to obtain sympathy and support for their rival hospital, started recently with the object of counteracting the influence of missionary work. Yet, strange to say, in spite of the keenest opposition of Jewish Rabbis, newspapers, committees,

and bans of excommunication, the missionary institution thrives, and is being wonderfully blessed. Here are some figures: The number of in-patients last year was 963; out-patients, 12,255; visits to patients in their own homes, 3679.

**DAMASCUS.**—We gave last month an account of great interest, from the pen of the Rev. Joseph Segall, respecting the Chief Rabbi of Damascus, and his interest in the Gospel. He there expressed the fear that the venerable man of over eighty would be made to suffer for this. Mr. Segall now writes to say that this has indeed proved the case. He says: "Old Rabbi Isaac is now very poor indeed, and some friends have enabled us to give him a helping hand, for now that he is deprived of his post, being too old to take up other work, he simply has nothing. We are hoping and praying that he may have grace given him really to come out boldly for Christ."

**THE "LORD'S REMEMBRANCERS"** is a union of Christians who have banded themselves together with the object of "taking no rest and giving God no rest" till He establish and make Jerusalem a praise in the earth. It is one of the outcomes of the Liverpool Palestine Exhibition, and is in connection with the London Jews' Society. Meetings are held once a month, when letters are read from Jewish missionaries, and a paper read on some portion of Scripture dealing with the Jewish question. The Rev. Theodore A. Howard, Vicar of St. Matthew's, Toxteth Park, Liverpool, is the hon. secretary. Christians in other places please copy. Prejudice against the Jews is caused entirely by want of knowledge. Such unions will do much to remove this want.

## JEWISH MISSIONARY NEWS.

**THE REV. DAVID BARON**, when in Hungary, testified as follows to the willingness of the people to hear and receive the Word. He says: "We arrived in Oedenburg and were most happy to breathe the freer air of Hungary, and to feel that we need no longer do the work of Christ by stealth, as if we were doing something wrong. Here we visited shops, and also conversed with many in the streets. Some remembered my visit to this town eight years ago, and welcomed me cordially, and I was thankful to find that the seed sown then was not altogether in vain. In the course of the evening we had thirty-five Jewish men and three Gentiles (who also came begging to be allowed to hear) crowded into our bedroom in the hotel, most of them standing for at least an hour and a half, asking questions and listening eagerly while we preached to them Christ. We felt that the

**SPIRIT OF THE LORD WAS WITH US**, and some who entered the room as scoffers left it with subdued hearts, begging for New Testaments. Next morning, immediately after breakfast, Jews again commenced to flock to our rooms, and again and again I had my bedroom packed, most of them standing, while from the open Bible we pointed them to the Lamb of God, and pleaded with them to put their trust in Him who is the Light of the Gentiles and the Hope and Glory of His people Israel. Our supply of German and Hebrew New Testaments and 100 copies of Rabbi Lichtenstein's last pamphlet, which we brought with us to Oedenburg, was exhausted before noon the following day, and still many came entreating for 'the Book.' I wished some of our English friends could have been present, and have heard these touching appeals for the New Testament from Jews, some of whom had never in their life seen a copy. I am sure their hearts would have been stirred to help us in the prosecution of this testimony to Israel during these 'latter days.'—*The Christian*.

**A MISSIONARY ANTAGONIST** is reported to be in England from America with the object of "exposing" missionaries and destroying their work. He has been interviewed by *The Jewish World*, who is in high glee at the idea that Jewish missions are now likely to be completely swept from the field. We do not for a single moment suppose that he will not succeed in finding out to his complete satisfaction that the Jewish missionaries in England are very wicked people, and that their coun-

verts are even more wicked; but we would desire to remind this worthy American Jew that Christianity has a very subtle and dangerous power, not of destroying an opponent, but of winning him over, and of changing him from a most bitter foe into a most zealous devotee. More than one Jew has started on a similar errand, and ended by preaching the religion they once persecuted.

## THE DAY OF ATONEMENT.

### A CALL TO PRAYER.

By MARCUS S. BERGMANN.

As the Day of Atonement is approaching, it would not be inappropriate to call the attention of the numerous readers of *THE MORNING STAR* to the fact that for more than twenty years it has been the custom for many Hebrew Christians in London to have a special meeting for prayer on the eve of the Day of Atonement. May I, therefore, be allowed to suggest to your readers, not only to consecrate the eve, but also the Day of Atonement (which this year will be on Saturday, Sept. 28) to special prayer on behalf of God's chosen people, the Jews. Whilst our brethren, the Jews, all over the world, clad in their grave-clothes, are standing in their synagogues, shoeless, fasting and weeping on account of their sins, indulging in fruitless lamentations, without a sacrifice and without a mediator, shall not the disciples of the Lord Jesus Christ, who, having boldness to enter into the Holy of Holies, by the new and living way, even the precious blood of the Lord Jesus Christ, draw nigh with one accord, and plead at the Throne of Grace for these abject ones? Whilst they are weeping for themselves, will not the tears of Christian pity and love be shed for them? Whilst they ignorantly seek pardon without reference to the Saviour, the Lamb of God, shall not we plead His precious name and merits on their behalf? I cannot attempt to convey anything like an adequate idea of the various prayers which are repeated (parrot-like) in the synagogues. Many of them are most beautiful and touching expressions of sorrow for sins and hope in God's mercy. But I cannot refrain from giving one extract, which is very remarkable, because of its special reference to Isaiah liii. It is repeated in Hebrew, of which the majority of the worshippers do not understand a word. It runs:

"Messiah, our Righteousness, is departed from us; horror hath seized us, and we have no one to justify us. He hath borne the yoke of our iniquities and is wounded because of our transgressions. He beareth our sins upon His shoulder that we may find pardon for our iniquities. We shall be healed by His wounds at the time when [the Eternal] will create Him as a new creature. Oh, bring Him up from the circle of the earth, raise Him up from *Seir*, that we may hear Him the second time (see Heb. ix. 28) on Mount Lebanon, through *Yimon!*"

May the incense of prayer and intercession ascend from many a closet, and from many a family altar and special meeting, on this Day of Atonement. Children of God, remember the blessed assurance of your Lord and Master, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father, who is in heaven." (Matt. xviii. 19.) Remember the encouragement afforded you by the God of Abraham, Isaac,

and Jacob, "Before they call I will answer, and while they are yet speaking I will hear." (Isa. lxx. 24.) Remember also the promises yet unfulfilled, which are waiting to be borne by you before the Mercy-Seat. "Israel shall cry unto Me, My God, we know Thee." (Hos. viii. 2.) "Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. xxvii. 6.) "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their 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?" (Rom. xi. 12-15.) "In that day shall there be one Lord, and His name One." (Zech. xiv. 9.) This united pleading in His name shall hasten that day when "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 to the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sin no more."

OUR BOOK COLUMN.

*Elements of Dispensational Truth.* By W. S. Parlane. (Messrs. Collingwood, Canada). This is a clear exposition of many important points. Difference between the Church and the Kingdom and their relative truths are well taught.

*The Second Coming of Our Lord Jesus Christ* (passages of Scripture systematically arranged). By Rev. Robert Middleton, Norwich. Price 3d., from author post free. Mr. Middleton has in small compass given a valuable little help to students of prophecy in this booklet.

*The Coming of Our Lord.* By Rev. F. L. King. These are three addresses delivered at the Annual Conference, Kingston, Jamaica, by Mr. King, Rector of St. David's. They are simple and Scriptural, and especially valuable as coming from one who at one time considered the subject visionary and unimportant.

*The Second Coming of Our Lord.* By John A. Harris, of Hightown, Manchester. In a tract of seventeen pages the writer has been enabled to give a great deal that will repay perusal. We commend it to young students. Its price is 1d., or 8d. per dozen.

*The Coming Kingdom.* By Jas. F. Edgar, Glasgow. With a great deal that we can agree to, there is much here that is quite opposed to the laws of teaching which we advocate. The book is mostly on historic lines, although the writer believes in a personal antichrist yet to come.

*The Coming Day.* Price 6d. (Published at the Bible and Tract Depot, Hardy-street, Nelson, New Zealand.) A startling little book, professing to give in anecdotal form a forecast of the terrible judgments to come. We cannot commend this sensational style of handling the solemn and sacred truths of God's Word.

*The Conditions and Prospects of the Jewish Population in Palestine.* By E. W. G. Masterman, F.R.C.S. This is a most interesting pamphlet, a reprint from "Jews and Christians." All who wish to be acquainted with the present state of the Jewish population in Palestine ought to procure it. We wish we had space to give large extracts, but as the work itself is in pamphlet form costing only a penny—to be had of Messrs. Nisbit and Co.—there is no excuse for any lovers of Zion not possessing it.

*Citizenship and its Duties.* By Bernard J. Such, M.A. One Penny. This is number three of Tracts for the Times. (Published by H. R. Allenson, 20, Paternoster-row.) There is a measure of truth in this pamphlet. Some of the ablest of God's people may have retired too early and wholly from interest in politics. At the same time we have before our minds the sad spectacle of multitudes of dissenting chapels which are no better than political clubs, where the members have wholly

forgotten that the Christian's politeuma is in the heavens; forgotten, if they ever knew it. One thing we are sure of, that if true Christians were more on their knees before God regarding the terrible state of our country, far more would be done on its behalf than by the miserable party scheming and counter scheming of large numbers of professing Christians.

*Bible Readings for the Year*, a book for the young. By T. S. Henderson. (Simpkin, Marshall, Hamilton, Kent & Co.) Another added to many of this kind of publication would seem to imply that they are much used. We trust it is so; they are suitable as gifts to others, but we sometimes wonder whether any other use is made of them.

*The Perfections and Excellencies of Holy Scripture.* By Thomas Newbury. (J. Ritchie, Kilmarnock, and James E. Hawkins & Co., London.) Good, like all that comes from the pen of this aged servant of God.

*Guide Posts.* By the Rev. John Mitchell. (G. Stoneman, 39, Warwick Lane, London.) The alternative title of this little book is "Talks with the Young on strange subjects." It is full of racy, healthy, spiritual thinking. Give it to the boys and girls.

*Gospel Glimpses.* By Rev. G. H. C. MacGregor. (Marshall Bros., Keswick House.) This is another little book which we can most heartily commend. The chapters entitled "With Jesus in the Church," "With Jesus in the House," "With Jesus in the Street," are especially fine.

*Our Boys Brigades not a suitable agency for the Christian Church.* By J. Forbes Moncrieff. (The Peace Society, 47, New Bond-street, &c.) Price, 1d. Amen! We are thankful for many, many Christians in the army, but we do not believe in the training of our Christian boys to fit them for such service. God forbid.

*The Papal Plea for Reunion tried in the balances of truth and history and found wanting.* By an Oxford Graduate. (Chas. J. Thynne, Wycliffe House.) Price, 4d. Timely and much needed.

Of magazines and papers we can only notice that we have received the following: *The Jewish Missionary Herald*, organ of the British Society for the Jews; *The Wycliffe Monthly*; *The Lark*, organ of the Praying Bands; *The South African Pioneer*; *North Africa*; *Regions Beyond*; *China's Millions*, the English and the Canadian; *The Christian Scotsman*; *The King's Own*; *Trusting and Toiling*, organ of the Midway Mission to the Jews; *The Edinburgh Medical Missionary Society Quarterly*; *The Warning Cry*, edited by F. Boyce London.

From abroad we acknowledge with thanks: *New Hope*, organ of Hope of Israel Mission, New York; *The Hope of Israel*, published in Hebrew and edited by Mr. Gaebelein; *The Open Door*, edited by Rev. T. Drewry, Lawrence, Mass.; *The Herald of the Coming One*, from Boston, U.S.; *The Young Men of India*, organ of the Indian National Union of the Y.M.C.A.

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We again acknowledge with exceeding thankfulness the undenoted contributions generously sent by many kind readers in response to the appeal in our July editorials:

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Although, for convenience, only the full value in copies of the donation is indicated, yet many more will be supplied than the total quantity noted; for, in order to give the freest circulation possible, they will all be charged at cost price, and a full statement will eventually be rendered of the numbers distributed in response to the appeal for India and the East.

PUBLICATION ANNOUNCEMENTS.

Will subscribers who desire their addresses changed kindly always furnish particulars not later than the 1st of each month, as the wrappers are prepared immediately thereafter.

Many friends have recently asked us to post a copy of THE MORNING STAR regularly to some clergyman or friend or Christian worker, or to some missionary abroad. We are very glad to do this, and to send the paper to any part of the world for 1s. 6d. per annum.

Friends sending to us from the United States or Canada may remit in dollar notes if more convenient. We are glad to mail Volume I., so long as they last, at the rate of \$1 per copy.

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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## SERVE THE LORD WITH FEAR AND REJOICE WITH TREMBLING.

**"Kiss the Son, lest He be angry, and ye perish in the way, for His wrath will soon be kindled. Blessed are all they that take refuge (margin) in Him."** (Ps. ii. 12, R.V.)

THE warning message is from God. It is addressed, as the context shows, to kings and rulers of the earth, to all who are in places of authority and power. Never was the warning more needed, and never perhaps was it less likely to be heeded by those to whom it is spoken. The past history of kings and nations proclaims with startling clearness that the truest and best kings have been they who have sought to govern their subjects in accordance with the principles of the WORD OF GOD, and the palmy days of the nations, whether of Israel or of Christendom, have been those in which the will of God was acknowledged and honoured, and the guidance of His Word desired. It was a sad day for our beloved country when our rulers began to cease to take an interest (in their capacity as rulers of the nation) in the attitude of the people to God's Holy Word, and ceased to connect national interests therewith. We remember the time when, in form and word at least, the efficacy of prayer to "Almighty God" was nationally acknowledged, and frequent provision was made for thanksgiving, humiliation, and prayer, and we cannot but think that those were better days and more prosperous than

those in which our lot is cast. No nation can be righteous, whether in its conquests or its government, if it is UN-GODLY, and that is what the nations of Christendom are practically becoming.

THE times of the Gentiles have not yet reached their close, and while they still run on, the successors of Nebuchadnezzar wear the crown and hold the sceptre, whether they acknowledge it or no, by the authority and will of God. The proud word may have been passed among the kingdoms of man against Jehovah and His Christ, "Let us break their bands asunder and cast away their cords from us"; but not the less surely is it true that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. iv. 32.) While in God's sufferance the "times of the Gentiles" last, it is still true of kings and parliaments that the "kingdom, power, strength, and glory" have been given them by the God of heaven (Dan. ii. 37), and that they hold it as His SUBJECTS, and in every particular of their government are responsible to Him.

WHEN the antichrist shall come on the scene this state of matters will have ceased. HE will not hold his kingdom by the authority of Jehovah, for to *him* it is permitted that "the DRAGON give *him* his power, and his seat and great authority." (Rev. xiii. 2.) Therefore, that short and awful period of his power—the dread forty and two months when Gentile rulers have had their way and cast off Jehovah and His Christ—is not to be reckoned as part of "the times of the Gentiles," while kings yet rule by the authority of God, regarding whom the elect church is exhorted to pray for and obey them. (Rom. xiii. 1-7, and 1 Tim. ii. 2.) The first of these texts make it specially clear that the antichrist cannot be included among those recognised by God. He never can be spoken of as "an ordinance of God," and "minister of God for good to the people of God." While Gentile nations continue with any measure of truth to recognise the supremacy of God and seek to rule and be ruled in subjection to Him, the PERSONAL ANTI-CHRIST, described in the Word of God, cannot have come to the front; but woe to the nations which hold the kingdom to-day (see Matt. xxi. 43) if they have begun to ignore God as the supreme ruler among the affairs of men. To the Gentile (Rom. xi. 23), Paul, by the Spirit of God, gives the warning that when they cease to abide in the goodness of

God "thou [the Gentile branch of the olive tree] shall be cut off."

ARE we nearing this sad event? On all sides among the nations of the earth there is terrible unrest. The wary international attitude of jealous watchfulness so long observed seems on the eve of being interrupted by a sudden international warfare. Rash words are being spoken, and frequent actions of an insulting nature shew the outbreaks of national envy and hatred, which cannot long be repressed. Every observant thinker confesses that when war does break out, it must be of a terrible character, involving many nations and great issues. War is one of God's great scourges, by means of which He chastises and teaches nations. For a long time He has been patient, and has kept silence (Psa. i. 21, 22), but the day of His wrath is at hand, and the beginnings of this great time of sorrow-pangs which is to result in earth's final deliverance, are marked down in sacred prophecy as "wars and rumours of wars . . . nation rising against nation, and kingdom against kingdom." (Matt. xxiv. 6, 7.)

IN the meantime, the true church of God—the election within the kingdom as it at present stands—have a duty towards this state of affairs—that of prayer and timely warning, and holy example. Ours is not to handle the reins of government, for we have been called to a higher life. In the world, but not of it, we are moved about as God's ambassadors. Our great work is to preach the Gospel to every creature. The kingdom is a larger sphere, and must be purged in the fires of God's wrath against all unrighteousness of men; the church occupies a narrower sphere within the kingdom, and consists of those only who, denying their own and all mere human righteousness, have "submitted themselves to the righteousness of God," and through death, even to the things of an earthly kingdom, have passed into a new or elevated life as the sons of God.

TOUCHING the question of the duty of the church of God, a correspondent has, in very forcible language, taken exception to a remark made at page 180 of our last issue under "Our Book Column." The reviewer of Bernard Such's "Citizenship and its Duties," speaks of "multitudes of dissenting chapels being no better than political clubs." The remark is, perhaps, objectionable in so far as the

word "multitudes" is concerned. With the general drift of the remarks, however, we regret to have to confess that we must agree. For much good and holy and blessed work done in the church of Christ by dissent we thank God, and for large multitudes of dissenting chapels of every name (alas!) we have nothing to say but words of praise for their zeal and faithfulness to the truth, so far as they hold it, and for their abundant missionary activity and their anxiety to win souls to God. Notwithstanding this, however, there are not only multitudes of chapels, but whole bodies of dissenting sects, which not only do not teach, but very decidedly reject, the truth of the pre-millennial coming of our blessed Lord, and preach instead the very serious error that the whole world is to be won over to Christ by the efforts of the church. This error goes hand-in-hand with the constant effort to seat the church in the highest political places, thinking thereby to advance the cause of Christ. The church ruling the kingdoms of the earth without Christ, and before His coming, is the dream of such, and they hold it equally with the Church of Rome. Political ascendancy, the world being as it is, cannot be aspired to by the church without a terrible admixture of much that is earthly and carnal.

THE state of our churches and chapels must be tested by a comparison with the churches of apostolic days, for whether it be thought so or not, the situation with respect to the world has not changed. Churches and chapels which have erred in this matter have not, and are not, changing this world for the better one iota; the world, alas, is rapidly changing them for the worse. Let it not be supposed for a moment by all this that we are making any comparison between what is commonly called "Church" and "Dissent." In these degenerate and apostatising days, we know only one church—the church of the Living God, the Body of Christ—the company of all truly regenerated children of God—apparently divided and scattered through all the churches and chapels, some of them outside the pale of all organised bodies, but all in the sight of God one with Christ and with all true believers.

THE more that we look into the great subject of the prophetic Word, we feel how very serious is the task. With all desire to be kept truly humble and in a gracious spirit, we cannot but feel that, sent forth, as we truly believe, to shine in the midst of gross and constantly increasing darkness, it is our bounden duty to shine out the light which God has given us with no flickering or uncertain ray. We speak as we believe God

has spoken to us. Consequently, when we find ourselves differing on more or less important points, we may regret; but, till our Lord shall teach us that we are wrong, and those who differ from us are right, we must continue to differ, though with all forbearance and Christian love. We have received a good many letters from various quarters telling us that the writers are "absolutely certain" that they are right on points from which they greatly differ from us. We cannot, however, enter into their certainty. The "full assurance of understanding" (Coloss. ii. 2) must come to each one of us, not from the weight of another's opinion, but from the teaching of God's own Spirit to our hearts. In the meantime, it is ours to pray for the "knitting together in love," which, in all true believers, must precede the full enlightenment of the whole body. Oh! for the single eye of the love of Christ, which is to fill with light the whole body of the redeemed.

THESE thoughts have been pressed upon us because of two letters just received from two vicars of the Church of England. Both have written to us in consequence of the declaration in our last that the Church of Rome is likely for a little while to dominate the religion of our nation. We think it right to give the letters as they stand, though withholding names, deeming the matter of the greatest importance.

To the Editor of THE MORNING STAR.

DEAR SIR,—I have been keenly interested in prophetic truth for many years, and it was, I believe, the prophetic word which God specially used some twenty years ago to draw my heart out of the world and to give me a longing for eternal treasure.

This being the case you will not, I hope, put me down as a mere captious critic when I say that I have the strongest possible objection to a statement which appears in the last number of THE MORNING STAR, believing it to be subversive of the truth and calculated to undermine the work of faith.

The statement is this—"The day is not far distant when Romanism shall be the established religion of England."

I have seen other statements in your paper which I have felt to be opposed to the truth, but this one compels me to write and express my dissent. *What sufficient Scriptural authority have you for making a plain positive statement which implies that the believing prayers and efforts of God's people for the triumph of the truth, in this our favoured land, are about to issue in the triumph of a lie?*

Moreover, although you challenge anyone to deny "the stupendous fact of the rapid and very great advance of popery in England," I fear I must deny emphatically that there is anything stupendous about it, and must agree rather with *The Record* of this week which says as follows in reference to Cardinal Vaughan's speech at Bristol, "The wholesale return of any educated and Bible-reading nation to Rome is absolutely unthinkable. . . . No; the idea of a national movement towards Rome is impossible. There remains the multiplication of individual perverts. Little by little England may be won over. *Signs of this are for the present wanting.* Subtract the army of priests and nuns poured into the country in recent years; subtract the Irish immigrants and those from other countries more or less Roman. When this is done we do not believe the results would prove Rome to be keeping pace with the growth of the purely English population in England. . . . We do not believe in their progress

amongst Englishmen and there are no facts to rebuke this scepticism."

I think, Sir, there is reason for you to re-consider your statement as to the supposed great revival of popery. As for the extreme views and practices of a certain small section of English clergymen—these are no indication of the general mind of the clergy, still less of the laity; the church as a whole is entirely against them, and I fully agree with the statements of a wise and far-seeing man—Archdeacon Sinclair—who says, in the last number of *Great Thoughts*: "Sacerdotalism, although warmly adopted by a section of the younger clergy, has not recommended itself as a system to the laity at large, and, intellectually, it has received its death-blow from the incomparable essay of the great Bishop Lightfoot, of Durham, in his edition of St. Paul's Epistle to the Philippians. The full recognition of the true ideal of Scripture, and the restoration of the influence of the principles of the Reformation, are only a matter of time."

In conclusion, may I ask whether you can supply in the next issue of your paper a clear and cogent article in proof of your statement that "the day is not far distant when Romanism shall be the established religion of England?" It is only fair to your readers that such an astounding prediction should be supported by the clearest evidence.

Believe me, yours very truly,

A. E. B.

September 13, 1895.

THE next letter received is from a London vicar, and is as follows:

To the Editor of THE MORNING STAR.

REV. II. 28.

DEAR SIR,—I have read your leader on the above with deep interest and heartfelt thankfulness. You are (alas!) one of the very few who do not allow false patriotism to blind them to the Divine way. I refer to the apostasy of Christendom, and to the triumph of Rome, both of which are taking place before our eyes to-day. Sad, sad indeed, is it that God's elect are in peril also of being deceived: for, like the owl, they shut their eyes and say, "Where is it?" I send you my "Prophecy and Popery," from which you will see that we are agreed upon the above question. Popery was England's ruin and Christendom's bondage prior to the Reformation. It is once more in possession of Britain and British ecclesiastical organisations. It is rapidly attaining supremacy, by means of Rome and the Jesuits, over Christendom and the world. Such is your view, and such is mine, though I belong to what is called "the historical school of prophetic inspiration." Does it not show that we are much nearer each other on the great principles of God's doings in the earth than we ourselves are apt to suppose?

Yours in the blessed hope,

October 1, 1895.

WM. A.

Now clearly there is a terrible mistake somewhere! Either with regard to the rapid and very extensive encroachments of Rome, we are, because of the unmistakable teachings of the Word of God, in the happy position of being able to say, "Peace, Peace," and to afford to ignore them; or they are most sad and solemn if those who, as we do, interpret the seventeenth chapter of Revelation, are right in their interpretation that the nations of Christendom are yet again to support and be guided by the old harlot, raised by them to a brief eminence of earthly glory and bewildering dazzlement, and drunk in her excitement and fury, with the blood of the "martyrs of Jesus." We regret much that, for the present, we have not leisure to write a paper giving all that we believe to be the word of God bearing on this very important subject, but if God will, we

hope to do so in the near future. Believing, however, that we are right on this question, we cannot but earnestly and lovingly appeal to all our true brothers in Christ, not to allow preconceived notions and a proud esteem of their prestige and the past or present glory and triumph of the Protestant church to lull them into what at least *may* prove to be a false security of the most fatal character. For gross *indifference* to the demands and encroachments of Rome, has played into her hands. In the name of God and of His Christ, and for love of our country, we plead with all true Christians for the casting off of this indifference. Let us get together in heart, and let us lift up our mutual voice on behalf of the truth of God and in antagonism to all that oppose it.

A MISSIONARY whose heart has been hitherto cheered by the truth of the Lord's coming writes to us in a despondent spirit. She is weary of the long delay, weary in the midst of hard work and long continued patient suffering, in the heart of a cholera-stricken district. Satan has been whispering to her that His coming cannot be near—we have been mistaken as to the sound of His chariot wheels. Hers is not, thank God, the whisperings of an unbelieving heart where the wish is father to the thought. She is not of those who beat the fellow servants and hold high carousal with a drunken world. Hers is the longing of a hope long deferred, making the heart well-nigh sick. There are many like her both at home and abroad. To her, however, some well-meaning people, knowing not *all* the Scripture on the subject, have been saying: "The Gospel *must* first be preached in all the world," and lo! they continue, "there are many parts of China, India, and Africa where the Gospel has not been preached."

Now, let us quote the words aright. "*This Gospel of the kingdom shall first be preached in all the world for a witness unto all nations, and then shall the END come.*" (Matt. xxiv.) We have all along been seeking to draw attention to the distinction between the END here spoken of and the coming of the Lord for His church. The Jewish disciples here addressed were not spoken to as part of that church, though they afterwards, of course, were drafted into it. Moreover, the Gospel of the kingdom, preached in all the world as a *witness*, is distinct from the *Gospel of the grace of God*. The kingdom Gospel was proclaimed by our Lord in the flesh and by His Israel disciples. It ceased to be preached when the Jew was at last, and for the long church period, set aside. It cannot again be proclaimed till verses 16 and 20 render it possible.

When the Gospel of God's grace ceases to be proclaimed by the removal of the elect church, 144,000 Israel disciples shall be fitted and sealed to renew again the great mission. We cannot at present say more on this point. Let our sister prayerfully study, with Bible in hand, all that has been written in past numbers of THE MORNING STAR on the subject, and let her not be cast down. OUR HOPE IS BRIGHT AND FULL OF JOY, AND THE INCREASING DARKNESS AND TROUBLE MUST NOT DARKEN THAT IN OUR HEARTS EVEN ONE LITTLE BIT.

He is Coming, He is Coming!!

CHARACTERISTICS OF THE MILLENNIUM.—II.

BY THE REV. J. S. MABIE, D.D.,  
Los Angeles, California.

[Continued from page 167, September number.]

"So shall they fear the name of the Lord from the west, and His glory from the rising of the sun."—Isa. lix. 19.

PHYSICAL conditions, greatly differing from those we now experience, will characterise the millennial kingdom.

Isaiah (xxx. 26) declares: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of *seven* days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

The air and water greatly purified, and the germs of disease suppressed, human life will be lengthened out to reach the full span of a thousand years, to which Methuselah came within thirty-one years of attaining. "As the days of a tree," says the prophet, "are the days of My people, and Mine elect shall long enjoy the work of their hands."

The ferocious nature of the wild beasts will be very much modified and changed. They will be so tamed that man will be able to readily control and use them all as he shall please. Certainly in the new earth, and doubtless also in the millennium, Isa. xi. 6-7 and lrv. 25 will be fulfilled. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . 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 sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den; they shall not hurt nor destroy in all My holy mountain."

Among the physical changes that will prepare the earth for millennial times,

A MIGHTY EARTHQUAKE

will play a prominent part. It is mentioned no less than seven times in the book of Revelation, and many times alluded to in the prophets of the Old Testament. Shortly before, and in immediate connection with the descent of the Lord to earth, with all His saints and the angel host, mighty upheavals will lift up valleys and level down mountains, swallow up islands of the sea, make rough places plain, and crooked

things straight. Isa. xl. 4-5 says: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed."

When Jesus hung upon the cross there was an earthquake that rent the rocks and opened the graves. There was another one when He rose from the dead; and there will be another and a more mighty one when His feet shall touch again this earth at the Mount of Olives.

What saith the prophet Zechariah? (xiv. 1-5): "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."

This earthquake will not only change the whole topography of Palestine, but it will cut in two the mountain backbone of that land, right through the Mount of Olives. By it at one stroke, east and west, the land will divide, and a great ship canal be formed from the Mediterranean Sea to the Jordan valley and the Dead Sea. The waters of the great sea, rushing down through that earthquake chasm, with a fall of about eight times the height of Niagara—or an average of about twenty-two feet to the mile—would fill the Jordan valley to the Sea of Galilee and above. To the southward the waters would sweep down to the Gulf of Akiba and the Red Sea. So, if the Jordan valley should remain at about its present level, it would form the bed of a great and deep inland sea, approaching to the very suburbs of Jerusalem. So

THE CITY OF THE GREAT KING

would become the seaport of the world—the business emporium of the nations.

That what we have just given is no fancy sketch, we call your attention to Ezek. xvii. 8-10: "These waters issue out toward the east country, and go down into the desert, and go into the sea, which, being brought forth into the sea, the waters shall be healed. And it shall come to pass that everything that liveth, which moveth, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed, and everything shall live whither the river cometh. And it shall come to pass that the fishers shall stand upon it from En-Gedi even unto En-Eglaim. They shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many."

Certainly they shall be as the fish of the great sea, for they shall come down directly from the Mediterranean through that earthquake chasm opened for them. Exceeding foolish would it be for fishermen to spread

nets and fish now in the Dead Sea at En-Gedi and En-Eglaim, for there are no fish there. But there will be, after that earthquake chasm has opened a way for them. For thus saith the Lord.

That seismic rending of the land from sea to sea would seem also to open up

**A FOUNTAIN OF LIVING WATERS**

from under the very threshold of the temple eastward, to issue out and join with the waters of the great sea, and so drive out the lifeless waters of the salt sea, and make it a very sea of life. All this must be in millennial times, for in the new earth, as John informs us in Rev. xxi., "there was no more sea."

In Ezek. xlvii. 12 we have a condensed picture of Paradise restored, which the Revelator of Patmos reproduces in Rev. xxii. 1, 2, in almost the same language. "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." This is Paradise restored in very deed.

Probably the fulness of this restored Eden will be in the new earth beyond millennial times, as set forth in Rev. xxii. and in Isa. lxxv. 17-25.

For Isaiah declares that in the new earth shall be a "Jerusalem, and her people a joy. And I will rejoice in Jerusalem, and joy in My people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, neither shall the child die a hundred years old, neither shall the sinner a hundred years old be accursed."\*

Ezek. xlviii. gives the re-division of the land. In verse 28 the Great Sea is mentioned; hence it must be

**THE MILLENNIAL DIVISION OF THE LAND**

before the new earth comes in.

Dan is to be on the north; then follow the other tribes in due order to the extreme south, where Gad has his portion. You will notice that the location and the boundaries of these tribal portions are very different from those established by Joshua.

As divided by Joshua, there is scarcely a dozen miles of straight lines in them all. But in the coming re-division the tribes will have parallel strips, with straight line boundaries from east to west, stretching far out to the eastward, where there is now

\* For the correctness of this rendering, I refer you to our mutual friend and thorough Hebrew scholar, Benj. Douglass. The negative expressed in the first clause of the sentence, by a well-known Hebrew idiom, applies to each and all the remaining clauses of the same sentence.

little but desert sand. By-and-bye it will blossom as a garden and bring forth fruit as Eden. So infinitely accurate and literal is the Word of God that its prophetic statements must and will be made true, even to the straightening out of the present crooked boundary lines. "And the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed." The place of the soles of His feet shall yet be resplendent with His surpassing glory. Earth shall yet own her King, and join with Him in a hallelujah chorus of glad some song for the redemption He has wrought in her behalf.

We are able to reproduce a diagram which

years of trial under the best possible surroundings, hoary with age—a thousand years old some of them—wicked at heart to the last, waits only for a leader to rise from the pit to organise and martial them into the most awful rebellion of all the ages of human record, as Rev. xx. clearly shows. But the rebellion is speedily put down by the forthshining of God's resplendent glory, which not only sweeps off the earth the whole rebel host, but as a consuming fire, which is, in the Bible, a symbol of God's glory and is the Holy Spirit's agent of judgment, melts this old earth into its elements, which are set loose by the intense heat (as Peter tells us in his second epistle), till the planet disappears from view. Through that sevenfold heated furnace of God's forthshining glory

**THE TRULY LOYAL MILLENNIAL SAINTS—**

the KINGDOM people—will pass unscathed, not a single hair of their heads singed, nor a smell of fire upon their garments, to enter upon and occupy the new earth, into which sin shall never enter throughout the ages of the ages without end.

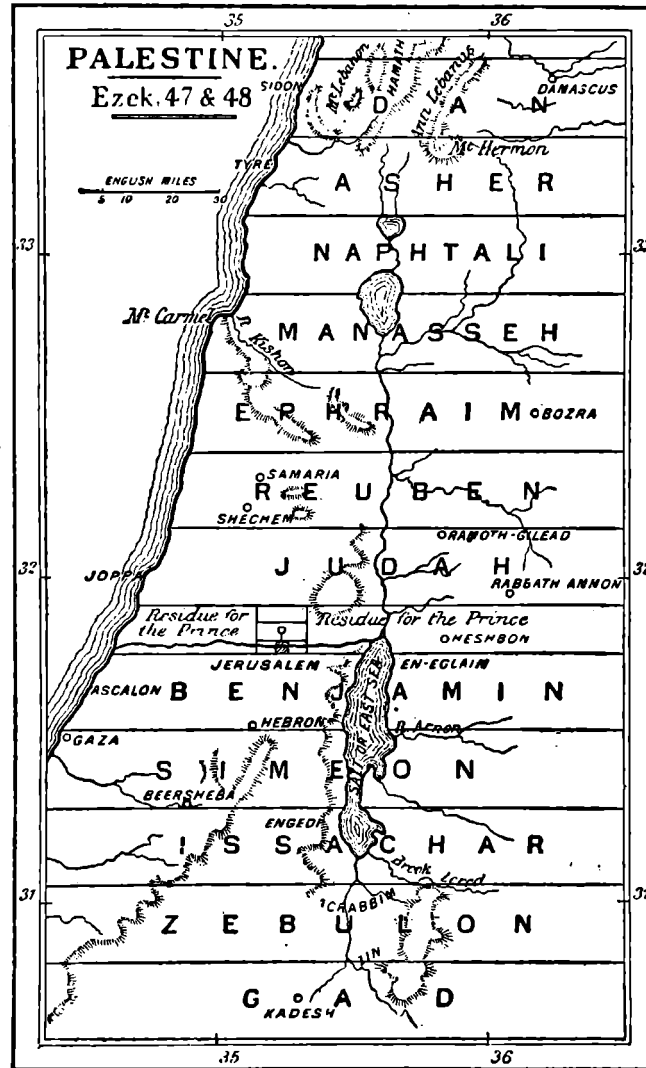
And perpetual generations shall follow, FOR EVER AND EVER.

As Shadrach, Meshach, and Abednego passed through the sevenfold heated furnace of Babel's king—with the form of the Fourth, Who was the Son of God—UNHARMED, while the mighty men who threw them in were consumed by the blast of the furnace, even so shall the millennial KINGDOM people pass through the earth-consuming glory that ends the seventh and ushers in the eighth day of God's dispensational economy, in dealing with this planet and Adam's race upon it.

While the second coming of Jesus, Son of Man, introduces the kingdom of the heavens to this earth, which is also the kingdom of the Son of Man, for as such He reigns for a thousand years, His third and last coming, as THE CHRIST OF GOD, will usher in the kingdom of God down here among men. With the introduction of the new heavens and the new earth, wherein dwelleth righteousness without end, the tabernacle of

God will be with men. And over all will reign THE CHRIST as God, for He is God to all ETERNITY. Amen and AMEN.\*

\* It will add to the interest of this subject if readers will carefully study Ezek. xlvii. from verse 13, and the whole of chapter xlviii.



will help to make clear the truth as to the future division of the land according to Ezek. xlvii., xlviii.

At the end of millennial blessedness, Satan for a little season is to be loosed out of his underground prison home. "And why?" you ask. If we mistake not, it is to give one final demonstration to the whole universe that man in his fall became

**SUCH AN UTTERLY HOPELESS RUIN**

that a thousand years of most helpful and blessed surroundings, with the great tempter Satan shut up and kept away from them all—still, humanity has proven itself wholly unable to recover itself from the ruin, or restore itself to fellowship with God. Unregenerate man, after a thousand

Jesus, the Light of the World, left this earth over 1800 years ago, and the evening—yea, the midnight—is long gone by. Has not the cockerowing also passed away, and has not the watcher's call awakened some, who now have fallen again to sleep? Surely, fellow-Christian, it is the morning now—the Morning Star has risen; the streaks of dawn are to be seen! Jesus is near; His coming is at hand.

## Clapham Prophetic Conference.

## FULFILLED &amp; UNFULFILLED.—II.

## A CONSIDERATION OF LUKE XXI.

By REV. G. D. HOOPER.

*(An address revised by the Speaker.)**[Continued from page 171, September number.]*

HAVING dealt with the fore-view, as I have called it, we come to the closing clause of the twenty-fourth verse: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." First a word as to the times of the Gentiles, and then a word as to the being trodden down. I suppose we may now go back to the Old Testament

## GROUND-PLAN OF PROPHETIC STUDY,

where you have this very distinctly laid down. In the second chapter of Daniel the revelation made to Daniel shows you the rise and course of history, and the succession of the great world-powers. You remember they are four in number. Beginning with Nebuchadnezzar, the head of gold, they take you on successively through the Babylonian domination to the Medo-Persian rule; then on to the Græco-Macedonian domination; and then on to the days when Rome was supreme. The fourth, the last of the great world-powers, was the Roman, as we know; and that it was which obtained in the days of our Lord. It was that which laid Judea in ruins, which took captive the city of Jerusalem. And to-day we have still very much which belongs to the old Roman empire in our laws, customs, languages, and polity. The kingdoms of Europe to-day owe very much to the Romans. Yes, we owe a great deal to Roman civilisation, and Europe has been largely planned by Roman power. It does not bear the name of Rome; but it is cut up into many kingdoms, until it will correspond with the ten toes of Daniel's image. But still, you have it in this last form of the Roman domination—as it must be according to the revelation to Daniel until, as our Lord here tells us, the Son of Man shall come in the clouds, with power and great glory—the Stone cut out of the mountain without hands, the Lord Jesus Christ Himself, whose body was prepared by the Holy Spirit; until the Lord Jesus Christ takes to Himself His great power, and reigns, and the kingdom of this world becomes the kingdom of our God and His Christ—that is, when the great fifth kingdom, the true kingdom of heaven upon earth, is set up, at the end of this age. Then, and not until then, will the times of the Gentiles be fulfilled.

Here you have, then, a Divine revelation of the course of the Gentiles. It is indicated in this chapter that Jerusalem shall be trodden under foot until the times of the Gentiles have been fulfilled. And has not that been fulfilled in history? Jerusalem has been trodden down by the Romans, by the Franks, by the Turks; it has been trodden under foot by the Gentiles. But, from that day to this, the ancient people to whom the land was given have never had its mastery. Jerusalem is to this day ruled by the Turk, and is trodden down. You remember how,

in days of old, when might was right in a larger sense even than it is to-day,

## IT WAS THE PRACTICE OF CONQUERORS

to tread even on the necks of those they conquered. And the Jew is only in Jerusalem by sufferance, and will be until the times are fulfilled.

Now, that leads me on from the parenthesis, as I have called it, to the larger view. May I draw your attention to verses 9 to 11? "When ye shall hear of wars and commotions"—wars and commotions—"be not terrified: for these things must first come to pass; but the end is not by-and-bye"—or as you have it in the Revised Version—"the end is not yet." "Then said He unto them, nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences." Expect these things from time to time! But because there shall be these great and supernatural signs, do not suppose that every famine and every earthquake means that the end of the age is therefore of necessity come. People have been wont to suppose this. Do you not remember how the American Parliament once met because a great darkness settled over the land, until some senator made a motion that they should proceed with the usual business? And in our own history, as we drew to the close of the year 1000, there were multitudes who believed that that was the end of the age, because it was a rounded age, and multitudes were terrified. But our Lord expressly warns us from all such fears.

He then goes on to remind them that there would be "fearful sights and great signs from heaven." Well, some people explain that—and most of the commentators take it so—as being figurative language. Now, I feel the incongruity of attempting to adhere to a literal translation in one part of the verse, and then going away from it in the other part of the verse. *At the end I expect to see literally and exactly what our Lord here foretells.* Just as the prophet Joel declares that there shall be great astronomical portents, so I expect to see these signs in the heavens in the last days. In the twenty-fifth verse we read: "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear." "The sea and the waves roaring"—yes, I expect to see that literally—with all what our scientific men call "seismic disturbances." You know what commotions our seas are thrown into, and I expect to see it literally, as our Lord declared it would be. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Then you have the sign that the apostles, or the disciples, asked for—not in relation to the fore-view, but in relation to the end of the age, and the coming of the Lord Jesus. "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Then you have the parable of the fig-tree—an especially interesting parable, of course,

to the Jewish people. And then, having heard that, you have the memorable verse, the thirty-second—one, I suppose, of the most crucial verses in all these interpretations: "Verily I say unto you, this generation shall not pass away till all be fulfilled."

I have had much conversation with Christian friends who do not see these truths about the coming of the Lord, and this is one of the verses they are most fond of quoting as a crucial passage, which must at once defeat us: "This generation shall not pass away till all be fulfilled." "This generation," they say, meant

## THOSE LIVING AT THE TIME OF OUR LORD,

and that actually compels us to interpret, they say, that chapter with the parallel chapters in relation to the destruction of Jerusalem, and *not* in relation to the end of the age. The coming of the Son of Man was the coming of the Roman armies to destroy Jerusalem, and only so will they interpret it, because that generation should not pass away until all our Lord had said must be fulfilled. I suppose all I need do is to point out two ways in which the difficulty may be met.

In the first place, the Greek word translated "*this*," "*this* generation," might be equally well translated "*that*," "*that* generation"—a demonstrative pronoun. Our Lord is standing, not just in that little gathering in the courts of the Temple, but He is carried forward, as it were, by Divine affluence, and is standing at the end of the age, saying: "*That* generation shall not pass away." The other interpretation which I venture to hold, and now submit to you, is that the word "generation," while capable of the restricted meaning, and dealing with the limited period of time—and in some portions of Scripture used for some eight and thirty years, which is just applicable to the period between when those words were spoken and the destruction of Jerusalem—is equally applicable to "a race of men." You have Dean Alford, the German commentator Stier, Adam Clarke, and our own good Bishop Ryle, and others, who take the text to mean the race of the Jewish people: "*This Jewish race* shall not pass away till all these things be fulfilled." They take it to be in relationship to their land, and to their city—Jerusalem—that these wonderful signs will be fulfilled, and these people as a race, whose destiny is so bound up by this prophecy, *they* "shall not pass away until everything be fulfilled." Others will not restrict it to "this generation," this order of men; they would rather say the parallelism, if you like, to what is elsewhere called "this dispensation." For brevity's sake we speak of it as "this dispensation," this order of things inaugurated, and which will now go on until the end of the times of the Gentiles be fulfilled, "and

## THE NEW KINGDOM SHALL BE INTRODUCED,

of which I Myself will be personally King." "This generation," in that larger sense, "shall not pass away, until all this be fulfilled."

In the thirty-third verse we read, "Heaven and earth shall pass away: but My words shall not pass away." Whilst that is true of *all* the words of the Lord Jesus Christ, it must have a *primary* application to the

ords just spoken, to this prophetic word. The words of the Lord are more eternal, more abiding than the atmospheric heavens, and the earth which those heavens surround. They shall give way to the new heavens and the new earth; but His word shall abide forever!

Now, there is just this beautiful thought, which I cannot help believing that our Lord meant us to profit by: "In the day-time He was teaching in the Temple," this Temple whose destruction He has foretold, this Temple which is the visible embodiment of the then order of things: in the day-time He taught there, and "at night He went out, and abode in the mount that is called the Mount of Olives." In the day-time He taught in the Temple, but in the night, oh, here was a night coming upon that Jewish people, there was a night coming upon that Temple! And the Lord Jesus Christ goes outside it all in the night; and through the long period of the darkness that ensues, He is outside it all. Is not that just a picture now, during this long night—as it is for this Jewish people—the Lord Jesus Christ is outside all the Jewish ordinances? but He is evermore speaking to them,

#### CALLING THEM TO HIMSELF,

wooing them to Himself. But still, for these it is the night, and the Lord Jesus is outside, resting elsewhere. "And all the people came early in the morning to Him in the Temple, to hear Him." Oh, may we too love to come and hear Him in the morning, and may we listen to all He has to say about the awful doom for these people, about the great tribulation that shall come! And then may our hearts learn to find their rest in Him; and, resting there, may they be assured of perfect safety, and know that none of these things shall move us, for we are "accounted worthy to stand before the Son of Man." May God grant it, for His Name's sake!

### THE LORD MAY COME TO-NIGHT.

O LET the windows of my house  
Be all ablaze with light,  
To stream upon the darkness round;  
For maybe, through the gloom profound,  
The Lord may come to-night.  
I heard the scoffer in the street,  
As I went forth to-day;  
He mocked my faith, and said, "Behold,  
All things continue as of old,  
And will remain, always!"  
And so, in heavy slumber sunk,  
In darkened homes they lie,  
While, any moment overhead,  
The blast that wakes the holy dead  
May ring through air and sky.  
Alas! that they should fail to see  
The gates wide open swing,  
When followed by attendants bright  
And robed in garb of dazzling light,  
Descends the Lord the King!  
The very stillness of the air  
Proclaims Him at the door,  
O throbbing heart of mine, be calm!  
O lips, prepare to chant the psalm  
Of life for evermore!  
So let the windows of my house  
Be all ablaze with light,  
For in my inmost soul, a voice  
Doth ever sing, "Rejoice! rejoice!  
The Lord may come to-night!"

ELIZABETH SUBB.

San Diego, California,  
August 21, 1895.

**WALKING,  
WARRING,  
WAITING,  
WATCHING,  
WORKING,  
WITNESSING,  
WORSHIPPING,  
IN HOPE OF THE LORD'S RETURN.**

By PASTOR F. E. MARSH, SUNDERLAND.

SOME years ago I was seated in a lecture hall in the west of London, listening to an honoured servant of Christ, who is now in the "far better," when I noticed on the wall, behind the speaker, a piece of blue cloth, with the words upon it,

"COME, LORD JESUS."

But there was another thing that arrested my attention in relation to the cloth of blue and the text upon it, and that was a group of seven stars; for the stars associated with the words reminded one of Him Who speaks of Himself in relation to His coming for His saints, as "the Bright and Morning Star."

It was while musing on the return of our Lord and the seven stars, that the seven stars of thought as associated with the seven words that head this short article came to my mind.

I. *Walking*.—It is in relation to the grace of God which has saved the believer, and is teaching him to live godly towards God, soberly towards himself, and righteously towards others, that we have the words, "Looking for that Blessed Hope," as if to remind us that the incentive that shall make us walk as the Lord desires is found in the hourly expectation of our Saviour's return. (Titus ii. 11-13.) The Greek word translated "looking for," (*prosdekomai*) signifies to receive to oneself. The term is variously rendered, for instance, in Mark xv. 43, Luke ii. 25, xii. 36, xxiii. 51, it is given "waited for"; in Luke ii. 38, Acts xxiii. 21, and Jude 21, it is rendered "looking for"; in Luke xv. 2, Rom. xvi. 2, it is translated "receive"; in Acts xxiv. 15, the word is given "allow"; in Heb. x. 34, "took"; and in Heb. xi. 35, "accepting." Therefore, to be "looking for" this blessed Hope is to wait with ardent expectation, as Christ waits to receive sinners, and as Simeon and others waited for Christ's first coming; as Trapp says, "Looking for, as with necks stretched out, as Sisera's mother looked out of the lattice for her son's happy return." (Judges v. 28.) If we are in this attitude of expectancy, it must colour all our life, even as the garment is coloured as it is dipped in the dye.

II. *Warring*.—The exhortation to us who are of the day is "The night is far spent, and the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armour of light." (Rom. xiii. 12.) The night of man's day (1 Cor. iv. 3, margin) has nearly run its course, and the day of Christ is at hand; that day when He shall come for His saints; therefore we are exhorted to put on the armour of light, or, as it says in Rom. xiii. 14, "Put ye on the Lord Jesus Christ," that is, to put Him on as a garment, for that is what the word translated "put on" signifies. Again, it is seen that the incentive to be vigilant is

found in the near approach of the Lord. If we are clothed with Christ we are encircled with an armour that is weapon proof against all the attacks of the enemy.

III. *Waiting*.—"We wait for a Saviour, the Lord Jesus Christ." (Phil. iii. 20, R.V.) The word that is here rendered "wait for" is more expressive than the term we have already considered; it is composed of a simple verb, meaning to receive, and two prepositions, one signifying *out of the hands of*, and the other *from afar*, so, to receive something from the hands of one who extends it to you from afar. The same compound word occurs in the New Testament, and they are all in relation to the coming of Christ. In Rom. viii. 19, 23, 25; 1 Cor. i. 7; Gal. v. 5, the word is translated "wait for"; and in Phil. iii. 20, and Heb. ix. 28, "look for." From this it will be apprehended that to wait for Christ means to be in an ardent state of expectancy, as when a mother goes to the train to meet her son who has been away from her for a long time.

IV. *Watching*.—The command of the Lord Jesus in the following words is very clear: "Take ye heed, watch and pray, for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch, therefore, for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, 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, R.V.) Here again we have a word in the thirty-third verse which is most expressive, for the word rendered "watch" means to lie awake when others are sleeping; hence, to be intently occupied with the thing under consideration. The word "watch," in verses 34, 35 and 37, signifies to be on the alert against the approach of the enemy. This is the attitude of soul in which the Lord expects to find us whenever He may return; and we are responsible to Him to do as He bids us, for we are His bond-servants.

V. *Working*.—In the following parable we have our Lord's words to us as servants. He said: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." (Luke xix. 12-14.) The Lord has committed to us the pound of the Gospel, and with it we are responsible to trade. We have not to give expression to our opinions, but faithfully and fully to make known the word of reconciliation. Believing that our Lord is at the door, and that we have to give an account to Him as to the use of the Gospel which He has committed to us, we cannot do other than trade till He comes.

VI. *Witnessing*.—"Let us hold fast the confession of our hope . . . for He is faithful that promised." (Heb. x. 23, R.V.) As saved ones we witness to His saving grace; as redeemed ones we witness to His redemption; as saints we witness to His holiness;

and as expectant ones we witness to His coming. A witness speaks out his experience, and if this blessed hope is to us a living reality we cannot help telling it out.

VII. *Worshipping*.—"He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come Lord Jesus." (Rev. xxii. 20.) The Lord gives us His "surely" as to His coming, and if we are in sympathy with Him we shall say, in adoring worship, "Come, Lord Jesus." Are we found in that attitude of worship whereby we can truly ask Him to come? If not, let us go to Him and ask that He will put us right and keep us right.

## THE JUDGMENT OF THE NATIONS.—I.

By ALPHEUS WILKES, B.A.

LET us still further consider the parable of the draw-net (Matt. xiii. 47-50). "Which, when it was full, they . . ." Who are meant by the pronoun "they?" This pronoun does not exist in the original language; that is to say, it does not exist independently of words which imply it. Nor is the subject of the actions indicated in the preceding verse explicitly revealed. That subject, too, is involved in the verbs which express the actions. In both cases the context must teach who the subjects are, be they the same, or be they not. It is, however, easy to ascertain who the subjects of the actions of the verbs in verse 48 are. They are "the angels" of the 49th verse. But that this company of angels is the same as the company referred to by our Lord in verse 41, it may be presumptuous to positively affirm, although (seeing that the actions performed by both companies are similar to one another, and that these actions are separated by—it may be—a considerable interval of time), it is more probable than not that they are the same. Indeed, the structure of the language would seem to teach that they are, because, whilst in verse 41 they are called "His angels," that is, the angels of the Son of Man, in verse 49 they are spoken of as "the angels," that is, the company of angels who had previously been introduced into this group of parables—the definite article being "the article of repeated mention."

By the phrase, "the angels," we must not understand the complete host of unfallen angels, but that company of angels already introduced into the teaching of the parables, be that company small or great. Now, if the language of verses 47-48 is parabolic, that of verses 49-50 is literal, and the parabolic actions of the 48th verse are interpreted to us in this literal language by the Lord Himself in verses 49-50. The action of the agents of the 47th verse is very simple. They did nothing more than cast the draw-net into the sea. There

they allowed this net to remain undisturbed until it had "gathered of every kind," and had become full. When this net hereafter shall have become full,

THE AGENTS WHO SHALL CAST IT INTO THE SEA WILL WITHDRAW FROM THE SCENE,

giving place to another order of agents. We have already seen that the agents in verse 47 are men—Jews by race and by creed—a small remnant of a godless nation, who know that their Messiah has already dwelt upon this earth; who are courageously and persistently loyal to Him; who have been proclaiming Him to all around them, and who are eagerly waiting for Him to reappear, and to reign over them.

The net (of the parable) cast into the sea is their testimony about the Messiah to those among whom they have been scattered. This net will remain cast—in other words, their testimony and proclamation will continue—to the very "end of the age," when the purely natural will give place to the supernatural; when they, as men, will retire from before the angels who shall come forth from the immediate presence of the Son of Man, Who will again be upon earth. On one day the fishermen will stand in the presence of their net; on the next the angels will be upon earth to supplant them. It is the angels who will draw the net to shore, who will sit down, gather the good into vessels and cast the bad away. But having done all this, *their* work also will be accomplished, and they in turn will retire from the presence of the enthroned King, to await His further commands. Verse 49 clearly explains the significance of these parabolic actions. From this verse we learn that to gather the good fish into vessels will be to separate wicked persons from among the righteous, or righteous persons from among the wicked; and that to cast the bad fish away will be to cast these wicked into the furnace of fire. The seated, that is

THE JUDICIAL, POSITION INDICATES THE EXTREME CARE

which the angels will exercise in effecting this separation. Now, seeing that these actions are not those of *men*, verse 49 is given to make the meaning of verse 48 absolutely clear—to explicitly teach what we should not dare to infer. A company of mortal men must give their testimony about their Messiah, must preach the gospel of His impending kingdom; but the *results* of their testimony will be adjudicated upon by a company of agents who are *not* mortal, and who in no sense or degree gave this testimony themselves.

Before we contemplate the successive actions of these angels, let us ascertain the time and the occasion of their presence upon earth. From Matt. xxiv.

29-31 we learn that these angels will come to earth in the retinue of the Son of Man, Whom all will see "coming in the clouds of heaven with power and great glory;" and so terrifically sudden will this advent of the Lord with His angels be, that it will be "as the lightning coming out of the east and shining even unto the west." (Verse 27.) From 2 Thess. i. 7, 8, we learn that "the Lord Jesus 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."

Matthew adds that "all the tribes of the earth shall mourn." These Scriptures indicate the precise moment when the angels introduced into the parable under consideration will come to perform the series of actions recorded therein. These angels will not, in their advent to earth, anticipate the King; nor will they tardily proceed hither after Him. They will constitute part of His train when He Himself shall come to establish His kingdom upon earth; they will accompany Him as His ministers of justice, and as messengers to do His will. Hence, as there is no record of an interval of time between the action of the remnant (verse 47) and the commencement of the action of the angels (verse 48), the net (of the testimony of the remnant) will remain cast in the sea of nations until the very moment of the advent of the Lord to earth. "Of that day and hour knoweth no one; no, not the angels of heaven, but the Father only." (Matt. xxiv. 36.)

Zech. xiv. tells us that the feet of the Lord "shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall [thereupon] 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" (xiv. 4).

THIS IS THE "SHORE" OF THE PARABLE.

It has been frequently seen that the "sea" is the symbol of the nations, and the "shore" of the land of Israel. The initial act of the angels, upon their advent to earth in the train of the Lord, will be to draw the net, now full of every kind of fish, to this shore. In other words, both the fish inclosed within the net, and the fishermen—the custodians of the net—will be conducted by the angels to the shore. But the custodians of the net are the godly remnant scattered over the Roman earth; the fish of every kind inclosed within the net are those from all the nations who have heard the testimony of that remnant as to the Messiah—that is, the Gospel of His kingdom; and the shore to which the fishermen—the elect remnant—and the fish of every kind—

all the nations—are conducted is the land of Israel. Now, what Matt. xiii. 48 teaches in parabolic language, Matt. xxiv. 31 and xxv. 32 teach in strictly literal language: "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." These are the fishermen gathered together from all the nations of the Roman earth by the angels.

The "elect" in this verse must be distinguished from the "elect" in verses 22 and 24; both are, however, portions of one and the same corporate body. The "elect" of verses 22 and 24 are seen to be already, and have, for some time, been in the land, whilst the "elect" of verse 31 are scattered among the nations. Matt. xxiv. 31 does not so much as refer to the fish, or to the net in which they are inclosed. And yet both the net (the testimony) and the fish (all persons who had been within the range of that testimony) are *implied* in this verse, because it is not possible to conceive of the Lord's elect people upon earth refraining from giving their testimony about the coming King to all persons within the range of their influence. This is more than *implied* in Matt. x. It is expressly revealed that the testimony of the elect remnant, *who will be in the land* just previous to the advent of the King,

WILL BE OF THE MOST PRONOUNCED AND FEARLESS CHARACTER.

But what is only *implied* in Matt. xxiv. 31 in respect of the elect remnant scattered over the Roman earth is explicitly *revealed* in Matt. xxv. 32. There the fish are seen precisely where the fishermen are. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all the nations." "All the nations" are the "fish of every kind." These nations are "gathered before Him." That they have not gathered themselves before Him *to be judged* cannot be supposed.

Who, then, have gathered them before Him? Who, indeed, but the angels? "The angels . . . shall gather together the elect from the four winds, from one end of heaven to the other"—a distinctly miraculous act wrought in the power of Him Who is now upon the Mount of Olives, to Whom "all power in heaven and in earth" had been given. (xxviii. 18.) Again, "before Him shall be gathered all the nations"—an act no less miraculous, wrought in the same power and by the same agents. The very same phrase is used to note the presence before the King, both of the nations and of the elect, who had been scattered among them, that is, both of the fish in the net and of the fishermen.

In Matt. xxv. 31-46, the Holy Ghost has given a description which interprets every symbol of the parable of the draw-net; and I venture to affirm that no other connected Scripture does intelligently and truly interpret all those symbols. The net, the fish both good and bad, the fishermen, the sea, the shore, the vessels, the agents who draw the net to the shore, are the symbols of the parable. (Matt. xiii. 47-50.) And these symbols are those of a *parable of the kingdom of heaven*. Hence, in Matt. xxv. 31-46 we see the *King Himself*, who has just descended from heaven for the express purpose of establishing His *heavenly kingdom upon earth*. In the sheep, we see the good fish, in the goats the bad fish; in the language of the King to those whom He was judging, we learn what the testimony had been, which is symbolised by the net. In "these My brethren" we see the fishermen, or the elect remnant. In "all the nations" we recognise the inhabitants of the "sea." The "shore" is the land of Israel, and more especially the vicinity of the Mount of Olives. In the angels, we see the agents who drew the full net to the shore. In the doom of the goats, we see the casting away of the bad fish to perish; in the implied diverse rewards of the sheep we see the vessels of varied capacity in which the good fish are placed. In the casting away of the bad fish, we see the exclusion from the kingdom of the wicked, and the destruction of their *bodies* (which cannot preclude them from rising again for further judgment at the great white throne). Hence, the conclusion which has been arrived at is, that the acts which are veiled by the symbolic language of the parable of the draw-net are those which are described in literal language in Matt. xxv. 31-46. In both these Scriptures I venture to affirm that the Holy Ghost has revealed in different terms the future judgment of the nations.

Immediately after our Lord had concluded His description of this future judgment, we read "it came to pass, when Jesus had finished all these sayings, He said . . ." (Matt. xxvi. 1). "These sayings" are the Lord's greater prophecies contained in chapters xxiv., xxv. In like manner, after our Lord had put forth his seven (or perfect number of) parables in Matt. xiii., we read "it came to pass that when Jesus had finished these parables He departed thence" (verse 53). And lastly, after our Lord had concluded His sermon on the mount, we read "it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine" (vii. 28). The sermon, the parables, the prophecies were three great and distinct bodies of truth, each and all pertaining to the kingdom, each is concluded by the same formula, which plainly teaches that these several bodies

of truth are complete, and allow of no addition. It is easy to believe, therefore, that the last of these *parables*, which are all prophetic, sets forth in *symbolic* language the last of the *prophecies* which are taught in *literal* language.

It has been seen that the judgment of the nations and the parable of the draw-net correspond in every detail. As soon as this correspondence is discerned, to interpret the parable becomes comparatively easy. The great prophecies of our Lord, found in Matt. xxiv., xxv., are continuous, and refer to periods in strict chronological sequence. The church is not seen in either of these chapters. They cover but a very short period of time, a period called in the seventh parable "the end of the age." This period is practically limited to the brief interval between the ascension of the church and the Epiphany. It does, however, slightly antedate the one, and postdate the other. The seventh parable, and therefore the judgment of the nations, preceded as it will be by the bold testimony of the elect, refers to a time after the church shall be removed from the earth, and when there will be only Jews and Gentiles upon it.

We have seen that in Matt. xxiv. there is no distinct prediction that the angels will gather all the *nations* before the Son of Man, whilst there *is* distinct prediction that they will gather together the *elect* from the four winds. But if this omission be deemed destructive of the argument of this paper, I would call attention to the fact, on the other hand, that in Matt. xxv., whilst there *is* a distinct prediction that all the *nations* shall be gathered together before the Son of Man by certain agents who are implied, and whilst no other agents than angels are introduced in connection with these contemporary events, so that angels are doubtless the agents in question, there is no distinct prediction that the *elect* shall be gathered together before the Son of Man, yet, in that chapter, the elect are actually *seen* in the judgment scene in the persons of "these My brethren" in association with Him. Hence, what is implied in Matt. xxiv. is expressly revealed in Matt. xxv., and, conversely, what is revealed in Matt. xxiv. is indisputably implied in Matt. xxv.

But these several concealments, or rather implications, are not more difficult to comprehend than the revelations are. For, in Matt. xxiv., our Lord was speaking to the twelve as representative of the future elect remnant; He, therefore, did not introduce into His argument any subject

THAT DID NOT CONCERN THEM, INTIMATELY AND PERSONALLY.

Moreover, the argument was addressed to the representatives of that *portion of the elect only who should be in the land*



at the time of the erection of the abomination of desolation and of the subsequent (I may say, consequent) persecution, which (as Jacob's trouble) would be specially fierce in the land of which the great body of Jews would then practically be in possession. That portion of the elect which would at that time be scattered among the nations, who are referred to in chapter xxv. 32, are only incidentally mentioned in xxiv. 31, the net of their testimony having been also only incidentally introduced in verse 14. To reveal in chapter xxiv. the fact that all the nations, as well as the elect who were among them, would be gathered together before the Son of Man by the angels would have been irrelevant, and outside the scope of an argument so intensely personal as that in chapter xxiv. On the other hand, to state in chapter xxv. that "these my brethren," seen in association with the Son of Man, were those elect referred to in xxiv. 31, who had been duly gathered by the "holy angels," who themselves also are now seen to be associated with the Son of Man, would be needlessly to reveal again the fact which could be perfectly learnt by implication.

Chapters xxiv. and xxv. are one long and complete prophetic argument, and the two chapters must not be read as if the subjects introduced into them had no organic relation to one another.

Hence, when we read in Matt. xxv. 31 that "all the holy angels" are with the Son of Man when seated "upon the throne of His glory," we must not forget that a certain interval of time had elapsed between this session of the Son of Man as the Judge and His "coming in the clouds of heaven with power and great glory," which is recorded in xxiv. 30. And from xxiv. 31 we learn that it was during that interval that the angels, now in the presence of the Son of Man, had gathered together "these His brethren," "His elect from the four winds, from one end of heaven to the other," into the same Presence, and (as we have argued) all the nations also who are mentioned in xxv. 32.

In all probability the "all nations" whom Jehovah will have gathered against Jerusalem to battle somewhat previously to the gathering in question, will have been gathered by the agency of the angels, who will complete their work of this kind by bringing into the presence of the Son of Man multitudes from the Roman earth who had not gone forth to the siege. In this connection the important question now arises,

WHAT IS PRECISELY MEANT BY THE PHRASE "ALL THE NATIONS" IN MATT. XXV. 32?

Before answering this question, however, we must ascertain the full significance of the phrase "all nations" in Zech. xiv. 2.

This phrase cannot be used (*see* verse 16) to signify every person dwelling at that time, even upon the contracted area of the Roman earth. It must be obvious that in Zechariah *soldiery only are meant*, because "all the nations" will be gathered to battle against (will lay siege to) Jerusalem. It is clearly revealed that this besieging army will be comprised of soldiers contributed by *all the nations* (at least, of the Roman earth). It is, however, extremely unlikely that *all the soldiers of all these nations* will be withdrawn from the Roman earth, and be found around Jerusalem, even if the services of these several vast and complete armies could possibly be of avail in one region, and that necessarily so contracted. By the phrase "all nations" in Zechariah must be meant, therefore, one army, sufficiently large to accomplish the full purpose of the kings in command, comprising soldiers in just proportion contributed by all the nations of the Roman earth. Zech. xiv. 12, 13, plainly teaches that every soldier of this vast besieging army will *perish in his place, and will not, therefore, stand up for judgment before the Son of Man.*

We may now consider the question, what is precisely meant by the phrase "all the nations" in Matt. xxv. 32? Can the phrase possibly mean every man, woman, and child who should be alive upon the Roman earth after the siege, and upon the descent of the Son of Man to the Mount of Olives? If the corresponding phrase in Zech. xiv. can be proved to be limited in its signification, why may not the phrase in Matt. xxv. 32 be greatly limited in its signification also? To understand the phrase in strict literalness, that is, to understand that even the contracted area of the Roman earth shall be absolutely depopulated for the time being, *until after the judgment* described in Matt. xxv. 31-46, is to shock the mind. Notwithstanding,

WE ARE BOUND TO BELIEVE WHATEVER MAY SHOCK OUR MIND IF CLEARLY REVEALED IN THE WORD OF GOD.

Can we then find any Scripture which will enable us to understand what is precisely meant by the phrase "all the nations" in Matt. xxv. 32? It is clear that the "all nations" in this passage exactly corresponds to the "all nations" in xxiv. 14, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The "all nations," then, who shall be gathered before the Son of Man when seated upon the throne of His glory, are the "all nations" to whom the gospel of the kingdom shall have been preached in all the world for a witness. Thus far, Scripture clearly defines the meaning of Scripture.

(To be continued.)

## THE BOOK OF REVELATION. A SHORT STUDY OF ITS SCOPE AND CHARACTER.

By JAMES SPRUNT.

"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." (Rev. i. 1, 2.)

"REVELATION OF Jesus Christ!" Such is the title given by God Himself to this, the last book in the Bible. We must remember that it is only the text of the Bible that is inspired. Headings, marginal notes, footnotes, &c., are the work of uninspired men, and are, therefore, often misleading. The heading of this book, which reads, "The Revelation of St. John the Divine," is not strictly true. John, the beloved disciple, was instructed to write this book, but that was all. It is

"THE REVELATION OF JESUS CHRIST, which God gave unto Him." And it will be noted, just here, that the Lord is not brought before us in this book as the only begotten Son in the bosom of the Father, but rather as the servant-Son. He is here seen more in His character as described in the Gospel by Mark. It is in that Gospel we read, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Chap. xiii. 32.) Taking the place of a servant, He is as one who dares not know what his lord doeth—as one who waits for instruction. And so here, it is "The Revelation of Jesus Christ, which God gave unto Him."

It should be observed, also, that the "Revelation" is in the singular number, and not, as some are wont to say, "The Revelations," which is plural. It is not several unveilings of Jesus Christ, but one. And this leads us to say that the Revelation has special reference to the *person* of the Lord Jesus Christ. The Greek word *apocalypsis*, which signifies "revelation," refers to the Lord as

THE ONE WHO IS COMING WITH HIS SAINTS in judgment, and to reign in glory over the earth. It is used in such Scriptures as 1 Cor. i. 7; 2 Thess. i. 7; 1 Peter i. 7, 13, iv. 13; and should always be translated "revelation." As to this see the Revised Version and the translations by Newberry, Rotherham, Young, and others.

In perfect agreement with the foregoing, we read that the Revelation is "to show unto His servants things which must shortly come to pass"—"servants," not "sons," are mentioned. In whatever character the Lord is described, His people have a character corresponding to His. When He is spoken of as the Bridegroom, His people are the bride; if He is the Head, they are the body; when He is a Warrior, they are warriors; if He is described as a Son, then they are sons; and if, as in this scripture before us, He is a Servant, then His people are described as servants also. This book is not given to show us our relationship to the Father, but it is a revelation to us as servants concerning things that are coming to pass on the earth. As a Servant, the Lord Jesus Christ received from God the Revelation, and as His servant He shows us

"things which must come to pass speedily." The reason why the character of "servants" instead of "sons" is brought before us is, we believe, as has been expressed elsewhere, "partly because God is in the Revelation making known

#### A CERTAIN COURSE OF EARTHLY EVENTS

with which this character is most in harmony, and partly because God seems here to prepare the way for dealing with His people in the latter day, when their position as His servants will be more or less manifested, but not the enjoyment of nearness as sons."

"And He sent and signified it by His angel [or messenger] unto His servant John." Instead of the word "signified," we might read "showed by signs." Here we have John brought before us in the same character—as a servant—"who bare record of the Word of God, and the testimony of Jesus Christ, and of all things that He saw." Let those who have neglected to read this book note that the visions of John are "the Word of God and the testimony of Jesus." Mark also, that the testimony is threefold. It is from God, through Jesus Christ, and by the visions and signs shown by the angel.

We now come to

#### THE SPECIAL BLESSING PROMISED

to the reader, hearer, and keeper of the things written in this book:—

*"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."*

In no other book in the Bible is there promised such blessing or happiness as there is in this one, to those who study it. How remarkable that so many of God's people neglect this book and think it too difficult for them to understand; and, moreover, not essential for them to study. All who love the Lord Jesus Christ should seek to know all that God has been pleased to reveal concerning Him, either as to the past, the present, or the future. For us to neglect any portion of God's Word simply because it is not essential to our present salvation savours of selfishness. It is God's desire that we should love to hear and learn concerning everything that exalts Him Who loved us and gave Himself for us. And so we are encouraged to study the Revelation of Jesus Christ, which God gave to Him.

The Greek word *Makarios*, which is translated "blessed," might be more correctly translated "happy." If, as we have intimated, we will only seek to know the things which exalt our Lord, His own Divine happiness will fill our souls.

1. Happy! he that reads.
2. Happy! they that hear.
3. Happy! they that keep.

Thus all are encouraged to read or hear, and then to keep the things which they do so read or hear. It will be observed that *not a word is said about understanding*. Of course, we must seek to understand. But do not be discouraged if you do not understand everything in this book. What God wants is the ear opened to hear His voice, so that there may be a "keeping" of all that is heard from Him. If we have neglected this portion of God's Word, let us neglect it no longer. The Lord com-

mends it to us just now, with His own pronounced blessing upon those who *read* it either in private or public; to those who *hear* it, for all may not be able to read; and upon those that *keep* or treasure up these sayings in order to regulate their lives by them.

It should be noted also that the Lord in a similar way commends the study of this book in chap. xxii. 7: "Happy! he that keepeth the sayings of the prophecy of this book." Thus, at the beginning and at the end of the book, the Lord presses upon us the importance of its study, and we are convinced that all those who prayerfully heed this exhortation of our Lord from heaven, and who know and keep "these sayings," will be

KEPT FROM SATAN'S THREEFOLD NET of to-day, viz., ROMANISM, RITUALISM, and RATIONALISM. For this book reveals these things in their Satanic hideousness, and also tells of their eternal doom. May we be found among those who prize this portion which testifies of Christ's glory, and of the glory which is to be revealed:

## THE COMING KINGDOM.

(REVELATION XI. 15-19.)

BY THE REV. D. M. STEARNS, D.D.

"The kingdom shall be the Lord's."—Obadiah 21.

WE have in these few verses a synopsis of the rest of the book, a summary of that which is afterwards given in detail, embracing everything involved in the completion of the mystery. As the breaking of the seventh seal reveals seven angels with their trumpets, so the sounding of the seventh trumpet seems to include the seven vials of the wrath of God, and all else in the consummation of events leading to the kingdom.

What a glorious and inspiring fact is here brought before us—the time will come when it shall be said "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." The God of heaven shall set up a kingdom which shall never be destroyed . . . and it shall stand for ever. 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. (Dan. ii. 44; vii. 27.) See also in the following passages further assurances of this glad time of great victory over all the earth: Num. xiv. 21; Isa. xi. 9; Hab. ii. 14; Ps. lxxii. 11; lxxxvi. 9. And let your heart leap for joy, O fellow believer, for then shall we see and be like Jesus, and in immortal bodies reign with Him. (1 John iii. 2; Phil. iii. 20, 21; Rev. iii. 21; v. 9, 10; Col. iii. 4; 1 Thess. iii. 13.) The church of Christ has

A HIGH AND HOLY AND HEAVENLY CALLING above all others who ever have been or shall be redeemed by His precious blood, for we are members of His body, joint heirs with Him, and are now in training for our future rulership. (Eph. v. 30; Rom. viii. 17; Heb. iii. 1; Eph. i. 18; 2 Tim. ii. 12.)

This kingdom of our Lord on this earth will come suddenly and with great judgments. This is the uniform testimony of Scripture. Verse 18 of this section says it will be the time of resurrection and rewards for His people and destruction for his enemies. This agrees with Daniel vii. 10, 22, 26; Isa. xxxiv. 8; lxiii. 4. The church cannot be the kingdom, for there must be in a kingdom a ruler and subjects, but every true believer is a joint heir and ruler with Christ. We profess to be cheerfully subject to Him this little while, and it is well if we are, for thus we are being trained to rule. It was not possible for the church, when founded by Christ, to strike the image on the feet, for there were no feet to strike, the legs not being fully developed till more than 400 years after Christ. The church's business is not to smash in pieces the kingdoms of this world, for Jesus taught to pay tribute to Cæsar, and be subject to the powers that be. The gathering out of the elect church is

#### A PREPARATORY STAGE OF THE KINGDOM,

and the more we do to hasten the completion of this election, the more sincerely can we pray, "Thy kingdom come, Thy will be done in earth, as it is in heaven." How can anyone truly pray this prayer who puts forth no effort to give the Gospel of the Grace of God to the hundreds of millions who have never heard it as yet? It seems to me one of the most deadening things ever put before the church, to teach that her mission is to convert this world. Consider the fact that the natural increase of the heathen (so called) far exceeds from year to year all converts to Christianity, and where is the inspiration to work for such an end? Consider the condition, morally or religiously, of any town or city where the Gospel is preached. Consider the condition of any body of professed believers in reference to the command to preach the Gospel to every creature, and what can be the conclusion but that there is little sympathy between the members and their Head? We are to be His witnesses unto the uttermost parts of the earth, to take out of the nations a people for His name. (Acts i. 8; xv. 14.) This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come (Matt. xxiv. 14); the end of this present elective age and the dawning of the age when all things shall be subdued unto Him, for He must reign till He hath put all enemies under His feet. (1 Cor. xv. 25.) Then shall we see the full significance of the Temple and Tabernacle, and the Ark of His Covenant, the Mercy-Seat, the Cherubim, and the Glory of His Presence.

Be loyal to Christ Jesus, ye Christians; go out to Him, the despised and the rejected Man; stand up bravely and honourably for Him, though the forces of the world be against Him, and the power of Satan range itself against His side. Have no part with temporising; have no good words for the neutral, for they are but His enemies in disguise; pander not to the religious infidelity of the times, be it in pulpit or in private, but always, and at all costs, be loyal to the Lord. Ever remember His words, "He that is not with Me is against Me."—H. F. W.

## THE PROPHETIC BOOKS OF THE OLD TESTAMENT.

### OBADIAH, OR, THE DOOM OF EDMOM.

By WALTER SCOTT.

OBADIAH is the shortest of the prophetic writings—one chapter of twenty-one verses. Obadiah signifies *worshipper of Jehovah*. Of the prophet's parentage and personal history we know nothing. There were others of the same name, as the governor of Ahab's house (1 Kings xviii. 3); one of the princes of Judah (2 Chron. xvii. 7); and an overseer of the workmen repairing the temple (2 Chron. xxxiv. 12). A considerable amount of ingenuity, of talent, and of time, have been expended in the attempt to connect our prophet with one or other of the foregoing, and this and similar efforts are denominated "higher criticism"! In our humble judgment, such petty criticisms are unworthy of men. Why this continual pegging away at the Bible? The Bible yet stands a rock amidst the wild hurricane of superstition, rationalism, ritualism, persecution, and, what is worse than all these forces combined, the *indifference* of professed believers. The Bible is immortal, it cannot die; it is incorruptible, it cannot decay; it is verbally inspired, or, *God-breathed*, for He is its author.

#### THE HUMAN VESSEL, AND THE DIVINE SOURCE OF THE PROPHECY.

"The vision of Obadiah." Here you have the human vessel. "Thus saith the Lord God." Here is the Divine speaker. The voice of the Lord God is as distinctly heard here as in the more majestic language of Isaiah. Inspiration is a *fact*, and incapable in its nature of degree. Every part of Scripture is equally inspired. The oldest Revelation is not a whit less inspired than that of the New Testament. The selected vessels of inspiration were not treated as mere machines in the communication of Divine truth. The Spirit of God laid hold of mind and heart, and brought into play the human characteristics of the penman. The charming simplicity of the prophet Amos is in distinguished contrast to the grand and stately style of Isaiah, yet both are equally inspired. The writings of the scholarly Paul are in marked contrast to those of the unlearned John. But in these, as in all other cases, *inspiration* and the *individuality* of the writer are carefully preserved; the latter is not merged in that of the former. The tongue, and mind, and heart of each servant of God are laid under contribution by the Spirit to express the thoughts of God, and in *words* chosen by the Spirit. (1 Cor. ii. 13.)

The prophetic announcement of judgment and of salvation herein tersely expressed was communicated to Obadiah in "vision." This was one of the "divers manners" in which in old times God spake (Heb. i. 1), and was one of the oldest forms of Divine communication to man.

#### THE BURDEN OF EDMOM.

As Edom figures largely in biblical history and prophecy, it merits more than a passing remark.

Edom, *Red* (Gen. xxv. 30), was an exceedingly mountainous country of about

100 miles in length, and about twenty miles broad. It was situated on the southern side of the Dead Sea, and stretched across the country to the gulf of Ezion-geber on the Red Sea. The country thus formed part of the inheritance unconditionally promised to Abraham. (Gen. xv. 18.) The area of the *present* Palestine is about 12,000 miles; whereas the area of the *future* Palestine will be about 300,000 miles. Idumea was the name given to Edom by the Greeks and Romans. The Horims were the earliest inhabitants of the country (Deut. ii. 12, 22), but had to give place to the Edomites. "Mount Seir" seems to have been the original designation of this interesting country, so called from Seir. (Gen. xiv. 6; xxxvi. 20-22.) There were numerous valleys, exceedingly rich and fertile, lying between its mountains, and

#### ROCKY CLIFFS OF IMMENSE HEIGHT.

Some of these mountains rise to an altitude of 3000 feet; in fact, Mount Hor—the death and burial place of Aaron—is by far the most interesting, and certainly the most conspicuous, object in this ancient land. It must have been a touching sight, that small and sad funeral party ascending Mount Hor in sight of the whole congregation. After the transference of the high priestly office to Eleazar, Aaron "died on the top of the mount." (Numb. xx. 22-29.) There is a mosque built over the supposed tomb of Israel's first and greatest high priest. The highest peak of Mount Hor is about 5000 feet above the Mediterranean, and is a wild and dreary spot.

The Edomites, like most mountaineers, were a hardy, warlike, and independent race. Their two seaport towns, situated on the Red Sea, were Eloth and Ezion-geber. It was at these towns, especially the latter, where Solomon constructed his navy and despatched his vessels to Ophir, probably India. These voyages were undertaken every three years, and seem to have been eminently successful in their mission. (1 Kings ix. 26-28; 2 Chron. viii. 17, 18; ix. 21.) It is a curious circumstance that Jehoshaphat also built a fleet of vessels at Ezion-geber with the intention of sending them on to Ophir for its rich and pure gold—the finest of the ancient world (Psa. xlv. 9), but the undertaking came to a speedy end. The Lord in judgment caused the ships to be "broken that they were not able to go to Tarshish." (2 Chron. xx. 36, 37.) Edom seems to have dropped out of sight and out of mind for many ages, when a somewhat languid interest was revived in the times of the Crusaders, who entered the country on various occasions for military purposes. They built a strong fortress about twelve miles from Petra. But what about Petra? Its ancient name was Selah. Amaziah, king of Judah, invaded Edom, slew ten thousand of the inhabitants, then led captive other ten thousand, and brought them up to the top of those awful cliffs rising to about a 1000 feet, then cruelly hurled them down to the depths below. It was a heartless deed, and unless ordered by God, an indefensible one. (2 Chron. xxv. 11, 12.) Amaziah also successfully assaulted the stronghold of the country, Selah. After its capture, to perpetuate his signal victory, he changed the name of the city to Joktheel,

*subdued of God*. After the era of the crusades, Idumea dropped out of the page of history till soon after the commencement of the present century, 1812, when the traveller, Buckhardt, and subsequently others, have made us acquainted, by descriptions and drawings, of Edom's departed greatness. The region of these ruins of rock-hewn dwellings is desolate and wild in the extreme. There stands Petra, the ancient Selah, then the Joktheel of the Judean monarch (2 Kings xiv. 7), hoary with age. Look at its theatre cut out of the solid rock and seated to contain nearly 4000 spectators. Look at those chambers and recesses in the front of those dizzy, almost perpendicular, rocks and cliffs. For centuries the ancient city of the ancient kingdom has stood majestic in loneliness and solitude, till God in His time and way called to Petra, to Nineveh, and to Babylon—the respective capitals of the countries in which hatred to the people of Jehovah's choice were bitterly and persistently manifested; they have answered to the call, and in silent, stern rebuke to the proud unbelief of our generation, shew Divine accomplishment to the very letter of the Word of God. These ruins in the mountains and plains of Edom "present such a collection of novelties as can be seen nowhere else on this globe."

The two brothers, Jacob and Esau, the progenitors respectively of Israel and of Edom, started on a career of mutual opposition from their birth. (Gen. xxv. 22-34; xxvii.) The people descended from Esau seem to have early conceived a bitter hatred to Israel—a national inheritance, handed down from sire to son. The courteous request of Moses to lead the Hebrew redeemed nation through the land of Edom was met by a gruff and stern refusal. Moses based his request on the ground of kinship: "Thus saith thy brother Israel" (Numb. xx. 14-21); but in vain. This was

#### THE FIRST DECIDED ACT OF HOSTILITY

to Israel, and as time wore on and occasion arose the enmity deepened till it became "a perpetual hatred." (Ezek. xxxv. 5.) The malice of Edom to Israel reached its climax in the siege and destruction of Jerusalem, 588 B.C. The most active, the most bitter allies of the Babylonians on that memorable occasion were the Edomites. Theirs was the cry urging on the Chaldean in his work of plunder and destruction: "Remember, O LORD, the children of Edom in the day of Jerusalem, who said, Rase it, rase it, even to the foundation thereof." (Ps. cxxxvii. 7.) Jehovah's ancient word of promise, "The elder [Esau] shall serve the younger" [Jacob] (Gen. xxv. 23), has had but a partial fulfilment in the conquest of the country and people by David. (1 Chron. xviii. 12, 13.) The government of Edom was administered by deputy under subsequent Judean rule. (1 Kings xxii. 47.)

But judgment sits in patience on the throne with sheathed sword till Jehovah bids the sword awake. From the first notice of Edom (Gen. xiv. 6) till the last (Mal. i. 3, 4) she frequently appears in biblical history, but more especially as the subject of the Hebrew prophets. Her kings, and dukes, or hereditary chiefs; her might, her wisdom,

her pride, her haughty independence, and above all, her undying hatred to Israel, are copiously dwelt upon by historian and prophet.

The prophecy is divided into four parts: (1) The unsparing doom of Edom. (Verses 1-9.) (2) The indictment; or Jehovah's charges against Edom. (Verses 10-14.) (3) Righteous retribution. (Verses 15, 16.) (4) The complete triumph of Israel and the land of Edom possessed by the house of Jacob. (Verses 17-21.)

#### DOOM OF EDMO.

Verse 1.—The surrounding heathen are summoned to battle against the people of Jehovah's curse. (Isa. xxxiv. 5.) "It is the day of the Lord's vengeance" (verse 8), and of deliverance to Zion. These two events, judgment and deliverance, are ever coupled in the prophecies; the former on the heathen, the latter for Israel.

Verse 2.—Amongst the heathen (Ps. lxxxiii.), who in rage and relentless fury gather against Israel and Israel's God, Edom is first named; but the anger of the assembled nations and peoples whose lands lie contiguous to Palestine is turned against Edom, with the result that she is "made small and greatly despised" amongst them.

Verse 3.—The almost inaccessible mountain fastnesses and clefts of the rock in which the proud and haughty Edomites dwelt gave them such unbounded confidence in these natural strongholds of the country that they deemed themselves invulnerable. "Who shall bring me down to the ground?" was their proud boast.

Verse 4.—Jehovah answers the challenge. Were the dizzy heights of the eagle their home, or the stars their refuge, "thence will I bring thee down, saith the Lord."

Verse 5.—The spoilation is thorough. Nothing is left.

Verse 6.—Thieves might have left a glean- ing, but no, the hidden wealth, the treasures of city, of town, of country become the prey of the spoiler. Edom is denuded of her wealth and left utterly impoverished.

Verse 7.—The confederacy is broken, as every confederacy shall be which is not founded on the truth of God. Edom's allies in peace and war have miserably deceived her, and united to destroy her. Alas! alas! it is a bitter day for Edom.

Verse 8.—But the sword is not sheathed till the wisdom and understanding of the haughty people are baffled, and her men of wisdom bite the dust.

Verse 9.—The might of Edom were located in the southern part of Mount Seir. Will their might serve as a bulwark against the vengeance of Jehovah? No, every one, great and small, shall be cut off by slaughter—not a remnant spared.

#### THE INDICTMENT; OR JEHOVAH'S CHARGES AGAINST EDMO.

Verse 10.—The relationship to Israel—Jacob and Esau twin brothers—should have checked these repeated outbursts of rage on the part of Edom, especially since Jehovah had espoused the nation and cause of Israel. "Violence" was in the heart and in the actions of Edom. For this, shame and everlasting destruction shall be her sure portion.

Verse 11.—In the day when the triumph- ing heathen had Judah at their feet, and

proudly entered the city of David, and Jeru- salem lay broken and crushed and bleeding, her king, nobles, and people led in the train of the conquerors, then Edom, unmindful of her relationship to Israel, glugged her eyes with the sight, and rejoiced in the downfall of Judah.

Verse 12.—The Chaldean siege of Jeru- salem, 588 B.C.; the Roman siege of Jeru- salem, 70 A.D.; and the future siege of Jerusalem (Zech. xiv.), are events of such a grave character that they turn the current of the world's history. It is the first siege to which our prophet refers. From their mountains they could follow the progress of the invading host. They feasted their eyes with the sad spectacle; they openly rejoiced in the triumph of the conquering host, and arrogantly and proudly expressed their delight in the ruin of the Jewish common- wealth.

Verse 13.—But the indictment proceeds. The Edomites entered Jerusalem and looked with savage delight at the scene of desola- tion, and plundered as they would.

Verse 14.—But worse remains to be told. The poor fugitives from Jerusalem sought in vain to escape. They might have counted on an asylum in the mountains and valleys of Edom; but no, Edom "cut off" the fugitives, and others they delivered up to the Babylonian for captivity.

#### RIGHTEOUS RETRIBUTION.

Verses 15, 16.—Here the imminence of judgment on Edom, as on all the heathen, is plainly declared: "As thou hast done, it shall be done unto thee." They had dared to insult Jehovah by feasting and rioting on His "holy mountain," so they shall drink judgment in return. Their name, memory, and deeds shall be forgotten. It is evident from the terms of this prophecy, as also from Isa. lxiii. 1-6, &c., that the country of Edom will be a gathering place for the heathen peoples, those especially embittered against Israel, and whose territories are included in the prophetically defined limits of Palestine. Some further details are given in Isa. xxxiv. Jehovah Himself, not assisted by Jew or Gentile, shall take up the cause of His deeply injured people, and Edom shall suffer His severest vengeance. He shall trample them down in His fury and stain His garments with their blood; nor will the sword be sheathed till the last Edomite is slain. The destruction is full and final.

#### COMPLETE TRIUMPH OF ISRAEL AND EDMO POSSESSED BY JACOB.

Verses 17-21.—Philistines, Canaanites, and Edomites are doomed to utter destruction, and their countries form part of the heritage of Jehovah's people. These days of judgment and subsequent blessing are nigh at hand. Pray for the peace of Jeru- salem. If you cannot help the Jew, do not at your peril meddle with him. God has His eye on His ancient people. They are outwardly sanctified by the blood of their Messiah. (Heb. xiii. 12.) The nations, not content with carrying out the commis- sion entrusted to them as the ministers of God's justice, gratified their national hatred to the people, and so they are judged in turn. "I am *very sore displeased* with the heathen that are at ease; for I was but a

*little displeased*, and they helped forward the affliction." (Zech. i. 15.)

That the Edomite will yet dwell for a season in her mountainous land is assured. That the future king of the north, the political antagonist of Israel, then occupy- ing the present Syrian possessions of the Sultan, will over-run Palestine and assault the surrounding nations, is particularly de- scribed in Dan. xi. But why does Edom, Moab, and Ammon escape (verse 41), while the stronger kingdom of Egypt suffers? (Verse 42.) Because, *first*, Jehovah per- sonally and alone bathes his sword in the land of Idumea (Isa. lxiii.); then, *second*, Israel is to have her part in the destruction of these very enemies. (Isa. xi. 14; Ezek. xxv. 14.)

## DECEIVING AND BEING DECEIVED.

By D. M. PANTON,  
Mandeville, Jamaica.

ATTESTED by an extensive literature, almost universally known, and coupled with many conspicuous names, modern spiritistic phe- nomena afford startling evidence to the believer's mind that the days are darkening round us rapidly, in a darkness that can only be dispelled by the outshining of the Lord's presence. Not the least note- worthy proof of the supernatural origin of the phenomena is their likeness to productions of the Divine power, or mani- festations of magical art, occurring in times almost pre-historic, and now for- gotten by all but the learned or the curious. Conspicuous miracles, such as the raising of the dead, are not repro- duced or imitated; but many mysterious references in Scripture, the force of which has been missed by expositors who have lost the ready

PERCEPTION OF SUPERHUMAN THINGS, are abundantly explained by their modern reproduction or mimicry. It is incredible that there should be a world-wide con- spiracy of mediums to press on the atten- tion of the public a revival of ancient errors and elaborate arts which that public has forgotten or never understood. Nor can it be a chance resemblance. "It would be a curious thing if in a country in which knowledge of antiquity does not flourish," says Professor de Morgan, "persons of no information should have hit upon striking resemblances to old forms of delusion or fraud."<sup>1</sup> To one who accepts the truth of the Biblical narratives, and the simple reality of the miraculous occur- rences which they record, but one con- clusion seems open, a conclusion which ascribes both the old and the new wonders to invisible intelligence, from whichever kingdom of light or darkness it may emanate.

Here are some of these remarkable parallel phenomena. Men speaks in tongues un- known to them. (Acts ii. 4.)<sup>2</sup> "A rushing mighty wind" preceded Pentecost, and per- ceptible wind precedes spiritualistic mani- festations. (Acts ii. 2.)<sup>3</sup> Cures are effected

<sup>1</sup> From Matter to Spirit, p. 11.  
<sup>2</sup> Edmunds, *Lectures on Spiritualism*, p. 67. I give exact references that those who doubt may themselves verify; and references only, for economy of space.  
<sup>3</sup> Crookes, *Phenomena of Spiritualism*, p. 87.

by laying on of hands. (Acts ix. 17.)<sup>1</sup> Luminous points of light settle on the heads of men. (Acts ii. 3.)<sup>2</sup> Persons are carried by invisible hands through air. (Acts viii. 39.)<sup>3</sup> Spiritual forms are seen by some and unseen by others. (Dan. x. 7.)<sup>4</sup> Abnormal wisdom may be imparted by possession. (Mark i. 24.)<sup>5</sup> Certain mediums can pass themselves through fire, unburned. (Deut. xviii. 10.)<sup>6</sup> Dreams foretell events; sometimes falsely. (Jer. xxiii. 32.)<sup>7</sup> Unknown persons are suddenly told their names. (1 Sam. xxviii. 12.)<sup>8</sup> Cloudy phantasms appear. (Job iv. 13-16.)<sup>9</sup>

## LUMINOUS HANDS WRITE,

as recorded in Dan. v. 5.)<sup>10</sup> Past events of a private nature are repeated. (John iv. 17, 18, 29.)<sup>11</sup> Thoughts are read. (1 Cor. xiv. 25.)<sup>12</sup> Men become clairvoyant. (Acts xvi. 9.)<sup>13</sup> Hands are impressed to write. (1 Chron. xxviii. 19.)<sup>14</sup> Remotely distant objects are rapidly collected. (Exod. viii. 7.)<sup>15</sup> Crystal vision appears based on the principle of oracular Urim and Thummim. (1 Sam. xxviii. 6.)<sup>16</sup> Also, old forms of sorcery are revived. Astrology is consulted for the telling of fortune. (Dan. iv. 7.) Divination is practised with water and crystals, as formerly with cups. (Gen. xlv. 5.) Divining rods are used. (Hosea iv. 12.) Planchette and luck-boards are used, as of old the teraphim. (Ex. xxi. 21.)

What, to the unrepentant spiritualist, shall be the end of these things? These spirits are the seducers predicted (1 Tim. iv. 1); preparers of the apostasy, and heralds of the antichrist (2 John 7); who reveal their demoniac nature by their answers to the Divine tests (1 John iv. 3; 1 Cor. xii. 3); and shall God suffer all this to go unvisited? His opposition to all such was declared under the Law. "Behold I am against them that prophesy lying dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their vain boasting." (Jer. xxiii. 32, R.V.) Both prophet and demon are to be visited in judgment. "And I will come near to you to judgment; and I will be a *swift witness* against the sorcerers, and against the adulterers, and against false swearers." (Mal. iii. 5; 2 Cor. xi. 15.)

Gentile prophets shall not, in the last days, tempt God's earthly people with impunity. "Thus saith the Lord concerning the prophets that make My people to err, . . . Therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them. (Micah iii. 5, 6, R.V.; Isa. viii. 19-22; Rev. xvi. 10.) Especially will they suffer who have boasted of divine inspiration falsely. "Therefore thus saith the Lord of Hosts concerning the prophets: *Behold, I will feed them with wormwood, and make them drink the water of*

*gall.*" (Jer. xxiii. 15; Ezek. xxii. 25, 28; Rev. viii. 11.)

Destruction, however much delayed, must overtake both sorcery and idolatry; and that destruction will be brought by the returning Lord. "And it shall come to pass *in that day* . . . *I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers; and I will cut off thy graven images and thy pillars out of the midst of thee; and thou shalt no more worship the works of thine hands.*" (Micah v. 10-13; Isa. xlv. 16.) Nor will the inspiring demons go unvisited. "And it shall come to pass *in that day*, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land." (Zech. xiii. 2.) So the prophet Zephaniah: "The Lord will be terrible unto them: *for he will famish all the gods of the earth.*" (Zeph. ii. 11.) Also Isaiah: "And it shall come to pass *in that day* that the Lord shall *punish the host of the high ones on high*, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isa. xxiv. 21, 22; Matt. xxiv. 29.) This visitation will be the "*eternal fire which is prepared for the devil and his angels.*" (Matt. xxv. 41, R.V.)

A no less awful doom awaits the modern sorcerer. "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, *their part shall be in the lake that burneth with fire and brimstone; which is the second death.*" (Rev. xxi. 8, R.V.)

BUT THOU, O MAN OF GOD, FLEE THESE THINGS!

[We have had this article from Mr. Panton a very long time, and insert it now, believing it to be a timely paper upon the subject of Spiritualism. Those readers who would like to understand better the Scripture view of this latter-day delusion, will be interested in the recently published pamphlet by Mr. Panton, *Spiritualism in its Origin and Character*. Published by A. Holness, 14, Paternoster-row, E.C. One copy, 6d. post free, and three copies, post free, 1s.]

## GENESIS TYPICALLY CONSIDERED.

BY THE LATE F. C. BLAND.

ABEL a type of Christ, Cain of the Jew who slew Him and refuses the sin-offering lying at his door. God sets a mark on Cain, and will keep him alive, reserving his judgment to Himself. So with the Jew who slew Christ (this race shall not pass, &c.). Who-soever seeks to exterminate the Jew, vengeance will be taken on him sevenfold.

Lamech, a type of the believing remnant, acknowledges his blood-guiltiness, and prophecies that if Cain, a type of the apostate Jew, is preserved and avenged sevenfold, he, as typical of the remnant who confess that they have slain Christ to their hurt, will be avenged seventy times seven.

Seth comes next, given to Adam instead of Abel whom Cain slew, typifying Christ given back to man even after the Jew has

slain Him, and we get the genealogy of Seth, the true seed, as we get that of Cain, in chap. iv. Verse 22 chap. v. gives us Enoch, a type of the church taken away before the judgment comes to the earth, through which Noah, a type of the Jewish remnant, is brought and preserved by the ark, a type of Christ, not as the slain Lamb apprehended by faith which we get in Abel's sacrifice, but more in the aspect of sheltering the remnant (for whom indeed He has died), but who have not yet apprehended Him as making

## ATONEMENT FOR THEM BY HIS BLOOD.

They are preserved on the ground of the covenant (see vi. 18). In chapters vi. and vii. we get vessels of wrath and vessels of mercy, and it is stated the ground on which God saves Noah, viz., righteousness, not intrinsic righteousness in Noah, but in contrast to that which was around, and the testimony is to coming judgment as it will be at the end. God is going to act in righteousness against sin, and Noah believes this. In a purged earth Noah offers, not a sin offering, but a burnt offering, a type of Christ's appearing, after the latter day judgments, to the Jew, without a sin-offering unto salvation, and in chapter ix. 9 we get a covenant established (a type of the new covenant), not only with the spared remnant, but with every living creature. From verse 19 we begin the story anew of man on the earth, and we get in Noah's three sons types of the three great families of the earth. First, Shem, or the Jew, with whom God makes a covenant, and God calls Himself Lord God of Shem; secondly, Ham, the father of Canaan, the race always opposed to the family of God; and thirdly, Japheth, or the Gentiles in general.

In chapter xi. we get Ham's race (the flesh) trying to make itself a name, the result of which is, that God stamps universal confusion on the effort, and out of it all, God calls a man to walk on a new principle before Him, viz., faith, the order here being the same as in 1 Cor. xv., that which is first is natural, afterwards that which is spiritual.

In chapter xii. we begin a new history, viz., that of the family of faith whom God from this time connects with Himself, and makes them the

## DEPOSITORY OF HIS BLESSINGS

and the centre of His counsels with regard to the earth. From chap. xv. it is highly typical of the history of Israel. God makes a specific promise to Abraham that a seed of his own body should be his heir. Abraham, instead of resting on God's promise, seeks to get an heir by his bondmaid, and, contented with the son of the bondwoman says, "Oh that Ishmael might live before Thee." To Israel in a like manner (in Exod. iii. 8, 17) was made a similar promise about inheriting the land unconditionally, but in Exod. xix. they seek, or rather consent, to get into it by law. These things are an allegory, and are explained in Gal. iv. Hagar typifies Mount Sinai, Ishmael the nation under law; and as Ishmael could never inherit the promises, being the son of a bondwoman, neither could the Jew under the code of Sinai.

Hagar despising Sarah may typify the pride of man under law. Though typifying the nation under law, Hagar is assured of God's care, and the very number of the

<sup>1</sup> Wallace, *Miracles and Modern Spiritualism*, p. 202.

<sup>2</sup> Crookes, *Phenomena*, p. 61.

<sup>3</sup> Davies, *Mystic London*, p. 358.

<sup>4</sup> Wallace, *Mir. and Mod. Sp.*, p. 186.

<sup>5</sup> Wallace, *Mir. and Mod. Sp.*, p. 201.

<sup>6</sup> Hall, *Use of Spiritualism*, p. 57.

<sup>7</sup> *Borderland*, No. 1, p. 80.

<sup>8</sup> *Borderland*, No. 2, p. 143.

<sup>9</sup> Owen, *The Debatable Land*, p. 400.

<sup>10</sup> Owen, *Deb. Land*, p. 204.

<sup>11</sup> *Proceedings of Society for Psychical Research*, part xxi.

<sup>12</sup> *Proceedings S. P. R.*, part xxi.

<sup>13</sup> Zollner, *Transcendental Physics*, p. 51.

<sup>14</sup> Moses, *Spirit Teachings*, Introduction.

<sup>15</sup> Olcott, *Theosophy*, p. 251.

<sup>16</sup> Howitt, *Dialectical Report*, p. 184.

tribes under law is typified by Ishmael's twelve sons. Ishmael was not a Jew, but as a bondman, or, rather, the son of a bond-woman, he typifies the nation under Sinai, and here the flesh again comes first.

In chap. xvii., God makes a covenant with Abraham, but it must be on the continual acknowledgment by Abraham and his seed that the flesh profiteth nothing (circumcision). Abraham's attempt to get an heir according to the flesh (chap. xvi.) may have led to this. Ishmael, even as typifying the nation under law, must be circumcised too. In chap. xviii. we get Abraham as the representative of a new principle—viz., "faith," not now so much as the head of the nation, but on account of the fulness of time having come for the heir to be born, as

THE HEAD OF THE GREAT AND NUMEROUS  
FAMILY OF FAITH,

and as such he is taken into the counsels of God, and is allowed to intercede for the world, and in view of the promised seed we find God for the first time accepting refreshment from the hand of man, having fellowship with him about the heir.

In Elijah's time, where man saw one, God saw 7,000. Here, where man expects to find fifty righteous, God only finds three. In the second book of Kings we see that God's grace exceeds man's thoughts as 1 to 7,000. Here we see that the difference between God's and man's estimate of the iniquities of the world, especially at the end, as this scene typifies it, is as 50 to 3. May not this shadow forth the text, "When the Son of Man cometh shall He find faith on the earth?"

In the beginning of this chapter we find three men came to Abraham, but he addresses them as "My Lord." May not this be a type of the Trinity? Abraham still stands before God, and the angels go to Lot in Sodom, typifying, it may be, the two witnesses coming to the remnant at the end. Lot, who believes and testifies to the others, may be the remnant who flee and are so saved; his sons-in-law, the apostate Jews who reject the testimony of the witnesses and perish in the judgment of the world. Lot's wife turns back. (Luke xxi., Mark xiii. 14-16.)

The promised seed is not yet manifested, but is a truth to faith. Abraham goes to Egypt (chapter xii.). Sarah is taken into Pharaoh's house, and here may typify Israel in Egypt; and God plagues Pharaoh and Egypt for it.

In chapter xx., after the seed is given, though not manifested, Sarah ceases to represent the nation, and represents the church in the world, denying her position in her relationship with her Lord.

In chapter xxi. the fulness of time has come. The heir is born, and Israel under law is cast out in Ishmael. Hagar in the wilderness may answer to the nation now, but they are still under the

PROVIDENTIAL CARE OF GOD,

though scattered amongst the Gentiles, and making affinity with Egypt. Hagar's wandering in the wilderness of Beersheba answers to the nation now, and the opening of her eyes (verse 19) to the veil being taken away. Abimelech's acknowledgment that God is with Abraham in all he does is

characteristic of what the acknowledgment of the world will be about the Jew at the end.

Chapter xxii. of course represents Christ in death and resurrection, and in the next chapter, Sarah, a type of the nation who gave birth to the heir, passes off the scene, and the risen heir forms a new relationship with his own kindred. Rebecca forgets her own people and her father's house, and is brought to Isaac adorned. (Ps. xlv.) In ch. xxv. Abraham gives all he has to Isaac, and clears the land for him and his bride. Ishmael, the nation after law, passes off the scene, in fact, ceases to exist, and Rebecca, the barren one who did not bear, rejoices in the birth of Jacob, the head of the twelve tribes of promise.

Esau, the flesh morally, not legally, despises his birthright, and Jacob comes on the scene; the order here is first that which is natural, afterwards that which is spiritual. God preserves Rebecca from Abimelech, as He had preserved Sarah, typifying that His people shall not be mixed amongst the nations.

ARNOLD FRANK,  
THE HUNGARIAN PASTOR.

BY REV. ISAAC LEVINSOHN.

At the International Missionary Conference in Leipzig held recently, a meeting of peculiar interest was held in the magnificent hall at the Hotel Pologne. Among the speakers that charmed the audience was the Rev. Arnold Frank, a Hebrew Christian. Not only is this son of Israel an orator of high order, but a man whose soul is on fire for Christ, and whose heart is full of intense longing for the salvation of man. Never have we listened to an evangelistic address with more attention than when this Jewish brother pleaded with his German-speaking audience to yield themselves to the Lord Jesus Christ. Old Christians felt during the delivery of this impassioned address a call to renewed consecration to Christ's service. The Rev. Arnold Frank is 36 years of age, a native of Hungary. In his native land he was brought up in the religion of his fathers. Having received a Rabbinical and secular education, he was thus prepared for the battle of life. In the providence of God he was brought into contact with the representatives of the Presbyterian mission. Young Frank heard

THE STORY OF REDEEMING LOVE.

He became an anxious enquirer after the truth of the Gospel. The blessed Spirit of God, Whose work it is to make known the Lord Jesus to man, opened the understanding of this young Jewish enquirer. Thus Arnold Frank became a disciple of the Lord Jesus. In obedience to the Divine command, he made a public confession of his faith in Christ. He was baptised, and became a useful member of the church of Christ. His heart was filled with anxiety to be prepared for the Lord's work. A way was, therefore, opened for him. He was accepted as a student of the Presbyterian College in Belfast. There, from the first day of his entry as a student, he began his work in right earnest. His earnestness, his patient plodding in the class-rooms, his manly

Christian character, soon endeared him to his brethren, the fellow students, and also to the learned professors, who saw in this young Jew a man "called of the Lord" to be a witness among Jews and Gentiles. Six years he spent in college. Every opportunity that presented itself to acquire knowledge he embraced. Amidst his studies he never lost sight of the Bible. The Bible has ever been to him the precious book, companion, and joy in his life and ministry.

Having finished his college course, he was sent to Hamburg to labour amongst his Jewish brethren, with the Rev. J. C. Aston, M.A. During the past few years Mr. Frank has devoted himself to his work with courage. Determined to know nothing among men save Jesus Christ and Him crucified, he continues to point his brethren and many Gentiles to the Lamb of God that taketh away the sin of the world. Fifty Israelites have been brought to Christ through the

SIMPLE PREACHING OF THE GOSPEL.

Some of the converts are now already in the ministry, some are students, others in business. The Rev. J. C. Aston, co-worker with Mr. Frank in Hamburg, in an address recently delivered before the General Assembly, said concerning the work in Hamburg thus:

"It is not a showy station; you might visit Hamburg without hearing of it. You might stand near our church without being aware that you were in the vicinity of so important an edifice. You might walk past the home and workshop without perceiving anything remarkable. But the mission is known, and its influence is felt by friends and enemies of Christ in many lands.

"Among the Jews brought to the knowledge of the truth in connection with our mission at Hamburg, we count four ordained ministers, three city missionaries, one colporteur, one engaged in printing tracts and assisting in evangelistic work, besides a dozen others who can take part in Sunday-school teaching and prayer meetings and evangelistic meetings.

"There is grand missionary material in Israel to be won for Christ. There are men and women of affectionate disposition, of extensive learning, and of clear intellect. There may be Judases among the inquirers, but there are also Johns and Peters. There are Franks, and Saphirs, and Neanders, still to be won, who will revolutionise evangelization and bring back the apostolic times; and the Jewish Mission can be used to win them. A beginning has been made; a future, rich in glorious promise, lies before us, and we are sure of victory. In spite of our weakness and ignorance and the magnitude of the opposing forces, we have no doubt of success. For the King of the Jews is on our side; He has all power in heaven and on earth, He has sent forth the Holy Spirit to make the Gospel we preach the power of God unto salvation, 'to the Jew first and also to the Gentile.'"

THE Coming One draws nigh. He will soon descend from heaven, and we shall hear His voice—"It is I." And then immediately, in the twinkling of an eye, we shall have reached the end of our voyage—we shall be at home.

## OUR INQUIRY COLUMN.

QUESTION I.—“A. N.” asks of Mark iv. 26-29: “Who is the man in the parable? Does not verse 27 forbid the thought that he is Christ?”

*Answer.*—Christ surely. Verse 29 proves this. The illustration of *sleep*, &c., is only parabolic, and describes the apparent non-intervention of the man in the affairs of the field between his sowing and his reaping times. The husbandman at present is in the time of his “long patience,” and the church is with Him in His patient waiting till the coming of the Lord. (James v. 7.)

QUESTION II.—“Idem”: Jer. xxxi. 29 and 30: “Does this refer to the summary punishment of the rebellious during the Millennium?”

*Answer.*—Yes. One of the laws of Christ’s reign of righteousness will be that every one shall be dealt with under law on his own merits. Heredity as a penalty shall cease to exist, having been righteously dealt with and put away in and because of the Blood of Atonement, from which the righteous rule of our Lord, *as the Son of Man*, over mankind is supposed to start.

QUESTION III.—“Idem”: “Micah v. 5: What is the meaning of this? Is the word ‘man’ rightly applied?”

*Answer.*—We think so. The context all points to the Man Christ Jesus as God’s ruler in Israel. He is the One Who by the destruction of the Assyrian introduces the long reign of peace on earth.

QUESTION IV.—Ps. lxxiii. 10: “Who are ‘His people’ mentioned here; and does the ‘cup’ refer to the wrath of God?”

*Answer.*—The Psalm is premillennial, and describes the sufferings of *Israel*, God’s nation (His people), at the hands of wicked men in power. It is remarkable that through the oppression of increasing ungodliness they are even now “returning *hither*,” *i. e.*, to Palestine, and *there* we know from other prophecies, they are to drink the last terrible drop of the cup in the time of Jacob’s trouble.

QUESTION V.—“In Zech. iii. 5, who is the speaker? Is the Angel of Jehovah in the chapter the second person of the Trinity?”

*Answer.*—We think not, Joshua or Jesus is Israel’s High Priest.

QUESTION VI.—Zech. iii. 9: “What does the engraved stone signify? Do the seven eyes symbolise the Holy Spirit?”

*Answer.*—The stone is the great stone of Israel, the foundation of Israel’s greatness, empire, and holy dignity. Christ Jesus Himself, in His atoning

work in which the sin of Israel is put away and her future greatness secured. The nation has, when these words come to be fulfilled, taken the place of God’s house among the nations of the earth, and here we have the foundation stone (verse 9). The sevenfold energy of the Holy Spirit of God is now sent forth into all the earth “the eyes of the Lord” (verse 10), concentrated upon this foundation and building.

QUESTION VII.—Heb. x. 9, last clause. “To what do the ‘first’ and the ‘second’ refer?”

*Answer.*—The “first” to sacrifices such as are offered by the law, and the “second” to the doing of the will of God “by our Lord Jesus Christ in the once offering up Himself a sacrifice for sin.” Read whole context.

QUESTION VIII.—“R. J.” asks, “Is there more than one Greek word for heaven? The third heaven is mentioned by Paul. Is another word used referring to the ‘air,’ whither the saints of God will be caught up?”

*Answer.*—The Greek word translated heaven is plural. Commentators generally have believed in a series of heavenly places—the third of which, referred to by the apostle Paul, is Paradise, where our Lord now is at the right hand of God. The lower heaven is the air or atmosphere surrounding this planet, at present the abode of multitudes of unclean spirits, called in Ephes. ii. 2 “the power of the air,” the prince of these being Satan. When the church is caught up into “*the air*” to meet her Lord, these are dispossessed and cast down to the earth, for which event they are now by spiritualism and other doctrines of demons preparing the children of disobedience. Of course the Greek word translated “air” is both in Ephesians and Thessalonians different from the word translated “heavens.”

QUESTION IX.—“What is the occasion or cause of the ‘war in heaven?’ Rev. xii. 7.”

*Answer.*—Satan and his hosts, the power of the air, will resist expulsion as above.

QUESTION X.—“Our Lord said, ‘No man knoweth the day or hour of His coming.’ Can these words be applied to us in the present light and at the present time, 1895?”

*Answer.*—Most decidedly. We know that the time is near, but as to the day and hour, whatever some may say, we are in absolute ignorance. Every attempt to fix such dates is injurious to the truth and exceedingly misleading.

QUESTION XI.—A Constant Reader: “Isa. lxxv. v. 20-24: I gather from these

verses that during the millennial age there will still be death, also many converted and turned to righteousness. Now, as I learn from many of your papers that there will be only two judgments, one for the righteous (at that time already past) and one for the wicked before the great White Throne, what of those who shall die during the reign of Christ?”

*Answer.*—We believe that there will be *no death in the millennium* except as a penalty for unrepented and continued sin. All sinners thus cut off will, of course, be raised again and be judged before the great White Throne.

QUESTION XII.—“S. H.” asks, Matt. xxv. 31, 32: “Does this mean that *every* individual of every nation will be before Him, and where? The ‘*all nations*’ of this passage cannot be the same as in Zech. xiv. 2, 3, nor those referred to in Rev. xix. 19, I presume.”

*Answer.*—The nations are judged as nations. Every individual must, of course, be included, and in a certain way suffer, in the national judgment. We believe that the events referred to take place while our Lord is in the “*parousia cloud*,” and the period of national judgment begins when the church has been glorified with Him. This is the point dealt with in Daniel vii. 13, 14. When, as SON OF MAN, our Lord has received the kingdom, He begins to judge. The penal judgments of the nations close with the Epiphany, which destroys the armies gathered against Jerusalem. The throne of His glory is the great *parousia cloud*. (Rev. xiv. 14.)

QUESTION XIII.—E. M. asks: “Who is the person spoken of in Dan. vii. as ‘the Ancient of days?’ I find most people consider that the Lord Jehovah is meant. Yet does not the very name itself suggest time and limitation? Do not the surroundings suggest that it is the one we find in Rev. i. 13? If this be so, then the pronouns used in Dan. vii. refer to the Ancient of days and not to the ‘One like unto a son of man.’ (r.v.)”

*Answer.*—The question suggests a real difficulty, but we think there can be no doubt that the Ancient of Days is God absolute, but presented in relation to *His creation*. Though He Himself is timeless and unlimited in His nature, His created works, with which He is now seen dealing, are limited by time, and He is here viewed in connection with the beginnings of the days of old. Hence this title. Daniel cannot speak of the Son of Man, because he was not then so fully instructed as we are in all about the Lord Jesus, but he sees Him in vision as one *like a son of man*—*i. e.*, in the likeness of a perfect humanity. The

scene is the investiture of Christ with all authority, under God, over all created things.

QUESTION XIV.—“W. G. W. C.” asks as to 1 Thess. iv. 16: “What is the difference between the ‘shout,’ ‘voice,’ and ‘trump’ referred to in this Scripture?”

Answer.—The three words denote a threefold distinction as to companies summoned. The word translated “shout” is the word always used as the captain’s word of command to summon his troops to his side. It is the rallying cry of the commander, and may be taken as addressed to the living saints as the servants and soldiers of Christ. The voice of the archangel will summon the angelic host, for all the angels will take part in this wonderful meeting. They will surround the great company of the redeemed as a celestial body-guard just as they now attend on individual believers in their wonderful ministry. The “trump” of God has, we think, special reference to the resurrection of the sleeping saints, as in 1 Cor. xv. 52.

QUESTION XV.—“J. S.” asks as to Isa. xlix. 23: “‘Kings shall be thy nursing fathers,’ &c. Will there be kings and queens reigning on the earth under Christ?”

Answer.—Yes, doubtless. Our Lord is the King of Kings.

QUESTION XVI.—If our Lord is to reign over the earth from an aerial sphere may not His kingdom be carried on only in a spiritual way by the agency of the Holy Spirit as now and by great outpouring of the Spirit without measure?

Answer.—The present church dispensation is, in the absence of a manifested personal Christ, the dispensation of the Holy Spirit, who brings men of faith in touch with an unseen Saviour and Lord. This is to cease at the coming again of Christ, and though the Holy Spirit will clearly still be poured largely on “*all flesh*,” the millennial period is to be one of *manifestation* in contrast with one of faith in the unseen—miraculous manifestations and interpositions of God by Christ and His glorified church will then be the rule.

*A Crying Need, or No Bible for the Jewish Poor.* By Marcus S. Bergmann. Price 6d., post free 7d. (Marshall Bros.) The writer of this little book, which should be read by all who love the poor Jews of London and other places, has, we rejoice to know, undertaken to supply this need. It is well-known that, while the uneducated Jews do not understand the Hebrew language, they speak and read what is called Yiddish, a peculiar jargon. Mr. Bergmann is now labouring hard to translate the Holy Scriptures into Yiddish. He has already completed and circulated portions which have been greedily received. It is a great work, and we bid him God speed. He will need large funds, and we commend this work to the hearts of rich men who would like to put their money into bags without holes.

## CONFERENCES, &c.

BLACKHEATH.—While we write the annual convention under the auspices of the Blackheath Christian Union is being held. The meetings are very full, and much blessing is looked for. In the regretted but unavoidable absence of Mr. Robert Wilson the duties of the chair have been fulfilled by Rev. A. S. Barnes-Lawrence, of Blackheath, Col. Morton, of Mildmay, and Dr. Robert McKilliam. The speakers are Revs. G. Gelson Gregson, J. J. Luce, C. D. Snell, L. S. Selwyn, J. Standen, the Hon. and Rev. W. Talbot Rice, and Mr. W. B. Sloan. The addresses have been earnest and faithful, and there has been a clear and united testimony to the need of increased separation from all worldly ways and habits on the part of all true Christians in these days of increasing danger and declension. One of the speakers dwelt much on a subject of great importance, the increasing responsibility of those who at such conventions are much in the habit of hearing the simple and unadulterated Word of God. He faithfully warned his hearers that in the case even of true Christians, if the Word was not allowed to take hold of the heart and life so as to impregnate and transform the whole being more and more, but was habitually listened to only in a superficial and slovenly way, not far from uncommon on such occasions; or if the truth taught was, on retiring from these meetings, made a secondary consideration in our active ordinary lives, the result must of necessity be a hardening and deteriorating process, which would not only dwarf and distort Christian life and character, and cause much loss of God’s will for us here, but tell in a terrible fashion upon our ultimate destiny. Who can tell the depth of terror in such words as these, “*His work shall be burned up, but he himself shall be saved, but so as by fire.*”—This convention is always followed by a missionary meeting, at which various missions are well represented. In past years not a few have been led to devote their lives to mission work abroad by means of blessing received at these meetings. This year the missionary meetings afternoon and evening are to be addressed by Miss Wallon, of the C. M. Jew and Missionary Society; Rev. N. F. Duncan, of the Irish Church Mission to the Roman Catholics; Mr. H. W. Maynard, South African General Mission, Rev. J. Wilkinson, Mildmay Mission to the Jews; Mr. Walter B. Sloan, China Island Mission, and Miss Gollock, of the Church Missionary Society.

THE TWO QUIET DAYS’ Convention in the Great Assembly Hall, Mile End, will have come and gone ere this meets the eyes of our readers. Meanwhile, in looking forward to it we can only pray that God will be pleased to meet with the thousands to be gathered on those days, and make the occasion one of much spiritual refreshing and holy communion.

THE BARNET CONFERENCE.—This conference, convened by the vicar, the Rev. H. Trotter, was held from October 7 to 10. The subject was “The love of God, in salvation, sanctification, and service,” and proved to be a time of great profit and interest to many.

THE DORKING CONVENTION is held from October 14 to 18 in the Church Room, Falkland-road. This is the seventh year of the Dorking Convention; may there be a *sevenfold* blessing. The convener is the Rev. H. C. Sturdy, whose name is well known to readers of THE MORNING STAR. The Convention is a model in one very important particular. The prayer meeting inaugurating the work of each day is held in the morning at 7.30. “They that seek Me early shall find Me.”

TWO IMPORTANT MEETINGS will (D.V.) be held in the Alexandra Hall, Blackheath, to hear an account of Mr. A. Gaebelein’s Russian tour, on Thursday, October 24; the afternoon meeting at three o’clock, and the evening at seven o’clock. Other speakers, deeply interested in Jewish work, are expected to speak, and we earnestly ask the prayers of all our readers. The Alexandra Hall is quite close to the South Eastern railway station, easily and speedily reached from Charing Cross, Cannon-street, and London Bridge stations.

## A MISSIONARY TRIP THROUGH RUSSIA.

FOR many months back the Superintendent of the American Hope of Israel Mission to the Jews, Rev. A. C. Gaebelein, desired to visit Russia and other eastern countries in behalf of God’s ancient people. The way was opened for him to do so in the beginning of August. It may not be generally known that Mr. Gaebelein is not a proselyte but a Gentile, however well equipped by his knowledge of German jargon and Hebrew for this special work. The way he was led to devote his life to Israel at a time when thousands of Hebrews came to America was indeed providential. The trip has been singularly blessed of God, and Mr. Gaebelein has a remarkable story of the Lord’s leadings to tell, and how doors were opened in a marvellous manner. His story will certainly prove a great blessing to the people of God everywhere. He will now relate himself:—

“I crossed over to Russia at Sochaczew, and my first stopping place was Lodz. The city of Lodz has 300,000 inhabitants, one-third of which are Jews. Most of them wear the long coats of the Polish Jews which reminded us of the prophecy, Zech. viii. 23. Looking at these long skirts it seemed very easy for ten men to take hold. Being Saturday I went to the synagogue, and, after the service, had pleasant chats with many of the worshippers, the principal theme, of course, was the Messiah. I always told them that I expected a Messiah to come, and then spoke on the person of this coming King. All the afternoon I passed up and down the chief street, which was crowded with Jews, and now and then I spoke to some. Sunday I preached twice, each time to over a thousand people, in the German Baptist church in Nawrot-street. A few Jews had also come in. When it became known that I was to preach again on Monday night, and would remain in Lodz over Monday, crowds of Jews visited the hotel and I obtained a large number of addresses to send my publications, tracts, &c. The evening service was overcrowded to my great joy, many Hebrews had come in and listened very attentively to a discourse on Romans ii. I next visited Warsaw, where 215,000 Jews live. Here I addressed a congregation of seventy Jews who had invited me to speak to them on the hope of restoration. They did not agree with me, but we parted in peace. One Hebrew came after me handing me his card and asking for my monthly Hebrew jargon paper *Tigwelt Israel* (Hope of Israel). In both places, Lodz and Warsaw, I obtained agents to distribute our papers, which are permitted by the *censura* to pass.

To my great sorrow I had only about nine hours to spend in Wilna with over 100,000 Jews, and could therefore not call on the well-known Dr. Althausen, who labours here among Israel. I soon made friends with a number of Jews. A few weeks later I met a Hebrew merchant from Wilna going home from the fair in Nizhni-Novgorod. He was captivated by my talk to him and love for his nation, and asked me to send him every month papers and he would give them to his friends in Wilna.

“The national movement in these three places, having over 400,000 Jews is quite strong, thousands belong to it in Warsaw. The president of a Chovevei Zion Society (lovers of Zion) told me that for some time they had suffered from a reaction, but it was quite overcome now and had even proved beneficial. I entered a great many shops, markets, houses, and bazaars to study the condition of the people, whom I found living in cleaner and better circumstances than the poor Jews in New York. Indeed, up to this time, after making a zig-zag tour through Russia of almost four weeks, I have not yet found a ghetto so crowded and so dirty as the one which is to be found in New York City. I have also seen very little of persecution. Talking with the better class of Russians, who treated me very cordially, and in almost every case invited me to their homes, I found them rather favourably inclined towards the Hebrews. They are not allowed to live in Moscow, St. Petersburg, and the greater part of Russia, except they become Christians. Of this I will try to give a satisfactory explanation in my next letter.

“A. C. G.”



# The Jew ;

OR,

## All About Israel.

### LIFE SKETCHES OF JEWISH CONVERTS.—IV.

SARAH MACKNOS; OR, THE AGED JEWESS IN THE SCHOOL OF CHRIST.

By the REV. F. G. KLEINHENN.

SARAH MACKNOS, an aged convert in Bucharest, Roumania, was led through a remarkable variety of circumstances, step by step, from a conscientious and zealous adherence to Rabbinism, to a strong and living faith in Christ Jesus, as her Redeemer and Saviour; which was strikingly and undisputably verified in her whole bearing, and through the remainder of her eventful history.

She became first known to the writer of these lines through a misconception; for, having heard of his reported friendship to the Jews, and supposing him to belong to the pious of her own nation, and prompted to the exercise of charity by their known principles of action (Rom. x. 3), "Seeking to establish their own . . . righteousness"—being in difficulty, she appealed to him for aid.

Her history had been a very chequered one; for, from a position of comparative respectability, ease, and comfort, she had been reduced to very straitened circumstances; and in her advanced years became dependent on the readily-rendered assistance of her co-religionists, who generally admitted that she came of a respectable family in Russia.

After some years of a childless married life—a source of reproach amongst strictly rabbinic Jews—the husband of her youth forsook her, and clandestinely left the country, without giving her a bill of divorce. To understand the unhappy position in which this placed her, one needs to be familiar with Jewish life, customs, and feeling.

A period of anxious enquiry and waiting brought no relief; and at length the lonely and desolate one broke up her home, and wandered from place to place, and from land to land, in search for her faithless husband, in the hope of regaining him, or in the worst case, of getting a legal release from him. Again and again she was disappointed in her hopes, and compelled to extend her wearying and expensive journey, until at length she succeeded in discovering the fugitive and bringing him to book. Her efforts for reconciliation failed; but she finally obtained a divorce and was free.

In her perplexities and troubles she pilgrimaged to a Chasidic Rabbi (supposed to be endowed with some supernatural foresight, and thus able to give indications of the future, &c.) and sought his counsel and advice; being herself thoroughly imbued with rabbinical teaching, and earnestly intent on gaining heaven by works of merit, and perfectly ignorant of the Lord our Righteousness.

The rabbi and his advisers urged her to marry one of their infatuated adherents—a tailor, and much beneath her in the social

scale. This advice she implicitly followed, not knowing what would befall her, but persistently intent upon retaining her religious character.

The year 1846 opened upon this daughter of Abraham with brightening prospects. Her homestead was in Bucharest, at that time the Eldorado of the Eastern parts of Europe, and, though not blest with children of her own, she kindly and considerately cared for her adopted little ones, whom she had rescued from indigence and want; her husband was faithful to her and diligent in business; his workshop was well supplied with work and workmen; and want and penury seemed to be very far distant from their door.

The warm dry season had arrived, when the shingled roofs in Bucharest had become singularly susceptible of the destructive influence of fire, and it only required the scattering sparks of a lighted firework, thrown, it is said, by the inconsiderate freak of a youthful hand, to carry dismay and ruin through the city. Nearly half of the capital of Wallachia was, in a few hours, laid in ashes, and the hopes of numbers of its inhabitants were dashed to the ground and shattered. Amongst these unfortunate ones were the tailor and his wife—their home, their workshop, and all their contents became a prey to the flames; in addition to which, through an accident, the wife became almost hopelessly blind, and the husband, in blank despair, ultimately sank down to the level of a confirmed drunkard.

Numerous were the ruins which the writer of this found on his arrival in 1856; and marked was the path along which the besom of destruction had passed.

The insatiety of drink swallowed up the scanty earnings of the impoverished and weakened workman; and this again compelled his afflicted life-partner to appeal to those who had known and respected her in more prosperous days, and still respected her for her religious consistency and general character.

The testimony of St. Paul to the Jews of his day was peculiarly applicable to this daughter of Abraham, "They have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x. 2, 3)—a testimony also strikingly verified at this present time in the daily life of the sincere adherents of rabbinic Judaism.

In this case expression of a very practical character had been given to the above historic declaration; for, being herself childless, and the kindly feelings of her nature acquiescing with her religious principles, this consistent Jewess had been induced, in her palmy days, to concentrate her efforts to the full extent of her ability and self-denial, in fostering the children of poor, penniless mothers, and making their path smooth. One child after another had been taken from the cradle and earliest infancy under her fostering care—nursed, fed, clothed, educated, and ultimately helped to marry and to settle in life at her expense; whilst the heap of merit accruing therefrom was supposed to be accumulating from day to day; and a foster son secured to say

Kaddish for her after death—prayer for her soul.

When at length the reverse of fortune brought this aged, afflicted, and tempest-tossed suppliant to the door of the Mission-house, pity's cry found a response in the feeling of commiseration engendered by the contemplation of her helpless condition; and practical sympathy was shown.

Although surprised to find that she had been misinformed, and in consequence had poured out her tale of sorrows into Gentile instead of Jewish ears, her confidence had been won, and once and again she appeared at the same door to ask an alms.

The Mission occupant had had the summing-up of official instructions, "Always a Missionary" (of which the sainted Haldane Stewart was the author), burnt into his very soul, and therefore no wonder that he saw in the pleading one the possessor of an immortal soul, led to his threshold by the invisible guiding of a higher hand, that he might declare to her words of eternal life.

This was a work of patient and prayerful perseverance, and, "line upon line and precept upon precept," according to Divine dictation (Isa. xxviii. 10) was, week after week, dropped upon her listening ear; although no visible impression seemed to have been made. Hope against hope, prompted by the Divine declaration, "It shall not return unto Me void" (Isa. lv. 11), compelled its repetition, and still no change appeared.

Two years had thus elapsed, when one morning the vineyard labourer was permitted to witness some fruits of his toil. The aged Jewess once more stood before him; but this time quite another being. Her sightless eyeballs and her folded hands were all raised heavenwards, and from her parted lips flowed the weighty words with overwhelming pathos, "Oh! how much have I to thank God for, that ever I came to this door. Now I know that I am a sinner which I never knew before; but I also now, know that the blood of Jesus Christ cleanseth from all sin, which I did not know before!"

From her previous grave-like silence, this strikingly full, clear, and Gospel confession and acknowledgment produced something akin to staggering and awe-struck amazement in him in whose hearing these words were spoken, which for the moment paralysed all reply.

The Word spoken had indeed been accompanied with power and the demonstration of the Spirit to her heart and conscience, and made it effectual.

After this it was as if her tongue were loosed, and her apprehension of Scriptural truth increased by leaps and bounds, which made verbal teaching a real pleasure and joy; and ere long she appealed for baptism, as she was desirous of belonging wholly to Christ.

This request was repeated at intervals, with increasing importunity. Finding that the answer to her plea was delayed, she plied the timid Gospel-messenger with heart-searching questions—"Are we not sinners? What are our deservings? Are not our righteousnesses as filthy rags? Did not Jesus die for our sins? Does not His blood cleanse us from all sin?"

The position of teacher and taught seemed for the moment to be reversed. The Spirit

of God and of Life-giving power was evidently opening the eyes of the blind, and changing the heart of the hitherto self-righteous one; whilst at the same time He was imparting, in His own way, a lesson in humility to His weak-faithed servant.

The School of Christ is unique in its kind and method of training.

Who can forbid water, where the Spirit of God has so evidently shown His regenerating power? was the final response of the Master's servant; and accordingly, on Monday, June 2nd, 1862, the aged believer was baptized in the Bucharest Mission Chapel, and pledged herself to be faithful to her Saviour, come what might, until her life's end. Those who were present could not forget her serenity and joy on that solemn occasion.

The remainder of the week was to her calm, quiet enjoyment; but the storm of rage and violent persecution that was shortly to break over her was brewing. The arch-adversary was aroused, busy, and preparing his weapons for attack. He had no mind to let his prisoner escape—"crushed, if not re-captured," seemed to be his watchword.

On the following Lord's Day morning she was seen wending her cautious steps towards the mission chapel, and to enter its precincts, when the rumour went forth, and spread like wildfire, that Baba (equivalent to our "Granny") was about to become a "Meshumedeth"—an Apostate. The adherents of the synagogue began to collect in force, and having found and stirred up her foster-son, they flocked into the chapel, made the continuance of the morning service that was going on, in spite of all entreaty and remonstrance, an impossibility; and then a wild, simultaneous rush was made to secure her person and steal her away. This was as rapidly, though with difficulty, frustrated, by getting her through another door into the private home of the missionary, and the police called in to eject the angry and lawless crowds from the chapel, the entrance-hall and courtyard.

A wild, surging mass blackened the public road, and effectually hemmed the public thoroughfare, whilst the armed police kept the gates and protected the inmates of the mission house during the remainder of the day. The foster-son and several others got over the wall of the mission premises, and sought an interview with the aged convert; and on the former promising to be reasonable, he was permitted to see and converse with his relative. Her unwavering testimony of faith in Christ Jesus sent him away with the conviction that persuasion was of no avail; "for," said he, "a klipka—a devil—has taken possession of her." The rabbinic Jews generally assert their belief in demoniacal possession. He finally left—never to take notice of her again, although she had cared for him from helpless babyhood, and supplied his various wants.

Her husband, who was at the first amazed, and mildly rebuked her for her want of confidence in him, after some days became maddened by the unceasingly irritating influence of the fanatic Jews, threw her to the ground, trampled upon her with his feet, and cruelly used her. The police had to rescue her from his violence, and when brought before the magisterial authorities

he declared that he would no longer live with her, and he was ordered not to go near her home, nor to disturb her peace, or he would be placed under arrest. He left her to shift for herself as best she could, but though thus forsaken by her natural protector, her faith faltered not; she clung to her dear Redeemer in loving affection, and the Keeper of Israel was her staff and stay. Another Hebrew sister in the faith took her under her hospitable roof and kindly care, and made her to share with her both temporal and spiritual food. They were kindred spirits, knit together in the one hope of their calling.

During this period it became strikingly evident that the Spirit of Jesus had taken possession of her heart's affections, and influenced her feelings towards her implacable persecutors—persecution seemed only to call forth patient endurance, and to excite prayerful and winged desire for those who ill-treated her. How readily she forgave her husband, when after some four weeks he relented and sought reconciliation; it was as if all recollection of his cruel treatment had been wiped out of memory, whilst one yearning and continuous desire engrossed her heart's feelings towards him—his soul's eternal salvation was, in fact, her daily petition, and the theme of her frequent, loud ejaculatory prayer.

Sometimes he would overhear her wrestling cry to God on his behalf, would become impatient, and implore her to leave him alone, but her mild reply would be: "Nay! He must grant me the salvation of your soul, for the Lord Jesus has said, 'Ask and ye shall receive!'"

In the course of time a most striking change became apparent in him, and he once and again said to the writer, "Patience, I shall yet become one of you."

What a mighty result might be expected if every Christian wife, having an unbelieving husband, would follow the example of this aged Hebrew convert of nearly fourscore years.

It occasionally occurred, when the writer accompanied her through some of the neighbouring streets, that Jewesses would come to their doors to insult her, and cry after her that she was mad and *beside herself*. She would at once stop, turn round, and meekly reply: "Mad? mad? God graciously grant that you may all become in like manner—mad!" And once and again the anxious retort was heard, "God forbid!" and, as if stung with affright and fear that her prayerful utterance might become a reality, a hasty retreat was beaten.

She delighted in the services of God's house; the humble meal was consistently mixed up with prayer and praise; she rejoiced with real festal joy on hearing of mission success, and the addition of Jewish believers to the church, and faithfully she bore her testimony to the truth as it is in Jesus, whenever and wherever she had the opportunity.

Christ Jesus was indeed to her the Chief among ten thousand, and the altogether lovely One. There was no mistaking of the Holy Spirit's life-giving power operating in her, and producing in her the life and walk of faith. She could re-echo the Apostle's affirmation, "For me to live is Christ!" She continued faithful to the end, and was

a living witness to the Truth—both to Jew and Gentile.

Her chequered life was, after her baptism, prolonged some four and a half years, and was ultimately brought to a close by natural decay. This accounted for the failure of mind and memory, which made her utterly unable to recognise her dearest friends for some days before her decease. Their names fell like an empty sound upon her ears; but the name of Jesus had an instantaneous, galvanising effect upon her whole being, and produced a corresponding effort—as of a child longing to be embraced in a loving parent's arms. Such was the closing scene of this Christianised daughter of Abraham—a trophy of Divine grace.

It will not be difficult to discern the leadings of Providence in this history—one event preparing the way for another. Thus the heart's soil, trodden rocky hard by the daily and hourly trappings of self-righteousness, had to be broken up by the ploughshare of sharp affliction, and clot after clot minimised, before the rank weeds of error could be rooted out, and the seeds of Bible truth could be sown and take root in it.

Then, in the development of the seed's growth in her, how strikingly evident was the Holy Spirit's fructifying power! The blade became apparent in her confession of knowledge; the ear, in her importunate yearning to become wholly Christ's; and the full corn in the ear was undeniable in the daily proofs of her faith—suffering patiently bitter and painful persecution, her unwavering testimony at all costs to Gospel truth, her joy and rejoicing in its triumphs, and the inspiring power of her love to Jesus in life's ebbing away.

The Gospel is still the power of God unto salvation to all who believe, whether Jew or Gentile. The decay of ages has not impoverished it or made it less effective. The victory is sure. To God be all the praise!—From the *Jewish Missionary Intelligencer*.

## GENERAL JEWISH NEWS.

THE JEWISH QUESTION has formed the subject of several articles in our contemporary *The Rock*, written by a special correspondent in Germany. He shows clearly how it is that Jew-hatred has spread so rapidly throughout every part of the German Empire. He traces it almost entirely to the clergy! "The agitators are ordained pastors of the Established Church; they use the pulpit for their platform and the Bible for their text-book; they show to an ignorant audience ancient and modern Judaism in its most corrupt form, reflected in the light of pure Christianity, as it should be, but as it is not. They are endeavouring to prove to their people that in stirring up hatred and persecutions against the Jews they are doing a God-pleasing work. Moreover, the leaders of the 'Christian anti-Semites' are professed faithful Bible students, who discard and abhor even their own colleagues in the ministry for doubting or disbelieving the verbal inspiration of God's Word. To the question, 'Is the Bible truth?' they answer: 'With a pure conscience, with my fullest personal conviction, for which I pledge myself with my whole existence, for which I will live and die, the Bible is perfect truth from God.' They are, therefore, without excuse—for if they are ignorant of the contents of the Bible, it is their duty to study it; if, on the other hand, they know the contents, they make themselves guilty of perverting the Word of God for their fanatical purpose."

**ARE THE JEWS BECOMING RICHER?**—One of the leading Rabbis in England, the Rev. S. Singer, recently preached a sermon, in which he referred to the increasing wealth of his co-religionists. "The poor are becoming rich, and the rich are becoming richer." That this is not only the case in this country, is amply proved by the fact that Socialists and Revolutionists join the anti-Semites, not so much on account of race-hatred, as by reason of the fact that the Jews are said to possess almost fabulous wealth. History is certainly repeating itself in this, as in other ways, the Jews are spoiling the Egyptians." This is just what the prophet foretold, they are not to return empty-handed; they are to bring "their silver and their gold with them."

**THE BARBICAN MISSION TO JEWS** is about to extend its useful work, and we are very glad to hear it. A missionary is to be sent to work among the Jews in Alsace, where many of them reside. Many of them have settled in that and other provinces recently, having made their escape from Russia and Roumania; but there are also others who have been there for many centuries. May the missionary who is to be sent out, and who is himself a believing son of Abraham, have God's greatest blessing. The Director of the Barbican Mission to Jews is Mr. C. T. Lipsyhtz, 33, Finsbury-square, E.C.

**BARON VON HAMMERSTEIN**, one of the leaders of the anti-Semites in Germany, and one who never tired of denouncing Jews as financial rogues and swindlers, has come to grief, a warrant having been issued for his arrest on the charge of the forgery of documents, also with fraud and breach of trust. He is not by any means the first Jew-hater who has thus been unmasked. Our greatest sorrow and regret must be for the name and fame of our common Christianity. In the eyes of Jews, these men are "Christians," and thus through these "God's name every day is blasphemed."

**ANTI-SEMITISM** seems to be the rage and curse of modern Europe, just as Jew-baiting darkened the Middle Ages. We seem to be going backward instead of moving forward. We can understand the benighted followers of Peter the Hermit, with the cross in one hand and the sword in the other, forcing their way into the ghettos of Germany, but scenes may be witnessed in Vienna, one of the foremost cities of the world, which would almost shame a savage. At the recent municipal elections in the metropolis of Austria, the anti-Semitic party actually recommended as part of their programme the persecution or extirpation of the Jews. Nay, Jew-baiting was to be enforced "in the name of God and by all that is sacred!"

**YAMMIN NORAIM.**—The days beginning on the Jewish New Year and ending on the Day of Atonement, are called the "Days of Awe." On both these days, Jews spend many hours in the synagogue, and none but those who had severed themselves entirely from the Jewish community would be absent. Hence the synagogues are crowded with many who, otherwise, are never seen within its walls. Halls have to be hired, and they are hastily prepared with a moveable platform or reading-desk, and an Ark, into which have been placed the sacred Scrolls of the Law. The gallery is always reserved for women worshippers. This is what Judaism teaches in regard to these days:—"On the first day of the year it is inscribed, and on the Day of Atonement it is sealed and determined, how many shall pass by and how many shall be born; who shall live and who shall die; who shall finish his allotted term and who shall not; who is to perish by fire and who by water; who by the sword and who by wild beasts; who by hunger, and who by thirst; who by earthquake and who by the plague; who by strangling and who by lapidation; who shall have rest, and who shall be wandering; who to remain tranquil, and who to be disturbed; who shall reap enjoyment, and who be painfully afflicted; who grow rich, and who become poor; who shall be humbled and who exalted."

**JEWS IN THE WORLD.**—The *Nineteenth Century*, in an article on the late Lord Beaconsfield, speaks thus of the Jews:—"For eighteen centuries that race has been slowly taking

possession of the civilised world. Through the investigation of individual souls Jewish morality has changed the face of the globe. The conduct of the European peoples—modern civilisation as it is called—is their work; while in art, in music, and in letters they have more than held their own. Power, of an overt and conspicuous kind, has, however, for eighteen centuries been denied to men of their blood. Disraeli broke the spell. In July, 1878, in the capital of the greatest military nation of our time, among the heroes and statesmen who had created Imperial Germany, among the representatives of the civilised nations of Europe, congregated there to check Russia in her victorious career, and maintain the equal balance of European authority, the most observed and conspicuous personage was not Bismarck, nor Moltke, nor Andrassy, nor any prince nor emperor of them all, but the slim and still youthful figure that with pale and haggard face and slow step, leaning on the arm of his private secretary, was seen day by day to cross the Square from the Kaiserhof to the Congress, the representative of the Queen of Great Britain and Ireland and Empress of India—the figure of Lord Beaconsfield, the Jew."

**A. M. 5656.**—On September 19 the Jews celebrated their New Year festivities with solemn services in all their synagogues. In London, the Assembly Hall in Mile End-road was requisitioned, and it is said that about 8,000 assembled there to listen to the blast of the Trumpet, and invoke God's favour. For this and the following days are the days when they believe the Lord sits enthroned on His Judgment-seat, and weighs in the balances the sins and merits of His creatures.

**A SECT OF NEW JEWS.**—The *Jewish Chronicle* is responsible for the following facts respecting a new sect of Jews in America:—"At a conference of American Rabbis held this summer at Rochester, New York, a 'new Judaism' was evolved. The ancient faith of Israel was placed at the head of liberal religions, but it was agreed: that its existence depended no longer on exclusive doctrines or ceremonies; that relations in all religious matters were not authoritatively and finally determined by any portion of religious (i.e., post-Biblical) literature; that the admission of proselytes into the Jewish faith required solely confession of the following formula:—1. I believe with a sincere and a steadfast faith that there is a God, who is One and only One, the Creator, Preserver and Ruler of the World. 2. I believe with a sincere and steadfast faith that man is created in the image of God, innocent and pure, endowed with reason, conscience and freewill, and capable of triumphing over sin and developing to perfection. 3. I believe with a sincere and steadfast faith that the soul of man is immortal and righteousness brings reward, while wickedness brings punishment. Unto Thee, O Lord, belongeth kindness, for Thou wilt recompense every one according to his deeds. 4. I believe with a sincere and steadfast faith in the common fatherhood of God, and the common brotherhood of men. To make this real, is the great aim and hope and mission of Israel. And God will be King over all the earth that day. God will be One and His Name One."

## PALESTINE AND COLONIZATION NEWS.

**TRIPS TO PALESTINE.**—The season has again commenced when many thousands of Christians from this, as well as from other countries, will be wending their way to the Holy Land. Already numbers of advertisements are seen flooding our papers and magazines, offering a variety of attractions at cheap and reasonable rates. It should, however, be borne in mind by those who are attracted by "cheap tours," that they are undertaken at a considerable sacrifice, for they do not include many of the most interesting places.

**WHAT TO DO.**—Before fixing with any advertisers, make sure as to what they include in their tours. For, judging by some of the advertisements, a "trip" may only include a run up to Jerusalem, a stay there of a few days, and then

the journey back to England. Besides, intending tourists should not be satisfied with a flying visit only to a few interested places, they should stipulate for some time to be devoted to the study of Eastern customs. A wedding should be seen, if possible, a visit should be made to the interior of a village home, and a Bedouin encampment. The Passover service should be seen in a Jewish house, and the slaughtering of the Passover Lamb on Mount Gerizim by the Samaritans.

**THE JAFFA MEDICAL MISSION.**—Under the title of "Hallowed Work in the Holy Land," Miss C. A. Newton gives a very interesting account of medical mission and hospital work in Jaffa, our seaport town. Those who visit the beautiful hospital are always charmed by the air of sweet repose, and yet of active service, that always distinguishes an English hospital, under the management of God's children. "Adonai Shamma" might well be written over the entrance. The amount of work and the vast needs of this good work may be judged from the fact that it was attended by 16,843 cases. Jaffa contains 42,000 people, though, of course, many of these patients came from the outlying villages and hamlets. Miss Newton will be glad to receive gifts of blankets, sheeting, quilts, quinine and other medicines. Things should be sent to her friend, Miss Newton, Mickleover, Derby.

**ITS ORIGIN.**—In 1877 an English lady working amongst the women in Jaffa (the ancient Joppa) was struck with the sore need of the sick poor—sufferers from bronchitis, rheumatism, consumption, and different kinds of fevers. She met numbers suffering from various diseases of the eye, which must inevitably end in blindness, unless proper medical relief could be obtained; and, as for cases of accident, surgical aid was not to be had. She felt something must be done. At her own expense she hired a house, engaged a qualified doctor from Beyrout, who brought with him a supply of drugs, and started at once a small Medical Mission. The work grew so rapidly that she was soon overwhelmed by the number of patients applying. After a few months she returned to England to seek for fellow-helpers, and a young lady accompanied her back to Jaffa. They then rented a larger and more suitable house, where they could take in eight or ten patients, and here many thousands were relieved. The accommodation afforded by this house also very soon proved utterly inadequate to provide for the growing needs of the work, and some years later an entirely new hospital was built. This hospital contains *forty-five beds*, which during last year were occupied by 686 patients of various creeds and nationalities. The out patients numbered 16,843, all of whom heard at least once the old, yet even new, story of Jesus and His love.

**A SETTLEMENT AT RAMLEH** (supposed to be Arimathea): "We sat under a large tree in a sort of circle, a few other people standing near. How can I describe my audience? Three of them totally blind, and in some cases the awful disease has made such progress that their hands and feet are distorted and sore, and all have the peculiar, hoarse voice one knows so well. After enquiring after their health, I said, 'Shall we have our reading?' 'Yes,' they replied, 'we want to hear God's Word.' Then I said, 'First let us ask God to be with us, and to open our hearts to receive His message.' I began to pray very simply, but the Amens were so fervent that followed each petition, that it was with difficulty I finished my prayer. We read St. John v. 1-10, and after talking about the story I said, 'Just now we were asking God to be in our midst, and I believe He is here and asking what He shall do for us. What are we going to answer Him?' One of the men, a great sufferer, said so simply, 'I should say to Him, Lord Jesus make my heart clean and forgive all my sins, and then receive me into Thy kingdom.' I taught them the text '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,' which is in very simple language in Arabic—they quite entered into the meaning as applying to themselves, saying, 'Ah, those are beautiful words.' We would most earnestly recommend this work to your prayers and your sympathy."

**PETER RUDOLPH OF ALEXANDRIA.**

In our March issue we inserted a letter from the secretary of the Association for the Christian Education of Jewesses which corrected a statement made in our January number regarding mission work in Alexandria.

Our attention has been again drawn to this statement, which we regret has given some grief to beloved servants of the Lord. From Alexandria the Rev. Thomas Ranger Lawrence, the superintendent of the Soldiers' and Sailors' Institute, and chaplain of All Saints, Ramleh, and formerly vicar of St. Stephens, N. Bow, writes to us that "twice the statement has appeared in THE MORNING STAR that there is no missionary to the Jews in Alexandria," and asks us to "kindly correct this," and says, "I know two."

Let me tell you of one named Peter Rudolph, who might have inherited the combined wealth of his Jewish father and aunt, had he not embraced Christianity at the age of fifteen, and been consequently expelled from his family. Since then he has lived for others and borne their burdens with a patience exercised by only one in ten thousand. At the early part of his career he was made Deacon in the Episcopal Methodist church in America, but is now a member of the Church of England. For the past fifteen years he has worked among the Jews in this city and received into his care hundreds of refugees from other countries. This work of philanthropy, for which his name has become famous in Egypt, has left him sometimes without food, because he has given all he has away to others. His self-denial has won him so much respect that Jews and Christians alike rallied around him, and erected a handsome building which is known as the "Asile Rudolph." Here for the past two years he has fed daily nearly one hundred starving people, and sheltered many destitute families. The building comprises dining-rooms and dormitories, baths and living rooms, and is a kind of international poor-house. This, as well as his special work among Jews, is all supported by voluntary contributions; not a penny of which will Mr Rudolph touch for his own or his house-keeper's maintenance. He is not connected with any society and it is marvellous to see the amount of relief that is distributed through his hands by means of his own individual exertions.

We are also requested on behalf of Mr. D. C. Joseph, of the "Evangelical Mission to Israel" in Jerusalem, to correct a statement made in a former number. It occurred in a paragraph respecting the "very first Jewish mission hall" in London, from which it appears that it was opened and carried on by Mr. Ehrlich. Mr. Joseph desires to correct this, saying, "It is well-known to Mr. Ehrlich himself that Mr. George Holland, of George-yard, Whitechapel, the well-known, aged, and much beloved servant of God, was the first who was led to open a room for Jews, where they might hear and read of salvation through Jesus Christ. This room was given by Mr. Holland to Mr. Joseph for this purpose, and, subsequently, they rented one in St. George's-in-the-East. Crowded meetings of Jews were addressed there by the late Dr. Schwartz, the late Dr. McCaul, the Rev. Reichard, and the Rev. John Wilkinson. We thank God for the many missions to the Jews in London and elsewhere."

LANSDOWNE HALL, WEST NORWOOD. — The annual conference on "The Coming of the Lord" will be held, as mentioned in former issues, on the 15th, 16th, and 17th of this month. Will you not earnestly pray the Lord to grant a rich outpouring of blessing by His Spirit during these days of conference?

**OUR BOOK COLUMN.**

*The Soul Winner.* By C. H. Spurgeon. (Passmore and Alabaster.) Price 3s. 6d. Mr. Spurgeon had intended to deliver these lectures to the students of the Pastor's College. He prepared the series but never, alas! delivered them. They will be read with great interest and much profit. We commend them to evangelists and pastors and to all who love the glorious work of soul winning.

*Morning Sunlight.* By Charlotte Murray. (Published by Messrs. Nesbit and Co.) Price 3s. 6d. The name of the authoress will be enough to commend this work. It is a sweet series of morning portions with much original poetry from the pen of this sweet singer.

*A Message for the Day.* By J. R. Miller, D.D. (Published by Hodder and Stoughton.) Price 3s. 6d. This is another series of morning portions. The sadly busy life seems to demand such works, certainly there is no lack of supply. It is well to give Scripture thus with short explanations and exhortations, but it is better where people go to the Word of God for themselves and study it.

*The Covenant Promise of the Father.* By Thomas Payne. (Published by Marshall Bros., Keswick House.) Price 1s. This is a new edition of a very stirring little book on the gift of the Holy Ghost. Simple and useful.

*Hymns of Divine Healing and Holiness.* By T. Price. (Published by W. C. Edwards, 420, Brixton-road.) Price 2d. or 1s. 9d. per dozen. A very small contribution this to our very full and constantly increasing service of song.

*The Keswick Work for 1895.* The frontispiece is a very excellent likeness of the Rev. Andrew Murray, which would of itself make this annual of much value. We need not, however, say that it is otherwise above price. The spiritual thoughts treasured in its pages cannot be too eagerly read and treasured in our hearts.

*General Remarks on the Kingdom.* By Silas Hena, Dudley, price 6d. This pamphlet we commend to the careful study of those who may not be quite clear as to the distinction between the church and the kingdom.

*The Times we Live In.* By William Grant. (Published by R. W. Hunter, Bookseller, George IV. Bridge.) Price 2d. This is an address on the re-peopling of Palestine, and is most interesting and instructive.

*Items of Interest concerning Israel.* (Marshall Bros.) Price 1d. All about Israel is interesting, but this is a most astonishing little pennyworth, full of interest.

Of Magazines we acknowledge with thanks: *Trusting and Toiling, The Sunday Friend, Out and Out, Rest and Reaping, The Christian Scotsman, North Africa, Open Doors, News from the Front, Our Hope, and China's Millions.*

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**PUBLICATION ANNOUNCEMENTS.**

**VOLUME II, MORNING STAR, 1895.**

We venture to ask those friends who desire to secure copies of this New Volume, as soon as it can be published, to order the same at once. We ask thus early, especially in order that those living in Australia, New Zealand, China, and other distant lands might be enabled to obtain the Volume at the earliest possible date after publication. We are quite sure there are many subscribers living in other countries who will be glad to have the book as a presentation volume for friends at Christmas and the New Year, for which it will be eminently appropriate.

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Many friends have recently asked us to post a copy of THE MORNING STAR regularly to some clergyman or friend or Christian worker, or to some missionary abroad. We are very glad to do this, and to send the paper to any part of the world for 1s. 6d. per annum.

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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### "THE HAND OF GOD."

"Towards thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off."

"They also, if they abide not still in unbelief, shall be grafted in . . . again." (Rom. xi. 22, 23.)

THE olive tree is God's symbol of Israel in its condition of earthly and national blessing and fruit bearing. The branches were broken off when, for a time, Israel was set aside from the place of blessing assigned to it among the nations (verse 11). Through Israel's temporary fall salvation came to the Gentiles (verse 11), and riches to the world (verse 12). God's purpose in this was to provoke Israel to jealousy (verse 11). In verse 22 we read that the Gentile branches not continuing in the goodness of God shall be in their turn broken off again, and the wording is such as not only to convey a threat but also an implication that this breaking off is really to take place. Verse 25 further informs us that the blindness which has overtaken Israel, and on account of which it was broken off from its true and proper place of national precedence, shall continue until and only till "the fulness of the Gentiles be come in."

THE whole of the very important parenthesis here contained in Chaps. x. and xi. of Romans requires careful and long-continued study. We would earnestly commend it as a solution, in part at least, of many of the differences which as yet prevail among the readers

of the prophetic Word. Anything like a proper understanding of the things here laid before us, must necessarily prevent the mixing up in our minds of God's clear and distinct purposes for the JEW, the GENTILE, and the CHURCH OF GOD. There is in this parenthesis unmistakeable teaching that some of the Gentiles (or nations of earth), and to these our nation clearly belongs, have by the goodness of God been put into a certain position of privilege and responsibility, at one time held, and again, according to all prophecy, to be held by Israel. The whole teaching shows that this position is not to be confounded with that of the church, but is national and earthly, whereas the church of God is a company *taken out of* and separated as to its whole character, present conditions, and end, from the nations as such. The nations, forming the branches of the olive tree during the period of Israel's fall and blindness, are not far to seek. Their continuance in the place of *national* privilege by the will of God is while they abide in His goodness.

APART altogether from the study of the Word of God, it is perfectly patent to many, that elements have long been at work which have been, and are now, rapidly changing the whole character and condition of these nations. Of all the changes taking place the great and central, the cause of all the rest, is that as nations THEY ARE DRIFTING AWAY FROM GOD. They have ceased to continue in the goodness of God, ceased to depend on His goodness or to believe in it. Is this not so? Are not the nations called Christian, all of them, in a state of increasing departure from God? On the Continent those nations which have thrown off the superstitions of popery are sinking in the darkness of infidelity, while in Germany and other Protestant countries doctrine *called* Christian, but utterly unworthy of the name, is sapping the foundation of all true religion and leading to a national life of practical ungodliness.

THE Sabbath, once so dear to Protestant nations as a day of rest and godly family reunion and fellowship, devoted to holy teaching and practice in its entirety, is now given over to *pleasure*. The theatre, opera, concert, and dance occupy the day when a very short morning service has lulled to sleep the faint voice of conscience, still whispering. In our own island land is it better?

The voice of our nation, as a nation, has long since pronounced against an appeal to God in national affairs, the sanctity of the Sabbath is fast becoming a mockery, and laws are eagerly demanded, the passing of which would soon overthrow one of the strongest and best bulwarks of our country. In our Parliament we have got rid of faith in God as a necessary qualification of statesmanship, and we are with frightful rapidity drifting into the practical recognition of all idolatrous and heathen religions, as if they were worthy of equal reverence and acknowledgment with that of the only living and true God.

To all this great numbers of churches are gradually shaping their creed, and *Christian* (?) practice, accommodating the old truths, or at least their interpretations of them, to the appetite of the people and the needs of the day. The very union of the *Christian people* which they dream of effecting is to be brought about, not by the attraction of the truth of God drawing to itself all hearts willing to be true thereto, but by altering and accommodating that truth to meet the ungodliness and carnality and worldly-mindedness of the masses whom they wish to unite.

THANK God this is all outside the pale of the true church of God. In and through all that is taking place in these days, the distinct company chosen *out of* the nation and separated from them is being protected and united, and prepared for its sphere in the glory; the Christian nations, and all who belong to such, are preparing themselves for the breaking off from the God-given position of privilege and testimony which they have occupied on earth so long. They are ceasing to continue in the goodness of God. Many true Christians, even, fail to see the clear distinction between the church position and this *national* condition of things, and so there is confusion in the understanding and interpretation of prophetic truth. Men are frequently spoken of as Christians in the latter sense only; they are but twigs and leaves of the grafted in olive branches, about to be broken off—not IN CHRIST, and never members of the Body of Christ. There are even whole ecclesiastical organisations that have their connection only with the olive tree. Their position, their aim, their whole character, is not *heavenly* but *earthly*. They are the exponents of what may be called the

Christian and religious state of the nation to which they belong. They can but reflect the national character and condition. The true church of God is the exponent on the other hand of Christ Himself to, and in the sight of, the nations, and in times of national declension from God's high purpose must necessarily condemn the declension and more or less suffer accordingly.

IF our Lord's coming should still be delayed for a little while, the outcome of the changes of which we have spoken is bound to become very apparent. God's true children who are united by a living faith to Christ Himself cannot but get closer together, and then distinction and separation from mere national and popular religion cannot but become increasingly apparent. Difficulties are sure to arise, persecution even may follow. When the HAND OF GOD shall have broken off the Gentile branches from His olive tree, it does not follow that the nations will at once and entirely give up professional and national religion, or that such ecclesiastical societies as aim only to be the exponents and servants of these nations may not with high pretension assert themselves. It only means that all this will cease in any way to have the sanction of God Himself. There may be even combinations on a great scale, unions such as we find everywhere proposed, and the Church of Rome may at last be able to weld all together to herself in her wily way. For be it noticed that her master work is unification, and the Scriptures plainly indicate a great imperial ecclesiastical organisation lording it over all these nations at the very time when she is nearing her destruction.

As to the nations, other ominous changes are everywhere visible. Not to speak of the growing uneasiness regarding the relation between Russia and England, and of many Eastern complications, there is ONE GREAT NATIONAL PORTENT that surely will arrest the attention of the whole civilised world. Israel has, with startling suddenness, come to present a national existence. True, her land does not yet belong to her, and the powers have not yet acknowledged her as a nation! Yet no sane man will dispute the fact, that whereas till almost yesterday, Jews could be regarded only as individuals of a shattered nation, so shattered that for well nigh nineteen centuries it was a people "meted out and trodden down" without the slightest sign of a corporate character, it has suddenly begun to assert itself as a nation. Its national hope is no longer a secret, and its determination to make that hope a reality is plain to the dullest. ISRAEL IS RISING. In the recent great Convention of Jewish

rabbis, held at Rochester, N.Y., it was arranged that Judaism should no longer stand merely on the defensive among the religions of the world, but should become an important missionary propaganda.

HEarken to Dr. Isaac Moses, of Chicago, "The number of those who are drifting away from dogmatic Christianity is increasing every year. . . . They want something more than the negation of objectionable dogmas. They need an ideal that would fill them with fervour and enthusiasm, that will gather up and sanctify their energies for the service of mankind; an ideal that will make them a part of a large historical process by endowing them with a message that shall have meaning for all ages. The petty systems of the so-called liberal churches are barren of such lofty idealism; they are all born out of conflict about insignificant differences. Israel alone possesses the magic word that can make them free from the fetters of dogmatism, and give them the dowry of a world historic mission." Thus the "Chovevei Zion" on the one hand, and the great Rabbinical Convention, which claims to be in historical succession to the old assemblies of the Sanhedrin, politically and religiously are re-asserting the national existence. Whether the nations like it or no, whether they are prepared to sanction it or no, Jehovah's battle-axe is being lifted up, His bow is being strung for conflict. (Jer. li. 20-24.)

THE very beginning of such changes ought to startle men out of the stolid indifference into which easy-going habit, for the most part, reduces them. By such events God is speaking. We well know that it is not the purpose of God to reinstate an apostate and Christ-rejecting Israel to the place of national supremacy and power. The Jews have still to pass through the time of "Jacob's trouble" (Daniel xii. 1), for it is when plunged into that, its final and greatest tribulation, that the coming Messiah will deliver and set His nation in its promised place; but such things as we have indicated tell the Spirit-anointed ear that the earth's great and final throes are not far distant.

It is well to remember that notwithstanding great advances in Israel's past, these do not, as some seem to suppose, mean the present restoration of that nation, according to the promises of God. The veil is yet on the heart of that people, and only when Israel's heart shall turn to the Lord shall the veil be removed. In self will and haughty pride of past greatness Israel is asserting herself, and must be greatly humbled. She is, according to the Word of God, destined to receive that

which she is at present demanding. She will return to Palestine in unbelief, and there, in that "wilderness of nations," will God plead with her. Immediate events of the most stupendous description may be anticipated. WE DO NOT PROPHECY, but in the light of God's holy word of prophecy it is not difficult to interpret prophecy. Ecclesiasticism is breaking up; the true spirit indwelt church is about to be removed; Rome is lying eagerly in wait to reform and re-unite the fragments of a broken and scattered ecclesiasticism. Here the religious and the political join, and Rome will find free play for her subtle talent and ambition. She may even throw in her influence into the tide of rising Judaism, though this is hardly likely. Rather, for a time at least, will she persecute the Jews.

THE great universal national disturbances which our Lord in Matt. xxiv., addressing His Jewish brethren in the land, predicts, cannot begin till there shall be a recognised band of Israel witnesses to the Coming Kingdom (recognised that is by their Lord) proclaiming this gospel and suffering at the hands of a so-called Christian power and of their unbelieving Jewish brethren. This necessitates that the church of the heavenly places—the body of Christ—shall have previously been removed. Meanwhile it is ours to continue to prolong the rallying cry and the cry of warning. We cry for heart union among all the true children of God. This is best accomplished by every one of us getting nearer to CHRIST HIMSELF. Hearts true to Him will find themselves led aside increasingly from the conflicting and confused elements of the ecclesiastical and political world into quiet rest with Jesus Christ our Lord. We cry, likewise, to warn many of the true children of God who, till now, from one cause or another, are still entangled in error of slothful indifference, worldly ambition, or the mad pleasure-loving whirl of these evil times—

**"They that were ready went in . . . and THE DOOR WAS SHUT."**

#### WOOLWICH LECTURES ON THE COMING OF THE LORD.

THE Saturday afternoon lectures at the Soldier's Home, Woolwich, delivered by Dr. R. McKilliam, are largely attended and giving rise to much interest. Three have already been given, the subjects being, The Order of Events—The Servants judged, rewarded, and placed, and Angels judged—Satan cast out. The fourth will take place (p.v.) on the 16th inst., the subject being, "The Nations judged and their millennial places assigned." These lectures are leading to much earnest searching of the word of God.

**Conference Addresses,**

LANSDOWNE HALL, WEST NORWOOD,  
OCTOBER, 1895.

**A FOURFOLD MESSAGE FROM  
THE SCRIPTURES OF TRUTH.**

BY PASTOR W. FULLER GOOCH.

(Revised by the Speaker.)

IN opening the proceedings of this Conference I want just to say that we are gathered together as the result of a profound conviction which is in our hearts—a conviction which the passage we have just read (Isa. xxxiv. 16 to Isa. xxxv. 4) strengthens continually as often as we turn to it. It is a conviction which the whole teaching of the Prophetic Word deepens and intensifies in our hearts and minds. We feel that the shadows of the last days are upon the world, and, amid these shadows, we are discerning gleams of light which tell us of the coming day. And, as the day of God draws nigh, with all its solemn issues to the church and to the Jew, we feel deeply convinced that it is our solemn duty to proclaim the nearness of that day, and to seek to draw Christians of every name to the careful study of the Prophetic Word.

We believe that we should be untrue to our commission as teachers of the Word of Truth, as ministers of the Word of Life, if we did not, in days like these, specially call attention to the Prophetic Word, and to the great and glorious fact that the coming of the Lord draweth nigh. We no more dare be silent on this subject than we dare be silent on the subject of the Cross of our Lord. His Crown has become as dear to us as His Cross. They are linked together inseparably. The one is the basis of the other; the one is the depth of humiliation from which our blessed Lord and Master springs to the height of His coming exaltation as King of Kings and Lord of Lords. And it is not with us a matter of choice; it is not with us a matter of curiosity, or of desire to satisfy our own

**LONGINGS FOR MORE LIGHT.**

But it is a deep conviction. The Lord is at hand, and therefore we have a solemn duty we dare not shirk; not only personally to proclaim His near coming, but to encourage Christians of every name to study individually what God has said concerning these things. If the Lord will only condescend during this Conference to give more light to some of His people upon this solemn, and yet delightful, truth, we shall indeed praise Him, and magnify His name!

The constant exhortations of God's Word, given to His people, to make that Word their increasing delight, and the object of their more earnest enquiry, is why we have read the passage of Scrip-

ture to which I have just asked your attention. That passage commences with these words, "Seek ye out of the Book of the Lord, and read." What is "the Book of the Lord?" The Holy Bible, the sacred Scriptures, the revelation God has given us, His own declarations made by holy men of God who wrote and spoke as they were moved by the Holy Ghost. Such a Book may not be neglected, such a revelation may not be slighted or treated with indifference; such teachings as it contains must need command our reverent thought, and ought to constantly have our prayerful attention. We have come together, not to bring the books or the thoughts of men before you, but to seek out of the Book of the Lord. I believe that there will not be one brother on this platform who will not be continually held in check in all his utterances by a desire to

**SPEAK ONLY ACCORDING TO THE BOOK**

of the Lord. And I trust there will not be a Christian here, in any one of our assemblies, who will not just be moved by this one thought, "I must for myself search the Scriptures daily, to see whether the things we are listening to are so or not."

We therefore gather together around God's own Word. We want God to speak; we want the Holy Spirit to be the teacher; we want to be led and guided in every thought, in every utterance, and in every conviction to which we are led. We distrust all human teachers and teaching; we refuse to bow for one moment, or to any extent, to mere human judgment; we refuse to accept any human interpretation. We believe that

**THE HOLY GHOST STILL LIVES:**

that He is as much in the church to-day as He was in the Pentecostal age; that He is as near to believers to-day as He was then; that there is nothing He did then that He is not ready to do now for consecrated souls; and we believe that if we are bowed before God, and submitted to the Book of the Lord, He—the Holy Spirit, who flashed every thought upon the sacred writers as they wrote, He who gave utterance to every word that proceeded from them—will indeed give us to see light in God's light, and make us "wise unto salvation."

We have a fourfold message to proclaim, and I think this paragraph I have just read illustrates the fourfold message of truth to which I refer. First of all we believe that, in relation to the coming of the Lord, there is a message to the church of the living God. The whole Bible is God's gift to the church. They are His dispensationally, and they are taught in the sacred Word. There are teachings in the Old Testament which are designed primarily for the Jew; teachings for the Jew which we dare not take from the Jew and apply

in any primary sense to the Gentile. But at the same time we feel that

**THE WHOLE BIBLE IS GOD'S GIFT**

to His church, and that consequently we are to take the whole of the Word; and, while studying it in its dispensational aspects, are yet to gather from it for ourselves principles and help and light, which the Spirit will give to us for our own instruction and guidance and help. And so the prophecies are for us, that we may be brought more into our Father's mind, more into the way of looking at things from His point of view and not our own.

There is a message for the world. It is a solemn chapter from which the paragraph we have read is taken. It begins by saying, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations"—mark it!—"the indignation of the Lord is upon all nations, and His fury upon all their armies." That is just what we are coming to. The fulfilment of Isaiah's solemn word is near. "God's indignation is upon all the nations of the earth." Can you wonder at it? Where is the recognition of God among the nations of the earth? Where is the Book of the Lord in the esteem of the nations of the earth? Where is the will of God being done by the governments of the earth? Oh, the cruelties, the oppression, the injustice, the evil, the sins which abound among all nations, in these days of light, of civilisation, and of opportunity. God has

**A CONTROVERSY WITH THE NATIONS,**

and the nearer approach of His dear Son makes it a solemn time for all the world: and it is our duty to proclaim it. Men may laugh us to scorn, and they may boast in the armies and the navies and the proud human resources of the great nations of the earth. But God will blow upon them, and God will be God in the midst of the earth, and is about to show Himself as He rises up to glorify His own Name and the Son of His love.

There is a message for the Jew. The paragraph we have just read is for the Jew. The former part of this thirty-fifth chapter of Isaiah beautifully sets forth what Israel shall be when the Lord comes. Oh, poor, down-trodden, despised Israel! thou shalt soon be a diadem in the hand of thy God. And thou, poor dark Palestine! thou shalt soon be as the garden of the Lord. No more shalt thou be called "a land desolate," but thou shalt be called "Hephzibah," for the Lord is about to delight in thee manifestly, in the eyes of all men. Thy wildernesses and thy solitary places shall be glad. Thy deserts shall rejoice,

and blossom as the rose. Yes, we have a message for Israel. We are to say unto Zion, "Thy King cometh. Thy God is at hand." Meanwhile we have a message of grace to Israel here. This dying dispensation is not yet dead, so that the remnant, according to the election of grace, is still being gathered in.

Then there is a message of grace for all the world, for when the Lord shall bring back Zion, when He shall appear in His glory to Israel, then shall all nations fear Him, and all the ends of the earth shall see His salvation. God speed our missionaries of every name to the unevangelised parts of the earth. But oh, still more may God speed the day when the great Missioner shall come back again, the Sent One, the Teacher from God, the Everlasting Saviour, the Everlasting King; for, when He comes, He shall bring a light which shall not only be the glory of God's people Israel, but which shall lighten the Gentiles from north to south, from east to west. The world's one great hope is the return of the Lord Jesus.

Praise God, the clock of God's time is about to strike, and as we see already the signs that the hour is at hand we rejoice, and we say, "Come, Lord Jesus. Come quickly!" I ask your prayers that the Conference may bring us low before God, and that it may be the means, under God's hand, of bringing to many that light which it is so essential in these days for all to have, the light which shows the nearness of the kingdom and of the King.

### West Norwood Conference.

#### THE PRACTICAL ASPECT OF PROPHETIC STUDY.

By REV. JAMES DOUGLAS, M.A.  
(Revised by the Speaker.)

WE are gathered around the consideration of a very large and many-sided subject. But the aspect that ought to dominate, and that certainly *does* dominate in Holy Scripture, is that which is given to me to-night to treat, namely, "The Practical Aspect of Prophetic Study."

That there is such an aspect of prophetic study will not be denied by those that remember this simple fact: that the prophetic data are God-given, and are not man-derived. And if all Scripture is given by inspiration of God, and prophecy is a component part of the texture of that inspired Word, then it certainly would be sheer impiety to discount the practical utility of such study. There is one thing that more and more impresses me in the study—not so much of prophecy as of the Word of God in general—and that is the growing sense that is forced upon me (I trust, as I bow before God in the study of His Word), that a much larger portion of Scripture has a prophetic meaning, teaching, and design, than the readers of God's Word are generally aware of. For example, the Psalms are,

to a much greater degree than would be recognised by scholars or by readers generally, impregnated with the prophetic sense, and those, I think, benefit by this fact who are led, not to make light of the study of prophecy, but to give it that place in their practical regard which God desires that it should have.

Now, take for instance the hundredth Psalm. I have no doubt in my own mind that the standpoint of that Psalm, familiar as it is, is a prophetic standpoint. It opens with these words, "Make a joyful noise unto the Lord, all ye lands," literally, "Raise a shout of triumph unto the Lord, the whole land"—all the land, the reference, I have no doubt, being to the Holy Land, and to the jubilant note that shall be raised in that eventful day when

THE PRIESTLY BLESSING IS PRONOUNCED upon the nation by the Saviour now hidden from that nation, but Who we know shall yet be revealed to all Israel, and so all Israel shall be saved. I think the clue to this is given in the ninth chapter of Leviticus, where you have the eighth day record given in connection with the institution of the office of the priesthood. You will observe that seven days transpired in the setting apart of Aaron and his sons to the office of priests, and their consecration to this work. Then, when the eighth day dawned, that public office of theirs as priest took public form. Then it became declared what benefits were in it, and the blessings appertaining to it became public property.

If we follow the line of these blessings, we shall just see a beautiful prophetic outline of things. First, there were the sacrifices—the sin offering first. That is the first aspect under which the priesthood of Jesus is revealed to us. We must know Him first as a sin offering. Then comes the burnt offering. Only those knowing Jesus as the sin offering can know Him as the burnt offering. I can only make consecration of myself to God as I know the value of the sin-atoning blood, and stand on the foundation of Jesus's blood and righteousness *only*. But when we enter into that truth, and realise it, *then* the burnt offering becomes true as regards you and me. Then we enter into it. Then follow the peace offerings, and after them the meal offerings. The peace offerings represent, of course, the run—what ought to be the continuous run—of the believer's experience here on earth, and which *will* be the continuous run of the believer's experience here on earth if he is walking in the light; for he shall have fellowship with the Father and the Son. And the meal offering will represent

OUR ASSIMILATION INTO CHRIST'S IMAGE—the change, when we are new men and women, fashioned after the order, not of the first Adam, but of the second.

Observe what follows. On the eighth day Jesus rose from the dead. Before ascending up into heaven, He blessed His disciples, and as He did so He became parted from them. Will you read the ninth of Leviticus, and observe the sequence of events there? Aaron blessed the people after the sacrifice; before going into the most Holy Place he blessed the people; and when Moses and Aaron came forth from the

sanctuary of the Lord they blessed the people again. And mark what took place at the *second* blessing. The glory of the Lord appeared: it was a scene of transfiguration, representing—if we see it prophetically—the glorious facts that are our inspiration and joy and song. Jesus has blessed us. We know it, we know it spiritually. We stand on the foundation of His blood and righteousness. We have devoted ourselves to Him, and we have fellowship with God. We eat of His flesh and drink of His blood, and grow up into His likeness through the sanctifying virtue of the truth as it is in Him.

We are just looking for Him to return again. And we know to a dead certainty that when He meets His ransomed ones, His hands will be extended in blessing a second time, and the glory of God will illumine the scene! And then will take place what the hundredth Psalm hints at: the acceptance of the believer's works that are wrought in God. Then the people raised a shout, we are told, and they fell upon their faces. Now that hundredth Psalm clearly, to my mind, represents a similar experience in the case of God's ancient people. The Messiah shall be revealed: they shall see Him Whom they have pierced, and they shall enter into that penitential mourning in which every tribe shall be separate, every family, every member of every family—they shall all mourn with a great mourning. But "Blessed are they that mourn, for they shall be comforted." He has come not to condemn, but to make effectual in their experience

#### THE GRACIOUS DESIGN OF HIS MINISTRY

unto death, and to fulfil towards them the promises made unto the fathers. Then the times of the Gentiles are ended, then glory fills the Holy Land, then shall the brightness of that land be sevenfold greater than the brightness of the sun, then the canopy of God's love shall be over them: they shall be shielded, they shall dwell safely under the strong cover of Jehovah's protection, and curtained by the celestial blue of His love.

How delightful to think of, that they shall *all* be taught of God! There shall not be a single one of their number unconverted. It shall be a "regenerate" nation. It shall be "Holiness unto the Lord" all through the millennial period, and thus be a fore-sampling of that perfected condition of things which shall supervene when, at the close of the millennial period, Jesus shall fulfil His redemptive mission and give expression to it in this promise: "Behold, I make all things new."

It surely is of practical value to us to have the Christian hope, to have such a hope as this; to have it dominating our hearts, to have it inspiring our lives. We have plenty of gloom and darkness down here; circumstances go awry, even friends at times forsake and earthly comforts flee. There are many contradictions our senses have to confess, but there is this that looks down upon us like a thing that loves, and in the wild, drear waste of midnight quickens our steps and cheers our hearts—*He is coming!* He is coming Who is the Bridegroom of our hearts. He is coming Who is



before us now as our Example. As Mr. Andrew Murray has so beautifully pointed out, "He is coming Who is before us as our Atonement, our High Priest, our Advocate, our Intercessor. He is coming Who is with us by His Spirit as our Counsellor and Guide. He is coming Who is in us as the principle of a new life, as the inspiring presence within, as the very Shekinah of God." *He* is coming! Everyone that hath this hope in him purifieth himself, even as *He* is pure.

Doubtless the study of prophecy is not without danger. I do not want to blink that fact, or to overlook it. There is the danger arising from the limitation of our faculties, there is the danger incident to the rationalism which is one of the fruits of the flesh; there is the danger that comes to a man that leans on his own understanding, and who, whether consciously or unconsciously, makes his own critical faculty the guide; there is the danger of supposing we have the key in ourselves as to what the prophetic Word means, and not seeking, as we should seek, the aid of the Holy Spirit, the only Interpreter; there is the danger of over haste, there is the danger of coming to a conclusion too quickly; there is the danger of over-confidence; there is the danger of being warped and limited by some school of prophecy to which we have given our adhesion; there is the danger arising from the lack of humility. But these dangers are not peculiar to prophetic study, but they concern the study of the Word all around. They are common dangers. It is quite certain that, if we are to study the field of prophecy profitably, we need much prayer; we need much humility, and we need

#### A RICH ANOINTING OF THE HOLY GHOST.

I have had this impressed upon me from time to time; that some miss the mark in prophetic study through taking a too notional idea of its functions. They attach too much importance to mere prophetic views, and have these all duly labelled and all duly classified. Let us remember this, that prophecy is part of the Scriptures, and "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Prophecy is food for the heart, is pabulum for the soul, and is not given that we may set up a museum of curios, or be the happy possessors of a well-arranged system of notions. No, it is given for sanctification, for comfort, for enlightenment, for grace; that we might hold our glorified Head and hold Him with ever-increasing firmness and constancy, and thus grow up into the maturity and perfection that is in Christ the Lord. *That* is the practical design of prophecy. Let us not forget it—let us not forget it!

The study of prophecy has a practical aspect, because, as I have already indicated, it defines the Christian hope. There is nothing like it; "looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ!" The study of prophecy has a practical aspect because it places in strong relief the Christian's proper attitude. And, what is that attitude? It is that we should be like unto servants waiting for the coming of their Lord. That is the prescribed attitude. And could we be better employed than that?

Could we be more profitably employed than just falling into line with that prophetic design, having our loins girt about, and our lamps burning?

The true practical aspect of prophetic study is not to be realised in going about here and there, spending our time in the canvassing this notion and that notion. No, it is found in

THE ATTITUDE OF PRACTICAL EXPECTATION, constant expectation, prayerful expectation, fulfilling the duty that lies to hand, in all things seeing Him, seeking not our own but the things of Christ, being good stewards in the things of God, faithful to Him which hath appointed us to our sphere and station and service. Then the study of prophecy has a practical aspect, because it makes vivid the day of Christ, and the incisive and searching character of His awards. It is so important to see this, so very important, because if we do not see this we shall be liable as it were to take our line of direction and procedure from men and from the church—it might be from this leader or from that leader in the Christian church. We shall feel unduly that we come under the frown of their displeasure, that we are out in the cold; and when we are made to drink of Christ's cup, and to be baptised with His baptism, we will be unprepared for it.

If we study prophecy to purpose, we shall see this: that the church in this dispensation is very largely the true church, and, therefore, has to go through Christ's own experiences when here below. It is not only that they have to follow Him in His actions, but they have more or less to follow Him in His passion also—in the treatment He received, in the rejection heaped upon Him, and in the crying bitterness that waxed stronger and stronger and more vehement as time went on, and culminated in the cry: "Away with Him! Away with Him! Crucify Him! Crucify Him!" Now, the practical value of the study of prophecy is this: that it shows us that we ought to be very eager to be outside the camp, and it shows us that we ought not to expect anything else. We ought not to look for honour here; we ought not to look for reward here; we ought to remember this, that the more we have of the mind of Jesus and the more we reproduce the spirit of Jesus, the more we shall stand alone, and the less thanks we shall have for it from the world and from the church generally.

It is no easy thing to follow Christ. And, in order to follow Him fully, to follow Him fearlessly, to follow Him through thick and thin, we need all the help we can get from those bright and glorious facts that concern His coming and His glory and His kingdom. Oh, if you and I just get pervaded with the thought that there is no finality, that there is nothing to terminate *here*, that it is a very small matter to be judged of men's judgment, but that that is to be judged in the balances, "altogether lighter than vanity;" and, if we get so

#### INSPIRED BY THE DAY OF CHRIST,

in view of the fire that shall then try every man's work, of what sort it is; if we get our stimulus from that quarter, and not from around, then we shall be steadfast in the aim and in the result of laying on the

one Foundation such material as shall survive that ordeal. I think that is the meaning of the fat upon the burnt altar, which was consumed just before the people raised the shout and fell upon their faces. The burnt-offering went back to God. There is nothing lost of it, and what stands the fire reaches the imperishable.

The practical object of the study of prophecy is this, that we should have a faith that can endure the trial here, that can embody itself in Christly sufferings here, in Christly steadfastness here, in Christly heroism here. And the result will appear. Then it will be found unto praise and honour and glory in the day of Christ. May God use these words, and bless them, so that we may not mistake the object for which the prophetic Word is given us! It is not given us for notional purposes; it is not given us for the gratification of curiosity; it is not given us that we may display ourselves as more profound than others. It is given us

#### TO MAKE US MEET FOR HIS PRESENCE,

it is given us to bring us into line with the culminating truth that He that shall come *will* come, and will not tarry. It is also given us that we may see that the mystery of iniquity yet goes on to work, and that we may in our day and generation stand out from all worldly fornications and all unhallowed associations, as Enoch did in his day.

And if we are thus found waiting, watching, obedient to His admonition, "Blessed is he that waiteth and keepeth his garments," we shall have a translation; we shall be changed in a moment; we shall see Him with joy, and not with grief; we shall help to swell the greatness of His triumph, on Whose head are many diadems. How blessed it is to think that the same earth which provided Him with a manger and a cross shall yet see Him extolled and enthroned the King of nations, and the desire of all nations! May that day come! Let that day come, and let all other days pass away.

#### West Norwood Conference.

#### ISRAEL'S EVERLASTING SALVATION.

By REV. J. M. EPPSTEIN.

(Revised by the Speaker.)

IN our present opinions, and in our present mode of thinking about Israel, we are very apt to find fault with the Jew, and to call him by very hard names. We often hear of the avarice of the Jew, of his love of money, and of his sharpness in business. Well, what has nominal Christianity done, but to teach the poor Jew that the only way left him of saving his life was by giving heavy bribes? He was not allowed to practise any of the professions, he was not allowed to cultivate the land: the only life-object left him was in some way or another—honestly if he could—to get money; and I believe the blame for this lies at the door of Christendom. And then, further, the Jew saw no sympathy,

no affection; but he was treated as an outcast. I have myself been asked, "Do you believe that a Jew can be converted?" This question was no compliment to me personally, as you may imagine, for I am myself a converted Jew. It was no compliment certainly, but I told my questioner: "My dear friend, I thank God that I can stand here before you, a servant of Christ for fifty and two years, and I have known numbers of brethren like myself, who have given up all for Him." We praise God for that spirit of love which is now being so freely poured out to Israel. And what has the consequence been? Why, within less than a century, I should say a great deal less, we have had thousands upon

#### THOUSANDS OF CONVERTS FROM ISRAEL;

and men, too, who were far above suspicion—including such men as Stern, Saphir, Neander, Edersheim and a great many more whom I could name; men who have done service for the church of Christ, who have defended the faith of Christ, and men who have *lived* Christ.

When I speak of this salvation—the salvation of Israel—of course I must remind you that salvation is complete through the Jew. That great Jew who sits now at the right hand of God has perfected salvation for you and for me, and you will all confess with me, I am sure, that there is none other name given under Heaven whereby men can be saved, but the name, the blessed name, of Jesus Christ. We desire that that name should be known far and wide—we desire that it should be known far and wide amongst God's ancient people Israel. Now let me tell you a little from my own experience. I have been corresponding with learned rabbis in Russia, men of immense learning, and desirous of knowing the truth. I have sent them New Testaments, I have sent them books explanatory of the Scriptures, and so on. Well, from one of the most learned of these I received a letter, in which the writer said: "My dear brother, the precepts of the New Testament are beyond all price, and are lovely. The character of Christ," he said, "is certainly not human, but divine. But, where are the Christians? Where are the disciples of Christ?" And, he went on, "I light my Sabbath lights on Saturday night, and a policeman came, and hit me hard with a stick. 'You cursed Jew,' he said, 'put out that light. My master, who lives opposite to you, cannot bear to see the light. You must put it out.' *Where,*" concluded the rabbi, "is the love of Christ?"

If we only go in the spirit of love to Israel, we shall very soon overcome the hardness of their hearts. But may I correct a mistake usually accepted by Christendom? We speak of the *hardness*

of the Jew's heart, that they have rejected Christ. I *protest* against that statement! I say that only a *part* of Israel has rejected Christ; but there was another part, the election according to *grace*. Just reflect for a moment,

#### WHO WERE THE FIRST APOSTLES?

Aye, they were Jews! Who were the seventy disciples? They were Jews! Who were the five hundred brethren, the witnesses of Christ's resurrection? Jews! Who were the first three thousand converted by one sermon—preached, not by a graduate of an university, but by a poor fisherman of Galilee, who was endued with the power of the Holy Spirit? First three thousand converts, and five thousand next? Well, James says to Paul, when he comes back from his first mission: "Thou seest, brother, how many thousands of *Jews* there are which believe." (Acts xxi. 20.) But those of you who know the Greek know it is not "how many *thousands*," but "how many *myriads* there are of Jews which believe." This stream of believing Israelites was absorbed into the church of Christ. But I say that there were two parallel lines first, and that they were not continued straight. First, there were the converts to Christ, and there came the diverging line which went off from the Old Testament to all sorts of traditions—now known as Jews. I believe—although I protest against the theory of Anglo-Israelitism—I believe there are many of you here who have the blood of the patriarchs and prophets flowing in your veins just as much as I have in mine.

But now I must come to the point. I am to speak on the subject of "Israel's Everlasting Salvation," and to tell you what I think—with all humility—concerning it. I believe Israel's conversion is very near, and that things are tending very quickly to hasten it on. I go about all over the country addressing meetings, and I remember that on one occasion some good lady friends came up to me and inquired as to whether they could help in bringing back my brethren to Palestine. I said: "Thank you, madam; your offer is very kind." But I felt—and I still feel—that if God wants to bring back my brethren, He will find ways of doing so. What have we experienced in the past? It was not the ships of war from Tarshish that went for the poor Jews; but it was the

#### ABOMINABLE PERSECUTION RAISED IN RUSSIA

which drove them to Palestine. You would not, I think, have imagined or fancied that. Do we find it in the Scriptures? As I have told you, I am a Jew. You will excuse me for going on to speak as a rabbi. The Jews tell us that there are no primary or secondary passages in the Scriptures; that the Scriptures

are a unity and always tell us the same truth, and that, for the sake of elucidation, you may change the position of certain passages.

I have just taken the fourth chapter of Isaiah, which chapter, I am afraid, very few people understand. I have lately been asking all sorts of good men about it, and this is the conclusion at which I have arrived. Of course you will see that in the fourth chapter of Isaiah the first verse has nothing to do with the whole chapter. The first verse is simply a verse that follows from the preceding chapter. Then we come to the second verse, and it begins, "In that day shall the branch of the Lord be beautiful and glorious." In *which* day? If it follows the first verse, it means the day when seven women shall take hold of one man, saying, "Let us be called by thy name." I do not believe it is that. I take the fourth verse to be the beginning of this chapter. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem" [or rather, as it is in the Hebrew, "the blood-guiltiness of Jerusalem"] from the midst thereof." And *how*? "By the spirit of judgment, and by the spirit of burning." You see here, that

#### ISRAEL HAS TO BE PURGED

from its filthiness, and from its blood-guiltiness. God grant that they may soon say, "His blood be upon us and upon our children, for cleansing and purifying." Oh, that Israel would just accept that cleansing blood! But its filthiness has to be borne away "by the spirit of judgment, and by the spirit of burning." Is not this taking place? We congratulate ourselves that we are in the nineteenth century, and "holy Russia"—whilst it worships a Jew as God, and a Jewish peasant woman as God's mother, unmercifully persecutes the Jews! But it is all God's hand. It is to be done—the Jews are to be driven to Jerusalem.

Well, and what will be the effect of this purging of the blood-guiltiness, and of filth? The second verse tells us, "In that day"—when that has been done—"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." Who is "the branch of the Lord?" Well, who is the branch of David? David's son! Then who is the branch of the Lord? The Lord's Son! The Son of God will in that day be "beautiful and glorious." That is the *Divine* nature. The *human* nature, "the fruit of the earth shall be excellent and comely." *To whom?* "To them that are escaped of Israel." What shall happen next? "It shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy." Well,

of course they have been cleansed and purified. Then, what else can you call them? You see the second verse tells us that, when they have been cleansed and purified, they "shall be called holy, even every one that is written among the living in Jerusalem." This means, "Every one that is written in

THE BOOK OF LIFE IN JERUSALEM."

Yes, many of God's people shall return purified, cleansed, actually made holy. People tremble now-a-days at this little word "holy." But I like it very much. There is nothing so sweet. "Holy!" Why, it is in accordance—as we will see afterwards—with Zechariah, where we read "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." Do not be ashamed of it, for it is a grand thing.

What happens next? "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." What is that? Why, it brings us back to the nation's birthday, when they were taken out of Egypt. We read that the angel of the Lord went before them; and then, when the Egyptians overtook them, there was a cloud over the Egyptians, of darkness, and a pillar of fire over the poor Jew. They were trembling, because the Egyptians overtook them. They were trembling, and crying to Moses, and — grumblers as they always were—they said, "Were there no graves in Egypt?" Why did they not rather fall on their knees and ask Moses to pray to the Lord for them in that anxious and fearful time? But they murmured. And what does God say? He says, "Speak unto the children of Israel, that they go forward." Where? There were mountains on each side, the Egyptians behind, and the sea before them. "Speak to the children of Israel, that they go forward." Why, do not we often say, "Well, there are so many difficulties?" But God says "Go!" Where? you ask. Well, if God says "Go," the sea must make way. You must go. I think this is magnificent, how Moses simply says, "Well, come on; we will go." "But there is water?" Now Moses says, "Never mind the water. It does not matter; we will go on." And the Lord went before them, both by day and by night. A pillar of cloud is given to lead them by day, and a pillar of fire to give them light by night. Then we read of the pillar being behind them, and

THEY WERE PERFECTLY PROTECTED.

That was the beginning of the nationality of Israel.

It is very well stated (Exodus xiii. 21) that "the Lord went before them." We have sometimes the word, "the angel of

the Lord." Now, I would advise you, wherever you have this expression, with a few exceptions, to leave out the word "of" and read "the angel Jehovah," and you will then come to a clear understanding as to who that angel is. We have in the Lord Jesus Christ perfect Godhead, and He is the One that is always sent. According to the forty-eighth chapter of Isaiah, it is, "I am the first, I also am the last. Mine hand also hath laid the foundation of the earth," "and now the Lord God and His Spirit hath sent Me." "Angel" is only another expression for the Greek "angelos," which means "a messenger;" and the Hebrew word מלאך, Malach, has the same meaning.

Here you have the cloudy and fiery pillar mentioned at the beginning of Israel's nationality. And now, here we have the same at the consummation, when

ISRAEL IS TO BE SAVED.

We read "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." Now, so far it is clear sailing. But what comes next? "For upon all the glory shall be a defence." What does this mean? That "upon all," I think, is "over all." And instead of "a defence" rather "and over all a canopy." Well, what has the "canopy" to do with it? The canopy is used amongst the Jews for marriages. You remember that Israel was divorced on account of sin. "Backsliding Israel committed adultery, I had put her away, and given her a bill of divorcement." But God says, "I will betroth thee unto Me again." There is the re-marriage of God with His people. He has sent them away simply because they were unfaithful, but now He says, "I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord."

As to the question of divorce. I was at a meeting at which some friends asked my opinion about it. I told them, "I do not approve of divorce at all, and I would not for a moment advocate it. Neither would I advocate the re-marriage of the divorced parties." But the great difficulty of those with whom I was speaking was, that having received the so-called sacrament of marriage, it was not to be dissolved by men. I said, "Dear friends, God married Israel! It was a perfectly legitimate marriage, and would never have been dissolved

IF ISRAEL HAD REMAINED FAITHFUL,

but, by being unfaithful, they were divorced. It is not necessary to get a lawyer to legalise a divorce, the guilty

party becomes *ipso facto* divorced." "They twain shall be one flesh?" "Quite true; if they are faithful tho one to the other. And so," I added, "it is not only the Jewish church; but if the Christian church is unfaithful to the Bridegroom, she also is divorced." God has promised to Israel that He will re-marry them: and there is the canopy. If anything indicates the everlasting salvation of Israel, I think it is that God re-takes them unto Himself, and pronounces them His chosen people, and is again gracious unto them.

(To be concluded next month.)

West Norwood Conference.

LIFE AND SERVICE IN THE LIGHT OF THE LORD'S COMING.

By WALTER B. SLOAN.

(Revised by the Speaker.)

WILL you turn with me to the Second Epistle of Peter, and the third chapter? We will read from the first verse: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." I start from this verse in order to call your attention to the close connection there is here between the way in which some men walk, and the way in which they regard the coming again of the Lord Jesus Christ.

Consider first the subject of *Life*, in the light of the Lord's coming. We have a glimpse given us by God's Holy Spirit, as the time of the end draws near, of what life will be—not in the light of the Lord's coming, but in the darkness of not seeing the approach of that coming at all. It may never have struck you, but notice the words, "scoffers walking after their own lusts, and saying, Where is the promise of His coming?" There is the most intimate connection here between the fact that these people walked "after their own lusts," and then they scoffingly say, "Where is the promise of His coming?" because all real

PREPARATION FOR THE COMING OF THE LORD

is a preparation of our own beings in their moral relationship with the Lord Jesus Christ Himself. And those who have not the relationship which springs from reconciliation must fail, in any true sense, to apprehend the coming of the Lord.

The people here pictured are those who walk "after their own lusts." They have not become partakers of the redemption that is in Christ Jesus; they have not been reconciled to God; they have not been brought into that life where, instead of living for themselves, and pleasing themselves, they are living for the Lord Jesus Christ, and their object in life is to please

Him. The issue of such a life—the result of living according to one's own desires—for that is the meaning of the word "lusts," is to ask the question, "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."

In strong contrast with what you here see, will you look at the passage in the Epistle to Titus, where the coming of the Lord is referred to. Turn to the second chapter, and let us read from the eleventh verse: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts"—now there you have the exact contrast of the condition of life that is spoken of in the Second Epistle of Peter, "walking after their own lusts." Here are a people who through grace are

#### TAUGHT TO DENY "UNGODLINESS AND WORLDLY LUSTS."

The apostle continues: "We should 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."

In the one case—in the Second Epistle of Peter—you have a manner of walking described, and the result of it in relation to the coming of the Lord. Here you have a manner of life described—we read that "we should live soberly, righteously, and godly"—and the result of such living, "looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Every life may be said to have a horizon, and in the horizon of that life which is lived according to its own "lusts," the coming of the Lord Jesus Christ has no place at all. In the life which through grace is lived "soberly, righteously, and godly, in this present world," the whole horizon is occupied with the glorious hope that the Lord Jesus Christ Himself will appear.

These two things stand out in strong contrast. The elements even of both these lives may come into our hearts as Christians, and our attitude towards the coming of the Lord will be determined by this: whether in a full and true sense we are walking in the Spirit, and so denying the "ungodly lusts"; or whether in any measure we allow our lives to be brought down from that place which through grace they should occupy, and we become to some extent entangled with "worldly lusts," things that belong to the life that is passed from us. If we do so, the coming of the Lord will be no hope to us. It cannot be so! But if through grace we are walking according to the Spirit, the coming of the Lord will be a living hope in our lives. It cannot be otherwise!

What is the coming of the Lord? It is the "appearing of the great God and our Saviour Jesus Christ." If we are walking in

#### OBEDIENCE TO THE LORD JESUS CHRIST

day by day, it is perfectly certain that our hearts are coming increasingly into the position, that we would be glad to see Him if He appeared; and the more fully His grace enters into our hearts, the more real and true will be our fellowship with Him, and as this fellowship with Him becomes deep and real, so certainly will the desire of

our hearts become increasingly centred in a desire to see Him in the hour of His appearing.

There are three things said here with regard to this life—living "soberly, righteously, and godly in this present world." First, "soberly." Of course we need not say here that soberly is in no sense at all limited to the idea of sobriety, as we usually understand it. It certainly includes that; but it means a great deal more. To live soberly means not to live a life of over-indulgence, but to live a life under control in every region and part of our conduct and our actions; not to be intoxicated with the influences that are around us in the world; not to be drawn aside by our environments; but, through the grace of God within, to be living lives that are under—you may say, self-control—but it really means the control of God's Holy Spirit within us.

To live "righteously" is to live according to the requirements of God in our outward walk and conversation. Oh, how much it means! How possible it is, concerning every truth of God, to know it as far as the intellectual apprehension is concerned, and yet at the same time not to know it in that way in which the truth becomes a real and powerful influence in moulding our lives. How many know the truth about the Lord's coming by intellectual apprehension, and their apprehension may be perfectly clear and right; and yet this truth may be in no sense moulding and

#### FASHIONING THEM INTO RIGHTEOUSNESS OF LIFE.

Wherever God's truth is brought by the Spirit's power to bear upon our hearts and consciences, there inevitably God's power influences our conduct; and this truth of the Lord's Coming, if we are living in the light of it, the Holy Spirit shining it forth continually in our hearts, can produce immense results in the way of bringing us into righteousness of life. Whenever we have the truth of the Lord's coming brought before us, let us ask ourselves again and again this question, "How far has the Holy Spirit made that which I know, and that which I am now learning, about the coming of the Lord, a real power to bring forth righteousness in my actual walk and conversation?"

I can well understand worldly men scoffing at the truth of the Lord's coming—and one had almost said that they are entitled to do it—if they hear a man saying that he believes in the coming of the Lord, and, even from their worldly standpoint, they can lay their finger on that man's life, and say that he is not only unrighteous, but that he does things in his earthly transactions that they themselves would be ashamed to do. Oh, we want God to make us really righteous men and women! If people can come into our business places, or our home lives—if they be godly people, and their hearts are burdened with sorrow, and they feel that in these practical things we are not righteous, as we should be: then, when we come to speak about the coming of the Lord, we shall make the whole matter a darkness to them, and even the world will say, "If I believed what you believe about the coming of the Lord, I would see to it that my daily life was very

different." What a terrible thing if the world is able to thus turn round upon us! Let us see to it that our knowledge of the fact of the glorious appearing and coming of the Lord leads us to righteousness of life!

And then it says, "Live soberly, righteously and godly in this present world." We all understand pretty well, practically, what it means for a man to live in a worldly way. It just means to live under the influence of the world. Well, what is it to live godly?

#### TO LIVE UNDER THE INFLUENCE OF GOD.

There have been some people whom you and I have met with, and we have read about them, and our meeting with them has been a lasting memory, and what we have read about them has been a lasting blessing. And what was it all? Simply this: that these people lived in such true fellowship with God, that God graciously made His presence known through them, wherever they went. Their very lives have borne a savour of the holy presence of God. That is living godly. And, if you and I are to meet God Himself, when He is made manifest in all His power and glory, and be able to meet Him without shame, is it not certain that we must live in the shadow of His presence now, so that others, as we are brought into contact with them, may feel that presence to be with us?

I want to direct your attention to one more passage of Scripture. In 1 John iii. 2 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." This is, perhaps, the most important verse in all the Bible on the subject we are at present looking at, "Life in the light of the Lord's Coming." We have already read in Titus about the glorious hope, and here again occurs the word, "Every man that hath this hope." I have been strongly impressed within the last few years with this: that John had something specially in view when he used this expression "this hope;" it is not merely the hope that the Lord is going to appear, that is the centre of the glorious hope, and that is often spoken of simply by itself in the New Testament; but it seems to me that what John has specially in view is this, that in that hour when the Lord shall appear, "we shall be like Him." Not only in a general way "I look for the Lord's coming," but, "In that coming of the Lord, I look for this; that when He appears I shall be made like Him." Now, if that is the hope of a man's life, it is absolutely inevitable that the object in this present time will be, through grace, to be purified, "even as He is pure." That hope cannot exist without a man purifying himself. If a man hopes to be

#### LIKE THE LORD WHEN HE APPEARS,

it is perfectly certain that, in every thought, he must now be conformed to the image of his Lord; and the very moment that a man ceases to receive that grace, that moment the hope that he shall be made like the Son of God when He appears is blighted in his heart. The two things must be together. Let that hope be burning in my heart, the

and for which I am living, that when He appears I shall be like Him, then communion in this present life must be maintained.

I am not speaking merely of the general question, but of every individual life; and of the way in which these two things are linked together. There are certain things in this world we know very well, and the one—as it were—simply does away with the other. If you have darkness, you have not light; and if you have light, then you have not darkness. Now, in that sense, if you have the living hope in your heart, that you will be like Him when He appears, then you must already appropriate, by faith, the likeness of the Lord. And so long as you walk thus, these two things are going together. Let us see to it that this hope, by the living Spirit, be a living power within us, and we shall certainly find its wonderfully sanctifying effect, as it shuts us in to the grace that is in Christ Jesus!

And one closing word. You remember that in 1 Thess. i. 9 we read "how they turned to God from idols to serve the living and true God, and to wait for His Son from heaven." I feel persuaded that where the hope of the Lord's coming is lost, the whole character and manner of service in the church of God becomes changed. It is because, to a great extent, the hope of the coming of the Lord is lost in the church that we are to-day in this awful condition of things—having other Gospels. There is only *one* Gospel. And if we have it in all its parts, then we shall see that, so far as the evangelization of the world is concerned, it does not mean the amelioration of the conditions of man's present life. That is not the *object* of the Gospel. When it reaches heathen nations it *does* alter the life; but the *object* of the Gospel to-day is God's Message to gather out of every nation a people to be like the Son of God,

#### TO WELCOME HIM AT HIS COMING.

It will change our whole attitude if we understand that. I know—and I say it advisedly—I know no more hopeless thing to-day than to expect the Gospel to work in the world until the world is converted to God. It is as dark as night to expect this consummation, but it is like the light of day to see that God is gathering out of every nation, redeemed ones to meet His Son in the hour of His appearing.

That work is going on gloriously, and the other work is not going on at all. The increase of the population in the heathen countries is immeasurably beyond any increase in the church of God; but, thank God, this also is true, that God is gathering out of every nation a people for Himself. And the condition of the gathered-out ones is becoming increasingly Scriptural and spiritual as the coming of the Lord draws near. May we live in the light of such glorious truths as these, and may our work be carried on in the light of this thought, that the Lord is coming, and that the consummation of all things is at hand.

THE most insignificant act becomes great when it is done to the Lord. And little things get done well and wisely, to the very best of our power, because done for our Master. We serve the Lord—Christ.

## West Norwood Conference.

### PREPARED FOR THE KING.

By REV J GELSON GREGSON.

(Revised by the Speaker.)

It may be well for us just to follow some of those portions of Scripture which will give to us unmistakable utterances concerning preparedness. If any have to be convinced that this is a truth which demands our very prayerful attention, I would just point out that in a time when almost everything seems to fail to arouse the Christian conscience to a right apprehension of its condition before God, I know of no truth in the whole of God's Word that seems to overwhelm my soul with such awe as the thought—the belief—that Christ might come at any moment. If you can only get that presented to a thoughtless, vain, and worldly church, it must repent in dust and ashes before God.

The Divine power must be the motive power with every Christian worker. What is the meaning of holiness? That I may be prepared for His coming. And what is the meaning of service? Going forth to the uttermost ends of the earth—not to establish a denomination, or to increase the influence and prestige of a sect—but to let the world know that He is

#### COMING TO REIGN IN RIGHTEOUSNESS.

Will you turn first to the forty-fifth Psalm? It bursts forth with a jubilant shout, "My heart overfloweth with a goodly matter." Surely your heart will be filled with joy when you are contemplating the coming of your Redeemer! Nothing can stir your heart like the consciousness that He is coming; and, though we know not the day, nor the hour, blessed is that man who is living in the expectation that He may come at any moment. We have got two things in this Psalm which are essential to preparedness. First, there is the anointing—you find that in the seventh verse—"God, thy God, hath anointed thee with the oil of gladness above thy fellows." Do you want to know what it is to have jubilant joy? Then, let your heart be anointed with the oil of gladness, and filled with the expectation that the Lord is coming, and you will never again have the dreary, dismal, doubting condition of life that robs you of all joy, and denudes you of all happiness.

And then we find that the King's daughter must incline her ear and consider. "Hearken, O daughter, and consider, and incline thine ear." Oh, that we had more thoughtfulness with regard to Divine truth. "Consider"—nowadays men want snatches of truth; what they call "something that is brief, bright, and brotherly." How little there is to-day of waiting upon God. How can we know and understand Divine purposes if we never *consider* them? How can we understand them if we never duly weigh them, and give time to the consideration of these solemn and important matters appertaining to the coming of the King?

The King's daughter, when she has considered, is commanded to forget her own people, to leave her father's house. "So shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him." Perhaps there is nothing that will require

more reverent thought than this matter of forsaking and leaving our own people—our father's house, and everything that appertains to ourselves—that we may

#### GO FORTH AND MEET THE KING.

May we not for one moment take a very homely and familiar illustration? What would you think of a bride who had never considered the question of the bridegroom's coming? That, if you went to her, and said, "Have you considered that the day is coming, and you will have to leave your father's house, and go away with the bridegroom—have you considered that it means separation?" and you found her busy with other matters—useful, in themselves important, but the *most* important thing for her to consider and do was to be ready for to-morrow, when the bridegroom would come. What would the bridegroom say, do you think, if he came to his bride-elect, and found she had never considered that she had to leave her father's house to go away with him? Try, if you can, and take that in. If you can, you will distinguish between spiritual harlotry and the holy bride of Christ. You will see in it this great distinction. And then you will indeed be longing for His coming.

What is the readiness? Will you turn with me to the twenty-fifth chapter of the Gospel by Matthew? and you will read there something concerning readiness. You have before you ten virgins—not good and bad, but wise and foolish. And you have got the whole ten going forth with the same purpose. The foolish had the same purpose in going forth to meet the bridegroom as the wise. They went forth, and they all slept; and while they slept they had no knowledge of the fact that their lights were going out; as, when reading at night by the light of a candle, you have sometimes fallen asleep, and wakened up to find yourselves in the dark.

While the virgins slept, *their* lamps were burning out. Oh, foolish virgins!—yes, and wise virgins, too! They awoke just in time to catch

#### THE LAST GLIMMER OF LIGHT

in the torch; and the only thing that can prevent it going out is to pour some more oil on the torch, and it will then burst forth into a flame. Praise God, it is lighted once more! But, if they have no oil, instead of a bright flame, only a curling wreath of smoke goes up, and it is gone out. Readiness! They were ready when that light was burning brightly; and mark this, they that were ready "went in." May we be shown what this means, lest we should be sleeping and slumbering, and unconscious of the awful fact that we are consuming the oil without having any more for our lamps.

We now come to the third stage of this truth. We find in the Book of the Revelation, chapter two, a church spoken of with marked commendation. If you can speak of any church to-day according to the teaching of the first seven verses of this chapter, it would be looked on as a model church. It is earnest in work, it hates evil men, it is perfectly orthodox and sound, and it has a great deal of patience, but it is a *fallen* church. And what constitutes a fallen church in the sight of Christ? A lamp that has no light, "Thou hast left thy first

love." How often have we heard it said, "Oh, yes, that is the first blush of their love to Christ, as the young convert, they must get back to that!" What? Do you mean to tell me that the older I get the less I love my wife and my children? Much as I loved my lad when he was a babe, I love him a hundred-fold more when he too is a father, because I know then he understands his father better than he ever did in his life. And, am I to believe that, as I get older, I shall love my God less? Impossible! Then, what is that "first love?" Go back to Pentecost. "The fruit of the Spirit is love." And where is the church where that love is burning to-day? Where shall I find the light so radiant with glory that I shall say that there is the manifestation of the presence of Christ with His people? Our need is not simply a lamp. You may increase your lamps, you may beautify the lamp. But the church does not want more lanterns, it wants *more light*. And you can only get the light from more oil.

Then we see here, distinctly, that a fallen church is a church that has a magnificent ecclesiastical lamp-stand; but it is dark, for it has no light. Oh! that we may understand that it is not in the edifice, the organ peal, the eloquent oration; but it is the manifestation of the Holy Ghost in the midst of the people. That is the light, and it will be light in surrounding darkness. And remember, when you see the light, you cannot see the lamp-stand. And what does the Master say? for

#### IT IS THE MASTER SPEAKING

to His church and to His people. He says, "Repent, and do the first works." Get back to Pentecost, and understand that it is the manifestation of the Holy Ghost that is needed to-day—that His light may shine in all its Divine fulness and power. There is nothing that will melt the heart like the love of God. And there is nothing that will fuse us together in holy unity like this Divine love. It is not the unity of the church we read about, but it is the unity of the Spirit; and when that Spirit is in you and me I cannot say an unkind word of you, for the Spirit cannot envy the Spirit, and the Spirit cannot revile the Spirit.

People may say that this is sentiment; a prophetic theory that takes you away from the practical. What is the most practical thing in life? Why, it is love! There is nothing so practical as that. What is it that brings happiness to the home? It is not its wealth; it is the tender and loving affection of father and mother and sister and brother. What is the power of a church? It is not the power of its position in society, it is not the power of its wealth, or what it can give; but it is the love that is manifested amongst its members. Oh, that God would send that spirit to each one of us, that we may know in our own hearts what it is to love Him.

And now, my last word to you is almost the last word in the Book of Revelation itself. It is in the last chapter, and in the seventeenth verse: "The Spirit and the Bride say, Come." What is the special work of the Spirit to-day? It is getting the bride ready. She cannot get herself ready. That is the work of the Holy Spirit.

And He is preparing the bride, and under His divine influence and power she is

#### BROUGHT INTO PERFECT UNITY

and oneness with the bridegroom. That is being accomplished, and perhaps we are very near that moment when the Spirit will have completed that mighty work.

The darkness is deepening on every side, and the light is getting brighter and brighter as the glory shines in the midst of God's people. And to whom does the Bride say "Come?" It is to her bridegroom. She does not say "Come" to the world, that would be the call of a harlot; but she calls her bridegroom. Oh! the Divine unification of God's people! Men may prattle about the "Reunion of Christendom," but there is only one power that can bring us into union, and that is the power of the Holy Ghost. The moment we consider this, and understand this, what will be the cry of our hearts? Will it not be, "Fill me with Thy Holy Spirit, that I may know what it is to be one with Thee, my Lord and my God?" May we be brought into this holy unity that we may be ready and waiting for the coming of the King.

### THE PROPHETIC BOOKS OF THE OLD TESTAMENT.—III.

#### NAHUM; OR, THE BURDEN OF NINEVEH.

BY WALTER SCOTT.

OF the parentage and personal history of this prophet nothing is known. Nahum is termed the Elkoshite (chap. i. 1), Ahijah the Shilonite (1 Kings xi. 29), Elijah the Tishbite (1 Kings xvii. 1), and Micah the Morasthite (chap. i. 1). Thus some obscure towns and villages have their names handed down to future generations as the birth-place or residence of a distinguished prophet or saint. Mary of Bethany in Judea, and Mary of Magdala in Galilee, are New Testament illustrations of the truth common to both Testaments, namely, that in the Lord's estimation villages, towns, and cities possess undying interest because of the godly person or persons in them.

Both Jonah and Nahum were Galilean prophets, and it was probably their *Gentile* mission—so obnoxious to Jewish national prejudice—which led the ecclesiastical heads of Israel in our Lord's day to a convenient forgetfulness that these prophets had risen out of Galilee. (John vii. 52.)

We may observe, however, that there is an Assyrian *El Kosh*, claimed by some as the birthplace of our prophet. It is situated a few miles north of the ruins of Nineveh, and contains a tomb which has been long pointed out as that of Nahum. But from careful investigation by Layard and others, who failed to discover ruins or traces of a high antiquity, we are satisfied that the name of the village, *El Kosh*, is the only ground of the not very ancient tradition that the dust of the prophet lies there.

Jonah preceded our prophet about 120 years. His mission to the proud and guilty Assyrian capital had the effect intended by God. The people repented, and God sheathed the sword of judgment. The repentance, however, was not characterised by depth or lasting effects, and so Nahum was

commissioned to announce the total subversion of the Assyrian kingdom, and complete and final destruction of its haughty capital. Still a remnant true to Jehovah is intimated as existing in "the bloody city" (chap. i. 7), and He would prove Himself to be indeed "a stronghold" in the coming day of Nineveh's final agony. "The Lord is slow to anger" (chap. i. 3), and so He interposed a delay of at least 120 years between these prophets, a similar period of repentance and grace being granted to the old world ere its destruction. (Gen. vi. 3.)

The immediate occasion of this prophecy was the invasion of Judah by Sennacherib—probably the most distinguished of the Assyrian warrior monarchs and builders. The palace of Koyunjik, excavated by Layard, and other striking monuments erected by orders of this great, yet arrogant king, manifests him as a man of genius, and one who did more than any of his predecessors to extend and consolidate the kingdom. Certainly the greatest power previous to the rise of the first of the four universal empires was the Assyrian, and which attained to its highest state of prosperity under Sennacherib. Soon after his cruel murder by two of his sons the kingdom rapidly declined, although Nineveh, the royal city, maintained a haughty independence till her overthrow. After the ignominious defeat of the Assyrian invader, in which 185,000 of his warriors bit the dust, "Sennacherib, king of Assyria, departed and went and returned and dwelt at Nineveh. And it came to pass as he was worshipping in the house of Nisroch, his god, that Adrammelech and Sharezer, his sons, smote him with the sword, and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead." (2 Kings xix. 36, 37.)

Such was the end of the distinguished Assyrian monarch whose name, features, cruel treatment of captives, warlike exploits, sieges, battles, and other doings have come down to us in numerous sculptured remains and tablets. What a tale they unfold of departed greatness! After a reign of thirteen years Esarhaddon was succeeded by his son Asshur-bani-pal. It was during this reign that the royal library of clay tablets was compiled—a library of about 30,000 tablets, and which in numerous and striking instances verify the written Word of God. Scripture needs not these confirmations. It never borrows light. But it is well that every science should bow down before the majesty and precision of that incomparable volume, The Holy Bible.

We have already remarked that the occasion of the prophecy was the invasion of Sennacherib, but surely the slaughter of his immense host and his subsequent murder was a sad presage of the final catastrophe. What a commentary on the words of Holy Writ: "Pride goeth before destruction, and a haughty spirit before a fall."

#### THE ASSYRIAN, OR KING OF THE NORTH.

The gist of the prophecy is contained within verses 11-14 of chapter i., and in its terms evidently looks forward to a future day, to the final crisis when the Assyrian, or king of the north, typified by Sennacherib, will plan the destruction of restored Israel, invade the land, and besiege Jerusalem

The Assyrian will be the cruel enemy, the political antagonist of restored Judah, of the Antichrist, Egypt and the western powers. The present Syrian possessions of the Sultan will constitute his kingdom, and he shall reign in subjection to a greater power (Dan. viii. 24), i.e., Gog or Russia.

Babylon, the Antichrist, and the Assyrian are distinct powers, and are treated of separately in the prophecies. The last power destroyed in the coming crisis is the Assyrian (Isa. x. 25), hence the destruction of the beast, i.e., revived Roman empire, and the Antichrist or false prophet (Rev. xix. 20) is a prior event to the destruction of Israel's political foe—the Assyrian. It is the judgment of this latter which closes up Jehovah's indignation and anger. Then the glittering sword is sheathed and the tramp of armed men will not again be heard till after the 1,000 years' reign of blessing and glory.

The destruction of the kingdom of Israel and deportation of king and people was effected by the Assyrians about 130 years before the subsequent ruin of Judah by Babylon. Assyria was thus the first in history to triumph over God's people, but that same power is designated as the last in prophecy to suffer the vengeance of Jehovah. In Scripture the Assyrian is regarded as the representative of Gentile enmity to God's earthly people; that is, of the Gentiles located outside Emmanuel's land. The Western powers—i.e., the beast of the Revelation—will politically espouse the cause of Judah. The Assyrian's hatred to Israel, and the beast's enmity to the Lamb will each burst forth in their fury; and, moreover, the political aims of these respective powers, being diametrically opposed, will bring them into deadly strife. But the struggle will cease, and there shall be a great calm for 1,000 years. Then shall the long continued enmity of the Assyrian, Egyptian, and Israelite cease, and a sure pathway be traversed from Egypt to Assyria, and from Assyria down to Egypt through Palestine. (Isa. xix. 23-25.)

#### THE CHARACTER OF THE ASSYRIAN POWER.

Her pride and arrogance knew no bounds. Here is a specimen, of which too the tablets are full: "Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria, shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" (Isa. x. 8-11.) But the stout heart and proud looks of the king of Assyria are observed by Jehovah, and punishment is threatened accordingly (verse 12).

Her cruelty, greed of conquest, insatiable violence, idolatry, and vileness and wickedness make a fearful character, one almost as black as hell, but the Scriptures and the monuments bear out this indictment against Assyria, and especially Nineveh. (Nahum iii. 1, 4; Isa. x. 7, 13, 14, &c.)

This prophecy should be read in connection with Isa. x. xxxvi, xxxvii, and Micah v., portions which particularly treat of the Assyrian in the past and future, and we may add Zeph. ii. 13-15 for the doom of Nineveh.

(To be concluded next month.)

## FINE LINEN, OR PRACTICAL RIGHTEOUSNESS.

By J. H. BURRIDGE.

THERE are three general figures in Scripture for three different kinds of righteousness, viz., (1) Gold—divine or absolute righteousness; (2) Fine linen—the righteousnesses of the saints, i.e., practical righteousness; and (3) Filthy rags—human righteousness. Beside these there are two special illustrative figures in the two gospel parables of Matt. xxii. and Luke xv., viz., the wedding garment and the best robe.

We wish here to say a few words about the second of the above figures—the righteousness of the saints. Is not the tendency too apparent with many of us, that having discovered in the light of God's presence (where alone it can be discovered), that all our own righteousnesses are as filthy rags, and having been led to accept Christ as our Saviour and as our righteousness, we ignore, or at least undervalue, the practical righteousness that becomes us as a people who are made the righteousness of God in Christ? We are clear enough as to our standing in Christ, glad to know that He is our righteousness in the most absolute way, though in practical righteousness we may be sadly wanting. We are clear enough as to our relationship, but what about our walk? The very absolute character of divine righteousness as making us entirely suited to the presence of God without anything that we have done, or can do, either before or after conversion, is apt, if our hearts get at all from under the power of divine love, to make us a little careless as to the important place practical righteousness occupies.

Now we cannot make too much of our standing, and absolute righteousness. The more we apprehend its true character the higher will be our estimate of the work of Christ by which it has been secured, the more, too, we shall magnify the grace that has made it ours. We cannot derogate from the absolute perfection of our standing and righteousness in Christ without dishonouring Him and under-estimating His work.

At the same time, if practical righteousness is wanting, we dishonour Him in failing to evidence the mighty change which His grace has wrought, in failing to live the life which we have through His death, in failing to exhibit the righteousness with which He has clothed us; for in a certain sense both absolute and practical righteousness are the same thing, the latter is the former made practical in the life; both the gold and the fine linen represent Christ; the former represents Christ for me before God, the latter represents Christ lived out in me before men. "The fruits of righteousness which are by Jesus Christ!"

Though these two truths should go together in our understanding and lives, yet they are distinct; we cannot separate them from each other, nor can we mix them up or confound them with each other without dishonouring Christ. If I put practical righteousness in the place of absolute righteousness, or mix them up in any way that makes the former necessary to the perfection of my standing before God, I dis-

honour the death of Jesus for me, which death alone is the basis of absolute righteousness; while, if I am lacking in practical righteousness, I dishonour a risen Christ by not allowing Him to live in me. Thus we see it is all Christ—Christ for eternal life and righteousness, and Christ for every day life and righteousness. The righteousness of saints is—we judge—not to be measured by a human standard of what is right and wrong as among men; it far exceeds that, it is doing right according to our nature and calling in Christ Jesus. It is the graces and virtues of Christ lived out in our lives. If a man smite me on the cheek, it would be righteous, according to law, to have him taken up and punished, but this would not be righteous according to grace, it would not be the spirit of Christ, hence it would not be the righteousness of saints; this latter would consist in turning the other cheek—not resisting evil—not reviling again, &c.

The coming of our Lord Jesus Christ has a very important place in this connection. It is having "this hope in Him," viz, of being like Him at His appearing, that leads us to purify ourselves even as He is pure; it gives us the desire to be as much like Him morally as is possible at the present time. It is at that day—the day of His manifested glory, that the crown of righteousness is to be given to all who love His appearing. And we are told that the Bride, the Lamb's wife, is to be clothed with "fine linen," which "is the righteousness of saints."

Some find a little difficulty in reconciling this passage (Rev. xix. 7, 8) with Eph. v. 25-27, in the latter it is clear that Christ makes the church ready, and presents her to Himself all glorious, through His own death, sanctifying and cleansing her.

But in Rev. xix. 7 we read, "The marriage of the Lamb is come, and His wife hath made herself ready."

Now, it is always important, in our exercise to understand the word of God, not to throw doubt and obscurity on that which is certain and clear, from that which to us may be a little obscure; but rather should we seek to shed a little light on that which appears to us obscure from that which is clear and certain. It is certain enough from Eph. v., and, indeed, from the whole of the Gospel of God, that Christ by His own work makes the church suited to and ready for Himself, and then presents her to Himself.

And it is just as certain, from Rev. xix., that in another sense she makes herself ready.

This shows that the two Scriptures look at the church in two different aspects. And this becomes obvious from verse 8 of Rev. xix.: "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." The fine linen is not spoken of as if it were an essential to the relationship. "It was granted unto her." No bridegroom would be likely to confound between the personal character or moral fitness of his bride and the costume in which she was married, however much he might admire the latter. And herein, it seems to us, is illustrated the difference between the two passages in Eph. v.; it is a question of

the moral fitness of the bride, and hence Christ Himself does everything to effect this. It is His death for her, His sanctifying and cleansing, that makes her personally fit for Himself. While in Rev. xix. 7, 8, it is a question of the robe in which she is to be married; hence, "His wife hath made herself ready."

Of what, then, is this beautiful garment composed? It is composed of the righteous acts of the saints; that is, all that they have done during their pilgrim lives for Christ in this world, will be allowed to shine forth in them in that nuptial day. Matchless grace! Not a thing shall be forgotten. Things that no eye of man saw, the little kind and considerate acts of every-day life that find their motive power in the love of Christ—secret as such acts may be now, they shall be fully manifested then.

Oh think of the surpassing splendour of that day of glory, and let us live in bright anticipation of and preparation for the ravishing prospect. The saints are now weaving their threads in that wondrous bridal costume in which the church shall be decked in that nuptial day. Everything that may be truly called "the fruits of righteousness, which are by Jesus Christ;" everything that is the outcome of Divine love in the soul, though it only be the giving a cup of cold water, the speaking a kind word to, perhaps, an unkind friend, the visiting some poor widow or fatherless soul with a loving heart, a gentle manner, and an open hand, or the giving away a gospel tract in real love for souls; yes, all such righteous acts, all such graces and virtues of Christ, go as so many threads in that fine linen robe in which the wife of the Lamb shall be arrayed in that day when her union with her Lord shall be publicly owned and declared.

But let us display this fine linen now; even if it is not appreciated by those around it is by Christ, and He will have it displayed by-and-bye. "Thy righteousness shall shine forth as the sun." If we do not display this fine linen—Christ lived out in the life—it is the flesh, the old nature, that is seen. "I live, yet not I, but Christ liveth in me," said the Apostle Paul. May we be enabled to say so too, for if we cannot say "Christ liveth in me," then it is *I*—the old man—that liveth.

We find in Rev. iii. that this fine linen (as well as the gold and the eyesalve) is obtained from Christ alone. He exhorts us to buy of Him fine linen that the shame of our nakedness may not appear. This implies that if we have not the fine linen, the shame of our nakedness—the flesh—the old Adam nature will appear.

May the Lord keep us living with Him, in the sanctuary of His presence, that we may reflect His glory day by day.

The Church, amidst her tears,  
Throughout the weary night,  
Looks forth to catch the quiv'ring ray  
Of morning's dawning light.

Return, O Lord, return!  
Why should Thy chariot stay?  
I long to hear Thy words of love,  
"Rise up, and come away!"

## THE SALUTATION TO THE SEVEN CHURCHES.

BY JAMES SPRUNT.

"John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, Who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth." (Rev. i. 4, 5.)

In this brief paper we purpose noticing but two things, viz. (I.) the Salutation, and (II.) the Persons from Whom the Salutation comes.

I. THE SALUTATION.—It is similar to the salutation which is to be found at the opening of the epistles of the Apostle Paul, only God is not spoken of in the same way. This Book of the Revelation might be called "The Book of Judgment," as is proved by the word "Almighty" which is so frequently met with, and which is mentioned only once in all the rest of the New Testament, viz., 2 Cor. vi. 18. But this message is addressed to the "seven churches which are in Asia," and these churches are undoubtedly symbolic representatives of the Church of God during this present dispensation. The number seven is generally understood to be typical of completeness or perfection, and we, therefore, suggest that the seven churches brought before us in this book give us

A PERFECT VIEW OF THE CHURCH OF GOD on earth, in its profession, from the beginning to the end. This being so we shall the more easily understand how a book of judgment should commence with a salutation of "Grace and peace." What words of cheer to every saint, especially to the tried one. "Grace" reminds us of all the free, unmerited love and favour that *has* been, *is* being, and *will be* bestowed upon us; whilst "peace" always speaks to us of Him Who is "our Peace," Who upon the cross "made peace" on our behalf, and through Whom we now "have peace with God." To the true Church of God at all times, the loving words come—"GRACE AND PEACE."

II. FROM WHOM DOES THIS SALUTATION COME?—The answer is threefold. It comes from Jehovah, from the Holy Spirit, and from Jesus Christ.

(a) FROM JEHOVAH.—"From Him which is, and which was, and which is to come." This title corresponds with the Hebrew title "Jehovah." Which is, *present participle*, which always is; which was, *imperfect tense*, whichever was; and which is to come, *participle*, which always is the coming One (Newberry Bible). God is here revealed—first, as He that is in His absolute ever-present being; second, He that was; and third, He that is to come—the ever coming One. "The 'I am' takes precedence, but He was before, and is the coming One. God of old revealed Himself to Israel as the unchangeable One,

'THE SAME YESTERDAY, TO-DAY, AND FOR EVER,'

but now He speaks in the language of Gentiles, and by these words translates as it were that name of Jehovah, never before so communicated to them." He did this in order that Gentiles as well as Jews might know Who and what He is.

(b) FROM THE HOLY SPIRIT.—"And from the seven Spirits which are before His throne." We believe the word "Spirits" should commence with a capital "S." It refers to the one eternal Spirit of God. Seven being the symbol of perfection, as we have before pointed out, we take it that "the seven Spirits" allude to the Holy Spirit in

HIS PERFECT BUT DIVERSIFIED POWER.

Previous to this dispensation the Spirit came upon men in different ways, and for different purposes, and at different times. Now He abides in the one Church of God, and baptizes all believers into the one body of which Christ is the Head. By-and-bye He will be specially manifested as "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah." (Isa. xi. 2.)

In the Pauline epistles we have, in general, "Grace be to you and peace from God the Father, and from the Lord Jesus Christ," with no mention of the Spirit. We presume it is because the epistles are indited by the Spirit Himself. But the Revelation is sent by Jesus Christ (verse 1), and, therefore, He mentions the Holy Spirit before Himself.

(c) FROM JESUS CHRIST.—"And from Jesus Christ, Who is the faithful Witness, and First-begotten of the dead, and the Prince of the kings of the earth." Jesus Christ, *not* Christ Jesus. First the *personal* name, then the title of the Anointed. First humility, then exaltation. Mark, Jesus Christ was the "faithful Witness" in contrast to all others who had more or less failed. He alone had been faithful from first to last—the only One Who had faithfully manifested what God is. This was what He was as a Man down here—the perfect Man. Then His title "First-begotten from the dead," or, more correctly, "from among the dead." Here we have Christ in resurrection. The first who entered into resurrection life, "which defied corruption to touch it." "Being raised from the dead,

HE DIETH NO MORE."

He is now Lord both of the dead and the living.

Then as to the future, He will be the Prince of the kings of the earth. Men disown Him now, but by-and-bye He Whose right it is will take His great power and reign. His place is the place of power over all dominion here below. He has not yet taken possession of it, but He will when the time has arrived for Him so to do. Meanwhile to all who love Him, "Grace and peace."

## THE MISSIONARY IDEA.

THERE is no better service that we can render to the cause of the world's evangelisation than to get hold of the true missionary idea of the Bible, and then set the people of God on fire with it.

It is not *merely* the idea of saving souls. Certainly it is not the idea of converting the world. But it is God's marvellous thought of gathering out of the Gentiles a people for His name, and completing the number of His Bride in all lands, and then bringing the coming of the Lord Jesus Christ and the kingdom of His millennial glory.



## ROUND ABOUT LEBANON.—VI.

By REV. J. ROSE.

ON our return journey from Baalbek, we visited several villages on the plain and in the mountains, particularly those in which Protestant schools had been established. The villages of the Lebanon vary considerably, according to the poverty or wealth of the inhabitants; as also from the abundance or scarcity of building materials in the neighbourhood. Some of the houses are built of limestone, and are well constructed; others, partly of stone and partly of clay; while those on the plains are often little better than mud hovels, with a roof of branches and faggots, over which is deposited a layer of earth and clay, from ten to fourteen inches in depth. These are the kind of houses of which our Saviour speaks, whose walls "thieves break [*i.e.*, dig] through, and steal."

I invariably found that where the priest did not intervene, either through ignorance of the fact, or absence from the village, the people were always ready, and some most eager, to listen to the truth from the lips of a passing stranger. The presence of the priest, however, would in almost every instance seal their lips and close their doors. Not the barest hospitality must be shown, under threat of the fearful ban of excommunication. Not only must shelter and supper be denied the wayworn traveller, but the tiny cup of coffee, or

## A QUAFF OF COLD WATER

even, from the common household jug, must under no consideration be offered him. To be a Protestant is, in the eyes of these men, to put oneself completely outside the pale of the commonest civilities of social life, as well as to render one's presence in the village odious in the extreme. One has always to count the cost of paying such visits as these. There is no preying on such ecclesiastical preserves with impunity. Rome and her harlot daughters have yet a wholesome dread of the true light.

But, in the face of all this, I have sometimes caught "his reverence" a-napping; and then his "stolen waters" I have found to be sweet indeed! The hearty welcome, the unaffected pleasure, the profuse hospitality, the curious, cautious, earnest, and solemn questions propounded by these poor, benighted, priest-ridden villagers, all indicated the bitter thralldom under which they groaned, and the spiritual emancipation they fain would gladly hail. The character and teaching of their priests they would freely analyse and criticise, at the same time lamenting their own deep need of spiritual light, as well as cleansing and rest for both conscience and heart.

What golden opportunities were these for presenting "the Gospel of the Grace of God." Never did heathen Chinese, or African savage, need the knowledge of a Saviour more than did these poor dupes of false, Christian teaching. It was news, indeed, to them to be told that Jesus alone is "the Way, the Truth, and the Life"; that He is Sacrifice, Priest, and Altar all in One; that He is "the One Mediator between God and men"; and that a simple trust in Him, apart altogether from personal merits, sufferings, and works, will bring salvation

and rest to the anxious, weary soul. I have seen men and women crowded together in a small, semi-darkened room,

LISTENING IN BREATHLESS WONDERMENT to the simple and saving story of the Cross; the speaker's words being sometimes interlarded with such remarks and queries as, "What, then is the good of the priest?" or, "We can do very well without the Pope;" or, "There is no more room for purgatory and the mass." In speaking likewise of our Lord's return, I never once found that repugnance to this blessed doctrine that, alas! is not uncommonly seen among even true believers in our own enlightened land. These poor people would listen with rapt attention and interest to this the crowning glory of God's great redemption, and then declare: "We never heard such a doctrine as this from the priests." I was once speaking to a poor, disfigured, emaciated leper on this subject of our Lord's coming, and the man seemed to drink in the teaching like as "cold water to a thirsty soul." Suddenly rising from the ground, he went out and brought back six other men to be, as he said, "instructed in the same wonderful truth." If the men of Tyre and Sidon shall rise up in the judgment and condemn the more highly privileged people of Chorazin and Bethsaida, are there not those to-day, in Gospel-darkened lands, who (hearing for the first time of a coming Christ, and giving that truth a ready welcome) shall put to shame those who have long and repeatedly heard of their Lord's near coming, but who still sleep on with their lamps all untrimmed?

Where the Gospel of Christ has entered with saving power into a Syrian home, it shows itself in nothing so much as in

## ITS ELEVATING INFLUENCE UPON WOMAN

—upon the mothers, wives, and daughters. It has been said that woman was not taken out of man's head, that she should rule him; nor yet out of his foot, that he should crush her; but out of his side, that she should be his equal; and from beneath his arm, that he should protect her; and near his heart, that he should love and cherish her. But the Syrian woman is never regarded as man's equal. Her position is one of degradation and ignorance. She is despised and abused; and if the virtuous and heroic husband is obliged to make allusion to his wife, he piously apologises for the introduction of such a subject by using the well-known formulary, "May God elevate you above the contamination of such a subject!" the like expression being used in speaking of a dog or a swine; anything, in fact, particularly offensive and vile. The father and sons, however youthful the latter, are

## THE TYRANTS OF THE FAMILY,

the mother and daughters the abject slaves. Strictly speaking, there is no family table where all the members sit down freely and happily together; but the father and the young lords sit down first, to be waited upon most obsequiously by the mother and daughters, who are unceremoniously cursed for any fancied negligence or wrong. The male members having eaten to their hearts' content, what remains in the dish or dishes falls to the lot of the maternal and sisterly slaves.

The Gospel in the Lebanon has done not a little for the emancipation and uplifting of woman. Much, indeed, remains to be done upon this particular line of social reform, but where the Gospel has entered the home, it is putting woman where God put her at the first. She is getting dignified as man's "help-meet" and equal, not as his toy and slave. She is becoming

THE MISTRESS AND CENTRE OF THE HOME, and not its mere scullion and drudge. And it is the Word of God alone which is effecting so mighty and so radical a change. That which purifies the heart, purifies the home life also, and that which puts a man right with his God can effectually adjust what is amiss in that man's domestic relationships. It was an Apostolical injunction to the saints at Ephesus:—"Let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband." What Paul's Gospel did for the believing households of Ephesus, Colosse, and elsewhere, it is still doing, wherever it is sincerely believed. The Gospel goes deepest and raises highest. Give it but unrestricted freedom, and its purifying and elevating influences will not only cleanse and uplift the individual soul, but will bring peace and harmony into discordant homes, and untold blessings upon whole communities.

## ENTERED INTO REST.

Two of our front rank warriors have been called from their labours into the presence of the Lord. Reginald Radcliffe, whose name is known wherever there are true Christians, and the Rev. James Adler, of the Mildmay Mission to the Jews.

The former fell asleep shortly after midnight on Lord's Day, October 27, after a short illness from lung congestion. He had for many years been in delicate health, and in his weakened frame the last attack rapidly did its work. His name among Christian workers is a household word, and his stirring appeals on behalf of missions have done a great and world-wide work. Mrs. Radcliffe is, we are glad to know, about to give us a memoir of her blessed husband, which, as she has been for a year past busy in preparing, will soon be published.

Mr. Adler was taken home after a very short and unexpected illness, which necessitated an operation, which was successfully performed in the Mildmay Cottage Hospital. It was only then discovered that his illness was very serious, but even then, up till Lord's Day, October 20, he was thought to be progressing favourably. On that day, however, at four in the afternoon, he passed peacefully into the presence of his Lord. Our beloved brother, Mr. John Wilkinson, has lost in him his senior missionary helper and a warm friend, and all who love mission work among the Jews will mourn his loss.

Some time ago Mr. Wilkinson published a short narrative of his early life and conversion. It is a thrilling story, and has at its frontispiece a striking likeness of our departed brother. He leaves a widow and eight children, and on their behalf Mr. Wilkinson has opened a fund to which, we are sure, many who knew and loved Mr. Adler will gladly contribute.

## OUR INQUIRY COLUMN.

REGARDING Question III., page 195, of October number, Rev. George Studdert begs to add to the correct answer given to the above question the following observation: The Hebrew of the words "and this (man) shall be the Peace," would bear the translation, "Now there shall be peace." The word "now" referring to the day when the "Ruler in Israel shall stand and feed [or rule, *marg.*] in the strength of the Lord," &c., and "be great unto the ends of the earth" (verse 4). It is interesting also to observe the two verbs, one plural, "they," and "He." "They," "the children of Israel," verse 3; "He," the Ruler, to be born in Bethlehem; the same "He" Who "shall stand and feed," &c., in the beginning of the same verse 4.

QUESTION I.—"E. D.": "With reference to Joel ii. 15-32, and Acts ii. 14-20. Has there been a partial fulfilment of the prophecy on the day of Pentecost, and will there be the complete fulfilment at the appearing of the Lord with His saints as in Zech. xiv. 1-5? Or are we to understand that the Spirit, as spoken of in Joel ii. 28, 29, is now poured out on all consecrated believers as Acts ii. 38, 39, seems to show? If so, should we be expecting miracle working, visions, dreams, &c., according to the promise in Joel? In both Joel ii. 30, 31, and Acts ii. 19, 20, 'signs in the heavens' are spoken of as accompanying this outpouring; have they yet taken place?"

*Answer.*—The Holy Spirit was given at Pentecost to a *remnant of Israel*—a godly remnant who had received Christ—and by the Holy Ghost then sent down from heaven, according to Joel, a *first fruits* of Israel were consecrated to God. In them the Spirit proclaimed the coming back of Christ if the *nation would get ready for Him* by repentance towards God. (Acts iii. 19-21.) Had this taken place, the latter rain of the Spirit would have been poured on the whole nation, and the feast of Pentecost would have been fulfilled and the national history would have proceeded to the fulfilment of the feast of Ingathering and Tabernacles in the millennial times of Israel's future. This, however, was not to be. Israel as a nation was not ready. She was finally cut off and scattered, while the godly Israel remnant of that time was merged in the church which then began to be formed by the Spirit out of Jew and Gentile. Israel's Pentecost was thus interrupted, and the completeness of Joel's prophecy waits fulfilment. One proof of this is that the church, composed of Jews and Gentiles, united to an absent Lord in the Spirit, and waiting for Him to come and receive her to Himself, is keeping, not the feast of Pentecost, but the feast of "un-

leavened bread" (1 Cor. v. 7, 8) which antedates Pentecost. Thus, through Israel's rejection of the offer made by the Holy Ghost, the world's clock, which marks time only according to Israel interests, is turned back, and for the time being is stopped. True church life also is a life of *faith* in the Son of God, a life in the *unseen*, and has not to do with miraculous manifestations or dreams or visions. When the church shall be removed, an Israel remnant *as such* shall receive the Spirit and witness for the coming King as the first fruits of the *nation*, amid much miraculous manifestations of all kinds, and signs in the heavens and in the earth, according to Matt. xxiv. The church has *no first fruits*, but is seen in CHRIST (has no existence in God's sight apart from Him), and Christ is the first fruits of a *new* creation, which goes quite beyond earth's millennial harvest.

QUESTION II.—"F. L. D.": "When Christ's waiting ones are received at the "Rapture," how will the affairs of the world, its commerce, politics, and general economy be carried on? The sudden departure of the saints to be with Christ for ever, must leave this world of business in utter confusion?"

*Answer.*—The world as it is at present, including as it does the whole multitude of merely *professing* Christians, will not only get on very well for a brief time without *true Christians*, but will rejoice to have got rid of them. Though it is quite true that the world owes any prosperity it has to the presence of God's true saints in it, still worldly men do not think so; and in many ways to-day, not only politics and commerce, but ecclesiasticism even are *hindered* from being conducted as the world would like to have them conducted by the righteousness of God's people. Till the awful judgments begin to burst upon them people generally will go on into greater ungodliness, and all their affairs will become increasingly ungodly, to show what *society* is without the Holy Ghost (*see* Rev. ix. 20, 21), but neither politics, nor the outward show of religion, nor commerce, nor pleasure, will come to an end.

QUESTION III.—"E. A. R.": "Will the whole of the Israelitish tribes be finally saved for ever? Many Scriptures speak of a remnant only."

*Answer.*—There has *always* been a remnant according to the election of grace. (Rom. xi. 1-5.) In Paul's day this remnant was merged in the church. During the coming judgments on Israel and Christendom there will be a saved remnant sealed as witnesses to the coming King (Rev. vii. and xiv.), the representations of and first-fruits of all the tribes and the whole nation. "All Israel" shall be saved at the advent of

Christ with His saints. (Rom. xi. 26.) Not every individual Israelite, for many rebels and transgressors among them shall be purged out for destruction (Ezek. xx. 38; Zech. xiii. 8, 9; Malachi iii. 5), but *Israel as a whole*.

QUESTION IV.—Idem: "Do not the Jews only and solely comprise the elect so often mentioned in the Bible?"

*Answer.*—In prophecy concerning Israel and the nations, yes; but the church is *an election* in Christ "before the foundation of the world." (Ephes. i. 4.) The context determines.

QUESTION V.—Idem: "What Scriptures prove the revival of the Roman Empire after the second coming of our Lord?"

*Answer.*—If inquirer means by the second coming that stage of it at which the church is removed, then we think that a comparison of Rev. xvii. with Dan. viii. 9, 19, 23; xi. 36, 45; and xii. 1, 2, will help. The fourth beast is clearly the Roman empire; its last head or emperor—the last who exercises full imperial sway—is a little horn or king who welds the ten kingdoms of the Roman earth in its last days, into the empire under his own sway. This is to take place at a time when the condition of government is that represented by the mixture of iron and miry clay. The ten kingdoms with sovereignty of this nature, acknowledging the sway of one king who is at the same time the head of the whole Latin empire, is not yet in existence. There is, however, no proof that the church will be removed before the formation of the ten kingdoms, though many passages appear to imply that even this is not likely to take place till after the rapture.

QUESTION VI.—"M. B.": "Is the reign of antichrist to commence immediately after the Rapture for its seven years' duration? If so, must not some city in the East come into prominence, and the future antichrist be already an existing power there, *before* the Rapture can take place?"

*Answer.*—We believe that all the Book of the Revelation of Jesus Christ from chap. iv. is to have a future fulfilment. The seven years of the antichrist's power is only the close of a longer period, during which many events are likely to take place. From past events in the history of Israel, which seem to have a typical character, many commentators believe that the period between the first and second stages of our Lord's Advent will be *forty* years. Before the last seven years the harlot, who is clearly the Roman church, is once again to sway imperial Rome and exhibit her true character. When the little horn rises into power *she* shall be destroyed.

QUESTION VII.—E. M. V.: "When the Lord appears in His glory we are told that 'every eye shall see Him.' Does this mean that He will be visible at the moment of His appearing to the whole habitable earth?"

Answer.—The quotation is from Rev. i. 7, and we think the context will show that the words "every eye" are to be read in connection with the "us" of the preceding verse. This explains the next part of the sentence, "and they which pierced Him," referring to Israel.

QUESTION VIII.—"E. M. V.":—This question regarding the Bride the Lamb's wife requires a much fuller answer than can be given in our Inquiry Column. We hope to take up the subject soon in an article in which it can be fully dealt with.

### PASTOR A. C. GAEBELEIN.

OUR fellow worker, who has just returned from a short tour in Russia, where he has had many remarkable opportunities of witnessing for Jesus Christ and much encouragement, gave a most interesting account of his journeyings, in the afternoon and evening of Thursday, the 24th ult., to crowded and deeply interested audiences in the Alexandra Hall, Blackheath.

As a labourer among the Jews, Mr. Gaebelin has an advantage in this that he is not himself a converted Jew, but a Gentile. A converted Jew is not allowed access to the Synagogues, and must confine his work to personal dealing and conversation with those who seek them in the hotels, or other lodgings. Mr Gaebelin was not slow to take advantage of this, and many doors were opened to him in answer to prayer.

He reached Lodz on the "Sabbath day," and had an opportunity of talking with many Jews in the synagogue. On the Lord's day he had the good fortune to be guided to a German Protestant church, the pastor of which received him with open arms and arranged for special meetings to be held on the following day. Special invitations were issued to Jews, and large numbers of them attended. He gave addresses morning, afternoon, and evening, on Monday and Tuesday, some of them on the coming of the Lord, and deep interest was created. Many Jews waited on him at the close and gave him their names and addresses that he might forward literature on the subject of his teaching.

Next morning, among many who visited him at his hotel, was a Jew from Warsaw, invited to this town by the CHOVEVEI ZION SOCIETY. This Jew invited Pastor Gaebelin to address a meeting of these *lovers of Zion*, which he did, speaking to them of the "SON OF DAVID." At the close several inquirers came about him to know more.

At St. Petersburg he found a most interesting though deplorable state of things. Between three thousand and four thousand Jews had submitted to Christian baptism to escape banishment. Orders had been issued that those who refused baptism

should leave Russia within thirty-six hours. Thousands of them submitted, the sign of the Cross was hurriedly made over them, and they became *Christian*. Those who are hankering after a wide re-union of Christendom should know that this is the way in which converts are made in the Greek church.

On the other hand our brother had introduction to a large circle of true Christian men eagerly studying prophetic truth in their meetings. Among them he found many Hebrew Christians. Here he met the *Censor* of Jewish literature, without whose supervision no papers or magazines can be passed into the hands of Israelites. He is providentially a *Hebrew Christian*, and was delighted to promise that all literature sent by Pastor Gaebelin should be received. In Odessa also the Censor was found to be a Gentile Christian, and he too promised to pass and forward the circulation of all such literature.

At Kief, the Jerusalem of Russia, where there are many thousands of Jews, Mr. Gaebelin found that, among large numbers who had been received into the Greek Church, there were several true and warm-hearted Christians who have, at the same time, a great love for their own people, and are doing all they can to reach them with the Old and New Testaments. Through some of these Mr. G. was introduced to large numbers of so-called Hebrew Christians, and God blessed the word spoken. The Czar is encouraging the distribution of the Bible in both Testaments among his Jewish subjects, and the Russian Government is doing much to make it easy for the Jews to return to their own land. In a very short time, it is estimated that anyone may be able to travel from Odessa to Jerusalem for about £4 of English money. All this shows how great and real the Jewish national movement has become. The mighty Jew population in Russia (and, from strict investigation, Pastor Gaebelin has come to the conclusion that it numbers not less than seven millions) is being stirred to the utmost by the one great desire to return. There is an eager expectancy among earnest Jews that the Messiah is at hand, and everything shows that the great crisis of Israel's history is near.

### CORRESPONDENCE.

To the Editor of THE MORNING STAR.

DEAR SIR,—Allow me to give you some facts in reply to your correspondent, who objects to the statement that the Church of Rome is increasing in power and influence. I confine myself to the county of Sussex, which I have known many years. Within the last twenty-five years the following places of worship have been established or greatly enlarged:

At Cowfold, a monastery, with much land attached, has been erected with 200 cells for monks. The residents parade the roads of the neighbourhood dressed in cowls, &c., hideous to behold.

At West Grinstead, a chapel and school for boys. At Arundel, a chapel, greatly enlarged, and schools; also at Arundel, Convent of the Poor Clares. Here the *élite* of the land vow not only perpetual virginity, but absolute seclusion from all men.

At Mayfield, a large pile of buildings used as a church, convent, and village schools. The larger number of children in the village now attend these schools.

At Mark Cross, two large seminaries for boys and girls respectively. Children from London are educated here.

At Angmering, chapel and schools with resident schoolmistress. Thirty years since there was only one Roman Catholic in the place, an ignorant old woman.

At Worthing, a large chapel and schools, built about thirty years since.

At Horsham, chapel enlarged and convent in the neighbourhood.

At Littlehampton, Jesuit College, removed last year; reason not known.

In days gone by, all who learned the truth of a present salvation in Christ, also believed that Roman Catholicism is the harlot of Rev. xvii.

The "deceivableness of unrighteousness" is not confined to Rome. It is rampant in churches that once contended for "the faith." Hence arises the strength of Roman apostasy in "the last days" when "perilous times shall come." Unrighteous men love "unrighteousness" in whatsoever church they are. It is God Who "sends them strong delusion that they should believe the lie." (2 Thess. ii. 10, 11.)

Upon this (false) ground the Church of England must fall beneath what she is pleased to call her elder sister. Our blessed forefathers knew this in 1662. The followers of Chalmers came out from the Church of Scotland on the same principle in 1843.

The speech of Cardinal Vaughan (*see extracts*) might be without premeditation. Jesuits can lie on any occasion to serve their church. I adduce two additional facts. In the year of the Queen's jubilee, the Roman priest was seen side by side with every clergyman in the land, *leading* dissenting ministers to the feast. Alack the day! In every prison in England to-day, a Catholic priest receives the pay of the nation.

Where is the conscience of the nation? Lulled to sleep by such men as your half awakened correspondent. The next struggle for freedom in England will be that of the fly in the spider's web, spun by hundreds of Jesuits around her devoted head. I pray you publish this.

A LOVER OF THE TRUTH.

October 18, 1895.

DEAR DR. MCKILLIAM,—So long as the Australian quarterly "Journal of Prophecy" was issued it devolved upon me to report our annual and other conferences, and I feel that I ought to give your readers a few brief particulars of what we are doing in this part of the world to spread the knowledge of the return of our blessed Redeemer. A large number of the subscribers of the late quarterly have adopted my suggestion, and have transferred their subscriptions to the MORNING STAR. In so doing I am sure that they are gainers, and, from all that I can hear, they are well satisfied with the exchange.

Our annual meetings were held on Sept. 2, and in order that your readers may know the subjects that occupied the attention of those present I send a copy of a brief report furnished by me to the daily papers in this city. It is very condensed, for the simple reason that if it was extended the papers would omit anything beyond an epitome. Your pages are also so fully occupied that I know you prefer short reports, and therefore I shall content myself with furnishing you with the report referred to, which is as follows:

"The twenty-second annual meetings in connection with the Second Advent were held in Bentham-street Chapel on Monday, Sept. 2. The morning session was devoted to prayer, praise, and Bible-reading, and was presided over by Mr. M. Wood Green. In the afternoon Pastor E. K. Finlayson occupied the chair, and the following addresses were given: 'The Rejection of God's King,' by Mr. B. Cornish; 'The Day of the Lord,' by Pastor T. Lees; 'The King's Glory Manifested,' by Mr. A. Smith. The evening meeting was presided over by Mr. W. Finlayson, and addresses were delivered as under: 'The Premillennial Advent of Christ,' by Mr. H. A. Gooden; 'The Preparation for the Coming of the Lord: What is it?' by Mr. J. Cornish; 'The Practical Aspect of the Rapture of the Saints,' by Mr. M. J. Clarke. Lunch and tea were provided. All the meetings were well attended, and the various exercises were entered into with much fervency and enthusiasm

The services were interspersed with the singing of a number of appropriate songs and solos, Miss Jones officiating at the organ. There were expressions of regret that the venerable Pastor Abbott, though present, was unable, on account of indisposition, to take part in the meetings as he had been accustomed to do for the past twenty-one years.

A number of copies of the MORNING STAR were placed at the disposal of the audience, and those who are regularly supplied with it were asked to pass it on to others who had not been so highly favoured. The issue of your excellent paper has quite reconciled me to the discontinuance of my quarterly journal, and the phenomenal circulation it has reached is a remarkable sign of the times.

I may just add that for some weeks past I have been delivering a series of addresses to good audiences.

That the Lord will still greatly extend the circulation of your herald of the Coming One, and make it a blessing to thousands, is the desire and prayer of yours in the blessed hope,  
Adelaide, Sept. 3, 1895. H. HUSSEY.

## CONFERENCE AT WEST NORWOOD.

OCTOBER 15th, 16th, & 17th.

The Conference at West Norwood was, indeed, a time of refreshing, and much praise has been in the hearts and on the lips of the Lord's people for His abundant goodness in speaking through His servants words of hope and enlightenment. Although most of the addresses will (D.V.) appear in the columns of THE MORNING STAR, doubtless our readers would like to have just a sketch of the Conference.

The opening address was given by the Rev. James Douglas, M.A., on "The Practical Aspect of Prophetic Study." He told of the growing sense he had that a much larger portion of the Scriptures has a prophetic meaning, teaching, and design than we are generally prepared to admit. Prophecy is good for the heart, a pabulum for the soul, and was not given that we might

### SET UP A MUSEUM OF CURIOS,

but for our sanctification, comfort, and enlightenment, that we might grow up into the perfection that is in Christ Jesus, following Him fully and fearlessly. What was the meaning of holiness? said the Rev. J. Gelson Gregson, but that we might be "Prepared for the King." Nothing could stir the heart like the consciousness—the blessed expectation—of our Lord's return; let God's children joy in the Holy Ghost, and, with a definite waiting upon God, forsake all to meet the King. More light, not more lamps, was the need of the church—a manifestation of the Holy Ghost in the midst of the people.

At the meeting on Wednesday afternoon, when General Sir R. Phayre was chairman, the Rev. G. D. Hooper in his address identified "Mystery Babylon" not only with the Romish Church, but with every section of Christendom that relied on carnal and human devices; these were the lineal descendants of the ancient Babel. The Rev. John Wilkinson, speaking of "Israel; a living testimony to the truth of God's Word," pointed to their miraculous origin, history, preservation, and destiny—how unaccountable all these things were apart from a complete inspiration of the Scriptures.

### THE TRUE REMEDY FOR SCEPTICISM

was to put a personality behind every passage of the Word of God. "Life and service in the light of the Lord's coming," said Mr. Walter B. Sloan, meant life so lived under the influence of God, that it might be transformed into the image of Christ when He appears, and that the whole horizon of life should be occupied with the glorious hope that the Lord Jesus Himself will soon be manifested.

The Chairman of the evening meeting was Mr. Usher, of Bedford. Speaking on "The Mystery of Iniquity—a Word of Warning," Pastor Fuller Gooch showed how this "mystery" runs parallel with the "Mystery of God," and culminates in the manifestation of the antichrist as God's

mystery does in the appearing of the Son of Man; its present aim is to rule and corrupt the church, and bring about its downfall. As yet the Holy Ghost has restrained this mystery of curse, and it is only as we are under the protection of the Lord Jesus shall we be safe from its baneful influence. Dr. McKilliam expressed the pleasure he felt at having so bright a subject as "A Glimpse of the Millennial reign, a word of Hope." He spoke of the blessedness of companionship with Christ, how

### GOD'S STORY OF THE FUTURE

should thrill our hearts, and how we should anticipate with joy the last touch of the Master's hand, fitting us to share with Him His throne.

Thursday afternoon (Mr. R. C. Morgan presiding) an instructive paper, full of interest, by Mr. G. H. Pember, M.A., on "The Parable of the Tares," was read by Pastor Fuller Gooch; and the Rev. J. M. Eppstein's address on "Israel's Everlasting Salvation" aroused considerable interest and comment.

The closing gathering of the Conference was addressed by the Revs. E. Brewer, M.A., and R. Middleton, the former, speaking on "The Mystery of God," gave an exhaustive exposition of the meaning and use of the word "mystery," pointed out its close relationship to "the Blessed Hope," and the need of heart enlightenment in this, as in all other Scriptures of truth. Mr. Middleton's address on "The Lord's Coming in relation to those who obey not the Gospel," was a solemn, heart-searching appeal to the unsaved. God, said he, will not make a mistake, the form of godliness, the garb of the saint, will not save; we must know Him, Whom to know is life eternal; "the Lion of the tribe of Judah" has overcome "the roaring lion," and so may we if we will accept the Christ of God.

## EXTRACTS FROM CARDINAL VAUGHAN'S SPEECH AT PRESTON.

(See Correspondence, page 215.)

"THE doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and fond inventions have been reconsidered and taken back (by the Church of England), one by one, until the Thirty-nine Articles have been banished and buried as a rule of faith. The Real Presence, the sacrifice of the mass offered for the living and the dead—sometimes even in token—not infrequent reservation of the Sacrament, regular auricular confession, extreme unction, purgatory prayers for the dead, devotions to Our Lady, to her immaculate conception, the use of her rosary, and the invocation of saints, are doctrines taught and accepted with a growing desire and relish in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for the clergy, missions for the people, fasting and other penitential exercises, candles, lamps, incense, crucifixes, images of the Blessed Virgin, saints held in honour, Stations of the Cross, cassocks, Roman collars, birettas, copes, vestments, mitres, croziers, the adoption of ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic pontifical. All this speaks of a change and a movement towards the church which would have appeared absolutely incredible at the beginning of the century."

Speaking at Bristol, the Cardinal said, "We desire nothing so ardently as the reconciliation of England to the Apostolic See, and would do everything to attain this end, but the first condition of reunion must be the acceptance by all of whatsoever the church teaches and has defined in all matters of doctrine, with admission that His Holiness the Pope has Divine authority to teach and govern the whole church."

THE balm of Gilead was medicine for the body. (Jer. viii. 22.) To obtain it the balm tree had to be cut and propped. Christ is the divinely appointed Remedy for sin-sick souls. He too was wounded and bruised. The supply of balm was limited; not so with Christ, who is the same for ever. Let us be thankful for medicine and for salvation.

## WAIT FOR HIM.

BY REV. F. A. C. LILLINGSTON.

THE Lord Jesus is a person to be expected, loved, obeyed, and trusted. I remember reading in the life of General Havelock, that great and noble Christian hero, that at one time, when he was in London with his son, he took him about with him, and on one occasion, having some business where he could not take his boy, he told him to go somewhere else and then wait for him on London Bridge.

The boy was trained to obedience, but the General, occupied with many things, forgot the boy. Having finished his work, he went home and sat down to dinner. He asked, "Where is my boy?" "Not at home." "Where is he then?" "He went out with you." Then it flashed into General Havelock's mind that he had forgotten all about the boy, and that his son would be walking up and down the bridge, shivering with the cold probably. The father went out and found the boy there.

Well, our Master has told us to go there, to fill that post or this, or occupy that position of humiliation it may be, or to do that work so exceedingly unpleasant to us. We must go and stay there where He tells us. But we are not forgotten.

Dear friends, waiting may sometimes seem very long. As we stand upon the bridge of this world, the streams of people pass by who know not Him for Whom we wait—they pass by, some to pleasure, some to sin, and some to business—but they care not for Whom we wait. Yet still we keep our waiting watch there, longing for His return. Hold on, Christians, keep that hope bright; it will keep you warm when the world is very cold; it will sustain you when you are weary and cast down. The trumpet shall sound, and He shall come with a shout, with the voice of the archangel, and so shall we ever be with the Lord. "Even so, come, Lord Jesus."

## WATCHING.

"Blessed is that servant, whom his Lord when He cometh shall find so doing." (Matt. xxiv. 46.)

SHALL He come—and find me *Watching*,  
As the watchers watch for morn,  
As the hour of midnight passes,  
And the coming day is born?

SHALL He come—and find me *Waiting*,  
With my loins well girt about,  
Staff in hand—the more to welcome—  
Waiting without fear or doubt?

SHALL He come—and find me *Standing*  
From the worldling's joys apart,  
Outside all its mirth and folly,  
With a true and loyal heart?

SHALL He come—and find me *Faithful*  
To His parting words to me,  
If I go, a place preparing,  
I will quickly come for thee?

SHALL He come—and find me *Working*,  
In His vanguard full of love,  
Labouring only till the glory  
Breaks upon me from above?

JESUS let me thus be waiting,  
Full of hope and love and zeal,  
Let Thy coming, to my spirit,  
Be a hope divine and real.

A. MIDLAND.

# The Jew ;

OR,

## All About Israel.

### A VISIT TO JERUSALEM.\*

BY REV. ISAAC LEVINSOHN.

"Is this the city that men call The perfection of beauty, The joy of the whole earth?" (Lam. ii. 15.)

"The Lord hath afflicted His Zion,  
The city He loved so well,  
Where He deigned, like a crouching lion,  
In glory and strength to dwell."

WORDS fail to describe the feelings of awe and emotion which overwhelmed us when we first realised that we truly walked in the streets of Jerusalem. I could not help remembering the prayers which in childhood I repeated in the synagogue: *Leshana Habaa Berushalaim* ("Next year may we be in Jerusalem!") I thought of my brethren according to the flesh still yearning for the coming of the Messiah, and for their restoration to their own land. My heart was full of joy and also of sorrow—joy because unto me, who was once as bigoted and fanatical as the rest of my poor brethren, the Gospel of the grace of God had been manifested, and from whose eyes the hand of God had removed the veil, enabling me to behold the Messiah, Saviour, and King, and rejoice in the blessing of salvation. But I was full of sorrow and sadness when I thought of the children of Israel, who, alas! are still in darkness, ignorance, and superstition. I thought of the pathetic words of the Redeemer: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." (Luke xiii. 34.) When we inquired into the condition of the Jews in Jerusalem there was much to encourage, for through missionary efforts there are many Jews who have been converted to Christ, and who now, to the best of their ability,

#### SPREAD THE TRUTH OF THE GOSPEL

amongst the nearly 30,000 of their unbelieving brethren in that city.

It was with unspeakable delight that I discovered several of my own relatives, one of whom is a rabbi, residing in the Jewish quarter. I was surprised by the friendly welcome given to me, for I knew how great is the prejudice of Jews towards those who embrace Christianity,

However, my Jewish friends and relatives asked the reasons that prompted me to forsake the synagogue and embrace the religion of the Nazarene. I was glad to find myself in a position of *self-defence*, and had a splendid opportunity of preaching the Gospel to them, the "reason for the hope that is within me." I pointed them to Christ Himself, one of *our own nation*, who came unto *His own*, but, alas! they received Him not. The aged rabbi, with considerable interest and emotion, asked—at the same time address-

ing me as "Rabbi Isaac"—"If Christians are so attached to their Saviour, who was a Jew, and whose life was spent in loving work for Israel, and who, when in the agonies of His death, cried for forgiveness on His oppressors, why then do not His followers, Christians all over the world, manifest a similar spirit of love towards us? Why is it that in every Christian country our people are persecuted?" With tears flowing down his aged cheeks, he continued, "My own house in Russia was burnt by Christians, my children were subjected to cruel sufferings at their hands, my property was burnt, and my family, with me, were left destitute on the streets, with no friendly hand held out to help us. The authorities, instead of giving us help in our misery and destitution, only annoyed and persecuted us. There are hundreds like myself here," said the aged rabbi, "who have passed through such cruel sufferings for no other reason than that they are Jews." I endeavoured to assure him that these persecutors were not true followers of the Prince of Peace. I told him of the loving hearts and

#### NOBLE LIVES OF CHRISTIANS IN ENGLAND,

who yearn for the day of Israel's redemption. He seemed surprised on hearing this, and on leaving he said, "Tell your Christians in England who love our nation that the time must soon come when the desire of their heart shall be granted, and Israel shall be brought back by Jehovah, and shall be redeemed for ever." In reply to this, I could not help saying, "Come, Lord Jesus, come quickly."

Through visiting many homes I made friends with several students in the *Talmud Torah*, where some hundreds of young men spend their whole time in studying the *Talmud*. With these I conversed about Him of whom Moses and the prophets have spoken and written. Many young men were anxious to know fully what my real belief was. After some conversation I asked them to accept some small books which I had, as I could not take up too much of their time. I was thus enabled to distribute several New Testaments and a goodly number of portions of Scripture, such as the Epistles to the Hebrews and Romans.

Having spent the first day in visiting Jewish synagogues and homes, and in walking through the rough, rugged, and uneven streets, I was glad to find repose in the hotel. On one side of the hotel stands Mount Zion, and at the back the majestic Mount of Olives. We thus rested the first night in the city of David.

The next morning at sunrise we began our wanderings round about Zion. With an open Bible in hand—how precious the contents, for how vividly Bible truths are illustrated on every hand!—we read for our morning portion Psalm xlvi., and walking round the walls of the once glorious city, the Psalmist's description more than ever became blessedly realistic: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King. . . . Walk about Zion, and go round about her: tell the towers thereof."

The walls enclosing the city are very thick, 38ft. in height, and two and a half miles in circumference. Starting from the Jaffa

Gate, we began to count the towers, the first of which is the Tower of David. We continued to count them until we reached thirty-four. Some parts of the city wall at once impress us as being the old Jewish masonry. The very names of the gates are interesting to the Bible student, because of their

#### THRILLING HISTORICAL ASSOCIATIONS.

There are seven of them, all standing on the ancient sites: We began with the Jaffa Gate, and passed the Zion Gate, the Dung Gate, the Golden Gate, St. Stephen's Gate, Herod's Gate, and the Damascus Gate. The Damascus Gate at once struck us as the finest and most handsome, consisting of two towers, commanding a magnificent view. From St. Stephen's Gate we proceeded on the pathway leading to the very spot where the first martyr gave his life in

#### TESTIMONY TO THE TRUTH OF THE GOSPEL

of his Master and Saviour. With great interest we inspected the Golden Gate. This place has for many ages been walled up. Gazing upon this gate we were reminded of the forcible words of Ezekiel xlv. 1, 2: "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." To this gate the Mohammedans look with great fear, as they believe that on a *Friday* a great prince, a Christian conqueror, will enter the Golden Gate and take Jerusalem from the followers of Mohammed.

From here we passed on to the *field of blood*, the well-known *Aceldama*. (Matt. xxvii. and Acts i.)

We walked over the hill, known also by the name of the Hill of Evil Counsel. Tradition says it was here that Caiaphas, with the Jews, took counsel how they might take Jesus and put Him to death.

As we walked over the Field of Blood and the Hill of Evil Counsel, we could not help thinking of the awful deeds perpetrated here. The lesson, "Be sure your sin will find you out," became more than ever impressed upon our minds.

Having spent several hours visiting Jews, my aged friend, a rabbi from Kovno, Russia, asked me if I would go with him to the wailing-place to mourn over the desolation of Jerusalem, and to pray for Israel's restoration to her former glory. "I will go with you," I replied, "and pray very earnestly that God may hasten the day when Judah will return to the Lord." Being Friday afternoon, the time when many Jews assemble for prayer at the wall of the ancient Temple, I joined the company of Israelites. It was, indeed, a most memorable and a painful sight. Here were Jews from among all nations,

IN THEIR PECULIAR ORIENTAL COSTUMES, some dressed also in their *Talith* (praying garments). Their attitude and prayers were most heartrending. As loud as they possibly could they read the 22nd Psalm. The wall before which the assembly prayed, and against which their heads reposed, is very thick and high. Its length is 158ft., and it is 60ft. in height. We counted over twenty

\*From "The Story of My Wanderings," by Rev. Isaac Levinsohn; price 2s., gilt edges, post free, of Alfred Hitchcock, 14, Paternoster-row, London.

rows of stones, some 30ft. long and 5ft. thick. The lamentations here were most pathetic. Women, dressed in white, cried aloud. Their shrieks were appalling as they repeated, over and over again, "My God, my God, why hast Thou forsaken me? Why art Thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but Thou hearest not; and in the night-season, and am not silent." The men also were weeping as if in most terrible grief, and rehearsed psalms, litanies, and prayers for the dead. Most of these earnestly pressed their lips against the stones and kissed them. Some of these stones are in some parts smooth through such passionate kissing. Two holes, which my friend pointed out, are seen, and he informed me of the belief of the mourners that these holes led to the Holy of Holies, and many offer their heart-piercing prayers through these holes, believing that prayers offered in them *must go direct to God*.

Through these two holes, the prayers offered by Jews all over the world must pass. How touching it was to see some of the stones wet with tears! As I listened to their pathetic prayers I remembered what the rabbins have said in the Talmud—that "Since the destruction of the Temple, the gates of prayer have been closed, and only the gates of tears are open."

We also thought of another saying of the rabbins: "He that mourns over Jerusalem shall see it in its joy, and he that does not mourn over Jerusalem shall not see it in its joy." Who can listen to their prayers and litanies without being filled with compassion towards the afflicted race?

The most touching and heartrending wailing over Jerusalem is to be witnessed at the homes of the pious Jews. At midnight they wrap themselves in their prayer garments, put ashes on their heads, and prostrate themselves on the ground, then after this several psalms are read, and prayers offered. Rising from the ground, they say, "Shake thyself from the dust; arise and sit down, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion." The prayer that the Jews offer on these occasions is most interesting.

In mercy, Lord, Thy people's prayers attend:

Grant this desire to mourning Israel.

O shield of Abraham, our Redeemer send,

And call His glorious name Emmanuel.

It no doubt has reference to Isaiah vii. 14.

A QUAIN TOWER AT RATHHAUS PRAGUE has a very curious clock with two faces, one numbered with the ordinary Arabic numerals, and the other with the Hebrew alphabet, the letters of which are also used as numerals, so that, for instance, at one o'clock, the hands which go from right to left point to Aleph, and at noon to Yodbeth. But the chief interest is centered in yet another object. Amid these narrow lanes and densely peopled houses, near the Alt-neu Schule, is situated the ancient Jewish burial ground, disused since 1780. I shall never forget, says the Rev. David Baron, the impression produced on my heart the first time I visited this place, and gazed on the vast, zig-zag, irregular expanse, with its tens of thousands of grey, time-worn, moss-grown stones, with their almost effaced, faded inscriptions, and peculiar symbols. The history of my people for nearly two millenniums past, seemed spread before me, for the drama, with all its many tragical points, enacted within the walls of the Ghetto of Prague, is but typical of the simultaneous experience of the Diaspora in all parts of the world.

## GENERAL JEWISH NEWS.

**ZIONISM OF OLD.**—When the late Sir Moses Montefiore visited Palestine for the sixth time, nearly thirty years ago, he was introduced to a poor destitute widow, whose husband had died of cholera, and who was utterly unable to support herself and her three children. Sir Moses, hearing that she had relations in comfortable circumstances in Germany, offered to pay all her expenses, and here is her reply: "God has granted me the high privilege to breathe the hallowed atmosphere of the land of our forefathers, Abraham, Isaac, and Jacob; He has caused His grace and mercy to descend upon me, by bringing me, when an infant, unto this sacred spot. . . . Am I now to leave it, and take my children away from Zion, where we truly believe and daily expect 'truth and peace' again to rule? No, I would rather starve, together with my children, whilst kissing the dust of the Holy City of Jerusalem, than live in plenty elsewhere!"

**AN INTERESTING SERVICE** was that in White-chapel Parish Church on the second day of the Jewish Feast of Tabernacles. The rector had invited his Jewish parishioners to come and hear one of their own brethren bring before them the claims of Jesus as the Messiah. In spite of the inclemency of the weather, a large number of Jews were present. The prayers, hymns, and the fifty-first Psalm were all rendered in the sacred tongue, followed by a sermon by the Rev. Samuel Schor, in Jewish, on Dan. ix. 24-27. It was a long sermon, considerably longer than most Christian congregations would care to listen to; yet the Jews listened with almost breathless interest. Never had a preacher more attentive listeners. All the East London Missionaries who were present contrasted, with much thanksgiving to God, the riotous proceedings of Jews in that same church fifteen years ago, when the police had to be called in to keep the Jews in order, and when the services were rendered inaudible by wild cries and blasphemous ejaculations, with the quiet and reverent behaviour of this most recent service. This hath God wrought.

**A GRACEFUL STORY** is related in *Macmillan's*. A hospital nurse on her travels, whose more cosmopolitan friend, detained by illness, had just sent her a wire, "Go on to Rome, we will meet there shortly," is sitting forlorn and a little frightened in the coffee-room of the "Europe," at Florence, uncomfortably conscious of being able to say little beyond *non capisco* to all and every Italian she must encounter on the way. A sweet-faced old lady, with silver hair, comes in to fetch a paper and says a sympathetic word or two, and asks the lonely-looking stranger to come up to her room and have a "real English cup of tea." Very comfortable and very English it looks to the tired traveller, and the inevitable little tourist talk begins. "Did I see you at church this morning?" "Oh no," the pretty old lady replies, a trifle vehemently and characteristically enough, "I am an Israelite!" Then the talk grows less conventional, and the situation is explained, "You must not go to Rome alone," is the immediate comment, "to be alone in a land of which you cannot speak the language is neither pleasant nor proper for a lady. I am going to Rome, you can travel with me, there is plenty of room in the carriage and my courier shall look after you and your boxes." So in a moment it was settled, and the subsequent journey proved as pleasant as its promise. Meanwhile, the lonely traveller has enquired of the hall porter the name of the good Samaritan with the silver hair who occupies room No. 81, and is told in a tone of deep respect, "Madame la Comtesse d'Avigdor."

**THE CRY OF FIFTEEN HUNDRED MILLIONS** of people to-day is, "Give us a deliverer who shall reign over us in righteousness, and abolish iniquity from the face of the earth." Look at the dark places of the earth, full of the habitations of cruelty; and look at the provisions of war throughout the countries called Christendom, 375 millions sterling per annum being spent—that is £1,000,000 per diem, and £10,000,000 besides—all for the purposes of war. Look at the cruelties practised under the name of civilisation, not only

in Africa, but in Russia, Turkey, Madagascar, and in some parts of countries under our own protection. Is the yearning cry of the earth always to go unsatisfied? Only Christ can supply the need, and in due time He will fulfil all the prophetic word. "He cometh, and all His saints with Him." He will smite His enemies, and realise the highest hopes of mankind.—*Prob. H. W. Webb-Peploe.*

**CHRIST AND STREET-PREACHING.**—The sufferings of the Stundists and others in Russia, for their evangelical faith and lack of submission to the formalism of the Greek church, are sad evidence of the want there is there of the religious liberty which has long been the boast of England. The persecution, too, of the Jews gives point to the following incident, and our Lord, it should be remembered, was, according to the flesh, a Jew:—"When a mere boy Nicholas II. was reading the Gospels with his tutor, and expressed his sorrow that our Lord should have suffered so severely at the hands of the chief priests and rulers. His tutor informed him dryly that if Jesus of Nazareth were to come to St. Petersburg and attempt to preach in the streets as he did in Jerusalem, General Gresser, who was then chief of police in St. Petersburg, would have him arrested in no time, and He would be put into jail with quite as little ceremony as ever was shown in ancient Judea."

**BURN THE JEW.**—The expedient of exciting the mob to burn the Jews is not a new one. It has been tried in the Middle Ages again and again. Whole communities of Jews have been burned. In Strasburg, for instance, as many as 2,000 were so put to death at one time, yet Israel lives, and the Jewish question is not solved. The bush may burn—it has been burning from the commencement of its history, but it can never be consumed. "Many a time, and much, have they afflicted me from my youth, may Israel now say: many a time, and greatly, have they afflicted me from my youth, yet they have not prevailed against me." "For I am with thee, saith Jehovah, to save thee, though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee." Meanwhile, God, who causeth even the wrath of man to praise Him, has a purpose in this monster of anti-Semitism, and, as far as apostate Christendom is concerned, it is only hastening on its own judgment by this cruel unchristian attitude to the Jews.

**A REMARKABLE MONUMENT.**—One of the most remarkable monuments of Jewish antiquity in the Prague Ghetto is the Alt-neu Schule (Old-new Synagogue). The lower portion dates from the sixth century, A.D., while the upper portion was added in the year 1316, but, setting aside these probable dates, the Jewish tradition is, that this singularly interesting pile, begrimed in the interior with the smoke and dust of ages, and presenting the appearance of a catacomb, was founded by the first fugitives from Jerusalem, after the destruction of the second Temple. Another striking object in the Ghetto is the Jewish Rathhaus. Yes, a Jewish Town Hall, where are still preserved the ancient charters of the community, signed and confirmed by each of the Emperors and Empresses of Austria; where, not many years ago, sat Jewish councillors and magistrates; for the Judenstadt, with its thick, high wall surrounding it, formed a city within a city.

A TOUCHING incident of the work carried on by the late Miss Robertson and her companion in Palestine is thus related by a recently returned visitor from their field of labour in Jerusalem. "A little Jewish girl was sent to ask these Christian sisters to visit and pray with a sick person. On her return the child was asked where she had been, and, being unable to remember the street or the names of the missionaries, she replied: 'I have been to see the two ladies that live next door to God.' She had heard someone say that they lived near the Lord, and this was her conception of what that meant."

The members of the Reform Synagogue in Berlin have held a meeting at which it was decided to authorise negotiations for its admission into the general Jewish community, on condition of its not being called upon to abandon its ritual.

**Jews as Composers.**—Probably few persons know that the late Sir Charles Hallé was of Jewish descent, his grandfather being Johann Samuel Hallé, of Berlin. His father was Kapellmeister in Hagen, and the young Hallé appeared under him as a juvenile prodigy. When studying in Paris he added the accent to his surname, and changed his first name from Karl to Charles. In 1842 he met Mendelssohn at Frankfort, and, acting on the great composer's advice, came to England, where his name has been held in high esteem for many years. At the present time Mr. Fred Cowen and the veteran Charles Salaman are the chief representative Jewish composers.

In VIENNA there lives a Jew named Kohn, who was born in 1787, and is therefore 108 years old. He is still able to walk in the streets, and is a picture of abject misery. He has been married twice, the second time when he was sixty-eight years old. His wife is his junior by thirty-five years. He has three children living, and a large number of grandchildren and great grandchildren, all very poor.

The return of Israel to Palestine is one of the overlappings of the coming age. No thoughtful and intelligent man can have failed to notice the extraordinary movement among the Jewish people looking to the return of the nation to their fatherland. This, and the equally marked spiritual movement, which is leading so many of them to accept Jesus as their Messiah, is one of the landmarks of prophecy and one of the signs of the times. Israel is going home and Jesus is coming back.

## PALESTINE AND COLONIZATION NEWS.

**THE LATE LAURENCE OLIPHANT ON PALESTINE.**—The following words were written twelve years ago, by one who took a strange interest in the Colonization of Palestine:—"As I stood amongst the old stone records of the Christian occupation of Tiberias by the Knights of the Cross some seven hundred years ago, it occurred to me that the time had surely come for a new Crusade—not to be undertaken with the modern Christian weapons of Krupp's and Gatling's, in the name of a creed to cover a political purpose; but with steam-ploughs and locomotives, by farmers and mechanics, of a temper more consonant with the spirit of that religion which, while it claims Palestine as its birthplace, finds its full and only legitimate expression in service to humanity at large." What would the well-known author have said if he could have stood to-day amongst the same old stone records of the Christian occupation? He would have found himself close to many flourishing colonies peopled by Jews, who had fled from the face of persecution and settled in the land of their forefathers.

The recovered city of Lachish in Palestine is one of the most interesting as well as one of the most important of archaeological discoveries in the Orient. This ancient city is mentioned in Joshua, and its site was unknown till three years ago, when Prof. Petrie happened upon its ruins while digging in a vast mound known locally as Tel-el-Hesi. The great importance of the find lies in the fact that there are eight ancient towns beneath the mound, each (except the first) built on an older abandoned town.

The British Consul at Jaffa, in his last report, states that both in exports and imports the trade of Palestine suffered decrease during 1894. There was no export of wheat at all, the crop of wheat in the Jaffa district being a failure. The oranges also, of which, in spite of the high wind which caused so much damage, there was a good crop, did not obtain a good market. In many cases, when they were transhipped at Alexandria, the fruit sustained injury, but when shipped direct to its destination it arrived in good condition, and commanded a fair price. It appears that while the olive tree is much grown, and much olive oil and soap are produced, the cultivation of the olive

tree is by no means what it should be, or what it was 2,000 years ago. The cotton tree and sugar cane, which should also thrive in Palestine, as they do in neighbouring countries, are at present not under cultivation there. Mulberry trees are found to answer exceedingly well, and are being largely planted in some of the colonies where the silk-worm is reared. The greater number of colonies, of which there are now some thirty, are occupied in the cultivation of the vine for wine making, but some of them possess no winepress, and of these, during last year, two sold their grapes to the Rothschild Colonies, while another (Gederah) made wine of one-third of its produce, and cognac of the remaining two-thirds.

We learn that the Jaffa Jerusalem Railway Company has at last obtained a concession for a new Custom House, with a small line to connect it with the present railway station. This will greatly facilitate the transport of goods. While saddened at the proud, boastful tone of many false prophets in Israel, who cry, "Peace! peace!" when there is no peace, we are glad to notice a paragraph in *Palestina*, admitting that "the Twentieth Christian Century is fraught with grave apprehensions for the Jews of Europe and America. The *fin de siècle* shows a revival of anti-Jewish feeling, which increases daily." The monster of anti-Semitism, since that was written, has grown more sturdy. Alas! that in the name of God, Jews resist His Messiah, their only Hope! Alas! that in the name of Christ, unchristian Christendom drives back from Him those who were born to be His subjects.

A FRIEND writing from Jerusalem reports the good news that at last the Sephardi and Ashkenazi Jews have agreed to bury their differences and to unite for the weal of their nation. It will be remembered that the Sephardi, or Spanish, and Arabic-speaking Jews, were exceeding bitter against the intrusion of the Ashkenazi, or Yiddish-speaking Jews of the north and west of Europe at their first coming. Both alike were inimical to the poor Yemen Jews, on their first return, but now that, in miniature, the nation commences to return from all ends of the earth, and there is a Persian colony, a Circassian colony, an Arabian colony, as well as their own Spanish and Yiddish-speaking colonies, it is well that kinship is overcoming the former selfish feud.

**THE KARAITES.**—The Karaite Jews of the Crimea will, at the end of the present year, celebrate the centenary of the ukase of Empress Catherine II., dissociating them from the orthodox Jews. The centre of their celebrations will be the ancient Crimean town of Tchoofoot-Kale. As the town has been neglected for a great number of years, and most of its buildings are in ruins, the Karaites are at present restoring their ancient historical monuments.

A GENTLEMAN once told the Rev. John Wilkinson that he was about to write a book disproving the future return of Israel to Palestine. "Make haste," said Mr. Wilkinson, "or the Jews will be back before you have passed the proof sheets."

**THE POPE AND PAPAL TERRITORY.**—This scheme has been attracting universal notice. *The Jewish Chronicle*, in commenting upon the scheme, refers to the Levitical Law prohibiting the tribe of Levi from having any portion in the land of Israel. God was to be their portion.

## JEWISH MISSIONARY NEWS.

**Jews in Persia.**—Dr. Bruce, late C.M.S. missionary in Persia, writes in the *South African Pioneer* that during ten years of his mission work in India he only met one Jew, whereas during twenty-three years spent as missionary in Persia he hardly visited a single town of any importance in which he did not find a community of Jews. Mr. Norollah, London Jews Society, is stationed as a missionary in Persia, but is now in England. There seems to be great need for more missionary effort.

**TESTIMONY IN NORTH AFRICA.**—Pastor Borloz, an ex-Swiss pastor, is witnessing for Christ in Morocco and Algeria. His method appears to be to enter the synagogue and to encourage discussions about Christianity. He writes (*Le Révérend d'Israël*): Last Saturday at evening prayer we read the liturgy in the synagogue. Having no other book than my Bible I followed with my neighbour, "God is one, God is the only God, God alone is eternal, God alone is holy," &c. All the row, all those in my neighbourhood, seemed triumphant as they looked at me. After that long and magnificent doxology, which has only one mistake, that humiliation and repentance on account of sin are absent, the *Haphtorah* came, "Who hath ascended up into heaven, or descended? . . . what is His name, and what is His Son's name, if thou canst tell." (Prov. xxx. 4.) Smilingly I raised my finger and repeated aloud, "Thou art my Son; this day have I begotten Thee." (Psa. ii. 7.) This Son they would say is Abraham, or Moses, or David, or the Messiah to come. "Yes, without doubt it is the last, God has always called him His Son." They did not know what to reply. When leaving, one and another said to me, "You have served your cause admirably. It must be admitted that things are in your favour."

**THE DAMASCUS MEDICAL MISSION** for Jews has now been opened, and Dr. Masterman has been sent by the London Society to commence work. He is to stay there one year, when he will return to his labours in Jerusalem, and it is hoped that by that time a permanent medical missionary will be appointed. Our readers will remember that the Eustace-Maxwell Memorial Fund is to be devoted to this work and station.

**THE EVELINA DE ROTHSCHILD SCHOOL** in Jerusalem is to be enlarged to make room for more Jewish girls, and this, it is stated, is to be done on account of "the activity of the Conversionists." It would be well to remind our Jewish friends that, but for the Conversionists, there would be no Jewish schools and no Jewish hospitals in the Holy Land. Indirectly, therefore, Jews owe to the missionaries a great debt of gratitude. But this constant increase of opposition on the part of the Jewish leaders should send all Christians to more earnest prayer. There can be no doubt that this extension owes its existence entirely to the fact that the London Jews Society recently built a very handsome new school for Jewish girls at a cost of over £4,000. To the missionaries in the Holy Land we would again send the cheering message, "If God be for us, who can be against us?"

Mr. STERNBERG, a missionary of the British Society, says: "A Scotch lady, upon whom I called last month for her usual subscription, said to me: 'Mr. Sternberg, I do not think I told you how my interest in the Jews first originated. I will tell it you now. When a girl of fifteen at school, my schoolfellows were children of sceptical parents, and they imbued my mind with infidelity. When I left school I was under a dark cloud about religion for a whole year. The argument of the existence of the Jewish people and their historical past were brought vividly before me, and I sought out every Jewish history that I could find to study that people, and so convincing were the proofs of a divine interposition in all the events of the Jewish nation, that I was led back to God and the Saviour, since which time (about fifty-five years) I sought by every means in my power to benefit the Jews, and it is with the greatest pleasure that I hand you my contribution as a thank-offering for mercies received through your people.'"

**A CRYING NEED.**—In the notice last month of the little book entitled "A Crying Need; or No Bible for the Jewish Poor," we stated that the writer of the book is undertaking to translate the Old Testament into Yiddish for the benefit of his Jewish brethren. Mr. Bergmann, the translator, has asked us to point out that there is a slight mistake here, as he is not the author of "A Crying Need," though nearly all the information which it sets forth was furnished by him, or by the Rev. A. Bernstein, D.D., who is assisting him in the translation.

JEWISH FACTS AND FIGURES.

The Jews' Free School is the largest elementary school in England.

The Attorney-General for Victoria is a Jew, the Hon. Isaac A. Isaacs.

Five thousand Jewish children attend the different schools of the London School Board.

WARSAW has 190,000 Jews, out of a population of 571,000—more Jews than in the whole of the British Empire.

FIVE hundred and ten Jews were banished to Siberia last year. How many of them were guilty of any punishment?

A JEWESS who recently died in Frankfort-on-Maine, bequeathed £13,000 for poor sick children, without distinction as to creed.

THREE thousand nine hundred and fourteen Jewish children attend the public schools in Tunis, as against 3,585 Mohammedan, 2,361 French, 2,342 Italians, 1,508 Maltese, and 239 of other nationalities.

THE PROPHECY

CONTAINED IN THE NAMES FROM ADAM TO NOAH, IN THE LINE OF SETH:

- Adam ... Man.
Seth ... Appointed.
Enos ... Miserable.
Cainan ... The object of mercy.
Mahalaleel ... He who is with the Mighty God.
Jared ... Shall descend.
Enoch ... The consecrated one.
Methuselah ... His death shall send forth.
Lamech ... When smitten.
Noah ... Rest.

Man, appointed, miserable, but the object of mercy. He who is with the Mighty God shall descend, the Consecrated One. His death shall send forth, when smitten, rest.—Written by Rev. David Stuart, D.D.

The above found in a deceased sister's desk by a lady.—W. M., Dublin.

We deeply regret to record the death, on September 26, at Llandudno, of the Rev. James Stewart, M.A., rector of Little Stukeley, who for many years had been treasurer and secretary of the Huntingdon Association of the London Society.

OUR SUBSCRIPTION COLUMN.

DONATIONS.

"THE MORNING STAR" FREE DISTRIBUTION (ORDINARY) FUND.

Table with columns for names and amounts. Includes S. C. (per the Editor), Miss W. (per the Editor), A. S. S. (per the Editor), etc.

Table with columns for names and amounts. Includes SOCIETY FOR RELIEF OF PERSECUTED JEWS, JUDÆO-GERMAN BIBLE, "Help", John G., Exmouth, etc.

THE MORNING STAR FOR INDIA AND THE EAST.

We acknowledge with exceeding thankfulness the undenoted contributions, generously sent by many kind readers for this special distribution fund, since our last issue.

Table with columns for names and amounts in Pennies, £ s. d. Includes Already acknowledged, E. S., Newport, M. M. (per the Editor), etc.

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OUR SUBSCRIPTION COLUMN

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Table with columns for names and amounts. Includes M. E. S., Exeter (per the Editor), LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Table with columns for names and amounts. Includes L. D., Nemo, POOR JEWS IN EAST LONDON, E. E. D., Lewes.

Will the anonymous donor of £2 (H. C. W.), acknowledged in our Free Distribution Fund column, kindly communicate with the Editor at once.

OUR FIRST VOLUME.

BEST EDITION, VOL. I. We have still some copies on hand of the above, which we shall be glad to supply at the following rate: Superior Edition, gilt edges, 3s. 6d., parcel post, 3s. 10 1/2d.

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PUBLICATION ANNOUNCEMENTS.

The Publisher ventures to request that friends will kindly order the NEW VOLUME by DECEMBER 1st. This will prove a very great assistance to him, and enable him to supply those kindly doing so at the earliest practicable moment.

SUBSCRIBER'S EDITION, VOLUME II. THE MORNING STAR FOR 1895.

In order that friends living abroad may have the book as soon after it is published as possible, we venture to ask that it may be ordered as soon as this notice is received, so that we may be able to make the necessary preparations for supplying the volume.

Last year the demand just before Christmas was so great that some delay occurred in completing all the orders, but as we have reserved a large edition for volumes this year, we hope to have a full supply for delivery directly we are able to publish the book.

The volume will be published at prices as follows: In ordinary cloth boards 2s., posted abroad 2s. 6d.; in cloth, gilt sides, superior binding, 2s. 6d., posted abroad 3s.; Special Subscribers' Edition, on Thicker Paper, Superior Cloth Boards, Gilt Edges, 3s. 6d., posted abroad, 4s.

To encourage the distribution of the book we will supply 12 copies at 2s. for 20s., 10 copies at 2s. 6d. for 20s., 7 copies at 3s. 6d. for 20s. Carriage paid by purchaser.

It is necessary to state that the subscriptions of many of our readers will expire with the December issue. Those friends who have not remitted the amount—1s. 6d. per copy—for the 1895 subscription, will, we are sure, now kindly do so.

The second part of the article on "The Judgment of the Nations," and our usual book notices, are held over until December. In that issue (God willing) we hope to insert other interesting West Norwood Conference addresses; also a remarkable article by Mr. E. A. Rawlence on "The Golden Gate at Jerusalem," with illustrative chart of the same.

The title page and index for the volume will be also supplied with the December issue.

Many friends have recently asked us to post a copy of THE MORNING STAR regularly to some clergyman or friend or Christian worker, or to some missionary abroad. We are very glad to do this, and to send the paper to any part of the world for 1s. 6d. per annum.

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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.

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## THE LORD'S SERVANTS— TRUE RULERS.

Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them (their portions of) meat in due season?

Blessed is that servant, whom his Lord, when He cometh, shall find so doing. (Matthew xxiv. 45, 46.)

It is wonderfully interesting, were it only for the sake of comparison, to see God's idea of a PROPER RULER. To begin with, he must be a true *servant of God!* Not a self-willed, self-pleasing tyrant, and not a *tool of the people*, but a humble-hearted, devout servant of God, in the sphere of life and work allotted to him. Then as to his work. God's idea of *rule* is pastoral care, feeding the people as the flock of his Master and Lord: a true shepherd king over the household of God, "to give them their meat in due season"—everyone his portion. Grand ideal! Where is the reality? The Emperor of Russia is called the father of his people. Alas! the title is an empty name; but were it true he would be an ideal king according to the Word of God.

To be sure, a little glimpse of sovereignty, as God would have it, shone out upon us three weeks ago, when our beloved Queen, in right motherly fashion, received Khama and his companion chiefs, assured them of her warm

sympathy and support in their effort to keep their country free from the curse of strong drink, and presented each with a copy of the Word of God in the Bechuana tongue. All honour to such kingship! Would that such were left untrammelled to follow the bent of their own desires in allegiance to God, His Word, and their unselfish sense of the need of their subjects. Her noble words cannot fail to touch all true hearts, and will do more to make her African subjects content and obedient than all the display of armed force that can be brought to bear upon them. "I approve," she said, "of the provision excluding strong drink from your country. I feel strongly in this matter, and am glad to see that the chiefs have determined to keep so great a curse from the people." Words like these from Royal lips ought to be like the lash to a civilised (we dare not say a Christian) commerce which devastates with ruin many a great and fair portion of Her Majesty's dominions, and ought to be the death blow to an exchequer which can thrive only upon a revenue derived from the sale of opium and alcohol.

THEN, too, the Royal gift! Will the so-called higher critics of the Scripture of our God deign to study and take in something of the meaning of that scene in Windsor Castle. That gift of Queen Victoria to her African princes cannot be regarded as the mere expression of individual opinion. It was the act of the Empress of the greatest and most extensive dominion the world has ever known. As such it stultifies and dwarfs into contempt the efforts of our would-be theological savants to belittle the grand old holy Book. That royal gift to dark Africa proclaims the faith of England in God and His Word in a manner which shall endure when the professorial utterances and writings have long passed from the memory of man as idle, windy words.

DAVID's last words (2 Sam. xxiii.), as he looked back upon his own failure and looked forward in the spirit to the day of Jesus Christ, were, "The Spirit of the Lord spake by me and His Word was in my tongue; the God of Israel said, the Rock of Israel spake to me, 'He that ruleth over men must be just, ruling in the fear of God, and as the light of the morning when the sun riseth, a morning without clouds.'" Ah! yes, not yet is that blessed face which is to shine upon all men, like the morning

sun, unveiled to us; not yet has He come, Whose righteous and loving rule is to be a perfect manifestation of Divine government among men. Thank God for any forecasting and sweet glimpses of it, but the Righteous Man, Whose only motive is the fear of God, has never yet ruled on earth. If men but knew it, all creation waits for Him, and nothing can now be right until He comes.

MEANWHILE, in the church where all true believers are of the household, there are divinely appointed rulers, and their kingly work is to minister to the need of the household. As the COMING OF OUR LORD draws nigh there is a special *blessedness* to such. If, when He comes, they shall be found dealing out the needed portion of food to His household, the King "shall make them rulers over all His goods." Pastors, teachers, episcopoi of the church of God, watchers over souls, true caretakers of the poor flock of God, the time is short, the great Chief Shepherd is near to come. How are we doing our kingly work? Do we watch over the souls committed to us "as they that must give account"? (Heb. xiii. 17.) Let us turn from empty sounding titles to reach out only to the realities. Let us cease to regard our pastorates as "LIVINGS" and *give ourselves* to watching over and providing for the need of others. Let us leave for ever the scramble and the fight, the unseemly worldly competition which ever leads to the self life of unkind thought and word and action, till we learn to "smite the fellow servants and to eat and drink with the drunken," and becoming "*evil servants*" whisper in our heart "My Lord *delayeth His coming*." (Matt. xxiv. 48-50.)

SUCH words in these closing days of *church life* draw a very sharp line of division between true and false service, between real and assumed authority. "MY LORD DELAYETH HIS COMING!" Has the wish become father to the thought? There are very many all round asking whether after all we are right in stirring up and stimulating the people of God to look upon the Advent as imminent, and to watch day by day for the sound of "His chariot wheels!"

At the close of another year of this our HERALD TESTIMONY, we can only say, "YES, WE ARE RIGHT." Let others say and think what they will, we can but assert it over and over and over again,

our Lord is near—even at the doors. Blessed are those who are found watching. For two years we have been privileged to send forth this cry far and near. Multitudes of simple-hearted Christians have heard it with increasing gladness. The months have sped with great rapidity, and it seems but a very little while since the MORNING STAR sent its first rays of light athwart the gathering gloom of apostate Christendom. In many hearts the light has grown brighter and brighter, and the yearning for our Lord's coming is only deepening as the days go by. We are well sure that the ministry of these two years has been used of God to deepen a great longing in the breasts of thousands of His people, and that a cry is rising to heaven to-day from the church in every part of the earth, "Come, Lord Jesus, come quickly."

WE cannot, however, hide from ourselves the fact that there are multitudes calling themselves Christians and servants of Christ, who *cannot bear the thought* that the Lord is coming so very soon. They whisper the denial of it to themselves; they question it *sotto voce*; or growing bold as they ponder over *two years* of such testimony, while *yet* the Lord has not come, they controvert the truth, they ridicule it, they get angry against such testimony, and some of them are not slow to beat with words at least, hard and bitter and scornful, the little ones who are glad at heart to pass on the good news. With such we can have nothing to do, we will not fight with them. "The servant of the Lord must not strive." (2 Tim. ii. 24.) We cannot condescend to "*bickerings*." Our "*hands are filled*" in blessed service to our Master—holy and happy *consecration*—we continue to do "*a great work and we cannot come down*." (Nehem. vi. 3.)

HERE and there, however, are some of God's children, who, measuring time by weary days and many trials, have become discouraged through what they deem the long delay. They have, in their discouragement, listened also to the voices of those who whisper or clamour, "My Lord delayeth His coming," "Hope deferred maketh the heart sick." And such, if they are watching at all, are not in the heart attitude in which our Lord would find us when He does come. The *immediate opening of the door* (Luke xiii. 35, 36) betokens a gladsome expectancy of heart. The servants know that He *may* come any minute, and they are *on the alert*. To be sure, the past two years have been more than most years a time of grievous trouble to the saints of God. Wherever we turn we hear only of trial upon trial, so far as *earthly circumstances* are con-

cerned. But beloved, "HEAR YE THE ROD."

THESE are but the blows of God's hammer, whereby He is loosening from the earth the stakes of this our earthly tent; and the hammer is in His loving hand. Blow upon blow, blow upon blow, to tell the church that her tent life here is almost over. Every blow is but another form of the cheering words, "BEHOLD, I COME QUICKLY." Let us not be occupied with the sorrows and the troubles so much as with the *meaning* of them. And if, while the "*little while*" is prolonged, we would be cured of sad discouragement, let us all seek to be busy helping one another, ministering to our Lord in happy and holy and helpful love, bearing one another's burdens, cheering each other in sorrow, giving to those who have need, living for others rather than for ourselves. (1 Peter iv. 7-10.) Let us more and more withdraw from the world, and let us get still more into contact with each other in meetings for prayer, conferences and Bible readings, "so much the more as ye see the day approaching." (Heb. x. 25.)

LOOKING back upon our own special ministry we can only praise. In many and unexpected ways there has been suffering; but no suffering that we can endure at present is "worthy to be compared with the glory that shall be revealed *in us*." (Rom. viii. 18.) And by the grace of our God, "THE BLESSED HOPE" is so bright and clear that in its gladsome light we can truly say, "Nothing else is worth a thought." From all parts of the world cheering letters continue to come—would that we had space for them. We can only here acknowledge them; and to the very many who have thus written to us from Australia and New Zealand, from North and South America, from India and China, from North, South, and Central Africa, from all parts of the Continent; and not the least prized, from many, many parts of England, Scotland, and Ireland, we give our hearty thanks at the close of this our second year of service, and send our warmest greetings. We are often truly sorry that a very, very busy life makes it impossible for us to reply to all the letters which our kind friends send us. Our heart longs to answer each individual letter, but it is impossible. From every land and place above mentioned we have repeatedly heard, and from some of them often. Brethren, pray for us! We shall meet at no distant date! What a gathering! Till then let us watch and work. Let us rejoice in the glad hope, and let us continue to pass on the good news.

"Rejoice, rejoice the King is coming,  
And the time will not be long,  
Until we hail the radiant dawning,  
And lift up the glad new song."

ONE, writing from the East in reference to the events that are now transpiring there, says: "The whole of Syria and Palestine is flooded with Turkish soldiers. The hosts of lawless men thus brought together are fired with hatred of the Christians, and ready for any excesses. Jerusalem," says the writer, "is crowded with the military, and the situation is very grave indeed." Another, a missionary, states that: "Jerusalem is in a disturbed state. Soldiers are in great numbers here, and not a few will see in this centering of events around the Holy City fresh indications that 'the time is at hand' when God's purposes concerning His own city and people are to be fulfilled." In such times of peril for God's children all over the East, we are sure that His people in this land will unite in asking the Lord to shield and protect His own, and to comfort those who, through the awful wickedness of men, have been suddenly bereft of friends, and whose homes have been darkened and desolated.

AT the Wanderers' Home, Bristol, a very blessed work is being carried on amongst God's ancient people Israel. The home was founded some forty-two years ago by Dr. Ewald, and has for the last ten years been under the direction of our friend the Rev. J. M. Eppstein. Since its opening it has extended help to thousands of Jews, who have attended the daily Bible classes and Christian instruction given in several languages. About 2,400 inmates have been sheltered under its roof, and nearly half of these have embraced the truth as it is in Jesus; some of these are found in the ranks of those who preach Christ at home and abroad; whilst others, who are pursuing humbler callings, are leading consistent lives, and adorning the doctrine of Christ their Saviour. The home has liberally helped poor emigrants who were driven by persecution to our shores; it has assisted, and does assist, enquirers and converts to get an honest livelihood, or to emigrate; it has also partly supported talented and deserving young men to go through University or other colleges in order to qualify themselves for service in the Lord's vineyard. For such a work as this much wisdom and grace is needed. Will our readers join us in intercession at the mercy seat that all our brothers' needs may be supplied?

MR. LEVINSKI, of the Mildmay Mission to the Jews, has recently returned from a visit to his native town of Zamosz in Russia, which was recently destroyed by fire. Only ten houses were left intact, and about 1000 Jews have lost their all. Among them are Mr. Levinski's own parents and relatives. Zamosz is one of five Russian towns thus destroyed, and about 30,000 people have, by these fires, lost home and everything. Mr. Levinski is making earnest appeals on behalf of the sufferers. His address is the East End Home of the Mildmay Mission to the Jews, Central Hall, Philpot-street.

## Conference Addresses,

LANSDOWNE HALL, WEST NORWOOD,  
OCTOBER, 1895.

### THE MYSTERY OF INIQUITY: A WORD OF WARNING.

By PASTOR W. FULLER GOOCH.

(Revised by the Speaker.)

THIS subject is one which demands our careful thought, and one which renders essential very much guidance and teaching from the Holy Spirit, in relation to what the sacred Word has to say upon it. We are living in times when we need to diligently give heed to the warnings with which the New Testament abounds—warnings given by our Lord Himself, and afterward by His apostles.

If we would take warning, we shall deliver our souls in these last days; but if we take not the warning, we shall be engulfed, and then woe betide us if we be drawn in, instead of being kept from, the error of the wicked! I would God that every Christian could be wakened up to realise the tremendous solemnity of the times in which we are living; I would God that the church could be made to see that they are on the brink of such a crisis as the world has never known before, and that there is a need that our eyes be opened and anointed with the unction of the Holy One, and that our hearts be softened and melted by the love of Christ, and that our whole life be moulded by the Spirit of God.

The mystery of iniquity is referred to, as most of us know, in 2 Thess. ii., a chapter which begins:

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 [is "already present," for that is how it should be read]. 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, 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. 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 [season]. For the mystery of iniquity doth already work: only he who now letteth will let ["restraineth will restrain"], until he be taken out of the way. And then shall that Wicked [wicked one] be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders.

The passage has caused no little controversy, and yet the language used is exceedingly plain. What is this mystery? How and where does it work? What is to be its issue and its end? It will be well to define one or two of the terms which are used. The Greek word "musterion," translated "mystery" here, is a word which is many times used in the New Testament. Its meaning differs from that which ordinarily attaches to the English word "mystery." To us a mystery, in common language, is something that it is impossible to understand; something that it is useless to study, useless to reason about. It is beyond our power, we cannot grasp it! That is not at all the meaning of the word "mystery" in the New Testament. The meaning of the word in the New Testament

is a secret counsel which we could never have understood, or arrived at any knowledge of—apart from its having been revealed to us—but which, when revealed, we may become clearly and fully acquainted with.

The Greek word, "musterion," is derived from a Greek root, which signifies "to shut," or "to seal;" and so a musterion, or a mystery, is a something that is shut up from us—that is concealed, veiled, hidden, until we are made acquainted with it. Now, it is important to see that, because there are some careless readers who misapprehend this expression, and say, "Oh well, if it is a mystery, what is the use of talking about it? We shall never understand it, talk as much as we will." Not so! God has revealed it, God has uncovered it,

#### GOD HAS BROUGHT IT TO LIGHT:

and He wants His people to be acquainted with it, because of the awful effects of it upon them, unless they are on their guard against it.

The word "mystery" in the New Testament always has this one meaning, never another. And further, it always applies to one of two things. Either to God's mystery, which in 1 Tim. iii. 16, is called "the mystery of godliness;" or else to this devil's mystery, which is called in the passage I have just read "the mystery of iniquity." The mystery of God, or of godliness, is brought before us from several points of view, but it always bears upon this Gospel dispensation. It always bears upon what God is doing during the interregnum between the going up of the Lord Jesus after His resurrection, and His coming back again at the close of the present era, as we are expecting, and longing, and praying for Him to do. Whenever you read of God's mystery in the New Testament, you will be quite safe in understanding that it always refers to the interregnum between Pentecost and the return of the Lord Jesus. And when you read of the mystery of iniquity, you read of that which is running parallel with God's mystery, and occupying the same time.

But the mystery of God and godliness is the antithesis to the mystery of Satan—the mystery of iniquity. You see that the very terms "godliness" and "iniquity" are exactly opposed the one to the other. The mystery of God is a mystery of grace, and Satan's mystery is a mystery of curse and of evil. The mystery of God, or godliness, is the mystery of His will, because it is the working out of the secret counsel of His own mind, according to His own purpose, and along the line of His own will. And, in so far as the mystery of God's will bears upon ourselves, practically it means the bringing us into the line of God's will, and the making our lives—as the saints of God—lives of obedience, and of conformity to the mind, the purpose, and the will of God.

The word "iniquity" which is used in this passage in Thessalonians—"the mystery of iniquity"—is more properly to be translated "lawlessness." It is the mystery of lawlessness. So again it is the direct contrast to the mystery of God's will. The mystery of God's will brings us into the line of obedience; while the mystery of iniquity means disobedience, casting off God's reign

and government, disowning God's influence, living without God, carrying out our own will, living out our own lusts; or worse still, if possible, living out the devil's will, and going along the devil's line. The two mysteries run along throughout the whole of the New Testament dispensation, the one from heaven, the other from hell: the one of God, the other of Satan; the one holiness in its perfection, the other lawlessness to the utmost degree.

This mystery of iniquity, we are told, is to have a manifestation. So is God's mystery. The mystery of God's secret counsel in this dispensation will by-and-by be fully manifested. The world does not know it now, the saints of God are hidden; their life is "hid with Christ in God," and their future glory doth not yet appear. The mystery of God is waiting for the manifestation at the coming of the true Christ. When Christ, "Who is our life," shall appear, then shall all who are saved according to the mystery of God's grace appear with Him in the Glory. The mystery of the devil, the mystery of iniquity, is also working on to its manifestation. When the end of the mystery of iniquity is reached, the false Christ appears—the antichrist, the man of sin—and with him the son of perdition. And then you get the consummation, the heading up of all lawlessness, of all that is opposed to God and His Christ.

Let us carefully note that this mystery of iniquity is the secret counsel of the Evil One, which is working to a direct end. Satan is not content with lordship over the world; he is not content with ruling the wicked;

#### SATAN'S AIM IS TO RULE THE CHURCH OF GOD;

Satan's design is to frustrate God's plan of grace, to defeat the mystery of God's will by getting himself—by his secret working of error—into the very midst of the church of God. And so, by the secret infusion of evil, he is working to corrupt the true church, and to bring about its downfall. You remember that that was Satan's object in relation to the Garden of Eden, and you know how he adopted the same tactics there. It was the mystery of iniquity there which he brought. He just came and subtly mixed error with truth, for Paul says that Eve was deceived through the subtlety of the serpent. When Israel came out of Egypt he took care to have a mixed multitude come out with them, and the effects of that mixed multitude told on Israel in the days when the golden calf was reared at the foot of Sinai. And, all through the Old Testament history, there were the false prophets as well as the true; the false priests, as well as the true; the secret working of error and evil, as well as the working of God.

When the Lord Jesus appeared in the world the devil tried again. He quoted Scripture to the Lord Jesus, but he did not quote it rightly. There was a secret working, truth and error combined, to seek it possible to lead astray the holy Son of God. So in the church after the Day of Pentecost. What is the meaning of expressions like these?

I am jealous over you with Godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your

minds [by the same serpent, and through the same subtlety] should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him. Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. (2 Cor. xi., 2-4, 13, 14.)

There you have the mystery of iniquity, the secret working of error, by mixing up error with truth. What about such expressions as these, familiar to Bible readers: "the wiles of the devil," "the devices of Satan," "the depths of Satan?" These are all expressions that help us to understand the mystery of the working of lawlessness. You will find that lawless one is spoken of in this chapter, and also is spoken of in Daniel xi. 21-24. There (in Daniel) you are told that the great antichrist will prevail by flatteries. His great craft, his deceitful working, his subtle policies will deceive many, and will raise him up to the pinnacle of earthly power; so that just what is working in the political world is working also in the spiritual world.

Where does this mystery work? That is a very solemn word, that word "work," used in Thessalonians here, "the mystery of iniquity doth already work." It is the same Greek word that you will find in 1 Thess. ii. 13:

For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God, which effectually worketh also in you that believe.

Mark those two words. The two words are but the translation of one Greek word. You have here "effectually worketh," and not simply "works." Well, the Greek word used here also means the effectual working. "The mystery of iniquity doth already effectually work." Oh, what mischief it has done from the very beginning until now! What mischief it is doing in the present moment, as it gathers power!

Christ gave us

#### A FORECAST OF THIS MYSTERY

of iniquity working in the sphere of His church in the parables of Matt. xiii. What were the tares? What was the leaven? What were the fowls of the air? What were the bad fish? But it is not simply a question of "What?" It is also a question of "Where?" Where were the tares? Side by side with the wheat, so intertwined that it was impossible for men to root up one without being in danger of rooting up the other. Where was the leaven? In the measures of meal. Where were the fowls of the air? Under the branches of that which had sprung up from the seed of God; in other words, locating and finding a resting-place under the very shadow of the Christian church. Where were the bad fish, as well as the good? In the net—in the Gospel net, the net which represents the aggregate results of this dispensation in its effects which are outward, manifest, visible to the eye in the world. The mystery of iniquity is not working in the world. You see wickedness and lawlessness in the world; but there is no mystery about that. The mystery is that it is in the church, that it is just where you would not naturally expect to find it. Alas! and that is the solemn significance of the thing, necessitating the warning we are called upon to give.

Our Lord gave a forecast of this mystery of iniquity in its working all through the dispensation in His messages to the seven churches of Asia. What were the Nicolaitanes? People who assumed an ecclesiastical authority and position and title which the Spirit of God never intended them to have. What was the synagogue of Satan? Those who said they were Jews, but were not, thus taking a false position, making a false profession in the very midst of the true possessors of the grace of God. What was the doctrine of Balaam but the doctrine which corrupted the church, even as the counsel of Balaam about the Moabitish women corrupted Israel of old? What did our Lord mean about Jezebel in the church at Thyatira? What but the mystery of iniquity?—Jezebel attired in all those things that made her

#### HATEFUL IN THE SIGHT OF GOD,

and yet ruling in the midst of His professing people and church.

What were the results of this working, according to the Lord's forecast in these seven messages? Backsliding, even in the church at Ephesus. "Thou hast left thy first love." What was the result in other churches? Formalism: "Thou hast a name that thou livest, and art dead." What else? Error, apostasy, Laodiceanism. You have all the results of this secret working of iniquity side by side with the working of God's spirit and truth. Ecclesiastical history shows all this right through the whole course of the Christian era. The Apostle John could say, in his day, that there were already many antichrists. Where did they come from? "They went out from us." The Apostle Paul could say to the elders of the church at Ephesus, when he met them, "I know that after my departing grievous wolves will come among you in sheep's clothing." But where did they come from? "From amongst your own selves," he says.

The mystery of iniquity, the working of error, of lawlessness, is in the very midst of the people of God—and not in any one church only. I have no doubt that, in a very primary sense, as no other church can do, the Roman church fulfils the "Mystery Babylon" of Revelation xvii. But I think it would be very unfair to say that it is *only* the Church of Rome that is spoken of there. The apostle says (2 Thess. ii. 7), "The mystery of iniquity doth *already* work." But Popery did not commence until four hundred years after that. Yet the mystery of iniquity was *already* at work. And to-day, it is not simply in the Church of Rome, though it is there in fearful fulness—it is there in unblushing effrontery. But I speak lovingly, or I desire to do so—though God help us to be faithful as well as loving! Ritualism is as much the working of iniquity and the mystery of lawlessness as Romanism. And, as such, it is flooding the Church of England, to the distress of godly men in her own community, whom we love and are glad to work with in the Lord.

Not only so; but it is in Lutheranism. "The Church of Luther! Identify it with the mystery of iniquity!" Yes. Lutheranism can persecute truth as bitterly as Rome can, and, by its doctrine of sacramental efficacy, corrupts the Word of God. You have it again in the Greek church. I

mention these because it is unfair to say that the Church of Rome alone answers to the mystery of iniquity. It is in the front, and others may be bringing up the rear; but they are all there. Everything that sets aside the fitness and the all-sufficiency of Christ's atoning work; everything that mixes up virgins or saints, or anything else, with the mediation of the Lord Jesus; anything that takes honour to man that belongs to God only; anything which

#### CORRUPTS THE WORD OF GOD

and mixes up men's ideas with the teachings of the Holy Ghost—all this is the mystery of iniquity.

You will find it in Nonconformist churches too. What are all your "pleasant Sunday afternoons," entertainments, and other expedients, but trying to rock sinners to sleep, who want rather to be shaken until they tremble at the coming wrath of God, and flee from the wrath to come? What about your modern theology, setting forth theories and teachings wholly at variance with the Gospel of the apostle Paul, and the true, glorious Gospel of God, in and through His dear Son? It is as much the mystery of iniquity as Rome is. Yes, Nonconformity has it as well as Ecclesiasticism. You find it everywhere, working to corrupt, working to deceive.

It is working on all sides, and is so working in the church that you dare not to believe a thing, even though good men hold it and preach it. It is working to-day so that you are unwise, and unsafe, and most likely misled, if you let any literature—however good its aim may be—rule your thought, govern your intellect, or establish your beliefs. We must go to the Law and to the Testimony, for there is no other possibility of escaping the toils of this mystery of iniquity but by the Word of God dwelling in us richly in all wisdom.

How long does this mystery work?

The mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming. (2 Thess. ii. 7. R.V.)

The margin suggests that we might read it: "The mystery of lawlessness doth already work, only until he that now restraineth be taken out of the way." The mystery, the secret counsel, the secret working of error comes to an end when he is manifested, whose bringing in the mystery of iniquity has been all along aiming at, and preparing for!

Just as the mystery of God is finished when the dear Lord Jesus comes, so the mystery of Satan is finished—as a mystery—when the antichrist comes. Someone, not something, mark! but *someone* is standing in the way. And, so long as this someone stands in the way, and restrains or withholds, the mystery will work, and the personal antichrist or man of sin cannot appear on the scene. Who is this hinderer? Who is this restrainer? I know that there are differences of opinion upon this important question. Personally, I cannot doubt for a moment but that the hinderer here is the Holy Ghost, the Holy Spirit of God. Literally translated, it is not "until he be taken out of the way," but "until he be taken out of the midst." The Holy Ghost

is in the midst of His people. He is in the midst of the earth working through His people; and, while He is here as the Spirit of Truth, the full blown manifestation and outcome of error cannot be seen!

But soon He will be withdrawn! I sometimes feel, and I believe that I have the mind of God when I feel so, that signs are already given of his withdrawal. Another spirit has come into the professing church. Not all at once did the Shekinah Glory leave the temple of Ezekiel's day. First from the Holiest of all it moved, then to the Holy Place, and to the threshold of the door. And there it remained. Then to hover over the outer court a little while; then further, until it reached the Mount of Olives. There it also hung a little while, and was then lost to sight. And never has it returned yet! In 2 Cor. iii. we are told that the Holy Ghost is the Glory of God on the earth to-day. And, in His withdrawal as the dispensational worker of the mystery of God's will and grace, He does not retire all at once. It seems to me that He is moving away, and it is those with whom He is now in real fellowship who are drawing near, who are being led to go after Him.

What is being done in the name of God's Christ to-day? The Spirit is grieved, and He departs, and ere long He will be gone, and you will only have upon earth

#### A CORRUPTED CHRISTIANITY;

the whole of the external church will be leavened through and through. That is what the Spirit of God says is coming. Meanwhile the working is going on before our eyes, perhaps in some of our hearts. Lord, search me and see, for Thy Name's sake. Save any of us, Thy people, from the working of the mystery of iniquity.

Come out, beloved friends; come out of everything that savours of this mystery. Over and over again Christ said, "Take heed, take heed!" He said that among the Jews false Christs would be rising up and pretending to work miracles. Why, away yonder in Russia among the Jews, we are told four Rabbis have already pretended they are the Messiah, and are working wonders to establish their claim; while in Christendom all sorts of pretenders are rising up. On every side we see the need for the warning. Take heed, take heed! "Be sober, be vigilant; for your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour."

Our only safety is under the wing of the dear Lord Jesus. We are living in days when God is sanctifying a people to Himself. He is gathering out a church from within the church! May we have grace to be numbered with His gathered ones. Come, ye dear people of God, come out to the Lord; and let us walk humbly, because we are as nothing in ourselves; let us walk warily, for the ground we tread is full of pitfalls. But trustfully, hopefully, joyfully, let us walk in the Light of the Lord.

Content to walk in paths of His own choosing,  
Since He will hold thy hand along the way,  
Content to know that thou art journeying homeward,  
And brighter grows the pilgrim's path each day.

## West Norwood Conference.

### ISRAEL'S EVERLASTING SALVATION.—II.

By REV. J. M. EPPSTEIN.

(Revised by the Speaker.)

(Continued from page 207, November number.)

WHEN I began studying prophecy—and I am still a babe in Christ—I got a very expensive book, and I began reading it most carefully. But I only got blinder and blinder, and could not make it out at all. Of course the simple beginning was about the image of Daniel. When I came to the legs, however, there was one wretched leg with ten toes, and the other had not a toe at all. Well, I could not possibly accept it, and so down I went on my knees. You remember what our Saviour said, "Call no man Rabbi, Rabbi." There is the Bible, and there is the Holy Spirit, and there is the prayer of faith.

However, I will just throw out this thought, and I daresay that some better and wiser man may work it out clearer than I do. "There shall be a Tabernacle." (Isa. iv. 6.) You know the word "tabernacle" has three words in the Hebrew. One means "a dwelling," the other "a tent," and we have only one word in English for these three in the Hebrew. But I believe this one means "a booth"—the booths which they had when they came from Egypt. It will be a very good and substantial tent, because it will keep off rain and snow. Away out in the East where I have been travelling for thirty years of my life, we used to spend our summer holidays in tents. We could not go to Brighton and such like places, so we went into the desert, and we found our tents very useful, and quite a protection. Now I believe that that tent—that Tabernacle—is to be Christ Himself. I do not know whether my brethren will agree with me, but I think it is Christ Himself—

#### THE REFUGE AND PROTECTION OF HIS PEOPLE.

If this is true, just compare it with the last chapter of Zechariah. You will find there the account of the Feast of Tabernacles. Now I am not going to swim out beyond my depth—though I can swim pretty well—but I want simply to give you a hint. I believe that that Feast of Tabernacles is really the great feast, when Christ shall be the covering for all His people; and that all these nations will have to recognise in Christ the Protector and Shelter of His people. One of the great puzzles which I certainly have not solved yet is the temple of Ezekiel, nor have I seen any work published that solves it. One day I sat down to reckon out the measurement, and I was perfectly astounded. I do not think I am exaggerating, but I

believe it will cover—if all the measurement is carried out—the half of Palestine. Supposing we take the whole of Palestine; Jesus will there dwell with His people, and He will there be a shelter and a protection to them; and all the nations—Egypt and all around—will have to acknowledge and recognise this Feast of Tabernacles. The Feast of Tabernacles, as you know, is connected with the *ingathering*. We have had our Easter, when Christ rose from the dead, and we have had our Pentecost, when the Holy Spirit came down and the first-fruits of the church were gathered out. But we have not had our *ingathering* yet, and I believe this Feast of Tabernacles will be the time when Israel shall be

#### SENT OUT TO PROCLAIM THE GOSPEL

all over the world. "They shall declare My glory among the Gentiles, and they shall bring all your brethren for an offering unto the Lord," the brethren that are dispersed, and the remnant of the ten tribes whom we are not acquainted with, "out of all nations, upon horses, and in chariots, and in litter, and upon mules, and upon swift beasts" (which may mean trains, railways), "to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the House of the Lord." Well, we already have the railways in Palestine, and it will be much easier for these messengers to bring their brethren by train than in any other way.

We have the hope of Israel closely bound up with this glorious expectation of the appearing of our Saviour—with this glorious time when He shall be a Tabernacle and a Refuge to His people, and when Israel shall look upon Him Whom they have pierced. That will be the time when "all Israel shall be saved." There will be a fountain opened for sin and for uncleanness, and they will all wash. I do not know whether it has struck you, in enumerating those different families (Zech. xii. 9-14), that it meant three degrees of people. It is the house of David—the royal house; the house of Nathan—the prophetic families; and the house of Aaron, or of Levi—the priestly families. Now, we are looking forward to that, and it is surely, surely hastening on. It is coming, and it is coming quickly. You know when Christ said "BEHOLD, I COME QUICKLY,"

He did not mean that He was coming the next morning, but He meant that when He came we should be astonished at the rapid succession of events. And is it not a rapid succession? Here I stand before you at this Convention. Why, forty years ago we should have got no one to come to such a gathering.

Let me just say that the difference between us who are believers in Christ and the poor Jew is this. Very few

people really pray daily for the coming of Christ. It is only just a few of the dear children of God who long for Him—very few, at any rate, comparatively. The Jews have been praying daily—three times a day—for the coming of the Messiah for 1,800 years, and *yet they do not mean it!* Every morning and every evening the Jew says, "May His redemption sprout forth, and may Messiah soon come." But what does the Rabbi say? A very learned man says, "Let Him come, let Him come; but I do not want to see Him." He is afraid of the spirit of burning. But no piece of gold will be afraid to go through the fire. It is only the brass that has to fear the fire; the gold will only come out purer. What we have to pray for is, that God's Holy Spirit may touch the Jewish nation. We thank God that there are so many believers. We thank God that we can attest—and I do to-day as an old, old missionary—that the Gospel is indeed the power of God unto salvation to every one that believeth, and to the Jew first.

What we want to realise is that the Jews are *the* missionary people. People have often told me, "Your converts always want to go into the pulpit directly!" I always say, "Well, I cannot help it,

THEY BELONG TO THE PREACHING PEOPLE you know." "Oh," they reply, "but they are not all very good men." "No," I answer, "neither are your ministers all very good." What we want is to train these people. And I want to leave this one thought with you as I close. Has it ever struck you that these Jews are dispersed all over the world? They speak all the languages of the world. Sometimes they speak fourteen or fifteen. And of what use are these languages? Well, the languages have been of immense use to me in my work.

Further, the Jews dispersed over the world are a *healthy* nation. They are a very healthy people, and they can stand any climate. Wherever you go you will find the Jew speaking the language of the country, healthy and happy. Not a penny need be spent in teaching them the languages, you will have nothing to fear as to their being able to stand the climate. I do believe that, as Englishmen, you, who are fond of employing the best means for the best results, should preach to the Jews first, and God's Holy Spirit will convert them, and in these men, fired with the fire from above, you will have such a phalanx of preachers as the world has never seen except in apostolic times.

Thou land of the cross and the glory,  
Whose brightness at last will shine  
Afar through the earth—what a story  
Of darkness and of light is thine!

## West Norwood Conference.

### THE LORD'S COMING IN RELATION TO THOSE WHO OBEY NOT THE GOSPEL.

By REV. R. MIDDLETON,  
Vicar of St. Martin-at-Oak, Norwich.

(Revised by the Speaker.)

THE only reason why we speak on such a solemn subject as "The Lord's Coming in relation to those who obey not the Gospel," is simply because we who know the Lord Jesus Christ, and who have been definitely and really saved and washed in His precious blood, love your souls, and we do not want to have all the benefits to ourselves. We wish to bring them before you that you may come and have, as well as we, the Divine blessings with which God has so wonderfully blessed us in our own hearts. We speak of that we know; we do not speak theoretically, but we speak of what we practically and really possess.

The first thing I desire you to understand is this: that there is no comfort for the unsaved in thinking about the Lord's Second Coming. Think, for instance, of the first stage of the Coming, when Jesus Christ comes for those who are waiting for Him, for those who know Him as their own Saviour. Jesus Christ *is not coming for the wicked*, but for His own people. It may be that a husband and his wife are walking together, and in an instant—secretly, suddenly, but really—that husband is caught away, and the wife does not know *where* he has gone, or *how* he has gone, and cannot understand how he has left her side. Where is *he*? He is in Glory. Where is *she*? She is on the earth. She is

LEFT BEHIND FOR THE GREAT TRIBULATION to go through the woes and the throes and the miseries and the terrors, the awful scenes, the perplexing details which will then have to be faced by those who have neglected Christ during the day of opportunity, the day of salvation.

But, you say, "When Jesus Christ comes to the earth," (which is the second stage of His coming, for first He comes only into the air,) "shall I have a chance then, if I am unsaved? Will not the very fact that He is seen in the heavens convince me that He is the Messiah, that He is the Christ? Will not I be right then? Shall not I be changed?" Let us ask the Lord to teach us! Turn to 2 Thess. i. 7, 8. "To you who are troubled rest with us;" that is, the believers who were troubled about the appearing, who were not quite sure about the time. "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with the angels of His power" (as it is in the margin), "*in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints.*" That is what will happen to you, unsaved one, and that is only the beginning of your misery, as it

relates only to the first, and not to the second death.

First of all, we will see what God says about *some who are to escape the second death*. We have two passages in the Book of Revelation about these. We look in the second chapter, and in the eleventh verse, and there it says, "He that overcometh shall not be hurt of the second death." Now, without going into the question of the churches, let us take the words with regard to ourselves.

#### HOW CAN WE OVERCOME?

"Behold, I stand at the door and knock; if any man hear My voice, and open the door, *I will come in to him, and will sup with him, and he with Me.*" *The way to overcome is to let in the Overcomer. Have you overcome in that way? It is not by trying to be good, or by being good; but it is by yielding yourself to God, and accepting by faith the finished work of Christ in the fulness of His finished Atonement, made for you, as your Substitute.*

This is an uncomfortable and unpleasant doctrine at the present time. It is rejected in a wholesale fashion. But, so far as I can see, no sinner can be saved without a substitute. It is by Jesus Christ, who "once suffered for sins, the Just for the unjust, that He might bring us to God." "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." See too Isa. liii. 5: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." There is the doctrine of substitution, and it comes in emphatically; and those who see that they have been crucified with Christ—that Christ was there for them—and that only when they are

#### IDENTIFIED WITH CHRIST

in that suffering, that baptism of blood, only at that time can they have their sins pardoned, because Christ, the Just One, undertook their case, that He, by His death, might set them free, and bring them to God, and present them to Him, redeemed by His precious blood!

Again, look at Revelation 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." Now, those that are spoken of in Revelation ii., and those that are spoken of in Revelation xx., though they certainly allude to different periods, are those who are saved by Christ; just the same as the third section—those who are cleansed by the precious blood of Jesus Christ at the present moment—they are all redeemed by the precious blood of Christ; they are those on whom the second death hath no power, and on whom the second death hath no claims.

And now turn for a moment to the passages which speak of *those who have a part in the second death*. "And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead" (not the

living, but "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 (hades) delivered up the dead which were in them; and they were judged every man according to their works. And death and hell (hades) were cast into the lake of fire. This is the second death." (Rev. xx. 11-14.) Now, beloved, from the time of Adam's fall, all those who have died in an unsaved condition have been turned into hades; but as hades is not the final doom of the wicked, this passage goes on to speak of the time when *hades itself* shall be cast into the lake of fire, and all the dead, that is, those who are dead in sin along with it.

Both those in hades, and those who are alive (physically) on the earth, but whose hearts are dead in sin shall be brought before the great White Throne at the end of the millennium. During all the times of blessedness in which God's children are reigning with Christ in the new Jerusalem, and are occupying positions of blessedness as kings and priests unto Him—during all that time the wicked dead are in their graves. Through all the dispensations from Adam downwards they have had no resurrection. There are two resurrections: one to life, and the other to condemnation. Theirs is the resurrection of condemnation, as mentioned in John v. 29.

Now, beloved friends, if you are unsaved, and you die in an unsaved condition, you will go first of all through the first death, and through the first death into hades. That is plain. You will remain there

#### UNTIL THE END OF THE MILLENNIUM,

and you will miss all the blessings of being with Christ during the millennium. And, remember, the first time in which you are brought out of hades into which you have been placed, will be to appear before God at the Great White Throne. "The books will be opened." What are the books? So far as I can find out, they are two—one the Law, and the other the Gospel. Those who have perished before the time of the Gospel will be judged out of the Law, and those who perish, having heard the Gospel, will be judged by the Gospel. Now, what is the significance of the third book? The third book—the book of life—is opened there as a challenge to every soul who is brought before the Great White Throne, to find their name there. You notice that in the two books the persons are judged for their works. The deeds of sin are recorded in those two books, and the persons are to be judged out of them; but the third book, the book of life, only contains the names of persons, not their deeds. "The names of those who are written in the Lamb's book of life." Thank God! What a precious thing it is when you know your name is written there, and you can put your head on the pillow and say, "I am my Beloved's. My name is written there, and I know this, that the devil cannot get into the book which the Lamb—the Lion of Judah—has in His own safe keeping. He is the Omnipotent One, and that book is sealed, my

name is written there, and it can never be erased."

We turn to the twenty-first chapter and the eighth verse (of the Revelation), and we see that death and hades are cast into the lake of fire; then it tells us there *who* shall go into this second death—and the second death is the most dreadful thing we read of in the whole Bible. We read that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Death means separation. The first death is separation of the soul from the body, and the second death is the

#### SEPARATION OF THE SOUL FROM GOD,

combined with the judgment, that it shall be put into the lake of fire.

Let us think of these words mentioned in this eighth verse, and see if they apply to any of us. First of all we take the "fearful and unbelieving." Who are they? They are those who are afraid to confess God. They are afraid or ashamed to confess that they are sinners. I wonder, have you got that far, to confess that you are a poor lost sinner? If you have not, what is it to you if we speak of the glorious appearing of our Lord and Saviour Jesus Christ? Why, it is a terrible thing to you. Do you pray "Thy Kingdom come" in the Lord's Prayer? Do you know you are praying for something terrible? You say "Our Father which art in heaven," and God is not your Father at all if you are still an unsaved man. "Hallowed be Thy Name." Why, the first thing in which you ought to hallow God's Name is by believing in His Son whom He hath sent. And, if you pray "Thy Kingdom come," you are practically praying for your own destruction. Do not use that prayer if you do not know God! "Thy will be done on earth," you say, and the will of God is that you believe on Jesus whom He hath sent, and you do not believe on Him. But yet you say, "Thy will be done on earth as it is in Heaven."

Let us be brought face to face with facts. Let us be brought face to face with God and with ourselves, and let us deal with God honestly. Let us judge ourselves, that we be not judged. Let us ask ourselves, "Is God our Father? Is Jesus our Saviour? Has the Holy Spirit really revealed Christ to us? And can we really look forward with joy and expectancy to the time when the Lord and Saviour Jesus Christ shall come to take His own children?" And mind, Jesus Christ calls His own sheep by name, for He knows your name. Do you know *your* children? And do you think Christ will make a mistake? If a strange child comes and sits down in your house at the table, and says "father" to you, you will not accept that child if it is a stranger, and is not one of your own family. If a strange child comes in and says, "Mother, I want so-and-so," you say, "You have come to the wrong house; I am not your mother." And do you expect the Lord Jesus Christ to be deceived when He comes for His children, simply because you have the garb or the language of the saints? No! you may put on the garb or the

language of the saints, and you may use the most religious expressions; but Jesus knows His children. He calls them by their name; and He will not call one except He has the name written in the Family Register—the Lamb's Book of Life.

The "unbelieving, and the abominable, and murderers, and whoremongers." Who are the abominable? Those who do things hateful to God. And who are the "sorcerers?" Why, the mesmerists and the spiritualists; and there are a great many of them. Yes, there are a great many who are playing with these things, and they do not know what it is going to lead them to. But God says that they are going to the lake of fire. Have nothing to do with them, I beseech you. Fortune tellers, and all other such people, are all summed up in that word "sorcerers." Then the liars and hypocrites—those who appear to be good men when they are not. God knows them, and he will reproduce their photograph accurately presently. The tradesman who tricks and designs, and who cheats his customers—that is one of the men who will have to go to the lake of fire. The servant who does behind his master's back what he would not dare to do before his face. The "unbelieving and the idolaters," the professing Christians who live for sinful and selfish indulgences. Men who have gold, riches, and treasures set up in their hearts. Yes, idolaters of any kind whatever—who have set their thoughts and affections upon persons, pleasures, or things which estrange them from God!

God tells us in His word that "he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life;" the very verse by which I was brought to Christ over twenty years ago. And you can pass from death unto life now, if you acknowledge that you are not fit to meet Christ—which is an absolute fact if you are unsaved. If you acknowledge that you are a poor sinner, a lost soul, Christ will be your Saviour! For, when the lost soul who longs for salvation, and the Christ Who died to give salvation, meet, the cleansing takes place, and the soul rejoices in salvation.

#### A NOTE ON MATTHEW XXIV. 3.

By J. S. JOHNSTON, Chicago.

THE disciples ask a two-fold question. The answer recognises this in the consistent use of the following words: "These things—these—not yet—now—this generation," &c., refer to the first part of the question, the destruction, &c. "Then—those things—those days—but of that day," &c., characterise that portion of the answer only which refers to "the end." This grammatical hint does away with any *misled* understanding of the answer, and makes it specific to the question. Is not this better than to interpret "this generation" to mean, this race of unbelief, and better than to change "this" into "that" generation? Has the proposed distinction been dismissed from consideration?

[Matt. xxiv. 6, *μὲλλήσετε*, "you will soon hear," &c.; *ταῦτα*, "these," verses 33 and 34; "near," verses 32 and 33; "this generation," verse 34; "these things," "the beginning," verse 8; "not yet," verse 6. Contrast with these *τότε*, "then," verses 9, 10, 16, 21, 23, 30, 40, and xxv. 1 and 31; *ταῦτα*, "that," verse 36; "but to the end," verses 13 and 14; "in those days," verses 19, 22, 29.]

## THE PROPHETIC BOOKS OF THE OLD TESTAMENT.—III.

### NAHUM; or, THE BURDEN OF NINEVEH.

By WALTER SCOTT.

(Continued from page 211, November number.)

THE first chapter of Nahum contains two subjects: *first*, a sublime poem, in which the attributes of Jehovah are grandly celebrated, verses 2-7; *second*, the prophecy of the Assyrian in his future relation to Israel, round which all else in the book circles. Observe that the last sentence in verse 12, "Though I have afflicted thee I will afflict thee no more," is the commencement of Jehovah's address to Judah.

Chapter ii. foretells in striking language the doom of Nineveh. The captivity of her people, the total destruction of the city; her silver, gold, furniture, and treasures in almost endless abundance become the prey of her destroyers. The graphic account of the entire destruction of "Nineveh, that great city" of about sixty miles in circumference, invests the chapter with unusual interest, especially to those who delight in ancient history. The second verse of the chapter should read, "the Lord hath restored the glory [or excellency] of Israel."

Chapter iii. continues the strain, announces the certainty of the judgment, while unfolding the grounds on which Nineveh was to be utterly destroyed.

#### NINEVEH: BESEIGED, CAPTURED, AND DESTROYED.

The Assyrian monarchy came to an abrupt termination in the destruction of her capital, 625 B.C. The first mention of Nineveh is in Gen. x. 11, and she is not again named till Jonah does so. Successive monarchs enlarged the city till it far outstripped in size, strength, and grandeur any ancient or modern city, save, perhaps, Babylon. The enemies of Nineveh are not named by our prophet, but history records their names and success. The Medes under Cyaxares, and the Chaldeans under Nabopolassar revolted and threw off the galling Assyrian yoke, and commenced the siege of the city, which was strongly fortified and victualled for many years. The siege lasted for two years, and might have been indefinitely prolonged had not the river burst its channel, and undermined and washed away a considerable portion of the wall. The gates of the river were opened, and while king and people were folded in drunken slumber the invaders rushed in. The confusion in the city consequent on the suddenness of the attack (chap. ii. 4, 5), the weakness of the people in failing to repel the invaders (chap. iii. 13), and the drunkenness which reigned within (chap. i. 10, iii. 11), are so strikingly described that one is almost in touch with the particulars of the attack and capture of the city. Babylon was destroyed by water, but Nineveh by the combined forces of fire and water (chaps. ii. 6, 13; iii. 13, 15). Sardanapalus, the last Assyrian king, gathered a number of his nobles and women around him, and set fire to himself and palace. Thus perished the Assyrian monarchy. Babylon and Nineveh are fallen to rise no more: for the former see Jer. li. 62, 63; for the latter see Nahum iii. 19. The

desolate condition of Nineveh from its fall till 1842 when Botta, and 1845 when Layard unearthed the proud and imperious bloody city, is aptly described by the prophets Nahum (ii. 8, 10-13; iii. 5-7) and Zeph. (ii. 14, 15). The palaces of Khorsabad, Nimrud, and Koyunjik bear distinct traces of fire. Charred remains of wood, calcined alabaster, and numerous figures rent and splintered, sufficiently attest the action of fire. Look at those palaces in our national museum! The eyes of many a captive Israelite gazed on these gorgeous palaces! In them, too, reigned and lived and rioted the monarchs and nobles of the land, all gone, but the Word of the Lord endureth for ever!

## THE JUDGMENT OF THE NATIONS.—II.

By ALPHEUS WILKES, B.A.

(Continued from page 189, October number.)

BUT the further question remains, does the phrase "all nations" in xxiv. 14, mean every man, woman, and even child who has reached an age of responsibility, of all the nations in all the world? If so, then it is clear that every such man, woman, and child must stand before the Son of Man in Judæa for judgment, however much such doctrine may violate our understanding. But this can hardly be. The condition which must be fulfilled before "the end come" is not so inexorable as this would imply. It is "all the nations . . . in all the world," and not *every person* of responsible age of all the nations in all the world, to whom the gospel of the kingdom must be preached for a witness before the end shall come. It is indisputable that the *end* cannot come—that the Son of Man will not descend to earth again—*until* the gospel of the kingdom shall have been preached unto *every nation* of the Roman earth. But to teach that

#### THE GOSPEL SHALL BE PREACHED

unto *every nation as such* is vastly different from teaching that every person of every nation shall have heard that gospel. We are certainly justified in concluding that *every person* of *every nation* who shall have heard the gospel of the kingdom shall be gathered before the Son of Man for judgment, *but not that any other person shall*. The company thus gathered will be *representative* of all classes in all the nations, but not *inclusive of every person*, of every class, of every nation. And this is precisely what the parable of the draw-net teaches.

In the first place, the net is not co-extensive with the sea; in like manner, the Roman earth is not co-extensive with the whole earth. Next, the net does not necessarily inclose all the fish which exist even in that area of the sea which the net covers. But lastly, the net does inclose *some fish of every*

*kind* which may be found in the sea within the area of the net. It is the fish only which the net shall inclose (fish of every kind, representative of every kind which the sea contains in infinitely larger number outside the net) that the angels will draw to shore. The infinite number of fish outside the net in all the seas will remain therein,

AND WILL NEVER BE DRAWN BY ANGELS TO THE SHORE.

But as the net is the symbol of the testimony, or the "witness"—in other words, as the net is the symbol of the "gospel of the kingdom," the fish of every kind inclosed within the net represent every person of every class in every nation of the Roman earth who shall have heard the gospel of the kingdom, whether they shall have accepted that gospel, or shall have rejected it. The good fish gathered into vessels symbolise those persons who *accepted* the gospel; the bad fish cast upon the shore to perish symbolise those persons who *rejected* the gospel. And this discrimination between good fish and bad fish—between righteous persons and wicked persons—will be effected by the angels in the presence of the Son of Man, in His name and by His authority. Hence, the good fish which the net had inclosed will be admitted *after judgment* into the millennial earth, but it must not be forgotten that the infinitely larger number of fish in the whole sea, which the net never *had* inclosed, will also be admitted into the millennial earth without judgment.

We thus learn that the millennial earth will be inhabited by three distinct classes of persons, namely, Jews, Gentiles who have been judged by the Son of Man, and Gentiles who have *not* been judged by Him. In Matt. xxv. the first two of these classes are alone referred to. The Jews are "the brethren" (after the flesh) of the King. The Gentiles are those who have heard the testimony somewhere and at some time from the mouth of these very Jews. Whilst the brethren of the King are elected to the distinguished honour of dwelling in the "glory" of the King (Luke ii. 32), of being "all righteous," of being "a crown of glory in the hand of the Lord, and a royal diadem in the hand of God," of being called "the holy people, the redeemed of the Lord," the Gentiles who, after judgment, shall be admitted into the kingdom,

SHALL BE ILLUMINED BY THE LIGHT OF THE KING

(Luke ii. 32) and shall hear the King say to them, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." Such language is *not* addressed by the King to the innumerable Gentiles



typified by the fish in the sea which the net has never inclosed, although they, too, shall dwell upon the millennial earth.

The judgment of the representatives of the nations, typified by the fish inclosed within the net, turns exclusively upon their attitude and behaviour to the brethren of the King whilst scattered among them, and whilst preaching to them the gospel of the kingdom. These brethren are exclusively the elect of Matt. xxiv. The apostate nation of Jews is not so much as referred to in the description of the judgment. Already the nation as such has perished beneath the hand of Him who had been rejected and crucified by their fathers. The nation, as distinct from the elect, had taken their position in company with all lawless Gentiles, beneath the standard of him who had come in his own name, and whom the Lord had already consumed with the spirit of His mouth, and had destroyed with the brightness of His coming.

Whether the Gentiles referred to in Zech. xiv. 16-19 be those typified by the fish in the sea which the net had never enclosed previous to the judgment of the nations, or whether they are those who will be admitted into the kingdom *after judgment*, or whether they comprise both classes, it may not be possible to determine. By comparing the several Scriptures which have been referred to, it is not difficult, however, to ascertain who will be

#### OCCUPANTS OF THE MILLENNIAL EARTH

after the judgment of the nations, when the throne of the King shall be established, and the church shall rule as His assessors. The besieging army around Jerusalem, drawn from all the nations, will have perished to a man (Zech. xiv. 12-15) when the Lord, whose "feet shall stand upon the Mount of Olives," "shall go forth in that day and fight against those nations" (xiv. 2-4). "On them that know not God, and that obey not the gospel of our Lord Jesus Christ, the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance, and shall punish them with everlasting destruction from the presence of the Lord, and from the glory of His power." These are among those who will have arrayed themselves under him who will . . . exalt himself above all that is called God, or that is worshipped; and who will show himself that he is God." The church will, long before, have been wholly removed from the earth, and will be "with the Lord." Hence it is clear that the entire earth will be largely depopulated, and that all the inhabitants who shall remain upon earth will have been spared either because of their commendable behaviour to the very small remnant of Jews who will be precious to the Lord, as His brethren

after the flesh, or because they had not yet heard the Gospel of the kingdom. Jerusalem will be the metropolis of the earth. She will be the centre of all pilgrimage. *There*, will reign

#### THE KING, THE LORD OF HOSTS,

whom all shall worship. This very small remnant of Jews at that time, only the nucleus of the future nation, shall people with offspring, who will be righteous like themselves, the land to its utmost borders, which had been given to Abraham and to his seed for ever. And this increasing nation of righteous ones shall go forth to the uttermost parts of the earth to proclaim among the Gentiles that gospel of the kingdom which heretofore they had not heard. What may be the position and the privileges of the Gentiles who had been *judged* and admitted into the kingdom "prepared for them from the foundation of the world" as their inheritance, it may not be possible to affirm, but it is clear that these will occupy a very important intermediate position between the elect Jews and the vast multitude of *unjudged* Gentiles. Instructed by the remnant they too may go forth to proclaim the gospel of the kingdom to those who had not yet heard it. It must be noted that a description of the judgment of the nations is given by Matthew alone. And in this gospel not a word is said about any one of the three remaining judgments. These two facts alone strongly corroborate the doctrine that the gospel of Matthew is the gospel of the remnant, that it is preeminently prophetic, that the primary subject of it is the Kingdom of Heaven, and that Christ is revealed therein as King of the Jews (His brethren after the flesh) and as Son of Man. The gospel of St. Matthew is

#### THE SEQUEL OF THE PROPHETS;

the sphere of this evangelist's predictions is bounded by the millennial earth. How great the difference between this gospel and that of St. John, and especially between this gospel and the Pauline epistles! That the judgment of the nations described by St. Matthew alone—so erroneously entitled by uninspired men "a description of the last judgment"—should ever have been identified with the judgment of the great white throne, or with the judgment at the Bema of Christ, ought to be incomprehensible to us.

There is not one note of resemblance common to any of these three judgments. That of Matt. xxv. is the judgment of men in the flesh upon earth: that at the judgment seat of Christ is of believers in incorruptible and glorious bodies in the air: that of Rev. xx. is

#### THE JUDGMENT OF THE RAISED DEAD

before the great white throne which will

be established after "the earth and the heaven shall have fled away" from the face of Him that shall sit upon it. In Matt. xxv. an *earthly* people are judged—the one question before the Judge being as to who of them should be admitted into the millennial earth, and as to who should be cast forth to perish. At the judgment seat of Christ, which will be established in the air, before whom the members of His body will stand, the one question under consideration will be the nature and quality of the reward and crown which each shall receive, and the status which they shall, throughout the eternal ages, enjoy. In Rev. xx. the dead, small and great, who will

#### STAND BEFORE THE GREAT WHITE THRONE

will be judged according to their works. And whosoever shall not be found written in the book of life shall be cast into the lake of fire. In Matt. xxv. the Judge is the Son of Man, the King of the chosen race, who, under Himself, shall be dominant upon earth, and in Whom all the nations of the earth shall be blessed. At the judgment seat of Christ, the Son of God—the Head of the church—will be the Judge. At the judgment of the great white throne the Judge will be God the Father.

Of these three judgments, that at the Bema of Christ in the air will take precedence, and will take place—it may be immediately—after the removal of the church, and whilst the apocalyptic judgments are raging upon the earth in the "day of the Lord." The judgment of the nations will take place in the presence of the church and of the holy angels, almost immediately after the descent of Christ to the Mount of Olives, and just previous to the inauguration of the millennium; the judgment of the great white throne will take place at the close of the millennium, one thousand years later, and just previous to the creation of the new heaven and the new earth. At the judgment described in Matt. xxv., and at the judgment before the great white throne, there is not one note to indicate that a believer of this dispensation will be present, unless he be there as an assessor of the Judge. Nor is there one note to indicate that any but believers will stand before the judgment-seat of Christ, whether they be

#### BELIEVERS OF THIS DISPENSATION

only, or also of all previous ones. Nor will the members of the body of Christ—the church—stand before (and be *one* with) Christ as the *Son of Man* (Matt. xxv. 31, &c.), neither will they worship Him as their *King* (verse 34).

The members of the body of Christ are not of the "patients," nor are they *sheep* as contradistinguished from *goats*. Neither shall they be *separated* by the King when He shall be seated

upon His throne. On the contrary, they *died in Him* upon the cross, and in that Death, their *eternal separation* from all besides was effected and became complete. Neither shall they be seated, even in their joint-relation with Him to earth "on His right hand," but they will for ever "sit (where they already sit) together in the *heavens in Christ Jesus.*" (Eph. ii. 6.) And this seat prepared for every member of the body of Christ is at the right hand of God, "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." All these things are put under the feet of Him whom God gave as the

#### HEAD OVER ALL THINGS

to the church, which is His body, the fulness of Him that filleth all in all." (Eph. i. 20-23.)

These things are therefore under the feet of the church also. Christ is not the "King of saints." It is universally admitted that in Rev. xv. 3 the reading ought to be "King of nations." Neither has the kingdom upon earth been prepared for the members of the body of Christ "from the foundation of the world." (Matt. xxv. 34.) They were "chosen in Christ before the foundation of the world," and whilst the saved ones from the nations are addressed by their King as "blessed" of His own Father, the members of the body of Christ are blessed by their own Father (who is the Father also of their Lord) "with all *spiritual* blessings in the *heavens in Christ*" (Ephes. i. 3);

#### BLESSINGS INFINITELY GREATER,

therefore, than the *earthly* inheritance awarded in Matt. xxv. 34. The members of the body of Christ will reign with their Lord in the *heavenly* sphere of the kingdom, the *earthly* sphere of which the saved from the nations will have inherited. The members of the body of Christ have their own inheritance also, but, oh, how different from the earthly inheritance of those who shall be saved from the nations. Their persons have already been sealed, as the purchased possession of Christ, unto the praise of His glory.

This is the *earnest* of their inheritance, but their complete inheritance is God Himself. They are heirs of God, joint heirs with Christ, and not heirs of an earthly kingdom, however glorious that may be. It is absolutely beyond the possibility of any member of Christ to comprehend the length and breadth, the height and the depth of his inheritance—God Himself. But God the Father has His inheritance too. The members of the body of Christ, together with their Head, are the inheritance of God. (Eph. i. 18.) God and we, mutually possess each other, each being the complete inheritance of the other. In Matt.

xxv. the earthly kingdom inherited by the saved had been "prepared" for them from the foundation of the world. But the inheritance of the members of the body of Christ, the Uncreated God, who chose us in Christ before the foundation of the world, in the eternal past, has in no possible sense been "prepared" for us.

## ROUND ABOUT LEBANON.—VII.

By REV. JAMES ROSE.

IN the Southern Lebanon the traveller can visit places of a more than ordinary political or historical interest, some of them gruesomely associated with the terrible events of 1860. Five hours ride from Beyrout, in a south-easterly direction, is the large town of Deir el Kamr ("Convent of the Moon"), containing a population of 9,000 souls, and arrogating to itself the title of capital of the Lebanon. It is a well-built town, situated on a steep hillside, about 3,000ft. above the level of the sea. The slope is brought under the most vigorous cultivation—terraces of vines, figs, mulberries, and other fruits presenting the most pleasing proofs of persistent industry on the part of the townsfolk. Although Deir el Kamr is now almost exclusively Maronite, the town was once a Druse centre, but the possession of it was lost to them after the fateful summer of 1860. Their headquarters are now at Baakleen, a town a few miles distant. Deir el Kamr suffered fearfully at the time of the massacre. Through the treachery of the Turkish governor the Christians were first

#### INDUCED TO GIVE UP THEIR ARMS,

and then men, women, and children were driven into the courtyard of the castle, under promise of protection. After being huddled together for a period of three whole days, and suffering indescribably from hunger, thirst, and exposure to almost tropical heat, the gates were perfidiously opened, and armed Druses, raising their war-whoop, suddenly rushed in, when more than a thousand men fell in cold blood beneath the stab of the dagger and the stroke of hatchet and sword. And, alas! it seems quite possible that Europe may have to learn again that the same violation of Turkish faith and honour is as easy to-day, in Armenia, as it was in the Lebanon thirty-five years ago. Thirteen years after this cold-blooded horror I was shown, in a Druse village, not far from the scene of this tragedy, a large sword, still bearing upon its blade the stains of this pitiless carnage.

Just across a romantic glen, and connected with Deir el Kamr by a good carriage road, two miles in length, stands the palace of Beit-ed-Deen ("House of Judgment"), the summer residence of the Governor-General of the Lebanon. It was built by the celebrated Emir Basheer, the ally of the famous Ibraheem Pasha; the Emir having been chosen head Sheikh of the Druses in 1789. The palace is built upon a bold, commanding prominence, the view from it being both extensive and grand. Not far

from here, however, and occupying a site yet more imposing than Beit-ed-Deen, is the important Druse village of Mukhtara, surrounded by a charming panorama of mountain scenery—a combination, in fact, of both the beauty and sublimity of Lebanon. Still further south is the town of Jezzeen, with its beautiful waterfall, 150 feet in depth. Beyond this, again, the main range of the Lebanon is crossed, at the height of 6,000 feet, whence a few hours hard travelling, but amid scenery of the boldest description, the town of Hasbeya is reached.

Hasbeya is an interesting town built on a spur of Mount Hermon, and in which one of the British Syrian schools has for years been established. At the time of my visit a most devoted English lady had charge of the establishment, and the school under her supervision could not but become

#### A CENTRE OF LIGHT AND BLESSING

in that dark and mountainous region. Her life on Hermon was one of absolute isolation, for long months together, from all Christian society, whether English or American. Yet she found all her joy in her work. Her meat and her drink was to do the will of Him Who placed her there. Nor will her "work of faith and labour of love" be in vain. During the two days that I spent beneath her hospitable roof it was not difficult to discern that her geniality and kindness, her Christian simplicity and love, but, above all, her manifest self-effacement for Christ's sake and the Gospel's, were telling upon the native mind and character of Moslem, Christian, and Druse alike.

During my brief sojourn at Hasbeya, I was introduced to two singular personalities, both strangely connected with the massacres of 1860, but, in relation to those tragical events, at the very antipodes to each other. The one was a certain exalted Druse lady, who is said to have held the reins of government during a part of that sanguinary period, and to have directed the Druses in their attacks upon the Christians; the other was a Christian man—a Protestant—who had

#### ESCAPED UNDER COVER OF NIGHT

from that slaughter-house at Deir el Kamr already referred to.

It is highly probable that Mount Hermon is the true Mount of the Transfiguration, inasmuch as our Lord at that time was tarrying with His disciples at Cæsarea Philippi, which lies at its foot. He "bringeth them up into a high mountain apart," the summit of Hermon being 9,150ft. The view from it is superb. The top consists of three rocky peaks, and a striking natural phenomenon of the summit is the rapid formation and disappearance of cloud-vapour. "Behold, a bright cloud overshadowed them." But whether the lofty Hermon or the traditional Tabor be "the Holy Mount," may "the power and coming of our Lord Jesus Christ," which was then so resplendently foreshadowed, be the all-animating hope of every faithful heart; "for yet a very little while He that cometh shall come, and shall not tarry." Then shall every waiting, watchful servant be transformed and transfigured into His glorious image.

## THE MOSQUE OF OMAR.

By W. GREENE.

Translated from the French of "Jerusalem"  
by M. Pierre Loti.

LET us direct our steps towards this holy place of the Arabs, towards this Mosque of Omar, which has a marvellous and venerable reputation above all others.

Jerusalem, which is the holy town of both Christians and Jews, is, after Mecca, the most holy town of the Mahometans.

Let us pass through the narrow streets, sad in spite of the sun, and between the old walls without windows, built of materials from every epoch of history: here and there is found a Hebrew inscription, and further on a piece of Roman marble. As we advance, all appears to be more in ruins, more empty and more deserted, till we arrive at this holy place which encloses the mosque, all the entrances to which are guarded by Turkish sentinels, who bar approach to all Christians.

Thanks to our Turkish janizary, we pass this enclosure, and then, through a series of little gates, we come to a gigantic esplanade, on which there is not a soul to be seen. It is called the Haram-el-Chérif, or sacred enclosure. In the middle stands this surprising edifice, the Mosque of Omar—the marvel of Islam. What impressive solitude the Arabs have maintained around this Blue Mosque!

On each of its sides it is bordered by constructions of a sombre aspect, informal and old, incomprehensible, because of changes made at every epoch of ancient history; in their bases cyclopean stones, vestiges which still remain of the time of Solomon; higher up, fragments taken from the Citadel of Herod, others from the Prætorium of Pontius Pilate, and from where Christ took His departure towards Calvary. After this the Saracens and the Crusaders have overturned and destroyed these remains, and at length the Saracens, becoming again masters, have built up or barred the windows, built their minarets, and placed their edifices with the sharp-pointed spires.

The great leveller Time has cast over the whole a uniform colour of red burnt earth. The whole makes an *ensemble* of fragments formidable by reason of their millenary age, which

## TELLS OF HUMAN NOTHINGNESS,

the fall of civilisations and of races, and casts an infinite sadness on the desert of this great esplanade, where, isolated in the middle, stands this beautiful palace, surmounted by its cupola and crescent, the lovely, the incomparable Mosque of Omar.

As we advance on this solitary place, which is paved with large white flags—the exterior of the mosque arrests attention—one would think the walls to be composed of a shaded kind of jewellery, partly pale turquoise and violet lapis, with a shade of yellow, some white, a little green, some black, delicately producing very fine arabesques.

Amid some very old cypresses, and more aged olives, there are scattered a series of edifices of a secondary order over the centre of the esplanade, forming an accompaniment to the mosque, which is the great

marvel of the centre: small buildings in marble, light archways and small triumphant arches, a kiosk on columns, adorned with blue ornaments—all these faded by age, so melancholy and so abandoned, are found on this immense area. When near, you perceive that these delicate and light Saracenic constructions are composed of

## THE REMAINS OF CHRISTIAN CHURCHES,

or antique temples; the pillars, the marble cornices, are all mixed up—the one taken from a chapel of the Crusaders, another from a basilica of the Greek emperors, or from a temple of Venus, or perhaps from a synagogue.

Let us enter the mysterious mosque itself, surrounded by this immense deserted space.

For some moments it is almost like night. We perceive a confused notion of fairy-like splendour. The lighting, very faint, falls from those stained windows so celebrated throughout all the East, which garnish above a series of small circular apertures. One would think that the light was shining through flowers and arabesques formed of precious stones mounted so cleverly, and it is this illusion, no doubt, that has been aimed at, like

## THE INIMITABLE WINDOWS OF OLD TIMES.

By degrees, when we become accustomed to this twilight, we see sparkling on the walls, the arches, and the ceiling, a shadow which is like a piece of embroidery of mother of pearl and gold on a green ground, or like an old piece of tapestry with branches, &c., or like some precious cordovese leather, or even something more beautiful or more rare than any of these, and one is able to define all the better after a time, when the eyes, dazzled by the sun shining on the large flags of the esplanade, have become accustomed to the obscurity of this very holy place.

The mosque, of an octagonal form, is supported within by two rows of concentric pillars: the first, octagonal; the second, circular, supporting the magnificent dome. Each of these pillars, with their gilded capitals, is of a different form and beyond all price. One is of violet marble, with white veins. Another of red porphyry, another is of a marble no longer to be found for ages, called *verd antique*. The small windows, placed very near the dome, and which let fall their reflection as of precious stones, are each of a different design and colour. The first is formed of rubies in the form of a daisy, the next beside it is of sapphire, mixed with a tint of the yellow of a topaz, the next has the tint of an emerald, shaded with rose colour. What constitutes

## THE BEAUTY OF THESE LIGHTS,

as of all Arab windows of this kind, is that the glass of so many lovely shades are not, as with us, shut in by a border of ugly lead; the frame of the glass is of stucco, and pierced obliquely with a number of small holes of different shapes, the whole constituting a design of exquisite beauty. The fragments of blue, yellow, rose colour, or green, are fastened into these inclined framings, which results in giving a softened tone, as is seen in mother of pearl, or precious stones.

Thereby you distinguish more clearly the workmanship of the arches and the dome. They appear like enormous mosaics, covering everything and appearing like tapestry or embroidery, but more beautiful and more durable than any tissue in the world, having preserved through the centuries their brilliance and clearness, being composed of materials that are really everlasting. And with these, fragments of marble of every shade, with mother of pearl, and gold.

In the composition, the green and gold predominate.

The coloured rays of light that filter through these orifices with all the magnificence of Eastern fable give a very remarkable effect to the interior.

The sense of solitude is intense. This is increased rather than lessened by the presence of the little birds that frequent the building, and enter and depart through the bronze gates that are always open, and which settle on the cornice of porphyry, on the gold and mother of pearl, and are tolerated by the two or three guards with white beards, who kneel and pray in the shady recesses.

On the ground on the marble flags, old Persian or Turkey carpets lie, with their hues deliciously faded.

All the great centre of this circular mosque, on entering, is at first invisible, and is encompassed with a double railing, the first of wood, finely carved in the Mus-Arabic style; the second of iron, in the Gothic style, and placed there by the Crusaders when they made of this place a temporary Christian church.

On mounting one of the marble foundations and fixing our eyes on the half-hidden interior, we discover something dark and of a curious shape in the half-light of this magnificent place; something which rises irregularly, like a vast wave, a savage rock, or the summit of a mountain. It is the reputed top of Mount Moriah, sacred for the Christians, for the Jews, and for the Mussulmen. It is the threshing floor of Ornan the Jebusite, where King David saw the Destroying Angel, with a naked sword in his hand, turned towards Jerusalem. (1 Chron. xxi. 16.) David built there the altar of burnt offerings (1 Chron. xxi. 26), and his son Solomon built there the temple, levelling, at a great expense, the adjoining parts, but respecting the summit because it had been trodden by the angel's feet. "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared, in the threshing floor of Ornan the Jebusite." (2 Chron. iii. 1.)

The temple built on it was razed to the ground by Nebuchadnezzar, rebuilt on the return of the captivity from Babylon, destroyed again by Antonius IV., and rebuilt by Herod in the time of our Lord.

It was each time one of those giant constructions which confound our modern imaginations, and which cost the price of an empire.

After the destruction of Jerusalem by Titus, a temple to Jupiter was erected by Adrian, which replaced the temple of Herod. Later on, the Christians of the first centuries, through their hatred of the Jews, covered this sacred spot with rubbish and filth, and

it was the Caliph Omar who had it piously purified when he had conquered Palestine. Finally his successor, the Caliph Abd-el-Melek, about the year 690, sheltered it under the charming mosque that is still standing.

With the exception of the dome, restored in the twelfth and fourteenth centuries, the Crusaders, when they arrived, found this mosque nearly as it is to-day. Already old in their days, as are now our Gothic churches, it was lined with those unalterable embroideries of marble and gold, and had those tapestried reflections which are seen now.

They converted it into a church, placing their marble altar in the centre on the Rock of David. Saladin afterwards, on the fall of the empire of the Franks, turned it to the worship of Allah, after having purified it for a long time with rosewater.

A gigantic past, almost crushing to our modern imagination, is evoked by this black rock, by this mountain top, dead and mummified, which never receives the dew of heaven and on which grows neither plant nor moss, but which is still preserved like the Pharaohs in their sarcophagi; which, after two millenaries of troubles, is sheltered for now thirteen centuries by this cupola of gold and by these marvellous walls.

At the commencement of Islamism this mosque was visited by Mahomet in a dream, and is venerated as the holy Ka'ba, and it was towards this black rock that the primitive Mussulman turned during his prayer. And at this very day the esplanade that surrounds it—all this immense space of the Haram-el-Chérif, and of which the Turkish sentinels guard the gates—is considered by the Arabs as the most holy spot on earth after Mecca and Medina. Until the middle of this century it was so closely guarded that a Christian would have risked his life if he endeavoured to enter, and it is only some years since that access has been granted to men of all sects, except on certain consecrated days, and with the condition that they are accompanied by a janizary and bear a permit from the Pasha of Jerusalem.

The Jews nevertheless, through religious fear, never come here at all, as formerly it was the temple of the Lord, and they dread to walk, without knowing, on the spot on which the Holy of Holies stood, the position of which is not exactly defined.

### OUR INQUIRY COLUMN.

QUESTION I.—“H. H.” asks: “Do Matt. xxv. 41 and 2 Thess. i. 9 refer to the same judgment? Is Rev. xx. 15 the fulfilment of that judgment? If so, would it be fair to say that ‘everlasting punishment’ is everlasting destruction by being burned to death in fire which is ‘unquenchable’ to all, and which to the devil, the beast, and the false prophet it (the fire) is ‘everlasting’; in other words, that everlasting fire is torment to the one and death to the other?”

Answer.—The references are to the same judgments, but “H. H.” appears to be making some strange mistake. Probably it rises from ignorance of the

meaning of the word “destruction.” The word does not imply annihilation either in the original or in the old Saxon translation. It is quite consistent with continued existence in suffering. The doom of the Satan, the beast, and the false prophet, and all impenitent rejection of Christ is one and the same.

QUESTION II.—“B. C.”: “In Matt. xxiv. 40, 41 we read, ‘The one shall be taken and the other left.’ Does the word ‘taken’ mean taken away in judgment, like those taken away by the flood, or does it mean taken up to meet the Lord in the air?”

Answer.—The word is from *paralambano*—to take—to be beside oneself. It is the same word used by the Lord in John xiv. 3, and there translated *receive* to Himself. Quite a different word is used in the “taking away” by the flood in verse 39.

QUESTION III.—“Two Sisters” ask: “Will you give us further enlightenment as to the ‘virgins’ of Matt. xxv.? The wise go to the marriage. Who are they? The foolish went to buy oil. To whom did they go?”

Answer.—The Bride is a figure for one great and special company of the redeemed, the virgins, her companions that follow her, another figurative expression for another and distinct company. (Psa. xlv.) We believe that the nations, as such, are shadowed forth in the figures of the virgins. Some of them are to be received into the light and joy of millennial blessing; some to be shut out. The word translated marriage refers rather to the nuptial festival, which occupied always a period of days, and, in dispensational truth, we think, refers to the whole period of the millennium. The Lord Himself is frequently brought before us as calling upon those who are destitute to “buy” of Him “without money and without price.” Many lose their opportunity by delay.

QUESTION IV.—“Fitz”: “Can you tell me whether the bodies of the Old Testament saints will rise at the rapture? Is it correct to call them part of the church—‘Christ’s Bride?’ Does not Acts vii. 38 and Rom. xi. 19 seem to teach that the church is an unbroken continuity, and clash with Matt. xvi. 18?”

Answer.—The saints of the Old Testament (the word is used in a limited sense), as brought before us in Hebrews xi., are raised as to their bodies at the rapture, and form part of the Heavenly City of Rev. xxi. 10, and this city is the Bride, the Lamb’s Wife. The expression “Bride of Christ” is not found in Scripture. Explanation of all the difficulties opened up by the questions cannot be given in a short space like Our Inquiry Column. We have already said

that we mean to write on the subject of the Bride at no distant date.

QUESTION V.—“Fitz”: “Isa. lxxv. 17 and Rev. xxi. 1 speak of the creation of new heavens and a new earth. Are these one and the same creations? If so is Isa. lxxv. 17-25 a millennial scene? From Rev. xx. 11 I would understand the new creation to come after the Great White Throne judgment.”

Answer.—The scene in Isa. lxxv. is clearly millennial. Verse 18 explains this creation. Yet the Heavenly Church linked on with Jerusalem, a rejoicing, and her people a joy, gives us the new creation, that which is the beginning of the final and complete new creation. The church is even now in its nature part of the eternal condition of things subsequent to the millennium, and the millennial condition of things is but a further step to the eternal.

### LAPPING OF THE WATER.

(JUDGES VII. 4-7.)

THE “lapping” by Gideon’s three hundred at the “Well of Trembling,” is usually taken by Biblical critics (with the single exception of Kitto in the “Pictorial Bible”) to mean drinking the water out of the palm of the hand. The “lapping” is never seen amongst us, and probably not in Europe, but I had an unexpected opportunity of observing it fifty years ago in the Island of Madeira. One afternoon, in riding leisurely out of Funchal, there came toward the town a man in the light garb of a courier from the mountains running at the top of his speed; as he approached me he stopped to quench his thirst at a fountain in a way that at once suggested the lapping of Gideon’s men, and I drew up my pony to observe his action more exactly, but he was already away as on the wings of the wind, leaving me to wonder and admire. With one knee bent before him, and the other limb stretched behind in the same attitude as he ran, and with his face upward toward heaven, he threw the water apparently with his fingers in a continuous stream through his open lips without bringing his hand nearer to his mouth than perhaps a foot and a half, and so satisfied his thirst in a few moments.

Gideon with his chosen three hundred, “faint yet pursuing,” and hastily drinking of the brook by the way, sets before us a singularly fine picture of energy and zeal in the work of the Lord, and one well fitted to move us whilst thankfully sharing in many mercies, yet to use them as only “lapping the water with our hand” in our course heavenward.

REV. A. MOODY STUART, D.D.  
From “Palestine Exploration Fund Quarterly.”

Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. (Rom. xiii. 11, 12.)

# The Jew ; OR, All About Israel.

## THE GOLDEN GATE. A SHORT HISTORICAL SKETCH.

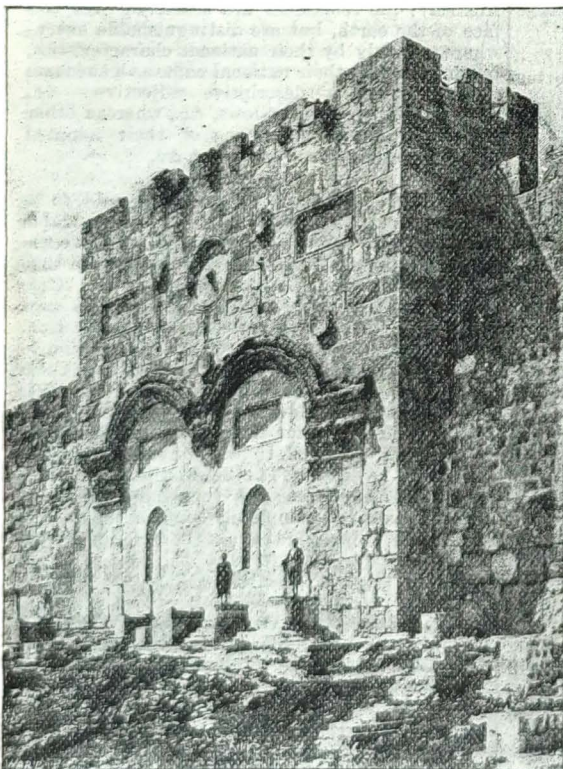
By E. A. RAWLENCE.

SEVERAL references to this interesting site have appeared in recent issues of THE MORNING STAR, and as it has been shown to be so intimately connected with the final triumph of the Kingdom of Christ on earth, the two prints accompanying this issue, reproduced from photographs, will no doubt interest your readers. View No. 1 is taken from outside the Haram wall looking towards the Mosque from Olivet. View No. 2 is taken from the inside near the Mosque, looking east towards the Mount of Olives.

This ancient gateway is supposed to occupy the site of "The Beautiful Gate" (Acts iii. 2), and its present title "golden" is said to be derived from the confusion of the Greek word "hōraia," meaning "beautiful," with the somewhat similar Latin word, "aurea," meaning "golden." By others it is supposed to be

### THE GATE CALLED SHUSHAN,

referred to in the Talmud. Shushan means "a lily," and it may have been so called from being ornamented with these flowers; or another tradition says that a plan of the city Shushan was portrayed upon it by the Jews in honour of Cyrus their deliverer. The Arabs call it Bāh ed Dahriyeh, which means the "Eternal Gate."



VIEW FROM OUTSIDE THE HARAM WALL.

The northern or right hand portal is called "The Gate of Repentance," whilst the southern or left hand portal is called "The Gate of Mercy." "The Eternal Gate" is a peculiarly appropriate title for the Palm Tree when referring to it.

of the King in triumph through this gate, sings in Psa. xxiv. 7:

"Lift up your heads, O ye gates;  
And be ye lift up, ye everlasting doors;  
And the King of glory shall come in."

There can, however, be no doubt that although very ancient, the existing gateway does not represent either the gate Shushan or the Beautiful Gate, although it is probably on the site of one or other of these. So far as can be judged, it stands on at least 30ft. or 40ft. of debris, which lies between the present surface and the natural rock on which Solomon would have built his gateway. Unfortunately a full underground examination of this extremely interesting site is prevented on account of the area immediately outside it being a

### FAVOURITE MOSLEM BURYING PLACE.

In 1869, the Palestine Exploration Society sank a shaft at some distance from the gate where the accumulation above the rock was about 80ft., and then drove a tunnel along the surface of the rock as far under the cemetery in the direction of the gate as they could, until they were stopped by the inrush of rubble, which well-nigh overwhelmed the workmen and defied every effort either to support or penetrate it; otherwise, no doubt, the foundation of the original gateway would have been discovered.

One interesting result of these excavations was the discovery of a thick wall some way down the side of the hill, running parallel with the Temple wall. This was

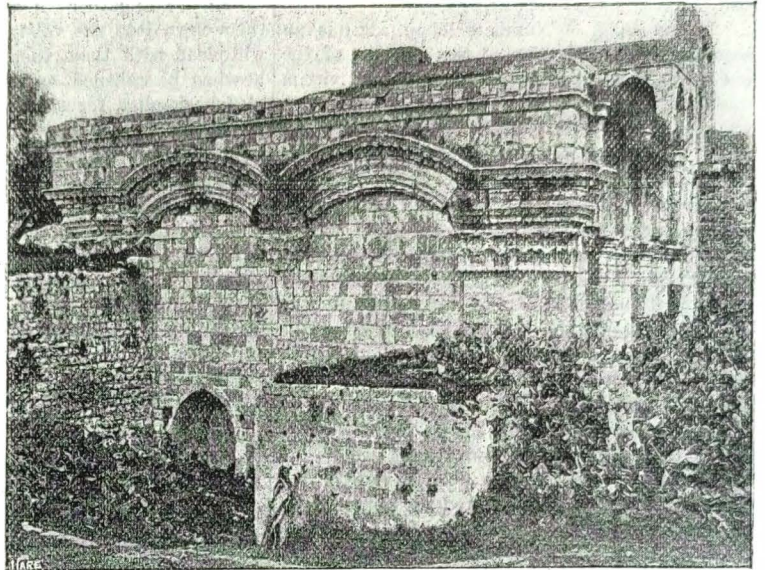
### CONSTRUCTED OF BEAUTIFULLY DRESSED STONES,

5ft. long by 2½ft. high, joined together with an extremely hard cement, supposed to be made of red earth, oil, and lime. The workmen, after penetrating 5ft. into it, were compelled to give up the attempt to cut it through. This wall was supposed to be a retaining wall which formed a series of terraces or promenades along the slope of the hill between the Temple and the Kedron. These, no doubt, were planted with palms and other choice trees and shrubs, of which King Solomon was a connoisseur (see 1 Kings iv. 32, &c.), and were probably watered by fountains from some of the numerous tanks and cisterns with which the Temple area abounds. We can quite imagine what a magnificent effect this must have produced, and how well this approach to the sacred

edifice deserved its title of "The Beautiful Gate." Another discovery, which illustrates the awful havoc to which this sacred site has been subjected, was the finding in one of the tunnels of a large column, about 3ft. in diameter embedded in

the debris in an upright position. The bottom of the column was about 3ft. above the natural rock, and on it were marks supposed to be mason's marks.

Viewed from the outside the present gateway is a double portal, 50ft. wide, projecting about 6ft.



VIEW FROM THE INSIDE NEAR THE MOSQUE.

from the main line of wall, and surmounted with lofty battlemented masonry rising considerably above the general level of the wall. The jambs are 7ft. wide, and each is composed of five courses of large stones, 4ft. high, crowned with capitals, also 4ft. high,

RICHLY ORNAMENTED WITH ACANTHUS FOLIAGE, thus making the total height of the doorway 24ft. The portals are surmounted by semi-circular arches beautifully carved. Two large monolith pillars, one 12ft. and the other 14ft. high, may be seen built into the porch of the gateway. These have evidently, at some time, been used as jambs, and probably belong to one of the earlier gates which existed on this site.

The interior of the gateway is a spacious portico divided in the centre by a row of Corinthian columns with corresponding pilasters set in the outside wall on either side. The most competent judges date the style of architecture from the second to the sixth century A.D., but there are strong reasons to believe that it is the propylea or gateway leading to the atrium or sacred precinct in front of the Basilica erected on the Temple Hill by Constantine, the first nominally Christian Roman emperor. At the period of the Crusades, while the Christians held possession of Jerusalem, this gate was opened for a few hours on Palm Sunday, and the Patriarch, riding on an ass, accompanied by a great procession carrying palm branches, passed through the Golden Gate, in imitation of the triumphal entry of Christ.

"After the Crusades, the victorious Moslems caused the two portals to be built up, and their still exists a tradition that one day, and that a Friday, a Christian conqueror will enter the city by this gate and wrest the Holy City from the Moslems."<sup>2</sup>

This tradition arises no doubt from a confused idea of the prophecies of Ezekiel, especially chap. xlv. 1-3, but that it has a firm hold, and terrorising effect on the mind of the Turk, is clear from the statement which appeared in your August

<sup>2</sup> "Recent Discoveries on the Temple Hill."

issue under Palestine and Colonization News, that they had recently surrounded the inside of the gate also with a wall to prevent its being even approached.

In ancient times, according to Jewish history, a magnificent viaduct or bridge spanned the Kedron Valley from the Temple to Olivet, which was known as the Red Heifer Bridge.

"In the Book of Numbers (chap. xix.) is an account of the institution of the sacrifice of the red heifer, from which it appears that the victim was a heifer without spot or blemish. The sacrifice was performed by the high priest, and the blood of the heifer was sprinkled seven times before the tabernacle. The ashes of the victim, mingled with water, produced the 'water of separation' used to purify from ceremonial pollution. From the Rabbinical writings, and especially from the tract Parah in the Talmud, a full account of the ceremony that accompanied the sacrifice of the red heifer is obtained. Only eight times has the sacrifice been made since the first celebration in the time of Moses, and the tenth celebration will not occur until the coming of the Messiah."

"The bridge known by the name of the Red Heifer Bridge consisted of two tiers of arches, and was constructed across the deep ravine of the Kedron Valley, which separated the Temple from the Mount of Olives. The heifer was led along this bridge by the high priest, preceded by the elders of the Senate, to the summit of Olivet, which was exactly opposite the door of the Holy House. Having slain the victim, the high priest sprinkled the blood seven times towards the Temple."

Many suppose that this bridge started from the Golden Gate, which, so far as is known, was the only entrance to the Temple on the eastern front. The excavations between this point and the south-east corner have, however, revealed the springing of a magnificent archway from the side of the Temple wall which may possibly have belonged to the bridge in question, although further search down the slope for the foundations of the first pier on which this and the next arch would have rested had no result.

Such a bridge leading up to the Golden Gate would obviously have added greatly to

#### THE GRANDEUR OF THE APPROACH.

When it is borne in mind that the surface of the rock under the Golden Gate is 228ft. above the level of the original bed of the Kedron, one can realise what a mighty work this viaduct was, which would be no slight undertaking for a modern engineer. Instead of carrying up the piers in a single shaft to this tremendous height, the Hebrew engineers appear to have constructed two bridges, one built on the top of the other.

It is clear that after Messiah's return there will be an approach from Olivet to the Golden Gate (Ezek. xliii. 1, &c.), therefore this bridge must be rebuilt, but as the brook Kedron will then have swollen into "a river that could not be passed through" (Ezek. xlvii. 5), its reconstruction will obviously be a much greater engineering feat.

Between the Golden Gate and the south-east corner is another interesting object, to which a curious tradition is also attached. About 60ft. up the wall a granite column may be seen protruding about 4ft. at right angles to the wall, which is known as "Mahomet's Pillar." Moslem tradition says that "when Mahomed comes to judge the world he will sit on this wall, and when a thin cord has been attached to the column and stretched across the valley to the Mount of Olivet, all who would reach Paradise must cross

it. It will be as thin as a hair in some parts, and each one who passes will have to carry the burden of his sins as fetters. The guilty will fall from the cord into the gulf of hell: the just, supported by angels, will cross in safety."\*

This tradition no doubt is also derived from a misapplication of the prophecy of Joel:

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. . . . Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision" (chap. iii. 2, 12, 14).

This is the means of salvation offered by Islam, which some professing disciples of Christ have ventured to compare favourably with the Gospel.

How different the picture drawn in Bunyan's inimitable allegory, where he saw in his dream Christian with his burden bound tightly to him, and "That the highway up which Christian was to go was fenced on either side with

#### A WALL THAT WAS CALLED SALVATION.

Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back. He ran thus till he came to a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in and I saw it no more. . . . Then Christian gave three leaps for joy, and went on, singing:

"Thus far did I come laden with my sin,  
Nor could ought ease the grief that I was in,  
Till I came hither: What a place is this!  
Must here be the beginning of my bliss?  
Must here the burden fall from off my back?  
Must here the strings that bound it to me  
crack?  
Blest Cross! Blest Sepulchre! blest rather be  
The Man that there was put to shame for me."

Dear reader, these two scenes are depicted outside the same City wall, but under which condition are you attempting to climb "the straight and narrow way?"

## GENERAL JEWISH NEWS.

THE JEWS IN CAPE COLONY form quite an imposing congregation. Last year they spent in communal charities £287.

THE Governor-General of Algeria has granted to the Jewish congregation at Oran 25,000 francs towards the completion of their new synagogue.

THE BENEI ZION are starting a Hebrew National Society in London. The principal object of this society is to encourage the study of Hebrew as a living language.

ACCORDING to the *Novoye Vremja*, at the end of the current year, the Council of the Empire will have before it the proposal for the alteration of the laws on the position of Jews in the Russian Empire.

HERR THEODOR IPPEN has been appointed Austro-Hungarian Consul at Jerusalem. This is the first time that a Jew has been invested with consular functions as representing a European power in Jerusalem.

DR. SMOLKA, the late President of the Austrian Imperial House of Parliament, is a warm friend of the Jews, as was evidenced by his attitude towards the anti-Semites in the Chamber, and in

particular of the Jews in Galicia. Dr. Smolka celebrated on the fifth of last month his eighty-fifth birthday, and in honour of the event the Jewish community at Lemburg held a special service in their Temple, at which he was present.

THE number of alien immigrants, principally Jewish, is evidently increasing. The Board of Trade returns for September show that as many as 3,472 (600 more than September, 1894) arrived here during the month, and stayed in this country, whereas 6,082 proceeded on their way to America. In the first nine months of 1895, as many as 23,664 have reached our shores not stated to be en route for America, whereas 36,358 are stated to have gone across the Atlantic.

DR. ELBOGEN, a Jewish lawyer in Vienna, in a trenchant pamphlet entitled "The New Era," writes thus:—"We Jews are not going to beg and pray for our rights as citizens—we demand them. Let a Jewish Parliament representing all the Jews of Austria assemble in Vienna to discuss the situation. One thing seems to me certain—our lamb-like resignation must have an end. We must help ourselves. And we will help ourselves." These are brave words at such a crisis.

QUITE lately a child disappeared at Tatar Bazardjik, and the cry was raised that it had been killed by Jews for ritual purposes. On representations being made by the parents to the authorities, they sent the police to the Jewish quarter with orders to search every house therein for the body of the child. The search was naturally fruitless, but the Jews demanded that the police should remain to guard their houses, in order that the child, if it had been murdered, should not be secreted in a Jewish home. On the following day the dead body was found in an outhouse in the parents' dwelling.

THE number of Hebrews on the face of the globe is estimated at from 7,000,000 to 8,000,000 (about twice as many as were in Palestine in David's reign). There are about 6,800,000 in Europe (3,600,000 in Russia and 1,860,000 in Austria); the remainder are scattered over the face of the earth, but are distinguishable everywhere not only by their national characteristics, but in retaining their national name as a surname instead of as a descriptive adjective—e.g., American-Jews, German-Jews, &c., whereas other nationalities take the name of their adopted country—e.g., German-American, &c.

THE ambition of the Czar is, it is said, to be known as the Czar Educator. It is a laudable ambition, and one which, if realised, will give the young Emperor a fame even more solid than that won by the Czar Pacificator, or by the Czar Emancipator. It is also something of a new departure in Russian internal administration. One of the cruellest forms of the persecution to which the Jews are subjected has come to them in the shape of restrictions imposed on their admission to the public schools. If a comprehensive scheme of popular education is contemplated by the Czar, we trust that no invidious distinctions will be made. The Jews still look with a measure of hopefulness to the young Czar, and nothing would so completely confirm this feeling as a desire to include them in the benefits of fresh legislation designed to raise the status of the nation at large.—*Jewish Chronicle*.

ARCHBISHOP NICOLAI, of Kiev, lately visited his birthplace, Nowomirgorod (a town in the government of Kiev), where the majority of the inhabitants are Jews. His Grace visited the synagogue, where he was presented with a copy of the Pentateuch in Hebrew. The Archbishop delivered a short but interesting speech. He said: "I thank you all for your kind thoughts of me, and especially for the honour you have shown me in this house of God. I gladly accept your handsome gift. This book is as sacred to Christians as to Jews. Speaking of myself, I can conscientiously say that I have never met with anything but sympathy from Jews, here and elsewhere, with whom I have come into contact. To my deep regret, my feelings are not shared by all my fellow-countrymen; on the contrary, in Russia, as

\* "Recent Discoveries on the Temple Hill."

also in other lands, there are many persons who have no sympathy for Jews, and who hold views regarding them which we cannot but disapprove. From the depths of my soul I wish you all happiness and prosperity, and I express the hope that the people of Israel will not for ever be forsaken by God. God grant that this time may be near."—*Jewish Chronicle*.

## JEWISH MISSIONARY NEWS.

DR. VARTAN, of the Edinburgh Medical Missionary Society, is now in Scotland. He has been faithfully serving the cause of the Gospel at Nazareth for thirty-four years, and it is fifteen years since he came on his last furlough to this country.

THE REV. J. H. BISHOP, of Trichur, Malabar Coast, is making an evangelistic tour as far as Cochin, visiting the Jewish communities who are scattered along the coast; at the same time he is distributing Hebrew New Testaments, and otherwise scattering the good seed. He anticipates being able to send a Colporteur-evangelist to visit these outcasts of Israel regularly.

It is a joy to hear that the Lord is graciously owning the work of the Industrial Training Home for Jewish Girls at Constantinople; prejudice is being disarmed, and a spirit of inquiry is encouragingly evident. Among others, a learned and well-to-do Jew has lately been baptised; some, like Nicodemus of old, visit the Home at night to learn the way of life. Altogether there is much that should call forth a song of praise.

DR. ANDERSON has hired a house in Safed for three years to serve as a temporary mission hospital; he lately received a testimonial signed by the leading Jews of Safed thanking him in feeling and grateful terms for the services which he has rendered to their numerous sick poor. This spontaneous act should be a great encouragement to persevere in the forward movement.

DR. MASTERMAN has arrived at Damascus, and, in spite of the disturbed condition of the country and people, has been able to secure very suitable premises in the heart of the Jewish quarter, situated where two roads meet. This house will be opened as a dispensary, and with the help of a graduate of Beyrout, to act as a dispenser, and an English trained nurse, he is looking forward to a season of usefulness and blessing.

MR. T. E. ZERBIB continues his interviews with the Jews from the south, or the mountains, who come to Mogador on business. Many New Testaments and religious publications are sold to them, and they take them home to their own part of the country. Every New Testament given or sold is accompanied by a word in season.

THE position of the London Society's missionaries in the Turkish Empire is causing anxiety just now when there is so much unrest and trouble. We ask our readers' prayers for those at Constantinople, Damascus, Safed, Jerusalem, and the Holy Land generally, that they may be graciously protected from all dangers.

THE Palestine Exhibition held at Blackburn last month created considerable interest, being visited by a large number of people. After paying all expenses, nearly £200 was handed to the London Society towards the erection of the hospital at Safed. We heartily wish this work God's speed.

A REMARKABLE JEWISH MOVEMENT is reported from Smyrna. A Russian Jew named Abraham was converted in the hospital at Smyrna, and began preaching to the Russian Jews, who formed themselves into a Jewish Christian Society. Already about two hundred have joined the movement, and it has become sufficiently important to attract to itself vigorous persecution.

THERE are over fifty societies in operation for the evangelization of the "chosen race," they operate in some 130 stations, employ over 300 workers, and have gathered about 150,000 con-

verts. A Christian Israelite almost invariably makes a zealous and efficient missionary. The Gospel is now being proclaimed by them and to them in every nook and corner of the globe.

THE first girls' school ever opened in the Turkish Empire was established in 1834 in Beyrout by Mrs. Eli Smith, another being opened in Aaheil by Mrs. Dodge. In Syria there are now nearly 10,000 girls (and as many more men and boys) under Protestant instruction, besides thousands in the Greek and papal schools. Female education has wrought a palpable change in the status and dignity of woman; the moral and intellectual elevation which have resulted are plain, even to the casual observer. The mother is becoming the primary instructor of the children at home, and by precept and example their moral and religious guide.

IN 1848 the first Syrian Evangelical Church was organised in Beyrout with eighteen members. There are now twenty-one medical missionary stations, which treat annually about 3,000 in-door and 140,000 out-door patients. The principal American agency at work is the Presbyterian Board (North), besides which there are twenty-one other American, English, Scotch, and Irish denominational and independent missions carrying on educational and medical work among all classes. Jerusalem is becoming one of the headquarters for work among the Jews.

THE BISHOP OF JERUSALEM says a great change of front towards Christianity is taking place among Jews all over the world, which in itself is a vast encouragement to missionary effort. There is an avowal of disapproval of the crucifixion of Christ; there is an admission of His claim to be a Prophet; to be the Messiah, at least of the Gentiles; to be the holiest of the sons of men. The assertion of the Yemenite Jew, "Our fathers never returned from the captivity until now; we are not chargeable with the black deed of the rulers against Jesus;" is but the expression of a widespread desire to reverse the imprecation of eighteen centuries past; it seems like a prayer, "May His blood be forgiven to us and to our children!"

DR. WRIGHT, in a letter dated from Nablus, Palestine, November 13, says: "We are thankful to say that things seem to have quieted down, we have had no further disturbances, and were able to hold our services in church as usual. We trust the troubles may have a good effect upon the people and bring them nearer to the Lord. They are still very frightened, but I trust all danger has passed. The Governor has imprisoned about twenty of those who attacked our station, and is making strict inquiries into the matter, and this has had a good effect. We expect the soldiers will leave the town in a few days, but the Governor has promised to send some soldiers to protect our mission station, and so we trust there will be no further disturbance. We cannot help praising God for our deliverance and for the many friends that He has raised up for us. Mr. Hall wrote suggesting that the ladies should go to Jaffa, but we think there will be no need for that; it would be a very serious step to take, for if the ladies went away many of the native Christians would go too."

## PALESTINE AND COLONIZATION NEWS.

A MODEL of the original ground of the City of Jerusalem with valleys round about, showing the lines of the various walls, is in course of preparation by Herr von Schick.

THE owners of real property in Jaffa should be well satisfied with the decision of the authorities that the orange groves of the district are freehold (mulk) and not crown land (meeri). This has been a matter of dispute for some years, and the settlement is a very favourable one to the freeholders.

THE CHOVEVEI ZION has now twenty-six branches in England. As Jews are practically limited to London and the larger provincial towns,

this means that there is a branch in nearly every town where Jews have formed themselves into congregations.

WE learn that the narrow-gauge railway between Beyrout and Damascus has been opened. On the slopes of Lebanon the cog-wheel system is employed. Beyond Zahleh the line crosses the Bekah, ascends the valley Gafufa, and proceeds by Zebadain and the valley of the Barada. The journey at present occupies as much as eight hours; it is worked by the French Company, who own the Damascus-road. This is the first railway that has ever been opened in Syria.

RETURN OF THE JEWS TO PALESTINE.—The present population of the territory anciently known as Palestine is estimated at 650,000. A recent number of *The Journal* of the German Palestine Society gives the Jews in that country as 43,783. It is probable that they now number about 50,000. Nearly two-thirds of these are in and around Jerusalem, and most of the remainder are in twelve other cities: Safed has 6,120 in a population of 19,120; and Jaffa 2,500 in a population of 10,000. About 3,000 are in twenty-eight agricultural colonies. The city of Salonika alone—the ancient Thessalonica—on the coast of Macedonia, contains more than one and a half times as many Jews as in the whole of Palestine.

THE Jewish population has increased considerably within the last ten years, in spite of the opposition of the Turkish Government; but the larger part of these immigrants have been assisted to get to Palestine, and supported since their arrival by contributions from without. Large sums of money are annually collected in Russia, Germany, England, and other countries, and sent to the Jews in Palestine. The Jews of New York city, who are more than four times as many as those in Palestine, increasing at a much more rapid rate, and on the whole much more able and promising, do not attract great attention. Whatever may be the purpose of God with respect to the future of that country, it does now show signs of being extensively re-peopled by Jews; and the efforts of individuals and societies are accomplishing much in other directions.

A WELL-KNOWN writer, who has just returned from Jerusalem and the Holy Land, writes that about 130 square miles of land in Palestine—two-thirds of which are west of the Jordan—have, within the last twenty-five years, and more especially within the last five years, passed into Jewish possession for agricultural purposes. The total number of estates is about thirty. Some of them are quite small, or, as yet, undeveloped, while others are flourishing colonies, in which a considerable population have taken up their permanent abode. The whole colonization scheme has been an experiment of Baron Rothschild and other wealthy Jews, and it will continue to be watched with interest by all those interested in the Jews, for, as God's ancient people continue to go home, such agricultural colonies will very probably continue to increase in numbers.

PALESTINE IS EMMANUEL'S LAND (Lev. xxv. 23; Isa. viii. 8), and when "He came to His own" possessions, temple, and throne, "His own" people by covenant obligations "received Him not" (John i. 11.) The result was that they were dispossessed: Emmanuel left for the "far country, to receive for Himself a kingdom and to return;" and the land was given over to the Gentiles, to be "trodden down" by them "until the times of the Gentiles be fulfilled;" when the Son of Man, the grand Heir to David's throne, shall be seen "coming in the clouds of heaven with power and great glory." (Luke xix. 11-27; xxi. 20-28.) It matters little, therefore, whether few or many Israelites after the flesh find their way to that land now, for the Gentile lease has not expired, and when it does the rightful owners of the land are Christ and his people (Gal. iii. 16, 29); and they will have it in spite of every Turk and tyrant. "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. xlv. 23.)

OUR BOOK COLUMN.

*Daniel and St. John.* By Rev. Edward Huntingford, D.C.L., Hon. Canon of Winchester. (Published by Messrs. Bickers and Son, 1, Leicester-square. Price 2s.) This is a series of six lectures on the prophecies of Daniel and John, delivered by Canon Huntingford. There is much in the book of deep interest and worthy of study, but we cannot agree with the author in much of his interpretation. For instance, that the thousand years of blessed millennium, during which Satan is bound and Christ ruling, has been going on probably from A.D. 800 to A.D. 1800, or that the term "thousand years" is symbolical only of a vague and long period—that of the church period. According to his conjectures, for the lecturer does not dogmatise, the period of the loosening of Satan for a little while has either already come, or is at hand, when there shall be a terrible struggle between the church—i.e., the ruling saints under Christ, the reign having been going on ever since Christ's ascension—and the powers of evil. This short period is to be succeeded by the everlasting kingdom after the destruction of Satan and all his powers. These lectures show how sadly we are as yet divided in the interpretation of God's Word on these great subjects. It is high time for God's people, as a whole, to confess ignorance and to humbly cry for the enlightenment of the Holy Ghost, Who does not and cannot give a confused mass of differing interpretations, but clear revelation, teaching and convincing all.

*God Spake all these Words.* By James H. Brookes, of St. Louis. (Sold by Alfred Holness, 14, Paternoster-row. Price 3s.) We commend this book of Dr. Brookes' most heartily. The enemy is coming in like a flood, but, thank God for the standard lifted up against him by the Spirit of God in many able and Spirit-gifted witnesses to the full inspiration of God's Word.

*A Treatise upon the Life of Faith.* By William Romaine, M.A. Edited, with notes and references, by the Rev. A. E. Barnes-Lawrence, of Blackheath. (Published by Marshall Brothers, Keswick House.) This is the centenary edition of a well-known and much valued book. Romaine's treatise was first published in 1763. It is clearer in its teaching than the lectures and writings of many who profess great advance in the life of faith to-day. Mr. Barnes-Lawrence's notes are helpful, and he deserves our thanks for this new and beautifully prepared edition.

*Need and Fulness.* By Rev. H. C. G. Moule, B.D. (Marshall Brothers.) This is another of the tiny volumes of the Keswick Library. The name of the author is sufficient commendation. It is clear, Scriptural, and weighty.

*The New Testament in Current English.* By Ferrar Fenton. (Messrs. Partridge and Co.) This translation of our New Testament from the Greek into modern English is sure to be largely read, and we regret not to be able to recommend it. There is a beauty in the well-known terse and expressive Saxon of our Bibles which nothing can equal and which modern dress destroys. What is more important, however, is that the translator has frequently altered the whole meaning of some passages, clothing in this modern English his own interpretation of the Word of God. This makes the translation dangerous in the extreme. As an example of both blemishes, in Mark xii. 38-40, "Be on your guard against the professors who delight to walk about in flowing robes . . . they desolate the houses of widows and then gabble long prayers by way of extenuation (italics are ours). Their punishment, however, will be all the more severe." Again in 1 Cor. xiv. 1, for the Divine words "Spiritual gifts," the translator substitutes "mental powers." Of this kind of thing the translation is full, and no more need be said to show how sadly it may water down the pure milk of God's Word.

*The Acts of the Holy Spirit.* By Arthur T. Pierson, D.D. (Published by Messrs. Morgan and Scott. Price 2s. 6d.) We wish we had space to give large extracts from this most excellent book. We wish still more that we could put it into the hands of every Christian. It ought to be largely read and circulated, especially by ministers and teachers. There is much uncertainty of sound in the teachings of our day regarding the Holy Ghost. A book like this was much needed.

*I Sanctify Myself.* By Rev. H. B. Macartney, M.A., of Melbourne. (Published by Messrs. Shaw and Co., Paternoster Row. Price 3s. 6d.) This is another good book on practical holiness. We commend it as thoroughly Scriptural.

*The Soul Winner, or How to Lead Sinners to the Saviour.* By C. H. Spurgeon. (Passmore and Alabaster. Price 3s. 6d.) Lectures which Mr. Spurgeon intended to have delivered at the Pastor's College, on a subject—on a great subject—on which, more than most men, he could speak with authority, may well be of deep interest. The Lord bless it much to pastors, teachers, and evangelists.

*Christ and the Comforter.* By Rev. F. S. Webster, M.A. (Published by Messrs. Marshall Bros., Keswick House. Price 2s.) This also is a book worth reading, and will bear careful study. The last chapter is on the Coming of our Lord. In it the author touches on the question of the rapture of the whole true church, which we are glad to see he holds.

*Fact, Faith, Feeling.* A New Year's Address by Rev. F. B. Meyer, B.A. (Messrs. Partridge and Co. Price 1d.) Like all that comes from Mr. Meyer's pen, good and helpful.

*The Appointed Time by Measurement.* By J. D. Dimpleby. (Published by E. Nister, 28, Paternoster Row. Price 4s.) This is an enlargement of Mr. Dimpleby's well known pamphlet. In many ways it is a remarkable book. There is much in it that is likely to be questioned by students of prophecy, but it will bear careful and earnest study. If the year-day theory be accepted the calculations will be found of the utmost interest, and the conclusions startling.

*Behold! a Word for the New Year.* By Lady Beaujolois Dent. (Published by Drummond, Tract Depot, Stirling. One shilling per dozen copies.) This booklet gives a series of seven "Beholds" from Scripture—sweet and refreshing.

*The Lord shall Comfort Zion.* A Sacred Song, the music by Professor Jean Charles. (Novello, Ewer and Co. Price 2s.) The profits arising from the sale of this song (the words of which are from Isa. li. and xlv.) are to be given by the composer to help forward Mr. Bergmann's translation of the Bible into Yiddish. We hope it will have a large sale.

We would call attention to the Mildmay series of Christmas and New Year's cards published by E. St. B. Holland at the Deaconess House, Mildmay Park, N. Art has found a home at Mildmay, and this year a choice assortment of calendars and motto cards are sent forth. The packets entitled "Royal Gifts" (12 cards for 2s.), "Coolin Hills" (12 Bible marks and calendars, 2s.), "Flowers of the Field" (12 cards for 1s.), are beautiful series. The profit is devoted to the Mildmay institutions. The agent is Mr. W. H. Lewer, 46, Aldersgate-street, E.C.

Of magazines and papers we desire to acknowledge with thanks *The Truth* from Dr. Brookes, St. Louis. *Kingdom Tidings*, from Pastor Stearns, Philadelphia. *Our Hope*, from Pastor A. C. Gaebelein, New York. *The Jewish Christian*, from Herman Warszawiak, New York. *The Open Door*, from Rev. Thomas Drewry Laurence, Mass., U.S. From friends at home:—*Regions Beyond*, *Trusting and Toiling*, *Israel's Watchman*, *China's Millions*, *Rest and Reaping*, and *The Christian Scotsman*.

MISSION WORK AMONG THE JEWS, according to the *Hebrew Christian*, should be carried out on the following principles:—1. Jewish missions should recognise that Jews need a Saviour (to suffer) as well as a Messiah (to reign). 2. They should have for their object the Christianising of the Jew—i.e., bringing them individually to trust in Christ as their Saviour. 3. They should understand the difference between Judaism and Christianity. The latter must supplant, not simply supplement, the former. 4. They should teach and preach the fullest revelation of the truth. The Divine Fatherhood of God should be emphasised as revealed in the New Testament in contrast to the partial revelations of God in the Old Testament. 5. They should be based upon an intelligent conception of the whole Jewish question, including the salvation of the nation, the re-establishment in the land and reign of Messiah as King. 6. They should be conducted in view of the mission of Israel—as heralds of the Gospel to all the nations of the world.

PUBLICATION ANNOUNCEMENTS.

THE VOLUME OF THE MORNING STAR FOR 1895 will be published immediately. We venture to ask all who desire to possess in a permanent form the valuable papers which have appeared during the year, to order it at once. We are sure that as presentation books to friends at Christmas and the New Year, they will be eminently appropriate.

There are many ministers, Christian workers, and others who would greatly appreciate a copy of the volume, and to whom it would be a helpful and acceptable gift.

We believe, also, that many friends might be glad to give a copy to the many Christian institutions of our own and other lands.

The volume will be published at prices as follows: In ordinary cloth boards 2s., posted abroad 2s. 6d.; in cloth, gilt sides, superior binding, 2s. 6d., posted abroad 3s.; *Special Subscriber's Edition, on Thicker Paper*, Superior Cloth Boards, Gilt Edges, 3s. 6d., posted abroad, 4s. (This will form a beautiful Volume for Presentation.)

To encourage the distribution of the book we will supply 12 copies at 2s. for 20s., 10 copies at 2s. 6d. for 20s., 7 copies at 3s. 6d. for 20s. Carriage paid by purchaser.

It is necessary to state that the subscriptions of many of our readers expire with this December issue. Those friends who have not remitted the amount—1s. 6d. per copy—for the 1895 subscription, will, we are sure, now kindly do so.

THE MORNING STAR FOR INDIA AND THE EAST.

WE acknowledge with exceeding thankfulness the undernoted contributions, generously sent by many kind readers for this special distribution fund, since our last issue.

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