

Bible
Themes

“Hold Fast the
Good”

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J. O. WOODRUFF

"Doek out wisdom and the reason of things."—Ecc. 7: 25

 George Eldred Marsh 

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From Mary Allard
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JOHN O. WOODRUFF

BIBLE THEMES

ON

MISCELLANEOUS SUBJECTS

Original and Selected

BY

JOHN O. WOODRUFF

JOHN O. WOODRUFF was one of the 25 delegates at the First General Conference held in Philadelphia November 16--26, 1888.

"Ye search the Scriptures; for in them ye think ye have Eternal Life: and they are they which testify of me.

And ye will not come unto me that ye might have *Life*."—*St. John* v, 39, 40.

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—*1 Peter* iii, 15.

"Earnestly contend for the faith which was once delivered to the saints."
—*Jude* 3.



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“Then the end, when He shall give up the *kingdom* to the God and Father, when He shall have abrogated all government and all authority and power. For He must reign till He has placed all enemies under His feet. Even DEATH, the last enemy, will be rendered powerless; for He has subjected all things under His feet; but when He says that all things are subjected, it is manifest that He is excepted, who has subjected all things to Him. And when He shall have subdued all things to Him, then the SON Himself will be subject to Him who *subdued* all things to Him . . . that God may may be ALL IN ALL— (1 Cor. xv, 24-26).

“*I and My Father are One*”—(John x, 30).

MEMORIAL.

From an old Pilgrim—whose days are nearly numbered—traveling his 90th year.

“SURELY goodness and mercy have followed me all the days of my *Life*” (Ps. xxiii).

DEDICATION.

To those who are often in the company of Moses and the Prophets, Jesus and the Apostles, who have taken upon themselves the easy yoke of the meek and lowly Jesus, “in whom dwelleth all the fullness of the Godhead bodily, and in whom are hid all the treasures of wisdom and knowledge.”

“Hear ye Him who is the *Way*, the *Truth*, and the *Life* —the only begotten of the Father, full of grace and truth” —all ye who are honestly searching for Truth.

PREFACE.

THIS book has not been gotten up to introduce another SECT. The reader will not find it of a sectarian character. The object is to lead the mind back to the "*ancient faith*"—"the faith once for all delivered to the saints" (Jude 3).

We are unable to harmonize the multitudinous sects with the "One Faith," "One Hope," and "One Baptism" of the *Gospel* (Eph. iv). Amid the variety of views concerning the term "FAITH" we go to the Bible and we find Paul gives us the best definition. "Now *faith* is the full assurance of things HOPED FOR, the earnest conviction of things not seen, for by it they of old time obtained a good report." We see that faith is based upon testimony—the *things hoped for*, and which rest on the things PROMISED. We must fall back on the promises made to the fathers of the Israelitish nation. Paul, in his defense before Agrippa: "And now I stand and am judged for the *hope* of the promise made by God unto our fathers; unto the fulfilment of which promise our twelve tribes, earnestly serving God day and night, hope to attain; on account of *which hope*, King Agrippa, I am accused by the Jews. . . . Why should it be thought a thing incredible with you that God should raise the dead?" On another occasion, in defending himself before a council: "Of the HOPE and *resurrection of the dead*, I am called in question." Also on arriving at Rome (a prisoner) he called the chief of the Jews together to explain matters. "And when they were come together he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans; who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto *Cæsar*: not that I had aught to accuse my nation of. For

this cause, therefore, have I called for you and to speak with you: because that *for the hope of Israel I am bound with this chain.*" It was the *same "hope"* (spoken of in his letter to the Ephesians, which letter was written from Rome) "for which I am an ambassador in bonds" (or "in a chain"—margin). That feature of the Gospel—viz., the things concerning the *name of Jesus*—the Jews did not fully understand. It was what Paul calls the *mystery of the Gospel*. It is still the *one hope*, and the only hope set before us. It is "the *Blessed Hope*"—"The appearing of the glory of the great God and our Saviour Jesus Christ." When realized, it will be the complete fulfillment of the promises made of God to the Fathers, reaching every family of the earth—or, in other words, it will be the setting up of the *kingdom* spoken of by the Prophet DANIEL—a kingdom which the God of Heaven will set up, the glad tidings of which form the subject of the Gospel Jesus preached, and also the Apostles. The Bible is a *book of the kingdom*, the knowledge of which will serve as a key to unlock the Scripture from end to end.

"Wisdom is the principal thing, therefore get wisdom, and with all thy gettings get understanding." In the Book of Job the question is asked—"But where shall *wisdom* be found? and where is the place of *understanding*? (See the second chapter; turn to it and read.) Man knoweth not the price thereof—neither is it found in the land of the living; it cannot be gotten for gold, neither shall silver be weighed for the price thereof: it cannot be valued with the gold of Ophir, with the precious onyx or sapphire; the gold and the crystal cannot equal it: and the exchange shall not be for jewels of gold: no mention shall be made of coral or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence, then, cometh WISDOM? and where is the place of *understanding*? seeing it is hid from the eyes of all living." "God understandeth the way thereof and He knoweth the place thereof," etc. And unto man he said, "*Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.*" In the 111th Psalm we find nearly the same language used. "The fear of the Lord is

the beginning (the chief part) of wisdom: a good understanding have all they that do His commandments.”

These *Scriptures* are sufficient to prove that Bible *wisdom* is of a more exalted nature than the wisdom of this world. Paul in his first letter to the Corinthian brethren (the first chapter), and also the epistle of James, make a definite distinction between the *wisdom* that is from above, which is “first *pure*, then *peaceable*, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” This wisdom is promised to those who seek for it, as silver, and search for her as for hid treasure—“then shalt thou understand the fear of the Lord and find the knowledge of God, for the Lord giveth wisdom: out of His mouth cometh knowledge and understanding.”

“Happy is the man that findeth wisdom and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold; she is more precious than rubies, and all the things thou canst desire are not to be compared to her—length of days is in her right hand and in her left hand riches and honor—her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her.”

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INTRODUCTORY.

THAT the Bible is of Divine origin, nearly all Christendom acknowledges. Upon this fact of inspiration hinges their authority. "*In fact, it has its authenticity within itself.*" Here God has spoken, and has expressed His mind concerning the destiny of mankind. And therefore it is of supreme importance that we should give heed to Him who has spoken from heaven, whose word is laden with a message of life.

To "the fathers"—the patriarchs—who lived before Christ, He spoke by means of prophets: men who were specially endowed with the gift of foreseeing and foretelling future events. In the fullness of time—"In these last days"—He spoke to men, more particularly to the Jew, through "*His Son*" whom HE sent into the world that the world through Him might have everlasting life.

We see the wisdom of God in directing men to pen the sacred words from His mouth and thus hand down to succeeding generations the oracles of God. These oracles, which disclose His deep plans and His exalted purposes—as also the destiny of the world—now lying in darkness and in the embrace of the wicked one—"the god of this age." The Scriptures thus given by inspiration of God are said by Paul to be "profitable for teaching for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully fitted to every good work." Thus the *Word of God* contains the most precious *truths*, the most perfect plan for the redemption of fallen man, the most exalted and elevating moral precepts, the most radical and effectual remedy for sin: yet if this mine of truth is not utilized, this storehouse of wealth not used, this field not searched, it is of no benefit to those who even own it. Not in vain are the repeated admonitions to "search the Scriptures." They who do avail themselves of this privilege of searching for themselves are far in advance of those who casually and

superficially glance over the sacred pages, or read a chapter to satisfy their conscience;—such realize but very little of the benefit that accrues to the untiring seeker for God's *truth*.

The *truths* of the Bible are not stated categorically, but in different parts and in many ways; and we therefore see at once that in order to gain an intelligent and coherent knowledge of these truths, it is indispensable to *search the Scriptures* carefully and persistently, knowing at the same time there are some things "hard to be understood."

It has pleased God to send men into the world as heralds of the *truth*, and "by the foolishness of preaching to save those who believe." "Faith cometh by hearing, and hearing by the Word of God." The preaching which does not come from the Word of God, as the natural fruit and outgrowth of earnest, prayerful study, surely cannot save anyone. It may possibly be what is called "popular," but the true object of preaching would be entirely lost.

Now, while it is true that men are commissioned to preach God's *truth* in the world, it must not be supposed that unqualified approval of all that is being preached, and especially in these days, is necessarily equal to acceptance of the *truth*. The Apostle Peter tells us that "there were also false prophets among the people (Israel), as also among you will be false teachers, who privily shall bring in destructive heresies, or sects," etc. (2 Peter ii, 1, 2). Every impartial student of church history, and every close observer of events and circumstances in our day, will notice that these prophetic words of warning have found their exact fulfillment since the day they were penned by the inspired writer: and this being true, we cannot fail to see the great importance and absolute necessity of "*searching the Scriptures*" on the part of the hearers of the Word. Every (possible) wind (and shade) of teaching by the sleight of men and cunning craftiness "whereby they lie in wait to deceive," is brought to bear against the steadfastness of God's true children, and if they do not themselves feed upon the Word of God and receive its truth into their very make-up, they are soon driven to and fro by these "winds," and become wrecks upon the sands of confusion.

There is nothing irreverent or unbecoming about such

personal (shall I say, independent?) investigation of the Scriptures. Paul, the greatest of all the Apostles, who could no doubt preach as no other Apostle could, and whose writings carry weight and authority, preached at Berea, but we find the Berean Jews daily searching the Scriptures whether the things (as affirmed by Paul) were so (Acts xvii, 1-11). “They *searched* (in the original it means *sift*;—such diligent sifting will bring forth from the *Word* “things new and old”) not only things past and present, but things future.”

Let no one imagine that God’s dealings with men upon this earth will cease with the close of the present dispensation. The Word of God is a word of prophecy, and reaches out into the future. We wait for a new order of things personifying the new heavens and new earth in which righteousness dwells: it certainly does not dwell in the present earth as its constant and permanent abode. Those who sit under the droppings of the sanctuary from week to week, have very little to say about what they hear from the *pulpit*,—they hardly remember the text. They hear very little about the “coming and *kingdom* of our Lord”—“the hope of the promise made of God to the fathers”;—very little to say about “the restoration of Israel,” etc. The promises are ISRAEL’S; the *Messiah* is ISRAEL’S; the “*Hope*” is *Israel’s*; there is no other. “*Salvation* is of the *Jews*”; “they are yet beloved for the fathers’ sakes”; “their fullness will yet enrich the world.” It would seem from the present movements of the Jews, that “the time to favor *Zion* is about come” (a part of the great purpose of Jehovah in remembering His mercy and His *truth* toward the house of *Israel*), resulting in all the ends of the earth seeing the salvation of God (Psalms xcviii and cii).

Is it not about time that professed Christian people should lay aside human fabrics, dismiss authorities, and return to the infallible Word of God for the truth? It is grievous to contemplate the amount of ignorance of *God’s will* existing among apparently intelligent Christian people. We plead for a return to the sincere milk of the Word.

Which is the best commentary? I unhesitatingly answer: “The *BIBLE itself*.” There is no text-book or com-

mentary written, however pious or learned its author, that is not tainted to a certain extent with the traditions of popular orthodoxy; but the *Word of God*, as given by inspiration, is reliable. Many of the so-called "helps" to Bible study are very small helps, leaving many questions unsettled which the Bible plainly reveals—e. g., "man's nature and destiny"; "the promises made unto the fathers"—which are the foundation of the "*One Faith*," and on which the "*One Hope*" is based; and I may add also the "*One Baptism*." Does not the reader see how necessary it is for all who are earnest to know the truth, to go to the fountain,—"*the Bible*,"—like the noble Bereans; and so test what they hear by searching the Scriptures daily, whether the things affirmed are so? This is your privilege, your right, your duty before God.

BIBLE THEMES.

PART I.

HISTORY OF MAN.

THERE was a time when there was not a man upon earth. Genesis ii, 5. Let us suppose a sea captain in voyaging over the great deep should land upon an uninhabited island covered with luxuriant grasses, fruits, vegetables, beautiful flowers, pure waters, rich soil, valuable minerals, mild climate, abundance of timber, grand scenery, living creatures, the sea teeming with every variety of fish and other food for man, would not this thought suggest itself to the mind of the captain, "What a beautiful place this would be for inhabitants suited to these conditions?" This would necessitate organized beings whose wants could be supplied from their island-home and its surroundings. To secure all needed blessings the inhabitants of this island must be possessed of sufficient intelligence to enable them to obtain by pleasant exercise of their physical powers all the necessities of their simple, unperverted natures. Such beings would also cultivate refined tastes, a love of the beautiful in nature and art, the beautiful scenery of their island-home would supply the one while their inventive genius could supply the other. Suppose that in later years the captain revisits the island and finds it peopled with such beings as he had once thought would be adapted to the place, do you not think his curiosity would be sufficiently excited to learn the history of these people? How did they reach the island? Where did they come from? Why did they come there? If told that they had a record giving their origin and history, would not the captain take a deep in-

W. A. 2007, 1987

terest in the perusal of this interesting history? Now, dear reader, I propose to present the simple truthful history of man as he appears in his primitive home, a vast island floating in the immensity of space. The information I offer has been gleaned from what I believe to be a truthful record of man's origin, nature and destiny. If my humble effort shall be the means of instructing the honest enquirer after truth, justice demands that I briefly state the cause that led to this effort.

A zealous, devoted sister in Ohio who is laboring earnestly to instruct her neighbors in the truth, kindly insisted that I should write upon this subject, removing as far as possible the objections urged by believers in the inherent immortality of man. To her then let me dedicate these lines. There was a time when the earth was without an inhabitant, as the Bible plainly states. How did it become inhabited? What kind of beings were the first inhabitants? Where did they come from? How were they created? The same book that tells us that at one time "there was not a man" also tells us how the first man was created, tells us who the Creator was, gives us a complete history of the man in every relation he sustains to his Creator. This account briefly, yet plainly informs us of man's origin, the material employed in the act of creation, the process by which life was imparted to the organized being to whom God gave the name man. Before introducing the "history of man," let me quote an extract from Carlyle: "Histories are as perfect as the historian is wise." As this statement will not be disputed, what tremendous weight belongs to the history of man, as the author of that history is the very embodiment of wisdom, one in whom "all the treasures of wisdom and knowledge are hid." Surely then such a record must be reliable and entitled to our fullest confidence.

Now for the facts of divine history turn to Genesis ii, 7; "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here in twenty-seven simple words is recorded the most stupendous fact in history. Whole volumes of human philosophy have failed to throw even a single ray of light upon the grand truths found in this brief statement, but alas, human wisdom has

at best only obscured the beautiful light that shines from the inspired words. That the being described in Genesis ii, 7, is the man of God's proposition is fully shown in every relation that man sustains to the divine plan. Ages after this dust-made man was created the Psalmist David (Psalm ciii, 14) confirms the fact in these words, "He knoweth our frame, He remembereth that we are dust." Job iv, 19, tells us man's "foundation is in the dust."

Now let us refer to the early history of man as recorded in Genesis iii, 19. The closing words of the divine sentence pronounced against the man as the penalty for sin declare that "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken, for dust thou art and unto dust shalt thou return." Here man's origin is again declared, and his destiny when his sentence is executed brings him back to the condition from whence he was taken. The act of creation made him; the execution of the sentence unmade him. That the man whose history is here given is a being exactly adapted to the place he was to occupy is clearly stated in the description God gives of man's home in the newly created earth. Genesis ii, 8, 9, "And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." That the man whom God hath put into the garden with instructions to dress it and to keep it was an organic being possessed of a tongue, teeth, lips, palate, throat, digestive and assimilating organs is evident from the fact that the first command given him after entering the garden was concerning the food he should eat, and forbidding access to the tree of the knowledge of good and evil. But perhaps the interested reader of this history of man should ask, "if this is a true history of man in what respect is man superior to the animal creation; in short, what distinguishes him from animal creation?"

To answer these questions fairly and Scripturally, let us note first the points of resemblance given in the Bible as being common to both men and animals. In Genesis

iii, 19, God gives us the origin of the lower animal creation. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air" However humiliating it may be to haughty and proud man to read of one common origin for both man and beast, the fact remains and man cannot change it. "But surely," says the objector, "man's superiority will be seen in the endowment of life, did not man receive from his Creator a higher life than the beasts?" To constitute man a living soul, person, or being, God gave him the breath of life. That the breath of life was possessed in common with man by the animal creation is clearly established in Genesis vi, 17, "And behold I even I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and every thing that is in the earth shall die." Also in the seventh chapter of Genesis, after naming the whole animal creation in the 14th verse, we read in the 15th verse, "And they went in unto Noah into the ark, and two and two of all flesh wherein is the breath of life." That both men and animals originate in the dust and live by breathing the breath of life is a clearly settled Bible fact, whether men accept it or not. Human logic has no effect upon it. Scholarly ability in vain attempts to set aside God's positive declarations, and infidelity can go no further than to say, "I do not believe it." But that the comparison may be complete let us view both man and beast in the state called death.

The reader's attention is now called to Ecclesiastes iii, 18, 19, 20, "I said in mine heart concerning the estate of the sons of men that God might manifest them and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth so dieth the other, yea, they all have one breath, so that a man (in death) hath no preëminence above a beast, for all is vanity. All go unto one place, all are of the dust and all turn to dust again." Here the broad sweeping assertion is made that in death man has no preëminence over beasts. However broad the distinctions in life may have been, or after death may be, the question is forever settled that during death's reign a perfect equality exists. Failing to find the

proofs of certain claims for man's highly exalted position the advocates of such claims tell us that man's vast superiority over the animals consists of knowledge, while the animal possesses only instinct. But this distinction will not stand, for every Bible student knows that knowledge is by no means man's exclusive prerogative. Here is God's comparative estimate of the intelligence of both man and beast. Isaiah i, 3, "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider." This comparative view is certainly not very flattering to man, with all his exaltation. The merest tyro in knowledge can testify to acts of intelligence on the part of animals. Certain animals have shown a degree of intelligence that would rank them with some of the human family. A few points of superiority in favor of animals ought in justice to them be presented. Many of them possess greater strength than man, they outspeed him in the chase, they possess keener faculties, the ear detects sound quicker, the vision is sharper, the sense of smell is far more acute, they perceive danger when man with all his boasted knowledge is ignorant of it, man's utter helplessness in infancy is in sad contrast with the ability of some of the animal creation to take care of themselves almost from birth. What then distinguishes man from the lower animals?

At least three things serve to show man's superiority in the divine plan over the other creatures of earth. First, Man's Creator showed him a marked preference in giving man a superior form, "the human form divine," for God created man in His image and after His likeness. No other creature on earth, in the air, or in the mighty deep can claim this high distinction. God's estimate of the value and sacredness of His image is shown in His displeasure when man's murderous hand is raised to mutilate or mar the beautiful image of the Creator. Read Genesis ix, 6, "Whoso sheddeth man's blood (mutilates or mars the image), by man shall his blood be shed; for in the image of God made He man." Those familiar with the Bible know that an image is an imitation, representation or picture, hence the image of God is expressed in the physical form of man. The use of the word in the history of man has no reference to an intellectual or moral

resemblance, as is shown in the use of the word in Genesis iv, 3, "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image and called his name Seth." Here the resemblance is to the physical form, the features, in short the common use of the word conveys the true idea "the child looked like its parent" not in size, not in intellectual or moral qualities, but bore a striking resemblance in the expression of the features.

The second marked distinction in man's favor is made in his capacity for increasing his stock of knowledge almost indefinitely, while animal knowledge is quite limited, yet sufficient to supply its wants. The mental capacity of animals, while quite limited, enables them to reason upon the simple problems with which they must deal. But man's field of research, investigation and reason, is so vast and the problems so intricate that a vastly increased capacity was a necessity in his case. Man's Creator honored him in the scale of existence by constituting him a responsible being in placing him under law for the regulation of his conduct. This act of the Creator stamped man as a moral agent, making him responsible to the Author of his being. This distinction places man upon the throne of animate existence upon the earth, this exalted position was conferred upon man not by conquest gained in fierce and bloody struggles with his inferiors, but was given him at his creation. Genesis i, 26, "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon earth."

Now let us look at the third and crowning mark of distinction that raises man above the animal creation. A brief period is allotted as the lifetime of the entire creation, but to man alone has the Creator offered, upon conditions, a future state of existence, entirely free from all the unpleasant environments of this present life, and the value of this grand offer consists in the fact that the future life and the blessings attending it will be endless. Our present brief state of existence, with all its aches and pains, its bitter griefs and disappointments, does not abate our desire for its continuance, every effort is put forth to continue it even under the many ills that belong to it,

even the animals when wounded fight fiercely to prolong their lives, though suffering intense pain. No wonder that love prompted the offer of endless life. John iii, 16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Should not every heart be attuned to praise God for His wonderful goodness to the children of men? Yes, even inanimate nature should break its lasting silence in tones of praise for such mighty love. In our investigations so far we have not found any intimation that man, as at present constituted, is in possession of any life principle, that prevents the enemy death from taking full possession of the entire man. Why this profound silence in God's history of man as to any deathless or immortal principle? Even the words or terms that would express endless existence are not once applied to man in the history that God has given of him. With such facts before us let us review a part of the early history as given in Genesis ii. At the ninth verse the statement is made of "the tree of life in the midst of the garden." The name of this tree would indicate that its fruit could either impart life, or prolong life already given. What relation then did the man whom the Lord God formed sustain to this tree? If the tree could give life or sustain life already given, then the prolonging the man's life would be an assured fact, if he could have access to the tree. To assume this position would nullify the penalty that God had pronounced upon the man, for that declared the man should die, and fully explained the penalty by saying the man should return to the dust from whence he had been taken. Now one of two things must be admitted, either the man was prevented from eating of the tree of life, or else God failed to execute the penalty upon the man as He had threatened. To settle this no discussion is necessary. We simply appeal to the history of man as recorded in Genesis iii, 22-24.

Let the reader note the facts in the time referred to, the act of sin had been committed, the man and his wife had confessed their guilt, the sentence of death had been pronounced, the man and his wife were yet in the beautiful garden. Now read the language cited in Genesis iii, 18-24, "And the Lord God said, Behold the man is be-

come as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword, which turned every way to keep the tree of life." Does this settle the question? Did this act of God prevent the man from continuing his sinful life forever? Can the man shut off from the tree of life suffer the penalty of death threatened by his Creator? All these questions are fully answered in one brief sentence, Genesis v, 5, "And all the days that Adam lived were nine hundred and thirty years, and he died." We have thus briefly given a history of the man whom the Lord God formed of the dust of the ground. The identity of the man is clearly seen in all his relations to his Creator; in other words, it was the same man that God formed of the dust of the ground, that was put into the Garden of Eden, the same man that was told to dress the garden and to keep it, the same man that was commanded to eat of all the fruit of the garden except the tree of the knowledge of good and evil, the same man that was driven out of the garden, the same man was compelled to eat of the herb of the field, the same man that was to endure sorrow, and labor all the days of his life, and the same man that lived nine hundred and thirty years and died. In all these relations no other man has been substituted, and the same dust-made flesh and blood man is the subject of God's dealings throughout the Bible.

In the face of all these facts, how can intelligent men affirm that all these evidences found in God's history of man, have no relation to the real responsible man, but relate to the body which has been conveniently called "the house in which the real man lives?" Assuming the existence of such a being, or entity, or more properly non-entity, necessitated the coining of new words or phrases to describe that which exists only in the imagination. A great many words and phrases as well as attributes are found in God's history of the man whom He created, but not one of them can be applied to the being that is not even mentioned in the Bible. The popular phrases and

words found so often in religious literature and public addresses such as "immortal soul," "immortal spirit," "never-dying soul," "never-dying spirit," "deathless soul," "deathless spirit," "immortal man," "undying man," "deathless man" cannot be found in the Bible. The reason is plain: not one of them belong to nor can be applied to the man whose history is given in God's Word. Why did not God use these words and phrases? Simply because they could not be truthfully applied to the being that He formed.

Look now at a few of the words, phrases and attributes that God has used in His history of man. "Die," "dying," "dead," "mortal man," "mortal body," "corruptible man," "flesh and blood," "perish," "destroy," "burn," "burn up," "be as though they had not been," "not be," "silent in darkness," "a vapor that appeareth for a little time and then vanisheth away." These and similar expressions abound in the Bible and exactly fit the man that God had formed.

Two words that occur frequently in the Bible are supposed to favor the belief in natural or inherent immortality, soul and spirit. The two words and their equivalents can be found over fifteen hundred times in the Bible, but in all the occurrences of these words there is a total absence of any word or term that expresses endless life. The words are not synonyms, both words have a variety of meanings, both words are applied to the lower order of the animal creation, the word soul being applied to every moving and creeping thing, even before it is applied to man. See Genesis i, 20, v. 30 (margin).

The soul is said to hunger, to thirst, to eat, to drink, to breathe, and to die. The primary use of the word soul in the Bible is person or being, in this sense it is applied to man whether living or dead, and to beasts, birds and creeping things. A secondary use of the word expresses life. See Matthew xvi, 25, 26; Mark viii, 35, 36; Genesis xxxv, 18. Other uses of the word will be found in a brief search with the aid of a good concordance. As a soul, whether man or beast, lives by breathing, the word is often used to represent the life, but is never used in the Bible to represent an entity or thing that can live while the man is dead. Neither life nor death are entities,

but both are conditions, and exactly opposite conditions.

The word spirit has a wider range of use in the Bible than the word soul, yet nowhere in the Bible can we find the use of the word as claimed by the advocates of inherent immortality. They once taught that man was dual in nature, a body and a soul, but at present they tell us that man is tripartite, a body, a soul, and a spirit.

They admit the body can die, that even the soul is not immortal, but that deathlessness inheres in the spirit. But if the spirit is the essential life of man how will they account for certain persons mentioned in the Bible who had no spirit, and yet were living beings? 1 Kings x, 5, 1 Samuel xxx, 12. Here in one case the Queen had no spirit in her, yet she was a living woman, overwhelmed by seeing the glory of Solomon's kingdom and palace. It took away her ambition to shine as a great ruler, and in the other case the Egyptian was simply exhausted by his long fast, but the food given to him restored him to strength and vigor.

As more than forty different spirits are spoken of in connection with man, it will be readily seen by the Bible student that the use of the word in the Bible must be determined by the circumstances under which it is used. The word spirit in 1 John iv, 1, is used in the sense of person, prophet, or teacher. Again the word is used in Ecclesiastes xii, 7, to represent death by man yielding up to God the life principle that God gave to man—"the breath of life." The same idea is expressed in Psalm cxlvi, 4, "His breath goeth forth (to God who gave it), he returneth to his earth (the dust), in that very day his thoughts perish." Now turn to Genesis ii, 7, and Psalm cxlvi, 4, and see how death unmakes him, then turn to Psalm vi, 5, and learn that the dead cannot remember God, then turn to Psalm cxv, 17, and learn that the dead cannot praise God, then turn to Ecclesiastes ix, 5, 6, and you will learn why this is the condition of the dead, for there it is said "the dead know not anything." All their mental faculties have ceased to act. In short the man of whom God has given us a history is dead and not alive. Man's identity has been clearly established in every relation he sustains to his Creator from the time he was

“formed of the dust of the ground,” until his “breath goeth forth and he returneth to his earth.” Every fact in his history corresponds with the fact of his creation.

Now another question of the deepest importance presents itself: Does the Bible, in continuing man’s history beyond the grave, preserve his identity in the future life? Most assuredly it does, every promise that God has made to man pertaining to a future life conveys this idea beyond a doubt.

The promise of an everlasting inheritance of the land, that God made to the fathers, is a clear proof that their identity will be preserved. The identity of the land promised them is forever established in the description of the land by such terms as “this land,” “the land whereon thou standest,” “arise and walk through the land,” “unto thee and thy seed (Christ) will I give this land.” The names by which these men were known by their associates clearly identifies them in the time when they will occupy the land. Christ testifies that faithful ones should come from the east and the west and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But we have evidence, the most conclusive, that the identity of the person is not lost but carried into the future state in the case of our blessed Redeemer, whom God raised from the dead with an incorruptible body that yet bore plainly the spear cut and the nail prints. Such proof may be called a demonstrated fact. Every Saint of God has the promise, if they are faithful, that “these vile bodies shall be made like unto Christ’s glorious body.” That glorious body shining in immortal splendor was just as real, literal, and tangible as when hanging upon the cross it was pierced by a Roman spear.

The importance of recognizing the truth as set forth in the history that God has given us of the man of his proposition will be seen when “God’s Plan of Salvation” is considered. The dust-made man, the flesh and blood man, the mortal man, in short the man of God’s description, is the only being that can be a fit subject for the salvation that God has promised. An immortal being could not possibly be benefited by this salvation, for when a proper subject of God’s salvation has reached the immortal state his salvation is complete, as Jesus has taught

(Luke xx). "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Salvation completed in this case puts the subject in just the condition that we are told the "real man" is in now. Such a being cannot perish, therefore God did not give His only begotten Son to save such a person. If there are any immortal beings in heaven or earth they need no salvation. But dying, perishing, mortal beings are exactly adapted to God's plan of salvation, and it is the grand panacea that offers a full and complete remedy for all the ills he is heir to. Let us rejoice then "that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

THE OLD EARTH.

Old Mother Earth is wan and pale,
 Her face is wrinkled sore;
 Her locks are blanched, her heart is cold,
 Her garments stiff with gore;
 With furrowed brow and dim sad eyes,
 With trembling steps and slow,
 She marks the course that first she trod,
 Six thousand years ago.

The Earth is old, the Earth is cold,
 She shivers and complains;
 How many winters fierce and chill
 Have racked her limbs with pains!
 Drear tempests, lightning, flood and flame,
 Have scarred her visage so,
 That scarce we deem she shone so fair,
 Six thousand years ago!

Yet comely was the youthful Earth,
 And lightly tripped along
 To music from a starry choir,
 Whose sweet celestial song
 Through Nature's temple echoed wild,
 And soft as streamlets flow,
 Where sister spheres replied with her,
 Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low!
Oh happy was the youthful Earth,
Six thousand years ago!

Alas! those children of the Earth
With hate began to burn,
And murder stained her beauteous robes
And bade the young Earth mourn.
And ages, heavy ages, still
Have bowed with gathering woe
The form of her whose life was joy,
Six thousand years ago!

Old Earth! drear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain heads of life,
Six thousand years ago!

Old Earth! Old Earth! above thy head
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens "a still small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of one who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told:
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour,
Six thousand years ago!

Thy chosen ones shall live again,
 A countless, tearless throng,
 To wake creation's voice anew,
 And swell the choral song,
 Go, Earth! go wipe thy falling tears,
 Forget thy heavy woe:
 Hope died not with thy first-born sons,
 Six thousand years ago!

“FEARFULLY AND WONDERFULLY MADE.”

(Psalm cxxxix.)

No STRONGER proof have we of the existence of an all-wise and powerful *Creator* than man's own make-up. Truly, “he is fearfully and wonderfully made.” “Marvelous are Thy works. . . . My frame was not hidden from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see mine unperfect substance and in Thy book were all my members written, which in continuance were fashioned, when as yet there was none of them.” (Please read the 139th Psalm.) When we come to contemplate ourselves we see design, and the necessity of an intelligent designer; —ONE in whom we live and move and have our being:— as we read in the 100th Psalm: “*It is HE that hath made us, and not we ourselves.*”

Every member of our body has its appropriate office, and all display Infinite wisdom, fulfilling the language of the Psalmist (cxlvii, 5): “Great is our Lord, and mighty in power: His understanding is infinite.” “Who is like unto Thee, O Lord, among the gods who is like Thee: glorious in holiness, fearful in praises, *doing wonders?*” Should we not stand in *awe* of “Him whose greatness is unsearchable” (Psalm cxlv, 3; Exodus xv, 11)? “He is greatly to be praised.”

“He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the nations, shall not He correct? He that teacheth man knowledge, *shall not He know?*” We are “LOST” in the contemplation of the *Great God*: “Such knowledge is too wonderful for me,” says David; “it is high; I cannot at-

tain unto it." It is beyond the limits of human achievement. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah v). We often feel like using the language of St. Paul (Romans xi): "O the depth of the riches, both of the wisdom and knowledge of God: how *unsearchable* are His judgments, and His ways past finding out." He has, however, reached down to our finite capacities in the person of "HIS SON," and thus manifested Himself in one who is the embodiment of all that is good, "in whom are hid all the treasures of wisdom and knowledge." "For it pleased the Father that in Him should all fullness dwell." Let us then obey the voice from heaven: "*Hear ye Him.*"

"THERE'S ONLY ONE."

"Whom have I in heaven but Thee? and there is none upon earth that I desire beside THEE."—Ps. lxxiii, 25.

There's only One on whose dear arm
We safely lay our thoughts to rest;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One who never stirs,
Though enemy and friend depart.

There's only One when none are by,
To wipe away the falling tear;
There's only One to heal the wound,
And stay the weak one's timid fear.

There's only One who understands
And enters into all we feel;
There's only One who views each spring
And each perplexing wheel in wheel.

There's only One who can support
And who sufficient grace can give
To bear up under every grief
And spotless in this world to live.

Blessed Jesus, Friend of friends!
 Come hide us 'neath Thy sheltering arm,
 And while amid this evil world
 Keep us from all its guilt and harm.

Thou art the One, the only One,
 From whom no love too warm can flow;
 Thou art the One, the only One,
 In whom there's perfect rest below.

THE GOSPEL OF THE GRACE OF GOD AND THE GOSPEL OF THE KINGDOM OF GOD.

(Please read Acts xx, 18-38.)

such as these

omit

SOME, styling themselves Brethren—known generally as *Plymouth Brethren*—make a distinction between the gospel of the grace of God and the gospel of the kingdom of God, and say the latter was preached to the Jew; and those who now contend for the same are on Jewish ground. These Plymouth Brethren also strenuously advocate the inheritant immortality of the whole human race. In this respect they are in harmony with the sects. But is there more than one gospel under the present dispensation? What saith the Scriptures? “So far as in me lies” (says Paul): “I am ready to preach *the gospel* to you also who are at *Rome*: For I am not ashamed of the Gospel of Christ; for it is the power of God for salvation to everyone that believeth, to the Jew first, and also to the Greek.” John testifies that “*grace* and truth came by Jesus Christ.” Does it not follow that the gospel of Christ is the gospel of God’s *grace*? Jesus preached the glad tidings of the kingdom of God; He was sent of God for this purpose, as we read in Luke iv, 43. So we see the kingdom of God and the gospel are used synonymously in the New Testament. Whatever may be understood by the phrase, “the kingdom of God,” it was the subject-matter of the preaching of Jesus for three and one-half years previous to His crucifixion; and it was a theme of sufficient importance to be a matter of conversation for ten days after He rose from the dead and before He ascended to

the right of the Father. We believe that the kingdom Jesus and the Apostles preached was the same kingdom spoken of by Daniel the prophet: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," etc. If we read Daniel ii and vii we will find the Messiah and the saints brought into view in connection with this kingdom.

If there are two gospels it follows that there must be two kingdoms. Did Paul preach a different gospel and a different kingdom to the Gentiles from what our Saviour did to the Jews? It is true there was connected with the gospel a mystery, or secret, which had been hid from former ages and generations; but now made manifest, and by the scriptures of the Prophets, according to the command of the everlasting God, made known to the nations for the obedience of faith (Rom. xvi, 25-27). The revelation of this mystery—that is, the full development of it—was entrusted to *Paul*. This element of the good news he calls "*my gospel*," and it is made up of the things concerning the Name of Jesus Christ—that name as a name of salvation—embracing Jesus in His sacrificial character, *death, burial, and resurrection*; His offices, also, as a prophet, priest, and king, and also the conditions of salvation are comprehended in the same—or how we become united to that sin-covering *name*. (See Acts iv, 12; x, 43; ii, 37, 38, etc.)

Is not the free, unmerited love and favor of God most wonderfully displayed in the gift of God's Son—in our high and holy and heavenly calling through *Him*, which is no more nor less than a calling to His kingdom and glory?

Grace is a thread of Gold appearing everywhere in the doctrine of the Old and New Testaments; the whole system of redemption displays it, and everyone truly enlightened by the Gospel must see and admit it. Grace is used in the Scriptures in relation to the whole and every part of the work of redemption, from the foundation to the top stone. "The *grace of God*, which bringeth salvation to all men, hath appeared" (Titus ii, 11-14). "For ye know the *grace of our Lord Jesus Christ*; He lived a life of poverty, being rich as the appointed heir of all things, having the wealth of the world at His command, but He denied

Himself that we, through His poverty, might be enriched."

The work of redemption is grace! grace! the manifold grace of God. The Father, of His good pleasure, gave to us His Son, and with Him He has given us the kingdom. "He has freely given us all things." In the ages to come the exceeding riches of *His grace* will still be more fully shown in His kindness toward us through Christ Jesus. Then will be consummated the Divine favor in bringing the many sons to glory, who will have the high honor of being associate rulers with Christ in administering the world's affairs in righteousness, in that day when all things will be gathered under one Head, even Christ: the dispensation of the fullness of the times. Will not this be the most signal manifestation of God's grace the world has ever witnessed? "For all the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before Thee, for the kingdom is the Lord's and He is governor among the nations." When we contemplate what the kingdom is to accomplish in its manifestations at the appearing of Christ, surely the present glad tidings of the same, which we are required to understand and believe in order to a joint inheritance with Christ, must be found *in God's grace* or favor toward "the called, the chosen, and the faithful" ones of this dispensation, and which will constitute the "Bride of Christ, the church of the living God, the pillar and ground of the truth." "These will be the first-fruits to God and the Lamb."

Let us be careful and not pervert the gospel of Christ by making a distinction between the *gospel of the kingdom* of God and the *gospel of the grace* of God, and that the former was preached to the Jews and the latter to the Gentiles in order to salvation. This is a very serious mistake; and this might indeed be suspected from such statements as are found in the first chapter of Paul's letter to the Galatians: "But though we or an angel from heaven preach any other gospel than we have preached unto you, let him be accursed." This letter was written to a church composed of both Jews and Gentiles. Jesus says: "This gospel of the kingdom shall be preached in all the world for a WITNESS to all nations." See also how

the Apostle Paul characterizes the subject of his preaching in that touching scene where he addresses the elders of the church at Ephesus, and rehearses the character of his labors among them publicly and from house to house: "Now, behold, I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there, save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the *grace of God*. And now, behold, I know that ye all, among whom I have gone preaching *the kingdom of God*, shall see my face no more. Wherefore I take you to record this day that I am free from the blood of all men; for I have not shunned to declare the **WHOLE** counsel of God" (Acts xx, 17-27).

If the finishing of the ministry which he had received of the *Lord Jesus* was dearer than life itself, to be fulfilling that ministry of testifying the gospel of the *grace of God* surely was none other than to preach the "*kingdom of God*" among men. Again, if you refer to the history of his labors at Ephesus, recorded in Acts xix, 8-20, you will find that for the space of three months he spake boldly in the synagogues, "disputing and persuading regarding the *kingdom of God*." Through the obduracy of the unbelieving Jews he removed the scene of his labors to the school of Tyrannus, and there disputed daily for the space of two years, so that all they who dwelt in Asia heard the word of the *Lord Jesus*, both Jews and Greeks. So we see that the message delivered by the Apostle was the same to both Jews and Greeks. This fact is beautifully illustrated in Eph. ii, 10-20, and Gal. iii, 26-29.

When Paul was a prisoner at Rome, we are informed that by appointment the chief of the Jews came to his lodgings to hear his testimony regarding that faith which he held and preached. He informs us that "he expounded and testified the kingdom of God," persuading them concerning *Jesus*, both out of the law of Moses and out of the Prophets from morning till evening, and that seeing his audience agreed not among themselves regarding the *truth* of his testimony, he assured them that the message

of salvation which they had rejected had been sent to the Gentiles, and that they would hear it—that is, the testimony which these Jews had rejected or disbelieved. And so *Paul* dwelt two whole years in his own hired house and received all who came to him, “preaching the kingdom of God and those things which concern the *Lord Jesus Christ*.” We learn from the Scriptures cited two things: first, that the same message was delivered alike to Jew and Gentile, in order to their salvation; second, that the message delivered was concerning the “kingdom of God.” We therefore conclude that the two phrases, “gospel of the kingdom of God” and the “gospel of the grace of God” relate to the same glad tidings preached for the salvation of men, whether Jew or Gentile.

But why should the glad tidings of the kingdom of God be thought unworthy of the title, “the gospel of the grace of God”? Tell me what is the subject-matter of the good news concerning the kingdom of God, and then give me your reasons for not regarding them as matters of Divine favor toward man. Why, the very purpose to establish such a kingdom upon earth is a striking evidence of God’s favor toward the human race. Nothing less than the establishment of righteousness, and the utter destruction and overthrow of all wrongdoing all over the world, is what is involved in it. Imagine all the crimes, the vices, misery, cruelty, injustice, and ungodliness swept away forever; the world no longer under the dominion of sin and death. “God’s will be done on earth as it is in heaven.”

Such is the glorious and gladsome character of that kingdom which God has purposed to establish under the whole heaven. Will not this consummation be emphatically the manifestation of God’s grace? How can it be otherwise when the Lord Jesus is to be its King, armed with all the power and authority of the Almighty? Is not this the outcome of God’s favor towards man? Yes, indeed, and more favor still, the gospel of the *grace of God* is the everlasting inheritance of all who believe and obey, be they Jews or Gentiles. This kingdom has been brought near through the gladsome message, and is now pressed on your acceptance. “By believing *the things concerning the kingdom of God* and the *NAME of Jesus Christ* and the putting on that saving Name by immer-

sion, you become a child of God": and if a child, then an heir of God and a joint heir with Christ. Verily, the glad tidings which the Apostles and Prophets announced regarding *the kingdom of God* are the gospel of God's grace.

But while we claim that the kingdom of God formed the subject of the glad tidings preached alike to both Jew and Gentile, we do not forget that the same message told of forgiveness of sins in the name of Jesus. Not more distinctly did *Jesus* declare that "This gospel of the kingdom shall be preached in all the world" than that "Repentance and remission of sins should be preached in HIS NAME, beginning at Jerusalem" (Luke iv, 47), and so we find from the record of the preaching of the Apostles in the Book of Acts, as well as from the Apostolic Epistles, that the forgiveness of sins and justification through faith in His blood were an important and essential element in the Apostles' preaching, and the ground of the believer's confidence in God. As we have before said, this element of the Gospel is embraced in the things concerning the NAME. Surely, then, we are right in maintaining that the suffering of Christ and the glories to follow the proclamation of full and free forgiveness of sins through faith in the death and the Resurrection of Jesus, and the blessing of all nations by the establishment of His everlasting kingdom of righteousness upon the earth, formed the subject of the glorious gospel of the Blessed God, which the Apostles were commanded to go into all the world and preach to every creature, with the assurance that "he that believeth this gospel and is immersed shall be saved, and he that believeth not shall be condemned." Paul calls it the gospel of your salvation.

The GOSPEL: to me how precious the sound; the only joyful sound for human ears. "Blessed is the people that know the joyful sound. They walk, O Lord, in the light of Thy countenance; in Thy name shall they rejoice all the day, and in Thy righteousness shall they be exalted" (Psalm lxxxix, 15, 16). If God has placed a power in this gospel for our salvation, is it not necessary for us to know its doctrinal import? The two phases of the Gospel should be known and understood before saving faith is possible; or, in other words, before we can BELIEVE the

Gospel. It is a great mistake to suppose that the belief in the sacrificial part of the NAME OF JESUS is sufficient for salvation. Salvation in the kingdom is not promised to those only who believe that Jesus is the Son of God and died and rose again for sin. It is equally necessary to believe in the promises of the covenants. The Gospel must be taken as a whole, and not cut up in pieces and one or two selected to suit the taste, and the rest set aside as unimportant and non-essential. Without the sacrificial ingredient of *the* NAME there would be no means of justification by the NAME; but then Jesus as a sin-offering is not the end of faith, but a means to the end, which is the inheritance of the kingdom with Him in all His glory. A man may be well acquainted with the historical fact of Christ's crucifixion, resurrection, and ascension; but unless he understands them in their true doctrinal import or significance and in their connection with "the glory that shall follow," his knowledge of the mere fact of them is of no avail for salvation, and conveys to him no enlightenment as to God's purpose. This is particularly the case where the knowledge in question is associated with the belief of the doctrine of the immortality of the Soul; for then it ceases to have any Scriptural significance or efficacy whatever, because of the perverting influence of that dogma. Christ died to purchase "LIFE." He brought life and immortality to light by the Gospel, which embraced the sacrifice He submitted to.

By the grace of God "He tasted death for every man." But if we regard immortality as the essential attribute of human nature, we displace the sacrifice of CHRIST from its Scriptural position. We destroy its character as a means of securing life, and are compelled to transform it into that barbarous doctrine of orthodoxy which regards it as substitutionary suffering of Divine wrath in order to save immortal souls from the eternal tortures of *Hell!* a suffering which, after all, according to orthodox teaching, was awfully inadequate; for countless myriads of immortal souls, according to that system of teaching, still continue unreconciled to God, and are fated to spend an eternity of existence in raging, blaspheming torture.

The doctrine of the immortality of the soul, then, must be removed from the mind before we can understand the

character of that salvation offered to us in the Gospel, or before *Christian truth* can obtain a proper entrance: for it nullifies the whole system, by obliterating its foundation doctrine—that “by one man came death,” and destroys its efficacy by entirely diverting attention from the salvation which it offers, and directing it to a reward God has never promised. In fact, its effect is to pervert, poison, nullify, and destroy everything pertaining to God’s truth. It sends its jarring vibrations through the entire system of *revelation*, introducing confusion and absurdity where otherwise reign peace, order, harmony, beauty, and consistency. Theologically, it is an unclean spirit of which a man must be exorcised before he can become clothed and in his right mind in relation to Divine *truth*. Hardly a single ray of the Gospel can pierce the mind of a person who is intoxicated with this heathen dogma, this truth-neutralizing doctrine. It robs Christ of the glory of being the depository of Life (or life-giver). It makes the resurrection a farce, by perpetuating the “Serpent’s lie”—“Thou shalt *not* surely die.” It destroys the meaning of language, making death mean a death that never dies! or eternal torment and the opposite, LIFE (by a parity of reasoning), of course must mean a life that never lives! “O consistency, thou art a jewel.” But this is not the worst; it virtually makes God a liar by not believing the record He gave of His Son (see 1 John v, 5). “Forever, O Lord, Thy word is settled in heaven” (Psalm cxix, 89). It needs not human improvement; God means what He says. The Bible contains no such expressions as “*immortal soul*,” “*deathless spirit*,” “*never-dying soul*,” etc.: such language is the word of man. God’s Word teaches that man is mortal. “Dust THOU art and unto dust shalt thou return,” is the *fiat* of Heaven. “Thou turnest man to destruction and sayest, return (to dust), ye children of men.” “All are of the dust, and all return to dust again.”

God’s account of the formation of man and of his fall as recorded in the first three chapters of the Bible is very simple; a child ought to understand it. The second says that God formed man of the dust of the ground (not a something to put man in). He became (that is, the man formed of the dust) a living creature or soul, by the in-breathing of the breath of lives; the same animating prin-

ciple which animates all creatures that live by breathing. We do not find anything like immortal soulism taught here, but the contrary; for after man became disobedient, God took particular care to prevent him from living forever by guarding the *tree of Life*. In view of this plain and simple testimony regarding the origin and nature of man, may we not safely affirm that the immortality of the Soul, and the necessary departure from the plain sense of Scripture which this belief requires, are the basis of all sectarianism?

But, blessed be God, this heavenly gift—viz., immortality—is attainable. “God only hath immortality”—that is, He is the only one in whom the death principle never existed. In its relation to man it is a gift, offered as a part of the recompense of reward for pleasing God;—hence immortality is only for those who believe what God says, or promises, and do what He commands, and is attainable only in one of two ways: By rising from the dead, or by being transformed without tasting death, as Paul says the living saints will be who are contemporary with the appearing of Christ in power and great glory.

So we see that immortality, as promised in the Scriptures, is an investment (not a thing invested). It is to be put on when death is swallowed up in victory; and that will be when the dead ones in Christ will be raised incorruptible. Who would not wish to possess such a boon? We may become heirs of the same by seeking for it in God’s way, and a patient continuance in well-doing. “Jesus becomes the author of Eternal Life to all them that obey Him.” Yes, we must receive the good message from Him who is “the way, the truth, and the life.”

The Scriptures testify concerning the priesthood of Christ that “He was not made after the law of a carnal commandment, but after the power of an endless life.” God has made Him the depository of Life. Proof: “As the Father hath life in Himself, so hath He given the Son to have life in Himself.” Again, “As the living Father hath sent Me, and I live by the Father, so He that eateth Me shall live by Me. Because I live you shall live also.” “I am the living bread which came down from heaven; if any man eat of this bread he shall live forever.”

These passages, among many others, are sufficient to

show that the words, *Life* and *live forever*, must be understood literally. If all men promiscuously and unconditionally are to live forever, there is no meaning in the language. All, however, is plain when we make Christ the life-giver. "The wages of sin is death, but the gift of God is Eternal Life, through Jesus Christ our Lord." As the second Adam, "He suffered the just for the unjust." He bore the punishment due to our sins, namely Death, plainly showing that *Death* was God's penalty for sin. The future state of the righteous and the wicked is almost in every case described by the words *Life* and *Death*. Such expressions as endless bliss or woe, everlasting happiness or misery, and others of like import, never once occur in the Scriptures. Is not this fact very suggestive, to say the least? The whole tenor of Bible teaching plainly proves that sin and suffering and death will eventually be among the things that were; that evil is not eternal. We rejoice in the near Coming of the Lord to restore all things to more than their primeval beauty, order, and glory; when the hidden things of darkness will be brought to light; the counsels of the heart be made manifest, and every man have his due praise from God. (See I Cor. iv.)

NEARER HOME.

When the year has lived its summer,
 And the birds have touched their strain,
 And full ripe for the keen sickle
 Bends the hoary-bearded grain,
 All my feelings gather softly
 Like sweet comforters, and say,
 Summer time has gone, but autumn
 Brings a calmer, fruitful day.

When I, wandering where the summer
 Lingered fondly to the last,
 See the fairest flowers withered
 By the first chill autumn blast,
 Naught of sadness fills my spirit
 That my roses long have blown,
 For each leaf that flutters earthward
 Tells me I am nearer home.

And when sunset fades out coldly
 And the barren fields look gray,
 The last golden fruits all gathered,
 The last reaper gone away,
 Weary I, and sadly loitering,
 Evening shadows softly come,
 Touching my sore feet with healing,
 As they whisper, "Nearer Home."

And my heart puts off all sadness,
 Though the barren fields are gray,
 Though the golden fruits are gathered,
 And the birds have flown away;
 For I'm going where the flowers
 Bloom in a perpetual spring,
 Where the birds no more are fickle,
 But remain to ever sing.

Where no frost hath ever blighted
 The bright verdure of the clime,
 And the fairest fruits are ripened
 Where the sun knows no decline;
 And my wasted spirit singeth
 In a soft and hopeful tone,
 Till the stars shine down to light me
 Ever onward to my home.

BEYOND THE GRAVE; OR, CHRIST'S MESSAGE CONCERNING PERSONAL IMMORTALITY.

Respected Hearers:

It is comforting to know that there is a voice from beyond the grave to which we may listen with confidence, and be able to place our hopes upon one who speaks from experience and with authority to unlock the unseen future. It is the voice of a Man glorified in body, immortal in life,—“the first-fruits of them that slept” (1 Cor. xv, 20).

His experience with death and with immortal life beyond the grave, makes Him better qualified than any other to speak on this all-important subject. The words come to us from One who is arrayed in the glory of His Eternal Father. One who holds the “Key” to the possession of all the promises of God,—“He that hath the Key of

David, He that openeth and no man shutteth, and He that shutteth and no man openeth" (Rev. iii, 7).

This position of supreme power over the destiny of men, makes His words weighty and comforting to those who have "fled for refuge to the hope set before us."

To those "in Him," He says, "Fear not, I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades" (Rev. i, 18).

This is the most authoritative voice that we can have, because He speaks with authority and from His own experience with death. He knows both mortal and immortal life. He knows the weakness of human nature and the perfection of His Father's divine nature. He is the great arch-type of what all saved men are to be. To be "like Him" is a promise repeated in many ways in the Scriptures.

He speaks to men in sympathy, yet with the authority of God, and there is no other voice from beyond the grave. "Because I live, ye shall live also" (John xiv, 19) are words which show that the believer's life is dependent on and is derived from Christ. (That is, the future life.) "As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him" (John xvii, 2) are words which prove His supreme power over all in relation to eternal life.

To reject Christ's claim to be a life-giver, is to deny to Christ the honor that is due to His name, and to reject the very object of His mission among men. "The bread of God is He which cometh down from heaven and giveth life unto the world" (John vi, 33). "The bread that I will give is My flesh, which I will give for the life of the world" v. 51. "I am come that they might have life and that they might have it more abundantly" (John x, 10). "Ye will not come unto Me that ye might have life" (John v, 40). "Thou hast the words of eternal life" (John vi, 68) is the confession of Peter's faith in Christ.

The Lord Jesus affirms to have received specific instruction and authority to make known to men this doctrine of eternal life through Himself. "The Father which sent Me, He gave Me a commandment what I should say, and what I should speak, and I know that His command-

ment is life everlasting" (John xii, 49, 50). He further says, "My doctrine is not Mine, but His that sent Me" (John vii, 16). "The words that I speak unto you I speak not of Myself" (John xiv, 10). "As my Father hath taught Me I speak these things" (John viii, 28). "For He whom God hath sent speaketh the Words of God" (John iii, 34).

In this connection we learn from Jesus that not only is He God's chosen proclaimer of the doctrine of eternal life, but that He is also the appointed Judge to decide for all men the momentous question of life or death. "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father." "He that honoreth not the Son honoreth not the Father which sent Him" (John v, 22, 23). Therefore, if any fail to receive Christ in the entirety of His declared mission as life-giver and judge, they fail to honor Him in the manner His claims demand that men should. (See footnote.)

Such failure on men's part makes them offensive rejecters of the heaven-given message, and they are amenable to judgment on that account. "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John xii, 48).

There could be nothing more offensive to Christ than to reject His words of eternal life. Such rejection is referred to in Mark xvi, 16,—“He that believeth and is baptised shall be saved, but he that *disbelieveth* shall be condemned” (Revised Version). Webster says “a *disbeliever* has the proofs before him, and incurs the guilt of setting them aside.” Accordingly when abundant scriptural proofs of Christ's claim to be the bringer of eternal

NOTE.—To believe in Christ as the Lamb of God which taketh away the sin of the world is to honor Him in that respect. To misbelieve, or to nullify His mission as “the living bread” which came down from heaven as a means of “living forever” (John 6: 51), is to dishonor Him; seeing He is the “author of life” (Acts 3: 15, margin). We should honor Christ by faith in the two-fold character of His work—viz., 1st, “Reconciled to God by the death of His Son.” 2nd, “Much more being reconciled we shall be saved by His life” (Rom. 5: 10)—the “life which is in Christ Jesus” (2 Tim. 1: 2).

life are presented to the mind, and when in addition to the doctrine, it is shown that Christ in His career was a living example of the doctrine which became a *fact* by His being raised from the dead to die no more,—“death having no more dominion over Him” (Rom. vi, 9);—when these things are understood, yet are set aside, such a one is properly a despiser of the Words of eternal life.

It is the rejection of His Words (*not His miracles*) that Christ makes the ground of future condemnation in His presence. See Psalm 1, 17, “Castest My words behind thee.” “Obey not the gospel” (2 Thess. i, 8). Despising the riches of God’s goodness and forbearance and longsuffering (Rom. ii, 4). Such treasure up wrath against the day of wrath and revelation of the righteous judgment of God (v. 5). This applies to the Jew first and also to the Gentile (v. 10), in the day when God shall judge the secrets of men by Jesus Christ (v. 16).

A despising of “the truth” as to eternal life is a despising of God and Christ (Luke x, 16). Willful, enlightened unbelief of God on this matter makes Him a liar. Scripture says, “He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son, and this is the record, that God hath given to us eternal life and this *life is in His SON*” (1 John v, 10, 11).

ADAM MADE A LIAR OF HIS MAKER.

Adam discredited God’s word and virtually made a liar of His maker by “hearkening unto the voice of his wife” (Gen. iii, 17), who had already received the serpent’s lie; and which was a contradiction of Deity’s words. The serpent said: “Ye shall *not* surely die” (Gen. iii, 4). Receiving this statement and acting upon it, discredits the penalty pronounced by God for disobedience, and so makes God a liar.

This despising of God’s word in the beginning is the primary cause of all the ills of humanity. For “by one man sin entered into the world and death by sin” (Rom. v, 12). Similarly, if men now despise “Christ’s words of eternal life,” choosing some other view of a future life; they, like Adam, virtually give God the lie by discredit-

ing His Word, in receiving some other doctrine of life, different from "eternal life through Jesus Christ our Lord" (Rom. vi, 23).

It is written that men have "changed the truth of God into a lie" (Rom. i, 25) in the past, and it is well known that the serpent did it in Eden, by introducing the middle word—"not"—into God's sentence against sin. Compare the last sentence of Genesis ii, 17, with the last sentence of Genesis iii, 4.

We know from God's word that the Gentiles will say in the Day of Christ, "Surely our fathers have inherited lies and vanity and things wherein there is no profit" (Jer. xvi, 19). If we are wise we will not build our hopes on things that will have to be discarded as Gentile vanities, but build on words that will stand forever,—the "incorruptible seed"—even the word of God which liveth and abideth forever (1 Peter i, 23). God's word "liveth and abideth forever" as exemplified in the person of Christ who is "called the Word of God" (Rev. xix, 13). And though we are but "earthen vessels" (2 Cor. iv, 7), yet if Christ's words remain in us, His word will prepare us for a change from mortality to immortality at His coming from heaven, to "change our vile body that it may be fashioned like unto His glorious body" (Phil. iii, 20).

God designed that this great result should be brought about by a message sent to men through Jesus Christ,—a message of life to a perishing world. That message was designed to reach the humble and the poor, its contents were in language understood by the class it was sent to. Of them it is said, "The poor among men shall rejoice in the Holy One of Israel." "The poor have the gospel preached to them." "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which He has promised to them that love Him?"

The message of life was not sent to philosophers, or to the school-men who might dove-tail it to suit their systems, or, whittle it away to worthless opinions. That message by design, and by the manner of its promulgation by Christ, is of right the heritage of the poor who have faith in God. It is theirs by right to receive it in the plainest terms of Jesus, freed from the niceties of scholastic definitions.

The following are only a few brief quotations of the words of life that graced the lips of God's Son, or that flowed from the apostolic pen of inspiration. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16). This message of unspeakable mercy and goodness is born of love. Its rejection is born of hate. The Bible says, God "repayeth them that hate Him to their face to destroy them" (Deut. vii. 10). "This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day" (John vi. 40). The faithful are to receive in "the age to come life everlasting" (Luke xviii. 30, Revised Version). They "shall inherit everlasting life" (Matt. xix. 29). "The end (of holiness) is everlasting life" (Rom. vi. 22). "Shall of the Spirit reap life everlasting" (Gal. vi. 8). Men "believe on Him to life everlasting" (1 Tim. i. 16). "If any man eat of this bread he shall live forever, and the bread that I will give is My flesh which I will give for the life of the world" (John vi. 51): "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). "That as sin hath reigned unto death, so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21). "This is the promise that He hath promised us, even eternal life" (1 John ii. 25). "I give unto them (my sheep) eternal life" (John x, 28). "This is life eternal that they might know Thee the only true God and Jesus Christ" (John xvii. 3). "Fight the good fight of faith, lay hold on eternal life" (1 Tim. vi. 12).

Justified believers are "made *heirs* according to the hope of eternal life" (Titus iii. 7), therefore not *possessors*; because "our life is hid with Christ in God" (Col. iii. 3). And whatever is a matter of "hope" is not an actual possession. It is a thing of the future. "For what a man seeth, why doth he yet hope for?" An "heir" is only a prospective possessor. "God . . . sent His only begotten Son into the world that we might live through Him" (1 John iv. 9). Negatively, that we might "not perish."

The believer strives for an "incorruptible crown" (1

Cor. ix. 25). An "incorruptible inheritance," reserved in heaven until it is "brought" unto us at the revelation of Jesus Christ (1 Peter i. 4, 13). A clothing with, or "putting on immortality" (1 Cor. xv. 53, 54). "Clothed upon with our house which is from heaven . . . that mortality might be swallowed up of life" (2 Cor. v. 2, 4) by a change of constitution from mortality to immortality.

By this grand bodily change believers are made "equal unto the angels," "neither can they die any more" (Luke xx. 36). In this connection Jesus says, "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. xx, 6).

All these varied modes of expression convey the same idea,—they all mean the same,—that God has promised endless personal being to His children, and more: He has furnished us with a beautiful living example of what these various expressions denote. "For all the promises of God in Him (Christ) are yea and in Him Amen" (2 Cor. i. 20).

We are bid to look unto Jesus, in Him we see the mercy, the glory and the divine nature of the Father, held out to us as illustrating what we shall be when "made like Him" at His return.

Of Christ's immortality it is written, "He asked life of Thee, and Thou gavest it Him, even length of days forever and ever. . . . For Thou hast made Him most blessed forever; Thou hast made Him exceeding glad with Thy countenance" (See Psalm xxi. 4, 6. Acts ii. 28).

The terms "length of days forever and ever," and "endless life" (Heb. vii. 16) applied to Christ, unquestionably denote the perpetuity of His personal being. It necessarily follows that the *same class of terms* applied to believers must mean the same for them,—must be applied to the perpetuity of the believers' personal being when in possession of the "gift of eternal life." To apply these terms otherwise than to personal immortality, makes us liable to the charge of "corrupting the word of God" (2 Cor. ii. 17), and so imperiling, if not rendering impossible, our own salvation. The same class of terms are used in the Scriptures as denoting God's eternity of being, such as:

“I live forever” (Deut. xxxii. 40).

“The Everlasting God” (Gen. xxi. 33).

“The Everlasting Father” (Isa. ix. 6).

“The Eternal God” (Deut. xxxiii. 27).

“Incorruptible God” (Rom. i. 23).

“The King Eternal, Immortal” (1 Tim. i. 17).

“Who only hath immortality” (1 Tim. vi. 16).

“Who liveth forever and ever” (Rev. iv. 9-10).

“I am alive for evermore,” are words of Christ concerning Himself (Rev. i. 18).

“Endless life” is His (Heb. vii. 16).

“Christ being raised from the dead *dieth no more*” (Rom. vi. 9).

Consistency and faithfulness require us to apply these terms in their obvious sense,—meaning the eternal personal being of God and Christ. It therefore follows that when those in Christ receive “life eternal,” so as “not to die any more;” from that time forward, the children of God are possessors of personal immortality, that glorious result being secured to us by the *same terms* of expression as are used by God to denote *His own* eternal being.

Further, this doctrine is made impregnable when we perceive the fact, that it is “the eternal life which was *with the Father*” (1 John i. 2) that is to be given to us. It will be given to all who form a moral connection with Christ by “the obedience of faith.” “As we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. xv. 49). Like Adam we sin, like Adam we die. Our image relation to him is both moral and physical likeness. In like manner when we bear the “image of the heavenly” there will be a moral and bodily likeness to Christ. It is when “we shall be like Him” (1 John iii. 2) that we enter upon eternal personal being, like Christ’s own.

IMMORTALITY DISSEMINATED THROUGH CHRIST.

Mortal life has been disseminated through one,—Adam. Just so immortal life will be given to God’s children through one, Christ Jesus. We shall “reign in life by one Jesus Christ” (Rom. v. 17). “We shall live through

Him" (1 John iv. 9). "Because I live ye shall live also" (John xiv. 19). (See footnote.)

The immortality which Christ has brought to light by the Gospel is the immortal life that we see in Him (2 Tim. i. 10). By His resurrection He abolished death, and by the Father giving "the Son to have life in Himself" (John v. 26), the Son was empowered to manifest to men the "eternal life which was *with the Father*" (1 John i. 2).

In exhibiting to men, from beyond the grave, "the way, the truth and the life," Christ shows the resurrection of the dead to be the foundation of our hope, for without it, immortality was impossible to man. Our only hope, then, is in laying hold of that immortality which Christ has secured for us by becoming "the first-fruits of them that slept" (1 Cor. xv. 20); and be planted with Him in the likeness of His death in order to be in the likeness of His resurrection,—to die no more. (Rom. vi. 5, 9). And like Job and Daniel, look for the Redeemer and "Everlasting Life" (Dan. xii. 2) upon the earth, in the time of the resurrection.

Job says, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, . . . yet in my flesh shall I see God" (Job xix. 25-26).

The object of Christ's resurrection was to bring immortality; hence, He says, "I am the resurrection and the life" (John xi. 25). "Begotten again to a living hope by the resurrection of Jesus Christ from the dead" (Rev. Version, 1 Peter i. 3). Christ is that "living hope," because "He ever liveth," and because He is a priest "after the power of an endless life" (Heb. vii. 16), and those accounted worthy to be made "like Him" and the angels, are said to be "the children of God, being the *children of the resurrection*" (Luke xx. 36).

NOTE.—"The immortality of the soul" is a common phrase, but it is not to be found in the Bible. From Moses till John, or, from the first till the last of the inspired writers, there was a period of fifteen hundred and forty-six years. Yet in all that long period not one of the inspired penmen has used the phrase "immortal soul." It is a notion in direct conflict with the doctrine of "eternal life through Jesus Christ" (Rom. 6: 23). The Scriptures say that we should "seek for immortality by a patient continuance in well-doing" (Rom. 2: 7). It is clear that immortality being an object of our *patient seeking*, it is not a thing of present possession.

The very climax of Paul's desire was to know Christ "and the power of His resurrection" (Phil. iii. 10). So it is with every one begotten by the Truth. To them the voice from beyond the tomb, is the voice of Christ. He says, "Fear not, . . . Behold I am alive for evermore." It is the voice of Him who has "the book of life."

Think of it: Who but an immortalized man,—the Son of God, is competent to speak to men on such a matter? He has passed through death, and on the other side stands a monument to God, a refuge to men, and a type of immortality in store for the faithful.

THE LAMB'S BOOK OF LIFE.

Christ being the embodiment of eternal life, it is fitting that the "book of life" should be His. (Rev. xxi. 27). Further, it is His prerogative to make known to men the conditions upon which their names may be written in His book. It is all of God's mercy and goodness that He has accomplished the removal of sin and brought immortality to light in Christ.

Now it remains for us to become partners with Christ in His death and in His resurrection, in order that the same grand result may be accomplished in us that we see in Him. It is an apostle instructed from beyond the tomb (Gal. i. 12) who teaches—"So many of us as were baptized into Jesus Christ were baptized into His death" (Rom. vi. 3).

Those buried by baptism into Christ's death secure the blessings His death accomplished,—Reconciliation, Remission of sin, and names recorded in the Lamb's book of life (Phil. iv. 3). (Rom. v. 10).

The very fact that there is a book of life, proves that immortality is conditional, and obtaining it depends upon us so living that our names will not be blotted "out of the Book of Life" (Rev. iii. 5).

And in relation to baptism, it is from beyond the grave that Jesus enjoins us to "observe all things whatsoever I have commanded you" (Matt. xxviii. 20).

Accordingly believers of the first century were baptized in the name of Jesus Christ, as at Pentecost (Acts ii. 38)

and by a simile are "married to Him who is raised from the dead" (Rom. vii. 4).

The risen Christ being the living head of the church, those who render "the obedience of faith" (Rom. xvi. 26), in baptism, are thereby connected with a living, immortal Saviour.

It is HIS Immortality that has been BROUGHT TO LIGHT by the Gospel (2 Tim. i. 10) and this is God's ASSURANCE of immortality to all that obey Him (Heb. v. 9).

LIFE.

MANY efforts have been made to demonstrate the much undemonstrated "duality of man." Matter, though "*inanimate*," is not "*inert*,"—speaking now of what is known as inorganic matter; everyone who has any idea concerning chemistry knows that all known matter is a reservoir of force, the gigantic energy of which is terrible to contemplate when loosed in volume, and which when controlled is useful to the race of man. Matter in its most quiescent state is really only latent power—coal for fuel, water for steam, food for sustenance, etc. Life is only mysterious as to its source—that is, the creative power from which it emanates (all nature is mysterious in that regard), but the manner of its manifestations is well known to most adults; how it is produced and how it produces, its processes, etc., are also well defined and its limits sharply marked. *Life* in the lower organisms of creation is manifested in great power, but mind is entirely absent in them, showing that life does not depend on mind for its manifestations—unless we speak of the creative mind. Spirit or mind, though distinct from both organic matter and life, is based upon *both*, depends upon *both*, and is never manifested apart from both. In other words, it requires a being—a living being—to think. Nevertheless, it is good enough English to talk of mind without ever mentioning its necessary accompaniment of living body; as when we speak of the "shelter of one roof" we understand that the house is under the roof and the *ground* beneath the house. Ordinary phrases convey

lines of thought that are readily understood. Life does not exist separately in the spirit,—from the simple fact that neither life nor spirit in the abstract is an existing thing. A *being or thing* can only be said to exist. No one speaks of life apart from an organism because it is absurd, and no one ought to speak of a spirit apart from an organism—upon the same principle.

Attributes or qualifications of a being do not exist apart from their possessor. A man thinks, but his thoughts are not apart from him—as he sees or hears, and his other faculties are not apart from him, neither can they ever be apart. They may cease to be, and he may still exist in maimed or imbecile condition. But when “*he*” ceaseth to be, not any of his faculties either individually or collectively remain. “His thoughts perish.” As we read in the Psalms: “Put not your trust in princes, nor in the son of man in whom there is no help; his breath goeth forth, he returneth to *his earth*; in that very day his *thoughts perish*.” This is the simple, Scriptural, and reasonable conclusion, and without the *Saviour* from death we are without hope. “He that hath the Son hath life; He that hath not the Son of God hath not life.” “He is the way, the truth, and the life.” “The *Bread of Life* which came down from heaven that a man may eat and live forever.” “The *words* that I speak,” says Jesus, “are *life-giving words*.” They, therefore, that would have eternal life must partake of the bread of heaven, or, to use the other and deeper image, must eat the flesh and drink the blood of the Son of Man. They must feed upon Him in their hearts by faith. They might accept or reject the truth which He was revealing to their consciences, but there could be no possible excuse for their pretended incapacity to understand its meaning. The hardest, the severest, the last lesson which man has to learn upon earth, is submission to the will of God. “The world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever.” Show to others how worthy Jesus is to be trusted by the steadfastness of your own faith in Him.

ALL THE YEAR LONG.

All the year long have my steps been attended
 Surely by One who regarded my ways,
 Tenderly watched over, sweetly befriended,
 Blessings have followed my nights and my days.
 Tears have been quenched in the sunshine of gladness,
 Anthems of sorrow been turned into song,
 Angels have guarded the gateways of sadness,
 Summer and winter—yea, all the year long!

All in the dark would I be, and uncertain
 Whither to go, but for One at my side,
 Who from the future removes the dim curtain,
 Seeing the glory—to mortals denied;
 No other friend could so patiently lead me,
 No other friend prove so faithful and strong;
 With angels' food He has promised to feed me
 Who has befriended me all the year long.

He will not weary—Oh, blessed assurance!
 "Infinite" love will the *finite* outlast;
 But for my heavenly Father's endurance,
 Into the depths of despair I were cast:
 This is my star in a midnight of sorrow,
 This is my refuge, my strength, and my song;
 Earth is to-day, but there's heaven to-morrow,
 And Jesus to be with me all my life long.

 THE HIDDEN GOSPEL.

"If our gospel be hid, it is hid to them that are lost:
 In whom the god of this world hath blinded the minds of them
 which believe not, lest the light of the glorious gospel of Christ,
 who is the image of God, should shine unto them."—Paul: 2
 Cor. iv, 3, 4.

It is a sad fact that Paul's gospel, "the Gospel of the
 glory of Christ" (R. V.), may be hidden from the minds
 of men, even from such as have the Word of God in their
 hands. This hiding has been too often brought about by
 men's own doings. Many causes have been at work to
 produce this lamentable result. "God made man upright,
 but he hath sought out many inventions." He sent His
 Gospel by His Son, and when "He came to His own, His
 own received Him not."

Whatever is to be understood by "the god of this

world," whether a personal Satan, Mammon, pride of rank or of intellect, or any other agency, there must be in each case of gospel-hiding some particular instrumentality, if we except the natural inertia of humanity through which the blinded unbeliever is influenced in his beliefs, opinions, and even in his prejudices. He has his "mind blinded" and his "understanding darkened," and the result is, to him, the "Gospel is hid."

It may be remarked, by the way, that the converse is true. To him who believes unto salvation, the Gospel has not been hid. He has escaped, in the good providence of God, the blinding agencies which prove fatal to the "lost": and he "rejoices in hope of the glory of God."

Most persons are led, unfortunately, by a kind of gregarious instinct, to follow "the traditions of the elders," and become virtually slaves to hereditary usages, and even to so-called principles of their forefathers. The Buddhist youth follows the creed of Buddha, and so on, even down to the ordinary Baptist, not excepting even "baptized believers of the Gospel of the Kingdom of God." Few strike out an independent course for themselves by personal investigation. "Following the multitude even in the doing of evil" seems a too common practice. Someone has well said, on another subject, "Hereditary bondsmen! know ye not, who would be free, himself must strike the blow?" Such freedom, reached in whatever way, is limited by a certain degree of servitude of a voluntary character. Paul was a notable instance of such twofold characteristic. He repeatedly designates himself "the slave of Jesus Anointed." He speaks of this slavery and its corresponding liberty thus: "He that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant" (1 Cor. vii. 22). Paul strongly felt his great responsibility to his Master. He said, "I am debtor both to the Greeks and to the Barbarians, to the wise and to the unwise, so, as much as in me is, I am ready to preach the Gospel." "Necessity is laid upon me, yea, woe is unto me if I preach not the Gospel." Paul truly did much to prevent the Gospel from being "hid."

Freedom and bondage akin to this were experienced even under the Mosaic dispensation. Ample freedom was

secured to Israel under the law. This could only be forfeited by voluntary contract. Property and even personal liberty might be thus alienated, but only temporarily, both being restored at the jubilee, once every fifty years. Such an arrangement, being of a secular character, has no place in the church of Christ. Perfect freedom exists from its first initiation alongside, however, of such servitude to Christ as He Himself requires. The hiding of the Gospel has to be eschewed at all hazards, and fully exhibited as under necessity laid upon them although of a less binding character than that of the Apostles, while maintaining the liberty of Christ's freemen.

Even in the days of our Lord the "Gospel was hid." The Jews in many cases "made void the word of God by their traditions." In an interview with a certain lawyer our Lord said to him, "Thou art not far from the kingdom of God." It is a solemn thought that one privileged to have a conversation with Jesus, and that on a sacred subject, should come short of the kingdom, and to whom the Gospel should be "hid." He belonged to the class of men, however, to whom, on another occasion, our Lord said: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in *yourselves*, neither suffer ye them that are entering to go in" (Matt. xxiii. 13). Certainly here in the case of many "the Gospel was hid." The Jewish authorities, high priests, scribes, etc., had been permitted to exercise certain powers under the Roman Empire, and true patriotism was, with them and their party, at a low ebb. Comparatively few such as the aged Simeon, the prophetess Anna, and some others, were to be found in the community. Our Lord said even to His disciples, "O fools and slow of heart, to believe all that the Prophets have spoken." But it has to be noted that they were not "slow of heart" to believe what had been required of them, namely, what our Lord had publicly proclaimed: "The kingdom of God is at hand, repent ye and believe the Gospel." "The Gospel to them was not hid."

The vast mass of the professing Christian world is Roman Catholic and Greek Catholic. In the early centuries of the Christian era there grew up an accumulation of error, which had a beginning even in the days of the

Apostles. Paul wrote about the "falling away," and said, "The mystery of iniquity doth already work." Under the Emperor Constantine error was fully developed, and the church was considered to be the kingdom. To this day the error is embalmed in the Roman Catholic translation of the Bible into English, known as the *Douay* version. In the notes appended to certain passages in this version, the error is broadly declared. Thus on Dan. ii. 44—"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed"—the comment is: "*A Kingdom, viz., the kingdom of Christ in the Catholic Church which cannot be destroyed.*" The Protestant Commentary of Dr. Thomas Scott contains a long note to the same effect. These words may be quoted: "It has subverted and will continue to subvert Pagan and Anti-christian kingdoms," etc. On Psalm lxxix, 35—"For God will save Zion, and will build the cities of Judah"—the *Douay* note is, "Zion the Catholic Church. The cities of Judah, etc., her places of worship which shall be established throughout the world," etc. Dr. Thomas Scott, in a long note, has, "Zion seems to denote the church at large, the cities of Judah the several divisions of the church throughout the world," etc. It surely needs not to be demonstrated beyond these extracts that the theology of both Roman Catholic and Protestant churches is wide of "the Gospel of the kingdom of God" preached by our Lord; and that through this the gospel of the glory of the Anointed is truly "hid" from thousands of the human race.

In the Reformation of the sixteenth century the reformers stopped short at a certain stage, leaving "the obedience of faith" of the New Testament entirely out of their creeds and confessions. Those creeds became stereotyped, as if perfection had been reached, and they have so descended to present times. Believer's immersion has been transmuted into a ceremony over a babe with a few drops of water, and a proxy faith held by so-called godparents.

Some reached a stage a little beyond the so-called reformers, by practicing the act of immersion, and calling themselves Baptists, still adhering to the doctrinal theories of the orthodox. Do not these make a sort of fetish of

the water, seeing that it is "the faith" that constitutes the real element of adoption? Paul puts the matter clearly when he says, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. iii, 26, 27). Here again the Gospel is "hid."

An offshoot from the foregoing in the United States of America, known as the "Reformation," made a further step in advance. This body did much to prune and simplify the orthodox doctrine by reducing the Gospel of the glory of the Anointed to the facts of His death and resurrection, and embracing the formula "Jesus is the Christ." This latter important truth they professed as the "Ancient gospel," but *minus* its true significance as the Anointed for the throne and kingdom of His father David. This meaning was fully corroborated by the promise of the angel to Mary before His birth (Luke i, 32). Alexander Campbell was the principal exponent of the "Reformation," although Walter Scott was the real founder of the system. He claimed to have spent the greater part of his life in the study of the four evangelists; and yet although the "gospel of the kingdom of God" was preached by our Lord, and although Nathaniel confessed, with his Master's approval, "Thou art the Son of God: Thou art the KING OF ISRAEL," and thus the kingship of the Anointed one was plainly declared, Walter Scott seems to have missed the object of his search, and to have had his "mind blinded" and the gospel "hid." Here verily also the water became a fetish, and thousands of followers, although "not far from the kingdom of God," led by a "blind" leader into the ditch.

In one respect a still nearer approach was made to the "gospel of the kingdom," by those known as Millenarians. In modern times these made certain steps in advance of the Reformers of the sixteenth century. They came to read the Prophets in a plain natural sense, eschewing the so-called spiritualizing system so much in vogue among the orthodox. They found that the kingdom of God is a Theocracy to be restored and set up on the earth under the Messiah. The premillennial Advent, the Personal reign, the restoration of the twelve tribes of Israel, etc., have been set forth in volumes and

periodicals. The *Quarterly Journal of Prophecy* carried on for twenty-five years; the *Rainbow* for nearly the same period. And yet who will affirm that "the obedience of faith" was rendered by that large class of Millenarians? Is it not perfectly evident that here also the Gospel was "hid"?

A remarkable movement akin to the last-named was originated in America by a plain but vigorous farmer named William Miller. In the thirties and later the imminent Coming of Christ was proclaimed far and wide. Many thousands were awakened to the impending event, and were led to expect the Advent of Christ on a certain day fixed by Miller. Great and widespread disappointment was the result. Miller explained away the numerous and explicit declarations of the Prophets, predicting the final return of the twelve tribes of Israel to the land of their fathers. The only reason he offered in support of this contention was that it is declared in the New Testament that "in Christ Jesus there is neither Jew nor Greek, but all are one in Him." He did not perceive that the promises made to Israel as a nation are perfectly consistent with the abolition of race distinctions in the *church* of Christ.

A branch of this body are the Seventh-Day Adventists, who are compassing sea and land to make proselytes to the strict observance of the Seventh-Day Sabbath according to the fourth commandment. Here again in this movement of William Miller it cannot be doubted that the Gospel is "hid."

The leading supporters of the *Rainbow Magazine* formed a society named the "Conditional Immortality Association," which has existed for twenty-five years. It has to be briefly noted that true and important as "Conditional Immortality" is, the work of the Association has been chiefly of a negative character. Man not immortal, the non-immortality of the soul, no natural immortality, etc. As to conditions by compliance with which man may attain to immortality it is taken for granted that what is known as evangelical doctrine, apart from immersion into Christ, is sufficient as a passport to everlasting life. It cannot be doubted that here the Gospel is "hid." Some baptized believers of the gospel of the kingdom of God

are members of this association. It is presumable that such members have not been permitted to bear any testimony in favor of the true Conditions laid down by Christ Himself. It is doubtless quite possible for an intelligent and vigorous advocacy of the conditional attainment of everlasting life, and of the plain understanding of the Prophets, as already referred to, and yet by ignoring those conditions which our Lord has so clearly prescribed, be the means of hiding the gospel from those brought under the influence of such teachings. Such advocates just as really hide the gospel as one who puts a lighted candle under a bushel instead of on a candlestick. If this may be done by ordinary Millennarians, and by members of a Conditional Immortality Association, who might possibly be excused as "blind leaders of the blind," how inexcusable must those be who have personally rendered compliance with the obedience of faith, and have been actually engaged in bearing testimony in favor of such obedience?

What has been advanced in this paper is submitted with all due respect for the consideration of all whom it may concern, by

JAMES CAMERON.

Edinburgh, Scotland, October, 1903.

DOCTRINE AND DUTY.

Is not doctrine the life of duty? Is it not its motive, its strength, its promise, its reward? It is only another word for the events and facts of the Gospel; it embraces also the promises (yet unfulfilled) which are matters of hope to the believer. I would ask whether unfulfilled prophecy be not in its varied details the great theme of hope and consolation to the Church which is the body of Christ? Whether a single motive to duty, a single solace to misfortune, a single reference to responsibility, can be brought to bear upon the understanding and the will, but through the medium of unfulfilled prophecy?

Is the present condition of the church any other than

one of dependence upon the unfulfilled promises of God?—represented in the Scriptures as a waiting position—waiting for God's Son from heaven. "Occupy till I come," says Jesus, which comprehends the doing of His Will. "The world passeth away and the lusts thereof; but he that doeth the will of God abideth forever."

The doctrine of Eternal Life—resulting from the death and resurrection of *Christ*—is beautifully set forth in the ordinance of Baptism, which is the mold or type of gospel doctrine. In becoming obedient to that form of doctrine we express, in that symbolic *Death, burial, and resurrection*, our death unto sin and our rising to newness of life; thus emblematically dying and rising with Christ "Through the faith of the operation of God who hath raised Him from the dead," we are to seek those things which are above, where Christ sitteth at the right hand of God. "Set your affections on things above and not on things of the earth, for ye have died, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (Read the third chapter of Colossians.)

Can we conceive of a single doctrine to stand by itself, apart from the practical sympathies and relations of life, occupying an influential place in the framework of the social system, and connected with all the strict obligations of duty, if, with regard to ourselves, we should find the coming reign of Christ upon the earth to have no practical tendency, to have no salutary bearing upon the practical sympathies and duties of life? It would then appear more like the barren speculations of a curious imagination than a system of revealed truth. We might almost as well be classed among the scoffers, who say, "Where is the promise of His coming?" But we brethren are supposed to do well by taking heed to the sure word of prophecy as a light shining in a dark place—"until the *day* dawn and the day star arises." *Peter* in both of his letters "stirs up our pure minds by way of remembrance that we may be mindful of the words spoken before by the holy prophets."

Then we see that unfilled prophecy in its varied details is the great theme of hope and of consolation to the believer. If then the whole stress of practical religion al-

ready be found to rest upon Scriptural predictions yet unfulfilled to the Church; should not the contemplation of the mode in which some of these assurances are to be accomplished become a subject of deep interest and earnest inquiry to the called-out ones? Is one part of the Scripture dangerous and another part safe? All Scripture is profitable, says Paul. In the FIRST PLACE (according to the record), it is profitable for "DOCTRINE." From this we see the importance of understanding doctrine, in order to be made wise unto salvation—in the order of God this being the first on the list.

It is well to bear in mind the Old Testament is now referred to—which, by the way, is thought very little of by the moderns; but we believe that the Old Testament and the New Testament are the two "lips" of God; both are indispensable to the proper understanding of the great purpose of God in Christ Jesus, with which also the calling of the saints or the elect church is intimately connected. "Christ the head over all things to the church, which is His body,—the fullness of Him that filleth all in all." Wonderful relationship!—"members of His body, of His flesh, and of His bones." We well know the relationship which all the members of the human body sustain to each other; so we, brethren, make up the *fullness* of Christ, and therefore are joint partakers with Him in inheriting what God has promised! for He (Christ) is the heir of all things by God's appointment. On this principle, "all things are yours [says Paul] and ye are Christ's, and Christ is God's [heir]." At the last Passover Jesus says to His disciples: "I appoint unto you a kingdom, as My Father has promised unto Me," and again, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

In view, then, of our future destiny, our heaven-like calling,—to be manifested in the coming age of divine interposition, when that spiritual house or temple (composing the aggregate of the saints) shall become the habitation of the Deity,—ought not the present to be accounted specially a school of moral discipline, intended not merely to qualify us for heavenly happiness, but to train us to the direct habits of beneficence and zeal and kindness, in order to fit us for the high and glorious office

of ruling the world in righteousness, under the eye and glorious presence of the Great Redeemer?

In this connection of the future government of the world, with what deep interest ought we to listen to the counsels which remind us of diligence, activity and usefulness, self-denial and sympathy! How opposite to our habits ought to be those of selfishness, indolence, and worldly ease! How stimulative to our efforts ought to be the example of our *Lord!* How possible to our love of justice, rectitude, and truth the personal appeal to conscience—"Know ye not that the saints shall judge the world?"! To be found in the path of *DUTY* when the *RULER* comes ought to be the paramount desire of our hearts, and the expectation would give to us a solemnity and a gladness greatly auxiliary to its accomplishment; it would lead to that habit of mind which connects responsibility with all the conditions of life.

It was a direct reference to the victory over sin and death associated with resurrection to *Eternal Life*, which drew forth from the Apostle that noble and practical exclamation (1 Corinthians xv, 58): "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." "Looking for that Blessed hope (the one hope of our calling), the appearing of the glory of the great God and our Saviour Jesus Christ" is the subject interwoven with every part of revealed truth, in connection with which, and equal in importance to us as individuals, is personal godliness. God "predestinated us to be conformed to the image of His Son." "Jesus gave Himself for us." What for? "That He might redeem us from all iniquity and purchase or purify to Himself a peculiar people, zealous of good works."

God has been, during the past ages, gradually unfolding His great purpose, beginning with the first promise—"the seed of the woman shall crush the serpent's head." This, the foundation of all promises, has unfolded and expanded until we have come down to the present—a time, or period, when we may expect the woman's seed to come and complete His work of conquest.

This is no idle dream, no cunningly devised fable. The

prophetic rays of prophecy give unmistakable evidence that we are living in the close of this dispensation. We have line upon line and precept upon precept in this direction. Verging as we are upon the crowning dispensation of all prophetic declarations, "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto (earnestly desiring) the coming of the day of God?"

"Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless." Let us remember that "TRUTH" cannot be separated from holiness of life. "Sanctify them, O Father, through Thy TRUTH; Thy word is truth." It is by works that faith is made perfect.

DUTY.

"What is my duty here?"
 The careless Christian asks;
 "My heart and hands are full
 With life's o'erburdening tasks;
 I cannot pause to warn
 The toilers at my side,
 I cannot seek the lanes
 To find my Master's Bride.

"I have no time for prayer,
 No time to search the *Word*,
 No time to feed the lambs
 Or labor for the Lord;
 No means to scatter light
 Among the darkened poor,
 No way to lift the fallen
 Or ope the prison door."

Ah! sleeping watches, waken—
 The Master's looking on,
 And what if at His coming
 Your work be all undone!
 Oh, what if 'mid your cares
 And wider grasping plan.
 The clouds of heaven open,—
 You see the Son of Man,

Will not your name be missing
From the Angels' book of life?
Your crown of stars be wanting,
Your hopes go down in night?
No longer be an idler,
Let heart be all aflame,
Let tongue and lips be ready
In praise of God's dear name.

You've no excuse to offer—
"Your strength is as your day,"
And God may make your weakness
Confound some evil way.
Your work is there before you,
You can but do His will,
And have the ways of heaven
For the future's answer still.

PART II.

THE ESSENTIAL BAPTISM: WHAT IS IT?

OUR LORD, just before ascending to the right hand of the Father, left this, His last command, to His disciples—“Go ye into all the world and preach the Gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be condemned.” Or, as Matthew says, “Go ye and teach” (make disciples, or Christians of) “all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you.”

Luke records it thus,—“Then opened He their understandings that they might understand the Scriptures, and said, Thus it is written, and thus it behooved *The Christ* to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.”

These were about the last words the Saviour uttered; therefore it must be important to have a right understanding of them. In order to do this, we must search the Scriptures, by comparing Scripture with Scripture.

We find that after the disciples had witnessed the ascension of Jesus, they returned from the Mount of Olives to Jerusalem, and tarried there, waiting for the promise of the Father, according to the Saviour's direction. In about seven days the promise was realized; it was on the day of Pentecost; at which time they were all with one accord in one place: on which occasion, Peter (who always seemed to be the foreman of the jury), to whom also Christ committed the keys of the kingdom of heaven (which pertained to the binding and loosing of sins),

stood up and began, at Jerusalem, to preach repentance and remission of sins in the name of Jesus. Now, how did Peter do this? When those that received the word preached, asked what they should do, what did Peter tell them? Acts ii, 33—"Then Peter said unto them, Repent and be baptized, every one of you, into the name of Jesus Christ, for the remission of sins." Thus the mystery of the kingdom is solved. Peter has revealed the secret committed to him; he has used the keys, and made known the plan by which God will in future remit sins.

We find, by the record, that they that gladly received the word were baptized. About eight years after, we find Peter still advocating the same doctrine in the case of *Cornelius*, who was the first Gentile convert. In preaching the Word on this occasion, Peter says, all the Prophets gave witness to Him, (Christ), that "through *His name* whosoever believeth in Him should receive remission of sins." After Peter had explained the matter, and Cornelius and his house had heard and understood the word, they were commanded to be baptized into the name of the Lord Jesus. Do we not learn from this history the necessity of putting on the name of Christ by baptism or immersion? This was what Peter commanded Cornelius and his house to do, and these were the words whereby they should be saved. This is a remarkable history. (See Acts x and xi.)

Now we will follow Peter still further. In his first Epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, etc., which was about twenty years after, he says, "God, by His Spirit, spake through Noah to the antediluvians while the ark was preparing, wherein few, that is, eight souls were saved by water." The like figure now save us (not carnally, but spiritually); that is, baptism, under the ceremonial law, under the ceremonial law; these could not make us clean as pertaining to the conscience, but only to a moral purification, by giving us a conscience toward God, by the resurrection of Christ." Now, the question arises, how do we save us? Baptism introduces us into Christ the true ark; and by being in Christ

what do we get? We get a life beyond the grave, which is eternal, by a resurrection from the dead. It is in this sense baptism saves us. So we see that Peter is still harmonious on the subject of baptism.

From what has been said, baptism is in some way connected with remission of sins. The remission of sins is granted to a believer of the gospel of the kingdom, through the name of Jesus as the *Christ*. How can such a believer get at that name without immersion in water, into the name of the Father, and of the Son, and of the Holy spirit? If a woman wish to take on herself a man's name, that she may have a legal right to all that belongs to his name, she must come lawfully to the marriage ceremony. When this is performed, his name is named upon her, and she acquires new rights and privileges on account of his name. If she be married to another, the ceremony imparts nothing to her; but if she be legally eligible, then the ceremony gives her everything on account of her husband's name.

Now, the church is represented as the bride of Christ. Immersion into the name can only unite, or marry, those to the Jesus' name who believe the untraditionalized gospel of the kingdom of God and of His Christ. The figures used in speaking of baptism, in the word, are a "washing"—a "burial"—a "planting"—a "birth with water;" according to these figures, the ceremonial action can only be immersion in water. Christ has left us a pattern. To fulfill all righteousness, it became necessary for Him to be baptized, and in so doing, God acknowledged Him as His Son. A voice came from the heavens, saying, "This is My beloved Son in whom I am well pleased." Is there not something striking in this? John bore testimony, saying, "This is He which came by water; and not by water only, but by water and blood." Jesus Himself says, "Except a man be born out of water, and of the Spirit, he cannot enter into the kingdom of God." The subsequent acts of the Apostles are all in harmony with the foregoing. They did not exceed their commission in baptizing with water. Paul's teaching is also in harmony with this.

How was he called to be an Apostle, separated into the Gospel of God? Was it not by obeying the same form of

doctrine delivered by Jesus and the Apostles? and being *then* made free from (the dominion of) sin? He thenceforth had his fruit into holiness. He taught the way of getting into Christ was by being baptized into Him. In his letter to the Galatians, he says, "We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Our relationship to God is then changed. In this ordinance we are represented as putting off the sins of the flesh, and putting on the new man; we are inducted into the body of Christ, and become, by adoption, the seed of Abraham, and an heir to the promised inheritance. How does a stranger and foreigner become an adopted citizen of another country? Is it not through a legal process? complying with the requirements of the constitution of that country? and so becoming a citizen in every sense, but the accident of natural birth? God also has a system of means through which individuals are adopted into His family; and by which they are no longer "strangers and foreigners, but fellow citizens with the saints and of the household of God."

And does not baptism form an important part of God's redeeming plan? A careful reader of the Bible cannot fail to observe how often mention is made of a class of persons recognized as being in Christ, in the Lord, etc. They have come under a constitution of righteousness, by being made the righteousness of God in Christ Jesus, through faith and obedience. God has provided a sin-covering for us, and we must avail ourselves of it, if we would inherit life. Our connection with the first Adam lands us in the grave. Our connection with the second Adam, the Lord from heaven, raises us from the grave to inherit the things promised. How important then to be in Christ!

God is the offended party; it is His prerogative to prescribe the means through which we may be reinstated in His favor. This is reasonable and just. Let us come, then, to the Word with a childlike disposition, and learn the things God has revealed for faith and obedience, laying aside all our prepossessions which are not in strict accordance with the testimony. To know that eternal life is only to be had by being in the Christ, is an important

and glorious truth. Is it not equally important to know the way by the which we get into Christ? The Bible is as plain on the latter as the former.

All the doctrines of the Bible are in harmony with each other. They are all important and essential. It will not do to exalt one doctrine at the expense of another; but let each have its proper place. Baptism alone will not save; neither will faith, alone. God hath joined them together. It is by works that faith is made perfect. The Gospel, Paul says, is God's power for salvation to everyone that believes it. There was something contained in the Gospel which had been "kept secret, or hid from former ages and generations, but now revealed and made manifest, and by the Scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This was called a revelation of the mystery, and related to the things concerning the name of Jesus, which comprehends all that is affirmable of Him; and is therefore the summary of His character as a Prophet, Sacrifice, Priest, and King.

The mystery of the Gospel may also be said to contain the conditions of salvation. This, as we have before shown, was made known by Peter on the day of Pentecost, and was connected with immersion into the name of Jesus; which Paul calls the obedience of faith: Rom. i, 5; xvi, 25, 26. Paul says "By whom (Christ) we have received grace and apostleship for obedience to the faith, among all nations, for His name." God is now taking out from among the nations, or Gentiles, a people for His name; or a people upon whom His name was to be named; thus making them a part of the one family, which is the royal house. "God hath given him a name which is above every name." "By inheritance He hath obtained a more excellent name than" the angels. This name is like "a strong tower, the righteous run into it and are safe." "There is no other name under heaven given among men, whereby we may be saved."

We are told that "of Him the whole family in heaven and earth is named." Being enlightened with regard to all this, we can understand that as many as have been baptized into Christ, have put on Christ. Having thus been initiated into the one body, or royal family, they

have taken upon them His name. We can see, then, the beauty of the baptismal figure used by Paul (Rom. vi, 4; Col. ii, 12.): "Being buried in the likeness of His death:" thus dying to the world and its beggarly elements, and being made alive in the Christ, so walking in newness of life; having obeyed from the heart that form of doctrine delivered to us. Have we all, like Jesus, fulfilled all righteousness? We are living in an important age of the world's history. It becomes us to examine ourselves, whether we be in the faith, by the sure touchstone of God's word, which word is to judge us at the last day. There may be objections in the minds of some concerning the essentiality of baptism, because of those who do not walk worthily. There were many such in the Apostle's days, who made shipwreck of faith, and returned, like the sow that was washed, to their wallowing in the mire, and had forgotten that they had once been purged from their sins. This does not militate against the truth.

If such instances as these existed in the days of the inspired Apostles, can we wonder they exist in our day? Others have been baptized who have not been proper subjects for the ordinance. Simon the sorcerer was one such, who, after he was baptized, was still in the gall of bitterness, and in the bonds of iniquity. The bath of water sanctifies and cleanses no one apart from the one faith; neither is it by virtue of anything infused into the water, but because of the association of the name of the Lord with immersion in water. Peter commanded the household of Cornelius to be baptized in the name of the Lord Jesus. Hence having the indispensable prerequisite of a Scriptural faith, when washed, they were also sanctified and justified by the name of the Lord Jesus and by the Spirit of God. They were saved by baptism, in the sense in which Peter uses the words. Baptism without faith is of no more use than faith without baptism.

What, therefore, God hath joined together let no man put asunder. Though Paul had seen, and spoken with Jesus, and believed, he was still in his sins until the moment he obeyed the message of the Lord by Ananias, "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." He obeyed, and carried his sins with him to the laver, and called upon the name,

by being baptized into it, and for the sake of that name he returned with a perfect conscience.

Now, what he did himself he prescribed to others. When, therefore, he went to Corinth, he preached the Word, and many of the Corinthians, fearing, believed and were baptized. When he wrote to them afterwards, he reminded them that some of them had been fornicators, idolators, adulterers, thieves, covetous, drunkards, revilers, etc., and that such shall not possess the kingdom of God. He also reminds them by what means they were delivered from the penalty entailed by such horrible offences. Christ, says he, sent me to preach the Gospel to you, which is the power of God. I declared His testimony unto you concerning Jesus Christ. I spoke to you of the things which God has prepared for them that love Him. What you heard you believed and joyfully embraced, waiting for the coming of the Lord Jesus Christ. Hearing and believing, ye were washed, sanctified, and cleansed, by the bath of water with the Word. In his letter to the Ephesians, Paul says, "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." Let us follow Paul from Corinth to Ephesus. Here he finds certain disciples who had been under the instruction of Apollos, and which had not heard of the Holy Spirit: that is, they had not heard that the Spirit had yet been given, and, therefore, were ignorant of baptism into the name of Jesus, knowing only the baptism of John. After Paul explained the matter to them, they were baptized into the name of the Lord Jesus. Here, certainly, was re-baptism. It is probable that Apollos was one of the number; for he was on a par with the rest, knowing only the baptism of John. Now, we infer from the connection, that the imperfect knowledge of Apollos and these disciples consisted in their not understanding what Peter made known on the day of Pentecost; that is, repentance and remission of sins by baptism into the name of Jesus. In other respects, Apollos was an eloquent man, mighty in the Scriptures, and fervent in spirit, and taught diligently the things of the Lord, as far

as he knew. Aquila and Priscilla (who had learned the truth from Paul), when they heard Apollos preach, saw a defect in his teaching, and took him aside, and taught him the way of the Lord more perfectly.

Are there not some such characters in our day, who need to be thus taught the way of the Lord more perfectly, who nevertheless are eloquent and mighty in the Scriptures? God often chooses the weak things of the world to confound the mighty. Faith and obedience; how simple! To believe what God says, and do what God commands; and yet how many there are who stumble over its very simplicity; they want to do, and would do, some great thing, if they were commanded to do it. They want to work out a righteousness of their own. Like Naaman, the Syrian, who went to Elisha the prophet to get cured of his leprosy; who, when told to go and wash seven times in Jordan, was wroth and went away, and said, "Behold, I thought he will surely come out to me, and stand and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage." A sober second thought, however, suggested by his servant, led him to obey, and he went down and dipped himself seven times in Jordan, according to the saying of the man of God: and he was clean. The case of the blind man, in the days of our Saviour, is also to the point. After Jesus had anointed his eyes with clay, He told him to go to the pool of Siloam, and wash: he obeyed, and went and washed, and came seeing. "Behold, to obey is better than sacrifice." In the days of the Apostles, they acted on the subject of baptism as though their salvation depended upon it. They did not call in question its essentiality. They understood its design, and went forward in its observance, with glad hearts, and, like the eunuch, went on their way rejoicing. It is true the record does not say, He that believeth not and is not baptized, shall be condemned. This latter clause, were it inserted in the passage, would be superfluous. Its very omission only proves the necessity of faith as a prerequisite. The Bible recognizes no baptism without faith. Let us seek a strict

conformity to the word of truth, though it should lead us to suffer reproach for the name of Christ. The disciples must certainly have understood Jesus on this subject. He had opened their understandings just before giving them this last command—to teach and baptize—and their subsequent acts make the matter too plain to need controversy. This subject should have an impartial examination: its importance demands it. There are many who think very little about the matter, and, of course, act accordingly:—they are well acquainted with other subjects, but this is treated by them with indifference. They are guided by their feelings instead of being guided by the Word. I am glad to see attention awakened on the subject, and hope it will result in good. I have given these few thoughts for the sake of the truth. If I am wrong in my conclusions, it remains yet to be shown. With regard to the Spirit, I think the best way to get that is to mind the Spirit's teachings. We may be filled with the Spirit, by having the words of Christ dwelling in us richly, for the words that I speak, says Jesus, "they are spirit and they are life." We may walk in the Spirit by taking that word (which God hath magnified above all His name) as a lamp to our feet and a light to our path: and in so doing we shall not fulfill the lusts of the flesh. We may sow to the Spirit, by walking in the commandments and ordinances of the Lord, and of the Spirit reap life everlasting.

"BE STRONG!"

"Be Strong!"

We are not here to play, to dream, to drift;
 We have hard work to do, and loads to lift;
 Shun not the struggle;—face it; 'tis God's gift.

"Be Strong!"

Say not the days are evil. Who's to blame?
 And fold the hands and acquiesce;—Oh, shame!
 Stand up, speak out, and bravely, in God's name.

"Be Strong!"

It matters not how deep intrenched the wrong,
 How hard the battle goes, the day how long;
 Faint not,—fight on! To-morrow comes the song.

THE SECRET OF SUCCESS.

Choose thou, O youth, thy path in life,
Let not events decide;
Be not in life's momentous strife
Like weeds upon a tide.

Determined what thy aim shall be,
Toil, with that aim in view;
If circumstances hinder thee,
Make circumstances new.

Be not the iron that is bent
And beaten as it glows;
But be, through full and fixed intent,
The arm that gives the blows.

They win in life who will to win,
They fail—who faint and fear;
To him with dauntless heart within
No obstacles appear.

There is no mount too high to scale,
No stream too wide to span,
For him who wills—he will not fail
Who will and therefore can.

So choose. O youth, thy path in life,
With firm resolve decide;
Bring all thy powers into the strife,
Success shall thee betide.

THE SUPREME TEST.

There are friends who come in when black sorrow's your guest,
To weep with you over your dead,
Friends who seem, in the midst of your heartache's unrest,
To know just what ought to be said.
But the prince of them all, when grim Trouble stalks by,
And your heart can do nothing but bleed,
Is the fellow who comes when there's no one else nigh
And whispers, "How much do you need?"

Father, tenderly bless all the friends I have known,
Who came in the depths of my woe,
Just to stand by my side when I felt so alone,
That I might their sympathy know;
O how I love every one for each handclasp and tear,
And aye shall I wish them God-speed,
But a crown for the one who, when none else was near,
Said softly, "How much do you need?"

THE GOSPEL AS PREACHED BY JESUS CHRIST.

WHEN the glorious Master, whose example we are required to follow, traveled from one synagogue to another preaching, His one great theme was the "Gospel of the Kingdom" (Matt. iv, 23). When pausing at the seaside, while multitudes resorted to Him, He framed parables of peerless beauty and instructiveness to illustrate "The Word of the Kingdom." In reproving men for giving worldly affairs the chief place in their minds, He tells them to "seek rather the Kingdom of God and His righteousness" *first*. To comfort the little flock lest they grow faint and wearied under various discouragements, He says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke xii, 22). His refusal to tarry longer in one city was because He was sent to preach the kingdom of God to other cities also" (Luke iv, 43). And when He required one to neglect a parent's funeral it was that he might "go and preach the kingdom of God." In the sacred and solemn interviews with them between His resurrection and ascension, He talks about "the things pertaining to the kingdom of God" (Acts i, 3). And when He defines what doctrine they shall carry to the Gentiles, He says, "This gospel of the kingdom shall be preached in all the world" (Matt. xxiv, 14). That gospel in its fullness exhibits "the manifold wisdom of God," combining within itself, as our system of righteousness, the faith, hope, and love that should control the thoughts, affections, and actions of men.

Reader, *behold* the glorious being, the sin-atoning *Lamb*, who so constantly preached that gospel in all His personal ministry. How infinitely did His life on earth excel every other in the world's history! Therefore choose for your life's model and example, not Alexander, Napoleon or Washington—not Calvin, Wesley or Moody—"but let this mind be in you which was also in Christ Jesus," and seek diligently in preaching and practice to follow in His steps.

The *LAST words* of Jesus before He ascended to the right hand of the Father (Matt. xxviii, 19, 20): "Go ye, therefore, and teach all nations, *baptizing* them into the

name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and so I am with you alway, even to the end of the age.”

THE LARGER CHRIST.

Lord Christ, how very large and sweet
Our thoughts of Thee have grown;
With new unfoldings of Thy grace
Since we the truth have known.

At first it seemed that we had lost
The precious Christ of old;
But lo, Thy wisdom, love, and power
Have increased manifold.

Thou hast not changed; no, no—but we
Discern the grander scope,
Thy mission and the part we bear
In God's wide dream of hope.

It meaneth this; since every knee
Unto the Christ must bow,
And every tongue confess Him Lord
As we confess Him now.

If so, God's mercy will not slight,
On any time or place,
The soul all penitent who seeks
The shelter of His grace.

And we believe that on, far on,
Beyond man's thought or ken.
Christ shall see the travail of His soul
The Life-giver to all men.

TELL JESUS.

Tell Jesus! weary heart,
Tell Him what weighs thee down;
Seek help from Him to bear the Cross
And strive to win the Crown.

Tell Jesus! anxious soul,
Lay at His feet thy care;
He is the very friend you need,
And will thy burdens share.

Tell Jesus! weeping one,
 He'll listen to thy cry;
 He counteth all thy falling tears
 And knows each heaving sigh.

Tell Jesus! He is near,
 And waits, in love, to bless;
 He offers thee a spotless robe,
 The robe of righteousness.

Tell Jesus! tell Him all,
 In confidential love,
 And He in answer to your prayers
 His faithfulness will prove.

THE DEPTHS OF GOD'S LOVE.

Could we with ink the ocean fill,
 With every blade of grass a quill,
 Were the whole world of parchment made,
 And every man a scribe by trade,
 To write the love of God above
 Would drain the ocean dry;
 Nor would the scroll
 Contain the whole,
 Though stretched from sky to sky.

DIVINE THEOCRACY RESTORED.

THE word *kingdom* is of very frequent occurrence in the scriptures of the Prophets and Apostles. The radical idea of the word is king's dominion, or dominion of a king. It is sometimes used to signify the inhabitants of the country or population subject to a king. There may be many countries under the jurisdiction of one and the same king. These constitute the empire or dominions—which must be considered in connection with the kingdom proper or capital from which the law goes forth for the government of those nations or countries.

If the reader hears anyone speak of the kingdom and empire of *Victoria*, he has no difficulty in understanding that these are countries which own *her* sovereign sway. By reading history we may learn the particulars of a

kingdom, its locality, boundaries, extent, subjects, rulers, etc. The frequent mention of the words "Kingdom," "Kingdom of God," "Kingdom of Heaven," in the Scriptures of truth would seem to show the importance of rightly understanding the same. Let us, then, in obedience to Peter's injunction, "Take heed to the sure word of prophecy as a light shining in a dark place," and learn what the spirit has testified through those holy men of old.

We think we can prove, to all reasonable minds, that it is the purpose of God to establish a kingdom on the earth; that this kingdom will be governed by a king of His own appointment, and that this king will have associates who will co-operate with Him in administering the world's affairs in righteousness. It was the burden of many of the songs of David, the sweet Psalmist of Israel; his last words were concerning a righteous ruler of his own seed according to the flesh who would some time in the future occupy his *Throne* in fulfillment of the covenant of God made with him, which was all his salvation and all his desire. *Isaiah's* splendid poetry depicts it. The fervent language of Jeremiah is full of it. Ezekiel, during the captivity in Babylon, comforts the mourners of Judah with prophetic strains, and is himself comforted with a vision of its glories and beauty. None of the Prophets forget it. It was the good news of the kingdom which was preached by Jesus and His Apostles. It was the power of truth concerning it which called out the first churches from the traditions and idolatries of their forefathers; and the hope of it has cheered in their sufferings the faithful children of Abraham, from the time the first promise was given:—"In thee shall all kindreds of the earth be blessed." We will invite the attention of the reader a little more particularly to the gracious promises made with David—sometimes called the sure mercies of David, King of Israel. He was the youngest son of *Jesse* of Bethlehem, who was of the tribe of Judah. While a youth and following the humble occupation of a shepherd, he was chosen by Jehovah, and anointed king over Israel. After he had ascended the throne *Nathan* the prophet was sent unto him with a message of which the following is part: "And thy days be fulfilled, and thou shalt sleep with

thy fathers, I will set up thy seed after thee which shall proceed out of thine own bowels, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of his kingdom forever. I will be his father and he shall be My son, and thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever," etc. (Read the whole chapter.) We learn from this testimony that the seed of David was of the line of the promise through *Judah*; that this Son of David was to be also *Son of God*, and that His throne and His kingdom were to be established forever. Compare this with the angel's testimony to Mary (Luke i, 32, 33): "He shall be great, and shall be called the *Son of the Highest, or Son of God*. And the Lord God should give unto Him the throne of His father David, and "He shall reign over the house of Jacob forever and of His kingdom there shall be no end." The prophet *Isaiah* is also in harmony with the same. "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order and establish it with judgment and with justice from henceforth and forever. The zeal of the Lord of Hosts will perform this." This is sufficient to prove that Jesus, the Son of Mary, is the "seed," whose right it is. "He is the root and the offspring of David," David's Son and David's Lord.

Peter's testimony on the Day of Pentecost is also to the point: "Therefore (David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne. This Jesus hath God raised up, whereof we all are witnesses." Thus we see that Jesus of Nazareth is the legitimate heir to David's throne. It was revealed to Nebuchadnezzar, King of Babylon, through the prophet Daniel, that in the "latter days" the God of Heaven would set up a kingdom that should not be destroyed; which kingdom should not be left to other people, as the kingdoms of Babylon, Medo-Persia, Greece, and Rome have each successively been; but a kingdom which shall break in pieces and over-

come all other kingdoms (of men) and itself shall stand forever. Some years subsequent to this,—in the first year of the reign of Belshazzar, the king of Babylon, Daniel himself had a vision of the rise and fall of the great monarchies above alluded to. After viewing them till their dominion was taken away, in his account he says: “I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion, glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.” Mark! This person like the Son of Man had given unto Him dominion and glory, and a kingdom. There will be no difficulty in proving that the individual whom Daniel saw receiving these high honors was no less a personage than our *Lord Jesus Christ*. The reader will at once perceive an intimate connection between this prophecy of Daniel and a parable which Jesus spake to “some who thought that the kingdom of God should immediately appear.” He said, “A certain nobleman went into a far country to receive for himself a kingdom, and to return,” etc. (Luke xix, 12). The “certain nobleman” designates Jesus, who was born to be king; the far country, the heavens into which He ascended, and in which He will remain “until the times of the restitution of all things”—the kingdom that which Daniel saw given, and which the Lord has promised to give Him; and to return, His coming again in His glory, to execute judgment and justice in the earth. No one will deny that Jesus alludes to Himself in this parable and that He teaches in it that He is to possess royal dignity on His return.

This is no isolated doctrine of the Bible, but is fully corroborated by the testimony of prophets and apostles. In quoting Scripture on this subject, we hardly know where to begin or where to leave off, for we read it on almost every page of the Sacred Word.

Paul, in the commencement of his letter to the Hebrews, speaks thus: “God who, at sundry times and in divers manners, spake in times past unto the fathers by the

prophets, hath in these last days spoken unto us by His Son, whom He hath appointed *heir of all things*; on account of whom He constituted the ages." Yes! the previous dispensations were arranged on account of Christ; in the purpose of God (and we believe the Deity orders all things right); they were necessary as provisionary in bringing about the dispensation of the fullness of times, the crowning dispensation of all prophetic declarations. "For this glory which was set before Him, He (Jesus) endured the Cross and despised the shame," and at present "sits at the right hand of God, the Majesty in the heavens, from henceforth expecting till His enemies be made His footstool." All things are to be made subject to Him; but at present we do not see that all things have actually been placed under Him. "But we behold Jesus, on account of the suffering of Death, crowned with glory and honor, having been made for a little while inferior to angels, so that by God's favor He might taste of death on behalf of everyone." For it was becoming Him on account of whom are all things and through whom are all things in conducting many sons to glory to make *the Captain* of their salvation perfect through sufferings—that is perfect in His official capacity as prince of their salvation. His manifestation in weakness was the stumbling-block to the Jews. They overlooked the prophecies relating to His humiliation, His sufferings and death. Therefore when He "came to His own domains—His own people received Him not." "Because they knew Him not—nor yet the voices of the prophets—they fulfilled the same in condemning Him," and though they found no cause of death in Him yet desired they Pilate that He should be slain, and so He was led as a Lamb to the slaughter." "He humbled Himself and became obedient unto death, even the death of the Cross." The proximate cause of His condemnation was in answer to Pilate's question: "Art Thou not a king?" Says Jesus, "I am a king; for this I have been born and for this I have come into the world." Witnessing this good confession before Pilate cost Him His life. After every other argument had failed, the malicious Jews, to secure His condemnation, said to Pilate: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king,

speaketh against Cæsar." To this charge Jesus gave no denial. "He confessed, and denied not." And this was the accusation for which He was delivered up to be crucified. According to custom, a title or an inscription is to hang up over the sufferer to announce the crime for which he suffers, and Pilate is to write it. The wicked and impetuous Jews had urged Him on to crime at which his own sense of justice revolted. He had been overborne by their clamor, and gave up Jesus to die. He takes the pen and writes, *Jesus of Nazareth, the King of the Jews*. Is there not something suggestive in these words, dear reader? It was the least of Pilate's thoughts, in writing this inscription, that there hung, in the person of that bleeding, dying victim, the future King of kings and Lord of lords; and that mock crown of thorns upon His brow would ultimately be replaced by the diadem of universal empire. Never leaped there from human pen a more precious and glorious truth. In executing his own spite and contempt for the Jews, did he not execute the purpose of God's eternal providence? He wrote in bitter and malicious irony and sarcasm, yet gave he forth a doctrine in which all earth shall yet harmonize with heaven. Let him write! Write it in three languages; set it high upon the Cross, and God himself will lift it higher. For all the world shall thus be taught that the invisible being moves at His will the complicated web of human affairs and never fails to make the wrath of man to praise Him.

Although Jesus was despised of men at His first coming, yet He always maintained His right to royal dignity. "*My Kingdom*," said He to Pilate, "is not of this world (*Kosmos*)." It did not belong to the constitution of things that prevailed in Judea at that time. His kingdom will be arranged according to a heavenly order of things, hence it is styled the kingdom of heaven. The King was among them. The royal majesty of the heavens had drawn near, but disguised in poverty. Therefore they did not recognize Him. "He was rich (in promise), yet for *our sakes became poor*, living a life of self-denial (although heir of all things), that we through His poverty might be enriched." His work was to preach the *great Salvation*, "the glad tidings of the kingdom of

God;” and to confirm His mission by the working of signs and wonders and divers miracles.

To preach the kingdom of God was to preach the Gospel; and the GOSPEL (Paul says) “is the *power of God for salvation* to everyone that believeth.” Hence it is through this Gospel that God is developing a people from among the nations, for His NAME, to form part of the royal house, to be made kings and priests and to reign with Christ on the earth. It is to this kingdom and glory that you and I, dear reader, are invited—not a kingdom in the skies, or, as some express it, “Beyond the bounds of time and space.” We find the promise of no such kingdom between the lids of the Bible.

The prophet Daniel says, “The saints are to possess a kingdom under the whole heaven” (not above it). “The meek shall inherit the earth” (Ps. xxxvii; Matt. v; Prov.) “*Verily, the righteous shall be recompensed in the earth, etc.*” This inheritance, which is incorruptible, undefiled, and that fadeth not away, is reserved in the heavens and ready to be revealed in the last time. Unto them that look for Him shall He appear the second time without sin, offering unto salvation. Yes! dear reader, Jesus will come again—not in weakness as at the first, but in His glory—with the holy angels. His reward is with Him, and His work before Him. He comes to take to Himself His great power and reign King of kings and Lord of lords (no rival powers). “The kingdoms of this world become the kingdoms of the Lord and of His anointed.” He shall be supreme king over all the earth. In that day there shall be but one Lord and His name one. “He alone will be exalted.” “God hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow and every tongue confess that He is Lord, to the glory of God the Father.” “Yea, all kings shall fall down before Him, all nations shall serve Him.” “In His days shall the righteous flourish; an abundance of peace so long as the moon endureth. He shall break in pieces the oppressor; His dominion shall be from sea to sea and from the river to the ends of the earth. All the ends of the earth shall fear Him.” Righteous laws and righteous rulers (which are the desire of all nations) will be the order of

that day, and in consequence justice and judgment will be executed in the earth. "All flesh shall see the salvation of God, for the earth shall be filled with the knowledge of the glory of God as the waters cover the sea."

We believe the night (the reign of sin and death) is far spent; the Day (of the Lord) is at hand. The history of the past will not repeat itself forever. Near sixty centuries have elapsed since the first promise was made, viz.: "The seed of the woman shall bruise the serpent's head." Four thousand years expired before that seed was manifest in flesh and bruised in the heel by the rulers of the darkness of this world. God's promises never fail. He did appear literally as the promised seed and literally fulfilled the promises and prophecies relating to His humiliation. The Prophets testified to the sufferings of the Christ and the glories that should follow. Will not His manifestation be as literally fulfilled? When the proper time arrived "God sent forth His Son born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons." In due time God will manifest those sons by making them partakers of the Divine nature—a nature equal to the angels'—fitted for the Master's use in the ages to come. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God! Therefore, the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." His first coming was not altogether an unexpected event; there were a few faithful ones looking for the redemption of Jerusalem. Wise men from the East, guided by a supernatural star, came to worship the new-born king and to present their offerings. Angelic messengers were sent to a company of shepherds watching their flocks by night, with the good news of the Saviour's birth, and they came with haste to *Bethlehem*, and found Joseph and Mary and the babe lying in a manger. These circumstances associated with His first coming are suggestive; by a parity of reasoning, we believe a people will be prepared to receive Him when He comes again, who will be looking for Him and waiting

and watching. For over six thousand years we have been gliding down the stream of time. God has given us way-marks; we have passed them one after another, until we have arrived in an age when all the prophetic periods seem to converge. It has been satisfactorily demonstrated through human governments and human reforms, that men are unable to govern themselves; hence the necessity of a THEOCRACY—the only cure for existing evils. God, knowing the weakness of human nature, has anticipated this want, and hath appointed a day in the which He will rule the world in righteousness, by that man whom He hath ordained (Jesus Christ), whereof He hath given assurance in raising Him from the dead. Without pursuing the investigation of this subject any further, we conclude by saying that the testimony of Prophets and Apostles agrees in declaring Jesus to be the peer of the world and that His present exaltation to His Father's right hand is only for a set time: "Until I make Thy foes Thy footstool." This glorious consummation will take place in the times of Restitution of all things, when God shall send Jesus Christ to bless Israel and the nations. Having received royalty from His Father God, "He will return and build again the tabernacle of David that is fallen down, and will close up the breaches thereof; and will raise up his ruins, and build it as in the days of old"—"that He will restore again the kingdom to Israel and make her that was cast off a strong nation," establish *Jerusalem* as the throne of the Lord and make her a "praise in the earth" the groaning creation delivered from the bondage of corruption—the evils of the world cured, and all things made new.

THE DAY OF THE LORD.

Blow ye the trumpet in Zion,
 Ye watchmen who stand on her walls,
 And sound the glad word to her children,
 Your long-sought Deliverer calls
 To all the dispersed of His people
 Who wander as strangers alone,
 His voice sounds throughout all the nations,
 "Ye children of Israel, return!"

Jerusalem's desert shall blossom,
Her vales with new beauty shall bloom;
With songs of rejoicing and gladness
Her children return to their home.
The field is all ripe for the sickle,
The day of the Lord draweth nigh,
And Jesus with armies celestial
As conquerors descend from the sky.

His foes in deepest confusion
Shall yield to His power Divine,
Death and Hell be cast from His presence,
While His saints in their glory shall shine.
And see! in Life's Book they are written,
The names of those worthy to reign.
O Lord! make us each of that number,
And come, yea, come quickly. Amen.

THE HOUSE OF OUR PILGRIMAGE.

Long in this sinful country
I've wandered poor and lone;
To every illness subject,
To every weakness prone.

Long in this wild, wild country,
Where rue and nightshade grow,
Where waters black and bitter
All fairest meads o'erflow;

Now standing on the headlands,
I greet the coming dawn;
Mine eyes drink in the glory
Of the approaching morn.

I see my dear loved Saviour,
Clad in the purest white,
And sky and earth and headlands
Are bathed in golden light.

O blessed, blessed country—
No pains, no bitter tears;
No fainting 'neath the burden;
No doubts—no cruel fears.

O bright unchanging glory,
O radiant array.
O sweet and dreamlike music,
O cloudless, endless Day.

HOW LONG?

“How long, O Lord holy and true,
Till Thou avenge Thine own?
How long, O Lord holy and true,
Till we shall rest at home?”

“I come—behold, I quickly come,
I come to claim My Throne;
I will avenge Mine own elect
And take My children home.”

“But is Thy coming at the door?
How near, O Lord, how near?
When shall we see Thee face to face?
O when shalt Thou appear?”

“My Zion beloved, be of good cheer,
O weep and sigh no more;
The morn of glory draweth near,
My coming at the door.
At the door, at the door, at the door!
Prepare to meet thy God.”

 COME, THOU, LORD JESUS.

The Church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set;
She weeps a mourner yet.
Come then, Lord Jesus, come.

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 ripen there
Till the last glorious morn.
Come then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness
And make her wastes rejoice.

The curse, the sin, the stain,
Come, Lord, and wipe away,
And make this blighted world of ours
Thine own fair world again.
Come then, Lord Jesus, come!

THE CHILDREN OF ABRAHAM.

IN the 103d Psalm we read that God made known His ways to *Moses*, His doings unto the children of Israel. This statement covers the entire range of Scripture truth. God impressed upon *Moses* the details of what took place before he was born. How was he to know unless divinely impressed that God in the beginning did thus and so, before Adam was created? These things must have been told to him by the angels or he was inspired with the knowledge of what antedated his birth.

We know that *Moses* was intimately acquainted, or he could not have written the record of those events. We know that the Bible is a divine book, for holy men wrote as they were moved by the Holy Spirit. Our Saviour said that all things written in the Law and the Prophets and in the Psalms concerning Him must be fulfilled. And beginning at *Moses*, He expounded to them in all the Scriptures the things concerning Himself (Luke xxiv, 27). God chose *Abraham* to be the head and front of the Divine creation. "In thy seed (the Christ) shall all the families of the earth be blessed."

From the call of *Abraham* salvation seems to flow along in that direction only. He chose him and his seed to work out His purpose which He had in Himself before the foundation of the world. To carry out this purpose it was necessary to His plan to form a nationality, which He did of the natural seed of *Abraham*. He chose them alone and formed them into a commonwealth, and through them His purpose has been developed. All His instrumentalities have been selected from an Israelitish source. He spake by them and through them only. God bestowed His favor upon them, and for ones of any other nation to become partakers with them it was incumbent upon them to come under their constitution, accept the

law, and be *circumcised*; then were they adopted citizens. Even then they were not admitted to the inner circle of fellowship. There was a division in the temple worship. The offer of salvation never came to the Gentiles until Christ ascended into heaven. Even then Israel received the first offer. Beginning at Jerusalem—was the commandment of Jesus. “Salvation is of the Jews,” our Saviour said to the woman of Samaria (John iv, 22).

Outside of the Israelitish commonwealth there has been no salvation offered since it was formed. See what Paul says in Eph. ii, 12: “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and without God in the world.” Now, the question is, Can we work out our own salvation independent of God’s order? If He has arranged the plan, and defined the way, surely the unchangeable God will accept of no daubing with untempered mortar.

We read “He is not a Jew which is one outwardly (Rom. ii, 27), but he is a Jew which is one inwardly.” We learn from this that the word “Jew” forms quite an important item in the make-up of a Christian. The wild olive (Gentiles) must be grafted into the good olive—the Israelitish tree: see Rom. ii, 16-20), to bear acceptable fruit to suit the purpose of God. They who worship Him must worship Him in Spirit and in TRUTH. The Israelites were regarded from a divine standpoint as the children of the promise. As a nation they rejected their opportunity, hence the call of the Gentiles, to take place of those who knew not the time of their visitation, so as James said, “God visited the Gentiles to take out of them a people for *His name*.” This was done upon a principle of the one faith preached and believed. As there is only one faith, is it not important that we should know just what it is? Paul speaks of it as the *hope of Israel*. Well, then, it is altogether Israelitish, and to all those who have become Israelites indeed, the promise made to the fathers of the Israelitish nation is the ground-work of Christianity. Leave out the *hope* of these promises, and there is no eternal salvation. It is not God-honoring to accept anything that comes along. The only way we can honor Him is by contending for the pure *tried word* by which He begets his children. The

Gentiles are grafted into this good olive tree upon a principle of faith in the promises made to the fathers of the Israelites. "A father of many nations have I made thee" (Gen. xvii, 5). We learn that God constituted *Abraham* the federal head of all believers—through his seed—the Christ. This thought finds its complete fulfillment in the song of the Redeemed (see Revelation). "For Thou (Christ) wast slain and hast redeemed us by Thy blood out of every kindred, and tongue, and people, and nation." A family relationship is therefore established between ABRAHAM and the numerous seed brought into this through Christ, "for if ye be Christ's then are ye Abraham's seed and heirs according to the promise." This is well understood by every believing and honest heart.

There are beauty, system, and order in this arrangement of the Divine plan. The great Apostle of the Gentiles proclaimed that the *hope* of the promise made of God unto the fathers was his hope. He also said it was the hope of ISRAEL—thus showing that the hope of the Gospel was the hope of Israel. The real Israel of God was not confined to the natural Israel; but after the ascension of the Lord, those of other nations were brought under the bond of the covenant. In this true sense we learn from Paul that "they are not ISRAEL which are of Israel" (Rom. ix, 6). The children of the promise are counted for the seed. "As it is written in ISAAC—shall thy seed be called." All the seed are brought together under *One Headship* in Christ. "If ye be *Christ's* then are ye Abraham's seed and heirs according to the promise."

A THREE-FOLD CORD.

THE PEOPLE.

A strange bewildering People,
 The Israelitish race,
 Whom God chose from the nations
 To magnify His grace;
 At first they were but feeble,
 Yet fast their numbers grew,
 Until in every country
 To-day we find the Jew,

A proverb and a by-word,
 Accused in many lands,
 And yet forever graven
 Upon Jehovah's hands,
 Of ages past the wonder,
 A marvel still to-day,
 They rode in Pharaoh's chariot,
 Then made him bricks of clay.

We see them still adapting
 Themselves to every clime,
 And spite of persecution
 How bright their talents shine!
 Defying competition,
 They oft win wealth and power
 And rise to great distinction
 E'en in oppression's hour.

Not numbered with the people,
 We see them dwell alone—
 Without a King or Temple,
 Far from their native home.
 Dead as a body-politic,
 Immortal as a race,
 They are a perplexing problem
 For nations now to face.

THE LAND.

When God called forth this people,
 He chose for them a land,
 A perfect Microcosm—
 Prepared by His own hand;
 A land that knew no scarceness,
 Where plenty did abound,
 And there placed them as tenants
 To occupy His ground.

He laid no burden on them,
 No rent or tax to pay,
 They simply had—as children—
 His precepts to obey;
 But soon they disobeyed Him,
His Son and servants slew;—
 So scattered through the nations
 To-day we find the Jew.

And Canaan, glorious Canaan,
 Once richly blest of God,
 Is now most sore afflicted
 Beneath His chastening rod.

Her glory has departed,
Laid low her Temple grand;
The besom of destruction
Has swept "The pleasant Land."

A bone of sore contention
The country is to-day,
Each power desires to have it,
But none dare snatch the prey,
Yet Palestine the famous
Land of Messiah's birth,
Shall shine again with splendor
The centre of the earth.

THE BOOK.

Then to this land and people
The Oracles were given,
And Code of Laws the wisest
Was framed for them in heaven.

God's Holy Book the Bible,
Old and yet ever new,
His perfect revelation
For Gentile and for Jew.

The Devil knows and fears it,
And has in every age
Waged bitter war against it
Through infidel and sage.

No other proofs are needed
To show God's words are true
Than those that are before us—
The Book—The Land—The Jew.

Never has sage or Satan
Broken this three-fold cord:
Firm as the Rock of Ages,
Strong as Jehovah's Word.

Come, Lord, in mighty power;
Then shall the nations see
The Book, The Land, The People,
Alike belong to Thee.

ISRAEL AND THEIR KING.

Luke xviii, 8.

I tell you He will avenge them speedily,
God's own anointed will return to Israel's hosts
ere long,
And gain a glorious victory
Where once He suffered wrong.

O'er nineteen centuries ago
He visited the place:
Offered salvation full and free
To Israel's chosen race.

He longed to gather them in love
'Neath His protecting wing:
But in their blindness they refused
"Immanuel"—Christ their King.

The Roman ruler they preferred
To David's greatest Son!
Who in God's appointed time
Had to the nation come.

"Away with Him! away with Him!"
They in their anger cry:
"He made Himself the Son of God
And by our law should die."

Pilate came forth and washed his hands
That all around might see;
He would not slay so just a man
Or implicated be.

"His blood be on us and our seed!"
The Jews derisive cry;
So midst their mockery and hate,
The Christ they crucify.

Their King, the "prince of peace" who brought
Such blessings in His train,
Was from His own cast forth to be
Nefariously slain.

And Jews for centuries have groaned
Beneath the Gentile yoke;
Only to find, if they complain,
More heavy falls the stroke.

But Jacob's time of trouble sore
Is coming very soon;
We see the threatening storm cloud
With its increasing gloom.

When crushed in helpless misery
Their cry will reach their God!
And He will very gracious be,
According to His Word.

Beloved still for their fathers' sake,
God yet intends to bring
This people to their own fair land,
And give them back their King.

By the nail-prints they will know Him
And by His pierced side,
And mourn with bitter grief to find
'Twas Him they crucified.

Then like a father pitieth
His children in distress,
And like a mother comforteth
The babe upon her breast,

So the Lord will comfort them,
And they with joy shall sing
His praises in Jerusalem—
The City of their King.

SOME DAY.

Some day all doubt and mystery
Will be made clear,
The threatening clouds which now we see
Will disappear.

Some day what seems a punishment,
Or loss, or pain,
Will prove to be God's blessing sent
For very gain.

Some day our weary feet will rest
In sweet content,
And we will know how we are blest
By what was sent.

And looking back with clearer eyes
O'er life's short span
Will see with wondering glad surprise
God's perfect plan.

And knowing that the way we went
Was God's own way,
Will understand His wise intent
Some Day—Some Day.

IS THE INHERITANCE OF THE SAINTS CONFINED TO THE LAND OF CANAAN?

I WAS much interested in reading an article on the above subject by Brother Samuel Wilson in the *Restitution*. It is a subject that ought to be of paramount interest to every true believer. The people of God in all past ages have looked forward to an inheritance. "Moses had respect to the recompense of reward." "By faith he forsook Egypt, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt." "He endured as seeing Him who is invisible," and so of all the ancient worthies (as Paul says), "and these all, having obtained a good report through faith, received not the promise, God having provided *some better thing* for us, that they without us should not be made perfect." "They loved not their lives unto death, that they might obtain *a better resurrection*." In order to have a more definite idea of what we are and what we may become, it will be well to commence at the beginning. There are revealed to us in the first few chapters of Genesis certain truths relating to man's origin and destiny which demand our special attention. For instance, it is of first importance to remember that man was the last and noblest work of God. He did not say, "let us make man in our image, after our likeness," until the whole material world was made a fit place for *his abode*—until it was richly garnished with grass and flowers and herbs and trees, and likewise with all its complement of animated tribes, the fishes of the sea, the fowls of the air, the beasts of the field, and every creeping thing had been called into being, and no sooner was man made than he was constituted the lord of all this fair creation, and invested with dominion over every living creature. In fact it appears that this earth, in its

primeval state, so beautiful, so blessed, was made expressly for the accommodation and enjoyment of man.

And to man God gave it as his possession and inheritance. But besides it must not be forgotten that man himself was formed of the dust of the ground, showing that the connection between man and the earth is something designed and not accidental, and that in His all-wise and inscrutable purposes, God has been pleased to link man and this earth together in a bond which has existed from creation, and which there is no reason to think will ever be broken. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it, He hath established it, *He created it not in vain*, He formed it to be inhabited; I am the Lord and there is none else." This language, you perceive, is very expressive and emphatic, and so is the language of David in the 8th Psalm, concerning man: "Thou madest him to have dominion over the works of Thy hand." But man (being put to the proof) did not retain his position of power and also of character; he lost his inheritance, and his innocence and happiness, and came under the penalty—the threatened penalty of death, which is explained as returning to the ground whence he was taken.

Adam having forfeited his life, the whole race has shared the same fate. The *very ground* for his sake was cursed; and ever since that fatal act of disobedience man and earth have shared together in the inflictions of Heaven's curse, as they had before the fall mutually participated in Heaven's blessing.

Man was made, subject to frailty, not willingly but in hope, for in the doom pronounced upon the serpent we find the first gleam of hope. By the promised destruction of their enemy they were kept from despair. It must have comforted them to know, not merely that a way of deliverance was to be opened up, but that someone should be born of a woman to destroy their destroyer. Their hopes might be comparatively dim, but still they were hopes of receiving what they had lost, and of being restored to the high position from whence they had fallen; and would not their hope also embrace the restoration of the earth from the curse to its primitive state?

A clear perception of these leading facts will assist us

in understanding the senses in which the word "*inheritance*" is used in the Holy Scriptures, and which is the subject of our inquiry.

It was not till the days of Abraham that we find any mention in the Bible of the words "inheritance" and "inherit." The Bible gives us a very limited account of the generations for two thousand years previous to the days of *Abraham*. It is true the record tells us that wickedness was fearfully in the ascendant. Notwithstanding, God had His witnesses, however few they might have been. Abel, Enoch, Noah are mentioned among the ancient worthies (by Paul in the 11th chapter of Hebrews) as samples of those who are made heirs of righteousness by faith, having the testimony that they pleased God. This class who walked with God in the *Antediluvian* period no doubt died in the hope of an inheritance, that their lives should be restored again. How else would they experience any real benefit from the promise, e. g., "The seed of the woman bruising the head of the serpent?" Their hope must have embraced the resurrection from the dead, and also that the earth which had been cursed for their sakes alone would again be blessed and made the source and site of blessing to mankind. Their views and prospects of what was to come would chiefly fashion themselves after the model of what had been (for they had nothing else to go by). They would not therefore have looked for any portion out of the dominions of this very earth. How could the hope of *restitution* have expected to realize itself anywhere but just where the loss had been sustained? The pattern from which their hope drew its shape and character could be no other than the paradise which sin had alienated them from. Progressive revelation has unfolded to us more definitely the doctrine contained in the *first promise*. All dispensations have had their uses in the unfolding of God's purpose concerning the world. "To everything there is a reason, and a time to every purpose under heaven" (Prov. ii).

Forty centuries had rolled their weary rounds before this *seed of the woman* appeared in the flesh; but it was God's time. "When the fullness of the times had come God sent forth His Son born of a woman." A certain

preliminary work has been accomplished by this SON—this “seed.” He confirmed the promises made unto the Fathers. By His death and resurrection these covenants were brought into force, and now the heavens are retaining Him for a little while until His enemies shall be made His footstool, when He will come and complete the work of conquest in crushing the serpent’s head.

So, from our standpoint, we look back in the beginning of the ages to this little rivulet of the FIRST *promise*, and from progressive revelation witness its gradual unfolding until it has become a mighty river of truth, revealing to us our high and holy calling—“*the Church*,” which is the Christ’s body, *the fullness of Him* that filleth all in all. This *mystery* of the Gospel which was hid from previous ages and generations is now “made known to all nations for the obedience of faith.” Showing the present is an ecclesiastic dispensation when God is taking out a people for the NAME of Jehovah. We have the same truth taught also under the figure of a “house” or “temple.” “We are builded together for a habitation of *Deity* through the spirit” (Eph. ii, 22). But perhaps we have gone a little too fast in our elaborations. We will go back to the post-diluvian patriarchs. We find they were favored with fresh and more frequent communications from heaven. On them a clearer light shone, to them more certain hopes of the future were opened up. The promises to Abraham, and renewed to Isaac and Jacob, and the sure mercies or gracious promises made to David, have been so frequently discoursed upon by the Brethren it is unnecessary to repeat them;—suffice it to say these all died in the faith, not having received the fulfillment, but saw it afar off (in the resurrection), (“For when Abraham offered up his son Isaac he accounted that God was able to raise him up even from the dead”), and were persuaded of them and confessed they were strangers and pilgrims on the earth. It is gratifying to know that those ancient worthies were animated with the hopes of a resurrection life, thus to renew their connection with the earth and enjoy the inheritance God had promised them. The period between death and resurrection is passed over in silence. Thus the primeval promise—“The seed of the woman should bruise the serpent’s

head"—taught them to live in expectation of a time when death should be swallowed up in victory; and in this way the fathers of the Jewish race realize their inheritance. "They without us will not be made perfect."

I think we may safely infer from the general tenor of Scripture teaching that the work of redemption in the hands of Christ will result in greater blessing to man and the earth than even the primeval state. "*In Him* the tribes of Adam boast more blessings than their father lost." It seems necessary (and God hath so ordered it) that we should come in contact with both good and evil in order to be perfected. Man will be more blessed in redemption than he was in the day of his creation;—this, of course, when sin, the cause of evil, will be taken away; when the economy of human affairs will be controlled by "God's Son, the appointed heir of all things," "the nations given Him for an inheritance, and the uttermost parts of the earth for His possessions."

Right here comes the thought which may have occupied the minds of some—that is, if a political and religious dominion is to be established on the earth by Christ and His saints, which will result in abolishing all human governments and subjecting mankind to the will of God, there must be a geographical area for its establishment. It must have boundary lines and landmarks. Such a portion as this God has selected—viz., "The Holy Land," "The Land of Promise." A country most centrally situated and luxuriant—fertile—a land flowing with milk and honey. This spot of the earth's surface has witnessed the most wonderful displays of God's majesty and power, particularly in His dealings with His chosen people—to whom it really belongs as God's gift. This ancient spot is looked to and held sacred by all the nations of the earth from time immemorial, and why should it not be held precious, when we consider its antecedents? "It is beautiful for situation, and will be the joy of the whole earth."

If an institution is to be set up in the earth which by its operations is to affect the whole of humanity, the base of those operations may certainly be looked for in the center of the habitable earth. "Now, the land of promise, with its metropolis, *Jerusalem*, answers to this require-

ment exactly. It is said two lines drawn through the most habitable parts of the earth will be found to intersect each other near *Jerusalem*. Thus we see infinite wisdom displayed in the locality of the kingdom proper; no other spot on earth is so suitable for a radiating point. "The Lord shall inherit *Judah* His portion in the Holy Land, and shall choose *Jerusalem* again." "Yes, the Lord hath chosen *Zion*; He desired it for His habitation. This is My rest forever; here will I dwell, for I have desired it." "The law of the Lord will go forth from *Zion*, and the word of the Lord from *Jerusalem*." Some physical changes, we have reason to believe, will be made at the proper time, in order for it to be a suitable residence for the *Great King*.

In the restitution of all things, "Israel and the Land" will be among the first. "The Lord shall comfort *Zion*, He will comfort all her waste places; He will make her wilderness like *Eden* and her desert like the Garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." The prophecies give us a beautiful picture of the future. When the earth is lightened with His glory the former things will hardly be remembered or come into mind. "The city has no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof; and the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." In harmony with this, the Psalmist says: "All kings shall fall down before Him, all nations shall serve Him."

"*Isaiah*," referring to the same period: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the Gentiles, and that their kings may be brought, for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The above language is only a fraction of what might be given, referring to the future reign of the *Messiah* conjointly

with the saints, the *overcomers*—who have the promise of sitting with Him on His throne, inheriting the kingdom promised to all them that love Him.

We find the word “inheritance” used in more senses than one, and it will not be unprofitable to glance at them. When God redeemed Israel out of Egyptian bondage and was bringing them into the land of milk and honey, which He had promised to give Abraham and his seed forever, He separated them from the neighboring nations by instituting religious rites and ceremonies. A priesthood was necessary. The family of Aaron had this honor conferred upon it, and the whole tribe of “*Levi*,” to which *Aaron* belonged, was set apart as assistants in the priest’s office. God chose them in the place of the firstborn, to whom such functions properly belonged (see Num. iii). Now, it is a noted fact that the tribe of “*Levi*” had no territorial portion allotted to it when Joshua divided the land of Canaan by lot among the other tribes. Every tribe had its share and every family a part, but the Lord Himself was the inheritance of the tribe of “*Levi*.” Whatever God commanded or required should be given to Himself in the way of tithes and offerings was appropriated to the priests and Levites. That was their portion of temporal things. Thus it is expressly written in Deut. xviii, 1, 2: “The priests, the Levites, and all the tribes of *Levi*, shall have no part nor inheritance with Israel: They shall eat the offerings of the Lord, made by fire, and His inheritance. Therefore shall they have no inheritance among their brethren: The Lord is their inheritance as He hath said unto them.” And again, in Num. xviii, 20: “And the Lord spake unto Aaron, Thou shalt have no inheritance in the land, neither shalt thou have any part among them. I am thy part and thine inheritance among the children of Israel”; also Deut. x, 8, 9: “At that time the Lord separated the tribe of *Levi* to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him and to bless His name; wherefore *Levi* hath no part nor inheritance with his brethren: The Lord is his inheritance, according as the Lord thy God promised him.” Josh. xiii, 33: “But unto the tribe of *Levi* Moses gave not any inheritance; the Lord God of *Israel* was their inheritance, as He said unto them,” In

addition to these Scriptures, the reader will do well to consult the 5th and 8th chapters of Numbers, which show that the Levites were consecrated to God in lieu of the firstborn. They had charge of the Tabernacle and all the holy things pertaining to it.

Now, we would ask, Is there not, in these provisional arrangements under the Mosaic *Kosmos*, something very significant? If the law is only a shadow of good things to come, as Paul teaches, may not this higher position of the "Levites" above the other tribes be typical and receive its counterpart in those who will be redeemed by the blood of Christ out of every kindred, and tongue, and people, and nation, and made kings and priests to God and reign with *Christ* on the earth? This is something else besides inheriting land. Paul plainly teaches that we have an inheritance in Christ. Eph. i, 11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." We find also *Christ* has an inheritance in the saints (verse 18); He prays, "the eyes of your understanding being enlightened, that ye may know what is the hope of His calling and what the riches of the glory of His inheritance *in the saints*." There is *then* an inheritance which is not declared to be either in heaven or on earth. It is not in any place whatever, but it is in a *person*: it is in Christ; and this inheritance of which the Apostle speaks seems represented or typified by that which the priests and Levites under the law had to God; an inheritance which belonged not to the whole family of Israel, but was peculiar to those who were called to occupy the place and enjoy the privileges of the firstborn; and is not this distinguished honor conferred by God on the Church (of the firstborn) which is now being gathered together into one "in Christ Jesus"?

From what we have said, we can see some analogy between the things under the law and those under the Gospel. In the history of Israel we find God constantly speaks of them as His inheritance. Was it not because He did for them what He did for no other people, and because He delighted in them as a people formed for Himself? He spontaneously set His love upon them, and with a high hand redeemed them out of Egypt and

put them in possession of the Land which He had promised to their forefathers. In like manner *Christ* has a people given to Him by the Father, whom He claims as His own and delights in them as His peculiar treasure. "He has bought them at the price of His own most precious blood (or, in other words, has given Himself for us), that He might redeem us from all iniquity and purchase to *Himself* a peculiar people, zealous of good works," etc. Thus they are His property, His purchased inheritance (although He has not as yet obtained possession, He sees in them the travail of His soul and is satisfied; He now awaits the day when the number of His elect shall be accomplished and when His whole *Church* gathered into one shall be manifested in resurrection glory).

It was this glorious consummation that so much occupied the mind of Paul in his letter to the Ephesian brethren: "That they might know what was the hope of their calling, and what the riches of the glory of His inheritance in the saints." This view of the passage meets the confirmation in the very next request, viz., "And what is the exceeding greatness of His power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenlies." In the resurrection and exaltation of Christ we have a pattern of what the saints obtain when they become the manifested sons of God,—by the resurrection from the dead: and this will be realized when "He comes to be glorified in His saints and to be admired in all them that believe in that *Day*." His association with the saints in Divine glory and mystery, no doubt, will create wonder and surprise in those ages to come, for there will be shown before an assembled world the exceeding riches of His grace in His kindness towards us (the saints). This glory will be such as had never entered the heart of man. Like the "*Queen of Sheba*," we will find the half had never been told. "As it is written, eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath purposed for them that love Him and wait for Him." "An heir of God and a joint heir with Christ." The honor of being like Christ, a partaker with Him, as God's appointed heir of all things! A joint partaker of

His fullness. "For it hath pleased the Father that in Him should all fullness dwell."

It is hardly supposable that the finite mind can take in what an infinite God (who has the resources of the world at His command) has in reserve for the called, the chosen, and the faithful ones. It is our privilege now to "rejoice in hope of the glory of God." The earth populated by intelligent, obedient, truth-loving, happy humanity; "the wicked rooted out of it," and the whole of its surface flooded with the light of the glory of God. David's prayer ended here; he could go no further. This grand result was all his salvation and all his desire. (See 72d Psalm.)

"He that overcometh shall inherit all these things" (Rev. xxi, 7). "He that spared not *His own Son*, but delivered *Him up for us all*, how shall He not with Him also freely give us all things." "Thanks be unto God for this unspeakable gift." "Let no man glory in men, for *all things* are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours and ye are Christ's, and Christ is God's heir)." "Christ loved the Church and gave Himself for it, that He might sanctify it, having cleansed it with the washing of water by the Word, that He might present it to Himself . . . not having spot or wrinkle or any such thing, but that it should be holy and without blemish." It requires, then, an intelligent and an affectionate reception of the Word before being washed by the waters of Baptism. Brethren, it ought to be a question with each of us whether we shall be numbered among the few chosen and faithful ones who shall receive the blessing of *life evermore*, bearing the image of the heavenly, in being like the angels of God in heaven possessing the Divine nature—a nature from which the law of sin and death has been eradicated—a nature which knows no reservation of weakness or inefficiency or dullness or pain, and whose every atom thrills with immortal energy. Let us not grow weary in well-doing, for in due season we shall reap if we faint not. "Look to yourselves that we lose not those things which we have gained, but that we receive a full reward." Therefore let us aim high and get "an abundant entrance into the everlasting kingdom

of our Lord and Saviour Jesus Christ." Don't be afraid, brethren; God will make no mistake. He will do all He has promised, and possibly a little more than we deserve. Let us, then, keep our garments clean;—remember it is "he that hath clean hands and a pure heart." "Now unto Him that is able to do exceedingly, abundantly, above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen.

THE COMING OF HIS FEET.

In the crimson of the morning, in the whiteness of the noon;
 In the amber glory of the waning day's retreat;
 In the midnight robed in darkness, or the gleaming of the moon,
 I am listening ever for the coming of His feet.

Down the minster-aisles of glory, from betwixt the Cherubim—
 Angels of Jehovah's presence of aspect strong and sweet—
 Once sounded forth His eager tread with a music far and dim,
 The music of the coming to our rescue, of His feet.

Then I heard His weary footsteps on the sands of Galilee,
 On the temple's marble pavement, and upon the street,
 Then, bowed down with weight of sorrow up the slopes of Calvary,
 I heard the painful faltering of the coming of His feet.

Now, sandaled not with shoes of silver, girdled not with woven
 gold,
 Weighted not with shimmering gems and costly odors sweet,
 But white-winged, and shod with glory, as in the *Tabor* light of
 old,
 I wait the glory of the coming of His feet.

Yes. He's coming—He, my Saviour! with His everlasting peace,
 With His blessedness divine, immortal and complete;
 He is coming, the Beloved! and His coming brings release—
 I am living only for the coming of His feet.

PART III.

AN ESSAY ON THE LOVE OF GOD AND ITS RESULTS.

(“God is love.”—1 John iv, 16.)

THIS important passage from the Scriptures (1 John iv, 16) is the foundation for this essay. “*God is Love.*” “GOD IS LOVE.” The brevity of this sweet assurance is most sublime. It is not an appellation, it is not an epithet, it is not a quality. It is not only His name and memorial! It is His nature. It is His being. It is Himself. *Love* is the crown that emits all His attributes like gems emit their varied lusters.

The history of those countries having “gods,”—many,—shows that a people’s character *corresponds* to their ideas of a *God*; and it is my earnest desire to so exhibit the character of our GOD that some may fall in love with Him with all their hearts, obey Him with every power of body and of mind, commune with Him till they reflect His moral image here—and “*hereafter*” partake of Divine nature itself. But what a task! “GOD IS LOVE!” With one stroke of the pen we have a portraiture of *Deity* such as man never furnished. It eclipses every conception of the Supreme Being found in the writings of poets, philosophers, statesmen, or historians! “GOD IS LOVE!” How mighty the axiom! How simple—yet how sublime! How compressed, and yet how comprehensive! So self-evident as to require no argument! Transparent without analysis; beautiful without embellishment, and pure without a *taint*! And no wonder! This is God’s description of Himself. It is intended to arrest attention, excite admiration, generate affection, and kindle adoration; afford consolation and facilitate imita-

tion. I approach it with fear and trembling, lest I darken counsel by unmeaning words, or mar it by an attempt at explanation. Oh, let us all take our shoes from our feet as we come near to see this great sight.

“GOD IS LOVE!” *I would be happy* if I could confine myself to the *grandOld Book of God* for proofs of God’s love. Duty impels me to do otherwise—whether all realize it or not. An era of skepticism is upon us: to say nothing of *skeptics* as a class, I find by observation that almost *everybody* appears to judge of God from the standpoint of His laws and threatenings, rather than from the gift of His Son and the offer of Eternal Life and the saints’ everlasting rest. Little attention is given to the Word and by degrees they begin to suspect *God* and almost dislike Him,—never think of studying His character in the face of *Jesus Christ*, although the brightness of His glory shines there as nowhere else;—hence the necessity of attacking the enmity by all *kinds of arguments*, rational as well as scriptural, in order that no room be left for either *dislike or dread*, and no excuse for indifference.

When the great God makes a supreme effort to commend His love to us, He never takes His stand by the side of any bounty or beauty of nature; when He says to man, “Herein is Love!” or “Behold, what manner of Love the Father hath bestowed.” Oh, friends, His eye is upon *the slain Lamb* and His hand points to Him as He hung on Calvary or as the conqueror of *Death*, seated beside Him on the throne. Many profess to love nature, and yet *hate the Scriptures*; and when we point out that numerous things in nature prove the benevolence of God, they say these things are beyond their province and belong to Theology. But we have to accept existing things or conditions and make the best of our opportunities. We should never forget to show these scientists, whenever we can, that God was loved as “LOVE” BEFORE the science or the tests for it existed—these scientists who now set up their own discoveries and conclusions as rivals to Revelation and substitutes for devotion.

Neither Patriarchs, Prophets, Apostles, nor Martyrs waited for natural philosophy in order to convince them that “God is Love”; God did not wait for any of the sciences to commend His Love or claim to be loved; and

called for love. Nor did any of His servants faint or falter in enforcing *His claims*—because none of them were naturalists, chemists, or astronomers. I am not *underrating science or art*, by any means; I only want to show that Divine benevolence RESTS its own truth upon grounds wholly independent of all human discoveries and abstract reasonings. And who that has a heart not hardened by vice can wonder at this? Who that had given an *only Son* as a ransom for enemies would rest his proof of Love on anything else? This is the principle upon which God claims to be “LOVE” and *to be loved*. Love is a matter of the heart, and can only be won or awakened by something that comes direct from the heart of God, breathing and burning with loving-kindness which admits of no doubt and defies all comparison; such is the remarkable gift of “*God’s Son*.” Oh, how could God go BEYOND THAT in commending His Love to the world or to the Church? That demonstration of it was infinitely *high*, infinitely *strong*, infinitely *sure*, infinitely *warm*! This can be said of nothing else in the universe. Nothing else brings home to the heart a melting or warming sense of the Love of God except in connection with this. Whoever sees and feels from THIS, that GOD is LOVE, will be forcibly reminded, even to tears, by a beautiful flower or landscape—by a morning in summer or a mother’s tenderness or a father’s smile.

Ah, dear friends, anything lovely will send one who is warmed with the love of God and Christ up to the very top of the Gospel ladder instantaneously, and make him weep with joy over the paternal love of God. But, *apart from THAT*, these things only *please*, or *soften*, but *leave the heart just as they found it*. I now trust you will not misunderstand me, as I proceed to argue the matter on other and general grounds.

First, then, I hold it HIGHLY PROBABLE that God is Love; and so anyone who likes can now close the Bible for a few minutes. The strong probability that God is Love is a rational conclusion from the absolute *independence of God*. Nothing can be more self-evident than that the Author or Creator of all creatures is “*over*” all—ABOVE them and independent of them. He can control and dispose of them as He pleases, and therefore has NO

MOTIVE whatever for being *malevolent*. He could gain nothing by it, and He could lose nothing by love; unless, therefore, He feel and act without any *reason, motive, or end*, He cannot be malignant; so it is only fair and rational to conclude that "*God is Love,*" because in that character He can *gain* and keep every object He wishes. This truth may be argued from *the perfect happiness of God*, by the vastness and variety—by the grandeur and beauty of the material creation. God says, to all intelligent creatures, Behold My happiness; it was perfect when nothing that is seen existed. As God was happy from Everlasting—independent of all things, of course nothing can impair that happiness: He has therefore no reason or motive to injure anyone, seeing it could not benefit Himself in any way; and besides, from all we know of malevolent feelings, they are incompatible with happiness and embitter true enjoyment.

That "GOD IS LOVE" is highly probable from the Omniscience of God. Even with our limited foresight it is not difficult to perceive how it could sink our character and be a canker in our bosoms to cherish a malevolent spirit. That being the case, how clearly must an Omniscient God see! How powerfully a *Holy* God would see that malevolence would be out of harmony with all His declarations respecting Himself! This truth of *God's love* may be argued from His *Omnipotence*. This power can do all things: whatever principle, feeling, or motive influence it. Malice could not strengthen *Omnipotence*, nor could Love weaken it. So the Almighty can have *no motive* to be *tyrannical* or a hard master. He could reach no farther, and could do NO MORE, under passion than under LOVE, and beyond all this we have seen that GOD LOVES TO BE LOVED. Love cannot be *forced*; it has to be *won*, in the very nature of things.

We have, therefore, in *ourselves* an essential and inseparable element that is both a proof and pledge that GOD HIMSELF IS LOVE. This line of argument might be drawn out to any length, and made to include the whole round of the Divine perfections, until it was seen that each of them repels alike all suspicion of the Divine character being either unjust or ungenerous. It were easy to show that neither present nor future suffering is incom-

patible with perfect Love, but rather PROOF of its perfection. I cannot begin to enumerate ALL that Love is; but I can tell you it is not *weakness and lenity to vices and faults*, nor indulgence to fleshly desires. It would have been *anything* but kindness to us in our childhood had our parents winked at our faults or gratified all our wishes. We indeed thought it *hard*, if not harsh, to be chastened and to be refused when we set our heart on improper things—when we did wrong. But we know *better now* than to blame our parents or doubt their love because they did so. Men are just as imprudent in judging of God's conduct, as children are in judging of parental kindness, and need both checks and chastisements. But there is a phase of this subject that those who find fault with God seldom care to consider. They suffer much at times, I know; but do they *not know* that they daily and hourly violate the laws of life recklessly, even after experiencing the ill effects of such a course *themselves* and have seen scores of others come to an untimely end from the same cause of conduct? Do they not know that the gratification of evil desires or appetites develops unconquerable habits in *others*, and yet take *no warning*? What an anomalous state of mind to be in,—when men know that a PENALTY attaches to every violated law of nature, and yet persistently choose the pleasure derived from sinful practices, although they *know* it will bring them to an untimely end. What right have they to complain of suffering, when they know that "*the wages of sin is death*"? Surely it is the prerogative of God—the God of nature—to make laws to regulate it and attach the penalties. It should be borne in mind that it was because of man's SIN that *the earth was cursed* and nature disordered. When dominion over all was given to man, everything was pronounced very good. Why blame the Almighty for the thousand ills introduced by sin? What is there in the objection so frequently and flippantly drawn from the ills of life against the Love of God? In all soberness I ask of such why they deliberately gratify appetites and passions which contribute to and *intensify* the ills of life? I will have to answer that question from the book of God: It says, "The carnal mind is at enmity with God;" that explains it. They dislike God and love

the pleasures of sin, without regard to cost, and at the same time throw the blame upon God. To come back to my text: When it says "*God is Love*" it proves His existence. THERE IS A GOD,—what the fool says in his heart to the contrary notwithstanding. His existence forms the broad, firm basis on which our hope of immortality rests. If there is no God the pillared firmament is *rottenness* and earth's base is built upon stubble. IF GOD IS, He must be our moral governor; the being with whom we have to do; and to whose scrutinizing eye our thoughts, words, and actions are exposed and to whom we are personally accountable.

Many use His *Name* to point jokes and emphasize their blasphemies; and there are philosophers who profess to believe there is a God; but *their God is not our God*; they deny His providence, they impugn His wisdom with which He governs, they snatch from His hand the balance and the rod, they rejudge His justice; they try to be "God of God" and shut Him out of His own world. NO! that is not the God whom we serve. The text tells us in three words not only that God is, but what He is! "*God is Love*"; not lovely, or loving, but emphatically "LOVE!" It has not, as already seen, been implanted from *without*, but is inherent, not something attached to Him, but *Himself*, unoriginated, underived, and of which He cannot divest Himself. He can no more cease to be *love* than He can cease to be God! God, then, is eternal love! Whatever is *essential* to a being must be co-existent with that being. In whatever point of immensity of space God is, there He is in all the fullness of His *Love*! It is a vast, unfathomable sea—bottomless—shoreless—illimitable—unconfined by friendships, relationships, or boundaries, forgetting none, passing by none, whatever their color or outward condition, but embracing every creature He has made.

"Do not I fill heaven and earth? saith Jehovah." Here permit me to add that when the thoughts of men about God pass in review before us, we find that no *God of Love* is found where there are *gods many*. What do we find? We find gods cruel, gods careless, gods capricious, gods lustful, gods with pity mingled with contempt for the sorrows and follies of mankind. But no-

where do we find a loving or merciful God. Apart from the Word of God the devout believer can see ten thousand proofs of *His love*. By the response of *his own* love to that of God, *he dwells in God, and God in him*. Everything seems to speak to him in some degree of God's *Love*; and at the risk of being tedious I will run over some of the manifestations of His Love.

The love of God was manifested in a wonderful degree in providing a home for man. For myriads of ages *before man was*, the creative energy of the Eternal was exerted in his behalf, when one rock formation after another took place, when the rank flora of the deep ages was being changed to coal, when the bowels of the earth became the vast storehouse for iron and tin and copper and lead and GOLD and silver and zinc and mercury and platinum and oil and gas, and numerous other things. It was all graciously done with reference to the wants and convenience of the creature *man not yet formed*. By infinite power the hills were thrown up and the valleys and water-courses formed and the earth caused to bring forth abundantly all kinds of trees for timber and endless varieties of fruits. This was all provided for man *before there was any man*. When thousands of beautiful flowers and fragrant shrubs were brought forth, it was to delight the senses, and all *before man was*. When the seasons for growth and rest, summer and winter, seedtime and harvest, sunshine and rain, were appointed, the Great Jehovah was fitting up a home for man that would suit him. And in view of these facts it seems to me every reflecting mind should be ready to exclaim with the Apostle, "O the depths of the riches both of the wisdom and knowledge of GOD—How unsearchable are His judgments and His ways past finding out; For out of Him, and through and to Him are all things: To whom be glory for ever. Amen."

In the next place I would remark that the "*Love of God*" shines forth amazingly in the *formation of man*,—the nature of his existence and his possible destiny, and the conditions under which he was placed. He was taken out of the dust. The rest of the animal creation preceded him. Many of them had stronger arms, swifter limbs, more powerful teeth, finer ears, sharper eyes than man.

They could go where he could not go, *and live where he would die*; but in the realm of mind man was supreme. They had strength without knowing how much, and just intelligence enough to *obey* man, and so “dominion over the beasts of the field, the fowls of the air, the fish of the sea, and everything that moveth upon the earth was given him.”

Of his *special endowments* I may mention: “*Love for the beautiful*,” and beauties were presented. He had love for harmony of *sound* and melody, and he was endowed with vocal organs calculated to gratify *that* ennobling faculty, and hosts of feathered songsters to warble the Creator’s praise. He had capacity for admiring the wonderful in nature—the heavens above and the earth beneath and the vasty deep; and here infinite fields for observation and contemplation are furnished him. He had the conjugal faculty, and a helpmeet was provided for him. He had love of offspring, love of home, and many more faculties contributing to his comfort and happiness. He was endowed with keen perception and inquisitiveness, so that he can pry into the *when*, and *how*, and *why* of *things*. He can reason from cause to effect. He can store up all known facts, including his own experience and that of others—till he has a veritable treasury of knowledge to draw upon. *This* endowment places man *high above* the rest of the animal creation. But while many of the above faculties, in a small degree, are possessed by animals, there is yet to be noticed in man a cluster of faculties that evidences the distance between him and other creatures—almost infinite; I have reference to *veneration*, spirituality, that almost compels him to worship something, *i. e.*, unless the faculty has been bred out of him or is starved to death or shriveled up by disuse. He is endowed with intuition, power of faith, conscientiousness, and benevolence. It is by virtue of these endowments that man is responsible to his Creator for his conduct, because he is capable of believing, loving, and obeying *God*. The proper use of these faculties was made the condition on which man could be lifted to a still higher and nobler state of existence!

Obedience implies that disobedience is possible. This is how character is formed, doing the right and *rejecting*

the wrong. So you see that fearfully and wonderfully as man was made, he was not to be wound up and run down like a perfect living machine. That is precisely what man *would have been* if obliged to do just so and nothing else. Under these circumstances he could have no character at all, good or bad, unless it were of a mechanical character. He would have been an *irresponsible thing* in whom the moral and religious could have no place. There could be nothing in him to *approve*, *nothing* that would make him a *fit recipient of Eternal Life* as the gift of God, as the result of faith and obedience and "patient continuance in well-doing." *Well-doing* could not *apply* to a being that was incapable of ill-doing. Overlooking this fact, people often say, "Why did *God* allow the introduction of evil?" They never cease wondering why man was not made *incapable of sinning*. Just as if ignorance and innocence constituted righteousness. Do you not see that the beasts that perish would be righteous on that principle? It is he who decides for the right and rejects the wrong that places himself where God can lift him up to a higher plane of existence and wrap him all about with an immortal and incorruptible nature. When puzzled about the existence of evil you must remember it is a question of glory, honor, and immortality; and that it can only be obtained by a patient continuance in well-doing. God made the terms. He decided to bestow His own Divine, ever-living existence upon those of the human family who believe, love, and obey Him. "The gift of God is Eternal Life." He was under no obligations to offer this gift. It grew out of His Love. It means redemption from *Death*, to which as a sinner he had been sentenced. It means unending life in glory, honor, and blessedness. It is just what he needs. It is offered to him as a gift because he is not able to purchase it and in no sense worthy of it. And see here again we have the proof that "*God is Love*"! If any still deplore the existence of evil, although the reward for well-doing is so great, their consolation should be that "*the wickedness of the wicked shall come to an end* (Ps. vii, 9), and that the dwelling-place of the wicked shall not be" (Ps. xxxvii, 10) in all the universe of God; no matter what men say about it. God says there will be

NO PLACE for the wicked to dwell in. And having made that discovery, I remind you that it is sinners that need saving. It is *God's love for sinners* in which we are now especially interested, and the first manifestation of His *Love* for sinners was made when as yet there were but two sinners in all the world. It began in the very infancy of the race,—for then it was that the germ of *all* the Gospel promises was given. *The promise* that “the *seed* of the woman should crush the head of the serpent” made to our first parents—before expelled from Paradise—was the promise of the REDEEMER. Yes, an actual promise of Redemption from DEATH before the sentence of it was pronounced on them. Humanly speaking, it looks as if the great God was in a hurry to manifest HIS LOVE by providing a Saviour to rescue man from the power of the Death sure to overtake him. But blessed be God, His children know their Father is never in a hurry, because they read in Colossians i, 16, that all *things*,—those in the heavens and those on the earth, the visible and the invisible,—have been created on account of Him and for Him. He saw the end from the beginning. He was not taken by surprise by the introduction of Sin and Death.

Let me call attention to the next notable manifestation of “His LOVE to man.” Man had sinned. He had been sentenced to eat in sorrow all the days of his life, and then return to dust as he was—before he was man at all. But a *tree* in the midst of the garden yielded medicinal fruit that would prevent his Death—if he had access to it. Was he permitted to eat of it? No! Why not? *God had said he should die*; and He cannot lie. Besides that, “GOD IS LOVE,” and His Love alone, methinks, would prevent it. From the testimony of the Spirit, it is clear that if Adam had partaken of that *tree* as a sinner, he would have toiled on and on forever, sweat on and on forever, and sorrowed on and on forever, *out* of harmony with his God and afraid of Him;—would have no communion with Him and be without one gleam of hope for a bright to-morrow, and denied even the very extinction of being threatened them. But what a crisis! Placing myself away back there, I shudder as I realize it! What will be done to prevent a world of immortal rebels? Something will be done, I feel sure, for “GOD IS LOVE”!

The crisis is PAST, dear friends; something WAS DONE, THANK GOD, and we read: "The Elohim said, Behold, man is become as one of us to know good and evil, and *now* lest he put forth his hand (that is, to *prevent* his putting forth his hand) and take also of the tree of Life, and eat and live forever; THEREFORE (to prevent such an awful catastrophe) the Elohim sent him forth from the Garden of Eden to till the ground out of which he was taken. So they drove out the man and placed at the east of the Garden of Eden Cherubim and a flaming sword which turned every way to keep the way of the Tree of Life," and so preventing man from becoming immortal in sin. I should think no honest person believing the Bible could entertain the thought of immortality in sin while this Scripture forms part of God's will. I deem *this* evidence of "*God's Love*," *second* only to the gift of His Only Begotten Son. Let us Praise Him and magnify His holy Name—because He drove out the man. And it seems to me that all fathers and mothers, and brothers and sisters who have or have *had* loved ones who lived and died in disobedience, should praise the Holy Name of God, because *all* such wind up their career in Death! Scores of Scriptures testify to this great truth.

The next manifestation of GOD'S LOVE for *man* took place by selecting a MAN—some two thousand years after the first promise of a Redeemer in Eden—to found a race through whom that "*Redeemer*" should come. His name was ABRAM;—God promised him and his seed the whole land of Canaan for an everlasting possession; after his faith and obedience had stood the extreme test of offering up the long-promised and long-delayed son through whom the Redeemer was to descend, God made a covenant with him and swore by Himself to perform it, that in his seed all the nations of the earth shall be blessed. Abraham's *seed* was surely to be the world's Redeemer and serpent-bruise. This covenant was confirmed to ISAAC and JACOB; and some 860 years later, when David was king over Abraham's descendants, in the very land of promise, God covenanted with him that he should have a Son who should be FOREVER king on that throne; and that means that He would be an immortal son. But I

must not omit to say David was told that that ever-reigning King descended from him would have *God for His Father*; and marvelous to relate, this mysterious statement has not only been explained to us, but the veritable *Son* promised has been *identified for us* and *pointed out to us*, by *Gabriel* from heaven (Luke i). We read that the Jewish maiden was informed that she should have a son by the overshadowing power of the Highest—who would give His Son the Throne of His Father David, and should reign on it forever, and that His name shall be Jesus. Moses, the Prophets, and the Psalms abound with sublime poetic pictures of the glorious reign of that SON made of a woman. And unless they refer to the kingdom and King *Gabriel* speaks of, the Prophets and Psalms and Moses are of no value to us. *But they are of value.* Jesus Himself said He was born to be the *King of the Jews*. He tramped over hill and dale to let His people know the long-predicted kingdom was coming, and called upon them to repent, in view of it; and to prove it will be the real throne and kingdom *Gabriel* promised in Matthew xix, 28, where Jesus shows that when He sits on the throne of His glory, the twelve Apostles will each have a throne and reign over a tribe of Israel. This is the Kingdom Jesus said it was the Father's good pleasure to give the *little flock*. It is the same kingdom He taught us to pray for:—"Thy Kingdom come, Thy will be done [by means of this Kingdom] in earth as it is in heaven." This is the kingdom we look for, the kingdom we are heirs of, the kingdom Jesus speaks of in Matthew xxv, 34, showing His descent from heaven with all the holy angels, taking His seat on the throne of His glory and saying to all the redeemed hosts, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." All this is to take place here on earth, for Jesus says, "The meek SHALL inherit the earth," and Daniel says, "The people of the saints will take the kingdom and dominion under the whole heaven, and possess it for ever, even for ever and ever."

When we realize that Jehovah's oath to *Moses*, that "all the earth shall be filled with His glory," is to be accomplished by means of this "kingdom" which the God of heaven is to set up on the earth, and occupy all the terri-

tory, after breaking in pieces and consuming all the kingdoms of men, and stands forever,—yes, when we realize all this, we then should be prepared for a thousand other evidences of “GOD’S LOVE” that I cannot even enumerate.

The whole creation as described by *Moses*—*once pronounced good*—has been marred by sin of man, and with him cursed, disordered, and defaced; *man himself*, the cause, is almost universally alienated from the life of God through ignorance (Eph. iv, 18). The God of heaven has informed us that the time is coming when a stupendous change will take place and the former things shall have passed away—“physically,” morally, and politically. A period of a thousand years has been set off, and called *the Lord’s Day*. This mightiest of all revolutions I have hinted at is the work before Him, when He comes again. It includes the abolition of all the kingdoms of this world as independent sovereignties and the setting up of the kingdom of God. Read the 72d Psalm, which gives a glowing picture of that age. “The people all praise Jehovah, and the once-cursed earth yields its increase.” (See Psalm lxxvii.) Convulsions of nature such as destructive tornadoes, floods, earthquakes, and ravaging insects and mildew will no longer blight the husbandman’s prospects and cause him to sweat his life away to get his bread. Under the beneficent reign of God’s King and His saints men will obey the *laws of life and escape disease and sorrow*; children will not die in infancy, men will live to the age of trees, “and the knowledge of the Lord shall cover the earth as the waters cover the seas.” Universal peace will obtain, and men will learn war no more, “for the Lord will be king over all the earth; one Lord, and His NAME ONE.”

I am just mentioning a few things among hundreds of others to see if someone will not see in THIS abundant evidence that the God who would devise such a beneficent scheme for rebel man, speak to us about it through holy men, and *His own SON* in order to *woo* us to *love Him*, is a “*God of Love*,” or, rather, *is love itself*. I will just bring up one OTHER evidence that has been but incidentally mentioned,—“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have *Everlasting Life*”; and thus

commends His love to us. Should it not be reciprocated? "We love Him because He first loved us" (1 John iv, 19). "Hereby perceive we the *Love of God*, because He, the Christ, *laid down His life for us.*" "In this was manifested the *Love of God* toward us,—because that God sent *His only begotten Son* into the world, that we might LIVE through Him. *This is Heaven's last argument.* When God gives His Son to die, there is no greater gift in His treasury to demonstrate His exceeding Love to man. We have reached the grand climax of God's LOVE at last. God is about to deliver up *His Son* for us all—and such a death of infamy! The infuriated mob clamors for His blood; He is betrayed by a false friend; He is seized by His foes, deserted by His disciples, and confronted by those thirsting for His blood! *It is night*—with indecent haste they begin the mock trial. False witnesses can fasten no crime upon Him. The Governor can find no fault in Him. And when the vile arts of flattery, intimidation, and perjury fail, He is condemned to die for confessing that He is the *Son of God*. It is high day, and the scene of shame and sorrow begins. The victim is led forth. The Cross on which He is to hang is laid upon Him, although He was lacerated with cruel stripes. Doubtless He soon sank under the awful burden, for one Simon was compelled to carry it. The living tide presses on toward the city gate;—the priest, the scribe, the publican, the Pharisee, soldiers, civilians, rich and poor are all in the throng, animated by the same thirst for blood, joining in bitter execrations, striving to fill with bitterness the cup of agony He has to drink. But no malediction falls from His lips; no bright-armed legions are called from above,—but "as a sheep led to the slaughter, He opened not His mouth." With painful steps and slow, He climbs the rugged road, the goal of His course in the flesh is reached; He is nailed to the accursed tree; the spotless victim hangs on high; the power of darkness SEEMS to triumph. The turbaned priests mock Him in His bitter agony, the Pharisee smiles in scorn, the rabble revile and insult the dying victim. Still from His lips no curse hath come—His lofty eye hath looked no doom. No earthquakes burst, no angel-band curses the black blaspheming hand. No! Blessed Lamb of God;—but

from those pale lips, quivering with anguish, issue the kind compassionate words: "Father, forgive them." And bleeding, suffering, dying, He said "It is finished!" bowed His head and died. This is where we must look for the full import of the words, "*God so loved the world.*" But why all this Divine compassion, all this Love,—all this woe? The answer is, that "whosoever believeth in Him should not perish, but have *Everlasting Life.*" Must not the heart be harder than a rock, that is not melted by such *Love?*

But I cannot conclude without a word to the household of faith. Beloved, you do not doubt the Love of God which is in Christ Jesus our Lord. You have been drawn by its cords—accepted the invitation to "taste, and see that the Lord is good." By faith and obedience, through God's favor, we are what we are. It found us rebels,—and not only made us FRIENDS; but SONS and daughters. GRACE devised a scheme of Redemption that justice and reason never *could*. We were wandering stars to-day—for whom darkness would have been reserved forever had not God's Love and favor constrained us. Let us realize our dependence upon God's favor now—remember we have no claims upon God but what spring out of His favor. Let us bear in mind that *prayer* is the KEY to the treasury of God's grace; and we can use it always and everywhere. Let us not forget that He waits to be gracious, and assures us it is sufficient for us. What a loving Father we have! How we should adore Him! How we should haste to obey Him! How we should live to His praise! How dishonoring to be indifferent to the cause of HIS TRUTH! How hateful to the Lord who bought us it must be when He threatens to vomit all such out! His *living members* that God wants for the Christ Body. He is knocking at the door of the lukewarm heart. He wants no second place in our affections, and truly He is worthy to be loved with all the heart. We cannot deceive Him. He is always walking amongst the Church. He knows all about us. The appearance of LIFE when there is none reminds me of a ship in the Arctic Sea which fell in with another for years frozen in the ice. She was boarded and on looking into the cabin an appalling scene presented itself. Fifty years had come

and gone, but the crew were all there in that exact form of flesh in life. The captain sat at the table, pen in hand with the log spread out before him, and he had written of the suffering and death of all the rest that died before him. The visitors shouted with terror, but it awakened none. They were corpses, but looked just like live men. A dismal sight; but its horror is nothing in comparison with those in the Body of Christ who have a name to live and are virtually dead, and to whom the Lord will come as a thief in the night. The signs of His coming fairly stream upon us daily. Let us set our houses in order;—“Watch and pray and dwell upon the *Love of God* and Christ, and the exceeding riches stored up in Him for those who endure to the end.” It is a “Hope of Glory when Jesus comes.” What is that? “It is *Christ in you the hope of glory.*” An *indwelling* Christ is the pledge and ground of the *hope of glory.* (Read John xvii.) If we have Him, we have all that is in Him. He is the link that binds the *HERE* and *now* to the hereafter. This places us on high ground and holy, brings us into the innermost sanctuary and near to the throne of God—where He sees every one of us in the face of Jesus Christ! What boundless *LOVE!* *Blessed Jesus*—how we should long to see Him! He said He would come and *receive us*, and He will! His word was never known to fail, and unworthy though I am, and unfaithful and unfruitful, I am glad to tell you I want to see Jesus and be made like Him. Yes; I want to see *HIM.* And this reminds me of the eminent French surgeon who told an American that was blind that his *eyes were naturally good* and *he could have given him sight by an operation* twenty years ago, and it was barely possible he could *yet*, but it would cause much pain. “I can bear that,” was the reply, “so you enable me to see.” The surgeon operated and was gradually successful—first, he had faint glimmerings of light, then more distinct vision. He was handed a rose; he had *smelled* roses, but had never seen one before. He looked into the face of his dear wife, that he had never seen before, and then the children he had so often fondled—but whose beaming faces he had never seen. All at once he exclaimed, “Oh, why have I not seen the man who gave me sight! *SHOW ME THE DOCTOR!*” When

he was pointed out to him, he embraced him with tears of gratitude and joy—no pen could depict the scene. And then I bethought me: I was once blind and you were blind, and now we see—thank God. We have been operated upon by the Great Physician, and we can all see. First we had faint glimmerings; a little more enabled us to see men, who could only be distinguished from the trees by their walking, and presently we could stand the full blaze of Gospel light. Oh, we rejoiced with unspeakable joy then—and often since; but we have never seen the Doctor yet! Oh, are we ardently longing to see Him and cast our crown at His feet,—are we?

We have a blessed and glorious hope; we must keep our title clear over a rough and thorny road, but we have vast privileges as children of God and must avail ourselves of them, and if we do, we have the satisfaction of knowing it leads to “LIFE”—LIFE parallel with the life of God—*life* as shoreless as Eternity; and I think the Redeemed will *ever explore* the depths and breadths of that grandest truth that “GOD IS LOVE!” and as Eternity rolls on they take new soundings on the sea of *His Love*. They will still shout, “O the depths of the riches!” and as wave after wave of glory rolls over them, they will sing unto Him who is able to do exceeding abundantly above all we could ask or think according to the power that worketh in us;—unto Him be glory by Christ Jesus throughout endless ages; and methinks the grand chorus will echo and re-echo through the universe—“*God is Love,*” and every creature in heaven and earth and under the earth shall join the triumphant song. “We shall hunger no more nor thirst any more, neither shall the sun light on us, nor any heat, for the Lamb in the midst of the throne shall feed us, and lead us to fountains of living waters, and God shall wipe away all tears,” for “GOD IS LOVE”! “Behold! what manner of love the Father hath bestowed upon us” (John iii, 1). “He that testifieth these things saith, Surely I come quickly. *Amen. Even so come Lord Jesus.*”

GOD IS LOVE.

“God is Love.”—I John iv. 16.

Earth, with her ten thousand flowers;
Air, with all its beams and showers;
Ocean’s infinite expanse,
Heaven’s resplendent countenance—
All around and all above
Hath this record—“*God is Love.*”

Sounds among the vales and hills,
In the woods and by the rills,
Of the breeze and of the bird,
By the gentle murmur stirred—
All these songs, beneath, above,
Hath the burden—“*God is Love.*”

All the hopes and fears that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies—
These are voices from above
Sweetly whispering—“*God is Love.*”

THE LOVE OF CHRIST.

“The love of Christ which passeth knowledge.”—Eph. iii, 19.

O Christ, I love Thee more and more,
I die to self to live to Thee,
Renouncing ALL, O Saviour, for
The love Thou hadst to die for me.

That matchless love I fain would learn
By walking with Thee hour by hour;
And feel its flames within me burn
In glowing pentecostal power.

The love that brought Thee to the Cross,
That let the soldiers pierce Thy side,
O may it burn from me the dross
Of worldliness and sinful pride.

The love that sought me when in sin,
And showed my soul the broken law,
The love that made my spirit clean,
I bow, O Lamb of God, before.

The love that when in anxious care
Didst soothe my heart with healing balm,
That harkened to my piteous prayer,
And changed my storm to peaceful calm.

O Jesus, may my life reflect
The love Thou bearest for Thine own:
To walk as Thy redeemed elect,
And thus make pardoning mercy known.

Let us then contend in earnest
For the faith which some deride;
And tho' many disregard it
Truth we know is on our side.

Christ atoned for man's transgressions
When He yielded up His breath;
Therefore we may be forgiven
And be saved from endless death.

Everlasting Life is promised
Unto those who now believe;
And when Jesus comes to raise us,
We this Life shall then receive.

SINNER, THE LORD WANTS YOU!

O come, ye souls by sin oppressed,
Come and Christ will give you rest;
Jesus, who is sinners' surety made,
He who has your ransom paid.

In temptation's trying hour
Christ will be your shield and tower;
He's the feeder of His flock—
He's the shelter and their rock!

Christ is the shepherd of His sheep,
He will guard, protect, and keep;
All the foes that seek their harm
Cannot snatch them from Christ's arm.

He will guide you in the way
Which will lead to endless day;
And when He comes from above
We'll praise in wonder and in love.

HE FAILETH NOT.

I have tried love, and known love to fail,
 Have trusted friends and found that friends forgot,
 Sought help from my own heart without avail,—
 He faileth not.

Neither by day nor night, in age or youth,
 In poverty and in the fairest lot,
 In sorrow and in joy His word is truth,—
 He faileth not.

If I should let all other comfort go,
 And every other promise were forgot,
 My soul would sit and sing, because I know
 He faileth not.

I cannot tell what winds of God may blow,—
 What safe or perilous ways may be my lot;
 But I have little care, for this I know,
 He faileth not.

GOD NEVER WOULD—IF.

God never would send you the darkness
 If He felt you could bear the light;
 But you would not cling to His guiding hand
 If the way were always bright;
 And you would not care to walk by faith,
 Could you always walk by sight.

UNITY IN TRINITY.—THE NUMBER THREE
SUGGESTIVE IN SCRIPTURE.

“FOR there are THREE that bear record in heaven,—
 the Father, the Word, and the Holy Spirit: and these
three are one.” “And there are *three* that bear witness
 in earth, the spirit, and the water, and the blood: and
 these *three* agree in *one.*” We find also a Trinity in
 man’s make-up. “And the very God of peace sanctify
you wholly; and I *pray God* YOUR whole [being or person]
spirit, soul, and body, be preserved blameless unto the
 coming of our Lord Jesus Christ. Faithful is He that
 calleth you, who also will do it.” Clearly the “YOUR”

stands for the whole living man, and there cannot be a *possessor* in the absence of either body, soul, or spirit—used to denote the condition of man without a body.

Jesus *the Christ* is represented in a threefold office—“*Prophet, Priest, and King.*” “As *Jonah* was *three* days and *three* nights in the whale’s belly, so shall the *Son of Man* be *THREE* days and *three* nights in the heart of the earth” (Matt. xii, 40). “The same day there came certain of the Pharisees, saying unto Him, Get Thee out and depart hence: for Herod will kill Thee. And Jesus said unto them, Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the *THIRD* day I shall be perfected” (Luke xii, 31, 32).

“In the mouth of *THREE* witnesses every word shall be established.” The abiding *graces*—“*Faith, Hope and Love,*—these *THREE*, but the greatest of these is *Love*” (I Cor. xiii). “The lusts of the flesh, the lust of the eye, and the pride of life are the *THREE* factors that go to make up the *world.*” The wisdom from beneath is represented as “*earthly,*” “*sensual,*” and “*devilish.*” “Where two or *three* meet in My name, there am I to *BLESS.*” (Precious promise!)

We might also mention the *THREE Worlds*—the “*world*” that then was, the “*world*” that now is, and the “*world*” to come. (See 2 Peter iii.)

In the Revelation—under the pouring out of the sixth vial—we have the *dragon*, the *beast*, and the *false prophet*. “And I saw *three* unclean spirits like frogs come out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the mouth of the *false prophet.*” The word *Dragon* in its Greek form is used in the New Testament to represent that old *serpent called the Devil* and *Satan* which deceiveth the whole world. Please read the 12th chapter of Revelation for a more definite statement, and also the 16th chapter. The *Beast* may represent the Papal power; the *False Prophet*, Mohammed; the *Dragon*, those idolatrous nations which are symbolized by the *Dragon* or *Serpent*. Under the Mosaic Kosmos we have *Moses* and *Aaron* and *Miriam*, the three prominent figures. We have also among the Jews various festivals: the *THREE* principal religious festivals were the feast of the *Passover*, the feast of *Pentecost*, and the feast

of *Tabernacles*. Thus in the Old Testament the number 3 is a prominent number and frequently used. Like the number 7, which means *perfection*, it may also have a similar meaning. By some it is said to convey the idea of *Resurrection*. The popular idea of a trinity of Persons in the Godhead is a great mystery to the penetrating mind;—very few can comprehend or harmonize it with the Jewish idea of “Monotheism,” or the *One God*. The “*Father, Son and Holy Spirit*” are Bible terms, and must be explained and made as simple as possible to our finite minds. “Great is the *mystery* of godliness—God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” Such language is not easy for human minds to comprehend. Human achievement has a limit. God has done the best He could in reaching down to our limited capacities—in making His *name known*, and in these last days hath spoken to us through *His Son*.

“Canst thou by searching find out God, canst thou find out the Almighty unto perfection?” God is spirit, and His Spirit is *Omnipresent*. It is an effluence pervading the universe. “Whither shall I go from Thy *Spirit*? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in Sheol, behold Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me; if I say surely the darkness shall cover me, even the night shall be light about me. Thou compasseth my path and my lying down and art acquainted with all my ways; for there is not a word in my tongue but lo, O Lord, Thou knowest it altogether. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” These are David’s meditations. “Do not I fill heaven and earth?” saith the prophet Jeremiah. The attributes of Jehovah are unsearchable. “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “Like as a father pitieth his children, so the Lord pitieth them that *fear Him*.” His “unsearchable greatness” (Ps. cxlv, 5) is blended with his *Fatherhood*; “He knoweth our frame

and remembereth we are dust." God is ONE;—He addresses MAN as a *unit*, notwithstanding the many elements of his make-up. "THOU shalt love the Lord thy God with all thy HEART, and with all thy *soul*, and with all thy *mind*." The pronoun THOU takes in the whole being—the *personality*. We find the HEART is spoken of in Scripture as one of the most important items in the make-up of man. "*Keep thy HEART with all diligence: for out of it are the issues of life*" (Prov. iv. 23): This is true physically speaking: when the heart fails, life ceases. By its involuntary beatings life continues. We are, however, more concerned with what it represents in Scripture: this is better understood than expressed. When we speak of a good-hearted person or one of *tender heart*—it is understood what the word implies;—and so we understand what God means when the word is used in Scripture. "Blessed are the *pure in heart*, for they shall see God." "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a *pure heart*." "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of those whose *heart* is perfect toward Him." "Ye shall seek Me and find Me when ye shall search for Me *with all your heart*." "With the HEART man believeth unto righteousness: and with the mouth confession is made unto salvation." There is another side to this HEART. "The heart is deceitful above all things and desperately wicked." "Out of the HEART proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," etc. This is not a very bright picture of the natural heart; its tendency is downward, according to the Bible. Hence the necessity of using the language of David. His prayer: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy *Holy Spirit* from me; restore unto me the joy of Thy salvation, and uphold with Thy free Spirit. Thou desirest not sacrifice; else would I give it. The sacrifice of God is a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." "To this man will I look, *even to him that is poor and of a contrite spirit*, and trembleth at Thy word." "Wherewith shall I come be-

fore the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy, and to walk HUMBLY with thy God?" (Micah vi, 6-8). HUMILITY is that grace which beautifies and adorns every other grace.

THE WAY APPOINTED.

Have faith in God as Abraham of old,
And the Lord's prophets, who have all foretold
God's love to mortals.

Have faith, look up across the miles of space
To where Jehovah dwells, or angels grace
The heavenly portals.

"We cannot reach the love of God, so high;
Show us the way," the people pitying cry.
The Father hears!

"Behold, a bridge above you in the air;—
The *Holy Son of God* is waiting there
To soothe your fears.

"All ye who would the glorious prize receive
Must in My Father's word of grace believe,
And firm remain.

Ye who would live in peace for ever more
Must all, ere I unlock the door,
Be born again."

"How can we, Lord? We know not how;
But reverently before Thee bow
With spirits torn."

"Go, be baptized," the Saviour said,
"And rise again, anew, as from the dead,
And be reborn.

"I am the way, the truth, I am the life
To all who would the troublous cares of strife
For ever leave.

Come unto Me, in God's appointed way;—
The Father calls; His glorious voice obey,
Only believe."

Believe, obey, the time is drawing near,
The day when Christ in glory shall appear,
When all the earth,
Freed from the hand of sin and voice of shame,
Shall sing the Hallelujahs of His NAME
In Life's new birth.

HOW TO LIVE.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream—
'Tis but to *be*, and not to *live*.

Be what thou seemest! live thy creed!
Hold up to earth the torch Divine;
Be what thou prayest to be made,
Let the Great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The future life when this is past
Is the ripe fruit of life below.

Sow TRUTH, if thou the *truth* would reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow Love and taste its fruitage pure;
Sow peace and reap its harvest bright;
Sow sunbeams on the rock and moor,
And reap a harvest-home of light.

IN HIS VINEYARD.

There is never a way so narrow or short,
But the Master's work is there;
There is something to do for His dear sake,
Or something to calmly bear.

There are trials to meet with Christian faith,
 And duties with Christian grace;
 And there's Christian sweetness to every one,
 To be given in every place.

Their working days are never so hard
 Who find in Christ a stay;
 And days of darkness are days of light,
 When Jesus leads the way.

And the waiting days of those who hope
 Are days of quietness;
 And the praying days of those who trust
 Are days of perfect peace.

There are flow'rets down in the valley low,
 And over the mountain side,
 Which were never praised by a human voice,
 Nor by human eyes descried.

Yet as sweet as the breath of the royal rose
 Is the perfume they exhale;
 And why they bloom and where they bloom
 The good Lord knoweth well.

DESPONDENCY.

Sometimes there comes within the life,
 This checkered life of ours,
 So much of loss and pain and strife,
 That our sad eyes, with teardrops rife,
 Look up and see no flowers.

A sudden sorrow clouds the day
 And the tired heart grows faint,
 For strength and courage die away,
 And lips that have been firm to pray
 Can only make complaint.

And life becomes at such a time
 An unattractive thing;
 There is no sound of cheery chime,
 The days move on in dreary rhyme,
 And bring no heart to sing.

If such a time should come to thee—
 And somewhere in the years
 For every one its pain will be—
 Do not despair, but try to see
 Some sunshine through the tears.

And know that he whom sorrows teach
Receives a gift from heaven,
His tenderness some hearts may reach
To whom the glad in vain might preach,
And joy through him is given.

Oh, then, be thou a comforter
To some more sad than thee;
And while thou dost thus minister,
Strange bliss in thine own heart shall stir,
And grief forgotten be.

I NEVER KNEW.

I never knew, before, the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee;
The scales have fallen from mine eyes
And now the light I see.

I never knew how very dear
My fellowmen could be,
Until I learned to help them with
A ready sympathy;
Their inner lives have made me know
A broader charity.

THORNS AND PEARLS.

On Judea's sacred mountains
Roamed a royal Prince of old;
There He scattered pearls of kindness,
Gifts more precious far than gold.

While the halt, the sick, and dying
Sought His aid to soothe their pain,
There this Prince, so good and noble,
Gave them life and health again.

He beheld the poor and lonely,
And His warm heart yearned for them,
While the rich, the proud, the lordly,
Made of thorns His diadem.

Thus in every day and nation,
Those who are God's suffering poor
Find for them the thorns are plaited,
And the Cross is at the door,

But within that glorious kingdom,
 Where *truth* ne'er her banner furls,
 There the cross receives its crowning,
 And the thorns are turned to pearls.

THE END NEAR.

THERE is, perhaps, no subject so much discussed at the present time as the contest now being waged between the gigantic empire of Russia and little Japan. Whatever may be the immediate outcome, or the way in which their material interests may be affected, there is only one view that can be taken by the student of prophecy, and this he knows to be true, as it involves the predestined will of God in the affairs of nations.

The origin and destiny of nations is settled by the Word of God in Deuteronomy xxxii, 8, 9. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; *Jacob* is the lot of His inheritance," we become conscious of a *truth* that has been bearing fruit from the time indicated, and will so continue until another time, just as surely pointed out in the inspired Word, when *Jacob*, "the Lord's portion," will have indeed become "the lot of His inheritance." But the question will be asked, How does this apply to Russia and Japan? From the nature of the prophecy the answer is unmistakable, for as nations, with the rest of the nations, they are to have their inheritance, and this inheritance of blessing or judgment will be meted out to them in accordance with the principle that they favored or opposed *Jacob*, the lot of the Lord's inheritance. This principle pervades all prophecy, and is the key to its meaning. Its vast importance consists in the fact that there is to be but *one* kingdom, while all other kingdoms are to become tributary to it.

Jacob, called also "Israel," is a general term and stands for the twelve tribes of the whole house of Israel, including the Jews, who, while they are also of *Israel*, take their name from *Judah*, their tribal ancestor. Two or three

illustrations from the Scripture will make the whole subject clear, and will show not only how all nations will ultimately become subject to Israel, but how God has cared for "His people," keeping faithful *watch* over the "lot of His inheritance." "For the Lord has chosen Jacob unto Himself, and Israel for His peculiar treasure," and as the gifts and the calling of God are without repentance or change, so it can always be said of Israel as in Isaiah liv, 17: "No weapon that is formed against thee shall prosper."

As a first illustration, take the case of Balaam, in chapters xxii, xxiii, and xxiv, of the book of Numbers, where the magnificent destiny of Israel is shown, not only to the days in which we live, but more particularly realized in the future kingdom when their Messiah will reign over them (Luke i, 32, 33). They will be then chief among the nations.

As a second illustration, take God's judgment upon Turkey as narrated in the book of *Obadiah*, consisting of one chapter, where, under her ancient name *EDOM* and *Esau*, the reason of the punishment is given in verse 10: "For the violence done to thy brother *Jacob*, shame shall cover thee, and thou shalt be cut off forever." And also the instrument of her punishment referred to in verse 18 as the "house of Jacob," and the "house of Joseph," who are used of God as a means of her utter destruction—for, speaking of Israel (Jer. li, 20), God says, "Thou art My battle-axe and weapons of war, with thee will I destroy kingdoms."

A third illustration is the judgment to be visited upon the Russian Empire, which has already commenced at the hands of Japan, and will be finished in a future war as described in the xxxviii and xxxix chapters of *Ezekiel*. The present troublous times surely foretell that we are nearing the End.

WAITING.

Long years we have been waiting,
 Since first we heard the cry,
 "Behold! Messiah cometh,
 Redemption draweth nigh";—

Long years of pain and trial,
 Long years of hope deferred,
 But still, though faint and weary,
 We've trusted in His word.

We've watched the signs that tell us
 The Lord will soon appear,
 Plainly as budding fig-tree
 Foretells the summer near;
 We've seen the scoffer walking
 In unbelief and pride,
 And heard from lips unholy
 The word of God denied.

Now, wrong and evil triumph,
 And make their haughty boast,
 While right, and truth, and justice
 Are trampled in the dust;
 We've reached the days of peril
 By holy ones foretold,
 When men have turned to fables
 And faith and love grow cold.

Long years we have been waiting,
 And still we wait in hope,
 While earth is wrapped in darkness,
 And men in blindness grope,
 Still shines the word prophetic
 A light upon our way
 To warn us of its dangers
 And guide us to the day.

Long years we have been waiting,
 And we will wait until
 Messiah reigns in glory,
 Enthroned on Zion's hill;
 We'll watch the signs around us,
 With truth our hearts will gird,
 And while we walk in peril
 We'll trust His holy Word.

COMING BY AND BY.

A better day is coming,
 A morning promised long,
 When truth and right, with holy might,
 Will overthrow the wrong,
 When Christ the *Lord* will listen
 To every plaintive cry,
 And stretch the hand o'er sea and land
 With justice by and by.

The boast of haughty tyrants
No more shall fill the air,
But age and youth shall love the truth
And speed it everywhere;
No more from want and sorrow
Shall come the hopeless cry,
But war shall cease and perfect peace
Shall flourish by and by.

Dear Saviour, haste Thy coming
On David's throne to reign;
Thy Kingdom come, Thy will be done,
Throughout earth's vast domain;
Restore the tribes of Israel—
Their every want supply,
And let Thy hand through every land
Bring blessing by and by.

Oh, for that glorious dawning
We wait, and watch, and pray,
Till o'er the height the morning light
Shall drive the gloom away;
And when the heavenly glory
Shall flood the earth and sky,
We'll bless the Lord for all His work,
And praise Him by and by.

NEARER HOME.

The toiling time is nearly spent,
While pilgrims here we roam
And nightly pitch our humble tent
A day's march nearer home;
And while we journey day by day
Beneath the storm-wrecked skies,
We see beyond earth's clouded ray,
The Bloom of Paradise.

The burning sun, the drifting sand,
The simoom's fiery breath,
The lurking foe on every hand,
The horrid gloom of Death,
Shall never drive us off the way
By prophets' feet once pressed,
While trustingly we work and pray—
O give the toiler rest!

The world's reward, its luring smiles,
The mirage of its dream,
May paint to us some verdant isle,
Some cool, refreshing stream;

But beauties of bright *Canaan's* vale,
 And stream which slakes our thirst,
 Unruffled by the desert's gale,
 Upon our vision burst.

With ready gaze we fix our eyes
 On scenes undimmed by time,
 O'erarched by never-changing skies,
 The fair and fullness clime,
 Where forms are never bowed with years
 And blossoms know no blight,
 Where sorrow weeps no scalding tears
 Nor grim death haunts the sight.

ALMOST HOME.

We're almost home, we're almost home, hark! hear the joyful cry;
 The weary pilgrim lifts his head, and hails redemption nigh;
 O glorious, soul-reviving sound, we soon shall see our King!
 More swiftly fly, ye tardy hours, that welcome moment bring.

We've long been wandering here below, cast out for Jesus' sake.
 And through the dark night we have watched and longed for
 morn to break;
 And now the cry, "Behold! He comes; your journey's end is
 near,"
 Sounds sweet as ever sound of "home" fell on the traveler's ear.

Oh! wayworn pilgrim, dry thy tears, look up, rejoice, and sing.
 What though the world despise thy name? thy Father is a King.
 And soon upon His dazzling throne thou shalt with Him sit
 down,
 And walk the streets of Paradise, and wear a glittering crown.

Art thou a mourner! dost thou weep that much-loved ones are
 borne
 To rest beneath the valley clods? Christian, no longer mourn;
 A few more days and you shall meet, no more to say "Farewell,"
 But in the everlasting home in sweet reunion dwell.

Oh! home-bound sailor, courage take; what though the clouds be
 dark.
 And angry billows dash around, to sink our little bark;
 What though the tempest fiercer grows; with joyful hope we
 stand,
 For well we know we're near the coast; our ship's almost to land.

O watcher, thou hast waited long; turn not away thine eyes,
 For, lo, the Day Star brightly beams, the Sun will soon arise;

With joyful hearts we'll watch and look, and pray, "Lord Jesus,
come,"
And take thy waiting Bride away to her eternal home.

JOY COMETH IN THE MORNING.

Joy cometh in the morning, though evil triumph long,
And earth still groan in sadness, burdened with sin and wrong;
Joy cometh, for He cometh whose right it is to reign,
The blighting curse to banish and bid earth smile again.

Joy cometh in the morning to all the weary saints,
When filled with songs of gladness they cease their long com-
plaints,
The pain, the tears, the darkness, the shadows all be past,
The pilgrimage then ended—the rest be gained at last.

Joy cometh in the morning; let every heart awake,
And wait with hope unflinching—the promised day to break,
Soon over hill and vale will the joyful tidings sound,—
Messiah's reign in glory on Zion's Hill enthroned.

PSALM LXVII.

"O, let the nations be glad and sing for joy: for Thou shalt
judge the people righteously, and govern the nations upon the
earth. Let the people praise Thee, O God; let all the people
praise Thee together. Then shall the earth yield her increase, and
God shall bless us; and all the ends of the earth shall fear Him."

Will not the very earth be glad
When Jesus comes to reign,
And the thorns He bore, man's curse to share,
Shall be turned to flowers again?
O, the earth will sing from her bonds set free,
And the floods their voices raise;
Instead of the thorn shall the fir-tree be,
Instead of the briar the myrtle-tree,
For an everlasting praise.

I know the angels will be glad
When Jesus comes to reign:
They sang that morn when earth was born,
And once they sang again,
When in the city Bethlehem
"To us a child was given."
How they will sing and the chorus ring,
When the Lord comes back to be crownèd King
On earth as He is in heaven.

AT HIS COMING.

The meek through faith in Jesus
 Shall inherit on this earth
 The kingdom and the glory which
 Belong to Christ by birth.

Oh! what a precious promise,
 Signed by God's own hand,
 If we but trust and follow
 His Divine command.

Yes, to the meek and lowly
 God's message comes to-day,
 And offers peace and pardon
 To those who will obey.

Blessed are the pure in heart,
 For they shall see their God,
 A righteous throng He sets apart,
 To which His Son belongs.

And when He comes in splendor,
 The great and mighty King,
 With all His hosts of angels
 Hosannas to Him sing.

Then let us strive together,
 Sisters and brothers all,
 To watch and pray alway,
 Lest any of us fall.

Well done, thou faithful servant,"
 May each one of us hear
 On the resurrection morning
 In the Lord's voice sweet and clear.

 THE BIBLE.

No fragment of an army ever survived so many battles; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms; and yet it stands. It has seen the rise and fall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance and found wanting;

Greece faintly survives in its historic fame; and the Rome of the Cæsars has long since ceased to boast. And yet the Book that foretells all this still survives. While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the deepest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth forever and ever and ever, that "time shall be no longer." Our only chart and compass on the sea of life;—revealing the great purpose of Jehovah regarding the future of this world and the destiny of mankind. "A *lamp* to our feet and a *light* to our path".

THE BIBLE.

Much will I praise God's Holy Book,
And day by day in it will look,
And pray for grace that it may be
The word of Life and Light for me;
That it may rule my heart and ways,
And be my guide through all my days,
And teach my soul sweet songs of praise
At morn, and noon, and night to raise
To the great Lord who gave it me
That I might live eternally.

"THE ENTRANCE OF THY WORD GIVETH LIGHT."

How wondrous is the precious word—
It gives light to the mind;
They who are by its precepts led,
Peace, hope, and gladness find.

It lifts the heart from things of earth,
 And fixes it above;
 It banishes its selfishness,
 Replacing it with love.

Our bitterness is chased away,
 Our wrath it bids to cease;
 Instead of angry bitter words,
 It bids us follow peace.

Wherever it in truth is loved,
 It quite transforms the soul.
 Enlightens with the light of life
 And makes the sinner whole.

And thus we each one are prepared,
 By God's most Holy Word,
 To share the glory promised at
 The coming of the Lord.

MY COMPANION.

THOSE who know *God's Book* best delight in it most.
 This volume alone never wears threadbare, never loses
 its unearthly charms.

When quiet in my house I sit,
 Thy *Book* be my companion still,
 My joy Thy sayings to repeat,
 Talk over the records of Thy will,
 And search the oracles Divine
 Till every heartfelt word be mine.

O may the gracious words Divine
 Subject of *all my converse* be!
 So will the Lord His follower join,
 And walk and talk Himself with me;
 So shall my heart His presence prove
 And burn with everlasting love.

The Lord "grant unto us, according to the riches of His Glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that ye being rooted and grounded in *love* may be able to comprehend with all saints what is the breadth and length, and depth and height; and to *know the love*

of Christ which passeth knowledge: that ye might be filled with all the fullness of God. Now unto Him that is able to do exceedingly abundant above all that we ask or think, according to the power that worketh in us, unto Him be glory to the Church by Christ Jesus throughout all ages (Eph. iii, 15-21). World without end. Amen."

DAY BY DAY.

I heard a voice at evening softly say,—
 "Bear not thy yesterday into to-morrow,
 Nor load this week with last week's load of sorrow;
 Lift all thy burdens as they come, nor try
 To weight the present with the by and by;
 One step and then another, take thy way—
 Live day by day."

Live day by day.

Though autumn leaves are withering round thy way,
 Walk in the sunshine: it is all for thee;
 Push straight ahead as long as thou canst see;
 Dread not the winter whither thou mayst go,
 But when it comes be thankful for the snow;
 Onward and upward, look and smile and pray—
 Live day by day.

Live day by day.

The path before thee doth not lead astray;
 Do the next duty, it must surely be
 The Christ is in the one that's close to thee.
 Onward, still onward, with a sunny smile,
 Till step by step shall end in mile by mile;—
 "I'll do my best," unto thy conscience say;
 Live day by day.

Live day by day.

Why art thou bending toward the backward way?
 One summit and another thou shalt mount;
 Why stop at every round the space to count?
 The past mistakes if thou must still remember,
 Watch not the ashes of the dying ember;
 Kindle thy hope, put all thy fears away,—
 Live day by day.

PART IV.

LITTLE THINGS FROM THE UNWRITTEN WORD.

THE ancient sage was safe in saying that "there be four things that are little upon the earth, yet exceedingly wise." If he had lived in our time, he might have multiplied the same by thousands. The world has made great progress in three thousand years. And still the wisest of men have much to learn from the little things of the earth.

The research of modern times has discovered millions of living creatures so small that the unassisted eye of man has never seen them. The sagacious minds of the ancients never suspected their existence, and the more we know of their nature and habits, the more we wonder at the wisdom and power which God has conferred upon the little things of the earth. If we compare ourselves with creatures that are counted a pest and crushed without a thought, we shall find that in many respects they have greatly the advantage of us. The sum of faculties bestowed upon man is indeed immensely greater; and yet in some one particular he may be surpassed by the least and lowest of the brute creation. He has intellectual powers which if properly used will fit him to be crowned with glory and honor in the age to come, and to have all things put under his feet,—the beasts of the field, the fowls of the air, and the fishes of the sea,—and yet we may see much to excite our wonder and admiration—even in the dust and the insect of a day. If we could move through the air with as great relative speed as the common housefly, we could cross the ocean and return in the time that we spend at our breakfast table every morning. Look out of a railway car when it is in the most rapid motion on a summer's day, and you will see winged crea-

tures sporting in the air, moving up and down, backward and forward, keeping abreast of you all the while, just as if the car was standing still. The speed of sixty miles an hour counts nothing with the little creature that plays at the window, apparently without making an extra stroke of the wing to keep up with the flying train. If we could walk on the earth at as rapid a relative gait, or change our position with as great agility, as insects that we hate and crush whenever we find them, we could spring to the top of the tallest steeple at a single bound—we could make the fable of the giant taking a fifth of a mile at a step more a reality than a fiction. If we could build ships which could carry us at as great a comparative speed as the boatfly skims the surface of the water, we could leave our homes in the morning and pass around the whole circumference of the earth in twenty-four hours. Our progress would keep pace with the movement of the day.

If our houses of worship were as large and strong in proportion to the size of the builders as the structures reared by the *termites* in Africa, we should be covered by DOMES rising 5000 feet above our heads, we should pass in and out through doors and arches four times higher than the highest church spire ever built, and our roofs would be strong enough to support the weight of a million of men. If we grew as fast from birth as the silkworm, we should equal the size of an elephant in a month, and we should devour food enough to support an army of two thousand men. If our organs of vision were only as numerous and complex as those of the butterfly, we should have sixty thousand perfect eyes set in our brow to catch every line and form of the view before us, and an extra pair to serve as watchtowers on the top of the head. If our vocal organs were as strong proportionately as those of the canary bird, we should make ourselves heard farther than the cannonade of Gettysburg or Waterloo, without straining our voices. If our bodies were as well protected against violence as those of some creatures no bigger than a pin's head, we could stand all the cannon-shot in the world and mind it as little as we now mind the dust of the ground blown in our faces by the wind. These comparative estimates simply go to show

that the infinite God has not gone to the extent of His power in making us the creatures we are. We have only to examine the little things of the earth to learn that He has bestowed on them some one form of intelligence or power vastly superior to the corresponding faculty bestowed upon us. The sum of God's gifts to man in his moral and intellectual nature is indeed far greater than all bestowed upon the *brute*;—but He has endowed the smallest creatures with some one faculty in greater measure, to shew us how easily He could increase our capacities for action and enjoyment a thousandfold, and not do anything more difficult for Him, or wonderful to us, than He is doing around us every day. The vulture scents his food, the eagle sees his prey, the bee builds its cell, the spider spins its web, the swallow seeks its home with an accuracy which would be nothing less than miraculous in man. God has bestowed, in separate gifts, upon the smallest creatures a degree of power and intelligence and activity which, if combined in one and given to man, would enable him to hurl the mountains into the sea and shape the foundations of the earth. The present limitations of our faculties are evidently designed to guard against abuse.

If our present faculties were suddenly enlarged, and our command over the elements of nature were proportionately increased, we should be like children playing with fire without knowing its quick and terrible power. Our Father is too wise and kind to give us faculties which we should only use in destroying ourselves. When we are made partakers of the Divine nature by putting on immortality at the Resurrection, it will be safe and easy for the giver of all gifts to enlarge our capacities a thousandfold. We then may be made like the "*Cherubim*" full of eyes to survey the universe with an all-pervading vision. We may move with the speed of lightning in any direction and to any distance we please; nothing would have power to oppose our progress. We may be able to work without weariness and without rest, and always find pleasant and profitable work to do, and may be so perfectly guarded against accident and injury that neither fire nor flood nor force of any kind can hurt. Knowledge may come to us as easily as it came to Adam in

Paradise—as easily as instinct comes to the bird and the bee. All this wondrous enlargement of faculty may God bestow upon His saints in the future age. And the extraordinary gifts which He has already bestowed upon the little things of the earth lead us to expect that He will give more and greater to His redeemed and immortal children. He who gives a small insect power to fly over a thousand miles of ocean without resting, can surely give the *resurrected saint* power to pass from world to world with the speed of a wing that never tires. He who forms fifty thousand perfect eyes for the use of a creature that lives and dies in a day, may surely give more than five senses to that *spiritual body* which shall never die. The *powers* of that *Age to come* and of which the Disciples only had a taste, may be far greater than our anticipations. The Bible says, “Eye hath not seen, nor ear heard, neither hath entered the heart of man the greatness and the glory of those things which God hath prepared for those who love and wait for Him.” Being gifted with angelic power, may we not have the eye to see and the mind to measure the immensity of creation to a far greater extent than we now have any conception?

When we look up at the *starry heavens*, when we wander among the *snow-clad mountains*, when we survey the vast and surging *ocean*, we feel ourselves standing in the presence of the “Infinite.” We are awed and elevated by sensible contact with the mighty workmanship of the Eternal Mind. But we have no such preparation of mind for the contemplation of the “Infinite” when we seek it in the little things of the earth. We are startled and confounded when we see what unconquerable energy, what mysterious intelligence, what resistless power, what invulnerable life, God has conferred upon things so small that it has taken the keenest science and the mightiest instruments to discover their existence. And some of these little things are described in the prophetic Word with every expression of power and sublimity. When they are sent forth in great numbers as a scourge upon the earth, they become more resistless and terrible to man than the *earthquake*, the *pestilence*, or the *storm*. “The *Locusts*,” says the wise man, “have no king, yet

they go forth all of them by bands." They form in compact ranks, like the battalions of a disciplined army, and they march at the command of a Divine and mysterious will. One spirit rules throughout the mighty host, and they come in numbers without number, countless as the snowflakes and dark as the clouds. It is impossible to imagine the greatness of the multitude. The advancing column has been known to be five hundred miles in length. In one instance, a traveler directed his course across their line of motion, and he rode forty miles before he reached the edge of the living line. When they travel on the earth they cover everything as completely as the deep river fills its bed. When they fly in the air they darken the sun, and the sound of their wings is as the sound of many waters. No green thing is left in the path of their march, and the earth behind them is scorched and burnt as if it had been swept by devouring fire. At morn the peasant looks forth from his cottage door upon cultivated fields and laden orchards and blooming gardens. At noon the army of locusts has passed, and there is not a flower, or a green leaf or a blade of grass to be seen in the whole landscape. The desolation produced by armies is nothing compared to the ravages of the Locusts. Famine and pestilence follow their march. The hearts of men are hardened with hunger. The dead lie unburied in their homes and the living devour each other in their madness and misery. The Arabs of ancient and modern times ascribe to those little creatures the terror and power of the strongest beasts of the earth. They say they have the face of a horse, the eyes of an elephant, the neck of a bull, the horns of a deer, the chest of a lion, the belly of a scorpion, the wings of an eagle, the thighs of a camel, the feet of an ostrich, and the tail of a serpent. The prophet JOEL says they have the teeth of lions, the appearance of horsemen, and of strong people set in battle array. They run like mighty men, and their march is like the noise of chariots upon the mountains. The earth quakes before them, the heavens tremble, the sun and moon are darkened, and the stars withdraw their shining. When they appear, advancing millions by millions, it seems as if the dust had been made all alive. (Read Joel ii.) Nowhere is there escape from

the moving column. It is terrible, irresistible, overwhelming, penetrating everywhere, overspreading all things, excluded by nothing. The Emperor Alexander of Russia once sent out an army of thirty thousand men in the vain effort to stop their progress. They swept across the plain and flow up the mountain side and descend the steep like a cataract. They roll over rocks and walls, houses and hedges, filling up the trenches that have been dug and putting out the fires that have been kindled to stop them. They enter windows and doors and chimneys, covering beds and tables, and furniture, filling all wells and springs and fountains of water. They descend the deepest valleys. They flow over mountains fourteen thousand feet high, they defy alike sword and spear and cannon; they pass right through the ranks of armies; they plunder the camp of the conqueror as easily as the garden of the peasant; they pass over city walls; they penetrate fortress and palace as easily as they traverse the open plain. They are omnipresent like the pestilence; they are resistless like the tornado; they are mysterious like the judgment of God.

These little things of the earth show us how minute and resistless and pervasive is the power of God—that power which governs the world. When God would send the most terrible scourge upon disobedient nations, He does not need to shake the heavens with mighty thunders or to call forth fountains and cataracts of fire from the bosom of the earth. He does not need to cast the mountains into the sea or cause the deep to overwhelm the land. He need only breathe upon the small dust of the ground, and the air shall be darkened and the earth shall be desolated by millions of millions of living creatures, whose march no force or skill of man can stop, whose appetite no fruit of the garden or field or vineyard can satisfy. The smallest and most contemptible creatures become terrible and resistless in the hands of Him who can call them in countless myriads, and command them to carry destruction and desolation wherever they go.

The man of science cannot tell how or where the mighty armies are raised. The man of power cannot prevent their coming. The man of faith can only submit, and say, "This is the finger of God" (Ex. viii, 19),

There are little things of the earth which are even more mysterious, not less mighty. Within our memory a strange blight came upon a single plant in Ireland, and the wail of starving millions was sent around the world; and yet the cause of that terrible calamity was one of the little things which God uses in His great works. The rust and the mildew and the weevil are among the least of living things on the earth. The wisest of men know little of their nature; and yet God needs no stronger ministers of vengeance to destroy the food of nations and make millions mourn. A living dust forms on the bearded grain, and broad fields of wheat yield nothing but straw and stubble in the time of harvest. A little fly comes out of the earth and stings the forming fruit, and the husbandman cuts down his orchards in despair. A little brown creature whose body is no more than one-quarter of an inch long goes out to sport in the pine forests of the South, and thousands of acres of trees—as goodly as the cedars of Lebanon—are changed to a wilderness of lifeless trunks and leafless branches. The ocean is sometimes red and green and yellow over many miles of its surface; sometimes it rises and swells in waves of silvery light, as if the whole surface were molded and medallioned in fire. Sometimes the snow in the Arctic regions is crimsoned with the hue of blood, as if it had been made the battlefield of nations. And the color and the light in all these cases comes from the presence of countless living creatures, so small that five millions could march abreast in a compact line along a street of moderate breadth. And it is by the toil of these small creatures that God is ever changing and rebuilding the earth. The bottom of the sea is their burying-ground, piled so high with their bodies that in some places they come to the surface and form islands upon which trees may grow and living men gather in cities and kingdoms. They have built up a breakwater more than a thousand miles long to keep the sea from devouring the shore of Australia. No skill or toil of man could have raised so strong and enduring a barrier against the ceaseless onset of the waves. Whole ranges of mountains are made of the skeletons of creatures so small that we need the highest powers of the microscope to see any sign of organization

in the handful of dust which is nothing but millions of their bodies. The fine powder of polishing slate is nothing but the unbroken and perfectly formed shells of once-living creatures so small that forty thousand millions are contained in a cubic inch of stone. The city of Richmond is built upon a bed of flinty marl the whole mass of which, twenty-five feet deep, was once alive with creatures a thousandth part of an inch in length. The flint that strikes fire on the face of steel is made of the minute skeletons of creatures that once lived as we live and move to-day. The sand of the great *Sahara* in Africa is an ocean of fossil shells that were once inhabited by living beings. One class of these living creatures, fully endowed with all the organs and faculties of perfect animal life, is so small that eight millions could live in the hollow shell of a grain of mustard seed. And God has put forth the most wondrous power and wisdom in the creation of these infinitesimal living things with which the air, the earth, and the waters are filled. He has displayed infinite skill in making creatures so small that we cannot see them with the unassisted eye; so numerous that we cannot conceive their number; so mighty that they have done more to change the face of the earth than all the works of all time. It is equally impossible to find out God's work to perfection in beings so small that millions sport in a drop of water, or in worlds so vast that they fill the universe with light. And in the minute attention to things that are least, The Divine Architect teaches us the *great secret of all successful work*.

The longest journey is a succession of steps, and the swiftest traveler can take only one at a time. The strongest chain is made up of separate links. The beautiful structure of a strong, well-balanced character is built out of individual acts of duty. No one can estimate the innumerable thoughts that make up the unwritten history of a single mind for a single day, and yet every one of these thoughts has something to do in making the man. The slightest stain left upon the surface of glass by the evaporation of tepid water is found to contain minute shells, perfectly formed and once inhabited by living creatures. The casual thought that disappears from the mind leaves an impress of itself. If it was pure and good,

the man is better for having cherished it only for a moment. The pulse of spiritual power which it gave will do something to make the man whole, just as every grain of sand is needed to build the shore and every drop of rain to fill the ocean. He that is faithful in that which is least is faithful in much. It is a small thing to give a cup of cold water in the name of Christ. But whosoever is faithful in things so small, will be the first to meet the demands of duty when the trial is great.

The man who is first to speak a kind word to a friendless child, or to carry a look of sunshine into an afflicted and desolate home, will be first to make the great sacrifice of duty when the Master calls. It is minute and conscientious attention to little things, or to what the world calls little things, that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, little moments of diligence, a careful watch of little sins, a grateful use of little blessings, a wise improvement of little opportunities, a diligent cultivation of little talents, patient continuance in well-doing under little encouragement: these things make men great in the sight of God. If these things be in you and abound, they will bring the knowledge and enjoyment of everything else. God's great work is perfect as a whole, because it is perfect in every part. He makes a leaf or a blade of grass with as much care as He makes a world. He polishes the scaly coat of the smallest insect as perfectly as He feathers the wing of the cloud-cleaving eagle. If you would be perfect, even as your Father in heaven is perfect, let all your work be done as unto Him and in His sight. Be faithful in the least as well as in the greatest. Consider that anything that is worth doing at all is worth doing well; learn to speak the little words of truth, to do the little deeds of kindness, to scatter the little gifts of love along the lowly path of life; and when your toil is done, your life-work shall be found precious before God and be rewarded with a crown of *Eternal Life* and glory in the *Kingdom of God*.

“Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord” (1 Cor. xv, 58). Keep in memory the third verse of the 4th Psalm.

A WORLD OF LITTLE THINGS.

A little trill of laughter, a chord in nature's song;
A little deed of righteousness to stand against the wrong;
A little duty heeded; a little honor won;
A little hill surmounted, and a little kindness done;
A little labor daily; a little prayer and praise;
A little act of kindness to gladden weary days;
And so the whole creation to its ceaseless heaven swings,
For little man is living in a world of little things.

A little hope to cheer us, although it waiteth still;
A little fire for comfort when winter nights are chill;
A little dream, God-given, to bless us on the way;
A little welcome waiting us at ending of the day;
A little purpose shining through every deed we do;
A little bunch of roses to overspread the rue;
A little peace surpassing to which the spirit clings,
For little man is living in a world of little things.

A little hope, a little love, a little toil and rest;
A little glimpse beyond the vale, a little problem guessed;
A little faith, a little doubt, a little blinded trust;
A little halting journey, and a little of its dust;
A little knowledge merely of little ways we wend;
A little dream of home awaiting at the end;
A little struggling upward, although on broken wings,
For little man is living in a world of little things.

A DARK SUBJECT.

TAKE a map of the world and color all heathen countries black and all *Mohammedan* countries green, all papal red and all countries of the Greek, Abyssinian and American churches yellow, leaving all Protestant countries white, and you will see how small a portion of the earth's surface is yet under the influence of Evangelical Christianity. The question arises—Why is it that pure Christianity has taken, during nineteen hundred years, such small hold on the human race which the Son of God came to save? Then out of a population of fifteen hundred millions on the globe, you reckon only fourteen millions real Christians, and only half of them consecrate their means, to any considerable extent, to the cause of Christ, only seven millions to carry 1,500,000,000 in their

hearts—one-half of one per cent. And after this trial of nineteen hundred years, you might have added the millions of *Jetes* and tribes of Israel.

In view of this outlook, infidels might say that Christianity is a failure. But they have not considered the purpose of preaching the Gospel of the Kingdom to all nations. That it is "for a *witness*" as James said to the council at Jerusalem, "that God had visited the Gentiles to take out of them a people for His NAME." The Divine purpose thus far is being fulfilled. A royal household must be established preparatory to the setting up of the Kingdom for the blessing of the world. Thus the sure word of prophecy shines over a dark world and gives a great light. *Hear* Isaiah lx, 1: "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee; for behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee and His glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." It is stated in that connection that according to their deeds the Lord will repay fury to His adversaries, recompense to His enemies. "So shall they fear the name of the Lord from the west and His glory from the rising of the sun. And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." The truth is here plainly stated:—first, that men will universally fear the Lord; second, that the efficient means will be the return of the Redeemer to Zion when the glory of the Lord shall be seen upon Mount Zion, and He shall repay a terrible recompense to His enemies. Read Paul's comment on this prophecy (Rom. xi): "I would not have you ignorant, brethren, that blindness in part has happened to Israel, until the fullness of the Gentiles come in, and so all Israel (the prevailers) 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 with them when I shall take away their sins."

Thus we are taught plainly that the Redeemer will actually come to Zion, subdue His adversaries, take away the blindness of Israel, and remove the veil that is spread over all nations; that the fullness of the Gentiles will

come in at that time, because the glory of the Lord will shine forth from Mount Zion and scatter the gross darkness that now covers the Gentile world. This is in harmony with many prophecies that seem to teach the conversion of the world by miraculous means. (See Ps. ii, 22-27.) "All the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's, and He is the governor among the nations." "When the seventh trumpet sounds the kingdoms of this world will become the Lord's and all nations will worship Him." Read Ezekiel xxxviii and xxxix, and see what a terrible destruction will befall the immense armies under Gog, prince of Rosh, Meshech, and Tubal, when they shall come as a cloud to cover the land, the vales and mountains of Israel, in the latter days. What will be the result of those miraculous judgments that will be executed upon that host? "Jehovah will call for a sword against them; every man's sword shall be against his brother. He will plead with pestilence and blood and rain upon him and his bands an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify Myself and sanctify Myself and be known in the eyes of all nations." The effect of these dreadful plagues will be glorious! "And I will set My glory among the nations, and all the heathen shall see My judgment that I have executed and My hand that I have laid upon them." "Therefore, thus saith the Lord, now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for My Holy Name. Then shall they know I am the Lord their God, which caused them to be led into captivity among the nations. But I have gathered them into their land and have left none of them any more there. Neither will I hide My face any more from them." The same beneficent result will follow the *seven last plagues*, as foretold in the song of the harpers that stand on the sea of glass. They say: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of nations; who shall not fear Thee, O Lord, and glorify Thy name? For all nations shall come and worship before Thee, *for Thy judgments are made mani-*

fest. The Heavens will retain Jesus until the times of restitution." This great restitution includes the conversion of the world when Jesus shall come.

The present condition of the world is truly dark. Evil men and seducers wax worse and worse. Men will be lovers of pleasure more than lovers of God, having the form of godliness but denying the power. The people—even in Christian lands—corrupt themselves as before the flood, while all crime and outrage prevail. The only possible way to bring an end to this red-handed war and wickedness is the coming of the "*Life-giver,*" The *Prince of peace:* "*Even so come Lord Jesus.*"

RESTORATION.

When God descends with men to dwell
And all creation makes anew,
What tongue can half the wonders tell,
What eye the dazzling glories view?

Zion the desolate again
Shall see her land with roses bloom;
And Carmel's mount and Sharon's plain
Shall yield their spices and perfume.

Celestial streams shall gently flow,
The wilderness shall joyful be;
Lilies on parchèd ground shall grow,
And gladness spring on every tree.

The weak be strong, the fearful bold,
The deaf shall hear, the dumb shall sing;
The lame shall walk, the blind behold,—
And joy through all the earth shall ring.

Monarchs and slaves *shall meet in love,*
Old hate shall die and meekness reign:
When Christ descends from worlds above
To dwell with men on earth again.

WE LOOK FOR THE SAVIOUR.

I cannot tell, I may not know,
When Jesus will be here:
But some day, when we least expect,
I know He will appear.

Then, Lord, may I be washed from sin
And pure and spotless be,
That I may look for Thee with joy,
And long Thy face to see.

Each morning when I wake from sleep,
O teach me, Lord, to say :
"I know that Thou art coming soon,
And this may be the day!
Then help me, Saviour, by Thy grace
To live this day for Thee,
That I may look for Thee with joy
And long Thy face to see."

I should not like Him, when He comes,
A wandering lamb to find ;
If I were idle, selfish, proud,
Untruthful, or unkind,
How I should try to hide my face,
And from His presence flee ;
I should not look for Him with joy,
Or long His face to see.

Lord Jesus, as the years go by
And Thine own "DAY" draws near,
Oh, make me know that I am Thine,
For then I need not fear.
If I am cleansed and kept from sin,
From Satan's power set free,
Then I may look for Thee with joy
And long Thy face to see.

THE APOSTASY.

(2 Thess. ii.)

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering unto Him, to the end that ye be not quickly shaken from your mind, nor yet be troubled, neither by spirit or by letter as from us, as that the day of the Lord is NOW present. Let no man beguile you in any wise: for IT WILL NOT BE, except the *falling away* come first, and the man of sin be revealed, the son of perdition; he that opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth in the temple of God, setting himself

forth as God. . . . For the mystery of iniquity 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 consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (See 2 Thess. ii.) Pagan Rome is considered the restraining power, and eventually culminated in the *Papal System*, revealing the man of sin—that lawless *one*—whose coming is after the working of Satan, with all power and signs and lying wonders and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be condemned who believe not the TRUTH but had pleasure in unrighteousness, etc.

Paul seems to have a foreview of what should happen after his departure. In his farewell charge to the Elders at Ephesus, i. e., "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." In his charge to his son Timothy to preach the Word: "Be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own evil desires shall they multiply teachers having itching ears, and they shall turn away their ears from the *truth* and shall be turned to fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," etc. (2 Timothy, last chapter). In Paul's first letter we have similar language: "Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies,—having their consciences seared as with a hot iron; forbidding to many and commanding to abstain from meats, which God created to be received with thanksgiving," etc.

Peter also had a foreview of the *apostasy* in his second letter to the elect: "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 creation," etc. (Read on 2 Peter ii.) Our Saviour (in His sermon on the Mount) doesn't forget to warn the people—e. g., "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. v, 13-15). Also in His prophecy on Mount Olivet (Luke xxi): "Take heed to yourselves lest at any times your hearts be overcharged with surfeiting 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." "Verily, when the Son of Man cometh, shall He find *the faith on the earth?*" Paul's "*perilous times* of the last days" have been realized to a limited extent during the present dispensation, yet in these *latter times* of the last days the perilous times are intensified. "For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, without natural affection, unthankful, unholy, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, *lovers of pleasure rather than lovers of God*, holding a form of godliness but denying the power thereof. From these also turn away." I might further carry out this picture, but enough has been said to show that when our Lord returns He will have a scattered flock to gather; yet there will be a few who are looking for and loving His appearing. "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." One of the legitimate fruits of the APOSTASY is the doctrine of the natural immortality of man, a doctrine which neutralizes the resurrection as taught in the Scriptures,

by sending *good* men to heaven and *bad* ones to hell when they die. Each one, according to the popular doctrine, goes to his own place. Is it any wonder that men who hold to the immortality of the soul do not mention the resurrection, with any apparent relish, and at most very seldom? The doctrine of natural immortality nullifies the doctrine of the second coming of Christ. Either Christ comes when anyone dies, or He does not. If He does, there is no need of a further coming. If He does not, the teaching which holds forth this view is not true.

The angels told the anxious men of Galilee: "This same Jesus shall so come in like manner as ye have seen Him go into heaven." And an inspired apostle wrote: "THE LORD HIMSELF shall descend from heaven." These Scriptures show who is coming: "The *Lord Himself*," "This same Jesus." It would not do to substitute DEATH for the coming of the Lord, and say: "For Death himself shall descend from heaven with a shout," etc. "And this same *death* shall so come in like manner as ye have seen Him go into heaven." All the teaching of the Bible on the *coming of Christ* is rendered entirely useless by this theory. By making the supposed flight of the righteous, immortal soul to heaven the entrance into God's kingdom, why look for any further entrance into the kingdom? To suit this theory, the Scriptures ought to be revised so as to read: "The kingdom IN (instead of UNDER) the whole heaven" (Dan. vii, 27); and also: "We shall reign (not on the earth) but in heaven" (Rev. v, 10).

It is one or the other: either the Bible doctrine of "the kingdom under the heaven, on the earth," or the notion of an immaterial something going at death "beyond the bounds of time and space." To the person who understands and appreciates God's TRUTH, the choice between truth and error will not be difficult. The doctrine of the immortality of the soul lies at the root of Spiritualism. Hear the utterances and be convinced. "The first, the greatest and grandest truth coming through modern spiritualism is the immortality of the soul" (*Banner of Light*). "Spiritualism is the generation of a new, a broader, and more living conviction of the TRUTH of the immortality of the soul" (*Spiritual Telegraph*). "RE-

SOLVED, that Spiritualism, according to the modern acceptation of that term, embraces all who believe in the immortality of the soul." So resolved in a Spiritualistic convention held at Rockford, Ill., a few years ago. If it is true that man has an immortal soul which continues in a state of consciousness after the dissolution of the body, it may return and communicate with the living; and believers in this theory are left without a single weapon against Spiritualism. Dr. Talmage said, in a sermon delivered December 6, 1896: "Those glorious souls are coming down (from heaven) not in lazy doctors' gigs, but with lightning locomotion. You cannot understand why that patient got well after all the doctors had said he must die. Perhaps Abercrombie touched him. I should not wonder if he had been back again to see some of his old patients. Those who had their joy in healing the sickness and woe of earth, gone up to heaven, are come forth again for benignant medicament. . . . All those who did good on earth, busier since death than before. The tombstone is not the terminus, but the starting-post." This sermon was preached "to make you homesick for heaven."

Reader, does this extract awaken such emotions in you? To me it is but an evidence that when one believes in the immortality of the soul he is not able, even with all his learning and his good intentions, to get away from the vagaries of spiritualism. The doctor no doubt would have spurned the idea of being called a Spiritualist, but those believe no more than he did, no more than do thousands to-day who are not called Spiritualists.

The doctrine of inheritant immortality is the basis of the Romish doctrine of *purgatory*. If a person can live in consciousness after death, he may be subject to a post-mortem process of purification for sins not purged in this ante-mortem state. The doctrine of natural immortality is the fundamental principle of *Mormonism*. If this doctrine is true, it may also be true that *Joseph Smith* and others were ordained to the priesthood of Aaron and Melchizedek by John the Baptist and the evangelists Peter, James, and John. It rests on the assumption that man is unconditionally immortal.

Accept the Bible doctrine that "the dead know not any-

thing," and you at once take away the very foundation of Mormonism. This doctrine is responsible for the theory of Universalism, by its abhorrent teaching of eternal torment. Men are loath to accept the logic of the position which they take in holding the absolute unconditional immortality of man. If the most wicked person, as well as the most pious, lives forever, and if good is rewarded and evil punished, then either the punishment and consequent suffering of the wicked will be endless, or the wicked will finally be saved. Men, being governed in this matter by sentiment rather than by reason, drew the conclusion that the vilest sinner will finally be purged by some process or other of his sin. Allow that man is "MORTAL," as the Bible very clearly teaches, there is then no ground for the inference that the salvation will be "postponed to a more convenient season." "The wages of sin is Death." Thus it is seen that there is hardly a present day error that is not traceable to the serpent's lie, "THOU shalt not surely die." How deeply has it entrenched itself in the minds of the people, and how difficult it is to eradicate erroneous impressions from the mind! All this is due to the great *apostasy* from the true faith, which took place many centuries ago. The Bible throughout treats man as a *mortal being*. Human speculation has come to place an estimate upon him which causes him to swell with pride, and to forget his lowly origin and his present frail condition. The Bible calls on him time after time to seek everlasting life through Jesus Christ.

The doctrine against which we are contending flatters him with the pleasing fancy that, whether he does God's will or not, he is destined to live forever, thus dishonoring God by disbelieving His Word, and dishonors Christ as the Life-giver by imagining that man is possessed of life without Christ. We write these lines without any spirit of vindictiveness, but with a view to the good of those under whose eyes they come. We have spoken thus plainly, believing the minds of men and women should be disabused of error, however sincerely held. We cannot speak the truth too plainly.

PROBATION IS IN THIS LIFE ONLY.

“Now is the accepted time; behold, now is the Day of salvation” (2 Cor., vi. 2).

Life is the time to serve the Lord,
To do His will and learn His word;
In Death there is no power to know,
Far less in wisdom's ways to go.

The living know that they must die,
But all the dead unconscious lie;
Their memory and their senses gone,
Alike unknowing and unknown.

Then what thy thoughts design to do
Thy hands with all your might *pursue*,
Since no device nor work is found,
Nor faith, nor hope, beneath the ground.

NEVER MIND.

What's the use of always fretting
At the trials we may find
Ever strewn along our pathway?—
Travel on and never mind.
Travel onward, working, hoping,
Cast no lingering glance behind
At the trials once encountered,—
Look ahead and never mind.

What is past is past forever;
Let all fretting be resigned:
It will never help the matter,—
Do your best and never mind;
And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to heaven and never mind.

Friendly words are often spoken
When the feelings are unkind:
Take them for their actual value,
Pass them by and never mind;
Fate may threaten, clouds may lower,
Enemies may be combined;
If your trust in God is steadfast,
He will help you,—“Never mind.”

POEM.

What is the time to trust?
 Is it when all is calm?
 When waves the victor's palm,
 And life is one glad psalm
 Of joy and praise?
 Nay; but the time to trust
 Is when the waves beat high,
 When storm clouds fill the sky
 And prayer is one long cry,
 O help and save!

What is the time to trust?
 Is it when friends are true?
 And all we say and do
 We meet but praise?
 Nay; but the time to trust
 Is when we stand alone,
 And summer birds have flown,
 And every prop has gone—
 All else but God.

What is the time to trust?
 Is it when hopes beat high,
 When sunshine fills the sky
 And joy and ecstasy
 Fill all thy heart?
 Nay; but the time to trust
 Is when your joy is fled,
 When sorrow bows the head
 And all is cold and dead,—
 All else but trust.

What is the time to trust?
 Is it some future day,
 When you have tried your way,
 And learned to trust and pray
 By bitter woe?
 Nay; but the time to trust
 Is in this moment's need,
 Poor, broken, bruised seed!
 Poor troubled soul, make speed
 To trust thy God.

 SEASONABLE FOOD.

“WHO, then, is the faithful and wise servant whom his Lord hath set over His household to give them food

in due season? Blessed is that servant whom his Lord when He cometh shall find so doing" (Matt. xxiv, 45, 46).

This parable is addressed to the teachers, preachers, and pastors of the children of God, those who have the rule over them, whom they are exhorted to obey, those who claim to be sent of God to preach "the glad tidings of the kingdom of God and the NAME of Jesus the Christ."

Well did the apostle James write, "Be not many of you teachers, my brethren, knowing we shall receive heavier judgments. In the church of God (the prospective kingdom) there are many households—requiring many overseers, servants of Jesus Christ; let them take heed unto themselves and to all the flock in which the Holy Spirit hath made them overseers, to feed the church of the Lord, which He purchased with His own blood." As in the past, so we have in the world to-day, good, bad, and indifferent servants, wise and foolish, faithful and unfaithful.

The servant in the parable has charge of a household. Now, the servant of a wealthy lord has at his command the best the market affords. It is his business to supply good healthful food, seasonable food, for before his departure the master supplied all the necessary funds, and with these means at his disposal, the steward has no excuse for any neglect of those in his charge.

On one occasion Jesus: "They say unto him yea and He said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old" (Matt. xiii, 51, 52).

We believers being all children of a kingdom,—sons of God,—are all of a royal household, and in it there should be equality. "As it is written, he that gathered much, had nothing over, and he that gathered little had no lack" (2 Cor. viii, 15). Had not grievous wolves entered the fold, not sparing the flock—such would be the case to-day. The rich professors seem to forget they are stewards in this respect, and if God gives the increase He expects it to be used to His service; why should they be eased and another burdened? Some had intended after

they had sowed, and planted, and filled their barns, to feed the household, but the time never came when they had enough: and so by the cares and the deceitfulness of riches they became unfruitful; they are cut off from their portion, and their riches become a curse to their children. "Who are they that look and long for their Lord to return and truly love His appearing? They that live delicately and luxuriously, that love money and lands? or those who confess they are pilgrims and strangers on the earth? For they that say such things make it manifest that they are seeking after a country of their own, that is a heavenly; wherefore God is not ashamed of them, to be called their God, for He hath prepared for them a city." "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which He hath promised to them that love Him?" "Ye adulteresses, know ye not that the friendship of this world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." If any man love the world the love of the Father is not in him.

It is seasonable food to know that the mass of teaching to-day in the so-called orthodox churches is false,—their dedicated temples of stone are the abode of worldly fashions,—their sacred concerts are not of God. There is a spiritual famine in her midst and the children are starving.

Stephen said: "Solomon built him a house. Howbeit the Most High dwelleth not in houses made with hands. What manner of house will ye build Me? saith the Lord; or what is the place of My rest? Know ye not that *your body* is a temple of the Holy Spirit? living stones of the new temple, where God will rest and dwell forever?" "Woe to the shepherds of Israel that do feed themselves, and do not feed the flocks. Ye eat the fat and clothe yourselves with wool. The diseased have ye not strengthened, neither have ye healed that which was sick, nor comforted the broken-hearted, and so my sheep are scattered; I will gather them and punish you" (Ezek. xxxiv, 2-5). "Your turning of things upside down shall be esteemed as potter's clay" (Isa. xxix, 16). The Church has turned almost every doctrine of Scripture upside down by its false teaching. It has made a covenant with Death,

saying there is no death,—manufacturing a spook heaven and hell.

Babylon has the wine which is making the people drunk, so if the servant is eating and drinking in Babylon he is eating and drinking with the drunken and saying with them: “Where is the promise of His coming? All things remain the same as from creation,” being willingly ignorant of the great changes in the past by water and the future by fire. A terrible apostasy is the outcome of the false teaching of the unfaithful servant.

On the other hand, the wise servant is “earnestly contending for the faith once delivered to the saints.” He teaches the GOSPEL of *Grace*, through repentance and baptism into water into *Jesus Christ*, the one and only MAN under heaven, given among men, by which we must be saved. Breaking the loaf and drinking the wine from the cup is an emblem of the *broken body* and shed blood of the Saviour, discerning the Lord’s Body. He understands the mortality of man, whose breath, or spirit, is in his nostrils, and the immortality of the man Christ Jesus, by the resurrection of the dead, who only possesses immortality with God. “For as the Father has life in Himself so hath He given to the Son to have life in Himself.” Although there be lords many and gods many, to him there is but *One God* the Father (not three), and his hope is to overcome to the end and be made like unto his Saviour when He appears. The wise servant understands and teaches that “the wages of sin is death,” and that death is a cessation of life, for it is written “the dead know not anything,” and man cannot possibly live again except by a resurrection; that the “*chosen and faithful ones* only are raised to immortality, being judged worthy of that age and the resurrection, and can die no more, being children of the resurrection”; that God the Father made all things; that His Son is the seed of the Woman, by the Holy Spirit,—other men being the seed of the man. He knows *Jesus* as the beginning of the new creation, the first-fruit of the resurrection, and reads there is no eternal life for any being who does not become obedient to Him; that God the Father never made angel, man, beast, or any living thing without a body, and upon the dissolution of that body that being ceases to exist. The faith-

ful and wise servant is walking with God, as did *Enoch*, and through the spirit of the living God in him he has the testimony that he pleases God, for he testifies to the TRUTH and against the popular multitude by word and life. He can say with Paul, "God forbid that I should glory save in the cross of Jesus Christ, whereby the world is crucified unto me and I unto the world"; and he is able to comfort the afflicted by the comfort whereby he is comforted.

"With all thy getting get understanding." The TRUTH is the oil of the wise virgins, and faith cometh by hearing the Word of God. The foolish servant prefers popular "orthodoxy," supposed to be the truth by many, being only synonymous of error. It is supposed when a person offers himself as a candidate for baptism he understands God's terms of discipleship or heirship for the promises. It is recorded in the third chapter of Matthew that Jesus came to John and desired of him baptism, that John even went so far as to forbid, remarking that he had more need to be baptized of Jesus himself, and that Jesus replying, said unto him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Jesus, then, apprehended the submission to Baptism to be the fulfilling of that righteousness which God requires in our relation to coming acceptably to Him, and which makes us well pleasing in His sight. No greater proof could be found of the importance of baptism than the example of our Lord Himself. But it is not only in relation to Jesus, it is also with regard to the general teaching of His chosen apostle, that we find baptism enforced upon those who become believers in the Gospel of the Kingdom and the saving grace of our Lord Jesus the Christ. Of the day of Pentecost we read that, after the first memorable discourse, men and women cried out, "*What shall we do?*" And the response that Peter made was in the well-known words, "*Repent and be baptised, every one of you, for the remission of sins.*" Then we are told that they who gladly received His word were baptised. We thus gather that the apostolic procedure was quite in harmony with what we know from the testimony of John the Baptist, sustained by the example of Jesus. The baptismal waters were altogether unavail-

ing, were they not preceded by that sincere repentance which God requires. This repentance follows upon the apprehension of *Divine truth*. Thus we are all the "Children of God in Christ Jesus through THE FAITH. For as many of you as have been baptised into Christ have put on Christ, and thus are children of the promise."

SPEAK NO ILL.

Nay, speak no ill; a kindly word
Can never leave a sting behind,
And O, to breathe each tale we've heard
Is far beneath a noble mind;
Full of a better seed is sown
By choosing thus a kinder plan;
For if but little good we know,
Let's speak of all the good we can.

Give me the heart that fain would hide,
Would fain another's faults efface;
How can it pleasure human pride
To prove humanity but base?
No, let it reach a higher mode,
A nobler estimate of man;
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see
Be not the first to make it known.
For life is but a passing day,
No lips may tell how brief the span;
Be earnest in the search of good
And speak of all the best we can.

LET IT PASS!

Be not swift to take offence:
Let it pass!
Anger is a foe to sense:
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long,
Rather sing this cheery song:
Let it pass!
Let it pass!

Strife corrodes the purest mind:
 Let it pass!
 As the unregarded wind
 Let it pass!
 Any vulgar souls that live
 May condemn without reprieve:
 'Tis the noble who forgive.
 Let it pass!
 Let it pass!

Echo not an angry word:
 Let it pass!
 Think how often you have erred:
 Let it pass!
 Since our days must pass away,
 Like the dewdrops on the spray,
 Wherefore should our sorrows stay?
 Let them pass!
 Let them pass!

If for good you've taken ill,
 Let it pass!
 Oh! be kind and gentle still:
 Let it pass!
 Time at last makes all things right;
 Let us not resent but wait,
 And our triumph will be great.
 Let it pass!
 Let it pass!

Bid your anger to depart:
 Let it pass!
 Lay these homely words to heart:
 Let it pass!
 Follow not the giddy throng;
 Better to be wronged than wrong;
 Therefore sing the cheery song:
 Let it pass!
 Let it pass!

OVERCOME EVIL WITH GOOD.

How best shall I reprove my brother's sin,
 If he hath done amiss in any way?
 Shall I not seek his soul to kindly win?
 Or shall I harshly drive him still away?

Shall I assume the right to pierce his heart,
 To quench his light already growing dim?
 Oh shall I gently act a nobler part
 And render what I would receive from him?

Lord, grant me first my own defects to see,
Let my eyes be clear from every beam,
And then whate'er another's failings be,
My own will still ever the greatest seem.

No erring heart is won by words unkind,
Or softened by reproach and cruel scorn;
But gentle words from out a heart refined
May teach that heart to know and feel its wrong.

SPEAK NOT HARSHLY.

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows darkly lie
Veiled within the sunniest eye.

By the girlhood's gushing tears,
By the griefs of after years,
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly—much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells.

By the gifts to errors lent,
By the many hours misspent,
By the wrong thou didst not shun,
By the good thou hast not done,
With a lenient spirit scan
The weakness of thy fellow-man.

THE NATURAL AND THE SPIRITUAL.

“Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.”—1 Cor. xv. 46.

EVERYTHING connected with the natural states is governed by law. It is as consistent to believe in spiritual forces acting through spiritual agencies with spiritual results, as it is to believe in natural forces acting through natural agencies with natural results. In each case there are laws which regulate all the phenomena of existence. There is nothing any more miraculous about the spiritual

state than there is about the natural. On the human side nature itself is one stupendous miracle, but on the Divine side there are no miracles, either natural or spiritual. Everything, whether natural or spiritual, visible or invisible, mortal or immortal, flows from one eternal source—the foundation of all wisdom, power, and goodness;—and that source is God. The modes of existence, the zones of life, and the various conditions through which all existence passes, are from the one all-pervading Spirit.

The Scriptures plainly teach that *man*, as such, in his personality will pass beyond the natural to the spiritual, from the earthy to the heavenly, from the mortal to the immortal. These two states of man are not contemporaneous, but successive. The natural is now, the spiritual will take the place of the natural—or the natural will emerge into the spiritual.

Certain laws applicable to man in his natural state will be carried over into the spiritual state. The pure emotions of affection, which make man akin to a higher life, will glow through immortal bodies, and the worship of a devoted child from the earthy sphere will shine out in holy radiance in the spiritual world. The text at the head of this article pointedly states that the natural is first, and that the spiritual comes after. The allusion is plainly to the *Adam* from the earth, who was constituted of dust. And the *Second Adam*, who became a life-giving spirit by a resurrection to the spiritual state. The two Adams represent the two states of man,—the one natural, which is now, and the other spiritual, which comes in after the resurrection from the dead. Sin brought the first Adam into Death. Obedience brought the *Second Adam* to the perfected life of Immortality. The earthy man lives, moves, and has his being in the natural zone or on the mortal plane. The air he breathes the food he eats, and the very elements of his frame are all earthy, justifying the statement of *Moses* that he is made of dust. There can be no denial of man's unity and identity; he is of the earth, earthy. Death is a legitimate result of the nature of his *wonderful* organism, but death is not a finality. The mental make-up shows aspirations for another life. Man is not satisfied with his limited existence; he longs for another life.

The religious functions find no completion in the mortal life. The appetites, the passions, and their offspring are gratified with the present earthly one, but the hope and faith, the love and worship, and the moral and religious longings reach out beyond the grave. It is as philosophical to look for the morrow of our existence as to argue that we came out from the yesterday. The to-day of life would be as incomplete without a to-morrow as to-morrow would be without a yesterday.

Whatever view we take of man, we must treat him as a UNIT. This applies to his destiny as well as to his origin. The present existence is what the Scriptures call "The life that now is," which is characterized by *sin, disobedience, and mortality*. The future existence is called eternal because life will be manifested through an incorruptible body. Man never has nor never can exist as a bodiless spirit. He must be "clothed upon" with an immortal investiture in order to extend his existence through all time. The present state is natural, the future state is spiritual. In order for a man to become a denizen of the spiritual world he must be changed. The mortal must put on immortality, the earthy must give way to the heavenly. The Apostle embodies it all in these words: "Behold, I shew you a mystery: we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, . . . for the dead shall be raised incorruptible and we shall be changed. For this mortal must put on immortality, and this corruptible incorruption . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The resurrection is the boundary line between the natural and the spiritual. In other words,—man, who sleeps in the grave, must be awakened to the immortal life through the power of our coming LORD, who is the first-fruits of them who sleep in Him.

When man becomes spiritual in his whole being he will have been born of Spirit and become a perfected son of God by resurrection, even as Christ became a Son of God with power of Holy Spirit nature by His resurrection. It is those who are accounted worthy of that age and the resurrection who will not die any more, but are

equal to the angels and are sons of God, being sons of THE resurrection. Thus the natural man must be changed, whether living or dead, in order to participate in all the possibilities of the new world which succeeds the present *kosmos* or order of things. There are, then, two creations, the old and the new; two natures, the natural and the spiritual; two births, the one of flesh and the other of spirit; two Adams, the first and second. Under the first Adam as a federal head, we have the sinful state of the curse; under the *Second Adam* we have the perfected state. He came to seek and to "save that which was lost." The new world will not be another world, but this world redeemed, purified, and glorified. "As I live, saith the Lord, the whole earth shall be filled with My glory." Man will be changed so as to be adapted to the new order of things in Christ *Jesus our Lord*. "The wind bloweth where it listeth: thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth. So is everyone that is *born of the Spirit*."

SO MUCH TO DO; SO LITTLE DONE.

Is there no debt that thou dost owe
 To lighten other's cares or woe?
 Is there no comfort thou canst give
 To help another creature live?
 Hast thou no peace thou canst bestow
 And let a sadder being know?

Oh, fellow pilgrim, stop awhile
 To give a helpful loving smile.
 Thy life is not thine own to live,
 As thou hast gained so must thou give;
 But give not only of thy wealth—
 Give, too, a little of thyself.

TEARS.

The human heart needs outlets
 To bear away the woe
 Which from the storms that meet us
 Will gather as we go.

He half the pleasure loses
Of living here below
Whose heart is set so deeply
That it cannot overflow.

'Tis sweet to feel emotion
Distilling tears within
To quench the fires of sorrow
And drown the whelps of sin.

I will not chide the power
That stirs the pool for me
And puts rue in for healing,
Whate'er the cause may be.

THE LARGER HOPE.

WE hear so much in these days about a "larger" or a "broader hope," that it seems proper to subject this tenet to a rigid examination. "Hope" is one of the three which "now abide" (1 Cor. xiii, 13), and therefore a proper subject for our consideration. We should willingly and gratefully accept any hope that may be set before us in the Word of God. The terms "larger" and "broader," as applied to "hope," show that a comparison is made between one hope and another hope; and while one is "larger," the other must of necessity be smaller, or not so large.

Hope, in its essential elements, consists of two things: Desire and expectation. Both together constitute hope; when one or the other is wanting, there is no hope. For instance, if a good thing is desired, but there is no probability, and hence no expectation, of obtaining the thing desired, there is no hope. If a calamity is expected because it is in prospect, or punishment because it has been threatened, we could not reasonably say that the evil is the object of hope. Hope must be based upon a reasonable probability of obtaining or receiving the thing desired; in other words, upon a promise. This promise must come from one whose veracity and ability to fulfill his pledges are not in doubt. Then there is hope. Whatever hope we may entertain as to matters pertaining to man's present and future welfare, must come from prom-

ises made in the Word of God. We cannot hope for what God has not promised, because, desirable as it may be, we have no ground for confident expectation.

The question, then, will be, How many hopes are set before us in the Word of God? If one, what is it? If more than one, how many, and what are they? If there is a "larger" or "broader hope," what is it in comparison with the "hope" that is not so "large" or "broad"? If there is a "larger hope," to be "hope" its object must not only be desirable, but there must be reasonable grounds for expectation. And the hope with which it is compared, to be hope, must likewise contain these elements; otherwise it is not hope. So God must be back of both the "larger" and the smaller hope; they must both have their foundation in His promises.

Bringing the matter to this test, let us find the "larger hope" in the Word of God. But this is where we fail. "There is one body, and one Spirit, even as ye are called in ONE HOPE of your calling" (Eph. iv, 4). The text does not specify whether this hope is "large," "larger," or "largest"; or whether it is small, smaller, or smallest. But it is qualified by the term "one." It meets a desire, arising from a sense of need, and is based upon a promise. That promise proceeds from God, and was communicated to man. The means of accomplishing this is "the gospel." Hence "the hope of the gospel" (Col. i, 23). What need and desire is met by this gospel? The need of everlasting life. Man desires it, because he needs it; he expects it, because it is the subject of promise. (Titus i, 2; iii, 7; 1 John ii, 25.) That gospel promises him everlasting or eternal life; he believes this promise, and places himself into the proper relation with the Promiser; and this belief ripens into hope: Hence "the hope of eternal life." There is not a plurality of gospels, but one Gospel (Gal. i, 6-8); therefore there is but one faith: "The faith of the gospel" (Phil. i, 27). As there is "one faith" (Eph. iv, 5) there is also "one hope": "The hope of the gospel" (Col. i, 23). This hope grows out of the "one faith," which is the product of the one gospel; and this in turn originates in the one Lord. Comparative terms are therefore out of place when speaking of the subject of hope. "One hope" is the only hope set before us, and it

is out of order to speak of anything else as a "larger hope." Everlasting life is promised to man on condition of belief of God's testimony and an active obedience to His requirements. (Mark xvi, 16; John iii, 16; xx, 31.) Does the gospel promise benefits of any kind to disbelievers or unbelievers? Have they any reason to expect everlasting life? They may desire it, because it is a desirable good; but can they reasonably expect it? Man's only hope lies in the promise of God, and this promise becomes effective through a hearty acceptance of the conditions imposed by God. "He that believeth not" (Mark xvi, 16) cannot and does not obey the gospel. Then how can he have hope, to say nothing of a "larger hope"?

A "larger hope" implies one of two things: (1) Either a corresponding, a larger *promise*; or (2) a promise of larger *things*. It will perhaps be granted that the "hope" with which the "larger hope" is compared, is "the hope of the gospel" above referred to. Then to carry the thought of a "larger hope" to its logical conclusion, it must be said that God has given to others than believers of the gospel a larger, clearer, and more comprehensible promise; or He has promised them "larger things" than the gospel promises to believers. If He has given a larger promise to unbelievers and disobeyers of the gospel than to those who obey the gospel, He has shown unpardonable partiality toward the unbelievers; and the believers are exceedingly foolish for accepting the smaller or narrower promise in preference to the larger or broader one. If He has promised larger things to the unbelievers than to the believers, He has similarly placed a premium upon unbelief, and believers should hesitate long before accepting the smaller blessing in preference to the "larger" one. If there is a "larger hope," it must be based upon a larger faith. Since faith comes by hearing, and hearing by the Word of God (Rom. x, 17), there must be a larger Word of God for the benefit of the unbelievers than for the believers. As matters stand, God cannot be the Author of both the "larger hope" and the hope with which it is compared. Either the "larger hope" is the *only hope*, or the hope with which the larger is compared, is the *one hope*. It is undeniably true that the gospel promises salvation to the believers only. (Mark xvi, 16; Rom. i, 16; Heb.

v, 9.) It does not promise salvation to unbelievers. Either God will save believers and unbelievers alike, without distinction, or some will not be saved. If all are finally saved, faith counts for nothing; if faith counts for anything with God, some will be lost. If the "larger hope" means that all will be saved, then the smaller hope is no hope, or at best a wretched caricature of the true hope; and even then the term "*larger*" is a misnomer and should be ruled out. It is misleading, to say the very best. If it means universal salvation, it is wrong to limit it with the comparative "*larger*." It should then be known as the "*largest hope*," for nothing can be larger than universal salvation. Let us by all means be clear and precise in our definitions. If universal salvation is *meant*, let us speak it as plainly as we wish to be understood. If we mean something "*larger*" than the gospel hope, let us be plain. If we have the hope of the gospel in mind, let us not dilute or thicken it with an admixture which is purely of human invention, and thus darken counsel with words to no profit.

If the hope of the gospel is a "lively hope" (1 Peter i, 4), the "larger hope" ought to be a *livelier* one. But the Word of God says that those who are "aliens from the commonwealth of Israel, and strangers from the covenants of promise," have "NO HOPE," and even goes so far as to say that they are "without God in the world" (Eph. ii, 12).

I know not how to describe a more hopeless condition than that set forth in the above extract. Here "promises" were made, and secured by covenants. Those who were strangers to these covenants had "no hope," not even the smallest one. And before they could have hope, these strangers, who were without Christ, had to be "made nigh by the blood of Christ." If the "larger hope" is so comprehensive and all-embracing, why were these strangers, while they were without Christ, so hopeless? Again, the apostle would not have the "brethren" ignorant concerning those who had fallen asleep, that they should not sorrow, "even as others WHICH HAVE NO HOPE" (1 Thess. iv, 13). The fact that some who were related to the "brethren" would "fall asleep," would tend to cause "sorrow" even in the

brethren, but he would not that *their* "sorrow" should be of the same nature as that of "others which have *no hope.*" What was the "hope" of the "brethren"? That the "first" thing after the Lord's "descent from heaven" would be the rising of "the dead in Christ" to incorruption. "These words" were intended for the "comfort" of the "brethren"; but the "others," who were not of the brethren, had "no hope" of any kind either large or small. The exact idea which is intended by the "larger hope" is that there is a hope for others than believers of the gospel to obtain eternal life; that God will raise them from the dead and give them another opportunity to hear the gospel and be saved. According to this, when we "preach the gospel to every creature" (Mark xvi, 15), we are to tell the hearers, "If you believe the gospel and are baptized you shall be saved; but if you do not believe it you shall have another opportunity to hear and disbelieve it, and the chances are, you will then be saved." Reader, this is the "LARGER hope"; larger than the gospel, larger than the faith of the gospel, and larger than the hope of the gospel. I shudder as I place myself squarely in front of the propositions which the larger hope affirms. I tremble because it is taking unwarranted liberties with the command relating to the "great salvation." (Heb. iii, 2.) I shudder as I think of the awful possibilities involved in giving such a thought to men who hear and ought to obey the gospel now. (2 Cor. vi, 2.)

Will the same man who heard and disobeyed the gospel, have another opportunity? *Another* opportunity implies a *former* opportunity. Will they hear the same gospel which they heard and neglected before? Will they be the same men they were before? If they have been changed, what is that change, and what brought it about? If the same men hear the same message they slighted before, will it have a different effect than it formerly had? If the same man hear *another* gospel, what will *that* gospel be? If changed men hear the same gospel they heard before, they were changed without the gospel, and hence have no need of further preaching of the gospel. If changed men hear another gospel in another life, what entitles them to such a privilege? If

they neglect that "other opportunity," will they have still "*another* opportunity"? *How many* opportunities is a man entitled to? How many may he neglect, and still be saved? I have yet to see the first plain, straightforward statement from the Bible which shows that the same men who neglect the present opportunities and privileges of the gospel, have any prospect of other opportunities to slight and neglect the grace of God. I have searched the Scriptures in vain for such information. If I neglect the great salvation offered to me in the gospel, I am "certain" of nothing so much as the "fiery indignation which shall devour the adversaries" (Heb. x, 26, 27). Many and earnest, and no doubt honest, are the remonstrances which have been made against the idea that the preaching of a "larger hope" than "the hope of the gospel" tends to encourage neglect of present opportunities, but I have never been impressed that any of them are valid. Let a man fully settle in his mind the thought, that if he fails to embrace the hope of the gospel, a "*larger* hope," with larger promises and larger possibilities, is before him, and the inevitable tendency will be to "let slip" the things which he has heard and wait for those "larger" blessings. God would influence and govern us in this matter by reason as well as by sentiment. While it might be a very desirable thing to the sinner to know that neglect of present privileges will cause him no considerable inconvenience, we should consider how awful a thing unbelief is, in that it makes God a liar (1 John v, 10), and renders useless every provision of His grace. Why "*work out* our salvation with *fear* and *trembling*" if we are sure of other and better opportunities, and certain of final salvation after the most dogged and persistent opposition to God's will? Why "fear," why "tremble," if our salvation cannot possibly go by default? This is a serious matter which demands conscientious treatment.

Who entertains the "larger hops"? Properly a hope can only be cherished by the party to whom a promise was made. Therefore, either the believer has a larger hope than the hope of the gospel, or the larger hope was given to the unbeliever. However, as this larger hope is understood to be for the special benefit of the unbeliever, the believer is not concerned in it. Therefore, it cannot

benefit the unbeliever, because he does not believe; and cannot benefit the believer, for it does not concern him.

A FAIR CHANCE.

Scripture has been cited in great abundance to prove that men will have what is termed a "fair chance." A little analysis of this term will make some startling revelations. A "*fair* chance" implies a "chance" which is not "fair." Such a chance, then, would be *unfair*; but a "chance" it is nevertheless. We are told that men in the past did not have a fair chance, and therefore they will be given another life with a "*fair* chance." What is a "*fair* chance?" A chance which is "open, frank, honest, equal, just." Did the chance they had in the past lack anything with respect to these qualities? Did *none* embrace, and were *none* benefited by, the "chance" they had in the past? This will not be affirmed. Was it "fair" toward those who laid hold upon it? It must be conceded that it was. Must we then say that a *better* "chance" will be given to those who obeyed not the gospel of our Lord Jesus Christ in the past, than they enjoyed who did obey it? Would that be fair to those who obeyed? In all fairness, will *another* "chance," whatever that may mean, be placed before the neglecters of the gospel as preached by the apostles? As it looks to me, this idea of a "fair chance" is a vain and useless play upon words, not calculated to do good, but full of infinite mischief. We have a *present* truth and *present* opportunities, and when we have preached the gospel with its conditions and promises, its warnings and admonitions, until we can tell the people nothing new about it, we shall be very much older than we are now. And besides, we are on safe ground.

This is the result we come to when we subject the so-called "larger hope" and the "fair chance" to a close analysis. If this is not satisfactory to the reader, it is not the writer's fault, for he has tried to deal with the subject fairly and honestly; but the fault lies with the facts. And we must not deny the facts.

Putting the principle to the test of Scripture, we find it to be no more satisfactory from this point of view. We are admonished to "enter in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruc-

tion, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii, 13, 14). Here we have: (1) Two gates, the one wide, and the other narrow. (2) Two ways, with widely differing destinations: The one destruction, and the other life. (3) Many are found in the broad way, while few find the narrow way. (4) An admonition to "enter in at the strait gate," based on the preferableness of the narrow way with life as its destination, over the broad way ending in destruction. The narrow way "*leadeth unto life*" (*zoc*), and when that destination is reached, the way is not said to "lead" farther. The broad way "*leadeth to destruction.*" Why should one way lead "*to,*" and the other *beyond*, its destination? What is there beyond the life that is higher and more glorious than the life itself? Life is the basis of all enjoyment. The entire effort of the traveler in this way is to obtain that "*unto*" which it leads; that is his goal. With this in view he walks in the "narrow way." When he has the "life" spoken of, he has the object of his seeking; his effort has been amply rewarded. What is there beyond the "destruction" *to* which the broad way leads? Is there hope to those who follow that way to its destination? If there is, it is because there is a promise. The place to promulgate such a promise would have been right here when speaking of the two ways and their destination. Such a promise is entirely wanting, much as we might desire the subject "to be continued." "Destruction" and "life" are here placed in contrast. They are opposites. He who obtains "life" is saved from "destruction"; and he who goes to the end of the way "which leadeth to destruction" forfeits the life in question. "The hope of life" (Titus i, 2) belongs to him who is walking in the narrow way, because that life has been promised on condition that men "lay hold" upon it. (1 Tim. vi, 12.) The traveler in the broad way has not even a hope of the smallest kind, because he is without a promise. He cannot *hope* for destruction, because he does not desire it; and cannot hope for life, because he is not in the way of promise. "Destruction," sure and certain, is before him unless he enters in at the strait gate and walks in the narrow way which leadeth unto

life. Only the traveler in the narrow way has hope, while the traveler in the broad way is hopeless.

A. H. ZILMER.

"YEA, I COME QUICKLY; AMEN, COME LORD JESUS."

Come, Jesus, our dear Saviour,
Come quickly, for we mourn;
Come gather up Thy children
And take them to Thy home;
Thy weary ones cry for Thee,
We're waiting for the Day;
How long dost Thou now tarry,
Thy coming now delay?

Come, Jesus, our dear Master.
Come with Thy power to save,
Come with the keys of Hades,
And open Thou the graves;
Thy sleeping ones have waited
These many silent years:
Oh, call them out to praise Thee,
And lift our hearts with cheer.

Come, then, in all Thy splendor,
Come with the angel band,
With all the crowns of glory
That fill Thy strong right hand;
And come with all Thy power
And all Thy holy ways,
And do away with evil,
That earth may sing Thy praise.

Come conquer Thou the nations,
Come take Thy power and reign;
Come that the saints immortal
May have that power the same.
Then shall the nations love Thee,
And serve Thee and obey,
One thousand years of safety
Shall own Messiah's sway.

"ISRAEL SHALL BUD AND BLOSSOM AND FILL
THE FACE OF THE WORLD WITH FRUIT."—
ISAIAH XXVII, 6.

THE blessing which is to come upon all nations in the future age is associated with God's remembering His

mercy and His *truth* toward the house of Israel, at which time "all the ends of the earth shall see the salvation of God" (Ps. xcvi and lxxvii). "God be merciful unto us (Israel), and bless us, and cause His face to shine upon us; that Thy way may be known upon earth and Thy salvation among all nations. Let the people praise Thee, O God! let all the people praise Thee. O let the nations be glad and sing for joy, for Thou shalt judge the people righteously and govern the nations upon earth. *Then shall the earth yield her increase; God shall bless us and all the ends of the earth shall fear Him.*"

Again in the 102d Psalm: "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come." (Is not this being fulfilled at the present time?) "For Thy servants hold dear her stones and her very dust they cherish. . . . Then shall the nations fear the name of the Lord, and all the kings of the earth Thy glory; when the people are gathered together, and the kingdoms to serve the Lord." "For the nation and kingdom that will not serve Thee shall perish: yea, those nations shall be utterly wasted" (Isa. lx). The nations must first be subdued; the remnant of Jacob are instrumental in their subjugation. "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and with thee will I break in pieces captains and rulers. It will be the day of God's vengeance when He will execute vengeance in anger and fury upon the nations, such as they have not heard." "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a LION among the beasts of the forest; who, as he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine enemies, and all thine adversaries shall be cut off" (Micah v). Thus they are instrumental in a twofold work: first to subdue, and then to bless. "For the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man nor wait for the sons of men." "And it shall come to pass, that as ye were a CURSE among the nations, O house of Jacob, and house of Israel, so I will save you (read the 59th and 60th chapters of Isaiah and

also the 4th chapter of Romans), and ye shall be a blessing."

Yes, they will be to the Lord a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them, and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. "For thus saith the Lord, like as I have brought this great evil upon this people, so will I bring upon them all the good that I have promised them." "And their *seed* shall be known among the nations, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." "Thus saith the Lord, I will sanctify My great name which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord, saith the *Lord God*, when I shall be sanctified before their eyes." (Read Ezekiel xxxvi.) "My tabernacle also shall be with them; yea, I will be their God, and they shall be My people. And the nations shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them forever more."

Thus through God's wonderful dealings toward *Israel*, in the future will "He magnify Himself and sanctify Himself: and will be known in the eyes of many nations, and they shall know that I am the Lord." The mere fact that *Israel* still lives, a standing miracle among the nations, must be suggestive to the thinking mind that God must have a purpose concerning them. The sure word of Prophecy reveals that purpose to us. In the Scriptures already quoted we have learned to some extent their future position. In that Day "when their blindness will have been taken away and their light have come, and the glory of the Lord will have risen upon them: when the nations will have come to their light and kings to the brightness of their rising." "The Lord shall arise upon thee. Thy sun shall no more go down, neither shall thy moon withdraw itself," etc.

The SUN represents the king in Israel: the SUN is our greatest light. (A righteous king is the greatest light to the nation.) "For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Thy people also shall be all righteous and they shall inherit the land for the age, the branch of My planting, the work of My hand: that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in its time" (Isa. lx; read the whole chapter). Paul's testimony concerning Israel's future is in perfect harmony with the Prophets (Rom. xi). Their fullness will yet enrich the world, when the dew of Divine influence has revived THEM; they themselves shall become as a renovating Dew to the nations,—channels through which those covenanted blessings shall flow to the ends of the earth. "I will be as the dew unto *Israel*; he shall grow as the lily and shoot forth his roots as Lebanon" (Hos. xiv, 6). The natural branches are cut off from their own olive tree and destined in the counsels of God to be again grafted in, and to partake of the sap and fatness of their native stock.

"Hear the word of the Lord, O ye nations, and declare it in the *isles* afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock." "They are still beloved for the fathers' sakes." God will not break His covenant with them in eventually taking away their sins. "He will put His Law in their inward parts and write it in their hearts; and will be their God, and they will be His people; and they shall teach no more every man his neighbor 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 I will remember their sin no more."

The simple contemplation of the fact that the *seed* of *Jacob*, after centuries of dispersion, oppression, reproaches, and misery, are, in exact accordance to the prophetic testimony, brought again to their own borders and invested with pre-eminent dignities and favors, will of itself exert a moral influence such as we can now but inadequately conceive. Infidelity will be silenced forever, and the world struck dumb through the occurrence of a visual manifestation before their eyes. The same predictions which secure the return of the Jews to the Land of Palestine (their fathers'), and their conversion to the faith of Christ, contain also the intimation that they shall

zealously assume the work of propagating the knowledge of that *Messiah* whom they have been so tardy in confessing. Provoked to a holy jealousy by the prior labors of the Gentiles in their behalf, and unnerved by the zeal of men who have been called into the vineyard at the eleventh hour, they will enter upon the work of the world's evangelization with the glowing ardor of those "living creatures," those cherubic ministers, who ran and returned "as the appearance of a flash of lightning." "And I will set a sign among them, and I will send those that escape of them unto the nations, to the isles afar off, that have not heard My fame, neither have seen My glory among the Gentiles."

God will first make His NAME known to Israel and through Israel to the nations. "According to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvelous things. The nations shall see and be confounded at all their might; . . . they shall be afraid of the Lord our God, and shall fear because of thee." The nations shall share with *Israel* in the effects of those wonderful displays of God's power. What a flood of light will there be poured upon their minds when the veil of blindness is removed. To their astonishment they will find themselves restored in exact accordance with their own prophecies,—which notwithstanding they had had them for ages in their hands, they had never hitherto fully understood. The memory of their past ingratitude and stubborn unbelief will chasten the consciousness of their present experience of the Divine compassion, preventing an unhallowed elation of spirit. Having much forgiven, they will love much, and *true* love cannot but be very *humble*. The removal, then, of the mystic veil from the eyes of the *Jews* is the signal of a similar event to other nations (for at present there is a veil over all nations), who shall receive a glorious illumination from the accomplishment of the prophetic destinies of *Israel*. The prophetic student can trace God's dealings with Israel in past ages; with few exceptions they have been a stubborn, rebellious people. "Be astonished, O ye heavens, at this, and let your hair stand at an end; be greatly terrified, saith the Lord. For My people have committed two evils; they have forsaken Me, the foun-

tain of living waters, and have hewed them out cisterns that can hold no water. God has visited their transgressions with the rod, and their iniquity with stripes. Nevertheless (O blessed promise!) My loving-kindness I will not *utterly* take from him nor suffer my *faithfulness to fail*. My covenant will I not break, nor alter the thing that is gone out of My lips." God is faithful who has promised (none will go to protest). Christ, God's anointed *King of the Jews*, is the first and last in all the Divine councils and operations; must be constantly kept in view of our inquiry respecting the future destiny of the Jewish nation, and the rank it shall have in the kingdom of God. Christ is pre-eminently the seed through whom blessing is to come: He is the Root in whom the virtue of this promise inheres, and from whom it is to shoot forth; and the *house of Israel* are to be made a blessing unto all nations, solely because of the Child born and the Son given unto it, upon whose shoulder the government shall be, and of the increase of whose government and peace there shall be no end upon the throne of His father David.

Israel was constituted into a nation—the womb—out of which the King should be born; and therefore does it stand to Him in a closer relation than any other. Israel was the chosen nation, and had given to it the nobler work to make ready the way of the *Lord*, and to furnish *Him* a birthplace when He should be introduced to the world. Therefore are they dearer to Him as His kinsmen according to the flesh than the other kindreds of men.

The brief survey we have taken of the great purpose of God toward our race shows us the standing which the Jewish nation shall have in the "Kingdom of God." They shall be the eldest servant in the household of the King, having the precedence of all nations, and honored to convey to all His statutes and His judgments. The extraordinary and pre-eminent position which will once more be assigned to the natural seed of Abraham will only be realized in the new dispensation which the glorious Advent of the Lord will introduce. It will be the greatest *crisis* the world has ever witnessed. Few there are who are looking for and loving *His appearing*.

In conclusion: We have tried to shew from the

Prophets that there is to be a glorious future for this world. Instead of coming to an end, according to the orthodox view, it is to have a grand beginning, through the instrumentality of *Restored Israel*. "They will bud and blossom and fill the face of the world with fruit." The *Church, the Christ Body*, will personify those wells of salvation from which Israel will draw (Isa. xii), and thus convey the promised blessings to the ends of the earth, reaching every family. Thus *the millennial age* will realize the complete fulfillment of those prophecies relating to the *kingdom of God*. The Disciples were hoping to realize this at Our Saviour's first advent, but were sorely disappointed. Their hopes were buried with Him at *His death*, although He had previously told them what would happen to Him. They understood not, so absorbed were they concerning the glory. "*We trusted that it would have been He who would have redeemed Israel.*" This was their language in their interview, the morning of His resurrection (incognito). We have the touching incident recorded in the 24th chapter of Luke. Two of the disciples were communing with each other on their way to *Emmaus*. Jesus Himself drew near and walked with them, but their eyes were holden that they did not know Him. They were talking about the things just happened. "*Jesus* (seemingly as a stranger to them) heard them, and said unto them, What communications are those that ye have one with another as ye walk? And they stood still, looking sad, and one of them, named Cleophas, answered and said unto Him, Dost thou alone sojourn in Israel and not know the things which are come to pass there in these days? And He (Jesus) said unto them, What things? and they said unto Him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and in word before God and all the people, and how the chief priests and our rulers delivered Him up to be condemned to death and crucified Him; but we hoped that it was He which should have redeemed Israel. Yea, and besides all this, it is now the third day since these things were done. . . . And He said unto them, O foolish men and *slow of heart* to believe all that the prophets have spoken! Beloved, is not the Christ to suffer those things, and to enter into His glory? And

beginning from Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself; and they drew nigh to the village whither they were going; and He made as though He would go further; and they constrained Him, saying, Abide with us, for it is toward evening and the day is now far spent, and He went in to abide with them, and it came to pass, when He had sat down with them to meat, He took the bread and blessed it and broke and gave to them, and their eyes were opened and they knew Him; and He vanished out of their sight. And they said one to another, Was not our heart burning within us, while He spake to us in the way, and while He opened to us the Scriptures? . . . And He said unto them, These are My words which I spake unto you while I was yet with you, how that all things MUST needs be fulfilled, which are written in the Law of Moses, and the Prophets, and the psalms concerning Me. . . . Then opened He their mind that they might understand the Scriptures. And He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day and that repentance and remission of sins should be preached in His name unto all the nations, *beginning at Jerusalem*. And He led them out until they were over against Bethany; and He lifted up His hands and blessed them, and it came to pass, while He blessed them, He parted from them and was carried up into heaven.” (See also Acts i, 9-11.) Israel is always *first* in the Scriptures. If men were fools and slow of heart to believe all that the Prophets have spoken concerning the SUFFERING of Christ, is there no danger that men now should be fools and slow of heart to believe the prophecies concerning the glory? If the suffering was metaphorized away by the Jew, why not the glory be metaphorized away by the Gentile? Why is the kingly office of the *Head* of the Church so little valued that she can be at almost no pains to understand what the Word of God really means by it?

AWAKE, HE COMETH!

Awake thee, O Watchman, arouse from thy slumber,
The Saviour is coming, His advent is nigh;
Then herald the news with transports of gladness,
And tell the despondent no longer to sigh.
The night has been long, and through blackness like midnight
The path of the saints has been shrouded in gloom;
But now the last watches are wearing towards sunlight
Of that *Day* that illumines the depths of the *Tomb*.

Awaken, O Virgins, with all your lamps filling.
Light up the dark midnight, for soon you will hear
The cry, "Lo! the Bridegroom," when if watching and waiting,
To cease from sweet slumbers till He shall appear,
To the wedding He'll welcome, and mansions of light;
Then the long hours of waiting will ever be past,
Thenceforward is rapture and endless delight
With the Bridegroom for ever and ever at last.

O Church of the firstborn, the glory-light streaming
Adown the blue azure will soon greet your eyes;
'Tis the King in His beauty, with jeweled crowns gleaming,
To circle your temple in God's paradise,
When you walk with your Lord, who from death did deliver,
'Neath the shade of the life-tree in the home of the blest,
Along the green banks of Life's Crystal River,
And be in God's Eden forever at rest.

JEWISH PERSECUTIONS.

THE present murders, spoliations, and persecutions of the *Jews* in "Holy" Russia, may be the beginning of the end of all their troubles, and the time may be at hand for which they have so long and fervently prayed and hoped. Many people believe that the "*seven times*" predicted by the Prophets are drawing to a close, and that the "times of the Gentiles" are nearly fulfilled. The waters of the mystical Euphrates are drying up rapidly before our eyes, and now we hear of frightful persecutions of the Chosen People in Russia, where two-thirds of them reside, and rumors of a second Exodus,—all of which may portend the end of this age, for we are told that immediately before this dispensation terminates, the Chosen People will return to their old heritage in a state of unexampled trouble. "Surely the isles shall wait for me, and

the ships of TARSHISH, *first* to bring my sons from far" (Isa. lx, 9). As *Tarshish*, or *Tyre*, was the greatest naval power in ancient times, and in this respect resembles Great Britain, which is the greatest naval power of the present time, it is to be hoped therefore that *Great Britain*, or Christian *Tarshish* from the Isles of the Sea, is the power destined some day to render powerful assistance to the *Jews* in their restoration to the Holy Land. For some years back a yearning to return to Palestine has been manifested by *Jews*, and as a consequence a steady influx of Jews into the *Land* they love. During the last few years the population has doubled itself. *Jerusalem* is gradually becoming a center of civilization, and is assuming the appearance of a modern town. Villas are being erected in the neighborhood of the city, and there are no less than three Jewish building societies in operation. The Russian persecutions have now given such an impetus to Hebrew emigration into Palestine that money is all that is required in order to repeople the *Land*, especially as the Sultan, who is a liberal-minded and humane man, receives the Jews into his dominions with pleasure and renders them whatever assistance he can. The Jews appreciate the kind treatment of the Sultan and Mussulmans, and they say they find the *Turks* are more merciful than the members of the *Greek Church*.

Such an influx of Hebrews has not been known since the destruction of *Jerusalem* by *Hadrian*. Whether this awakening of the *Jews*, and this intense longing desire of thousands of Jewish families in Russia and elsewhere to settle in the *Land* of their forefathers, is the beginning of the foretold restoration of the Hebrews to their ancient heritage, it will doubtless occupy a period of several years, and will take place for the most part, as Daniel says: "During a time of trouble such as never was since there was a nation." Unfortunately this Jewish emigration has begun in bloodshed and persecution, and any observant person, looking at the present state of the nations of the Continent, would not be surprised any morning to hear of war breaking out, the magnitude of which would not be surpassed since there was a nation. Are we not approaching the time when the final restoration of the Jews should take place?

The exact day or year is not stated in the Scriptures, but we can gather from DANIEL that this great event, unspeakably important to Jew and Gentile, would occur in "*the time of the end.*" "The Time of the end" is, or will be evidently, the closing years of "the times of the Gentiles," or the time when Jerusalem shall cease to be trodden down by the Gentile powers. We infer from the foregoing that the seven times of the Gentiles are prophetic, i. e., 2520 years according to the year-day interpretation; the latter half of this prophetic number is often called "time, times, and the dividing of time." We have every reason to believe that the times of the Gentiles are drawing to a close. Many people believe that the final fall of the Gentile powers, and consequently the end of this dispensation, will terminate with the close of the six-thousandth year of the world, and the beginning of the seven-thousandth will usher in the millennium.

At the present time many wise and thoughtful people think they can discern the clouds which portend the commencement of the storm, gathering in the distant horizon, and the way in which nations will arrange themselves in order to work out unconsciously the will of Him "who knows the end from the beginning." Wars, or a series of wars, which may prove to be the precursors of a new dispensation, may break out ere long, for Europe is in a state of unprecedented ferment, and little better than an armed camp, and, moreover, the *Eastern question is yet unsolved.*

It is thought by many strategists that Palestine will some day be the great battlefield of the nations. A military writer describes the country as "the gateway between the East and West; or, rather, as the Barbican which commands the two avenues of the Euphrates and Red Sea line of communication." *Russia*, next to *Turkey*, is the power that has the greatest hold on Palestine. Her hospice commands *Jerusalem*, and is evidently constructed more for military than for religious purposes. It is almost universally admitted that the prophet Ezekiel, in speaking of Gog, the chief prince of Meshech and Tubal, refers to the *Czar* of *Russia* and his dominions. The names and titles of the Northern King should be rendered

“God of the land of Magog, Prince of Rosh, Meshech, and Tubal.”

IS THE DAY AT HAND?

The following is from *Dr. Silverman* of New York. He has recently expressed his confidence that the morning of Israel's deliverance from persecution is at hand. He bases his expectation chiefly upon the progress, enlightenment, and spirit of brotherhood that are to be the ripened fruit of the present age. Dr. Silverman voices the hope of the “reformed Jews,” by looking to the spirit of the age, and to the doctrine of the “Fatherhood of God and the brotherhood of man,” for deliverance, instead of turning to the God of *Abraham and Isaac and Jacob*. It must never be forgotten that God hath said: “If ye will not hearken unto Me, but walk contrary unto Me, then I will walk contrary unto you in wrath, and you will I scatter among the nations, and I will draw out the sword after you, and your cities shall be a waste. As for them that are left of you, I will send a faintness into their hearts—in the lands of their enemies; and the sound of a driven leaf shall chase them; and they shall flee as one fleeth from the sword, and ye shall have no power to stand before your enemies.” This is what Israel, under the leadership of the blind guides who ignore the Prophets, does not consider. She is lifted up with pride, boasts of her *ancestry*, of her *history*, of her *Scriptures* and her testimony to the unity of the *Godhead*, but she *does not confess her sins*. Until THAT is done there will be no dawning of a better day to the “scattered nation.” In the same place from which we have quoted (Lev. xxvi), God says: “And they shall confess their iniquity and the iniquity of their fathers, and also that because they have walked contrary unto Me, I also walked contrary unto them and brought them into the land of their enemies. If, then, their uncircumcised heart be humbled, and they then accept the punishment of their iniquity, then will I remember my covenant with Abraham, and I will Remember the Lord.”

Israel must have a “*humbled*” heart and must “accept the punishment of her iniquity” before the time of blessing in “the Land” can come according to the covenant

made with their fathers. God has solemnly promised: "With a sweet savor will I accept you when I bring you out from the peoples and gather you out from the countries wherein ye have been scattered, and there shall ye remember your ways, wherein ye have polluted yourselves, and ye shall loath yourselves in your own sight for all your evils that ye have committed." According to these infallible predictions there can be no doubt whatever that these people without a land will some day be gathered to the Land without a people. But this gathering will come after Israel's heart shall be *humbled*, and after confession of sin is made. The present sorrows of the Jews *MAY* lead to that end, and the present dealing of the nations *with Turkey* may open the *way* for that long-expected, long-prayed-for, but long-deferred return. But the restoration can never come until some measure of repentance is seen in this people preserved for a purpose predicted. Now comes a startling question: Should Israel return to-morrow, and should they recover some sort of national standing either under the *suzerainty* of Turkey or under that of European "Powers," then what would happen? Will that nation enter at once upon the path of peace? Will its national sorrows come to an end? Will Rome give place to Jerusalem?

These are questions that are usually answered in the affirmative by many students of prophecy, but the answer is made without giving due weight to Scriptural predictions of the greatest import. Every devout Jew knows something of "the time of *Jacob's trouble*." In the Scriptures of the Prophets it is spoken of as a definite and limited period that never was equalled in all the bitter past, and which will never have to compare with it in all time to come. This may not take place *until* the Jews are back in their own Land, and a national form of government established. It will not be less in extent and power than that which they possessed in the days of the Christians' Saviour. At that time the climax of all their sin will come, and at that time, too, will come the climax and the closing of all their suffering. There is no dawning day for the Jewish race while scattered abroad among the nations of the earth. Racial prejudice and religious bigotry will cause their steps to be traced by

blood, their houses to be pillaged by thieves, and their hearts to groan with the burden of the martyr. They must first return to their native Land. THEN shall come the *time of tribulation* such as never was before, and such as shall never follow after. That period of terrible agony will be the darkest hour before the dawn—the last great spasm of the nations, bringing in the birth of a new nation, a new era, and a new benediction to the world. The OVERTURNING will come to an end. This accords with the words of Ezekiel xxii, 18-21: “The house of Israel has become dross unto Me: all of them are brass, and tin, and iron, and lead, in the midst of the furnace; they are the dross of silver. Thus says Jehovah, Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire before it, to melt it: so will I gather you in Mine anger and in My wrath, and ye shall be melted in the midst thereof; as silver is melted in the midst of a furnace so shall ye be melted in the midst thereof.” This seems to be perfectly plain. The steps are simple and the path sure. Israel’s heart humbled; restoration to *Palestine* and Jerusalem; Jerusalem becoming a furnace and the Jews dross; God’s anger blowing upon the nation; the dross consumed and the remnant purified for the great purpose of God to bless and make them a blessing. (See Zech. viii, 13.) Is it so! that Israel has her darkest hour yet to face, and after that will come her day of deliverance and the world’s day of *Blessing*? Thus the prophecies are proved true,—*The Hope of Israel is the Hope of the world.*

HE COMES, O JUDAH.

He comes, for whom you’ve waited long;
 He comes a conquering King;
 Let this inspire your sweetest song
 And make you ever sing.
 He comes with power to save and bless;
 To pour the healing balm;
 To reign in truth and righteousness;—
 Lift up the voice in psalm!

He comes in might, the dead arise
To meet their coming Lord;
All tears are wiped from weeping eyes,
As promised in the Word.
He comes to crown the waiting bride—
Oh, shout the glad amen!
Ye hills and vales, on every side
Echo the joyful strain.

He comes, but not in lowly form,
As when before He came;
He comes in wrathful cloud and storm,
In tempest and in flame.
He comes with fiery scourge of God,
To lay your spoiler low,
To smite with His avenging rod
Your stubborn-hearted foe.

To Him as universal Lord,
The nations far and near
Will bow in honor to His Word,
In reverential fear.
His law from Zion shall go forth
To islands of the sea;
To distant lands,—to south, to north,—
Till all shall bend the knee.

To Him as universal Lord,
Till swords, that drenched in human gore
The plain and mountain brow,
Shall be reforged forevermore
To point the useful plow.
Beyond the discord of the jar,
Sweet peace, made sweeter still
By contrast with the din of war,
Shall earth and heaven fill.

PART V.

JUDAH.

WHAT important associations, both past and future, cluster around the NAME "JUDAH,"—which signifies the "praise of the Lord,"—the fourth son of Jacob and Leah, whose name was borne by the most numerous and powerful of all the tribes of Israel.

It will not be out of place to refer to some of the most important incidents in his early history, and which give him the pre-eminence, leaving out those parts which are not altogether to his credit and which show the weakness of human nature. God in His infinite wisdom uses what instrumentality is best suited for Him, in bringing about His own purpose. Thus, in the language of the *Psalmist*, "He refused the tabernacle of *Joseph*, and chose not the tribe of *Ephraim*: but chose the tribe of JUDAH; the Mount Zion which He loved" (Ps. lxxviii, 67, 68).

It was by Judah's kindly interference that *Joseph* was saved when his brethren conspired against his life. He was a man of strong and determined character. Like Peter among the twelve Apostles, he was the leading spirit among the twelve Patriarchs, who afterwards culminated in the twelve Tribes. Witness his pleadings with his aged father to get his consent to have his youngest brother "*Benjamin*" (his favorite *son* by his beloved *Rachel*) go down with them in their second journey into *Egypt* to buy corn to keep them alive; and, second, his pleadings with *Joseph* (incognito), who was then lord over all *Egypt*. This touching appeal concerning his younger brother (Benjamin) melted *Joseph's* heart; he could refrain no longer; he "WEPT" *aloud*—so that the Egyptians in the house of Pharaoh heard. (Let the

reader turn to the 43d, 44th, and 45th chapters of Genesis, and read the account. Very few can read it with dry eyes.) The time had come for him to tell them that he was their long-lost brother "JOSEPH" whom they sold into Egypt. "Don't be grieved or angry with yourselves that ye sold me hither, for God did send me before you to preserve life—to preserve you a posterity in the earth and to save yourselves by a great deliverance." "*Judah*" was a mouthpiece for his brethren. He had become surety for his younger and beloved brother *Benjamin*, and he was willing to be retained as a bondsman in *Joseph's* house, if so be his brother Benjamin could be set at liberty and return to his father. Is it any wonder that Joseph should weep, knowing his brethren as he did, and they not knowing him?

This account of Joseph and his brethren can scarcely be read with dry eyes. The story never grows old. It conveys lessons to all future generations. "Truth is stranger than fiction." "God moves in a mysterious way, His wonders to perform." He works through instrumentalities not of the most likely kind in the estimation of man. How plainly we now can see the little wheel of God's providence in the whole affair! "He makes the wrath of man to praise Him."

Joseph sends for his father and all his brethren and their children, and Jacob sends "JUDAH" before him unto Joseph, to direct his face unto *Goshen*, for they were given the best of the land to dwell in; and Joseph nourished his father and his brethren and all his father's household with bread according to their families. The time arrives when Jacob is about to die, and he calls his sons together that he may tell them that which may befall them in the latter days; and when he pronounces his dying prophetic blessing on his sons, "JUDAH" was distinguished above the rest, and the regal power and influence of his "*tribe*" is foretold in Genesis xlix, 8-12: "JUDAH, thou art he whom thy brethren shall praise; thy hand shall be on the neck of thine enemies, thy father's children shall bow down before thee." "JUDAH is a lion's whelp; from the prey, my son, thou risest: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" "The scepter shall not depart

from JUDAH (forever), nor a lawgiver from between his feet, because 'Shiloh' shall come and to him shall the homage of the nations be."

In this prophecy we see a prominence given to "JUDAH" that is given to no other tribe—e. g., that *Judah* should be the praise of all the tribes; that it should subdue its enemies; that it should rule over all Israel; that its government should be monarchical; that Shiloh should arise out of it as a lawgiver; that the gathering of the people should be to Him. Such are some of the points into which the members of Jacob's beautiful prophecy concerning the things of the kingdom in connection with Judah as the royal tribe, are to be understood. Is not the present position of JUDAH that of an old lion in a couching position, stooping down and couching as an old lion? And in view of his present prostration Jacob inquired, "Who shall rouse him up?" Yes, who shall do it? Who shall start him to his feet again, that he may rend and tread down and devour the enemies of Jerusalem? who but SHILOH, whose goodly horse in the battle "JUDAH" is appointed to be?

Does not the language of the prophet Zephaniah embrace this future rising up to the prey? "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. For then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve Him with one consent. When Shiloh comes as a lawgiver of JUDAH the law shall go forth from Zion, and the Word of the Lord from Jerusalem."

So we see Jacob's dying and prophetic blessing on "*Judah*" contains in it "*the hope of Israel.*" It also shows what a definite understanding Jacob had of the promises made to him and his fathers. His faith was of things substantial and definable. He looked for a kingdom and an empire, whose royal domain should be the land of "*Canaan,*" and especially that part of it allotted to "JUDAH," and whose imperial ruler should be *Shiloh* (which signifies the giver of peace), descended

from his loins in the line of JUDAH. It is evident our Lord sprang out of JUDAH according to Paul's testimony (Hebrews). The first verse of the New Testament is very suggestive. "The book of the generation of Jesus Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat JUDAH and his brethren," etc. From Genesis to Revelation we have the important fact set forth that *Judah* was pre-eminent in the purpose of Jehovah; springing from that tribe, God's Messiah has given to Him that wonderful title, "The Lion of the tribe of JUDAH" (*lion* symbol of power).

In view of what has been said, we can see the propriety of that sublime language contained in the 76th Psalm: "In *Judah* is God known"; or, according to the Massoretic text, "In *Judah* hath God *been made known*." "His name is great in Israel." "The vineyard of the Lord of Hosts is the house of Israel, and *Judah* (or the men of *Judah*) His pleasant plant" (Isa. v. 7).

When Israel went out of Egypt, the house of *Jacob* from a people of strange language, "*Judah*" was His sanctuary and Israel His dominion. "The sea saw it and fled; *Jordan* was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou *Jordan*, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little hills, like lambs? . . . Tremble, thou earth, at the presence of the Lord, at the presence of the God of *Jacob*." The miraculous display of Divine power is accounted for by the presence of Jehovah, and which was witnessed by Israel in their deliverance from Egyptian bondage and also in their receiving the law from Mount Sinai, for it is testified that the whole mountain quaked greatly and all the people that were in the camp trembled at what they saw and heard from the top of the mount; and did not God make Himself known, in their journeyings through the wilderness, in pillar of cloud by day and pillar of fire by night, and in their daily supply of manna from heaven and water from the flinty rock? Surely in *Judah* hath God been made known! His name is great in Israel.

If the reader will compare Exodus xix, 16- 25, and

Exodus xxiv with Deuteronomy iv, 30-40, and Hebrews xii, 18-29, he will have a better understanding of these things than I can give him.

The Lord chose the nation of Israel through whom He might make Himself known, and "that His *name* might be declared throughout all the earth." "This people have I formed for Myself; they shall shew forth My praise." "You only have I known of all the families of the earth" (Isa. and Amos). Israel's wonderful history in the past is only an earnest of what will be their future restoration. The displays of almighty power will be on a much grander and larger scale in the age to come. God's wonderful dealings with that nation are the theme of the Old Testament Scriptures. The subject will not be an unprofitable study for the believer, especially for us who are looking for the near fulfillment of these gracious promises of God to the fathers of the Jewish race. In their history we see a picture of human nature, and also we have shown us the characteristics of Jehovah's *name*, viz., "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the presumptuous." It is for us who have the high privilege of living in this age to profit by their experience. Israel, although at present blinded (in part), is still "beloved for the fathers' sakes, and are destined to bud and blossom and fill the face of the world with fruit. In that Day will I make the governors of Judah an hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about on the right hand and on the left, and Jerusalem shall be inhabited in her place, even in Jerusalem. The Lord also shall save the tents of *Judah* first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against *Judah*."

Thus we see "*Judah*" has the pre-eminence as the head of the nation. The tribe of Judah, when it left Egypt, numbered seventy-four thousand fighting men, fifteen more than any of the rest (see Numbers i). It was regarded as the leading tribe in the conquest of Canaan. Its allotment was large and adapted to its future in-

crease. It assumed the scepter in the person of David, for it was the house of "*Judah*" that crowned David king, and David reigned over the house of Judah seven years and six months; and when the ten tribes revolted, Judah followed the house of David. The reader will find this matter amplified in 1 Kings xi, 30-37. But perhaps I am wearying you in these desultory remarks in showing the pre-eminence of JUDAH. It will not do always to dwell on the past. It is the future promises to JUDAH and Israel that give the past their significance.

We look forward to that day "when the Lord shall set His hand again the second time to recover the remnant of His people; when He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of *Judah* from the four corners of the earth. And in that day, thou (Israel) shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song. He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. (The reservoir from which they draw no doubt refers to Christ and His saints in their exalted and glorified state.) And in that day, ye (Israel) shall say, Praise the Lord, proclaim His NAME, declare His doings among the people; make mention that His name is exalted. Sing unto the Lord, for He has done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for GREAT is the Holy One of Israel in the midst of thee." "And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again."

You will find "JUDAH'S" portion described in Ezekiel xlvi, 8-22. If JUDAH'S part of the *holy land*, as anciently divided among the tribes, was so much superior, embracing within its boundaries *Mount Zion* and *Jerusalem* (the city of the great king), what may we expect of it as the future seat of government, when *Judah's lion* shall reign King over all the earth?—when God's hand hath touched it and produced those wonderful changes spoken of in Zechariah xiv? Will it not be "the per-

fection of beauty? the joy of the whole earth?" and in which *Jehovah* will place salvation? Can we wonder why the Lord "loveth the gates of Zion more than all the dwellings of Jacob"? "Glorious things are spoken of thee, O city of God, beautiful art thou for situation. The Lord hath chosen Zion for His habitation." "This is My rest forever; here will I dwell; for I have desired it." "What? will God, in very deed, dwell with men on the earth?" "And I heard a voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His *people*, and God Himself shall be with them and be their God. The Lord shall roar out of Zion, and utter His voice from *Jerusalem*; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, My holy mountain. Then shall Jerusalem be holy, and then shall no strangers pass through her any more, and it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the hills of *Judah* shall flow with water, and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim," etc., but *Judah* shall abide forever and Jerusalem from generation to generation; for the Lord dwelleth in Zion. His works will be declared in her, when saviours shall come up on Mount Zion to judge the mount of *Esau*; and the kingdom shall be the Lord's; for upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. To this, beloved brethren, we are come (by faith) to Mount Zion, and to the city of the living God, the heavenly Jerusalem; to the Mount Zion on which the Lamb stood with the one hundred and forty-four thousand, O, how the builders will be astonished when they behold the *stone Jehovah* laid there for a foundation; the precious cornerstone; when He will lay judgment to the line and righteousness to the plummet. Beloved, what a hope! "Blessed is he that believeth, for there shall be a performance of those things which the Lord hath spoken. Blessed be the Lord God, for He has visited and redeemed His people. To give light to them that sit in darkness and

in the shadow of death, to guide our feet in the way of peace."

We acknowledge the infinite wisdom and goodness of *Jehovah* in all His past dealings with mankind, as revealed in His Word, and which are only preparatory to that dispensation of the fullness of the times when all things shall be gathered under *one Head*, even CHRIST; when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. When the long, long promised blessing of all nations, reaching every family of the earth, shall be realized,—the curse of sin removed from the earth and all things made new. Creation groans for this deliverance, this manifestation of the sons of God, when the order will be *God first, Christ second, the Saints third, "JUDAH" fourth, Israel fifth, and the nations sixth.* "O, the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counselor, or who hath first given to Him, and it shall be recompensed unto him again? For out of Him and through Him and to Him are all things; to whom be glory for ever. Amen."

THE JEWS.

The wonder of the ages past;
 A standing miracle to-day!
 Their sky with darkness overcast—
 And countless pitfalls 'long their way.
 Still they exist, apart and lone,
 The doomed and wand'ring exiled race,
 That treads the soil of every zone,
 Without a home, without a place.

Their city, old Jerusalem.
 'Neath heap on heap in ruin lies;
 Though once she sparkled like a gem
 Beneath the blue of Orient skies;
 But desolation most complete
 Now sits enthroned on Zion's hill;
 Her soil is pressed by alien feet;
 The voice of sacred psalm is still.

To David's Son upon the throne
 Is bowed no more the subject head;
 No offering on the altar stone
 Where once the countless victims bled;
 Nor willing tribes seek Jacob's God,
 To pour their songs in holy strain;
 The spot where mitered Levite trod
 By Moslem foot is made profane.

Opposing forces all combined—
 The pestilence, and fire, and sword
 —The cruelty of human kind—
 Have wrought the vengeance of the Lord.
 The cup of curses they have drained;
 The bitter dregs their hands have pressed
 Their sinful pride the Lord has stained,
 —Their weary feet have found no rest.

For years and years they've borne their shame
 Beneath the proud oppressor's rod;
 In lands adorned with freedom's name
 Their blood has also stained the sod;
 And yet beneath this deep disgrace,
 As once the favored sons of old,
 Exists the unconquered pride of race,
 Remains the quenchless thirst for gold.

Amid the changes of all time,
 As fleeting empires rose and fell;
 As nations filled their cup of crime,
 And sunk into a nations' hell:
 Though crushed beneath the conqueror's tread,
 The Jews in spite of all survive;
 Though as a nation counted dead;
 Yet as a race they live and thrive.

Their enemies have tried in vain
 To bend or break their lofty wills;
 To wear as slaves the servile chain,
 To toil like beasts that turn the mills.
 'Mid changes wrought by time and place,
 Against the march of all events,
 Remains intact the ancient race,
 A monument of Providence.

What people could endure so long
 So much of spite and fiendish hate,
 Through eighteen hundred years of wrong,
 And still outlive the dreadful fate?

But soon the darkness will be gone ;
The first faint tinge of light appears,
The herald of the coming dawn
That ushers in the brighter years.

When guided by an unseen hand,
Thy expatriated sons once more,
Oh Palestine, thou sacred land !
Shall bend their steps toward thy shore,
Jerusalem shall rise and shine,
Queen city of the New-Born East,
And temple service then divine
Will consecrate the solemn feast.

Then stores of blessing shall come down ;
Refreshing rain and dew distill,
And wealth of verdure then shall crown
The desert, vale, and barren hill.
The Prince of David's house shall reign,
The rightful heir to David's throne,
The manger-cradled babe, once slain,
Will sway a scepter all must own.

—J. L. Wince, in "Restitution," January, 1883.

PALESTINE.

"The land shall not be sold forever : for the land is mine."
(Lev. xxv, 23).

"I will gather all nations, and bring them down into the valley of *Jehoshaphat* and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land. Then will the Lord be jealous for His land and pity His people." (Joel iii, 2, and ii, 18).

"The land is mine!" Thus saith the Lord Jehovah ;
What King or Emperor dare dispute His claim ?
Though trodden down beneath the Gentile power
They have no deed—the title rests the same.

Forever indisputable it standeth—
"His title," which He has on record placed :
And clear, concise, and very comprehensive—
"The entail"—which enfoldeth Israel's race.

The boundaries of the land are given
By Moses, and by Joshua defined ;
That goodly land which lies beyond the Jordan,
How dear thou art to God, sweet Palestine !

For in the estimation of Jehovah
 No other spot can with that land compare!
 There He set up His throne and sanctuary—
 The Holy Land, though desolate, still dear.

There stood His priests to minister before Him,
 And prophets spoke of ruin that would come;
 Also of future restorative glory,
 When God would bring His wandering people home.

“Beautiful for situation” still it stands,
 “The City of our God”—His holy hill!
 “Joy of the whole earth—Mount Zion that He loved”—
 Where He so oft to man revealed His will.

A goodly land, with olive groves and vineyards,
 And ancient oaks and cedar gardens rare,
 Though groaning 'neath the curse that rests upon it—
 Its everlasting hills and vales how fair!

E'en now the country is baptized with beauty,
 With snow-capped mountains, lakes, and rivers grand;
 Its hills and plains all carpeted with flowers;—
 How beautiful thou art, thou “Pleasant Land!”

It was the birthplace of earth's truest Poet,
 And sweetest singer mortal ever heard;
 Near by, God laid to rest the greatest statesman
 That e'er was versed in law or nations feared.

There John the Baptist, “Prophet of the Highest,”
 Told of the true Messiah that had come
 Unto His own: but they would not receive Him,
 The Lamb of God to most of them unknown.

And so they took the heir of all and slew Him!
 Immanuel's land is stained with Jesus' blood;
 They would not have the Christ as king to rule them
 Because He made Himself the “*Son of God.*”

But note! the second advent cometh quickly—
 When Christ on Olivet shall stand again;
 The triumph of Jubilee shall soon be sounded!
 And He shall reign whose right it is to reign.

Then He will make this land God's earthly center
 Of blessings to the nations all around,
 Through Jacob's seed the Lord's inheritance;
 And all the world shall be with goodness crowned.

THE SONSHIP.

“What think ye of Christ, whose Son is He?”—Matt.
xxii, 42.

SOME of the reasons why I cannot reject the testimony of *Matthew* and *Luke* concerning the “*nativity*” of *Christ* or that “**HOLY ONE**” that should be born of “*Mary*” who was to be called the “**SON OF GOD**” on a different plane from all others. That is, He was conceived by the Power of the Holy Spirit. You must admit that God’s power is sufficient, for we read in connection with the record: “For with God nothing shall be impossible.” There is nothing in the whole statement that looks like forgery; to me it looks more like inspiration. The whole New Testament confirms the record as it stands, and we give a number of testimonies as proof. Of course you know them all, but you will know why I cannot consider them as spurious—as you try to represent. The promise that the *seed of the woman* should crush the serpent’s head is a very old promise. But God is faithful in fulfilling it in its due time. “When the fullness of the time had come, God sent forth **HIS SON** born of a woman” (it doesn’t say His adopted Son, as Fayette Morris would have us believe). “**This SON**” is frequently represented as the “**ONLY BEGOTTEN** of the Father,” and furthermore, the Father acknowledges Him as such when He was made manifest to Israel through His baptism by John. “*This is My beloved Son*, in whom I am well pleased.” Is there nothing suggestive in this miraculous voice from heaven? It ought to have some weight—in confirming the record of His conception and birth. “And I saw and bare record that this is the **SON OF GOD.**” “God so loved the world that He gave **HIS ONLY BEGOTTEN SON**, that whosoever believeth in Him should not perish, but have everlasting life.” “God sent not **HIS SON** into the world to condemn the world, but that the world through Him might be saved.” “He that believeth on Him is not condemned, but he that believeth not is condemned already.” Why? Because he hath not believed in the name of the **ONLY-BEGOTTEN SON OF GOD.** “We have beheld and

hear witness that the Father hath SENT THE SON to be the Saviour of the world. Whosoever shall confess that Jesus is the SON OF GOD, God abideth in him and he in God." "*Herein was the love of God manifested in us, that God hath sent His only-begotten SON into the world that we might live through Him*" (1 John iv). "Who is he that overcometh the world but he that believeth that Jesus is the SON OF GOD? . . . For the witness of God is this, that He hath borne witness concerning *His Son*; the witness is, He that believeth on the SON OF GOD hath Eternal life. These things have I written unto you that ye may know that ye have eternal life; even unto you that believe on the name of the *Son of God*." "Grace, mercy, and peace shall be with us, from *God the FATHER and from Jesus Christ, the SON OF THE FATHER*." Do not these Scriptures confirm the record of His nativity, as being the ONLY-BEGOTTEN OF THE FATHER, and that He is the SON GIVEN spoken of by the prophet Isaiah and by Paul, who *among the first things* preached Jesus as the "SON OF GOD"? "He that spared not His OWN SON, but delivered Him up for us all," etc. "What the law could not do God hath done, in sending HIS OWN SON in the likeness of sinful flesh," etc.

"When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I am? (Mark viii, 27), and they answered, Some say that Thou art John the Baptist; some, Elijah; and others, Jeremiah, or one of the Prophets. . . . He saith unto THEM (His disciples), But whom say ye that I am? Simon Peter (the spokesman of the jury) answered and said, Thou art THE CHRIST, the SON OF THE LIVING GOD."

Jesus Himself said, "I AM THE SON OF GOD" (John x, 36). "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said I am the SON OF GOD?" The first verse in Mark's gospel corroborates the testimony: "The Beginning of the gospel of Jesus Christ, THE SON OF GOD." Jesus said unto the twelve on one occasion, "Will ye also go away? Then Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of Eternal Life, and we believe and ARE SURE that Thou art *that Christ*, the SON OF THE LIVING GOD." Twenty years later Peter had not

forgot his good confession: "Blessed be the God and FATHER OF OUR LORD JESUS CHRIST." The whole life of Jesus corroborates all these testimonies. In the closing of John's gospel we read: "Many other signs Jesus performed in the presence of the disciples, which have not been written in this Book. But these have been written that you may believe Jesus is THE CHRIST, the SON OF GOD, and that believing ye may have Life through *His* Name." "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by HIS SON, whom He hath appointed heir of all things, on account of whom also the ages were arranged." Unto the "*Son*" He saith, "Thy Throne, O God (given to Thee by God) is forever."

Is not *Gabriel's* testimony fully corroborated in these testimonies? as we find them scattered through the whole New Testament? (See Luke i, 35 and ii, 11.) Do we not have the Disciples as a whole in unison on this subject? "And they that were in the boat worshiped Him, saying, *Of a truth Thou art the Son of God.*" Even the unclean spirits, whensoever they beheld Him, "fell down before Him, and cried, saying, THOU ART THE SON OF GOD," and the "*Centurion*," in witnessing the phenomena attending His death, says, "TRULY THIS WAS THE SON OF GOD." Is Nathaniel's testimony of any weight? Hear what he says: "Thou art the SON OF GOD; *Thou art the King of Israel.*" What about MARTHA? (John xi, 27). After hearing what Jesus had to say concerning the resurrection, she saith unto Him, "Yea, Lord; I believe that Thou art the Christ, the SON OF GOD." The *Eunuch's* confession is disputed: still we will not leave that out. "I believe that Jesus Christ is the SON OF GOD," was his confession. This confession is not out of harmony with the general tenor of New Testament teaching concerning the Divine origin of Jesus *the Christ*, and which has been a subject of discussion, and which will continue from all appearances, till GOD'S SON returns from heaven, and for which the Church is anxiously waiting.

Perhaps I have said enough to show that the prominence given to Jesus of Nazareth as being the "*only-begotten Son of God*" can only be explained on the basis of the

record given in Matthew and Luke being genuine, instead of a fraud.

If Joseph was His paternal father, the whole New Testament would be an enigma. I know the subject is a mystery; but there is no need of making it a greater mystery. "For great is the mystery of Godliness; *God manifest in the flesh,*" etc. About the last question Jesus asked was while the Pharisees were gathered. "What think ye of Christ? Whose *Son* is He? They say unto Him, The Son of David. He saith unto them, How, then, doth David call Him Lord? . . . If David, then, calleth Him Lord, how is He His Son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." "He was the root and the offspring of David."

I don't know if I ought to leave out the parable of the vineyard and the husbandmen (Matt. xx). After sending out servants at different times who were beaten and sent away shamefully handled, and in meditating what he should do "I will send MY BELOVED SON; it may be they will reverence HIM." You know the sequel. It is not necessary to go outside of the Bible to prove its authenticity.

Now, Brother Myers and Brother Robbins, how can you blame me for not taking much stock in any theory which requires the rejection of a goodly portion of the *Book* as SPURIOUS, in order to maintain its footing? In the next place, the repeated indorsement of the New Testament writers ought to be enough to satisfy any reasonable Bible student. The genealogies of Matthew and Luke are all right; one was through the line of Solomon and one through Nathan.

The New Testament begins (very appropriately): "The book of the generations of Jesus Christ, the son of David, the son of Abraham." The genealogy which Matthew gives is that of *Joseph*, who becomes "the son of Heli" and the reputed father of Jesus through his marriage with Mary, the mother of Jesus. In this genealogy we find the name of Jechonias (verse 12), and of this same Jechonias, or Coniah, we read in the book of Jeremiah the terrible prophecy: "Thus saith the Lord, Write ye this man childless (as far as the royal line was con-

cerned) ; a man that shall not prosper in his ways ; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii). And so the throne was overturned and will be until "*He come* whose right it is, and I will give it him." Is it any more absurd that the second or last Adam should have a Divine origin than that the first should? He was called the Son of God by creation, Christ the Son of God by begettal, and Son of man by birth. He was put to the proof and tried in all points as we are, yet *without sin*, or, in other words, He became an "*Overcomer*," and by so doing His life was not forfeited like the first Adam's. "Him who knew no sin was made (sin offering) for us (in being treated as a sinner) that we might be made the righteousness of God in Him. FLESH in the abstract contains no sin ; neither is there sin in the propensities, the appetites, and passions ; they were given for a wise purpose. It is only when they are not under proper control that sin comes in. "Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, and He Himself tempteth no man. Each man is tempted when he is drawn away by *his own lusts*," etc. All responsibility is taken from God as being the author of sin.

Oh, how many questions have come up within a few years to distract the mind from the simple essentials of the Gospel. When will this war cease? How many gospels there are afloat. Some tell us we must believe the world is flat like a pancake, or else we don't believe the Bible ; others tell us that Christ was full of sin ; others tell us there is no future age to come—no future return of Israel. Another gospel is you must believe that the saints are raised from the dead mortal or in the flesh and blood state, and they make this a test of fellowship. Another says you must believe every jot and tittle of the Word is inspired, and say they that love the Bible the most are unbelievers because they don't accent their *Shibboleth* to suit them ; another says you must believe in the future *personal* "Antichrist," instead of the Papal system filling the bill. Another believes in a future general or universal resurrection of all human kind, instead of making it conditional, confined to worthy ones. And so we have all shades of Universalism. Another says if you don't be-

lieve that Joseph was the paternal father of the Christ, you are in Babylon. So you see the professed *One Body* is not a little shattered. These foolish and unlearned questions have engendered a deal of strife. Paul admonished us to avoid them.

We might quote the case of "*Abraham and Sarai his wife*" as limiting the power of God (see Genesis xviii, 10-15) regarding the promised son "*Isaac*." Sarah laughed at the idea of her having a son at her time of life; nevertheless, the promise of the Angel proved true. The question in this connection: "*Is anything too hard for the Lord?*" might be put alongside of the assertion: "*With God nothing shall be impossible*" (Luke i, 37). Gabriel's testimony is proof that no word from God shall be void of power. You yourself must admit this. In this connection it is testified that the "*Holy One*" born of Mary should be called the "*SON OF GOD*." As previously stated, the whole New Testament corroborates the record of the heavenly origin of Jesus, "*The Christ*." I have only written a tithe of the testimony that might be quoted. Read Paul's letter to the *Hebrews* (i, ix and x): "*Line upon line, and precept upon precept,*" proving the pre-eminence of "*Jesus the Christ*" as "the only-begotten of the Father," and the "*first-begotten* from the dead," and the "beginning (in a certain sense) of the creation of God." "These things saith the *Amen*, the faithful and true witness, the beginning of the Creation of God, The first-born from the dead" (Col. i, 15; Rev. iii, 15, etc.).

"The *first Adam* was made a living soul, the *Second Adam* a life-giving Spirit. God (if I may so speak) manifest in flesh" (see John I). "No man hath seen God at any time; the *only-begotten Son* which is in the Father; He hath *declared* Him; and we beheld His glory, the glory as of THE ONLY-BEGOTTEN OF THE FATHER, *full of grace and truth*." "*John bore witness* of Him and cried, saying, 'This was He of whom I spake. He that cometh after me is prepared before me,'" etc. I have never yet found the place where Jesus acknowledges Joseph as His paternal father; at twelve years old He knew who His Father was. "Know ye not that I must be about *My Father's* business?" All through the New Testament He spoke of God as His Father; but you know

these things as well as I. If I believe the record of His nativity was spurious, to me it would unhinge the harmony of the *New Testament* writings.

“FATHER, FORGIVE THEM.”

Nailed to the Cross, with robbers on each side,
Nearing the end, for fastly flowed life's tide,
Rose there the prayer unto the listeners new:—
“Father, forgive them, for they know not what they do.”

Gathered His foes to see His life's blood shed,
Hurling their railings at His crowned head,
But the pierced heart was loving, strong, and true:—
“Father, forgive them, for they know not what they do.”

Who is alone and sinking 'neath the strife?
Who is despairing, and who tired of life?
Who is deserted by the friends of old?
Who is disheartened, or whose love turned cold?

Hear, then, the voice that spake so long ago,
Spake not to friend, but pleaded for a foe;
List to the words, then, brother, rise anew:—
“Father, forgive them, for they know not what they do.”

Stand we far off, or watch we by the Cross,
Count we as gain, or must we count as loss;
Brethren, awake! your old-time love renew:—
“Father, forgive them, for they know not what they do.”

REJOICING OF ANGELS.

Hark! what mean those holy voices,
Sweetly sounding through the skies?—
Lo! the angelic host rejoices;—
Heavenly hallelujahs rise.

Hear them tell the wondrous story,
Hear them chant in hymns of joy;
Glory in the highest—glory,
Glory be to God on high.

Peace on earth, good will from heaven,
Reaching far as man is found;
Souls redeemed and sins forgiven.—
Lord, our golden harps shall sound.

Christ is born our King anointed,
 Heaven and earth His praises sing!
 Oh, receive whom God appointed,
 For your Prophet, Priest, and King.

GOD'S SOVEREIGNTY AND MAN'S FREE AGENCY.

WHEN God had finished the work of creation spoken of in the first chapter of Genesis, from the 24th to the 31st verse, "He saw every thing He had made; and behold, it was VERY GOOD." The sixth day's work took in the creation of *man*, as well as the beasts of the field and creeping things.

"*Dominion*," according to the record, seemed to be the special design in the creation of man. "*Elohim* said, Let Us make man in Our image after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and *over all the earth*, and over every creeping thing that creepeth upon the earth." This pre-eminence was delegated to man, with God-given capacities for this exalted position.

We have only a very brief account of what followed (taking in the first two thousand years of the world's history). This much we do know: they were very wicked, with few exceptions.

"And the Lord saw that the wickedness of *man* was *great* in the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that He had made man on the earth, and it grieved Him to His heart."

The time had come for God to vindicate His character in His attribute of justice, after giving them timely warning through *Noah*, who found grace in the eyes of the Lord (as we read: "*Noah* was a righteous man and perfect in his generation, and, like *Enoch*, walked with God"). We must ever keep in remembrance that through all ages God has had His witnesses for TRUTH, notwithstanding the reigning power of SIN *and death*. God's *long-suffering* was demonstrated in these early ages, till there was no remedy. "And the Lord said, I will destroy

man whom I have created from the face of the ground; but Noah found favor in the eyes of the Lord." We learn from the antediluvian age that there is a limit to God's love and forbearance. "*God is LOVE,*" He is also JUST; judgment and mercy are blended. "The Lord is full of compassion, and gracious. He will not always chide; neither will He keep His *anger* forever. He hath not dealt with us after our sins, nor rewarded us after our iniquities. In a little while His anger shall cease in their destruction" (or "*to their destruction*"). We have no fault to find with the infinite wisdom of Jehovah in His dealings with mankind. "He is righteous in all His ways, and *holy* in all His *works.*" He is the *Rock; His work is perfect.* "For all His ways are judgment: a God of faithfulness and without iniquity; just and right is He" (Deut. xxxii, 4). Could God do anything more than he has done, considering His own sovereignty and man's *free agency*? *He* is not responsible for sin in the world, although many would like to make Him so.

It seemed necessary that man should know *good* and *evil* in order to develop character, and the *Elohim* said, "Behold, the man is become as one of us, *to know good and evil* through disobedience." It is useless for us to speculate what might have been if things had not turned out thus and so. We have to do with the situation as we find it, and learn God's present remedy for existing evils, and act accordingly. Were we to speak our thoughts concerning the mystery of evil that at present exists in the world, we believe it was on account of *man's being created a free agent*, capable of choice, and not a human machine; otherwise the world would have been without a history, and man without a character. Man is thus made the arbiter of his own destiny. *Flesh* and *blood* in the abstract are not sinful (although they personify man in his mortal state). Neither are the God-given propensities; that is *the appetites and passions.* They are all right in their place, if properly controlled and nature's immutable laws properly obeyed. "If ye live after the *flesh*, ye shall *die*; but if ye through the spirit mortify the deeds of the body, ye shall *live.* They that are in the *flesh* cannot please God." Do we not see the necessity of *man* being put to the proof;—in order, if I

may so speak, that he might show himself a man? "He that ruleth over his spirit is greater than he that taketh a city" (Prov. xvi, 32). It is a warfare to antagonize "the *lusts of the flesh; the lust of the eye, and the pride of life.*" It is only the *overcomer*, "He that doeth the will of God," that bideth forever. "Let no man, when he is tempted, say, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but each man is tempted when he is drawn away of his own lusts, and enticed. Then the lust, when it hath conceived, bringeth forth the *sin*: and the *sin*, when it is full grown, bringeth forth *death*" (James i, 13-16). "By one man, Adam, sin entered into the world, and *death by sin.*" Sin is the cause, death is the effect. As Paul saith: "The sting of death is sin, the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Now it is made plain how sin came into the world. We cannot make God responsible. "By one man's disobedience the many were made sinners" (constituted sinners). "There is none righteous; *no*, not one. There is none that understandeth; there is none that seeketh after God; they have all turned aside, they are together become unprofitable. There is none that doeth good; *no*, not so much as one. Their throat is an open sepulcher; with their tongue they have used deceit. The poison of asps is under their lips; . . . destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes" (Rom. iii, 10-18). Is this too strong a *picture* of the natural man? They are the words of inspiration. Jeremiah says the "*heart*" is deceitful *above all things* and desperately wicked; who can know it? "I, the Lord, search the HEART; I try the reins, even to give every man according to his ways, according to the fruit of his doings" (Jer. xvii, 9, 10). "For out of the HEART come forth evil thoughts, murders, adulteries, fornications, thefts, false-witness, railings, . . . these are the things which defile the man." All the above Scriptures conclusively prove that man himself (as a *free agent*, having the power to choose or refuse either good or evil) is alone responsible for his own acts. This fact is more particularly demonstrated in His own chosen people (*Israel*),

whom "He had formed for Himself." Even they, under miraculous guidance through MOSES, were rebellious. "I have nourished and brought up children and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly: they have forsaken the Lord, they have despised the Holy One of *Israel*" (Isa. i; read the whole chapter). Oh, what a history we have revealed in the Scripture of God's dealings with Israel! Take, for instances, the Book of Judges;—a period of four hundred and fifty years from the death of Joshua to the accession of *Saul* (Acts xiii, 20). How many times do we read: "And the children of Israel AGAIN did that which was evil in the sight of the Lord"? and God punished them in various ways, delivering them into the hands of their enemies until their punishment was unbearable. And again they cried unto the Lord for deliverance, and a faithful God heard their cry, and deliverance came. But they soon *forgot*, and again did evil. Thus their experience is left on record for the good of those who should come after.

We have a rehearsal—briefly—in the first letter of Paul to the Corinthians, tenth chapter: "For I would not, brethren, *have you ignorant*, how that our fathers were *all* under the cloud and *all* passed through the sea: and were *all* baptized unto Moses in the cloud and in the sea (a national baptism), and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them: and the rock was Christ (represented Christ). Howbeit, with most of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things as they also lusted." The reader can turn to the record and read it. It is a dark record of their *murmurings*; and they brought upon themselves severe punishment. "Now these things happened unto them by way of figure; and they were written for our admonition, upon whom the ends of the ages are come." "Well spake the Holy Spirit by *Isaiah* the prophet unto your fathers, saying, Go thou unto this people, and say, By hearing ye shall hear, and shall not

understand; and seeing, ye shall see, and not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest, haply, they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them" (Acts xxviii, 25-31). "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your *iniquities* have separated between you and your God, and your *sins* have hid His face from you, that He will not hear." God, therefore, is not responsible for their works and thoughts and iniquity; neither is the popular DEVIL,— he has so many agents that his presence is not necessary. It is for us to guard over our deceitful *heart*, then we will have slight dealings with the Devil; he will not trouble us. We must kill SIN, or SIN will kill us. "Behold, the Lamb of God, who beareth away the sin of the world."

HE CAME TO HIS OWN.

A Jew of the Jews, when He came to His own—
 The people He chose from the children of men;
 The manger, the prison, the scourge, and the stone
 Were forms of the welcome they gave to Him then.

Descendant of David, He came to His own,
 The last of King David's legitimate line;
 A cross was His guerdon, instead of a throne,
 And thorns on His brow were His royalty's sign.

The Father of all, when He came to His own,
 His children refused Him, denying their birth;
 Nor knew that He came for their sins to atone.
 To wipe the dark stain from the suffering earth.

A friend and a brother, He came to His own,
 But never knew where He should pillow His head;
 He died for earth's millions, but perished alone,
 And journeyed alone to the place of the dead.

Son, Father, and Spirit, He came to His own,
 Who mocked Him and scorned Him and put Him to
 shame;
 His name was derided, His mission unknown,
 Until He returned to the heights whence He came.

JERUSALEM: THE METROPOLIS OF THE WORLD.

“At that time they shall call Jerusalem the throne of the Lord.”—Jer. iii, 17.

OUR last chapter was concluded with a reference to the time when the symbol of the Redeemer's presence on Mount Zion shall attract the attention of the world, so that men shall eagerly desire to go up to Jerusalem to adore and worship. There will still be some proud hearts unsubdued by Divine influence, even in the millennium, some secret lovers of iniquity, who will give evidence that sin is in its nature so fearfully evil that it will dare to show itself in a world where the Holy One holds His throne; but there will not be, and cannot be, either atheism or open infidelity. The sight of that supernatural glory on the mountain of the Lord, covering the hill of Zion and the holy city with its pure brilliance, whilst other cities and other nations still require the light of the sun and the moon, will convince all of the presence of the King of kings. Doubtless the worshipers within the circle of that light will say, as did Peter on the mount of transfiguration, “It is good for us to be here.” But, on the one hand, we are so unable by reason of our darkness to realize the wonders of that day; and, on the other, the subject is so intensely holy, that, instead of speculating, we should put off our shoes from our feet, and worship with profound reverence that adorable Lord respecting whom both Prophets and Apostles speak under the infallible direction of the Holy Spirit. “Behold,” says Ezekiel, “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. . . . And He said unto me, Son of man, 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” (Ch. xliii, 2, 7). Now surely such a prophecy as this—previously quoted for another purpose—involves a great deal more than personal religion in the hearts of the people, and the beauty of piety in the streets of Jerusalem. The angel of God said of the child Jesus,

“He shall be great, and shall be called the Son of the Highest,” truths which eighteen centuries have demonstrated. He is great, inconceivably great, in His worth, character, fame, and position, and from apostolic days to the present time He has been called the Son of the Highest, the Son of God; but the angel added, “And the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.” Now, these latter sentences are to be understood just as literally as the former. If we are to take the first part of the angel’s prophecy, literally, which of course we must do, and that, too, with thankful hearts, rejoicing that our Redeemer is great, and that He is the Son of God most High, we cannot understand the remainder of the prediction figuratively without presumptuous trifling with God’s Word. To say that by this is meant that He will reign in the hearts of the spiritual Israel, is to make the angelic speaker utter something which he did not mean. The throne of David is not the human heart, but the seat of royal authority over the literal people of the Jews: and Jesus is not on that throne now, for no one will pretend that David has a throne in heaven; nay, Jesus has never been on David’s throne, it is vacant, it is cast down to the ground, Jerusalem is trodden down of the Gentiles, and the prophecy of Hosea is fulfilled which says, “The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim” (Ch. iii, 4). In the language of the same prophet they now say, “We have no king, because we feared not the Lord.” But the decree of Jehovah is, “I have set my King upon my holy hill of Zion.” That decree must be fulfilled. Jesus is the King of the Jews by royal descent, by ordination, by purpose, by prophecy, and that people will never have a king until His return and their re-establishment in the land of promise. He is at present invisible, but the time is coming when they shall see Him, and exclaim, “Blessed is He that cometh in the name of the Lord.” Of these great outlines and essential truths we are certain; and these, together with many facts already brought before the reader, seem to constitute nearly all that we need say on

the subject. There is one remarkable Scripture, however, which has not hitherto been quoted, and which I think is about as clear an exposition of the vision of the Lord which will be afforded during the latter-day glory as we have. It is this: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isa. vi, 1-3). This appears to me to describe the heavenly reign of the Lord over the holy hill of Zion in the latter-day, and to point to the time and scenes of which our Lord speaks when He says, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John i, 51).

But Jerusalem, the holy city, the city of the great King, now requires our attention as the capital of Judea, the place of the Lord's throne, the burden of many a prophecy, the scene of many wonders, the future center of religious influence to all the nations, the type of the New Jerusalem which is to descend on the new earth, and the predestined metropolis of the world. "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isa. lxii, 6, 7). "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God" (Psa. lxxxvii, 1-3). "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. lxvi, 12). "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem" (Jer. iii, 17). "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, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou

not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. iii, 14-17).

One cannot study these and similar prophecies without the deep conviction that the ancient city of the Lord, so famous in all history, is yet destined to reach a pre-eminence, and to be encircled with a splendor, which will far surpass all the glories of the past, and leave Oriental fables as mere dreams of the night. And why should it not be so? Does not the fact furnish a strong evidence of the divinity of our holy faith? The scene of the Redeemer's unexampled humiliation and sufferings should be the scene of illustrious manifestations of Divine benignity and power. Where rulers and priests conspired to kill the Heir of all things, there principalities and powers should unite to do Him homage. Where the traitor sold his Master, there should the loyal of all nations congregate to celebrate His name. Where the sun was darkened at the time of His crucifixion, there should a brighter light shine than the sun in his meridian splendor. Where Jesus wept over the infatuation of the people, there should He rejoice over the consummated purposes of His mercy. Where the graves were opened during the agonies of redeeming love, there should the children of the resurrection shout for joy. And where martyrs sealed their testimony with their blood, there should they reign, judging the twelve tribes of Israel. And, so, indeed, will it all be. Cities once great and powerful—the Ninevehs, Babylons, Tyres—are gone; but of Zion the Lord says, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. xlix, 16). The giant despotisms of ancient idolatry have vanished like a troubled dream; but the city of David shall never be forgotten. Or Nineveh, the powerful, the Lord said by the prophet Nahum, "I will make thy grave; for thou art vile" (Nahum i, 14). And after two thousand five hundred years an Englishman finds some of its buried palaces beneath the tumuli of the Assyrian desert; thus verifying the truth of the Hebrew prophets to the very letter. But by the same infallible scers He hath said of Zion—"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" (Amos ix, 11); and, "When the Lord shall build up Zion, He shall appear in His glory" (Psa. cii, 16). The truth of His promises shall be vindicated literally, as well as the truth of His holy threatenings. Indeed, He has more pleasure in the former than in the latter. Judgment is His strange work; but mercy is His delight. And Jesus our Lord, in whom all the promises center, as the beams center in and radiate from the sun, most richly merits all that is promised to be done to make His name illustrious in the earth, from the rising to the setting of the sun, and in the heavens among all its principalities, and among the many mansions in the house of the Father. For His sake, who was put to shame for us, and from whom we hid our faces, all shall be done. His name shall be great in the earth, and His law shall go forth from Zion to the farthest regions of the populous globe. And who that knows anything of His inestimable love and glorious character can fail to rejoice that such an ample reward is decreed for Him? In His honor we are honored; His renown we share; and in His glory we are exalted. Both worlds are subjected to Him; and with Him we shall reign, in the high places destined for us, over the redeemed earth. The mystery of God shall be finished, and we shall rejoice with joy unspeakable and full of glory.

We have no intention to enter further into details. The day will declare the rest. The time draweth near; signs of the coming era are clustering thick around us. The times of the Gentiles are fast running out; Israel is on the wing to the loved climate of Judea; the nations are hurrying to the foreshown crisis. Yet they know it not; and the prophets of God, who sound the alarm, are treated as of old—as mere fanatical dreamers, who deserve only the cold sneer of contempt. Well, be it so. But as surely as to-morrow's sun will rise, and as surely as we are all hastening to see our Saviour face to face, the leaves of the great Book of His decrees are being turned over slowly but surely—nay, now rapidly and surely—and the hour is about to strike which will thunder through the vault of heaven, and arouse the holy dead, and startle with terror the godless living of all nations. That hour

is coming; it is near; and it will show whether the scoffers of these last days, who ask, Where is the promise of His coming? or the serious, who cry, The Lord is at hand! were nearest the truth, and knew most of the mind of the Spirit. And if we have erred in the interpretation of all the grand prophecies that have passed under review, still we are on the safe side: for we have foregone no essential doctrine; we have weakened the authority of no precept; we have darkened no star of Divine truth in the galaxy of revelation; and we have displaced no cheering promise from its Divine position in the written Word. All is safe, all is certain as before. We preach Christ still; Christ only as Saviour; the Holy Spirit only as Sanctifier; the Word only as the rule of faith and practice; God only as our Father; and heaven only as the home of the glorified Church. If we have read literally what should have been interpreted in a spiritual or symbolic sense, the unintentional fault will be forgiven for the sake of Him whose spiritual truths we have not lessened in number, nor deteriorated in quality. The Gospel of our salvation, in its Divine fullness, freeness, and purity, is still before us. The cross, the discipline, and the crown, remain just where they were—as the starting point, the race, and the goal. And now, therefore, I bring this labor of love to a close, by a few general remarks.

Remark, first, the faithfulness of God to all His purposes. These refer to and range over the earth, seed-time and harvest, winter and summer, the localities of nations, Abraham and his seed, redemption by Jesus Christ, the Church, the resurrection, the kingdom of righteousness upon the earth, the ages to come, the heavenly world, the creation of new heavens and a new earth, and the eternal state. As He worketh all things after the counsel of His own will, which is far above the reach of human control or human discovery, nothing has occurred or can occur among His creatures, to neutralize His plans, or to prevent their execution. Thousands of events have transpired upon the earth which appeared to run counter to certain promises and predictions given by His inspired servants. This apparent hostility was the result of man's free agency, that free agent being at the same time a depraved intelligence proudly supposing him-

self to be the sovereign of the earth; although the fact of his moral perversion had caused the scepter of sovereignty to fall from his hand. Yet the supreme Ruler, still working after the counsel of His own will, and possessing infinite intelligence, knowing and seeing all the future as if it were the present, has overruled the seeming evil, and compelled it to render unconscious and involuntary service to His ultimate designs. Thus, whilst He has never lost sight of His eternal purpose respecting any of the persons or things to which we have alluded, He has justly punished the responsible agents who have preferred the dictates of their own corrupt will to the authority of His binding law. The whole history of the past, from the apostasy of Adam to the present hour, has demonstrated two things: first, that "there is no wisdom nor understanding nor counsel against the Lord" (Prov. xxi, 30); and, secondly, that "the counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Psa. xxxiii, 11). Notwithstanding the numberless anomalies and endless confusions which present themselves to our limited vision in the government of Providence, these two propositions have been so wonderfully illustrated by the past, that we cannot hesitate to apply them to the future with unwavering confidence. For six thousand years men have been warring against heaven—either designedly, through the agency of cruel governments and false religious systems; or practically, through the sinful hearts and lives of individual transgressors: yet the world remains, the human race continues, the Saviour has appeared,—has taught, suffered, died, risen, ascended, and hidden Himself from mortal view; the Church exists, numbers many adherents, exercises much influence on the world and fears no future; the descendants of Abraham are yet a distinct people, and the Land of Promise rests without a human owner, waiting their arrival on its hills and valleys; and the characteristics of the present hour, in almost every part of the habitable globe, have taken most men by surprise, as being directly opposed to what are considered the best interests of the world—opposed to the true policy of nations, peace, international brotherhood, profitable commerce, the acquisition of gold, the diffusion of civilization, and the triumph of liberty. How is all this? The

politician, the merchant, the man of science, the philanthropist, as such, are all baffled. They cannot answer. But let us listen; and we shall hear a voice from heaven which explains all the past and the present, and pours its strong light on all the future in relation to the unchanging purposes of the Lord our God:—"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. lv, 8, 9). This should be enough for "all who profess and call themselves Christians." It is the Divine key which has been put into our hands to unlock the intricate wards of every mystery. With it in our possession, we look on the marvels, battles, commotions, and turmoils of the past, and say in reference to the slowly evolved purposes of Jehovah, as they rise sublimely to the surface over all, "What hath God wrought?" And with it in our possession, we gaze on the gathering clouds of the present, and say, "All is well!" and, looking forward to the time when the surging billows of a world in revolution shall subside at the command of our returned Lord, we behold, with emotions of adoring wonder and praise, "the bridal of the earth and sky."

Notice, secondly, the priceless value of inspired prophecy. We may shut our eyes against the entrance of its Divine light. Nothing is easier than that. We may make our own understanding the rule of judgment, our own political creed the catholicon for the world's woes, and international diplomacy the final resource when the storm bursts which shall sweep away every refuge of lies; but in so doing, perhaps superior intelligences may say respecting us, "Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and might overcome when thou are judged" (Rom. iii, 3, 4). Our wiser course, therefore, would be to take these true sayings of God, and acquaint ourselves with Him through them, and so we shall obtain peace. That is all we want—PEACE. Now this prophetic revelation, which is just the history of the future graciously anticipated for our instruction and comfort, is found to be of inestimable value to all who have tried it.

By it we become companions of the Prophets, see what they saw, and are endowed with the superhuman faculty of looking upon scenes which, but for prophecy, no being but God Himself could possibly have seen. We are utterly ignorant of the future, and yet most deeply interested in it; and at the conjunction of these two points prophecy asks our hand, and leads us up to the holy mount where we may see visions of God, and there through the clear telescope of faith we look on our earth and behold war, despotism, storm, pestilence, death, and every other huge form of calamity, driven before the all-conquering power of man's omnipotent Friend, and their place supplied by peace, liberty, joy, health, love, and righteousness; we behold the nations at rest under the hallowed dominion of the Prince of Peace, whose supremacy is gladly acknowledged by all, and whose authority is cheerfully obeyed by peoples and tribes of every continent and isle on the face of the earth; we behold China, India, Africa, Europe, the new communities of the far South, and the utmost limits of the West and North, all Christian; we behold Palestine the glory of all lands, and its miraculously illuminated capital the metropolis of the world. On the hill of Zion no mosque of Omar stands; the Crescent has waned before the Cross, and will rise no more in impious rivalry of the only true Prophet of prophets; Rome has not become a second time mistress of the world, for its days are numbered, its place unknown, its history closed; the beast and the false prophet are no longer known upon the earth; idolatry is only remembered in the pages of ancient history, the perusal of which makes the nations wonder at the folly and blindness of their ancestors; and infidelity and atheism have sunk down to an abyss peculiarly their own: they can find no fellowship even with the devil, for he believes and trembles; and on every land, and on every ocean, we hear songs of gladness wafted on the healthful breeze; for the earth is the Lord's, and the abundance of the sea has been converted to Him; and humanity, erect at last in the image of the Creator, enjoys the long and joyful years of its promised emancipation. Ye Davids, Isaiahs, Ezechiels, Daniels, and Johns, we thank you much for the noble service ye have rendered us! We shall not forget the

Divinely illumined panorama ye have made to pass before our eyes.

But again they adjust the telescope, and invite us to look once more. A higher range is taken this time. Behold! Sight of wonder and of glory! "A great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues, stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands." "What are these," we ask, "which are arrayed in white robes, and whence came they?" "These," it is answered, "are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii, 9, 13-17). It is the Church of the first-born, reigning on high over the world with Christ, in whom both worlds now meet, and are gathered together in one, according to ancient purpose. They look like men—and so in fact they are—immortal men, the children of the resurrection, beaming with joy reflected from their Elder Brother and Prince. Some of them shine as the brightness of the firmament, some as the stars which are set in that firmament, and all are perfectly and permanently happy; not a vestige of sin, not a mark of the fall, and not a trace of mortality upon one of that innumerable multitude. Their joy is full. Hark, they sing! We have caught the very words: "Salvation to our God which sitteth upon the throne, and unto the Lamb. Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen" (Rev. vii, 10, 12). That song floats around the heavens; and earth, which is now another heaven only a very little inferior, hears the sound, and prolongs the praise, saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

These are sights and sounds of transport; but by us they would have been unseen and unheard, had not the Lord our God built the observatory of prophecy for us, to cheer our hearts on our journey across the wilderness to the better land. Let us ascend it often, and though storms sweep around its foundation, and roar against its sides, we shall come down wiser and happier men, whilst our faces shall shine with the light we have borrowed from communion with perfect light and love.

Observe, thirdly, the grandeur and breadth of the Christian system. Prophecy will be to us a dead letter if we are not ourselves Christians. If prophecy declares God's purposes, and assures us of their stability whatever men and nations may do, we shall not realize its value, nor even understand its general significance, if we are not first personally reconciled to God by Jesus Christ. Acquaintance with the prophets requires, first, familiarity with the evangelists, and love to the Lord of both. He who would ascend the mount of vision to descry things not seen as yet, must first have the films removed from his eye by the blood of the Cross. Nay, this is absolutely essential, and the reason is not difficult to discern. Love to Christ must precede those animating discoveries of His will which He has graciously and condescendingly made. In the very center of Christianity stands a sign, around which cluster first pardoned and saved men, then the churches composed of such, then the resurrection, the millennium, and the heavenly reign; and outside them again the new heavens and earth, the ages to come, and the eternal state. Circle widens after circle, until the mighty mystery of God shall be finished, and the sum of His infinitely wise and comprehensive purposes shall be made up, and reach its glorious aggregate. What is that sign? It is the Cross—the Cross of Jesus Christ with the atoning Lamb extended thereon, putting away sin by the sacrifice of Himself. There, that is the very inner point, the center of that series of ever-widening circles, whose outermost circumference embraces all that was intended by Him whose name is Love. Sublime mystery! surprising plan! marvelous achievement! Man, brother man, hasten to that strange center, and fall down upon thy face, and rise not again until the voice of Him who once suffered there

greet thine ears with the balmy words,—“Son, thy sins be forgiven thee.”

Finally, reader, “have faith in God.” Believe! trust! hope! Believe all that He has said by His Prophets, His Apostles, and His Son. Take not counsel with flesh and blood, but let “thus it is written” be at once your assurance and your argument. Trust, strongly and unhesitatingly, always and under every possible variety of circumstances, in the perfect wisdom, the abounding grace, and the great love of your heavenly Father. He cannot do wrong, and He will not forget you, notwithstanding your lowly opinion of yourself. His eye was upon you for good long before your heart learned to prize His protection, and to seek a foretaste of heaven in His smile. He has freely given you His Son, and will He not with Him also freely give you all things? He will. Be it yours therefore to say, “I will trust, and not be afraid.” And hope: He has given you good hope through grace; exercise it. Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Never despond: all is well. “Say ye to the righteous, It shall be well with him.” See that your hope be in lively exercise. It will not make you ashamed. Anticipate much, and you will get more. God has provided better things for you than you know of. He will do exceeding abundantly above all that you either ask or think. Hope always; for though storms rise, and tempests sweep, and war thunder over the nations, casting them into a boiling cauldron of fury and madness, you will be safe in that day when He ariseth to shake terribly the earth. So will every man, who is united to Christ, most surely find. He that believeth will not make haste; he that trusteth shall not be disappointed; he that hopes will the God of hope sustain.

JERUSALEM.

Thou city of the King of kings,
Where David reigned of old;
Of thee are spoken glorious things,
By Hebrew bards foretold.

In thee shall David's promised seed
His father's throne repair,
As by the God of heaven decreed,
And reign in honor there.

A rod shall spring from Jesse's stem,
And in the latter day
Shall reign in New Jerusalem
With universal sway.

His foes shall all be clothed with shame,
And slain before His face;
Or in submission bow the knee,
And humbly seek His grace.

Though nations rage and kings combine
In their rebellious might,
He shall display His power divine,
And for His people fight.

For marshaled hosts shall gather near
Jehovah's ancient hill,
And in their blind presumption, dare
Resist His sovereign will.

Then God upon their bands shall pour
An overflowing stream;
They'll sink in death to rise no more,
Forgotten as a dream.

With rapture then His saints shall rise
And shine surpassing grand;
With gladness wake and sweet surprise,
In their Immanuel's land.

Then shall the waves of righteousness
Flow through earth's wide domain;
And every tribe and tongue rejoice
In great Messiah's reign.

The earth her increase then shall yield
With bounties rich and rare;
And fruitful grain shall clothe the field
With plenty everywhere.

Then through the golden streets shall flow
The healing stream of life,
And every heart with love shall glow,
And cease from every strife.

The merry birds their chorus join
 Amid the lofty bowers;
 With all their might their Maker praise,
 Through all the happy hours.

There'll be no more disease or pain,
 No sore distressing tears;
 Sin shall be bound with mighty chain,
 By heaven, a thousand years.

Thou city of eternal peace,
 O may thy name to me
 Possess a charm which shall increase
 Till I thy glories see.

With inexpressible delight
 The saints shall enter in,
 Accepted in their Father's sight,
 For ever free from sin.

Then lift your heads, ye saints, and know
 Your great redemption's nigh;
 Soon shall the final trumpet blow,
 And Jesus leave the sky.

He comes the promise to fulfil,
 The temple to restore;
 His rays shall shine from Zion's hill,
 To every distant shore.

Jerusalem, O charming name,
 What city can compare?
 When thou shalt lose thy curse and shame,
 O may thy name be there!

JERUSALEM RESTORED.

Arise and shine, O City of Zion!
 Loose thyself from the bonds—break every chain!
 Arise—put on thy beautiful garments,
 To never be stripped of thy glory again.

Swift o'er the mountains come the good tidings,
 Thy warfare is ended, thy sorrows are o'er;
 Thy foes that oppressed thee are conquered forever,
 Thou shalt drink of the cup of trembling no more.

The Lord will comfort all thy waste places;
 Thy deserts shall bloom like a garden of sweets;
 The songs of the sower and reaper shall mingle
 With the laughter of children that play in the streets.

Oh, City so long trodden down by the Gentiles,
Oh, Land that so long hath lain under the rod,
Arise! shake thyself from the dust of the ages!
Thy cry of distress hath been heard by thy God.

Arise and shine, O Daughter of Zion,
For weeping and mourning take joy and mirth;
Behold, behold, thy Deliverer cometh,
To restore and make thee a *praise* in the earth.

Not crowned with thorns, but with glory and power;
Not fainting beneath the cross He must bear;
He shall reign o'er the City that once He *wept* over;
And all nations shall come to worship Him there.

He shall stand on the mount from whence He ascended,
With His saints and the angels—a heavenly train;
And when Israel welcomes her King in His glory,
'Twill be *Jesus of Nazareth*—the *Lamb that was slain*.

SALVATION IS OF THE JEWS.

(John iv.)

FIND if you can any ray of hope, any door of escape for this miserable world, save in the promises made to the "Jewish nation, and to the Gentiles through, and after them, and in the coming of the Lord, and in His universal reign, and kingdom. For which may our souls be stirred up to pray most fervently, and long most anxiously for the day of the glorious coming of this Kingdom, where His will shall be done on earth as it is in Heaven."

LIVE THY CREED.

Be what thou seemest, live thy creed,
Hold up to earth the torch Divine;
Be what thou prayest to be made,
Let the great Master's step be thine.

Sow truth, if thou the truth would reap;
Who sows the false will reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

"THE KING OF THE JEWS."

WHEN Jesus stood at Cæsar's bar, Pilate asked Him, "*Art Thou the King of the Jews?*" He answered, "My Kingdom is not of this world: if it were then would My servants fight that I should not be delivered to the Jews; but My Kingdom is not from hence now." Pilate therefore said to Him, "*Art Thou a King then?*" Jesus answered, "I was born for this, and for this I came into the world, that I might witness to the truth. Every one who is of the truth hears My voice." Pilate said unto Him, "*What is truth?*" Ah, Pilate, thou, like myriads beside thee, knewest not that voice though it was witnessed in thy presence! The truth was confessed before thee, but thou didst not understand it, because thou wast not of the truth.

Let the reader hear the voice of the King, "*I came into the world that I might witness to the truth.*" Now hear what He saith in another place, "*I am sent to preach the Kingdom of God.*" He did so: He preached it through the length and breadth of Judea, announcing to the people the Kingdom of God, and that He was the King thereof. He filled the land with the sound of His claims to the throne of David as the born King of the Jews. The people heard Him gladly, and, admitting His pretensions to be just, were ready for revolt against Cæsar; and to make Him King. The chief priests became alarmed at the current of the popular mind, and apprehended the interference of the Romans. They procured His apprehension at length, and accused Him before Pilate of perverting the nation from its allegiance to Cæsar and affirming that He was the King of the Jews. By the passage above quoted, we find Pilate endeavoring to elicit from Him the truth of the matter. As if he had said, "They charge You with saying that You are an Anointed One, a King, even the King of the Jews: *is this the truth?*" Jesus confessed, and denied not, although it was hazardous at the bar of Cæsar, the *de facto* King of the Jews, to aver that He was Himself *King by right*. His life had been jeopardized thirty-five years and three months before by the inquiry, "Where is He that is born King of the

Jews?" Herod, the reigning King of the Jews, who knew that the nation was expecting the birth of a Son of David who was to reign over them forever, was alarmed at the intimation that He was actually born. He saw that the right of David's Son and the interests of the Herodian dynasty were inimical. He therefore determined to destroy Him, and so secure the kingdom to his own family by the Christ, or Anointed One's destruction. The same policy was at work at the condemnation of Jesus. Pilate was not only the representative of the Roman Majesty which had superseded the Herodian in Judea, but the Conservator of the rights of the reigning Cæsar as King of the Jews. Satisfied that it was mere envy that moved the chief priests to accuse Jesus of treason against the Roman power, his policy was to release Him, and to appease their clamor. But the policy of the priests and elders was opposed to this. They saw clearly that if Jesus ascended the throne of David, He would permit them to have no share in the honors and emoluments of the state. Hence it was with them, as with Herod, all-important to prevent Him getting possession of the throne. They saw Pilate's unwillingness to condemn Him, and concluded that the only way they could succeed in overcoming it would be to treat him hypothetically as a partaker in the Nazarene treason, and consequently a traitor to Cæsar's rights which it was his business to conserve. This was their policy. Hence, said they to the Procurator, "If thou let this Man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." This settled the question in Pilate's mind. Though convinced of the innocence of Jesus and of their malignity, self-preservation was a stronger law in his nature than justice. He concluded that it was better for Jesus to suffer death, though unworthy of it, than that he should lose his procuratorship, and perhaps his life, for misprision of treason.

Had Jesus not confessed *the truth*, but repudiated all pretensions to the throne of Israel, Pilate could not have condemned Him; nay, would not, for there would have existed no ground upon which the priests and elders could have predicated his want of friendship or loyalty to Cæsar. "It is true," they said, "we have a law, and by our law

He ought to die, because He made Himself the Son of God."

They regarded this as blasphemy, but the Roman law took no cognizance of questions in Jewish theology. It had ceased to be lawful for the Jews to put any man to death, so that however guilty He might have been of blasphemy in saying that He was the Son of God, neither the Jews nor the Roman law could have taken His life on that account. The good confession, therefore, He made before Pilate, "*the truth*" for which He was condemned and executed, *was not* that He was Son of God. Though true, it was not *the truth*—it was not the ground of His sentence unto death.

"Art Thou the King of the Jews?" Had Jesus replied, "I am the Son of God," it would have been an evasion of the question, as every one not judicially blinded must see. If one were to ask another, "Are you a physician?" would it be answering the question to say, "I am the son of my father"? King of the Jews is an official dignity: Son of God, personal nativity. To assert that He was God's Son did not bring Jesus into collision with Cæsar's rights; but to affirm that He was Christ, a King—that is, the anointed King of the Jews—constituted Him at once Cæsar's rival in Judea.

Though so dangerous a question Jesus did not equivocate, or seek to evade the hazard it involved. When Pilate said, "Art Thou the King of the Jews?" He met his question by referring boldly, and immediately, to *the truth* about His Kingdom. He had been proclaiming this truth from Galilee throughout all Judea to Jerusalem, where He then stood—he had heralded it forth from one end of the land to the other for three years and a half, in fulfillment of His mission; for He came into the world to witness to the truth concerning the Kingdom of God, of which He was the christened or anointed King—and He was then prepared with the full assurance that it would cost Him His life, to confess before Pilate that He was the King of the Jews. Pilate so understood Him when He said in answer to his question, "*My Kingdom!*" Jesus was a Jew, and a Jew could have no claim to any kingdom but that of his own nation, King of the Jewish nation. Thus Pilate, the Roman soldiers, and the Chief

Priests and Scribes, understood Him to confess; and therefore the reason of His condemnation to death, the title He assumed was labeled to His cross in Hebrew, Greek, and Latin: "JESUS OF NAZARETH, THE KING OF THE JEWS."

In suffering death because of His claim to the throne of Israel, Jesus the Son of God and Son of David, sealed the Gospel of the Kingdom with His blood. He was born to be King of Israel, and He suffered death because He maintained His right to the royalty. He was anointed to be King, and as a Prophet to preach the Gospel, or glad tidings of His reign over the twelve tribes of Israel, and the obedient nations of the earth, for a thousand years. With Him and His Apostles, to "preach the Kingdom of God" was to preach the Gospel. There could be no Gospel without the Kingdom—even this same particular kingdom, this Jewish kingdom in Palestine, than which the living God has caused to be evangelized no other. A Gospel of a kingdom or kingdoms beyond the skies, and a present Church kingdom of grace among carnal, scoffing, faithless professors here—such a Gospel is not to be found in the oracles of God. Jesus did not testify that He was a King of a sky-kingdom, but King of the Jewish nation upon earth, having its root in the covenant made with David, for Jehovah hath declared, "Once have I sworn by My holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me."

THY KING COMETH.

Jerusalem, Jerusalem!
Tho' down thy walls are trod,
Yet soon thy stricken race shall bend
No more beneath the Rod.

Thy seers the coming morn have told
With rapt prophetic voice.
Thy withered beauty soon shall shine,
Thy children shall rejoice.

Nay, weep no more, Jerusalem,
In exile dark and long;
But blow the golden trumpets, blow
And sing salvation's song.

Thy day of woe is almost past,
 Thy jubilee is near,
 When Christ, thy once rejected King,
 In Zion shall appear.

Ah! seek no more thy wailing place,
 To cry with troubled voice;
 But own thy Prophet promised long,
 And in His grace rejoice.

MESSIAH COMETH.

He comes: for Him we've waited long;
 He comes, a conquering King;
 'Tis this inspires our sweetest song—
 Nor shall we cease to sing.
 He comes, with power to save and bless,
 To pour the healing balm,
 To reign in truth and righteousness;
 Lift up the voice in psalm!

He comes in might: the dead arise
 To meet their coming Lord;
 All tears are wiped from weeping eyes,
 As promised in His Word.
 He comes to crown His waiting bride;
 Oh, shout the glad Amen!
 Ye hills and vales on every side,
 Echo the joyful strain!

With hope like this, why, Jew, be sad?
 Why not your hymns upraise,
 And let your longing heart be glad,
 Your tongue be tuned to praise?
 He comes: ye rebel sinners hear!
 To seal your awful doom;
 Your godless hearts will quake with fear,
 Your faces gather gloom.

He comes; but not in lowly form,
 As when before He came;
 He comes in wrathful cloud and storm,
 In tempest and in flame.
 He comes with fiery scourge of God,
 To lay the spoiler low;
 To smite with His avenging rod
The stubborn-hearted foe.

To Him as universal Lord
The nations far and near
Will bow, obedient to His Word,
In reverential fear.
His law from Zion shall go forth
To islands of the sea,
To distant lands, to south and north,
Till all shall bend the knee.

Till swords that drenched in human gore
The plain and mountain brow,
Shall be reforged for ever more
To point the useful plow;
Beyond the discord and the jar,
Sweet peace, made sweeter still
By contrast with the din of war,
Shall earth and heaven fill.

PART VI.

HAVE YOU READ——?

No; I haven't read the Loom of Life:—have you? You read all the new books, did you say? Then you have read the Book of *Genesis*—the only really new book there ever was. Oh! haven't you? Then perhaps you have read that very old book—*Job*? Oh, it is fine! Perhaps you like books of travel. Have you ever read the journeys of Abraham, or the trip of the Israelites, or the voyages of Paul? No? Do you like biographies of successful men? Have you read the life of JOSEPH, or the life and death of *Moses* the great organizer, or the life of the great soldier *Joshua*? You haven't? Maybe you like stories. Have you ever read that wonderful story of Gideon and the *Midianites*, or the story of the fall of Jericho? Oh, that's thrilling! The story of *Ruth* and *Naomi* is very beautiful:—have you read it? So, also, is the story of *Esther* and her uncle Mordecai. Or did you ever read that marvelous story of Daniel and the three friends? Have you ever read that very sweetest story ever told—the story of the *Babe* of Bethlehem? or the saddest of all stories—the story of Calvary? or that most gloriously triumphant story the world has ever read—the first Easter Morn?

We are giving a few brief narratives of Bible “*characters*” which we hope will be interesting to the reader, and produce greater interest and love for the Bible.

“WHO ART THOU?”

(John i, 19.)

THIS question was proposed to John the Baptist. John knew who he himself was. This is one of the main

points:—every man ought to understand about himself. He ought to be able to say who he is, what he has been called to do, what he is qualified to perform. Because a man who may have great power within a given compass may have only to step beyond the limit of his line to be utterly weak and useless. Do we know ourselves? Do we know the measure of our strength in those foolish ambitions which tempt us away from our proper limitations, and mock us? Do we work within the compass that God has assigned us? or are we wasting our strength in doing what we are not called to do? So at the end of the Day a man who might have done some substantial work in life has done nothing but follow the vagaries of a useless and mortifying ambition, and will leave the world without having done it any good.

The Church ought to know what it is; ought to understand its limitations. Every minister ought to know who he is and what he is called to do.

The moment a man usurps anything that does not belong to him, he loses power; and the moment the Church lays claim to anything that does not fairly come within its possession, as determined by Christ, that Church goes down in its best influence.

"Who art thou?" If he had said, "I am the Christ," he would have won a moment's victory, but he would have opened to himself a most ignominious and humiliating destiny. Who art thou, O man? what canst thou do? What is the purpose of God as revealed in thy life? Art thou great? art thou little? art thou intended for public life? art thou meant for private ministry? What is thy place? What is thy calling in life? Let a man understand this clearly and work according to a devout conviction, and his life cannot be spent in vain. But let this temptation once seize a man: "I could be as great as *Elias* was;—I think I have within me the spirit of that prophet referred to so often in the Old Testament":—let a man extend himself ambitiously beyond his proper functions and calling in life, and the result will be self-mortification, ignominy, and shame; and he who might have done something really good and useful, will go to the grave having misspent his little day. What is true of the individual man, is true of the whole Church. When a

man says, "I am Christ," he lies. When a man says, "I CLAIM INFALLIBILITY," he touches the highest point of blasphemy. When a man at Rome or elsewhere says, "I am God upon the earth," he knows not himself; he has committed the most grievous sin, though there be upon his lips the holiest of names. I wish to be emphatic on this; I wish every man among us to know himself, to understand what he is, and then, though he cannot say in reply to the inquiry, "Art thou some great one?" "Yes," yet, if he can say that he is sent of God to do the humblest work in the *world that is to come*, he is great in his own degree and shall have promotion and rulership in the world to come. Look at John; see how the great men crowd around him; hear what temptation they present to him. It had never occurred to John himself, in all probability, that he was "Elias," that he was "that prophet," that he was some great one. So the suggestion comes to him with all the force of a subtle temptation. What does he answer? He says, "I am the voice of one crying in the wilderness; make straight the way of the Lord." That was his answer. What did he say of himself? "I am a voice." What did he say of his ministry? "I am sent to prepare the way of the Lord, in the attention and the affections of the world." Thus he who had been offered by a very subtle temptation a brilliant crown and a high throne said, "NO; I am but a voice; I am not the expected ONE. Clearly understand my ministry and function in life; I am the herald, not the King: I blow the blast of the trumpet, and HE HIMSELF will be here presently."

That is just what every Christian has to do:—to go before, to proclaim the Lord, to call men to preparedness, to awaken their attention, to tell them to be ready, for the *Bridegroom cometh*. Will not this be meat in due season? But I repeat: he who knows his strength as John knew it, will be strong, as no man can be who imagines himself to have power with which God never invested him. A stern, solemn, grand man was *John*. He would receive no compliments, he would take nothing that did not belong to him of right. He was asked why he performed the office of immersion, if he were not the Christ, nor Elijah, neither that prophet. John answered and said,

“I baptize with water, but mine is merely an introductory ceremony. I am only giving you types, and showing you hints of things. The real work has yet to be done in the breasts of men, which must be *cleansed* with the washing of water by the Word, and of which immersion is a seal.” We are sinners, and we have to be constituted righteous in God’s way.

THE SCHOOL OF CHRIST.

There is a school on earth begun,
Supported by the Holy One;
He sends His students for to prove
The principles of perfect love.

Oh, come, my friends, where’er you be;
Say, will you go to school with me?
Christ Jesus is my Master’s name—
To-day as yesterday the same.

His law commands attention bright;
He teaches well both day and night;
His government is meek and mild
Towards the aged and the child.

My Master teaches the blind to see;
Come, then, ye blind—the school is free.
Likewise He teaches the dumb to talk
And learn the way that we should walk.

My Master teaches the deaf to hear;—
Come, then, ye deaf, and lend an ear
Unto my Master’s pleading voice;—
He’ll make your mourning souls rejoice.

The Scripture is our school-book true,—
Its lessons are forever new;
His scholars all may learn to read:
It is a pleasing school indeed.

Come, brethren dear, who are at school,
Attention pay to every rule;
Soon we shall learn that happy art
Of loving God with all the heart.

If He should come before we die,
We’ll never lay our school-book by;
With Master Jesus we shall reign,—
All glory to His holy name.

There angels bow before the throne
 And cry in reverential tone,
 "All glory be to Christ alone,
 For He is Master, King, and Son."

FISHERS OF MEN.

(Luke v, 5.)

WE should do all the good and get all the good we can. If our hearts are filled with gratitude to God for all His goodness to us, we should endeavor to show our love by hearty loving service, and by trying all we can to make others happy. It is especially delightful to see young people trying to do good. We know two brothers, lads of fourteen and sixteen years of age, who on the Sabbath day are busily employed in the streets and roads, giving invitations to men to go to a religious service. They are young fishers, trying to draw sinners into the Gospel net. "Sir," said an old man one day to a minister, "would you like to know how it was that I, an old gray-headed sinner, was instrumentally led to become a Christian?" "Yes," replied the minister, "I should very much like to know." "Well, sir, I was walking along the street one morning, when I met a bright-eyed little boy. The little fellow stepped up to me, and, in the most polite manner imaginable, said, 'Please, sir, will you take a tract, and please, sir, will you read it?' Now, I had always hated tracts; and when anybody offered them to me I generally got angry, and, shame to say it, I sometimes swore dreadfully at them. But that 'Please, sir,' overcame me that morning. I could not swear at that gentlemanly little fellow, with his kind 'Please, sir.' No, no; so I took the tract, and thanked the boy. As I had promised him that I would read it, I did read it. By God's mercy, the reading of that tract led me to see that I was a sinner. It showed me that Jesus Christ was my only Saviour. It was the means of bringing me to Christ. That '*Please, sir,*' was the key that unlocked my hard old heart."

There can be no doubt that good tracts, given in a kind, unostentatious way, do great good. The tract dis-

tributer may never know the results, but the seed sown in faith will bear fruit.

JOSEPH.

THE son of Jacob and Rachel, the favorite of his father, and on that account envied by his brethren. "Now, Israel loved *Joseph* more than all his children, because he was the son of his old age: and he made him a coat of *many* colors (*pieces*; margin). And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably to him. And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. And he said unto them: *Hear*, I pray you, this dream which I have dreamed. . . . For behold, we were binding sheaves in the field, and, lo, my sheaf arose, and stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. . . . And his brethren said to him, Shalt thou, indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. . . . And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, the *sun* and *the moon* and the eleven stars made obeisance to me. And he told it to his father and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying."

Now we see—without further entering into his history. The chief incidents of his life were his dreams, significant of his future pre-eminence; the cruelty of his brethren in selling him to foreign merchants; his elevation in *Potiphar's* house; his temptation and triumphant virtue; his unjust imprisonment; his interpretation of the dreams of Pharaoh's officers in prison; his interpretation of Pharaoh's dreams; his elevation to be Pharaoh's principal officer and governor of Egypt; his management of the government; his various affecting interviews with his brethren;

and his provision for them and his aged father, etc. The history of Joseph is so beautifully and touchingly narrated by the sacred writer that any attempt to present it in different language would materially injure its effect. The reader can read the thirteen last chapters of the Book of Genesis for details; it will pay him. His career, as well as those of *Moses*, *David*, and *Solomon*, is in many ways a striking type of MESSIAH'S.

"ISRAEL dwelt in the land of Egypt, in the country of Goshen for seventeen years; and they had possessions therein, and grew and multiplied exceedingly: so the whole life of Jacob was one hundred and forty-seven years, and the time drew nigh that Israel should die: and he called his son Joseph, and said unto him, Bury me not, I pray thee, in Egypt; but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, *Manasseh* and *Ephraim*; and one told *Jacob*, and said, Behold, thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed; and Jacob said unto Joseph, God Almighty appeared unto me at *Luz*, in the land of Canaan, and blessed me, and said unto me, Behold I will make thee fruitful and multiply, and I will make of thee a multitude of people; and I will give this land to thy seed after thee for an everlasting possession. And now thy two sons *Ephraim* and *Manasseh*, which were born unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue which thou begettest after them, shall be thine and shall be called after the name of their brethren in their inheritance. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this *place*, and he said, Bring them, I pray thee, unto me, and I will bless them. Now, the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him: and he kissed them and embraced them. . . . And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself

with his face to the earth. And Joseph took them both, Ephraim in his right hand (who was the younger) towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near him. And Israel stretched out his right hand and laid it upon EPHRAIM'S head (who was the younger), and his left hand upon MANASSEH'S head, guiding his hands wittingly: for Manasseh was the *firstborn*. And he blessed Joseph and said, GOD, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, Bless the lads; and let my name be named on them and the name of my fathers Abraham and Isaac; and *let them grow into a multitude in the midst of the earth*. And when Joseph saw that his father laid his right hand on the head of *Ephraim*, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, *I know it, my son, I know it: he also shall become a people, and he also shall be GREAT: but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations*. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as EPHRAIM and as *Manasseh*, and *he set Ephraim before Manasseh*. (Ephraim—fruitful.) We see here that Joseph and his father Jacob were not in exact harmony regarding the prominence of the *two brothers*. *Ephraim* had the precedence of the *firstborn* regarding the blessing of his grandfather *Jacob*. Each of the two sons of Joseph were heads of tribes, while the other sons of *Jacob* were only heads of one tribe each. Thus there were actually thirteen tribes of Israel, although the number twelve is retained by dropping LEVI (which had no territory), when *Ephraim* and *Manasseh* are mentioned separately; or by naming *Joseph* instead of his sons, when *Levi* is included in the enumeration.

One of the most fruitful parts of Palestine was assigned to this tribe. Their lot was bounded on the north by the half-tribe of *Manasseh*, and on the south by Benjamin and Dan, extending from the Mediterranean on the west

to the Jordan on the east. This country included most of what was afterwards called Samaria. The *Ephraimites*, anxious for the ascendancy, were exceedingly jealous of the growing honors of *Judah*, and to this feeling may be traced the eventual rupture which resulted in the erection of the two kingdoms of *Judah* and *Israel* in which Ephraim was so prominent that the kingdom itself was sometimes called by that name.

“And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you THAT which shall befall you *in the last days*. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. *Reuben*, thou art my *firstborn*, my might, and the beginning of my strength, the excellency of dignity; and the excellency of power. Unstable as water, thou shalt not excel, because thou wentest up to thy father’s bed; then defiledst thou it.” Thus *Reuben* forfeited his primogeniture (see 1 Chron. v, 1, 2). His *birthright* fell to *Joseph* and to his son, *Ephraim* and *Manasseh*. *Joseph* was the firstborn of his beloved *Rachel*, for whom he served *LABAN* seven years. They seemed to him but a few days, for the love he had to her. It seems *Laban* had two daughters—the elder *Leah* and the younger *Rachel*. If the reader will turn to the 29th chapter of *Genesis* he can read the detailed account. *Jacob* was sorely disappointed in the sequel. “It came to pass that in the morning, behold, it was *LEAH*; and he said to *Laban*. What is this thou hast done unto me? did not I serve with thee for *RACHEL*? wherefore, then, hast thou beguiled me? And *Laban* said, It must not be so done in our country, to give the younger before the firstborn.” *Jacob* made the best of *LABAN*’s excuse, and went to work, and served another seven years for *RACHEL*. We may be a little off the track in trying to give a brief narrative of the incidents of *Joseph*’s interviews with his long-lost brethren, and also of his father *Jacob*. Their history embraces a large part of the book of *Genesis*, which the reader can turn to and read for himself. In consideration of the blessings which *Jacob* pronounced upon *Joseph*’s sons, *Manasseh* and *Ephraim*, the younger brother, who was to have the pre-eminence (although not the firstborn), the question arises, Who are the descendants? “And he blessed in that day, saying,

In thee shall Israel bless; God make thee as Ephraim and as Manasseh, whose seed shall become a multitude of nations. And he set Ephraim before Manasseh in blessing them." Isaac's sons, *Esau* and *Jacob*, are a case similar to Joseph's sons. In both cases the elder should serve the younger. There has been much said concerning the *lost tribes of ISRAEL*, where are they to be found? etc.

The birthright falling to JOSEPH and his SONS MANASSEH and EPHRAIM . . . may not we, according to Professor C. L. Totten's writings, be the very ones? *Ephraim* was to become a multitude of nations in the earth. They were to blossom and bud and fill the face of the earth with fruit (Gen. xxxv, 11; Isa. xxvii, 6; Num. xxiii, 10). All other races were to die out before them (Jer. xl, 28). As an example of fulfillment, see the aborigines of *Australia, Tasmania, New Zealand*, and the aborigines of *America*, dying out before the aggressive ANGLIO-SAXONS. They were to be above all other nations in praise, name, and honor" (Deut. xxvi, 19). They were to abolish slavery. They were to be money-lenders (Isa. lviii, 6; Deut. xv, 6). They were to mix among the Gentiles (see Hosea vii, 8). They were to fall into idolatry, as all our forefathers have done (Hosea xiv, 4, 8). But they were afterwards to serve the true God. They were to inhabit the islands northwest of *Palestine—Britain* (Isa. xlix, 1, 3, 8, 9, 12). They were to be the light to the Gentiles of earth (Isa. xlix, 6). Their native land was to become too small to hold them (Isa. xlix, 19, 20). They were to build up the desolate places of earth (Isa. xlix, 8). *These isles* were to receive the teachings of *Christ* (Isa. xlii, 4). Joseph's posterity were to be an unconquerable people (Gen. xlix, 23, 24; see verses 22 and 25). Joseph's posterity were to have a very fruitful land—*Britain and America* (Deut. xxxiii, 13-17). They were to have the sign of the *lion* and the *unicorn* (Deut. xxxiii, 17; Num. xxiii, 22-25). "Their last end is to be glorious" (Num. xxiii, 8-11). They were to forget their identity; become lost as to identity, and afterwards find it out (Hosea i, 10; vi, 1-4). They were to be God's battle-axe, to break up other powers, and no weapon formed against them was to prosper (Isa. liv, 17; Jer. li, 19, 20). Israel were to be

scattered among the nations of the earth (Deut. xxviii, 64; Ezek. xxxvi, 24; Hosea vii, 8; Amos ix, 9; Jer. xlvi, 28; Isa. xi, 11). Those who wish for more information on this subject we refer to Professor C. L. Totten, New Haven, Conn. It is not an unpleasant thought to find we are from Joseph and Ephraim and Manasseh.

TELL JESUS.

(Matt. xiv, 12).

BY A BED-RIDDEN INVALID.

Tell Jesus! weary heart;
 Tell Him what weighs thee down:
 Seek help from Him to bear the cross,
 And strive to win the crown.

Tell Jesus, anxious soul;
 Lay at His feet thy care:
 He is the very friend you need,
 And will thy burden share.

Tell Jesus, weeping one;
 He'll listen to thy cry:
 He counteth all thy falling tears,
 And knows each heaving sigh.

Tell Jesus; He is near,
 And waits in love to bless;
 He offers thee a spotless robe—
 The *Robe* of Righteousness.

Tell *Jesus*, tell Him all
 In confidential love;
 And He in answer to your prayers
 His *faithfulness* will prove.

SOME THOUGHTS CONCERNING THE
 "EPOCH" MAN "MOSES"—A TYPE OF
 THE MESSIAH.

FROM the circumstances of his birth he seems set apart by God for an important work:—"The lawgiver and commander of Israel." He was of the tribe of *Levi* and

son of "Amram and Jochebed." The meaning of his name is *drawn out of the water*. It was after Joseph had died, and all his brethren, and all that generation. And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them. Another king had been raised who knew not JOSEPH. He took means to prevent the increase of the HEBREWS. He was fearful they might eventually get the upper hand and rebel if a war should break out. Their lives were embittered with hard bondage. Strange as it may appear, the more they were afflicted, the more they multiplied and grew. About this time *Moses* was born, and the incidents attending his birth plainly show us GOD'S HAND was in the matter. His mother saw he was a "*proper*" child and so hid him three months. And when she could not longer hide him she put the child in an ark of bulrushes and laid it in the flags by the river's brink, and *his* sister stood afar off to *wait* what should be done to him. Read the second chapter of Exodus for further information. We get a glimpse of this matter in PAUL's letter to the Hebrews. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a beautiful child; and they were not afraid of the king's commandment. By faith *Moses*, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt: for he had respect to the recompense of reward." His history occupies so large a space in the sacred writings, and comprises so many incidents, that we can merely glance at some of its most prominent features. Escaping from the cruel edict of Pharaoh, which ordered the destruction of the Hebrew children, and taken under the fostering care of the *king's daughter*, he was introduced into court and carefully instructed in all the learning of the Egyptians (Acts vii, 22). In this dangerous position, surrounded by all the enticements of carnal pleasure, he cherished the strongest affection for his despised people, and in his heart preferred a participation in their sufferings to all the alluring joys of sin (Heb. xi, 25). When about forty years of

age his indignation at seeing one of his countrymen oppressed, betrayed him into an act of revenge which rendered it necessary for him to flee into *Midian* (Ex. ii, 11-15), where he married Zipporah, the daughter of *Jethro*, and where he remained for the space of forty years (16-22). After the expiration of this time he was appointed of God to make a demand of the king of Egypt for the release of the Hebrews. In this commission *his brother Aaron* was associated with him. After much delay and the infliction of many fearful plagues on *Pharaoh* and his people, the Hebrews were permitted to depart, and their deliverance from Egyptian bondage was finally completed by the overthrow of their enemies in the Red Sea (Ex. iii-xvi chaps.). He continued to lead his countrymen through the wilderness during a period of forty years, sustaining a heavy weight of care, harassed by their obstinacy and rebellion; providing laws for their government; enjoying intimate communion with God; and although on some occasions he manifested impatience, irritation, and want of faith, his general conduct was that of a great and good man. "Now the man Moses was *very meek*, above all the men which were upon the face of the earth. . . . By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible; through faith he kept the Passover and the sprinkling of blood, lest He that destroyed the firstborn should touch them." He was not permitted to enter into the promised land, but having had a distant prospect of it from *Pisgah*, he died at the age of one hundred and twenty years, in his full strength—if I may so speak—"his eye was not dim, nor his natural force abated." "So Moses the servant of the Lord died in the land of Moab, according to the word of the Lord, and He buried him in a valley in the land of Moab, over against BETH-PEOR: but no man knoweth of his sepulcher unto this day." Thus his burial-place was concealed,—probably to prevent it from becoming the object of superstitious and idolatrous veneration. The character of Moses as developed in this history is one of singular excellence. He was an inspired leader of God's chosen people, peculiarly adapted to the exigencies of the situation. We are not, however, to attribute the laws which bear his name to the

suggestions of his own wisdom; their origin was divine, while he was the medium through which they were revealed. The first five books of the Old Testament were written by Moses, with the exception of a few verses, added after his death. They are of course an inspired record, and embody a history replete with interest. The 90th Psalm was written by him. We have frequent reference to the writings of *Moses* in the New Testament and also the Prophets, showing us the Old and the New Testaments are the *two lips* of God and contain all things necessary to life and Godliness for our present and eternal welfare.

"When Israel went out of Egypt, the house of Jacob from a people of strange language, *Judah* was His sanctuary, and Israel His dominion. *The sea saw it and fled; Jordan was driven back.* The mountains skipped like rams, and the little hills like lambs. . . . What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? . . . *Tremble, thou earth,* at the PRESENCE of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters" (Ps. cxiv). Moses was called up in the *mount* alone; and was the favored witness of the wonderful phenomena demonstrating the presence of JEHOVAH. It is stated that a cloud covered the mount: and the *glory of the Lord* abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and got him up into the mount. And Moses was in the mount forty days and forty nights." In reading the 24th and 25th chapters of Exodus we find, in the provisional arrangements under the law, the glory of the Lord, or "*Shekinah*," had its dwelling-place in the Tabernacle—over the mercy-seat. That glory of the Lord was the manifested *presence of the living God of Israel*, who is familiarly described as dwelling between the *Cherubims*. The giving of the Law was attended with the super-

natural;—even Moses partook of the glory, when he came down from the mount SINAI with the two tables of stone containing the testimony. “He wist not that the skin of his face shone, and when Aaron and all the children of Israel saw *Moses*, behold, the skin of his face *shone*: they were afraid to come nigh him” (see 34th chapter of Exodus). Read also *Paul’s* second letter to the Corinthians, third chapter. Our Saviour was familiar with the writings of Moses and the Prophets. “He came not to destroy the law, but to fulfill it in every jot and tittle,” and in doing this He did what no other man ever did. Among His first acts on entering upon His mission, He went into the synagogue on the Sabbath day and stood up for to read. The time had arrived for Him to manifest Himself as the *Messiah* of promise. “The Law was given by Moses, but grace and truth came by Jesus Christ, . . . Christ was the end or aim of the law *for righteousness* to every one that believeth, . . . The law was our school-master to bring to Christ. . . . There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God hath done, in sending His own Son in the likeness of sin (flesh) and (by an offering) for sin condemned sin in the flesh so that the righteousness of the law may be fulfilled by us, who are walking, not according to flesh, but according to spirit.” Moses describeth the righteousness which is of the law, that “the man which *DOETH those things* shall *LIVE by them.*” Did Christ do those things? If He did, had death any legitimate claim upon Him? This makes His death a voluntary affair, not an absolute necessity. It was not (if I may so speak)—that is, *His life* was not forfeited by the sin of Adam. “He did no sin, neither was guile found in His mouth. Which of you (He could say) convinceth me of sin?” “Him who *knew no sin* was made (a sin-offering) for us (in being treated as a sinner), that we might be made the righteousness of God in Him.” The prophetic foreview of His sufferings and death as revealed in the 53d chapter of Isaiah, I think, will bear us out in this view. “Who hath believed our

report? and to whom hath the arm of the Lord been revealed? for He shall grow up before them as a tender plant and as a root out of a dry ground. He hath no form nor comeliness, that we should regard Him, nor beauty that we should desire Him. He is despised and rejected of men; a man of sorrows and familiar with grief: so that men hid their faces from Him; He was despised and we esteemed Him not. But they were OUR griefs He bore: they were OUR sorrows He carried. We indeed esteemed Him stricken, smitten by God and afflicted. But He was wounded for OUR transgressions, He was bruised for our iniquities: the chastisement *by which* OUR peace was effected was laid upon Him—that by His stripes WE might be healed. All WE like sheep have gone astray; *we have turned every one* to his own way, and the Lord hath laid upon Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb; so He opened not His mouth. He was taken from prison and from judgment; and who shall declare his generation? for He was cut off from the land of the living; for the transgression of my people was He smitten. They assigned Him His grave with the wicked, but he was with the rich after His death: because He had done no violence, neither was deceit in His mouth. Yet it pleased the Lord to permit Him to be bruised, He put Him to grief; verily, He made Himself an offering for sin. But He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied: by the knowledge of Himself shall my righteous servant justify many, for He shall bear the punishment of their iniquities. Therefore will I give Him as a portion the great, and He shall divide the spoil with the strong: because He poured out His life's blood unto death, and He was numbered with the transgressors; and He bore the sin of many and made intercession for the transgressors." This prophecy concerning the Messiah has been literally fulfilled. "It was for the joy set before Him He endured the cross and despised the shame, and is set down at the right hand of the throne of God." "For consider Him who endured such contra-

diction of sinners against Himself, lest ye be wearied and faint in your minds."

The history of God's chosen people is not a very flattering one. They were more prominent for their obstinacy and rebellion than otherwise. God's mercy and long-suffering in His dealings with them were the more strikingly made manifest in their deliverance from bondage and in the miraculous provision during their forty years' travel through the wilderness. "He brought them out, after that He had shown wonders and signs in the land of Egypt and in the *Red Sea* and in the wilderness forty years. . . . This is that MOSES, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me; HIM SHALL YE HEAR, whom our fathers would not obey, but thrust Him from them, and in their hearts turned back again into Egypt, saying unto AARON, Make us GODS to go before us; for as for this MOSES which brought us out of the land of Egypt, we know not what is become of him," etc., etc. (see Acts, 7th chapter). Their conduct must have been most discouraging to *Moses*, their leader and lawgiver. Out of the 600,000 that left Egypt only two, "*Caleb and Joshua*" (*Moses*' minister), were permitted to enter the promised land. It would be too tedious to follow their history down the ages—we can only give an outline. *Joshua* took the place of *Moses* in leading them into the promised land.

Paul at Antioch (Acts xiii): "Then Paul stood up and beckoned with his hand, saying, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it, and about the time of forty years suffered their manners in the wilderness; and when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot. And *after that* He gave them judges, about the space of four hundred and fifty years, until Samuel the Prophet. And *afterward* they desired a king; and God gave unto them *Saul*, the son of *Cis*, a man of the tribe of Benjamin, by the space of forty years. And when He had removed *Saul*, He raised unto them *David* to be their king; to whom

also He gave testimony, and said, I have found DAVID the son of *Jesse*, a man after Mine own heart, which shall fulfill all My will." (A line of kings succeed David and Solomon for several hundred years, until they had filled up the cup of their iniquity. In the 36th chapter of 2 Chronicles we have a more detailed account of their doings. "The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people till there was *no remedy*." "Of this man's seed hath God, according to His promise, raised unto Israel a *Saviour Jesus*." "All the promises are yea and amen in Christ Jesus." The kingdom of Israel, as it existed in the past, is "*overturned*," waiting for Him to come whose right it is. Was it not appropriate that the New Testament scriptures should begin with the language identifying Jesus Christ as the Head under which the economy of human affairs shall ultimately be established? Does not the Davidic covenant promise that He (Christ) will rebuild and occupy the throne of David upon that land, and in this form of royalty "reign until He hath put all enemies under His feet, causing all kings to fall down before Him, and all nations to serve Him, whose dominion shall be from sea to sea, and from the rivers to the ends of the earth"?)

The Bible is a Jewish book:—in their character and history we learn much of human nature: and also we learn a deal of the character of God, in His merciful dealings with them. "They are yet beloved for the fathers' sakes, although blinded in part, until the fullness of the Gentiles be come in." "All are not Israel that are of Israel." The Pharisees professed to have great reverence for *Moses*, but none for His great antitype JESUS. "We know (say they) that God spake unto *Moses*: as for this *fellow*, we know not whence He is" (John ix, 29). They said to the *blind* man whom Jesus restored to sight, "Give God the glory; we know this man is a sinner." They rejected their true Messiah, and God rejected them. "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only? Do not think

I will accuse you to the Father; there is one who accuseth you, even Moses, in whom ye trust, for had ye believed *Moses*, ye would have believed Me; for he wrote of Me. But if ye believe not his writings how shall ye believe my Words?" On another occasion He said: "They have Moses and the Prophets; let them hear them. If they hear not Moses and the prophets, they will not be persuaded though one rose from the dead."

The Jews were *ignorant* of their own prophets, they therefore fulfilled them in condemning *Jesus* to the death. Ignorance alienates from the life of God. In his writings PAUL frequently expresses himself thus: "*I would not have you ignorant,*" implying he was about to say something it was necessary for them to know (1 Cor. x). "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the SEA, and were all BAPTIZED INTO MOSES *in the cloud and in the sea*, and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: and that rock was (or represented) Christ." This was a national baptism (Ex. xiv, 29): "The cloud enveloped them, the waters were a wall unto them on their right hand and on their left." Was not this immersion? In going through these waters of separation, they were *baptized into Moses*—they were committed to his leadership and doctrine. For that purpose he was raised up. Their covenant relationship to God under Moses was now sealed. We will follow Paul in this chapter, and learn what lessons we can through their experience. Fifth verse: "But with many of them God was not well pleased, for they were overthrown in the wilderness. Now, these things were our examples to the intent we should not lust after evil things as they also lusted; neither be ye idolators as were some of them; as it is written, the people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand. Neither let us tempt CHRST, as some of them also tempted and were destroyed of serpents. Neither *murmur* ye, as some of them also murmured, and were destroyed of the destroyer. Now, all these things happened unto them for ensamples:

and they are written for our admonition upon whom the ends of the ages have come. Wherefore let him that thinketh he standeth take heed lest he fall." These are suitable admonitions, and it will be well for us to profit by them. "There is no temptation taken you but such as is common to men: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make way to escape that ye may be able to bear it. . . . Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip, for if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation. With whom was He grieved *forty years*? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore He that they should not enter into His rest, but to them that *believed not*? So we see that they could not enter in because of unbelief; let us therefore fear, lest a promise being left us of entering into His REST, any of you should seem to come short of it. For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed *with faith* in them that heard it. If JOSHUA had given them rest, then would he not afterward have spoken of it? There remaineth therefore a *rest* to the people of God. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief: for the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked, and open unto the eyes of Him with whom we have to do. Let us hold fast our profession, having an high priest who can be touched with the feeling of our frailties, but was in all points tempted like as we are, *yet without sin*. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need,"

SOME THOUGHTS CONCERNING SAUL.

SAUL, the son of KISH, of the tribe of Benjamin, and the first king of Israel. As the events of his remarkable history are recorded in the first book of *Samuel*, from the ninth to the thirty-first chapter inclusive, it will only be necessary here to advert to some of the prominent features of his life. When the Israelites, suffering under the maladministration of *Samuel's sons*, became dissatisfied with the theocratic form of government, the value of which they had never appreciated, and insisted upon a monarchical government, the prophet Samuel, according to a divine intimation, selected *Saul* as their first king. He was a young man of unexceptional character, and particularly prepossessing, from his noble and commanding person.

The people generally concurred in the choice; and he, having in his assault upon the Ammonites given a very favorable exhibition of his military talents, was received with acclamations and formally inducted into his office at *Gilgal*. The possession of power soon developed the bad qualities of the youthful king, and instead of his former modesty, he evinced a dangerous spirit of self-confidence—if not of irreligion. In his war with the *Amalekites* (descendants of Esau) he daringly disregarded the divine injunction by sparing those he had been commanded to destroy. Notwithstanding the apology he offered, his conduct in this respect clearly proved his want of reverence for the divine government. For this he received a more decided assurance that he was rejected of God, e. g., “And *Samuel* came to *Saul*, and *Saul* said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord. And *Samuel* said, What meaneth then this bleating of the sheep in mine ears, and the lowing of oxen which I hear? *Saul* said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord; and the rest we have utterly destroyed. Then *Samuel* said unto *Saul*, Stay and I will tell thee what the Lord hath said to me this night. And *Saul* said unto him, Say on, and *Samuel* said, When thou wast little in thine own eyes, wast thou not made the head of the tribes of Israel, and

the Lord sent thee on a journey, and said, Go and utterly destroy the sinners of the Amalekites and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" (verse 22). "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to hearken than the fat of rams" (verse 26). "And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel" (1 Sam. xvi, 1-13). "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to JESSE the Bethlehemite; for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear of it he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call JESSE to the sacrifice, and I will shew thee what thou shalt do; and thou shalt anoint unto Me him whom I name unto thee. And Samuel did that which the Lord spake unto him, and came to Bethany, and the elders of the town trembled at his coming, and said, Comest thou peaceably? and he said, Peaceably. I am come to sacrifice unto the Lord; sanctify yourselves and come with me to the sacrifice. And he sanctified JESSE and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on *Eliab*, and said, Surely the Lord's anointed is before him. But the Lord said unto *Samuel*, Look not on his countenance or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; man looketh on the outward appearance, but the Lord looketh at the heart. Then *Jesse* called *Abinadab*, and made him pass before *Samuel*. And he said, Neither hath the Lord chosen this. Again *Jesse* made seven of his sons to pass before *Samuel*. And *Samuel* said to *Jesse*, Are here all thy children? And *Jesse* said, There remaineth yet the youngest, and behold he keepeth the sheep. And *Samuel* said unto JESSE, Send and fetch him; for we will not sit down until he come hither. And he sent and brought him

in. Now, he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him, for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the *spirit* of the Lord came upon *David* from that day forward. . . . *David* behaved himself wisely in all his ways, and the Lord was with him. . . . And all Israel and Judah loved *David*, because he went out and came in before them. *David* went out whithersoever *Saul* sent him and behaved himself wisely; and *Saul* set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of *Saul's* servants. And it came to pass, when *David* was returned from the slaughter of the Philistines, that the women came out of all cities of Israel, singing and dancing, to meet *King Saul*, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, *Saul* hath slain his thousands, and *David* his ten thousands. . . . And *Saul* was very wroth, and the saying displeased him; and he said, They have ascribed unto *David* *ten thousands*, and to me they have ascribed but thousands; and what can he have more than the kingdom? And *Saul* eyed *David* from that day and forward" (see 2 Sam. xviii and xix).

It may seem a little singular that *Saul's* eldest son *JONATHAN* should become *David's* fast friend. "Jonathan loved him as his own soul; their souls were actually knit together. They made a covenant with each other. Jonathan stripped himself of his robe that was upon him, and gave it to *David*, and his garments, even to his sword, and to his bow, and to his girdle. And *Saul* spake to Jonathan his son and to all his servants that they should kill *David*. But Jonathan delighted much in *David* and told *David*, saying, *Saul* my father seeketh to kill thee. And Jonathan spake good of *David* unto *Saul* his father, and said unto him, Let not the king sin against his servant *David* because he hath not sinned against thee, and because his works have been to theeward very good. For he did put his life in his hand, and slew the *Philistine*, and the Lord wrought a great salvation for all ISRAEL. Thou sawest it, and didst rejoice; wherefore, then, wilt thou sin against innocent blood to slay *David* without cause? And *Saul*

hearkened to the voice of Jonathan; and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and shewed him all those things; and Jonathan brought David to Saul, and he was in his presence as in time past."

David was a man of great personal courage, as evidenced in his single combat with *Goliath*, and his other warlike feats. He possessed in point of sagacity and general knowledge, peculiar qualifications for government, and it was through him chiefly that the Jewish monarchy was established, and the national character formed. He was the friend of the true religion, not from mere policy, but affection; and in the Psalms, which were chiefly his production, the strongest evidence is furnished that he was remarkably devout in his habits and experimentally acquainted with religion. He was not, however, a perfect man. The impartial Scripture account not only records his virtues, but his delinquencies without extenuation. In regard to *Uriah*, his conduct was inexcusably criminal; although the general tenor of his life was unexceptional and holy. He suffered many grievous afflictions, both in his private and public relations, which were appropriate chastisements for his sins, and which seemed necessary to subdue and humble him. They produced their effect. He was penitent, lowly, grateful, and confident in the Lord. After a life of great vicissitudes this distinguished servant of the Lord died in a good old age, leaving his kingdom in a prosperous condition to his son and successor *Solomon*. Of the lineage of David, according to the flesh, CHRIST CAME, and hence He is called the son of David, the *Root and Offspring* of David. The sure mercies of David or gracious promises was all His salvation and all His desire.

KEEP ON KNOCKING.

(Matt. vii, 7, 8).

BY AN INVALID.

Keep on knocking! keep on knocking!
Take to God your every care.
Knock each morning, noon, and evening,
Never listen to despair.

Keep on knocking! keep on knocking!
 God will surely answer prayer.

Keep on knocking! keep on knocking!
 Tell to God your greatest needs;
 He will listen to thy pleadings
 Who the wayside sparrow feeds.
 Keep on knocking! keep on knocking!
 For us Jesus daily pleads.

Keep on knocking! keep on knocking!
 Lay thy burdens at His feet;
 Nestle closer, closer to Him;
 Seek to hear His whispers sweet.
 Keep on knocking! keep on knocking!
 Prayer and praises oft repeat.

Knock until thy cry is heeded,
 And His faithfulness you prove;
 Knock till faith's heartfelt petition
 Doth the powers of heaven move;
 Then when grace is changed to glory,
 You will praise His name above.

THE REMARKABLE CONVERSION OF SAUL— AFTERWARDS CALLED PAUL—AND HIS ZEAL IN THE SERVICE OF HIS MASTER.

PAUL, in many respects the most distinguished among the Apostles of Jesus Christ. He was originally called "Saul." He was of the tribe of Benjamin,—a Hebrew of the Hebrews; or one in the purest sense, descended from a genuine stock; undeviating in his observance of all Jewish rites pertaining to the strict sect of the Pharisees; and devoted in his religious zeal (Phil. iii, 5, 6). His native town was Tarsus, a city of Cilicia (Acts xxii, 3). In his youth he had learned the trade of tent-making, by which occupation he often subsisted (Acts xviii, 3 and 20, 34). This was in accordance with a custom of the Jews, who were accustomed to say, "that he that does not teach his son a trade, teaches him to steal." At an early age he went to *Jerusalem* to prosecute his studies, and became a pupil of *Gamaliel*, a celebrated teacher of the Jewish law (Acts xxii, 3). When a young man he was *prominent in his persecution of Christianity*, and was a

participator in the *martyrdom* of *Stephen* (Acts xxii, 20), and witnessing the boldness of the MARTYR in his last hours, he possibly might then have received some serious impressions which he never forgot. In the indulgence of the same malignant feeling, he undertook a commission to persecute the Christian converts at Damascus, and while proceeding to this place he was most remarkably arrested in his career and converted into an ardent friend and supporter of the cause he had attempted to destroy. After his conversion Paul became a zealous preacher of the Gospel, particularly to the Gentiles, and performed many laborious and perilous journeys, exposing himself to unusual privations and persecutions; was constantly employed in his appropriate work in proclaiming the Christian faith and planting churches; and in a word, presented a model of a well-instructed, self-denying, and truly devoted missionary of the Cross. The history of his extraordinary labors may be found in part in the Acts of the Apostles, as well as interspersed among the fourteen letters written by him to *churches* and *individuals*. The careful study of these is necessary to form an estimate of the lofty sentiments, character, and labors of this truly great man. No notice is taken in Scripture of the death of this eminent apostle, although tradition represents him as having died a martyr at Rome. He was a man of the period. Writing to the brethren at *Galatia*, he described himself as an apostle—not of men, neither by man, but by *Jesus Christ* and God the Father, who raised Him from the dead. His call to the ministry was direct from heaven, without the intervention of man; e. g., “Last of all He (Christ) was seen of me also, as one born out of due time” (1 Cor. xv, 8-10). “For,” says he, “I am the LEAST of all the apostles,—because I persecuted the Church of God; but by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.” In the whole of his career it is evidently manifest he was a “*chosen vessel*,” by whom the Almighty intended accomplishing a great work among the Gentiles, and who should be instrumental in bearing *His NAME* before the potentates of the earth. “Whatsoever thy hand findeth to do,

do it with all thy might," seemed to be his *motto*, so earnestly did he engage in what he thought his duty. This energy was abundantly manifested in an *evil* direction *before* he was called of God. None was so ardent as he in the work of persecution, none so determined to suppress the rising sect, none so anxious to exterminate the followers of the Nazarene. "As for *Saul*, he made havoc of the church, entering into every house, and haling men and women committed them to prison" (Acts viii, 3). He was zealously affected, but not in a good thing. He surpassed all in his endeavors to stamp out the truth. His countrymen had "a zeal for God, but not according to knowledge," but he was more exceedingly zealous of the traditions of his fathers, yea, he said afterwards, when describing this part of his life to King Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of *Jesus* of Nazareth, which things I also did in *Jerusalem*; and many of the saints did I shut up in prison, having received authority from the chief priests. And when they were put to death, I gave my voice against them. And I punished them oft in every synagogue and compelled them to blaspheme: and being exceedingly MAD against them I persecuted them even to strange cities" (Acts xx). There is one thing, however, we should always remember about this portion of the history of St. Paul; to use his own words, *he did it ignorantly in unbelief*. He thought that he was rendering service to God. It was an illustration and a fulfillment of *Christ's* prediction to his disciples to be found in John xvi, 2: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." That LIGHT which shone round about him when on the way to Damascus, *that heavenly light*, never forsook him, although it physically blinded him for three days. Light makes manifest. There was no equivocation in this colloquy. He was near to Damascus, and "*suddenly* there shone round about him a light from heaven; and he fell to the earth, and heard a voice saying, SAUL, SAUL, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am *Jesus* whom thou persecutest. And he, trembling and astonished, said, Lord what wilt thou have me do?"

And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. . . . A certain disciple at Damascus named *Ananias*, whom the Lord instructed in a vision to go into the street which is called straight and inquire in the house of Judas for one Saul, for behold he prayeth. . . . Then Ananias answered, *Lord*, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem, and here he hath authority from the chief priests to bind all that call on Thy name. But the Lord said unto him, Go thy way: for he is *a chosen vessel* unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My *name's sake*." Ananias did as he was told, and gave Paul his sight, "and forthwith he arose and was *baptized*; and straightway he preached *Christ* in the synagogues, that He is the Son of God. But all that heard *him* were amazed, and said, Is not this he that destroyed them that called on this name in Jerusalem and came thither for that intent, that he might bring them bound unto the chief priests." But Saul increased the more in strength, and confounded the Jews which dwelt in Damascus, proving that this is the *very* CHRIST. It would seem that Saul's career was pretty well known. (Read the 9th chapter of Acts.) In his letter to the *church at Galatia*, "For ye have heard of my conversion in time past in the Jewish religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jewish religion above many my equals in years in mine own nation, being more exceedingly zealous of the tradition of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by His grace to reveal His SON in me, that I might preach HIM among the nations; immediately I conferred not with flesh and blood. . . . What things were gain to me those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of CHRIST JESUS MY LORD: for whom I have suffered the loss of all things and do count them but refuse, that I may win Christ and be found in Him. I am crucified with Christ: nevertheless I live; yet not I but Christ, liveth in me: and the life which I now live in the flesh I live by the faith of the

Son of God, who loved me and gave Himself for me.”

It would seem, taking Paul's case as a whole, his conversion is almost a miracle. He, however, in his letter to his son *Timothy*, says he was to be the *one* in whom the *grace of God* would be most abundantly *manifest*. He considered himself the *chief of sinners*. God knew what He was about when He committed His glorious Gospel to *his trust*. “I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into this ministry, who before was a blasphemer, and a persecutor, and injurious. But I obtained mercy, because *I did it ignorantly in unbelief*. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. . . . This is a faithful saying, and worthy of all acceptation, that CHRIST Jesus came into the world to save sinners, *of whom I am chief*. Howbeit, for this cause I obtained mercy, that *in me* FIRST JESUS Christ might shew forth all long-suffering for a PATTERN TO THEM which should hereafter believe on Him to *life everlasting*.” If God's grace should be so magnified in Paul's case, none need despair. His experience magnifies God's goodness and love. A catalogue of his sufferings—both physical and mental—we find in his second letter to the Corinthians, 11th chapter; e. g., “For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak; yet in what anyone is daring (I speak foolishly) I also am daring. Are they Hebrews? so am I; are they the seed of Abraham? so am I; are they ministers of Christ? (I speak as one beside himself), I more. In labors more abundantly, in prisons frequently,—in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in *weariness* and painfulness, in watching often, in hunger and thirst, in fastings often,

in cold and nakedness. Besides those things that are without, that which cometh upon me daily: *the care of all the churches*. Who is weak, and I am not weak; who is made to stumble, and I do not burn? If I must needs glory, I will glory of the things which concern my infirmities. God, *even the Father of our Lord Jesus Christ*, He who is the Blessed One for the ages, knows that I do not lie." Paul in another part of the same letter, e. g., "We then as workers together with Him beseech you also that ye receive not the grace of God in vain. But in all things establishing ourselves as God's servants, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering; by kindness, by love unfeigned. By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report and good report: as deceivers and yet TRUE. As unknown and yet well known; as dying, and behold we live; as chastened, and not killed; *as sorrowful*, yet always rejoicing; as poor, yet making many RICH; as having nothing, yet possessing all things." These apparent paradoxes are thus made plain in Paul's experience. We have an illustration to the same effect in the case of our Saviour (8th chapter): "For ye know the *grace of our Lord Jesus Christ*, that though He was *rich* (as the appointed heir of all things), yet for your *sakes He became poor*." (He lived a life of poverty, being rich, having the wealth of the world at His command) "that we through His poverty might be enriched." Paul was a unique man. His HUMBLENESS of mind is manifested in many places; we will give one of his expressions, viz., "Unto ME, who am *less than the least* of all saints, is this grace given, that I should preach among the Gentiles *the unsearchable riches of Christ*. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things on account of Jesus Christ." On another occasion he called himself the "*LEAST of the apostles* because he persecuted the Church of God." How true the language proved! "I will shew him how great things *he must suffer for My name's sake*"

(Acts ix, 16). How plainly we see that in all his teachings his grand aim was to make GOD'S NAME KNOWN through the person of *Jesus Christ*, and that "this Jesus whom I preach," this "Crucified One," is the *Messiah*. His daily care of the churches was no small item of his anxiety and trouble. When he had heard, through the house of *Chloe*, that there were contentions and divisions in the Church of God at *Corinth*, that one saith, "I am of Paul,"—another, "I am of Apollos"—"I of Peter"—and "I of Christ"—"Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" etc.

Thus we see they had their preferments. And in writing to them, e. g., "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For one saith, *I am of PAUL*; and another, I am of *Apollos*; are ye not carnal? Who then is *Paul*? and who *Apollos*, but ministers by whom ye believed: even as the Lord gave to every man? I have planted, *Apollos* watered; but God gave the increase. Other foundation can no man lay than that is laid, which is *Jesus Christ*." God has provided for the wants of human nature which must have its hobby, or something to glory in. Paul says: "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom the *Lord* commendeth; . . . He that judgeth me is the Lord." *Paul* was not a man to be flattered: he possessed no *man-fearing* spirit. In his sight it was a *very* small thing to be judged of man's judgment. He would abide his time "until the *Lord* come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. And then shall every man have his due praise from God," etc., etc. Thus he wrote "that they might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou didst not receive it?" (1 Cor. iv).

“God hath chosen the foolish things of the world to confound the wise; also the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; *that no flesh should glory in His presence*; according as it is written, he that glorieth, let him glory in the Lord.” “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I AM THE LORD, which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord” (Jer. ix, 23). “*Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the living God. Blessed is the man that trusteth in the Lord, and whose hope the Lord is*” (Jer. xvii, 5-9).

This trusting in man and glorying in man is the crying sin of the age. We are not to follow after Paul, only as he followed *Christ*. Paul was a great man, one of the greatest on record. We have given some items in his career, both before and after his conversion. The reader will have to study the New Testament to learn the many more things we have not said. We have only one Paul. It is quite probable he would not feel at home were he to wake up after his long sleep. Think you his *doctrine* would be received by the popular churches? He would find very little difference between the Church and the world. Like the church at Ephesus, they have left their first love, and like Ephesus it remains for its candlestick to be removed out of his place. This reminds me of Paul's farewell charge to the elders; e. g., Acts xx, 17-38: “And from Miletus he sent to *Ephesus*, and called the elders of the church, and when they were come to him, he said unto them: Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all HUMILITY of mind, and with many tears and trials, which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. Testify-

ing both to the Jews and also the Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify *the Gospel of the grace of God*. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. . . . Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood. . . . For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears. . . . And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered to my wants, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive. And when He had thus spoken, He kneeled down and prayed with them all; and they wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship." This certainly is a touching address.

“NEVERTHELESS WHEN THE SON OF MAN COMETH, SHALL HE FIND THE FAITH IN THE EARTH?” (Luke xviii, 8).

THE above language is associated with the parable of the importunate widow. The judge to whom she came is represented as one who feared not God nor regarded man. Because of her importunity, he granted her request. The sequel: “And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them? . . . I tell you that He will avenge them speedily. Nevertheless when the Son of Man *cometh*, shall He *find* FAITH on the earth?” The language implies a scarcity of faith, at the time of His coming and kingdom. “The world will be filled with FAITHS, such as they are. The *faith* that pleases God is the faith which was once for all delivered to the saints.” According to the teaching of Paul, in Hebrews xi; viz., “*Now, faith is the full assurance of things HOPED for and the earnest conviction of things not seen.*” It is based upon God’s promises, for the “HOPED-FOR *things*” can be none other than what God has *promised*; and, as the *Gospel* is made up of PROMISES, it would seem necessary that we should understand what these promises are; but first we should know our present status or relation to God, as creatures of the DUST, unreconciled; our iniquities and our sins have caused separation and that God is anxious for a reunion, and the Gospel terms for this reunion are *faith* and *obedience*—every encouragement is given in the Word for our return to God. “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” The love of God in Christ Jesus should be the drawing power. He was sent as a manifestation of the Father’s *love*. “We love him because He first loved us.” “In this was manifested the love of God toward us, because that God sent His *only-begotten Son* into the world, *that we might LIVE through Him.*” As we believe, we are drawing near the end of the present *eclectic* dispensation, and that the “DAY of the Lord” is rapidly approaching; also *signs* are given

us that we may know when the kingdom of God is nigh at hand, even at the door. If the generation that lived in the days of *Jesus* and *the Apostles* were so absorbed in the subject of Christ's coming and kingdom, surely we (who are nineteen hundred years nearer the consummation) ought to be. "We are living, we are dwelling in a grand and awful time." "The night is far spent and the day is at hand; now is our salvation nearer than when we believed." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

We might mention a few of the signs, as given us by *JESUS* in the 21st chapter of *Luke*; e. g., "And as some spake of the *temple*, how it was adorned with goodly stones and gifts, He said: As for these things which ye behold, the days will come in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked Him, saying, *Master*, when shall these things be? and what shall be the sign of Thy coming and of the end of the age? And He said, Take heed that ye be not deceived: for *MANY* shall come in My name, saying, I am *CHRIST*; and the time draweth near: go ye not, therefore, after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. . . . 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; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons; being brought before kings and rulers for My name's sake; and it shall turn to you for a testimony. Settle it, therefore, in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist. And ye shall be betrayed, both by parents and brethren and kinsfolk and friends: and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish. *In your patience possess ye your souls.* And when ye

shall see *Jerusalem* compassed with armies, then know that the desolation thereof is nigh." The above language no doubt refers to the destruction of the Jewish commonwealth, their city and temple. I look upon it as an earnest or prelude to the great future change that will be realized at the second coming of the Lord, "when He is revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God and obey the Gospel, 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." It requires much study to rightly divide these signs: "And there shall be signs in the sun, and in the moon, and in 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 they shall see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh," etc. "Verily, I say unto you, This generation shall not pass away till all be fulfilled; *heaven* and *earth* shall pass away, but My words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life, and so that day come on 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 and to stand before the Son of Man" (Matt. xxiv; Mark xiii; Luke xxi).

THE GOLDEN RULE.

There is many a rest in the road of life,
 If we only would stop to take it;
 And many a tone from the better land,
 If the querulous would but make it!
 To the sunny soul that is full of hope,
 And whose beautiful trust ne'er fadeth,
 The grass is green, the flowers are bright,
 Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
 And to keep the eyes still lifted;
 For the sweet blue sky will soon peep through
 When the ominous clouds are rifted!
 There was never a night without a day,
 Or an evening without a morning;
 And the darkest hour, as the proverb goes,
 Is the hour before the dawning.

There is many a gem in the path of life
 Which we pass in our idle pleasure.
 That is richer far than the jeweled crown
 Or the miser's hoarded treasure;
 It may be the love of a little child,
 Or a mother's prayers to heaven,
 Or only a beggar's grateful thanks
 For a cup of water given.

Better to weave in the web of life
 A bright and golden filling,
 And to do God's will with a ready heart
 And hands that are swift and willing,
 Than to snap the delicate threads
 Of our curious lives asunder,
 And then blame Heaven for the tangled cords,
 And sit and grieve and wonder.

“AND ELIJAH CAME UNTO ALL THE PEOPLE
 AND SAID: HOW LONG HALT YE BETWEEN
 TWO OPINIONS? IF THE LORD BE GOD,
 FOLLOW HIM: BUT IF BAAL, THEN FOLLOW
 HIM” (1 Kings xviii, 21).

ELIJAH (“God is my Lord”), a prophet of great renown, concerning whose parents the Scriptures are silent. His career is a remarkable one. Sent by God to rebuke the extreme wickedness of *King Ahab*, who did evil in the sight of the Lord above all that were before him, *who*, together with the greater portion of the people, was sunk in gross idolatry, a drouth of three years and six months' continuance, which brought the extremest misery on the nation, was sent in answer to prayer (James v, 17, 18), and removed by the same means. Although *Ahab* and his infamous wife *Jesebel* earnestly endeavored to destroy him, he escaped from their power and miracles

were wrought for the preservation of his valuable life. While concealed at the *brook Cherith*, the *ravens* brought him food to supply his wants. He was preserved by a miracle at *Zarephath*, when the handful of meal and cruse of oil of the famishing *widow* were rendered unfailing. This *widow*, for her kindness to the prophet, was not only preserved from famine, but received another signal favor in the restoration to life of her only child. Another remarkable incident in his history was the complete triumph of the religion of which he was a minister, over a debasing idolatry by the defeat and destruction of the priests of *Baal*.

It will be well to go into more detail concerning Elijah's *test* of determining which is the true God—the *Lord* or *Baal*. Beginning at the 7th verse of the 18th chapter of *Kings*, "And as *Obadiah* was in the way, behold, *Elijah* met him: and he knew him, and fell on his face, and said, Art thou that, my lord *Elijah*? and he answered him, I am: go, tell thy lord, Behold *Elijah* is here. And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of *Ahab*, to slay me? As the *Lord* liveth, there is no nation or kingdom whither my lord hath not sent to seek *THEE*: and when they said he is not there, he took an oath of the kingdom and nation that they found him not. And *now* thou tellest, Go tell thy lord, Behold, *Elijah is here*; And it shall come to pass as soon as I am gone from thee, that the spirit of the *Lord* shall carry thee whither I know not; and so when I come and tell *Ahab*, and he cannot find thee, he shall slay me: but I, thy servant, fear the *Lord* from my youth. Was it not told my *Lord* what I did when *Jezebel* slew the prophets of the *Lord*, how I hid an hundred men of the *Lord's* prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go and tell thy lord, Behold, *Elijah is here*: and he shall slay me. And *Elijah* said, As the *Lord* of hosts liveth, before whom I stand, I will surely show myself unto him to-day. So *Obadiah* went to meet *Ahab*, and told him: and *Ahab* went to meet *Elijah*. And it came to pass when *Ahab* saw *Elijah*, that *Ahab* said unto him, Art thou he that troubleth *Israel*? *Elijah* answered *Ahab*, I have not troubled *Israel*; but thou and thy fathers' house, in that ye have

forsaken the commandments of the Lord, and thou hast followed *Baalism*." At this juncture Elijah and the prophets of Baal agree to make the following test, which will decide who is the true God to be worshiped: "Now, therefore send, and gather to me all Israel unto Mount Carmel; and the prophets, four hundred and fifty, and the prophets of the groves, four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? *If the Lord be God, follow Him; but if Baal, then follow him.* And the people answered him not a word. Then said Elijah unto the people, I, even I, only remain a prophet of the Lord. But Baal's prophets are four hundred and fifty men. Let them, therefore, give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under it. And I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken. And Elijah said unto the prophets of *Baal*, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods; but put no fire under; and they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning until noon, saying, *O Baal, hear us*, but there was no voice, nor any that answered, and they leaped upon the altar which was made; and it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is musing, or he is in a journey, or peradventure he is sleeping, and must be waked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. But no voice nor any answer came, nor any that regarded. And Elijah said unto all the people, Come near to me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word

of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar, in the name of the Lord: and he made a trench about the altar; and he put the wood in order, and cut the bullock in pieces and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time; and the water ran round about the altar, and filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah, the prophet, came near, and said, Lord God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, *The Lord He is the God; the Lord He is the God.* And *Elijah* said unto them, Take the prophets of *Baal*; let not one of them escape. And they took them; and *Elijah* brought them down to the brook Kishon, and slew them there. And *Elijah* said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain." The reader can follow this matter by reading Chapters xviii and xix of 1 Kings.

Our Saviour at the commencement of His mission speaks of these *two prophets, Elijah and Elisha*, as men of God, and sent to Israel at a time when they were most needed,—although no account is given of their ancestry, as they came on the stage of action in a mysterious way, and both had a remarkable career. A number of miracles were performed by them, which are left on record, and are among "the things which were written aforetime for our instruction, that we through patience and comfort of the Scriptures might have hope." "Jesus was manifest to Israel at His baptism by John;—then, being full of the Holy Spirit, was led into the wilderness, being forty days tempted of the Devil. When the Devil had ended all the

temptation, Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. He taught in their synagogues, being glorified of all. And He came to Nazareth, where he had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet *Isaiah*, and when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord. And He closed the book and sat down, and the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this Scripture fulfilled in your ears. And all bore Him witness, and wondered at the gracious words that proceeded out of His mouth. And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum do also here in thy country. And He said, Verily, I say unto you, No prophet is accepted in his own country." At this juncture He, as we see being conversant with the Scriptures of the prophets, refers to two of the most noted ones—viz., *Elijah* and *Elisha*, and mentions two remarkable incidents for the details of which the reader can turn to 1 Kings xvii and 2 Kings v. Jesus goes on to say: "I tell you of a truth, many widows were in Israel in the days of *Elijah*, when the heaven was shut up three years and six months; when great famine was throughout the land; but unto none of them was *Elijah* sent, save unto *Sarepta*, a city of Sidon, unto a woman that was a widow. And many *lepers* were in Israel in the time of *Elisha* the prophet; and none of them was cleansed, saving *Naaman* the Syrian. And all they in the synagogue when they heard these things, were filled with wrath, and rose up and thrust Him out of the city. And He came down to Capernaum, a city of Galilee, and taught."

The question might arise, Why were they filled with wrath, in hearing about these two great *prophets*, *Elijah*

and Elisha? The *widow* was in great straits on account of the famine. Surely it was right for the prophet to help her. It was at Sarepta where Elijah multiplied the barrel of meal and the cruse of oil; and the curing of *Naaman* was an act of mercy. Perhaps a little jealousy might have been the cause, as the cases above stated were outsiders and of the court of the Gentiles. Whatever might have been the cause, they were left on record for our admonition upon whom the ends of the ages have come, and the fact that Jesus mentioned them at the outset of His ministry gives them greater importance.

Elisha means "*Salvation of God.*" He was the disciple and successor of Elijah, in the prophetic office (1 Kings xix, 19). See him ascend to heaven (2 Kings ii, 11); divided the river Jordan (14); restores the unwholesome water at Jericho (21); mocked by young men who are destroyed by *bears* (24); procures water for the army of Jehoshaphat (iii, 20); procures a son for the good Shunamite (14); raises him to life (32); cures the deadly pottage at Gilgal (38); feeds an hundred men with twenty loaves (42); cures *Naaman* of *leprosy* (chap. v); makes iron to swim (vi, 6); discloses the secret counsels of the king of Syria (8); an army sent to seize him smitten with blindness (13); promises plenty in a siege of Samaria (vii, 1); prophesies to Hazeal at Damascus (viii, 7); sends to anoint JEHU, king of Israel (ix, 1); foretells Joash's three victories (xiii, 14); writes to Jehoram (2 Chron. xxi, 12); dies (2 Kings xiii, 20); a dead man comes to life on being put into his sepulcher (21).

"Behold, I will send you *Elijah*, the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." From this language, the last verse of the Old Testament, we infer that the *very prophet Elijah* has a future work, associated with the return of King Jesus. That is, he will be a forerunner (if I may so speak) similar to John the Baptist, who came in the spirit and power of *Elijah*, but also confessed he was not that prophet. He had, however, a preparatory work to perform; that is, to manifest the Messiah to Israel. We have no account of *Elijah's* death. At the

transfiguration *Moses* and *Elijah* were both seen in vision, one representing the Lord and the other the Prophets, and which may turn out to be the two witnesses of Revelation.

SOME THOUGHTS CONCERNING ZACCHÆUS.

(Luke xix.)

ZACCHÆUS, the chief among the publicans, or superintendent of the taxes, and who resided in Jericho, whose curiosity to see Christ as He passed through that city led him to climb into a sycamore tree, and thus obtain a place of observation which his small stature would otherwise have prevented. Christ, knowing the circumstance, called him and became his *guest*, which offended the Jews, who regarded all tax collectors with peculiar dislike. Zacchæus, however, defended himself by showing that he was not governed by motives of avarice, and Christ, knowing his sincerity, promised salvation to his house, as a son of Abraham by descent. "Jesus looked up, and saw Zacchæus, and said to him, Make haste and come down; for to-day I must abide at thy house. And he made haste and came down, and received Him joyfully. This act created a murmur among the Jews, . . . saying that He was gone to be guest with a man that is a sinner. . . . Zacchæus stood and said unto the Lord, The half of my goods I give to the poor; and if I have taken from any man by false accusation, I restore him fourfold. Jesus said unto him, This day is salvation come to this house. . . . For the Son of Man is come to seek and to save that which is lost. . . . And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants unto him, and delivered them ten pounds, and said unto them, *Occupy till I come*. But his citizens hated him, saying, We will not have this man to reign over us; and it came to pass that when he was re-

turned, *having received the kingdom*, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds; and he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds; and he said likewise unto him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that thou layest not down and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore, then, gavest not thou my money into the bank, that at my coming I might have required my own with interest (Luke xix). And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. And they said unto him, Lord, he hath ten pounds. For I say unto you, That unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him (that is, by not improving the talents given us, we will lose them). . . . But those mine enemies, which would not that I should reign over them, bring hither and slay them before me. And when He had thus spoken, He went before, ascending up to Jerusalem, and it came to pass when He was come nigh to Bethpage and Bethany, at the mount called the Mount of Olives, He sent two of His disciples, saying, Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him and bring him hither, and if any man ask you why do you loose him? then shall ye say unto him, Because the Lord hath need of him. And they that were sent, went their way, and found even as He had said. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? and they said, The Lord hath need of him. And they brought him to Jesus; and they cast their garments upon

the colt, and they set Jesus thereon. And as He went they spread their clothes in the way; and when He was now approaching, at the descent of the Mount of Olives, all the multitude of the disciples began to rejoice and praise God with a *loud* voice for all the miracles which they had seen, saying, Blessed be the coming King in the name of Jehovah; peace in heaven and glory in the highest; . . . and some of the Pharisees among the *crowd* said to Him, Teacher, rebuke Thy disciples. I tell you, said Jesus, that if these should be silent, the stones would immediately cry out. 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 to thy peace! but now they are hid from thine eyes," etc. From the previous chapter, it seems He had told them concerning His death, and that all things that are written by the prophets would be accomplished at Jerusalem, viz., "For HE shall be delivered unto the Gentiles, and shall be mocked, spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again." And the disciples understood none of these sayings, and this saying was hid from them, neither knew they the things that were spoken.

Then follows His journey towards Jerusalem. On the way He must needs pass through *Jericho* with His disciples and a great number of people. Blind Bartimeus sat by the wayside begging, and hearing the multitude pass by, asked what it meant; and they told him that Jesus of Nazareth passeth by. He cried, saying, Jesus, thou Son of David, have mercy on me. Jesus heard his cry and gave him his sight. Jesus was always ready to hear the cry of the afflicted. We can conjecture, among the crowd that thronged Him in His journey, some were *Pharisees* who were displeased at seeing the honor bestowed upon Jesus; and thus He became an eyesore—they wanted to put Him out of the way. Read the whole of the 19th chapter of Luke.

NAAMAN THE ASSYRIAN CURED OF LEPROSY.

(2 Kings v.)

“Now *Naaman*, captain of the hosts of the King of Syria, was a great man before his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a *leper* (a type of sin). The Syrians had gone out by companies, and had brought away captive out of the land of Israel *a little maid*; and she waited on *Naaman's* wife. And she said unto her mistress, Would God my lord were with the prophet (*ELISHA*) that is in Samaria, for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent *Naaman* my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel (*Joram*) had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his *leprosy*? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when *ELISHA*, the man of God, had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to ME, and he shall know that there is a prophet in Israel. So *Naaman* came with his horses, and with his chariot, and stood at the door of the house of *ELISHA*. And *ELISHA* sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But *Naaman* was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not *ABANA* and *Pharpar*, rivers of Damascus, better than all the waters of Israel? May

I not wash in them and be clean? So he turned and went away in a rage. (So it seems the remedy did not suit his dignity.) His servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" A sober second thought led him to obey, and "he went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel. Now, therefore, I pray thee, take a blessing of thy servant. But Elisha said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused." The reader can read the remainder of the chapter (2 Kings v) at his convenience. Gehazi, the confidential servant of *Elisha*, and who is several times referred to in the life of the prophet, seeing that his master refused the presents *Naaman* brought on the occasion of his cure, his covetousness led him to fabricate a lie, in order to obtain a gift from *Naaman* which his master had rejected. This was so gross a deception, and so compromised the honor of *Elisha* the prophet, that he was struck with leprosy, and thus lost his health and reputation. There are lessons to be learned from this short narrative. "What things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have *hope*." We have a picture of the natural man, his stubborn will, his unwillingness to submit to God's way of righteousness, thinking he could devise a better plan. The way of salvation is too simple: "Wash and be clean" in the waters of baptism is too gross an idea, but when the name of Jesus is associated with this *overt act*, why should we object. About the last words that Jesus uttered before He ascended to the right hand of the majesty on high: "Go ye, therefore, and teach all nations, *baptizing* them in the NAME of the Father, and of the SON, and of the Holy Spirit, teaching them to observe ALL THINGS whatsoever I have commanded you; and, lo, I am with you alway,

to the end of the age." "If ye love Me keep My commandments," says Jesus. "We love Him because He first loved us." "In this was manifested the *love* of God toward us, because that God sent His *only-begotten* Son into the world, that we might *LIVE through Him.*"

Like Naaman, man wants to do some great thing. God's terms of life and salvation, as revealed in the Scripture, are so simple: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings; with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to *walk humbly with thy God*" (Micah vi, 6-8)? He first loved us; it is for us to reciprocate that *love*, by believing what God says and doing what He requires. "I beseech you, therefore, brethren, by the mercies (gracious promises) of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your rational service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

THOUGHTS ON JEREMIAH.

("Despise not prophesyings."—2 Thess. v, 20.)

JEREMIAH, sometimes called Jeremy or Jeremias, the son of *Hilkiah*, a priest of *Anathoth* in the land of Benjamin (Jer. i, 1). He was called to be a prophet in his youth (Jer. i, 6). This took place in the thirteenth year of King Josiah's reign (Jer. i, 2), and, considering the character of this king, it is to be presumed he met with all due encouragement and support in his work. After Josiah's death the prophet found many opposers, and in the beginning of the reign of Jehoiakim an effort was made by the populace to have him put to death (Jer. xxvi, 8). On a certain occasion, when he caused his

predictions to be published and read, *Jehoiakim* was so enraged that, with his own hand, he destroyed the rolls on which they were written and ordered the prophet to be apprehended. At that time he escaped (Jer. xxxvi). In the succeeding reign of *Zedekiah*, instead of flattering the king, he faithfully warned him of the Chaldæic invasion and of its consequences; and his prophecy was fulfilled while he was held a prisoner; and Nebuchadnezzar ordered his release and kind treatment (Jer. xxxviii and xxxix), and he was subsequently carried into Egypt by *Johanan*, where he still continued his efforts to turn the people to the Lord (Jer. xliii and xliv). No further account is given of his personal history.

Jeremiah was cotemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. He faithfully foretold the evils which were coming on his people on account of their rejection of God, and especially the seventy years' captivity in Babylon. He has been styled the "*weeping prophet*," from the pathos with which he laments the evils which were coming on his people; and every sorrowful image appears vividly present to his mind as he portrays them. The book of "*Lamentations*" is particularly characterized by its plaintive tones and shows the peculiar susceptibility of the prophet to emotions of sorrow.

From the 1st to the 39th chapters, prophecies mingled with history having reference for the most part to the covenant people, from the calling of the prophet to the capture of the Holy City;—chapters xl-xlv, historical narrative, with prophecies after the taking of the city, the last chapter referring to *Baruch*. Third, prophecies to foreign nations (chapters i, v, and xlvi-li) viz., *Egypt*, *Philistia*, *Moab*, *Ammon*, *Edom*, *Damascus*, *Kedar*, and *Elam*. Fourth, an historical appendix by another hand. In chapter xxxvi, 2-23, we find mention of a roll which was burnt by the king. This probably contained what we now have in chapters i-xix, or the bulk of it. At all events chapters xxii and xxiii belong to *Jehoiakim's* reign, chapter xxiv to *Zedekiah's*, chapters xxviii-xxxiv belong to *Zedekiah's* reign, chapters xlv-xlix to *Jehoiachim's* reign, etc. This will show the confusion of arrangement which characterizes Jeremiah's prophecies as they have come down to us, a confusion not improbably owing to

the abrupt termination of his life in Egypt. The book of Lamentations was probably written by Jeremiah according to universal tradition, and is probably to be ascribed to the short time between the capture of Jerusalem and its destruction (Jer. xxxix). The first four chapters are acrostic poems, each twenty-two verses according to the number of Hebrew letters. Chapter iii has sixty-six verses, but every three verses begin with the same letter; they are, however, shorter than the others. Chapter v has the same number of verses as the other three, but the arrangement is not alphabetical. In the first chapter the prophet describes the miseries of the city; in the second he dwells on them in connection with the nation's sins; in the third his plaint becomes more personal. In the fourth he depicts the degradation of Zion on account of sin. And in the fifth chapter he prays that her reproach may be taken away and that she may renew her days as of old.

NEVER GIVE UP.

Never give up, brother—never give up!
God has a blessing for those who work hard;
Why should you murmur, and grumble, and fret,
And envy the pleasure from which you're debarred?
Work like a man;
Do the best you can;
This is the wisest and happiest plan.

Never give up, brother—never give up,
Though the future looks lowering and gloomy and drear;
Though the sun shine not now, yet it may very soon,—
So keep up a brave heart and tread down your fear.
Soon may come light,
And all will be bright;
Only struggle and strive and do what is right!

Never give up, brother—never give up,
Though your burden be heavy and dark be your way;
The bow in the clouds only comes with the rain,
And when night is the deepest then bursts the day.
Soon troubles will cease
And your sorrows decrease;
Only trust in the Lord, then all will be peace,

SOME SELECTIONS FROM JEREMIAH CONCERNING THE FUTURE GLORY OF ISRAEL AND THE EARTH, IN THE AGE TO COME.

“TURN, O backsliding children, saith the Lord; for I am married unto you: and I will take you, one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it, neither shall that be done any more. At that time they shall call *Jerusalem the throne of the Lord*; and all the nations shall be gathered to it, to the *name of the Lord*, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. . . . In those days the house of JUDAH shall walk, with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers” (Jer. iii, 14-19). Jeremiah also gives the dark side: “This people have a revolting and a rebellious heart; neither say they in their heart, Let us now fear the Lord our God, that giveth rain in His season. Your iniquities have turned away these things, and your sins have withholden good *things* from you.” “A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and the people love to have it so: and what will ye do in the end thereof. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words nor to My law. Thus saith the Lord of hosts, the *God of Israel*, Amend your ways and your doings, and I will cause you to dwell in this place. Trust not in lying words, saying, *The temple of the Lord, the temple of the Lord* are these.” The dark picture Jeremiah gives of the sins of Israel—is it any wonder that forbearance has ceased to be a virtue on the part of God, and that He was about to put them out of His sight, by

delivering them into captivity to *Babylon* for seventy years? What lessons we may derive from their dear experience regarding the weakness of human nature. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me." Many times were they warned till there was no remedy. "*Although* still beloved for the *father's* sakes." We are now in these latter days, looking for a glorious change. Their blindness is being removed; their seven times punishment is about fulfilled; and the covering cast over all people, together with the *veil spread over all nations*, is about being destroyed. From the present signs of the times, we see *their day* rapidly approaching, and the restitution of all things realized. "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and *to the house of Judah*. I will raise unto David a righteous branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the Land of EGYPT: but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country and *from all the countries* whither I had driven them. And they shall dwell IN THEIR OWN LAND" (Jer. iii and xxiii).

REMARKABLE CURE OF THE MAN BORN
BLIND, AND THE LESSONS TAUGHT.

(John ix.)

"AND, passing along, He saw a man blind from his birth; and His disciples asked Him, saying, Rabbi, who sinned: this man or his parents: that he was born blind? Jesus answered, Neither did he sin, nor his parents, but that the works of God might be displayed in him. I must perform the works of Him who sent Me while

it is day: night comes, when no one can work. While I am in the world, I am the light of the world. Saying these things He spit on the ground, and made clay of the spittle, and He put the clay on his eyes and said to him, Go, wash in the pool of Siloam (which signifies *sent*). He went away, therefore, and washed, and came seeing. Then the neighbors and those who had previously seen him because he was a beggar, said, Is not this he who was sitting and begging? Some said, This is he; others said, No; but he is like him. He said, I am he. They then said unto him, How were thine eyes opened? He answered, The man called Jesus made clay, and rubbed my eyes, and said to me, Go to the *Siloam* and wash; I went, therefore, and washed, and obtained sight. And they said to him, Where is He? He said, I do not know. . . . They bring him that was formerly blind to the Pharisees; and it was Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he obtained his sight. And he said to them, He put clay on mine eyes, and I washed and do see. Then some of the Pharisees said, This man is not from God, because He keeps not the *Sabbath*. Others said, How can a sinful man perform such signs; and there was a division among them. They say to the blind man again, What dost thou say concerning Him, seeing that He opened thine eyes? And he said, He is a *prophet*. . . . The Jews, therefore, did not believe of him, that he was blind and obtained sight, till they called the parents of him who received sight. And they asked them, saying, Is this your son, of whom you say, that he was born blind? How, then, does he now see? Then his parents answered, and said, We know that this is our son, and that he was born blind; but how he now sees, we know not; or who opened his eyes, we know not; ask him, he is of age; he will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already determined, that if anyone should acknowledge Him to be the MESSIAH, he should be expelled from the synagogue. On this account, the parents said, "he is of mature age, ask him." "They called, therefore, a second time the man who had been blind, and said to him, Give God the glory; we know that

this man is a sinner. Then the man answered, If He is a sinner, I know not: one thing I do know, that, having been blind, now I see. And they said unto him, What did He do to thee? how did He open thine eyes? He answered them, I told you just now, and did you not hear? Why, then, do you hear again? are you also willing to become His disciples? And they reviled him, and said, Thou art His disciple; but we are disciples of Moses. We know that God spake to Moses, but this person, we know not whence He is. The man answered, and said to them, Why, in this is a wonder: that you know not whence He is, and yet He hath opened my eyes! We know that God does not hear sinners: but if any man be a worshiper of God, him He heareth. From the earliest age it was not heard, that anyone opened the eyes of one born blind; if He were not from God, He could do nothing. They answered, and said to him, Thou wast entirely born in sins, and *dost thou teach us?* And they cast him out. Jesus heard that they had cast him out; and having found him, He said to him, Dost thou believe on *the Son of God?* He answered, and said, Who is He, Sir, that I may believe unto Him? Jesus said unto him, Thou hast even seen him, and He who is talking with thee is He. And he said, Lord, I believe; and he threw himself prostrate before Him. And Jesus said, For *judgment* came I into this world, so that those not seeing may see, and those seeing may become blind. Those of the Pharisees being with Him heard these things, and said to Him, Are we blind also? Jesus said to them, If you were blind you would not have sin, but now you say, **WE SEE**, therefore, your sin remains."

We have in this colloquy between Jesus and the blind man, and also those who professed to be the "disciples of *Moses*," an interesting interview. A miracle had been performed by Jesus, in restoring sight to one who was born blind; and it naturally created a wonderment among the neighbors, and caused some little discussion with the *Pharisees*, who proved to be blind to the arguments used in proving that Jesus was the *true Messiah*. The language seems a little paradoxical; but by referring to other scriptures (John xv), Jesus says, "If I had not come and spoken unto them, they had not had sin: but now

they have no cloak for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both Me and My Father. But this *cometh to pass*, that the word might be fulfilled, that is written in their law, They hated Me without a cause. The Father *judgeth* no man, but hath committed all *judgment to the Son*. For judgment I am come into this world." The object of the Christ message was to reprove the world of sin, and of righteousness, and of judgment. "He needeth not that any should testify of man, for He knew what was in man." His judgment is according to *truth*, and therefore just. In the age to come, the complete fulfillment will be realized, which will be judging the world (governing) in righteousness. (See Ps. lxxvii.) "All power is given to Jesus in heaven and in earth." The channel through which we now receive His message is through the Scriptures of truth; and this word is able to make us wise unto salvation through faith which leads unto Jesus."

A COLLOQUY BETWEEN THE WOMAN OF SAMARIA AND JESUS, AND THE LESSONS TAUGHT.

(John iv.)

"WHEN, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, He left Judea, and departed again into Galilee. And He must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son *Joseph*. Now Jacob's well was there. Jesus, therefore, being wearied with His journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her. Give Me to drink. (For His disciples were gone away into the city to buy food.) Then said the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no

dealings with the Samaritans. Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep; from whence, then, hast Thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall not thirst to the age; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." We find similar language in the 7th chapter of John. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth unto Me, as the Scriptures hath said, out of him shall flow rivers of living water." By this He spoke of the spirit which they that believe on Him should receive. "For the Holy Spirit was not yet given, because that Jesus was not yet glorified." In returning to the conversation: "The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go call thy husband and come hither. The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshiped in this mountain; and Ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship, ye know not what: we know what we worship: for salvation is of the Jews. But an hour is coming and now is, when the true worshipers will worship the Father in spirit and truth, for the Father ever seeks suchlike to worship Him. God is spirit; and those worshiping Him must worship in spirit and in truth. The woman says to Him, I know that *Messiah is coming* (He being called

Christ) ; when He comes He will tell us all things. *Jesus says to her, I who am talking to thee am He.* And upon this His disciples came and wondered that He talked with the woman, nevertheless no one said, What dost thou seek? or Why art thou talking with her? The woman therefore left her water pot, and went into the city, and says to the men, Come, see a man who told me all things which I have done! Is not this the Christ?" We infer from this conversation that the woman believed in the *coming Messiah*, which no doubt she had learned from the writings of the Prophets. We can imagine what must have been her feelings when Jesus told her "He was the *very Christ.*" Immediately she spread the joyful news to the men in the city. In the meantime "His disciples prayed Him, saying, Master, eat. But He said unto them, I have food to eat, of which ye know not. Then the disciples said to each other, Hath any man brought Him food to eat? Jesus says to them, *My meat is to do the will of Him that sent Me, and to finish His work.*"

The result of *her* conversation with Jesus led the men of the city to come to Him (Jesus) : "Many of the Samaritans of that city believed on him, because of the word of the woman, testifying, He told me all things which I have done. Then came the Samaritans to Him and asked Him to remain with them, and He remained there two days. Many more believed on account of His word ; and said to the woman, We no longer believe because of thy report ; for we ourselves have heard Him, and we know truly that this is indeed *the Christ* the Saviour of the world." The Samaritans referred to in the New Testament were of no great repute ; they were a mixed people, with a mixed religion. All the people of the ten tribes were not carried into captivity, but only the better class of them. Those that remained became incorporated with the foreign colonists that had been introduced. From this amalgamation resulted a religion partly idolatrous, and partly true. It seems at the time of our Saviour's sojourn the Jews had no intercourse with the Samaritans. In the time of *Ezra*, and at the Jews' return from their captivity in Babylon, the Samaritans offered their services in rebuilding Jerusalem, saying, "Let us build with you, for we seek your God as ye do." The offer being re-

jected by the people of Judah with contempt, and not being permitted to help, they threw every possible obstacle in the way of their success; and hence an ancient hostility was increased into that inveterate enmity which subsequently subsisted between them, and so "*Samaritan*" was a name of reproach among the Jews. (See John viii, 48.) However, there were some good among them: it was a "*Samaritan*" who befriended the man who fell among robbers.

LESSONS FROM SOLOMON'S WRITINGS.

(Ecclesiastes i and ii.)

"THE words of the preacher, the son of David, king in Jerusalem: Vanity of vanities, saith the Preacher, all is vanity. What profit hath a man of all his labor which he taketh? One generation passeth away, and another cometh: but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea: yet the sea is not full: unto the place from whence the rivers come, thither they return again. All things are full of labor; man cannot utter it. The EYE is not satisfied with seeing, nor the EAR filled with hearing. The thing that hath been, it is that which shall be: and that which is done is that which shall be done: and there is no NEW thing under the sun. Is there anything whereof it may be said, see, this is new? it hath been already of old time, which was before us. There is no remembrance of former things: neither shall there be any remembrance of things that are to come, with those that shall come after. I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. This sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and behold all is vanity and vexation of spirit. That which is crooked

cannot be made straight, and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have gone before me in *Jerusalem*; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much *grief*; and that increaseth knowledge increaseth sorrow. I said in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold this is also vanity. I said of *laughter*, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine (or to withhold myself from wine), and to acquaint my heart with wisdom, and to lay hold on knowledge, that I might see what was that good for the sons of men, which they should do under the heavens all the days of their life. I made me great works; I builded me houses: I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the trees that bring forth fruit. I got me servants and maidens, and had servants born in my house: also I had great possessions of great and small cattle, above all that were in *Jerusalem* before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in *Jerusalem*; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy: for my heart rejoiced in all my labor that I had labored to do. And, behold, all was VANITY and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness; and I myself perceived also that one event happeneth to all. Then said I in my heart, as it happeneth to the fool,

so it happeneth to me, even to me. And why am I then more wise? Then I said in my heart that this is also vanity. For there is no remembrance of the *wise* more than of the fool forever; seeing that which now is in the days to come shall be forgotten. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labor which I had taken: because I should leave it unto those that shall be after me. And who knoweth whether they shall be wise or foolish? Yet shall he have rule over all my labor wherein I have labored and wherein I have shewed myself wise. This is also vanity. For there is a man whose labor is in wisdom, and in knowledge, and in equity; yet to a man that hath not labored therein shall he leave it for his portion. This is also vanity and a great evil. For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. There is nothing better for a man *than* that he should eat and drink, and that he should enjoy the good of his labor. This also I saw, *that* it was from the hand of God. For who can eat, or who can hasten hereunto more than I? For God giveth to a man that is good in His sight wisdom, and knowledge, and joy: but to the sinner He giveth travail, to gather and to heap up, that He may give to him that is good before God. To everything there is a season, and a time to every purpose under heaven: a time to be *born*, and a time to *die*; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace: He hath made everything beautiful in his time: also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I

I know that there is no good in them, but for a man to rejoice, and to *do good* in his life, and also that every man should eat and drink, and enjoy the good of all his labor; it is the gift of God. I know that whatsoever God doeth it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past. And moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other. Yea, they have all one breath: so that a man hath no pre-eminence above a beast: for all is vanity. All go to one place; all are of the dust, and all turn to dust again. Wherefore there is nothing better than that a man should rejoice over works; for that is his portion. For who shall bring him to see what shall be after him?"

QUEEN ESTHER. HER UNCLE MORDECAI, WHO BROUGHT HER UP; AS SHE HAD NEITHER FATHER NOR MOTHER. AN INTERESTING NARRATIVE OF HER LIFE AND ENVIRONMENT.

ESTHER, a damsel of the tribe of Benjamin, and daughter of Abigail. Her Hebrew name was *Hadassah* (Esther ii, 7). She became the wife of *Ahasuerus*, king of Persia, and in this high station effectually used her influence for the benefit of her countrymen. The book which bears her name, by whomsoever written, is undoubtedly authentic and has always been held in the highest veneration by the Jews. It presents an interesting narrative of the exaltation of *Esther*, and of the means successfully adopted for defeating a wicked conspiracy against the Jews and promoting their welfare. It is remarkable that the name of God is not mentioned in this

book, and this is explained on the supposition that it is extracted from the Persian annals, or that the author, a Persian Jew, avoided the mention of God's providence for fear of giving offense to the Persians.

King Ahasuerus, in the third year of his reign, made a feast unto all his princes, and his servants; at which he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even one hundred and eighty days. (The reader can turn to the first chapter and read the details.) Among all the glorious display of the king's riches at this feast, *Vashti*, the queen, must come in for a share. She was sent for to appear before the king, with the crown royal, to show the people and princes her beauty: for she was fair to look on. But *Queen Vashti* refused to come at the king's commandment; therefore was the king very wroth, and his anger burned in him. Then the question came up, What shall be done in this emergency? He referred to his *wise men*, those that sat the first in his kingdom. The "Cabinet" discussed the matter. The result: *Vashti*, the queen, was impeached, and another queen sought in her place. To pass by this demeanor would establish a precedent that would be detrimental to the authority and dignity of the king. The argument and decision of the wise men pleased the king, and he made a decree that *Vashti* come no more before him, and let the king give her royal estate unto another that is better than she. Provision had now to be made for another queen to *Ahasuerus*. Officers were appointed in the different provinces to gather all the fair young virgins unto Shushan, the palace, and let the maiden which pleaseth the king be queen instead of *Vashti*. And the thing pleased the king, and he did so.

"Now in Shushan the palace there was a certain Jew, whose name was MORDECAI, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity to Babylon. He brought up *Hadassah*,—that is, *Esther*,—his uncle's daughter, for she had neither father nor mother. And the maid was fair and beautiful; whom *Mordecai*, when her father and mother were dead, took for his own daughter. So it came to pass when the king's commandment and his decree were heard, and

when many maidens were gathered together unto *Shushan the palace*, to the custody of Hegai, keeper of the women. *Esther* was brought also unto the king's house, and the maiden pleased him, and she obtained kindness of him, and he speedily gave to her such things as belonged to her out of the king's house, and seven maidens which were meet to be given her out of the king's house: and he preferred her and her maids unto the best place of the house of the woman. *Esther* had not shewed her people nor her kindred: for *Mordecai* had charged her that she should not shew it. And *Mordecai* walked every day before the court of the women's house, to know how *ESTHER* did and what should become of her. Now when every maid's turn was come to go in to King *Ahasuerus*, after that she had been twelve months, according to the manner of woman, . . . now when the turn of *ESTHER* was come to go in unto the king, she obtained favor in the sight of all them that looked upon her. So *ESTHER* was taken unto King *Ahasuerus*, into his house royal, in the seventh year of his reign. And the king loved *ESTHER* above all the women, and she obtained grace and kindness in his sight more than all the virgins; so that he set the royal crown upon her head, and made her *QUEEN* instead of *Vashti*. Then the king made a great feast unto all his princes and his servants, even *Esther's* feast, and he made a release to the provinces and gave gifts according to the state of the king. When the virgins were gathered together the second time then *Mordecai* sat in the king's gate. *ESTHER* had not yet shewed her kindred nor her people, as *Mordecai* had charged her: for *Esther* did the commandment of *Mordecai*, like as when she was brought up with him. In those days, while *Mordecai* sat in the king's gate, two of the king's chamberlains, *Bigthan* and *Teresh* of those which kept the door, were wroth, and sought to lay hand on the king *Ahasuerus*, and the thing was known to *Mordecai*, who told it unto *ESTHER*, and *ESTHER* certified the king thereof in *Mordecai's* name; and when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king. After these things did King *Ahasuerus* promote *Haman*, the *Agagite*, and set his seat

above all the princes that were with him; and all the king's servants, that were in the king's gate, bowed, and revered *Haman*, for the king had so commanded concerning him. But *Mordecai* bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto *Mordecai*: Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him and he hearkened not unto them, that they told *Haman*, to see whether *Mordecai's* matters would stand: for he had told them that he was a Jew. And when *Haman* saw that *Mordecai* bowed not nor did him reverence: then was *Haman* full of wrath. And he thought scorn to lay hands on *Mordecai* alone; for they had showed him the *people of Mordecai*; wherefore *Haman* sought to destroy all the Jews that were throughout the whole kingdom of *AHASUERUS*, even the people of *MORDECAI*. *HAMAN* consults the king about this matter. "And *Haman* said unto the king *Ahasuerus*, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore, it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of this business, to bring it into the king's treasuries. And the king took his ring from his hand and gave it unto *Haman*, the Jews' enemy, and said unto *Haman*, The silver is given to thee, the people also, to do with them as it seemeth good to thee. *Haman* was high in the king's favor: next to the Throne. The king advanced him, and set his seat above all the princes that were with him. In considering his exaltation, he required others to reverence and bow down before him. *Mordecai* refusing, filled him with wrath. So he sought not only *Mordecai's* destruction, but all the *Jews* in all the provinces." Thus he dug a pit into which he himself fell. The sequel of the conspiracy was his own destruction instead of the destruction of the *Jews*. King *Ahasuerus* was deceived. The whole narrative shows the working of God's providence.

"When *Mordecai* perceived all that was done, he rent his clothes, and put on sackcloth with ashes, and went out

into the midst of the city and cried with a loud and bitter cry and came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes. So Esther's maids and chamberlains came and told her. Then was the QUEEN exceedingly grieved. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to *Mordecai*, to know what it WAS and why it WAS. And *Mordecai* told him of all that had happened unto him, and of the sum of money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at *Shushan* to destroy them, to shew it unto ESTHER, and to declare it unto her, and to charge her that she should go in unto the king to make supplication unto him and to make request before him for her people. And Hatach came and told *Esther* the words of *Mordecai*. Again *Esther* spake unto Hatach, and gave him commandment unto *Mordecai*. All the king's servants, and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into the inner court; who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days. And they told to *Mordecai* these words of *Esther*. Then *Mordecai* said to Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there deliverance arise from another place; but thou and thy fathers' house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return *Mordecai* this answer: Go gather together all the *Jews* that are present at *Shushan*, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise. And so will I go in unto the king, which is not according to the law: and if I

perish, I perish. So Mordecai went his way, and did according to all that ESTHER had commanded him. Now it came to pass, on the third day, that *Esther* put on her royal apparel and stood in the inner court of the king's house. And the king sat upon his royal throne, in the royal house. And it was so, when the king saw *Esther*, the queen, standing in the court, that she obtained favor in his sight. And the king held out to *Esther* the golden sceptre that was in his hand. So ESTHER drew near and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen *Esther*? and what is thy request? it shall be even given thee to the half of the kingdom. And *Esther* answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king caused Haman to make haste, that he may do as *Esther* hath said; so the king and Haman came to the banquet that *Esther* had prepared. And the king said unto *Esther*, at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered ESTHER, and said, My petition and my request is, If I have found favor in thy sight, and if it please the king to grant my petition and to perform my request, Let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said. Then went Haman forth that day joyful and with a glad heart: but when Haman saw *Mordecai* in the king's gate, that he stood not up, nor moved for him, he was full of indignation against *Mordecai*. Nevertheless, Haman refrained himself: and when he came home, he sent and called for his friends and Zeresh, his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said, moreover, Yea, *Esther* the queen did let no man come in with the king unto the banquet that she had prepared but *myself*; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see *Mordecai* the Jew sitting at the king's gate. Then said *Zeresh*, his wife, and all his friends unto him, Let a gallows be made fifty cubits high,

and to-morrow speak thou unto the king, that *Mordecai* may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made. On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written that *Mordecai* had told of *Bigthan* and *Teresh*, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king *Ahasurus*. And the king said, What honor and dignity hath been done to *Mordecai* for this? Then said the king's servants that ministered unto him, There is nothing done for him. (Here we see the hand of God in this whole providential affair; and as we proceed, we witness God's faithfulness in rewarding good acts and also in punishing evil designs, as in the case of Haman's conspiracy for the wholesale destruction of the *Jews*. The destruction came upon himself and family, as we shall see, in what might be called a natural way. *Haman's* haughty pride had reached its climax. It was to have an awful fall.) And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang *Mordecai* on the gallows that he had prepared for him, and the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in, and the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, to whom would the king delight to do honor more than to myself? And Haman answered the king, For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the *crown* royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him: Thus shall it be done to the man whom the king delighteth to honor. Then the king said to *Haman*, Make haste, and take the apparel and the horse, as thou hast said, and do even so to

MORDECAI the JEW, that sitteth in the king's gate: let nothing fail of all that thou hast spoken. Then took *Haman* the apparel and the horse, and arrayed *Mordecai*, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor. And *Mordecai* came again to the king's gate. But *Haman* hastened to his house mourning, and having his head covered, and *Haman* told *Zeresh* his wife and all his friends everything that had befallen him. Then said his wise men and *Zeresh* his wife unto him, If *Mordecai* be of the seed of the *Jews*, before whom thou hast begun to fall, thou shalt not prevail against him. And while they were yet talking with him, came the king's chamberlains and hastened to bring *Haman* unto the banquet that *Esther* had prepared. So the king and *Haman* came to banquet with *ESTHER* the queen. And the king said again unto *ESTHER*, on the second day at the banquet of wine, What is thy petition, *Queen Esther*? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then *Esther* the queen answered, and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given at my petition and my people at my request: for we are sold, I and my people, to be destroyed, to be slain and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. Then the king *Ahasuerus* answered, and said unto *ESTHER*, Who is he, and where is he, that does presume in his heart to do so? And *Esther* said, The adversary and enemy is this wicked *Haman*. Then *Haman* was afraid before the king and queen. And the king, rising from the banquet of wine in his wrath, went into the palace garden: and *Haman* stood up to make request for his life to *Esther* the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the palace of the banquet of wine: and *Haman* was fallen upon the bed whereon *ESTHER* was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered *Haman's* face. And *Harbonah*, one

of the chamberlains, said before the king, Behold also, the gallows which Haman had made for *Mordecai*, who had spoken good for the king, standeth in the house of *Haman*. Then said the king, Hang him thereon. So they hanged Haman on the gallows that he had prepared for *Mordecai*. Then was the king's wrath pacified. On that day did the king give the house of Haman, the Jews' enemy, unto *Esther* the queen, and *Mordecai* came before the king; for *Esther* had told what he was to her, and the king took off his ring, which he had taken from Haman, and gave it to *Mordecai*. And *Esther* set *Mordecai* over the house of *HAMAN*. And *Esther* spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite and his device that he had devised against the Jews. Then the king held out the golder scepter toward *Esther*. So *Esther* arose and stood before the king, and said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he wrote to destroy the *Jews* which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people; or how can I endure to see the destruction of my kindred? Then the king said unto *Esther*, and to *MORDECAI* the Jew, Behold, I have given *Esther* the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. WRITE ye also for the Jews, as it liketh you, *in the king's name*, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were the king's scribes called at that time; and it was written according to all that *Mordecai* commanded unto the Jews, and to the lieutenants and the deputies and rulers of the provinces which are from India unto *Ethiopia*, an hundred and twenty-seven provinces: unto every province according to the writing thereof, and unto every people after their language, and the Jews according to their language. And he wrote in the king's name, and sent letters by posts on horseback and riders on mules, camels, and dromedaries, wherein the king granted the Jews which were in every city to gather themselves to-

gether, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, and that the JEWS should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at *Shushan* the palace. And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of *Shushan* rejoiced and was glad. The Jews had light, and gladness, and joy, and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the JEWS had joy and gladness, a feast and a good day: and many of the people of the land became JEWS: for the fear of the JEWS fell upon them. Now when the king's commandment and his decree drew near to be put in execution, in the day that the ENEMIES of the Jews hoped to have power over them (though it was turned to the contrary, that the Jews had rule over them that hated them). The Jews gathered themselves together in their cities throughout all the provinces of the king, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. All the rulers of the provinces and the lieutenants and the deputies and officers of the king helped the JEWS; because the fear of MORDECAI fell upon them. For *Mordecai* was great in the king's house, and his fame went out throughout all the provinces: for this man *Mordecai* waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword and slaughter, and destruction, and did what they would unto those that hated them. In *Shushan* the palace the Jews slew and destroyed five hundred men. The ten sons of *Haman* they also slew, but on the spoil laid they not their hand. On that day the number of those that were slain in *Shushan* was brought before the king. And the king said unto *Esther* further, Now what is thy petition? and it shall be granted thee: or what is

thy request, further? and it shall be done. Then said *Esther*, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according to this day's decrees, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done. and the decree was given at Shushan: and they hanged Haman's ten sons. For the Jews that were in Shushan gathered themselves together, and slew three hundred men at Shushan, but on the prey they laid not their hand. But the other Jews that were in the king's provinces gathered themselves together, and that stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey. On the thirteenth day of the month (*Adar*): and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

These days of their wonderful deliverance from the wicked device of Haman were kept sacred, and made days of feasting and gladness, and sending portions one to another, and gifts to the poor. They undertook thus to do as they had begun, and as *Mordecai* had written to them. It was through the intercession of the queen, advised by her foster-father *Mordecai*, that the wicked devices of Haman (the Jews' enemy) returned upon his own head. Thus God makes the wrath of man to praise Him. The old proverb is realized: "Pride goeth before destruction, and a haughty spirit before a fall," and also "Before HONOR is humility." "They that humble themselves shall be exalted."

If the reader will turn to the 6th chapter of *Daniel* he will find a parallel case. "Daniel, a man greatly beloved of God; and on account of his excellent spirit King Darius set him over the whole realm. His exaltation created a jealousy among his subordinates, and they got up a conspiracy to get Daniel out of the way. These men said, We shall not find any occasion against this DANIEL, except we find against him concerning the law of his God. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God save of thee, O king, he shall be cast into a den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." King Darius signed the decree, without understanding its full intent, as is subsequently shown. "Daniel called upon his God, and gave thanks as aforetime," and they reported it to the king; and the result you will find by finishing the chapter. Daniel was delivered; his accusers cast into the lions' den and destroyed, and the God of heaven glorified. Thus, like Haman, they fell into the pit of their own creating.

THE STORY OF NAOMI AND RUTH.

(See Book of Ruth.)

"IN the days when the judges ruled, there was a *famine* in the land. And a certain man of Bethlehem went to sojourn in the country of Moab, he and his wife Naomi, and his two sons. The name of the man was *Elimelech*, and the names of his sons *Mahlon* and *Chilion*—Ephrathites of Bethlehem. They came into the country of Moab, and continued there. And Elimelech, *Naomi's* husband, died there; she was left, and her two sons. And they took them wives of the women of *Moab*. The name of the one was *Orpah*, the other *Ruth*. They dwelt there about ten years; and Mahlon and Chilion died also, both of them: and the woman was left of her two sons and her husband. Then she arose with her daughters in law from the country of *Moab*, for she had heard in the country of Moab how that the Lord had visited His people in giving them bread. Wherefore, she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of *Judah*. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead and with me. The Lord grant you that ye may find rest, each of you, in the house of her husband. Then she kissed them; and they lifted up their voice and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my

daughters: *go your way*, for I am too old to have an husband. If I should say, I have hope, if I should have an husband, and should also bear sons; would ye tarry for them till they were grown? nay, daughters: for it grieveth me much for your sakes that the hand of the Lord is gone out against me. And they lifted up their voices, and wept again: and Orpah kissed her mother in law; but RUTH clave unto her. And she said, Behold, thy sister in law is gone back unto her people and unto her Gods: return thou after thy sister in law. And RUTH said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: Thy people shall be my people, and *thy God my God*. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to *Bethlehem*. When they were come to *Bethlehem*, all the city was moved about them, and they said, Is this *Naomi*? And she said, Call me not *Naomi*, call me *Mara*; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again *empty*; Why then call ye me *Naomi*, seeing the Lord hath testified against me and the Almighty hath afflicted me? So *Naomi returned*, and RUTH the Moahitess with her, and they came to Bethlehem in the beginning of the early harvest. Naomi had a kinsman of her husband's, a mighty man of wealth of the family of *Elimelech*; his name Boaz. And RUTH said unto *Naomi*, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace, and she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and it happened to be on a part of the field belonging unto Boaz, who was of the kindred of *Elimelech*. And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said *Boaz* unto his servant, that was set over the reapers, Whose damsel is this? and the servant said, It is the *Moabitish* damsel that came back with Naomi out of the country of

Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said *Boaz* unto *Ruth*, Hearest thou not, my daughter? Go not to glean in another field, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger? And *Boaz* said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thy husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust. Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly to me, though I be not like unto one of thine handmaidens. And *Boaz* said unto her, At meal time come thou hither, and eat of the bread. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, *Boaz* commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. So she gleaned in the field until even, and beat out that that she had gleaned: and it was about an *ephah* of barley. And she took it up and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to-day is *Boaz*. And *Naomi* said to her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And *Naomi* said unto her, The man is near

of kin unto us, one of our next kinsmen. It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of *Boaz* to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law. Then *Naomi* said unto her, Shall I not seek rest for thee, that it may be well with thee? And now is not *Boaz* of our kindred, with whose maidens thou wast? Behold, he winnoweth barley in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known to the man, until he have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. She did all that her mother bade her. When *Boaz* had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And at midnight, the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who are thou? And she answered, I am *RUTH*, thine handmaid: spread, therefore, thy skirt over thine handmaid, for thou art a near kinsman. And *Boaz* said, Blessed be thou of the Lord, my daughter; for thou hast more kindness in the latter end than at the beginning, inasmuch as thou followest not the young men, whether poor or rich. And now, my daughter, fear not: I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit, there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well: let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning. And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the veil (apron) that thou hast upon thee, and hold it. And when she held it, he measured six measures of

barley, and laid it on her; and she went into the city. And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me: for he said to me, go not empty to thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here, and he turned aside, and sat down. And he said unto the kinsman, *Naomi*, that is come again out of the country of *Moab*, selleth a parcel of land, which was our brother *Elimelech's*; and I thought to advertise thee, saying, *Buy it* before the inhabitants and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of *RUTH* the *Moabitess*, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I *MAR* mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former time in *Israel* concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor; and this was the testimony in *Israel*. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses, this day, that I have bought all that was *Elimelech's* and all that was *Chilion's* and *Mahlon's* of the land of Naomi. Moreover, *Ruth*, the wife of *Mahlon*, have I purchased to be my wife, to raise up the name of the dead upon his inheritance that the name of the dead be not cut off from among his brethren: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like *Rachel*, and like *Leah*, which two did build the house of *Israel*; and do

thou worthily in *Ephratah*, and be famous in Bethlehem. And let thy house be like the house of *Pharez*, whom *Tamar* bore unto *Judah*, of the seed which the Lord shall give thee of this young woman. And the women said unto *Naomi*, Blessed be the Lord, which hath not left thee this day without a kinsman, that his *name* may be famous in Israel. And he shall be unto thee a restorer of thy life and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him. And *Naomi* took the child, and hid it in her bosom, and became nurse to it. And the women, her neighbors, gave it a name, saying, There is a son born to *Naomi*, and they called his name Obed: he is the father of Jesse, the father of DAVID. Now these are the generations of *Pharez*; Pharez begat Hezron: Hezron begat *Ram*, and *Ram* begat *Aminadab*; and *Aminadab* begat *Nashon*, and *Nashon* begat *Salmon*; and *Salmon* begat *Boaz* of *Rahab*, and *Boaz* begat Obed; and Obed begat Jesse, and Jesse begat David.”

“God moves in a mysterious way, His wonders to perform.” Here are several characters woven into the genealogy of Christ: e. g., *Tamar*, the mother of *Pharez*, whom *Judah* begat; also *Rahab* the harlot, who eventually became a Jewish proselyte. She was the mother of *Boaz*. (See the first chapter of Matthew.) *Boaz* begat Obed of *Ruth* the *Moabitess*. The Moabites were hostile to Israel. Moab was a son of *Lot*, and the founder of the Moabites; their country was on the east of the *Dead Sea* and *Jordan*, as far north as the river *Jabbok* (Deut. ii, 10, 11; Num. xxi, 26). At the time of the Hebrew exodus from Egypt, the Israelites did not enter the territory of Moab, but conquered the Amorites. The Moabites, although left in their possessions, were hostile to the Israelites, and at the instigation of *Balaam*, seduced them by means of their daughters into idolatry and uncleanness (Num. xxv, 1, 2). Their history subsequently was various: sometimes in friendship with the *Israelites*, and at other times at war. The prophecies respecting *Moab* have received their accomplishment in its incurable desolation. Of late years several travelers have ventured into this barbarous region,

from which they had formerly been deterred by fear of the wandering Arabs, and much new light has been elicited of the actual nature of the country. "The Lord shall comfort ZION: He will comfort all her waste places. He will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." We are looking for a restoration of the desolate heritages; in fine, the restitution of all things spoken by the mouth of all God's holy prophets since the beginning of the ages.

PSALM XXXIII.

"REJOICE in the Lord, O ye righteous: praise is comely for the upright. Give thanks unto the Lord with harp: sing unto Him a new song. For the word of the Lord is right; and all His work is done in faithfulness. He loveth righteousness and judgment: the earth is full of the loving-kindness of the Lord. *By the word of the Lord were the heavens made; and all the hosts of them by the breath of His mouth.* Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast. The Lord bringeth the counsel of the nations to nought: He maketh the thoughts of the people to be of none effect. The counsel of the Lord standeth fast forever, the thoughts of His heart to all generations. Blessed is the nation whose God is Jehovah; the people whom He hath chosen for his own inheritance. The Lord looketh from heaven; He beholdeth all the sons of men; from the place of His habitation He looketh forth upon all the inhabitants of the earth; He that fashioneth the hearts of them all, that considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by great strength. An horse is a vain thing for safety: neither shall he deliver any by his great power. *Behold, the eye of the Lord* is upon them that fear Him; upon them that hope in His mercy; to deliver them from death. Our soul hath waited for the Lord: He is our help and our shield. For our heart shall rejoice in Him. Let Thy mercy be upon us, as we hope in Thee."

THE PROPHET'S FOREVIEW OF THE DAY OF
THE LORD.

(Isaiah ii.)

“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 (that is, God’s kingdom will have the preëminence), and shall be exalted above the hills; and all nations shall flow into 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. And He shall judge among the nations, and rebuke many peoples: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy people the house of Jacob, because they are filled with diviners from the east, and are soothsayers like the Philistines, and they please themselves with the children of strangers. Their land also is full of silver and gold, and there is no end of their measures; their land also is full of horses, and there is no end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. Therefore shall the mean man be bowed down, and the great man humbled: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the *Lord alone* shall be exalted in THAT DAY. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up, and he shall be brought low; and upon the cedars of Lebanon, that are high and lifted up, and upon the high mountains, and upon all the hills that are lifted up; and upon all the ships of *Tarshish*, and upon all *pleasant pictures*. And the loftiness of man shall be bowed down, and the haughtiness

of man shall be made low: and the *Lord alone* shall be exalted in THAT DAY. And the idols He shall utterly abolish. 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*. And in *that day* a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He arriveth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (See also Micah, third and fourth chapters.)

PROPHECY OF THE FUTURE AGE.

(Isaiah xi and xii.)

"THERE shall come forth a shoot out of the stem of JESSE, and a branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all My holy mountain: for the

earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea. And it shall happen in *that day*, there shall be a root of JESSE, which shall stand for an ensign of the people, to it shall the Gentiles come to inquire and His resting place shall be glorious. In that day 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 set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of JUDAH from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. They shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it into seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. *In that day* thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the WELLS of salvation. And IN THAT DAY shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord; for He hath done EXCELLENT things: *this is known in all the earth.* Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

May THAT DAY soon come.

PART VII.

THE BIBLE DOCTRINE OF THE HEART.

THE HEART from a Bible standpoint personifies both *good* and *evil*—a delineator of character. “And thou, Solomon, my son, know thou the God of thy father and serve Him with a *perfect heart*, and with a willing mind: for the Lord *searcheth* all HEARTS, and understandeth all the imaginations of the thoughts. If thou seek Him, He will be found of thee: but if thou forsake Him, He will cast thee off forever” (I Chron. xxviii, 9). It sometimes denotes want of understanding. To the disciples Jesus said, “O fools, and *slow* of HEART to believe,” etc. It dilates with joy and contracts with sadness, breaks with *sorrow*, grows fat and hardens with prosperity; it *resists truth*. The *heart* melts under discouragement. To speak to one’s heart is to comfort him. By the HEART the middle of anything is meant; e. g., “Tyre is in the HEART of the seas.” “The Son of Man was three days in the heart of the earth.” In these various aspects we can understand the Bible doctrine in using the word HEART. “The HEART is deceitful above all things, and desperately wicked.” Thus the Scripture gives us a picture of the dark side—the possibilities of not having it under control. The Bible is full of precepts, to guide us in this direction. “Keep thine *heart* with all diligence, for out of it are the issues of life.” “The eyes of the Lord run to and fro throughout the whole earth to shew Himself strong in behalf of those whose *hearts are perfect towards Him*.” “It is with the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation.” “Blessed are the *pure in heart*, for they shall see God.” “If I regard iniquity in my heart, the Lord will not hear me.” “Who shall ascend into the hill of

the Lord, and who shall stand in His holy place? He that hath clean hands and a *pure heart*; he shall receive the blessing from the Lord and righteousness from the God of his salvation." "Out of the abundance of the HEART the mouth speaketh." "Where your treasure is there will your heart be also." "Out of the *heart* of men proceed evil thoughts: adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness," etc. (Mark vii, 21, 22). This dark catalogue of crimes confirms another passage, viz., "The heart is deceitful above all things and desperately wicked." (No necessity for an orthodox DEVIL to tempt men.) "A good man out of the good treasure of his *heart* bringeth forth good things, an evil man out of the evil treasure of his *heart* bringeth forth evil things." "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man: but each man is tempted when he is drawn away by his own lusts and enticed. Then the lust, when it hath conceived, beareth SIN and the sin, when it is full grown, bringeth forth death" (R. V.). "The sting of DEATH is SIN." "By one MAN *sin* entered into the world, and death by sin," etc. Many things by the Scriptures are personified, such as WISDOM, HEART, DEATH, SIN, etc., in fact, all that goes to make up the *world*, viz., the lust of the flesh, the lust of the eye, the pride of life. In analyzing the word DEVIL we find no good in it; taking away the first letter, "D," it is EVIL; take away the second—it is VILE. The third, is is ILL; the fourth, it sounds a good deal like HELL. Our Saviour called Judas a DEVIL and PETER He called "SATAN" (Adversary). *Sin* personifies the devil and all his works. "Jesus came to take away the *Sin of the world*." Of course it will embrace the devil (if there is such a person). (We hardly think it necessary.) It is a pretty hard thing to rule over our *own* spirit. The word HEART is an important factor in the make-up of man, the Bible meaning of which is easily understood. "God seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh at the HEART."

THE JEWISH NATIONAL HYMN.

“God, we implore Thee, end Zion’s misery; send her Thy aid!
 Send Thou her sons to heal—wounds which the years reveal, woes
 which at last in weal for aye shall fade.
 God, loving, tender, good! as if in widowhood, she weeps for
 Thee.
 Be once more reconciled;—as father pities child, pity her grief so
 wild—she weeps for Thee.
 Now bid her weep no more. Do Thou her sons restore—love-gift
 from Thee!
 Make those who still would stay in other lands obey Thy Holy
 Law, that they World Priests may be.
 For some, by Thy command, must live in every land to make
 Thee known.
 Priests to the world are we; this is our destiny, till all shall bend
 the knee to Thee alone.”

THE ONENESS OF BELIEVERS.

(Ephesians iv.)

“I EXHORT you, therefore, I, the prisoner for the *Lord*, to walk worthily of the calling with which you were called, with all humility and gentleness, with patience sustaining each other in *love*; using diligence to preserve the unity of the spirit by the uniting bond of peace; there being *one Body* and *One Spirit*, as also you were called in *One Hope* of your calling; *One Lord*, *One faith*, *One immersion*; *One God and Father* of all; He who is over all, and though all, and in all.” How does this language agree with the multitude of sects abroad in the world? Our Saviour’s last prayer in the 17th chapter of John is in harmony with the above: “I manifested Thy *name* to the men whom Thou hast given me out of the world; Thine they were, and Thou hast given them to Me; and they have kept Thy word. Now they know that all things whatever Thou gavest Me are from Thee, because I have given to them *the words* which Thou hast given me, that they may be *ONE* as we also are; and now I am coming to Thee. And these things I speak in the world that they may have *MY JOY* completed in them; they are not of the world, as I am not of the *world*. I entreat *not* that Thou wouldest take them out of the world, but that Thou

wouldest keep them from the evil. Sanctify them, O Father, through Thy TRUTH; *Thy Word is TRUTH*. Nor do I entreat for these only, but also for those believing into Me through Thy word. So that all may be ONE; as Thou, Father, art in me and I in Thee, that they also may be *one in us*. And the *glory* which Thou hast given me, I *have given them*; that they may be ONE as we are ONE: I in them and Thou in Me, that they may be perfected into ONE; so that the world may know that Thou didst send me, and didst love them as Thou didst love Me. Father, those whom thou hast given Me, I wish that where I am they also may be with me; so that they may behold My glory which Thou didst give Me, because Thou didst love Me before the formation of the world. And I made known and will make known to them Thy *name*; so that the love with which Thou didst love Me may be in them and I in them." This last prayer of our Saviour is very comprehensive regarding the "ONENESS" of the *Father* and *Son*, and us as joint heirs with Jesus Christ.

"THY KINGDOM COME."

"For as the earth bringeth forth the bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations" (Isa. lxi, 11).

Thy kingdom come—give ear, O King of ages!
 This earnest prayer is knocking at Thy door,
 The Church of God with one accord engages
 In hopeful pleading till the night is o'er.

Thy kingdom come—we wait the promised glory
 That, like the sea, embraces every shore;
 We wait the time proclaimed in psalm and story,
 When strife shall cease and nations war no more.

Thy kingdom come—and bring its feast of gladness
 To groaning creatures wasted by despair;
 To dry all faces with the breath of gladness
 And soothe our sorrows with Thy love and care.

Thy kingdom come—to darkened minds revealing
 The blissful springs of gratitude and praise,
 Come, Sun of righteousness, with beams of healing,
 Dispense Thy light in universal praise.

Thy kingdom come—O haste the Bride's appearing,
Let every soul her wand of healing feel,
While all the ransomed of the Lord revering
Adore Jehovah, and in homage kneel.

“There is nothing which adds so much to the treasures of the mind and increases its power, as its own *thinking*. Learn to think for yourself. It is all very well to hear and to read the wisdom of others, but one should not let this take the place of one's own thoughts. Many persons are like cisterns; they are good to hold the thoughts of others. But when the time comes that they are forced to rely on themselves, they have no power to do so. The outside supply is cut off and the cistern runs dry. But if one is like the river, constantly fed by its own springs, then, as the learning of others comes to one, the stream of one's learning widens and deepens.”

LIFE INSURANCE.

ARE you insured in the King's Insurance Co.? It is the oldest company in the world, having been in successful operation thousands of years. It has never changed management. It is the only company insuring against shipwreck on the ocean of Life or the river of death. It is the only company insuring against the loss of the prize of the high calling (Phil. iii, 14). It insures a man for more than he is worth (Rom. vi, 23). Its policy never expires, giving the faithful holder thereof “*Eternal Life*”—*Cash Capital*; “*The unsearchable riches of Christ*”—*Surplus*; “an inheritance, incorruptible, undefiled, that fadeth not away” (1st Peter, i, 4)—*Cash in Bank*; “Gold tried in the fire” (Mal. iii, 2, 3)—*Surplus above all liabilities*. “He will do exceedingly and abundantly, above all we are able to ask or think” (Eph. iii, 20). The President of the company is “CHRIST, *the King of Kings*” (1st Tim. vi, 15; Rev. xvii, 14, and xix, 16). Persons having no desire will not apply. Home Office: Heavenly City.

“Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor dust doth corrupt, and where thieves do not break in nor steal.” “Put not your trust in princes” (Ps. cxlvi, 3; cxviii, 9). “Cursed is

the man that trusteth in man" (Jer. xvii, 3). "That which is highly esteemed among men is abomination in the sight of God" (Luke xvi, 13). "Because the world by wisdom knows not God: as it is a hidden wisdom God ordained" (1st Cor. i, 2, and 2d Cor. ii, 6, 7). "Seek ye first the kingdom of God and His righteousness" (Matt. vi, 33). "Keep yourselves unspotted from the world" (James i, 17). "Be not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with *Belial*? or what part hath he that believeth with an infidel? And what agreement hath the *Temple of God* with idols?" "And I saw thrones, and they that sat upon them, and judgment was given unto them, and they lived and reigned with Christ."

WOULD YOU BE HAPPY?

BY AN INVALID.

Would you be happy? then let thy faith
 Be set on things above;
 Christ waits to give the joy you crave—
 On thee to pour His love.

Would you be happy? The world forsake,
 Its pleasures soon will cease;
 Jesus alone thy needs can meet,
 And give thee perfect peace.

Would you be happy? then rest by faith
 On the atoning blood:
 'Tis this alone, not works of thine,
 Can make thy peace with God.

Would you be happy? then seek each day
 To know and to do God's will;
 Let Jesus in thy humble heart
 His own desires fulfill.

Would you be happy? then from thyself
 Thy feelings turn away;
 'Tis *faith*, not *feelings*, that brings joy;
 Just trust the Lord alway.

Would you be happy? then let thy will
With God's own will just blend;
You need not fear to share the cross
With Christ, the sinner's friend.

Would you be happy? then walk by faith
Along the narrow way:
This is the only way of life;—
Its pilgrims watch and pray.

Would you be happy? then live each day
As but a stranger here;
The Christian's home is up above,
Our treasures too are there.

Would you be happy? in Christ abide,
And strive His will to do;
In all things put the Saviour first,
He gave His life for you.

Would you be happy? then ever sit
And learn at Jesus' feet;
'Tis here the Saviour's gentle voice
Is heard in whispers sweet.

Would you be happy? then help to cheer
Some other weary heart;
We all can do some work for God—
In service share a part.

Would you be happy? give God thy all
And let Him mold thy will;
Then each desire His will sees best
For thee He will fulfill.

THE DANGER AND UNCERTAINTY OF RICHES.

CHARGE them that are rich in this world, that they be not high-minded, nor trust in the uncertainty of RICHES, but in the living God, who giveth us richly all things to enjoy; that they *do good*, that they be rich in good works, to be liberal, willing to bestow; treasuring up for themselves a good foundation for the future, that they may *lay hold of that life* which is really LIFE. "The love of money is the root of all evil: for we brought nothing into this world, and it is certain we can carry nothing out, and having food and raiment, let us therewith be content;

godliness with contentment is great gain." "They that will be rich fall into temptation and a snare, and into many foolish and injurious desires, which sink men into destruction and utter ruin. The longing after these things leads to a wandering from the faith, and piercing themselves around with many sorrows. But thou, O Man of God, flee these things, and pursue righteousness, piety, patience, love, meekness; maintain the good contest of THE FAITH; lay hold of Aionian Life" (1st Tim. vi). "What shall it profit a man if he gain the *whole* world and lose the promised—ZOE—LIFE" (and which is prefaced in the Scriptures by the words *Eternal* or *Everlasting*). In Luke the words are rendered "*Losing HIMSELF* or be a castaway." Thus we see the danger of trusting in riches. "Wilt Thou set thine eyes on that which is not (permanent); for RICHES certainly make themselves wings; they fly away" (Prov. xxiii, 5). "Let not the wise man *glory* in his wisdom, let not the mighty man *glory* in his might, neither let the *rich man glory* in HIS RICHES. But let him that glorieth, glory in this, that he understandeth and knoweth ME, that I am the Lord which exerciseth loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord" (Jer. ix, 23, 24). "Let the brother of low degree rejoice in that he is exalted: but the *rich* man, in that he is made *low*; because as a flower of the grass he shall pass away." "God hath chosen the *poor* of this world rich in faith and *heirs of the kingdom* which He hath promised to them that love Him." The reader can turn to Luke i, 46-56—Mary's prophetic utterances.

THE SORROWING JEW.

I.

He is mourning alone, for no kind friend is near
 His woe-stricken spirit to comfort and cheer,
 Nor ever descends blessed sympathy's dew
 To refresh the sad heart of the sorrowing Jew.

He thinks of the land where his forefathers lie
 Beneath the warm smile of his own Eastern sky,
 And he wishes, perchance, he were laid by them too,
 For earth has no home for the sorrowing Jew.

He thinks of that holy and high-honored fane
Where Jehovah would stoop to hold converse with men;
He thinks of the glory Jerusalem knew,
And thinks of himself—a poor sorrowing Jew.

O hushed be thy sorrow, unheard be thy sigh;
And hide the warm tear trickling down from thine eye!
He thinks of the glory Jerusalem knew,
And thinks of himself—a poor sorrowing Jew.

Yet woe to the man, though a prince on the throne,
Who shall mock at a people God still calls His own—
For He whose great Name is the Holy and True
Hath sworn to avenge the poor sorrowing Jew.

Rouse, rouse ye then, Christians, if Christians indeed—
Your hearts for the sorrows of Judah will bleed;
Ye will mourn for the Temple, her glory laid low,
Ye will mourn for her son—the poor sorrowing Jew.

O think ye with fear on the curse and the woes
Jehovah has threatened on Abraham's foes!
Oh remember that He who was offered for you
In the days of His flesh was a sorrowing Jew!

And thou, blessed Spirit whose life-giving power
Alone can the feet of the wanderer restore,
O teach them their own pierced Messiah to view
And bring to His fold the poor sorrowing Jew!

II.

She weareth still the weeds of grief,
And for her absent Bridegroom mourns;
A patient stranger here she waits,
Until her own loved Lord returns.

In constant warfare here below,
And in that conflict sore opprest!
She longs to lay her weary head
Upon His tender, loving breast.

She cares not for the world's applause,
And for its frown she has no fear,—
A pilgrim in this world below,
She knows her portion is not here.

Though oft her eyes with tears are dim,
She looketh for a glorious Day,
When she shall see her Bridegroom's face,
And He will wipe "all tears away."

The Church—the Land—the People wait
 For their Deliverer and King!
 Who for disorder, pain, and strife,
 Will "perfect restoration" bring.

For Him the whole creation groans!
 Calls in its anguish—"Jesus, come!"
 Gather thine Israel to their Land,
 And take Thy blood-bought people home.

ANGELS.

THE word *Angel* occurs 183 times in the *New Testament*, and generally denotes *celestial beings*. "He maketh His Angels *Spirits*; His ministers a flaming fire." "Bless the Lord, ye His *angels*, that *excel in strength*, that do His commandments, hearkening to the voice of His word" (Ps. 103 and 104). The New Testament authors speak of angels of the *churches*, angels of *little children*, the *angel of Peter*, etc. "Are they not all ministering spirits, sent forth for service, on account of those being about to inherit salvation" (Heb. i, 14). We cannot speak definitely concerning their origin; they are, however, an important factor as instrumental in the work of creation. They are called *gods*—"Worship Him, all ye *gods*" (Ps. xcvi, 7). "When He bringeth in the *first* begotten into the world, He saith, Let all the *angels* of God worship *Him*" (Heb. i, 6). From these passages we get a clue to the exalted position they occupy; as we read in the first chapters of Genesis: "Let us make man in our image, after our likeness." The word "us" being plural, to whom can it refer but to those mighty ones—Sons of Power—The Elohim—Angels (if I may so speak)? They were conversant with our first parents and no doubt were instrumental in the wonderful creative work, in form and *capacity*, and also as a free agent—MAN. Their work has not ceased; God is still working through them. "The *Angel* of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv, 7). "For He shall give His *angels* charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. 91). We take

it for granted that the reader is capable of carrying this subject out.

Men being the last work of creation, they were told to "be fruitful, multiply, and *replenish* (*fill again*) the earth, and subdue it." This language implies a pre-Adamite state of the earth. It would seem to be a principle in the moral government of God; and as man was a *free agent*, for him to be *put to the proof* in order to develop character. The sequel of their probation was a failure. They lost their dominion over the works of God's hands (for which they were made), and driven out of *Paradise*, as we infer from the language of the Elohim, i. e., "Behold, the man has become as one of us, *to know good and evil*; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever, therefore he was sent forth from the garden of Eden to *till the ground* from whence he was taken," etc.

From the language of the *Elohim*—e. g., "Behold, the man has or is become as one of us, *to know good and evil*"—is it not a safe inference that they also had previously been under a state of probation, and through overcoming had been exalted to that higher nature which they now possess; and which also we (if we are overcomers) in due time possess,—*the angelic nature*,—and die no more. These are given as suggestive thoughts, for I realize we are on holy ground; we dare not go beyond the Word. We are only learning how little we know. By and by "we shall know as we are known," and see *face to face*. Angelic ministry was more manifested under the Old Testament dispensations than under the *New* (yet they are still in service, though invisible). The *law* was ordained through Angels; the Gospel dispensation was introduced through the same medium (Acts vii, 53, and Luke i). An *Angel* of the Lord appeared to Zacharias to tell him important news—such news that he was hardly willing to believe. Shortly afterwards, the same *angel*—*Gabriel*—was sent to MARY on a similar errand. Again, the time when the Saviour's birth arrived, an angel was sent to a company of shepherds keeping watch over their flock by night, with the glad news of the Saviour's birth. "For unto you is born this day in the City of David a *Saviour*, which is

Christ the Lord; and suddenly there was *with the angel* a multitude of the Heavenly Host, *praising God and saying*, Glory to God in the highest heavens, on earth peace, and among men good will. The fact that the angels were interested in this *great salvation*, should be a lesson to us. See the two first chapters of Luke for further detail.

The reader can turn to the 13th chapter of Matthew (a chapter of parables), and he will see there is a future work for the *Angels*. *Our Lord*, in His explanation of some of the parables: "His Disciples came to Him, saying, explain unto us the parable of the *tares of the field*; and He answered, and said, He that soweth the good seed is the Son of Man; and the field is the world; and the GOOD SEED, these are the sons of the kingdom; and the tares are the sons of the evil one: the enemy that sowed them is the adversary; the *harvest* is the end of the age, and the reapers are ANGELS. As, therefore, the tares are gathered and burned in a fire, so will it be in the end of the age. The *Son of Man* shall send forth His *angels*, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there will be the weeping and the gnashing of teeth." It is universally allowed there are *two classes* living under the present Cosmos, represented by "*wheat and tares*"—the righteous and the wicked—the saint and sinner—the godly and the ungodly—him that serveth God and him that serveth Him not, etc. It will be declared in *that day who is who*. The *angels* will be instrumental in severing the wicked from among the just. This *day of discernment* will be associated with the return of our Lord and Saviour Jesus Christ, to be glorified in His saints and admired in all them that believe in *that Day*. *Angels* will attend Him; and shall not we (who will then be partakers of the *angelic nature*) be familiar with them?

Thus we see that the *Angels* to whom reference is so frequently made in the Scriptures are a race of exalted and holy beings, who dwell in the presence of God and are His ministers. They are employed by Him in His administration of the affairs of the world and church, in modes not particularly revealed to us. They are glori-

ous in appearance, ceaselessly active in glorifying God; innumerable in number, as in Hebrews xii, 22, 23: "But ye are come (by faith) unto *Mowmt Zion*, and unto the city of the living God, the heavenly Jerusalem, and to an *innumerable* company of angels," etc.

The Bible speaks of *evil angels*, those who kept not their first estate,—but very briefly, and we prefer not to speculate concerning this class. We love to speak of angelic deliverances:—as we read in 2 Kings, xix, and Isa. xvii, 36:—"Then the *angel of the Lord* went forth and smote in the camp of the Assyrians—Sennacherib's army—a hundred and fourscore and five thousand; and when they arose early in the morning, behold they were all dead corpses." "If God be for us, who can be against us?"

When Jesus was arrested through the betrayal of *Judas*, Peter, in His defense, "drew his sword and smote the high priest's servant and cut off his right ear." Then said Jesus unto him, Put up again thy sword into his place, for all they that take the sword shall perish with the sword; thinketh thou that I cannot now pray to my Father, and He shall presently give me more than *twelve legions* of angels? But how then shall the scriptures be fulfilled that thus it must be?"

Peter's miraculous deliverance from prison and in the custody of four quaternions of soldiers to keep him. In the meantime, "prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon *him* and a light shined in the prison: and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands and the angel said unto him, Gird thyself, and bind on thy sandals; and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and knew not that it was true which was done by the angel; but thought he saw a vision: when they were past the first and the second ward they came to the iron gate that leadeth unto the city: which opened to them of his own

accord and they went out, and passed on through one street and forthwith the angel departed from him" (Acts xii. Read also Rev. v, 11-14).

THE WALK OF FAITH.

My child, I send thee far upon a journey—
 A journey very desolate and lone;
 Go forth believing, though thou canst not see Me,
 That I am watching and will guard My own.

Father, it seems so very dark and stormy,—
 The clouds are gathering thickly in the sky;—
 I dare not venture out into the darkness,
 Unless Thou'lt promise I shall see Thee nigh.

My child, how is it that thou canst not trust Me?
 Have I not kept thee all the days of old?
 Have I not loved thee when thy heart was failing—
 At times when other hearts proved false and cold?

Father, I know it all, and my own weakness;
 But O! I long to feel Thee at my side,
 To clearly see Thee 'mid the stormy darkness—
 Then should I never fear my steps should slide.

My child, if thou beheld My actual presence,
 Thy walk would merely be a walk of sight;
 'Tis nobler far to venture forth, believing
 That, as I send thee, everything is right.

Father, I go; fulfill in me Thy pleasure;
 Do what Thou wilt, but give me faith to know
 That all things for my good shall work together,
 Though tempests rage around and fierce winds blow.

My child, I will; and often 'mid the darkness
 Thou'lt hear the accents of a still small voice,
 Saying in tones of gentlest consolation,
 "Lo, I am with thee! trust Me and rejoice."

HOPE.

A FEW SCRIPTURE QUOTATIONS.

"FOR whatsoever things were written aforetime were written for our learning, that we through patience and

comfort of the Scriptures might have HOPE" (Rom. iv, 4).

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the HOPE that is in you with meekness and fear."

"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 Peter iii, 15; 1 John ii, 3, 4).

"It is good that a man should both HOPE and quietly wait for the *salvation of the Lord*" (Sam. iii, 2).

"Wherefore gird up the loins of your *mind*, and being vigilant do you HOPE perfectly for the gift to be brought to you at the revelation of Jesus Christ" (1 Peter i, 13).

"For we are saved by HOPE: but hope that is seen (attained) is not *hope*, for what a man seeth why doth he yet *hope* for, but if we hope for what we have not yet attained then do we with patience wait for it" (Rom viii, 24, 25).

Thus we see that FAITH is the full assurance of things *hoped for*; and the things HOPED FOR depend on what God hath *promised*. We see our faith and *hope* is based on testimony. Paul, in pleading his cause before the Jews, says, "Of the HOPE and *resurrection of the dead* I am called in question." And again in defending his cause before FELIX, "And now I stand and am judged for the HOPE—of the promise made of God unto the fathers, unto which promise our twelve tribes HOPE to come. Why do you think it incredible that God should raise the dead?"

Thus we see *the resurrection* is associated with the blessed HOPE—and which also is a matter of rejoicing to all true believers, in prospect of its fruition.

DIFFERENT MINDS.

Some murmur when the sky is clear
 And wholly bright to view,
 If one small speck of dark appear
 In their great heaven of blue.

And some with thankful love are filled
 If but one streak of light,
 One ray of God's mercy gild
 The darkness of the night.

Be swift, dear heart, in loving, for time is brief,
 And thou mayst soon along life's highway keep step with grief.
 Be swift, dear heart, in saying the kindly word,
 When ears are sealed, the passionate pleading will not be heard.
 Be swift, dear heart, in doing the gracious deed,
 Lest soon they whom thou holdest dear be past the need.
 Be swift, dear heart, in giving the rare sweet flower,
 Then wait to heap with blossoms the casket in some sad hour.
 Dear heart, be swift in loving—time speedeth on,
 And all thy chance of service will soon be gone.

PROVERBIAL SAYINGS.

“THE only rose without thorns—is friendship.”

“To learn much—we must learn a little at a time and learn it well.”

“WISDOM is the principal thing; therefore get WISDOM; and with all thy gettings get understanding.” Remembering the “*Fear of the Lord* is the beginning or the (chief part) of wisdom—and a good understanding have all they who *keep his commandments*.”

“Man wastes his mornings in anticipating his afternoons, and wastes his afternoons in regretting his mornings.”

“‘*The Lord is Coming*’: let this be the Herald note of Jubilee: and when we meet, and when we part, the salutation from the heart.”

“No matter what others do or refuse to do, the man who is faithful will work out his own salvation. The promise of the *Crown* is made in the singular: “BE THOU faithful unto death and I will give thee a crown of life.”

“If we would reap *life everlasting* in the age to come, we must *now sow to the Spirit and manifest its fruits*.”

“He who is the Father of lights, and the Father of Mercies, is also the Father of our Lord Jesus Christ.”

“As the eye which has gazed at the SUN cannot immediately discern any other object; as the man who has been

accustomed to behold the ocean, turns with contempt from a stagnant pool—so the mind which has contemplated eternity, overlooks and despises the things of time.”

“The point of aim for our vigilance to hold in view, is to dwell upon the brightest parts in every prospect; to call off the thoughts when running upon disagreeable objects, and strive to be pleased with the present circumstances surrounding us.”

“Beauty is no longer amiable than while virtue adorns it, and virtue itself is true beauty.”

POINTED PARAGRAPHS.

SELF-MADE fools are more plenty than self-made men.

It is, or may be, hard to work for a living, but it is sweet to be living to work.

He that continually walks with God will always be sure of good company.

If you always “pay as you go,” then you will never go where you cannot pay.

Do not waste your time by chasing a lie, for it will be of no value even if you catch it.

Exaltation from humility is better than humility from exaltation. Don't forget Luke xiv, 11.

If you are in the warfare it is possible you may get hit; but a wound on a soldier is no mark of disgrace.

When the CHURCH has become allied to the world it is then shorn of its power, and the glory of God has departed from it.

When prompted by any spirit, unless these promptings are in harmony with the revealed Word, they cannot be of God, for God's Spirit and his Word will agree.

There are many to-day who call themselves men, that are so far from the original pattern—as made by God in the beginning—they are hardly recognizable as such.

Do not complain that the way is dark; Jesus has said, “He that followeth Me shall not walk in darkness.” “How, then, can the way be dark if we are following Jesus?”

For a man to tip his hat may be considered a mark

of etiquette, but for him to bend his back and help to lift the burden of some poor struggling one, would be better.

The world may close its doors against us, or even the Church shut us from their society, but when the King of Kings shall open wide to us the gates of the City of Gold, no person can hinder us from entering.

Seek for knowledge, above all the knowledge of God, for all other knowledge will fail you at last.

“Blessed is the man that trusteth in the Lord and whose hope the Lord is.”

TRUE SAYINGS.

A good example is the best sermon.

A clear conscience can bear any trouble.

A wise man changes his mind, but a fool never.

A civil denial is better than a rude grant.

It is not how long, but how well, we live.

Industry is fortune's right hand, and frugality her left.

No one is a fool always, everyone sometimes.

Better pass a danger once—than be always in fear.

Better a little in peace and with right than much anxiety and strife.

When there is room in the heart there is room in the house.

A silent woman's words are not brought into court.

Contentment gives a crown where fortune has denied it.

He that will not be counselled cannot be helped.

As every thread of gold is valuable, so is every minute of time.

A fool demands much, but he is a greater that gives it.

Give neither counsel nor salt until you are asked for it.

Seek not to please the world but your own enlightened conscience.

Strong passions work wonders when there is a stronger reason to curb them.

You may take the greatest trouble and by turning it around find joys on the other side,

If one thinks he shall not, it too often happens that he will not release.

It is always well to learn, even from our enemies—seldom safe to instruct our friends.

Doubt is a vestibule which all must pass before they can enter the temple of wisdom.

If some persons were to bestow one-half their fortune in learning how to spend the other half, it would be extremely well laid out.

There can be no real blessing by tying fruit to a tree, however good it may be; but make the tree good and self-bearing, then it will be a blessing to some one by bearing fruit. The *Holy Spirit* bears fruit, and of that kind which brings a blessing to the world:—therefore be filled with the Spirit, and you will be fruitful in your lives and a blessing to the world.

THE MORNING BREAKETH.

Awake, O ye that slumber!
Arouse, be on your guard;
List now to Him who speaketh;
Be on your watch and ward.
Prayers from millions ascending
He answers swift and clear,
'Mid strife and turmoil sending
His strength and loving cheer.

Know ye not He is calling
Workers more and more,
Consecrated for the harvest,
About our very door?
Souls a-hungered drifting
'Mid darkness, strife, and sin,
True hearts He now is sifting
To let the sunlight in.

Behold the morning breaketh,
Crimson the east has grown;
The Lord is swiftly coming
To claim once more His own.
Let us put on our armor,
Work for Him while we may,
Glean jewels for His kingdom
And the eternal day.

SOME PROPHECIES TO BE FULFILLED IN THE
AGE TO COME.

“ALL the ends of the world shall remember and turn to the Lord: and all the kindreds of the *nations* shall worship before thee. For the kingdom is the Lord's, and He is governor among the *nations*” (Ps. xxii, 27, 28).

“All *nations* whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name. For thou art great and dost wondrous things” (Ps. xxii, 9, 10).

“Thou shalt arise and have mercy upon Zion: for the time to favor her, yea the set time, is come. So the *nations* shall fear the name of the Lord and all the *kings* of the earth Thy glory; when the Lord shall build up Zion He shall appear in His glory. All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth” (Ps. cii, 13-22; and cxxxviii, 4). “Arise, O God, and judge the earth, for Thou shalt inherit all nations” (Ps. lxxxii, 8).

“O let the *nations* be glad and sing for joy: for Thou shalt judge the people righteously and govern the *nations* upon earth. . . . Yea, all kings shall fall down before Him: all *nations* shall serve Him.” “All *nations* shall call Him blessed” (Ps. lxxii). “For the *nation* and kingdom that will not serve Thee shall perish” (Isa. ix). “Yea, those nations shall be utterly wasted. Then will I turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent.” “From the rising of the Sun even to the going down of the same, My name shall be great amongst the *Gentiles*; and in every place incense shall be offered unto My name and a pure offering. . . . I will gather all *nations* and *tongues* and they shall come and see My glory” (Ps. lxvii, 4). The Prophet Isaiah gives us light on the judgment age: “Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early; for when Thy judg-

ments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxviii, 8, 9).

When *Jacob* was about to die he called his sons together, to tell them "*that* which shall befall them in the *last days.*" *Judah* seems the most conspicuous of the twelve tribes (the Royal tribe, so to speak). Of him it is said: "The sceptre shall not depart from JUDAH, nor a law-giver from between his feet (forever) because SHILOH shall come; and unto Him shall the homage of the NATIONS be." *Zedekiah* (the son of Josiah, and the last king of *Judah*) who was placed on the throne by Nebuchadnezzar. He proved a very wicked and rebellious king. "And thou, profane-wicked prince, of *Israel*, whose day is come when iniquity shall have an end, thus saith the Lord; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until *he come* whose right it is (The Messiah) and I will give it him" (Ezek. xxi, 25-27; Hos. iii, 4, 5).

"The Children of Israel shall abide many days without a King, and without a Prince, and without a sacrifice, and without an image," etc. "Afterwards shall the children of Israel return and seek the Lord their God and David their king. And shall fear the Lord and His goodness in the LATTER DAYS." "They have been like lost sheep, or scattered; the lions have driven him away;—first the King of Assyria hath devoured him; and last this Nebuchadnezzar, King of Babylon, hath *broken his bones.*" Their seven-times punishment is about at an end." In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of JUDAH together going and weeping: they shall go and seek the Lord their God. They shall ask the way to ZION with their faces thitherward, SAYING, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Are we not nearing the time when the victors shall sing the "song of Moses and the Lamb," saying "great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints; who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all *nations*

shall come and worship before thee, for thy judgments are made manifest" (Jer 1, 4, 5, 17; Rev. xv, 1-4).

FURTHER TESTIMONY CONCERNING UNFULFILLED PROPHECY.

"AND it shall come to pass in the LAST DAYS that the mountain of the Lord's house (relating to the kingdom the God of heaven is to set up) shall be established in the top of the mountains and shall be exalted above the hills; and all *nations* shall flow into 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*,—and He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii). "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh WARS to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be EXALTED among the *nations*. I will be exalted in the earth" (Ps. xlvi). "The Lord of hosts is with us; the God of Jacob is our refuge."

"BEHOLD a king shall reign in righteousness and princes shall rule in judgment, and a MAN shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim (that is, shall continue to see), and the ears of them that hear shall hearken" (Isa. xxxii).

"Look unto Me, and be ye saved, all the ends of the earth: for I am GOD and there is none else. I have sworn by Myself, the word has gone out of My mouth *in righteousness*, and shall not return, that unto Me every knee shall bow, every tongue shall swear (or, confess).

Surely, shall one say, in the Lord have I righteousness and strength; even to Him shall all men come, and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."

This passage will have its complete fulfillment in the age to come.

It is very evident from the Scriptures quoted that this *world* is to have a grand beginning.

The word has gone forth, "As *truly as I live* all the earth shall be filled with the *glory* of the *Lord*." (The reader can turn to the 13th and 14th chapters of Numbers and read the interesting account.)

"Behold I create *new heavens* and a *new earth*: the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for behold I create *Jerusalem* a rejoicing and her people a joy." "At that time they shall call JERUSALEM the throne of the Lord: and all the nations shall be gathered unto it, to the NAME of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. . . . In those days the *house of Judah* shall walk with the house of Israel and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. . . . For the Lord shall inherit Judah his portion in the Holy Land and shall choose Jerusalem again." "Thou wilt perform the *truth* to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (last verse of prophet Micah).

If we go to the New Testament, we find it in harmony with the Old Testament teachings. (The *New* is in the *Old* contained. The *Old* is in the *New* explained.)

"God hath appointed a day (of a 1,000 years) in the which He will rule the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead." "And the seventh angel sounded and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for the ages of the ages, and those twenty-four elders who sit in the presence of God on their

thrones fell on their faces and worshiped God, saying, We give thanks to Thee, O Lord God, the omnipotent, Thou who art, and Thou who wast, because Thou hast taken to Thyself Thy great power and hast reigned."

THE SECOND ADVENT.

THE *second* coming of Christ is the great event of the near future. From it the flaming beacons of prophecy on every hill top of the ages have caught their fire. Toward IT all the movements of history point the way. In it all the radiating lines of prophecy meet. It is that glorious HOPE, that *morning star* of the *endless day*, which shines clear and serene above and beyond all the darkness and storms of time. The *hope* of the Church is not fulfilled, the salvation of the saints is not complete, the victory of redemption is not finished and cannot be until Jesus comes the second time. "Hold fast, that no man take thy Crown;" just a little in the future we shall reap Life Everlasting. Sorrow will be forgotten, tears wiped away, friend will greet friend, there will be no more pain, nor any more death. Blessed time! Endless day! Eden restored! Jesus reigning on his throne! Oh, to reap the reward of the blessed, and be among the gathered saints, and hear the soul-thrilling words, "*Well done,*" from the blessed Saviour.

Everything of fame, wealth, and glory must pass away. "But the things which are NOT seen are eternal." There is a glory which shall never fade, an Empire on the Rock of Ages, which (when all evil shall have been entombed) shall be seen towering in sublimity and gleaming with the effulgence of the eternal tabernacles.

The Heavenly Bridegroom is soon coming. Are we ready for His appearance? Do we sufficiently realize that the *Heavenly Bridegroom must have a heavenly Bride*? There must be a perfect correspondence in character and in nature. What are our characters and dispositions when compared with the spotlessness of the *Son of God*? Our Christianity must become a living power within us; a mere outside profession will be unavailing. "To enter

into His glory and see him as he is, we must be LIKE HIM."

AT HIS COMING.

The meek through faith in Jesus
Shall inherit on this earth;
The kingdom and the glory
Belong to Christ by birth.

Oh! what a precious promise
Signed by God's own hand,
If we but trust and follow
His Divine command.

Yes, to the meek and lowly
God's message comes to-day,
And offers peace and pardon
To those who will obey.

Blessed are the pure in heart,
For they shall see their God;
A righteous throng He set apart
To which His Son belongs.

And when He comes in splendor,
The great and mighty King,
With all His host of angels,
Hosannas to Him sing.

Then let us strive together,
Sisters and brothers all,
To watch and pray alway,
Lest any of us fall.

"Well done, thou faithful servant,"
May each one of us hear
On the resurrection morning
In the Lord's voice sweet and clear!

HUMILITY.

Humility is that grace which beautifies and adorns every other grace.—"Before honor is *humility*." "By HUMILITY and the fear of the Lord—are riches, and honor, and life" (Prov. xv, 33; xxii, 4). "*Humble* yourselves therefore under the mighty hand of God, that

He may exalt you in due time" (1 Peter v, 6); and again, "Humble yourselves in the sight of the Lord and He shall lift you up." "For whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted" (James iv, 10; Luke xiv, 11). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, HUMBLENESS OF MIND, meekness, long-suffering" (Col. iii, 12). (Read 2 Chron xxxiv, 27-29.) "In that day the lofty looks of man shall be HUMBLED and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted, for *the day* of the Lord of hosts shall be upon everyone that is *proud* and lofty, and upon everyone that is lifted up; and he shall be brought low." "To this man will I look, even to him that is poor and of a contrite spirit and that trembleth at My word." "God resisteth the proud and giveth grace to the *humble*." "Let the brother of low degree rejoice in that he is exalted; but the *rich* in that he is made low: because as the flower of the grass he shall pass away, so also shall the rich man fade away in his ways." "Wilt thou set thine eyes on that which is not? for riches make themselves wings; they fly away" (Prov. xxiii, 5; 1 Peter v, 1-6; Isa. ii; lxvi, 1, 2; James i, 9-11). "Wherewith shall I come before the Lord and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? shall I give my first-born for my transgressions; the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good: and what doth the Lord require of thee but to do JUSTLY, and to love MERCY, and to *walk* HUMBLY with thy God." To walk with God, like Enoch, is to have the testimony that we please Him—"for without faith it is impossible to please God." "To be imitators of Him as dear children,—walking in LOVE as Christ also hath loved us and hath given Himself for us an offering and a sacrifice for a sweet-smelling savor" (Eph. v, 1, 2).

SECTARIANISM.

SECTARIANISM has done more to injure *the truth* of God than infidelity in its various phases. Human creeds

prevent men from studying *the Bible*, as they are supposed to be a sufficient guide without it. Men who subscribe to certain articles of faith are accepted as church members, whether they have ever experienced that deep and abiding faith in God or not. Sectarianism leads to alienate men from each other, and makes them clannish and exclusive in their feelings; their sympathies become contracted, and they only feel an interest in those who are of their view—or pronounce their *shibboleth*.

Sectarianism leads to persecution. Men who cannot subscribe to certain articles of faith have been burnt at the stake, and made to suffer all kinds of death, simply because they would not sell themselves to the blind and bewildering *Creeds* made by synods and councils. Woe to that man or body of men who dare claim a free Spirit not bound to some formula of faith forged in the conventions of finite man. The Divine Father has given us our guide, and we should not seek to supersede it by inventing systems of our own, lest we go beyond the power given us and shut out the only light which shines across our path.

The resolutions and creeds of men will all perish, "but the word of our God shall stand forever." Happy is he who accepts it as his *chart*,—hopes in its promises, obeys its instructions and has an abiding *faith* in its *Author*, who will bless us forever more. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them" (Isa. viii, 20). "The Scriptures are profitable for doctrine, for reproof, for *correction*, for *instruction* in righteousness that the man of God *may be perfect*, thoroughly furnished unto every good work." *Preach the Word*.

MISCELLANEOUS PROVERBS.

"THE eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv, 3). "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. xiv, 34).

"How much better is it to get wisdom than gold, and to get understanding than choice silver" (Prov. xvi, 16).

“He that covereth a transgression, seeketh love; but he that repeateth a matter separateth very friends” (Prov. xvii, 9).

“There is a way that seemeth right unto a man, but the end thereof are the ways of death” (Prov. xvi, 25).

“He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city” (Prov. xvi, 32).

“The preparation of the heart and the answer of the tongue is from the Lord. . . . All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits.” “It is an honor for a man to cease from strife: but every fool will be meddling.”

“Whoso keepeth his mouth and his tongue keepeth his soul from trouble.” “Seest thou a man wise in his own conceit? there is more hope of a fool than of him” (Prov. xxvi, 12).

“Where no wood is, the fire goeth out: so where there is no *talebearer* the strife ceaseth.” “The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.” (As the colored preacher said, when advised to contend for his *rights*, he made up his mind when the *Devil* wanted a fire to make him find all the wood.) “A soft answer turneth away wrath, but grievous words stir up anger.” “Pleasant words are as an honeycomb, both sweet to the soul, and health to the bones.”

“Keep thy **HEART** with all diligence, for out of it are the issues of life.” “A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.”

“The fear of man bringeth a *snare*, but whoso putteth his trust in the Lord shall be safe.” “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

“What is your life? It is even as a vapor which appeareth for a little while and then vanisheth away.” “The **NAME** of the Lord is a strong tower. The righteous run into it and are safe.”

A PRAYER TO "THE LORD OF ALL."

O Lord of all, when we survey
The wonders of Thy mighty way,
We stand in awe and silent fear,
And feel, O Lord, that Thou art near!

O Lord of light, Thy radiant beams
Awake my soul from worldly dreams
And lead me on from death's dark way
To Thine eternal perfect day.

O Lord of mercy, hope, and truth,
Incline our hearts in early youth
To seek Thee at Thy throne of grace,
For help to run the Gospel race.

O Lord of life, through Thy dear Son
The victory over death is won,—
'Tis Christ a glorious hope we prize,
That all Thy holy saints shall rise.

O Lord of love, inspiring thought!
The blessing that Thy love has wrought
Through *Jesus Christ*, our Saviour King;—
Then to Thy Name let praises ring.

WHY DID JESUS DIE?

DEATH is the wages of sin, and sin is transgression of the law. That Jesus was not a sinner, makes it obvious that His death was an offering for the sins of those who had no ability to help themselves. Peter says, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened by the Spirit." Also Paul, "For He who knew no sin was made sin (offering) for us, that we might be made the righteousness of God in Him." Thus we see that the *death* of *Jesus* contemplates the restitution of man to the blessings he lost by transgression; those were, fellowship and communion with God; Paradise and life. To accomplish this, Jesus, the woman's *seed*, appears; encounters the foe; is bruised, falls under the power of the enemy—the powers of darkness triumph; His Godlike power (the triumphing of the wicked

is of short duration), returns and He rises again. Hence He died that He might by rising again conquer death and become the author of life to all who obey Him, and that He might make those victors over DEATH—who by reason of transgression were unable to deliver themselves from going down to the pit. To the like purport, Heb. ii, 14: "For as much as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death—that is SIN." "Behold the Lamb of God which taketh away the *sin* of the world." It was in view of this glorious consummation that the apostle triumphantly exclaimed, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." This victory is secured to the believer by extracting the *sting of death*, SIN. The believer, having obtained remission of sin from Him who alone can forgive sin, he is placed in a similar situation in regard to death as *Jesus* was, i. e., as *death* could not retain its hold on *Jesus* because He was not a sinner, neither can it retain its hold on the believer in *Jesus* because his sins are forgiven for His NAME'S sake. It is necessary that our bodies, being tainted with sin and inherited from an impure source, should return to corruption, "that this corruptible may put on incorruption." Taking this view of the purpose of the death of *Jesus*, there is no difficulty, in those passages, "without the shedding of blood there is no remission." To redeem is to buy back; *man* had sold himself for nought, and he must be redeemed without money. The blood of *Jesus* is the price paid.

"For as much as ye know that ye were not redeemed with corruptible things, neither with silver or gold, but with the *precious blood of Christ*, as of a *lamb* without blemish and without spot." *Jesus* says concerning Himself: "The Son of man came to give His Life (Himself) a ransom for many." The blood and the Life are the same.

The Apostles, John and Paul, both speak of *Jesus* as a "*propitiation* through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God" (Rom. iii, 25). A propitiatory is a *seat of mercy* in the most holy place of

the Tabernacle was the Mercy-seat over the ARK of the Covenant, overshadowed by the *Cherubim*. Here saith Jehovah, "I will appear in the cloud upon the *mercy-seat*, and there will I meet with thee and commune with thee from above the mercy-seat, from between the Cherubim, which are upon the Ark of the testimony." Into this place the High Priest only was permitted to enter once a year on the great day of Atonement, first to offer incense before the Lord, and second to offer the blood of the sin-offering, which he was to sprinkle upon and before the *mercy-seat* to make reconciliation for the people.

Now, we have CHRIST, the *Antitype* of all these visionary arrangements under Moses as our MERCY-SEAT, through whom we have access to the Father. "Seeing then that we have a great High Priest—that is passed into the heavens, *Jesus, the Son of God*—(not the Son of David), let us hold fast our profession, for we have not an high priest which cannot be touched with the feeling of our frailties, but one having been tried in all respects like ourselves, apart from sin, we should therefore approach with confidence to the throne of grace, that we may receive mercy and grace in time of need."

"He died for our sins according to the Scriptures, He was buried and rose again the third day according to the Scriptures" (see 22d and 60th Psalms and 53d chapter of Isaiah). "For the joy set before Him He endured the CROSS and despised the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, let ye be wearied and faint in your minds."

COMPLETE IN JESUS.

Complete in Jesus; O how full
Of heavenly peace the thought!
Our souls redeemed, our pardon sealed,
Since Jesus' blood hath bought.

Complete in Jesus have our souls
In bitter anguish cried;
'Tis Jesus hears and gives relief,
'Twas for our souls He died.

Complete in Jesus—blissful thought!
 'Tis ours, whate'er befall;
 Our Jesus is our Saviour, Friend,
 Our life, our hope—our All.

O, let us place our hand in His,
 As on through life we go;—
 Like little children, trusting all
 To Him, come weal or woe.

Thus shall our trembling hearts be filled
 With love which grows not dim,
 If "Jesus only" be our peace,
 And thus complete in Him.

THE DESIGN OF THE PRESENT DISPENSATION.

IN this period of extraordinary religious activity, it is well to meditate upon the Divine purpose intended by this dispensation. By doing this properly, we avoid, on the one hand, extravagant estimates, and, on the other hand, discouraging views. Whenever the Scriptures specifically mention the design or object intended by this dispensation, it is to "save them that believe," or to witness, "or to take out a people for His name."

Whatever measure of success we may have in our labors, at least one of these enumerated purposes is carried out.

Hence the work of the Church is eclectic, as its very name *Ekklesia*, denotes. Observe: the elect Jewish nation rejects and crucifies its Messiah. Peter declares this great sin, and when individual Jews ask how to be saved from it, he (Peter), given the *key* of knowledge and authority, proclaims the efficacy of repentance and faith.

This exclusive Jewish eclecticism continued a number of years, until the Lord purposed to extend it to the Gentiles. Then Peter again receives a divinely imparted *key* of knowledge and authority, which declares that individual Gentiles, repentant, and believing, are also to be received and adopted as engrafted children of *Abraham*, and consequently heirs of the promise and kingdom. Owing to Jewish unbelief and indifference, a dispensation

of grace to Gentiles is instituted in order to secure the divinely determined inheritors, kings and priests of the kingdom. The work of securing these is continually going on, and never intermitted, whatever our individual labors may bring forth. The work of the *Church* is preparatory to "the Day of the Lord Jesus, the Christ." This Day certainly is not here in His personal absence, for He says so (Luke xvii, 22).

It is folly to transpose that DAY into the present environment of sin, suffering, death, etc., and then on the strength of such a transmutation, expect impossibilities, and if they do not come, lose faith and hope.

The ministry appointed is to be expended in the allotted "times of the Gentiles." But when the allotted number of heirs divinely determined has been secured, then these *Gentile* times are ended, for the Messiah at His second coming, brings grace again (Rom. ix) to His covenanted Jewish people, and "the times of restitution" (Acts iii, 19-21) predicted.

Many are too much inclined to apply to the present, and to require of the present, the things that really and truly pertain to a coming future dispensation, special to the Jewish nation, under the personal supervision of a returned "Restorer" (Acts xv, 16). Hence arise exaggeration, dislocation of promise, lack of unity, etc.

My brethren, some people condemn the Jews, and speak despisingly of them. For eighteen hundred years they have been a hissing, a byword, and a reproach. The nations have dealt most unjustly towards them; and many to this day never look upon them but with derision and with scorn. But every Jew that moves upon the face of the earth is a living token of the coming *wrath of God*. All God's prophets were Jews, and there is a sense in which all the Jews are God's prophets. Superstitious, obstinate, blind, derided as the Jew is, he is a herald of the fierce judgment of God, which is to make a full end of all nations, wherever he is found. He stands in our luxurious cities, and before our Churches as Jonah amid Nineveh, summoning us to repentance and mourning. And instead of feeling contempt and scorn when we come in his presence, we should rather be humble and solemn, as if God's prophet were before us predicting trouble.

He is the harbinger of disturbances and desolations, which he alone of all the races living shall escape. His day of tribulation has been great and long, without a parallel. His *Jerusalem* has been "trodden down of the Gentiles"—and will remain trodden down, "till the times of the Gentiles be fulfilled." But he shall be saved out of his troubles. All his wounds shall be healed, he shall yet live. And when the time comes which has been so long foretold by his holy prophets, then shall the nations mourn. In that day, saith the Lord of hosts, "I will make Jerusalem a burdensome stone to all nations, and they shall be cut in pieces and broken, though all the people of the earth be gathered together. "It is useless for us to shut our eyes to all these announcements. God himself has made them, and no man can alter the thing that is gone out of His mouth. The despised Jew shall look forth from Zion and behold the grave of every kingdom upon the earth (Zech. viii, 13, 23; xii, 1, 3; in fact read the whole prophecy).

WAITING STILL.

"Though it tarry, wait for it, because it will surely come."
 "For yet a little while, and He that shall come will come, and will not tarry."

Year after year has come and gone,
 Sun after sun hath rose and set:
 And still the goodly pleasant Land
 Beneath the curse is groaning yet.

Lonely and desolate it waits,
 A people waiting for their Land,
 And its rich increase ne'er will yield
 Unto the touch of Gentile hand.

'Tis only unto Jacob's sons
 She all her sweetness will disclose!
 Under their touch the desert soon
 Shall bud and blossom as the rose!

Year after year has come and gone,
 Sun after sun hath rose and set:
 And still in every land we find
 God's ancient people waiting yet.

Their own fair Land still trodden down
Beneath the Gentile's cruel sway!
And they far off from hearth and home—
Aliens in other lands they stray.

They sing no more their joyous songs
On Israel's beauteous mountains now!
Their harps are on the willows hung,
And to the nation's yoke they bow.

A people without home or rest
Scattered and peeled on every side!
Without a vision, priest, or king,
These sons of Israel still abide.

Year after year has come and gone,
Sun after sun hath rose and set:
And still in lonely widowhood
The church of Christ is waiting yet.

IS CONSCIENCE A SAFE GUIDE?

YES, if instructed in the Scriptures of TRUTH. "There is a way that seemeth right to a man, but the end thereof are the ways of *death*." Paul was conscientious in his *zeal for the Jews' religion*, e. g., "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to DEATH I gave my voice against them, and punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly *mad* against them, I persecuted them even unto strange cities." Our Saviour in His last discourse warned His disciples, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the *Father*, nor Me." Their ignorance, however, did not justify them in their cruel course. As with Paul, so with all whose eyes are open to the *truth*, they verily become a new creation; "old things pass away, and behold *all things become NEW*." Paul, in contemplating his previ-

ous course, considered himself the *least* of all the apostles, "because I persecuted the church of God" (1 Cor. xv, 9). He was truly a *chosen vessel*, set apart for a pattern to them which should hereafter believe on Him to life everlasting." Like our Saviour, he humbled himself and God lifted him up, putting him into the ministry, "who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." "The *grace* of our Lord was exceeding abundant, with faith and love which is in Christ Jesus." "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners; of whom *I am chief*" (1 Tim. i).

From what we have said concerning Paul before his conversion, we have no reason to call in question his own estimate of himself as being the "*chief of sinners.*"

Few have had to pass through the sufferings and trials of *Paul*. The care of all the churches was no small burden. "I will very gladly *spend and be spent for you*; though the more abundantly I love you the less I be loved." Oh, that we had a few more of such characters in these last days (read Acts xx, 17-22.) Let us like him "*exercise ourselves to have always a conscience void of offence TOWARD God and toward man.*" (See 1 Pet. ii, 19; iii, 16, 21; Acts xxiii).

A PLEA FOR ISRAEL:

Scattered by God's avenging hand,
 Afflicted and forlorn,
 Sad wanderers from their pleasant land,
 Do Judah's children mourn:
 And e'en in Christian countries, few
 Breathe thoughts of pity toward the Jew.

Yet listen, Gentiles, do you love
 The Bible's precious page?
 Then let your hearts with kindness move
 To Israel's heritage.
 Who traced those lines of love for you?
 Each sacred writer was a Jew.

Used RM.
 Oct. 5, 1937

And then, as years and ages passed,
And nations rose and fell,
Tho' clouds and darkness oft were sent
O'er captive Israel,
The oracles of God for you,
Were kept in safety by the Jew.

And when the great Redeemer came,
For guilty man to bleed,
He did not take an angel's name:
No—born of Abraham's seed—
Jesus, who gave His life for you—
The God Incarnate—was a Jew.

And tho' His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No! God in pity turned to you—
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace:
Go—for a debt of love is due
From Christian Gentiles to the Jew.

—Selected.

ALL THINGS ARE OF GOD.

“To us there is but *one God*, of whom are all things.”
“All things are of God” (1 Cor. viii, 11; 2 Cor. v, 18).
These and similar Scriptures are quoted to prove that
God is the author of sin; being, as some suppose, included
among the “all things” of these statements; so the con-
clusion is drawn that He is responsible for the existence
of moral evil in the world. To ascribe sin to Jehovah is
a fearful thing, presumptuous and wicked! Yet there
are men who dare to do it, professedly Christian men
who pose as ministers of the gospel! God hates and
abominates sin. There is no proposition more abundantly
sustained by the divinely inspired Word than that of
God's hatred of and opposition to sin. He frequently
declared His opposition to sin and wickedness in general,
and every kind of sin in particular. These daring and
presumptuous men, in the face of all that is taught in

reference to moral evil and the character of God, persist in teaching a theory that unsettles all truth and makes Him who is the source of all good responsible for all sin. They do not leave us to infer from certain false premises which they lay down that God is thus responsible, but even state in plain language that He is.

In a tract before me the author of which, after stating that, "If a human being starts a chain of events that in the end proves calamitous or hurtful to some one, if the matter can be traced back to the original mover, he is held responsible for the effects," then says, "How much more then shall he be held responsible for all his work who foresees and fully knows all the consequences, from the beginning to the end." This, then, is the blasphemous doctrine that is put before us in numerous tracts under the plea that the Bible is thoroughly harmonized, and made consistent with itself. If such harmonizes with the old Book, where can discord be found? From the above statement, shocking as it is to every lover of God and His truth, strange conclusions could be logically—but I will forbear.

"All things are of God." That *sin* is included in the "all things" is as far from the truth as darkness is from light. No such thought ever entered the apostle's mind. The subject matter (in 2 Cor v, 18) is the reconciliation of the sinner to God through Christ by the gospel. The "all things" are limited to the things spoken of in the connection in which the language is found, and cannot by any fair rule of exposition be made to include everything, even every good thing, much less all moral evil which cannot in the very nature of things be of or from Him. In verse 17 it is affirmed of the believer that "all things are become *new*." Does this include sin? No one is so unreasonable as to say that it does; nor would any one be foolish enough to say the "*all things*" of verse 18 includes sin, were it not for a false theory which makes it necessary to so affirm. It goes with other unproven propositions as a piece of the same cloth. All things are NOT of God. In saying this I have not contradicted the 18th verse. According to God's own Word by His Apostle John, there are some things not of or from Him.

“For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life is not of the Father, but is of the world” (John ii, 16). Here is the summing up of all sin as proceeding from these three sources. Sin, then, is not from God, but from the world. Jesus, addressing the unbelieving Jews, said, “Ye are of your Father the *accuser*, and the lusts of your father ye will do; He that is of God heareth God’s words; ye therefore hear them not, because ye are not of God” (John viii, 47). That God works all things after the counsel of His own will is a plainly stated Bible proposition, but most unreasonably brought forward by believers in universal salvation to prove what is utterly false, that sin is in harmony with the purpose of God. This perversion of a plain text seems necessary by these adherents of a false theory in order to harmonize. A strange way of bringing the Bible into agreement with itself! by assumptions the most absurd and shocking to common sense. Truth is harmonious.

IS IT NOT TIME?

Is it not time, O Captive of Zion!
 To loosen thy neck from the bands of thy foes,
 When the Lord has Himself so graciously promised
 Thee to redeem from the lands of thy woes?
 Thyself didst thou sell, yet He without money
 From Pharaoh’s bondage will buy thee again,
 And of nations make end who Ghetto thy children,
 Or force them to wander in hunger and pain.

Odessa and Kishineff tell the dark story,
 How they that rule over thee make thee to howl,
 How they hurl to the dogs thy innocent infants,
 While the best of earth’s people pass by with a scowl.
 No rest for thy foot, O Captive of Zion!
 No place where the haters of Judah are not,
 Where thy blood to betray, the tongue is not ready,
 And the Chaldean furnace no more groweth hot!

Yet fear not the face of the man who oppresses,
 “Be not afraid of a man that shall die.”
 Of the son of a man who as grass shall be withered,
 Nor forget to lift up to thy Maker thy cry.

“Depart ye! Depart ye!” *Go out of their country!*
 'Tis the voice of thy God that is giving command!
 Yet go not in haste, nor by flight, for He leadeth;
 The long cup of trembling He takes from thy hand.

No more shalt thou drink it; but them who afflicted,
 The moth shall eat up like a garment of wool.
 Their end it shall come when comes thy salvation,
 The dregs of His cup shall they drink to the full.
 Thou art going already, O Captive of Zion!
 Already thy thousands are marching away,
 To sing with rejoicing on Tabor and Carmel,
 Or in Shiloh-built temple with gladness to pray.

Thy brethren shall follow,—*Manasseh* shall bring them;
 And *Ephraim* with ship and with camel shall come,
 To fetch thy dispersed from the lands of their exile
 And make them to sit 'neath their fig-trees at home;
 And Judah and Joseph, again reunited,
 On mountains of Canaan one kingdom shall be,—
 Cleansed from their idols, iniquity pardoned,
 From her last cruel bondage the Captive is free!

The Captive is free, and they that have ruled her
 She now ruleth over, for Jesus is Head;
 While the saved of all Israel, the chosen through ages,
 He raiseth as kings from the dust of the dead.
 No spot on the arth where they hold not dominion:
 The power and the glory are Judah's at last;
 Her rule shall endure, as the stars of the heavens,
 The days of her mourning and anguish are past!

WHOM THE LORD LOVETH HE CORRECTETH.

(Prov. iii, 11, 12.)

AFFLICTION, trial, and suffering are the common lot of humanity. It has been the experience of past ages, oft-times resulting from natural causes. God can manipulate, and if the affliction comes through our own carelessness, in the end it will word good to all “them who are exercised thereby.” “Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” “We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much more be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own

pleasure; but He for our profit *that we might be partakers of His holiness*. Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. xii, 5-12). "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an *example* of suffering, affliction, and of patience. Behold we count them happy which endure. Ye have heard of the *patience of Job* and have seen what the Lord did in his end; that the Lord is very pitiful and of tender mercy." "It is good for me that I have been afflicted (says David), that I might learn Thy statutes before I was afflicted I went astray, but now have I kept Thy word."

JESUS was made perfect through suffering; despised and rejected of men, a man of sorrow, and familiar with grief. "Consider HIM who endured such contradiction of sinners against Himself, lest we be weary and faint in our minds." The ancient worthies suffered. (See Heb. xi.) The Apostles had severe trials, particularly Paul. "Bonds and afflictions abide me, yes, in every city, as was testified by the *Spirit*." He was truly a chosen vessel and was told at the commencement. He was told at the beginning what great things he would have to suffer for the name of Jesus. "What *things* were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for Christ for the excellency of His knowledge, on account of whom I have suffered the loss of all things, and do count them but refuse that I may win Christ and be found in Him, that I may know Him and the power of His resurrection and the *fellowship of his sufferings*, being made conformable to His *Death* (in becoming obedient to the faith) *for His name*" (Rom. i, 5). "If by any means I might attain to the resurrection from the dead" (Phil. iii. Read 2 Cor. xi, 21-33). "All that will live godly in Christ Jesus shall suffer persecution." "Many are the afflictions of the righteous, but the *Lord* delivereth him out of them all." "If we suffer with Him we shall reign with Him." Suffering is no small part of God's programme in developing character. "Although affliction cometh not forth of the dust, neither doth trouble spring

out of the ground; yet man is born unto trouble, as the sparks fly upward. Behold, happy is the man whom God correcteth: therefore, despise not thou the chastening of the Almighty, for He maketh sore and bindeth up; He woundeth, and His hands make whole" (Job v, 18).

MOSES had before him the emoluments of the Egyptian court, but through his faith in God, "when he was come to years refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect to the recompense of reward." The sufferings of the present time are hard to endure. They are, however, NOT WORTHY to be compared to the glory which shall be revealed in us in the due time. *Paul* calls them *light afflictions*—only momentary. They were working out for us "a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv, 10-18).

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

THE Coming of Christ, the resurrection of the dead, the setting up of His kingdom, and His universal and everlasting reign—are the main elements of the great Bible doctrine of the *millennium*; around which all the teachings of Moses and the prophets, of Christ and His Apostles cluster. This doctrine is presented in varied forms—in plain, simple language that a child could understand; in the most poetic figures and imagery, and in the most holy and sublime symbolical representations.

This doctrine underlies the whole system of revealed TRUTH. It is the golden thread that binds all in one harmonious whole, and to the throne of God itself. The revelation of Jesus the Christ and the restitution of all things was the hope of Israel, and is the only hope of this sin-stricken world.

That the Lord Jesus, who once visited our earth, is to return to it again, must be perfectly obvious to every attentive reader of the *Sacred Scriptures*. No unprejudiced mind can contemplate the numerous announcements of that grand and imposing scene, and remain in doubt. Enoch, before the flood, saw Him in the mighty distance of ages descending from heaven with myriads of the *Holy Ones*.

Patriarchs and prophets saw Him, conversed with Him, wrote of Him, and affirm in the most positive terms that "He is to stand in the latter day upon the earth." The Apostles take up the story of His coming and glory in the prospect; and the Lord Jesus Himself adds the sanction of his own name to the declaration—"Behold I come." But for what purpose is He to come? If the reader will turn to the 49th chapter of Isaiah, he will find an answer: He will come *as a restorer*, in fulfillment of the gracious promises made unto the Fathers of Israel.

RESURRECTION.

A morning without clouds,
Dawn of a glorious day,
When the storm clouds of this life
Shall all be swept away.

Oh, what a glorious earth!
When purged from sin and crime,—
Beauty surpassing all the worth
And glory of our time.

When wakened from the dust
And silence of the tomb,
Called by their risen Master's voice,
Behold! His brethren come.

They come to see His face,
To hear Him say, "Well done!"
The sting of death has passed away,
The victory is won.

"Forever with the Lord,"
Amen! so let it be;
Life from the dead is in the word—
'Tis Immortality.

Our thirsty spirits faint
 To reach the home we love,
 The bright inheritance of saints—
 Jerusalem above.

BAPTISM AND THE NAME OF CHRIST.

THE MODE OF BAPTISM.

Is the mode of Baptism of any importance? Before answering this question we ask another. Why should there be Baptism at all? Because the Scriptures are of God, and it is undeniable that Baptism is in the Scriptures, and that it holds a prominent place in them is equally undeniable. There must be some reason for this.

We have already seen that Baptism is intimately connected with the name of Christ. Just another quotation to strengthen this. When Ananias at the command of the Lord went to see Saul (afterwards Paul the Apostle), he said to him, "And now why tarriest thou? Arise, and be baptised, *and wash away thy sins*, calling on the name of the Lord" (Acts xxii, 16). We have seen how sin came, and that death follows sin. We have also seen that Christ is a covering for sin, that remission of sin is found in Him. Now note, "be baptised, and wash away thy sins." What does this mean? Water in the natural is for cleansing. But this cannot be a literal washing away. Yet there is a beautiful thought in it, that of cleansing. Sin is uncleanness, and it leads to the grave. If it can be washed away, then we are clean, forgiven, righteous, and have the hope of deliverance from death and the grave. Note also, "calling on the name of the Lord," the obedient Adam, the sinless One, the God-provided covering. It is *in Him* that there is cleansing from, or forgiveness of sin.

But there is an *act* of getting into Him. "To believe on Him whom God hath sent" is *the state of mind* that prompts the act and makes it acceptable. The Ethiopian Eunuch after he had been instructed by Philip said, "See, here is water; what doth hinder me to be baptised?" (Acts viii, 36). The word impelled him. And the

Apostle Peter after having preached the things of the name of Christ to Cornelius and his household, said, "Can any man forbid water, that these should not be baptised which have received the Holy Spirit, as well as we? And he commanded them to be baptised in the name of the Lord" (Acts x, 47, 48). The Apostle Paul puts it in this way, "For as many of you as have been baptised into Christ, have *put on* Christ" (Gal. iii, 27).

There is only *one mode* of Baptism that is in keeping with "wash away," "into," "put on," and that is immersion. Indeed, etymologically, the Greek word *baptizo* is to immerse, submerge, plunge, put out of sight. In every instance where the word is found, *immerse* is the only English equivalent for the Greek *baptizo*. In Apostolic times, Baptism was always by immersion in water. And why was it thus? Because there is a beautiful teaching in it which is entirely wanting in the idea of sprinkling. Christ is the covering for sin. We can *put on* a covering. Sprinkling is out of keeping with the figure. Immersion is in harmony with it. Still further, to immerse is to put out of sight, to bury. Paul says, "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are *buried with Him by baptism into death . . .*" (Rom. vi, 3, 4). What an expressive symbol! Christ died. We have to recognize that we are sinners, under death, and if we are to have relation to Him, we must be buried—"buried with Him." But that is not all. Christ is not now dead. God raised Him from the dead. He is now the Living One. So Paul adds, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *For* if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (verses 4 and 5).

Thus the believer in rising from the watery grave rises in the risen and glorified Christ, to walk in newness of life, after the example left by his Lord.

Baptism is of course only a symbol—of death, burial, and resurrection. But there cannot be the symbol without immersion in water. The symbol points forward to the reality, when we shall have to pass into the grave.

But we know that One has risen, "the first-fruits of them that are asleep." Those who "sleep in Jesus will God bring with Him." Reverting to Romans, chapter vi, Paul says, "Now if we died with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him" (verses 8, 9). The Christ Himself said to His followers, "Because I live, ye shall live also."

Thus Baptism, although a command, is much more than a command. It is the doctrinal signification of the rite that constitutes immersion baptism. It signifies dying with Christ to sin, and rising in Him to newness to life. This, of course, following the belief of the promises of God as they centre in Christ. Those who live the new life in Christ during their mortal career, will have the unspeakably high honor of living with Him in an incorruptible nature throughout the endless ages to come. What a destiny for mortal man!

When the significance of Baptism is unknown, it seems foolish. But it is a test. It cuts at the root of self-glory. Only the humble, contrite heart will submit to it. To the proud it is puerile. They would like to be asked to do some great thing. They consider that thereby they would be *entitled* to eternal life. But no flesh shall glory in God's sight.

"My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?"

PART VIII.

90TH PSALM.—“A PRAYER OF MOSES, THE MAN OF GOD.”

O LORD, thou hast been our resting-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return (to dust), ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. For we are consumed in thine anger, and in thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we bring our years to an end as a tale that is told. The days of our years are three-score years and ten, or even by reason of strength four-score years, yet is their pride but labor and sorrow; for it is soon gone, and we fly away. So teach us to number our days, that we may get us an heart of wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us in the morning with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory upon their children. And let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

A PARAPHRASE OF OUR LORD'S PRAYER.

Father in heaven—Exalted One,
 Hallowed be Thy name,
 Thy kingdom come. Thy will be done
 In earth and heaven the same.

Give us this day our daily bread;
 Supply each moment's need;
 And from Thy tables richly spread
 Our souls and bodies feed.

As we forgive our debtors—so
 Do Thou our debts forgive;
 Lead us—not where temptations flow,
 But close to Thee to live.

Deliver us from evil's power
 And Satan's bondage sore.
 Thine is the kingdom, Thine the power,
 And glory evermore.

O give me the joy of living,
 And some glorious work to do!
 A spirit of thanksgiving,
 With loyal heart and true;
 Some pathway to make brighter,
 Where tired feet now stray;
 Some burden to make lighter
 While 'tis day!

 39TH PSALM.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bit and bridle, while the wicked is before me. I was dumb with silence; I held my peace, from speaking good; my heart was hot within me; my sorrow was stirred. In my self-communing there burnt a fire: then spake I with my tongue. Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as handbreadths; and mine AGE is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain shew: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for?

My hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth, because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with correction dost chasten man for iniquity, thou makest his beauty to consume away like a moth: *Surely every man is vanity* (Selah). Hear my prayer, O Lord, and give ear to my cry: hold not thy peace at my tears: for I am a stranger with thee and a sojourner, as all my fathers were. O, spare me that I may recover strength, before I go hence, and be no more.

103D PSALM.—A PSALM OF THANKSGIVING.

BLESS the Lord, O my soul: and all that is within me, bless his holy NAME. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteous acts and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is full of compassion and gracious, slow to anger and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us after our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth we are dust: *As for man his days are as grass; as a flower of the field, so he flourisheth.* For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those who

remember his precepts to do them. Bless the Lord, ye his angels, mighty in strength, that do his commandments, hearkening to the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all ye his works—in all places of his dominion: Bless the Lord, O my soul.

I LOVE THE LAND.

I love the land, the *Holy Land*
 Whence truth like milk and honey flowed,
 Where seeds of teaching pure and grand
 By Heaven's hand were cast and sowed.

I love the ground our fathers trod—
 The soil where freedom first took root,
 Whence the first Unity of God
 Was to be spread and to bear fruit.

I love the verdant dales and hills
 Where David sang his Psalms divine,
 Whose strain each human fiber fills
 With nature's grace and heaven's chime.

I love the hills that echoed loud
 Isaiah's lofty words of right,
 The valleys where with head low bowed
 Sad Jeremiah wailed at night.

I love the soil that to mankind
 Gave revelation great and grand,
 Improving human heart and mind;
 I love, indeed, the Holy Land.

34TH PSALM.

I WILL bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about

them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions may lack, and suffer hunger; but they that seek the Lord shall not want any good *thing*. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry. The *face* of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. For the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth them out of them all.

72D PSALM.—A MESSIANIC PSALM.

A BEAUTIFUL PICTURE OF THE COMING AGE.

GIVE the king thy decisions, O God, and thy righteousness unto the king's son (primarily referring to David and Solomon, both of whom were types of the Messiah, in the two phases of his reign, viz., the subjugation of the nations and the abundance of peace that followed). He shall decide for thy people with righteousness, and for thy afflicted with justice. The mountains shall bring peace for the people, and the little hills, through righteousness. He shall judge the afflicted of the people, he shall give help to the children of the needy, but he shall crush the oppressor. They shall fear thee as long as the sun shineth, and in the presence of the moon throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish: and abundance of peace (shall be) till the moon shall be no more. And he shall have dominion from sea to sea, and from the river unto

the ends of the earth. Before him shall bend down those that dwell in the wilderness; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, there shall bow before him all kings: all nations shall serve him. ("For the nation and kingdom that will not serve him shall perish" (Isa. lx, 12). He will deliver the needy when he crieth, the afflicted also, who hath no helper. From wrong and violence will he deliver them: and precious shall their blood be in his eyes. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an abundance of corn in the land upon the top of the mountains; its fruit shall shake like the trees of Lebanon: and (men) shall blossom out of the city like herbs of the earth. His NAME shall endure forever: in the presence of the sun: his name shall flourish, and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen.

THE COMING REIGN OF THE MESSIAH.

O we dream of a day that is nearing—
 A day of sweet promise and trust,
 When the captive and long-trodden city
 Of Zion shall awake from the dust;
 And clothed in her beautiful garments,
 Shall shake off her burden of pain,
 And the north and the south without money
 Shall loosen her captives again.

When the hoped-for Messiah of ages
 Shall bring the bright mansions adown,
 And shall take as a gift from His Father
 Of earth's mighty kingdoms the crown;
 When the fierce cruel rulers of nations
 To Him in submission shall bow,
 And the death-dealing steel of the warrior
 Be changed for the sickle and plow.

When the saints in their raiment of glory
Shall sit with the Christ on His Throne,
And shall make to all nations and kindreds
The *blessings* of Abraham known;
When the band of the harpers shall praise Him
With song that no others can learn,
And the palm-bearing ones give their service
Wherever His footsteps may turn.

O we dream of a day that is nearing—
A day of sweet promise and trust,
When earth, in her vestments of beauty,
Shall be the bright home of the just;
When, forgetting the day of our trouble,
The tears shall be wiped from our face,
And the mocking, the scorn, and the spoiling
Have ne'er in our Canaan a place.

98TH PSALM.

O SING unto the Lord a new song: for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his *salvation*: his righteousness hath he openly shewed in the sight of the nations. He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice and sing praise. Sing unto the Lord with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, *the King*. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof: the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together *before the Lord*; for *He cometh* to judge the earth: with righteousness shall he judge the world, and the people with *Equity*.

THE GREAT LOVE FEAST OF THE FUTURE.

(Isaiah lv, xxv, xxvi.)

Ho, every one that thirsteth, come ye to the WATERS,
and he that hath no money; come ye, buy, and eat; yea,

come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come to me; hear, and you shall live; and I will make an everlasting covenant with you, even the sure mercies (gracious promises) of David. Behold, I have given *him* for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call nations that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of ISRAEL; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

And in *this mountain* (see Zech. viii, 3) shall the Lord of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in *this mountain* the face of the covering cast over all peoples, and the veil that is spread over all nations. He will

swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth, for the Lord hath spoken it. And it shall be said IN THAT DAY, Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD give rest.

IN THAT DAY shall this song be sung in the Land of JUDAH; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength.

THE POWER, MAJESTY, AND GLORY OF JEHOVAH.

(Psalm 19.)

THE heavens declare the glory of God; and the firmament sheweth his handiwork. Day after day uttereth speech, night after night sheweth knowledge. There is no speech nor language, and their voice is not heard, yet their rule is throughout all the earth, and their signs even to the ends of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Its going forth is from the end of the heaven, and its circuit unto the ends of it: and there is nothing hid from its heat. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the inexperienced. The statutes are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the appointments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; they are sweeter than honey and the droppings of the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from unknown faults. Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from much transgression. Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer. He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the Heavens. (Jer. x, 12.). By the word of the Lord were the heavens made and all the hosts of them by the breath of his mouth. He spoke, and it was done; he commanded, and it stood fast. Let all the earth fear the Lord; let all the inhabitants of the world stand in AWE of him. (Read the 33d Psalm).

A MEDITATION ON GOD'S MIGHTY POWER
AS DEMONSTRATED IN HIS PROVIDENTIAL
PROVISION FOR THE WANTS OF MAN AND
BEAST.

(104th Psalm.)

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh on the wings of the wind: who maketh the winds his messengers and flaming fire his ministers: who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled: at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over: that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of

the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills, from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests: as for the stork, the fir-trees are her house. The high hills are a refuge for the wild goats: and the rocks for the conies. He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night; wherein all the beasts of the forest creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. O Lord, how *manifold are thy works!* in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that *leviathan*, whom thou hast made to play therein. These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: He toucheth the hills and they smoke. I will sing unto the Lord as long as I live. I will sing praise to my God while I have my being. *My meditation of him shall be sweet:* I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless the Lord, O my soul. *Praise ye the Lord.* "Let the whole earth be filled with His glory."

THE GENTLE WORD.

A gentle word is never lost—
 Oh, never then refuse one:
 It cheers the heart when tempest-tossed
 And lulls the cares that bruise one;
 It scatters sunshine o'er our way
 And turns our thorns to roses,
 It changes weary night to day
 And hope and love discloses.

A gentle word is never lost—
 The fallen brother needs it;
 How easy said! How small the cost!
 With peace and comfort speeds it!
 Then drive the shadow from thy cheek—
 A smile can well replace it;
 Our voice is music when we speak
 With gentle words to grace it.

“Pleasant words are as an honey-comb: sweet to the soul and health to the bones.”—Prov. xvi, 24.

“A soft answer turneth away wrath, but grievous words stir up anger.”—Prov. xv, 1.

 PROPHETIC PSALMS (MESSIANIC).

(89th Psalm.)

I WILL sing of the *mercies* (the sure mercies or gracious promises made to David) of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, *mercy* shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord of hosts, who is a strong Lord like unto thee? or, to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof

arise, thou stillest them. The heavens are thine, the earth also is thine: as for the world, and the fullness thereof, thou hast founded them. The north and the south, thou hast created them. Thou hast a mighty arm: Strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: *mercy* and *truth* shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favor our horn shall be exalted. For the Lord is our defence: and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty: I have chosen one out of the people. I have found David my servant; with my holy oil have I anointed him. The enemy shall not exact upon him; nor the son of wickedness afflict him: with whom my hand shall be established: Mine arm shall strengthen him. I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his HORN be exalted. Also I will make him my first born, HIGHER than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. Though the children should break my statutes, and keep not my commandments. Nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My Covenant will I not break nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. (David goes on to say, at present the covenant seems made void and the throne cast to the ground. The *glory* apparently ceased. The right hand of the adversaries set up and all his enemies rejoice.) How long, Lord, will thou hide thyself forever? shall thy wrath burn like fire? Remember how short my time is: wherefore hast thou made all men in vain? What man is

he that liveth, and shall not see death? shall he deliver himself from the hand of the grave? Lord, where are thy former lovingkindnesses which thou swarest unto David in thy truth? Remember, Lord, the reproach of thy servants. Blessed be the Lord for evermore. Amen, and Amen.

DESTINIES OF THE WICKED AND GODLY.

(37th Psalm.)

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither like the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger and forsake wrath: fret not thyself in any wise to do evil. For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be found. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter their own bosom, and their bows shall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright,

and their inheritance shall be forever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. The mouth of the righteous speaketh wisdom and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. *Mark the perfect man and behold the upright: for the end of that man is peace.*

49TH PSALM.

HEAR this, all ye peoples; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp. Wherefore should I fear in the days of evil, when

the iniquity of my heels compasseth me about? They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: that he should still live forever and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave (*Sheol*); death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem me from the power of the grave; for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, (and men will praise thee when thou doest well to thyself;) he shall go to the generations of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish.

145TH PSALM (MESSIANIC.)

I WILL extol thee, my God, O King; and I will bless thy name forever and ever. Every day will I bless thee, and I will praise thy name forever and ever. GREAT is the Lord and greatly to be praised; and his greatness is *unsearchable*. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger and of GREAT mercy.

The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh to all that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. Let all flesh bless his holy name forever and ever.

THE DAY IS AT HAND.

Poor fainting spirit, still hold on thy way—
The dawn is near.
True, thou art weary, but yon brightening ray
Becomes more clear.
Bear up a little longer—wait for rest;—
The night of life is mournful—but look on,—
Yield not to slumber—though with toil opprest:
The dawn is near.
Soon will earth's shadowy scenes and forms be
gone;—
Yield not to fear.

The mountain's summit will ere long be gained,
And the bright world of joy and peace attained;
"Joyful through hope," thy motto still must be:
The dawn is near.
What glories will that dawn unfold to thee!
Be of good cheer.
Gird up thy loins, bind sandals on thy feet;
The way is dark and long—the end is sweet.

MESSIANIC PSALM ILLUSTRATING ISRAEL'S
CAREER, BOTH BRIGHT AND DARK SIDE.

(Psalm cvi.)

PRAISE the Lord. O give thanks unto the Lord; for He is good: for his mercy endureth forever. Who can utter the mighty acts of the Lord? who can shew forth *all* his praise? Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O Lord, with the favor that thou barest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not *thy wonders in Egypt*, they remembered not the multitude of thy mercies: but provoked him at the *Red sea*. Nevertheless he saved them for his name's sake, that he *might make his mighty power to be known*. He rebuked the *Red sea* also, and it was dried up: so he led them through the depths, as through the wilderness. He saved them from the hand of him that hated them and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent cleanness to their soul. They envied "*Moses*" also in the camp, and "*Aaron*" the saint of the Lord. The earth opened and swallowed up *Dathan*, and covered the company of *Abiram*. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in *Horeb*, and worshiped the golden image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt: wondrous works in the land of Ham, and terrible things by the *Red sea*. Therefore he said he would destroy them, had not Moses his chosen stood before Him in the *breach*, to turn away his wrath,

lest he should destroy them. Yea, they despised the pleasant land, they believed not his word, but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness: to overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-Peor, and ate the sacrifice of the dead. Thus they provoked him to anger with their inventions: and the plague brake in upon them. Then stood up Phineas and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore. They angered him also at the waters of strife, so that it went ill with MOSES for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips. They did not destroy the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works. And they served their idols which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went astray with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did he deliver them: but they were rebellious in their counsel; and were brought low for their iniquity. Nevertheless he regarded their distress, when he heard their cry: and he remembered for them *his covenant*, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives. Save us, O Lord our God, and gather us from among the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, the God of Israel, from everlasting to everlasting: and let all People say, AMEN. PRAISE ye the Lord.

THE NEW YEAR.

A good New Year! we clasp
 This warm-shut hand of thine,
 Loosing forever, with half sigh, half gasp,
 That which from ours falls like dead finger's twine;
 Ay, whether fierce its grasp
 Has been, or gentle, having been we know
 That it was blessed; let the old year go.

O New Year! teach us faith—
 The road of life is hard;
 When our feet bleed and scourging winds us scathe,
 Point thou to Him whose visage was more marred
 Than any man's, who saith
 "Make straight paths for your feet;" and to the opprest,
 "Come ye to Me, and I will give you rest."

CONFIDENCE IN GOD.

(Psalm xlvi.)

God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the *waters* thereof roar and be troubled, though the mountains shake with the swelling thereof. (It is necessary that this language should be absolutely literal, *e. g.*, "the *waters* which thou sawest are peoples and multitudes, and nations and tongues." See Ps. ii.) There is a *river*, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high. God is in the midst of her; she shall not be moved: God shall help her, when the morning appear-eth. The nations raged, the kingdoms were moved: he uttered his voice, the earth melted (fainted). The Lord of hosts is with us; the God of *Jacob* is our refuge. Come, behold the deeds of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be STILL, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us; the God of *Jacob* is our refuge. "In

God have I put my trust: I will not be afraid what man can do unto me.”

2D PSALM.

WHY do the nations rage, and the people imagine a vain thing? 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. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet (notwithstanding their opposition) 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 nations 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. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with tremblings. Kiss (be reconciled) the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him.

From Acts vi, 25-28 it appears this psalm has had a preliminary fulfillment; but it remains to have its complete fulfillment in the future.

A SONNET.

Youth is the season to begin to choose
Which is the right way and which is the wrong;
While life is eager and the pulse is strong,
With everything to gain and naught to lose,
It is so much more easy to refuse
To blindly follow with the sottish throng,
Who, like dumb driven cattle, herd along
The same road their fathers used to use.

But when the years whirl speedily and care
 Accumulates and trouble multiplies,
 With all the entanglements of myriad ties,
 Only the bravest then may do and dare,
 And with God's help assiduously apply
 To pass the camel through the needle's eye.

78TH PSALM.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, telling to the generation to come the praises of the Lord, and his strength, and his wondrous works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know *them*, even the children which should be born; who should arise and tell them to their children: that they set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; and they forgot his doings and his wondrous works that he had shewed them. Marvelous things did he in the sight of their fathers, in the land of *Egypt*, in the field of *Zoan*. He clave the *sea* and caused them to pass through; and he made the waters to stand as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave rocks in the wilderness, and gave them drink abundantly as out of the depths. He brought streams also out of the Rock, and caused waters to run down like rivers. Yet went they on still to sin against him, to rebel against the most High in the desert. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God prepare a

table in the wilderness? Behold, he smote the rock, that waters gushed out, and streams overflowed; can he give bread also? will he provide flesh for his people? Therefore the Lord heard and was wroth: and a fire was kindled against Jacob, and anger also went up against Israel; because they believed not God, and trusted not in his salvation: yet He commanded the skies above, and opened the doors of heaven, and he rained down manna upon them to eat, and gave them of the corn of heaven. Man did eat the bread of the mighty: he sent them meat to the full. He caused the east wind to blow in the heaven: and by his power he guided the south wind. He rained flesh also upon them as the dust, and winged fowl as the sand of the seas: and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled; and he gave them that they lusted after: they were not estranged from their lust: their meat was yet in their mouths, when the anger of God went up against them, and slew of the fattest of them, and smote down the young men of Israel. For all this they sinned still and believed not in his wonderful works. Therefore their days did he consume in vanity, and their years in terror. When he slew them, then they inquired after him: and they returned and sought God early. And they remembered that God was their Rock, and the most high God their Redeemer. But they flattered him with their mouth, and lied unto him with their tongues. For their heart was not right with him, neither were they faithful in his covenant. But he, full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. And he remembered that they were but flesh; a wind that passeth away, and cometh not again. How oft did they rebel against him in the wilderness, and grieve him in the desert! And they turned again and tempted God, and provoked the Holy One of Israel. They remembered not his hand nor the day when he redeemed them from the adversary. How he set his signs in *Egypt*, and his wonders in the fields of *Zoan*: and turned their rivers into blood: and their streams that they could not drink. He sent among them swarms of flies, which devoured them; and frogs which

destroyed them. He gave also their increase unto the caterpillar, and their labor unto the locust. He destroyed their vines with hail, and their sycamore-trees with frost. He gave over their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble. He leveled a path for his anger; he spared not their soul from death, but gave their life over to the pestilence; and smote all the first-born in Egypt; the chief of their strength in the tents of *Ham*; but he led forth his own people like sheep, and guided them in the wilderness like a flock. And he led them safely so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, to this mountain, which his right hand had purchased. He drove out the nations also before them, and allotted them for an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and rebelled against the most high God and kept not his testimonies: but turned back, and dealt treacherously like their fathers: for they provoked him with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of *Shiloh*, the tent which he placed among men, and delivered his strength into captivity, and his glory into the adversary's hand. He gave his people over also to the sword; and was wroth with his inheritance. Fire devoured their young men, and their maidens had no marriage song. Their priests fell by the sword, and their widows made no lamentation. Then the Lord awaked as one out of sleep, like a mighty man that shouteth by reason of wine, and he smote his adversaries backward: he put them to a perpetual reproach. Moreover he refused the tent of Joseph, and chose not the tribe of *Ephraim*; but chose the tribe of *Judah*, the mount Zion which he loved. And he built his sanctuary as a palace, like the earth which he hath established forever. He chose David also his servant, and took him from the sheepfolds to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

THE UNSEARCHABLE AND INCOMPREHENSIBLE
GREATNESS OF GOD.

The spacious firmament on high,
With all the blue ethereal sky,—
The starry heavens, a spangled frame,—
Their great Original proclaim.
The unwearied sun from day to day
Doth its Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail
The moon takes up her wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Repeat the tidings as they roll
And spread the news from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball?
What though no real voice of sound
Amid these radiant orbs be found?
In Reason's ear they all rejoice
And utter forth a glorious voice,—
Forever singing, as they shine,
"The hand that made us is Divine."

"He rules the sea and land; o'er boundless realms He sways;
He holds the ocean in His hands, and mighty mountains weighs."

"I sing the almighty power of God, that made the mountains rise: that spread the flowing seas abroad, and built the lofty skies. I sing the wisdom that ordained the sun to rule the day; the moon shines full of His command, and all the stars obey. Great is our Lord and of great power, His understanding is infinite."—Ps. cxlvii, 5.

CONCLUSION.

It is a blessed assurance which the Christian enjoys, that *truth* and righteousness are eventually to triumph. That, though falsehood may prevail and iniquity exalt itself; though truth may be fallen in the street, and judgment turned away backward; yet the time will come

when out of all this error and confusion, truth and righteousness will be triumphant in the end. (See Isaiah lix.) "He who was *the way, the truth and the life*," suffered as bitterly as anyone, from the hatred and falsehood and malice of this world. But now all this has passed away and at the right hand of God, in glory everlasting, far above all principalities and powers, and every name that is named, He sits in the sereneness of His omnipotent majesty, "from henceforth expecting until His enemies be made His footstool." And if we suffer with Him we shall also reign with Him," and shall be partakers of His glory as we have also partaken of His shame.

Even in this world "the triumphing of the wicked is short," and sometimes, ere we are aware, God vindicates the right, and judges and punishes the wrong. But this is only the beginning. The eternal years of God are before us, and the outcome of all time and all eternity shall be to glorify the *heavenly King*, and exalt His *truth and righteousness*, and utterly destroy and crush out the infernal serpents of sin and falsehood and iniquity which swarm around this sin-cursed earth.

Let us then be of good cheer, and work with good heart and hope, assured that God shall bruise Satan under our feet shortly, and that in due time our Master will remember and reward our toils, and crown His faithful followers with honor, strength, and victory. "He shall see of the travail of his soul and shall be satisfied" (Isa. liii). The great mystery of evil shall be solved. "We shall know as we are known," and "see face to face." We do not claim perfection in the compilation of this book, but we hope the reader will take the BIBLE and prove all things by it, and "hold fast THE GOOD." Possibly he may find some profitable thoughts or crumbs of TRUTH that will increase his love for the *Scriptures*. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren,

Whatsoever things are true,
 Whatsoever things are honest,
 Whatsoever things are just,

Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report;
if there be any virtue, and if there be any praise, attentively consider these things" (Philippians iv, 6, 8).

THE END